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John Smyth, M.T. New Zealand
Thesis, April, 1900.

Introduction
and
Chapter 1
Truth and Reality,
with Special Reference to Religion,
or
A Plea for the Unity of Consciousness,
and The Unity of Life in all its Manifestations.

"I take it for granted that till an idealistic (i.e. spiritual) view of the world can be sustained, any exposition of Theism is but wasted labour." (Ward's Gifford Lect. Pref. VII)
Try as we may we cannot escape Philosophy. It is as spontaneous as the expression of the spirit of man as in reasoning, or loving, or resolving the criticism which aims at the exhibition of the beauty of life through all its manifestations, so as necessary to mean progress and as necessary to his life, as in the exercise of any particular faculty or the work of any particular science. Philosophy is a manifestation of the life of the man in the street as of the professor in the college, as necessary to the mother amidst the labors of the home as to the theologian laying down the grounds of theism. It gives the rounded whole of life, and is the final work of that Reason which being an element or rather a form of the activity of the spirit in its manifestations is found in all, and is ever through an imminent criticism enabling man to see in each of his spheres of activity, the goal of his endeavors and the progress he has made and is making. We are philosophers, critic, lawyer, and moralist at one and the same moment. Morality is accompanies our whole life, that no act is free from a moral character and decision. Reason—give it what definition we may—is in every movement of our thought, in every act of our life, the spirit of man as cognition, feeling, and will as Reason, Force, and Being is in every act whatever, so that our daily life and work is a continuous revelation of the hidden depths of our spirit. The proof of the first proposition above and of that other leading one respecting the beauty of life is given when we open our eyes to see the foundation on which the answer to any question respecting Truth and Reality ultimately rests.
Now are we made aware that it is more other than a right interpre-
tation of life, a right view of the spirit of man, and an ade-
quate explanation of the universe. Whether he know it or not, 
everyone in speaking of truth in any domain is declaring his 
philosophy, or what in the special issue he considers truth and 
reality to be, or in giving the basis to a philosophy which 
alone can account for truth and reality—a basis it may 
be opposed to the school of philosophy to which he belongs.

It may be argued that the schoolmaster, who de-
mands from the youthful pupil the truth of the matter has no |
ultimative purpose in mind, and that the fulfillment of his demand |
does nothing but bear on the rest of his life or on his ultimate |
views of things; it may be advanced for a reasonable position, |
that the scientist engaged in classifying a plant has no |
other end in view than to find its right place in a |
natural classification, and that the question, as to whether |
he has attained truth in the matter or not has no |
connection with his views on any other subject whatever; |
it may be further contended that the scientific inquirer |
deep in the mysteries of things, engaged in problems |
respecting the nature of the atoms, the simplification of the |
element, or the unification of the various |
forms of energy, has no other object in |
view than to find truth in the given case, and that |
this truth, when found, is something apart from
believes too, that the same ideal requires the same obligation on the child, and his whole treatment of the wrongdoer; the manner in which he will elicit the information, his enforcement of the obligation of truth-speaking, and his punishment meted out for the offence, will depend on his accustomed mode of viewing this and such ideals, and whether he deems the obligation of obeying them to absolute or relative. On the same basis will depend his judgment on his own work and that of others, the social duties which he recognizes and observes, and every activity of thought or action put forth in the ordinary course of life. His treatment of the child-like every other act of his life, reveals what it teaches the truths and is. If the scientific classifier reflect, he will find that he, too, is under bondage to our ideals, and is willing a bond. Its want is in the fact that he will hazard life itself if necessary, he may satisfy his fair but imperfect mistress. The scheme of classification itself is an ideal not yet realized, the rules which its realization requires are ideals never sufficiently maintained and his whole life-long endeavor is to embody in lists of interrelated divisions, classes, orders, genera, and species with appropriate denominations.
and significant terminology that vision of the realm of plants which inspires his every effort in the cause of scientific Truth. To him, also, obedience to his Ideal involves the acknowledgment of an Ought which is distinct from and authoritative over the Is and the Self. This is best seen in the scientific enquiries into the nature and causal connections of the material universe less bound to an Ideal. Before him floated the idea of a Unity not yet attained, but which he must believe is attainable. To attain it he must deny himself, lay aside every weight and whatever would interfere with his progress; he must keep guard against error and falling; he must watch through long lonely nights and toil on when hope fails him and his heart is sick. Whether he is conscious of it or not, in the obedient service of his Sovereign he will learn lessons of humility, patience, toleration, singleness of purpose, and unselfishness. Such he will find is not to be separated from the ideal and purpose of being the obligation to act in a particular way constitutes a moral or intellectual ideal. Hence, as a plant or animal, is separated from life and from character. A man by his acts around is ever revealing himself. Both of the scientific workers if they seek a satisfactory solution and coordination their investigations and other studies of adequate or advance as develop themselves must answer the sudden of life according to it.
The significance of the nature and place of the ideals in the life of man.

As to the possibility of a man's creed contradicting his practice, the difference to the ideals being opposed to his professed beliefs, I shall not need to dwell at length. If the man be logical and consistent, his acts will coincide with his expressed beliefs, and his view of truth will be limited to an invariable from his view of life. If his practice and his creed are at variance, if the morality of his conduct be unsupported by the basis of life he professes to hold on and opposed to what he accepts as the standard of truth, then it is evident he has not yet arrived at a true conclusion as to what truth is. Truth, in the great issue, is the correspondence between a man's attainment and the ideal aimed at. If in the expressed endeavour to make the true realize the truth, it is an attempt to make the character, the activities and expressions of a man's spirit, embody and reveal the ends of that spirit. This is the view we shall support throughout this essay. As to what that correspondence is and how it is attained, I shall not at present describe the sequel will show. We have seen that its attainment, even in the simplest instances as
can think of, involves a moral obligation, so that Truth can never be dissociated from Morality. Do men ever discover the question: What is Truth, without considering the nature of Moral Obligation, and this at once leads him to ask: Why am I bound to follow these ideals? What is the ultimate explanation of things which gives them their authority over me? Thus it is that inside a man's mind lies the light of Truth. The view of Truth is based on his conviction of the ultimate Ground of All That Is.

To can we so shift our ground from the scientific and enter the moral field, we cannot absurdly find again that our views as to what Truth is, are necessarily bound up with our ultimate beliefs and prevailing presuppositions. Do we enter the domain of Religion, and by among its warning cords, and saving sash, cannon its long history of bloody sacrifice and fantastic ceremony, of violations of and Christian worship, of Pharisaic formalism and Evangelical fervor, do we at some solution to the perplexing problem: Where is Truth here, we quite can have to take into account the Ideal, the nature of Progress, Knowledge, and Action and their relation, life itself with all its activities,
Methods of research and that certain results among
them are declared uncontestable and permanent in
all realms of knowledge in all spheres of activity. The
same facts, face us. The answers to our questions
cannot be so far as so hard to seek.

But our object is not to get an
answer to the question: What is the truth of the matter
in any given case; but, What is truth in any case?
We wish to know what is meant by
Absolute Truth, and how man can be sure
he has gained Absolute Truth. Now beginning as
we must, with knowledge as it is, with life
as it is, we can in order to reach our object
proceed only by an immemorial criticism. We
cannot abstract ourselves from the traditional know-
ledge and criticize it with weapons and methods
not borrowed or derived from itself. We take the
common and scientific knowledge of the day
and ask, what presuppositions are necessary in
order that there be common knowledge at all,
and what conditions are necessary in order
that there be common means by which express
our common judgments. We take the distinction
already noted. But our task is not yet ended. For
as there can be no knowledge apart from the activity
I thought of Spirit, and, as we have seen, there is no truth apart from a moral obligation to act it out and declare it limit and act in a particular way; we have to take into account the presuppositions and preconditions and preconditions which make action and a moral judgment possible. Here, our search has borne us into the very centre of life itself. But even here we cannot rest. For life is ever expressing itself through its activities in outward acts and in the visible institutions of society. Out into the stream of history we are now borne, and as we are borne onwards down the quelling stream of man's so-called Revolution, we must here the activities of man grow and differentiate become differentiated, two nations rise and fall, how progress and retrogression alternate in bewildering succession. We have to ask, what must be presupposed to make this possible? What root or source or spirit must be ascribed to man that will account for this alternating pleasure and pain, this ever rising, this ever falling? Good and evil, this mingling good and evil, truth and error, and this strange evolution, which makes some wonder if any progress has been made?

These terms are here used etymologically. Throughout the essay, Spirit will be used for Mind, for Thought or Reason in the widest sense. It is used in this sense in order to avoid the intellectualism which disappoints certain determinate theory of this term. Reason will be defined later.
We have now pursued our question up to the centre of life, and from out to all its outward manifestations. There remains only the final question. What do the presuppositions in knowledge, action, and history all involve and signify? What ultimate view of things will give them reality, and will fully account for them? That these presuppositions must be real follows from our definition of reality, from the fact that knowledge aims at truth, and from the belief that life is real. The manifestation of the Real. In a word, our procedure asserts this: Here is life, life in the individual, life in history. What root or source can be given to life so as to make all its manifesting activities, successes and failures explicable?

If the objection be here urged: Your presuppositions are: Life is real and we must accept the distinctions which men have always made between the true and the false, the good and the bad. But these are what you should prove and establish.

I must answer: If it be affirmed that life is unreal, how can there be any other proof to the contrary unless by pointing out that the speaker is self-contradictory? Is in them no positive, how could there be a negative? Is in life all unreality, where else could the speaker be than at all to know it? Only a real shooter can declare unreality of anything. Every
theory of ultimates sets out with the same premiss that I am one of them. Take only as a part of life as real — its manifestation known as natural science, or Reason as apart from feeling and will or thought as apart from work — and to find themselves in strange contradictions and awkward dilemmas. My contention is for life as a whole. Concerning the other part of the objection: the acceptance of the oft mentioned distinctions. I have already for the present said enough. It follows as a corollary from the other premisses. Let it not be supposed, however, that everything in life is taken for granted and that there is no criticism and no questioning. But our whole procedure is a criticism; we desire life so to criticize itself that we shall know its what reality and truth are to be found and knowing that we shall have full and adequate conceptions of work, duty, and progress join us; that we shall understand how the individual is united to society and the present organically united to the past; that we shall be able to test all manifestations and activities of life as they express themselves in living acts and words and social institution; that we shall be able to understand the distinctions which have separated one course of conduct from another and to enter into the work of the present convinced that we are
the successor of a noble army of toilers and that
our labour is not in vain.

We shall expect that the result
of our inquiry will enable us to resolve the contradic-
tions which meet us to-day in thought and action,
or if not to resolve them satisfactorily account for
them and to indicate the direction in which a
solution can be found. Among such contradictions
we may note the following : 
arranged in careful and careful

1. We are the products of the past and
of our environment. Yet we hold with Faith that our
personality is superior to all social relations.

2. It is believed that Rationalism can
explain all things. Yet we hold along with this
that Humanity has all its rights preserved, and
that the Universe is rational.

3. It is held with Pantheism that the
Universe is shrouded in darkness and is the home of Unreason. Yet many believe with Pantheism
that it is the manifestation of God.

4. The individual is the real unit of
Society. Humanity is an abstraction. The only moral
code is Atonism and the only political one is Indi-
vidualism. Yet this school is forced by the
pressure of facts to acknowledge and to account for
Atonism, and can do so only by making it a


growth from selfishness; while this same pressure in the political and moral arenas its cries are met by Associationism and the Happiness of the Greatest Number.

5. It is held that mere culture cannot answer the riddles of existence, or give any satisfaction to the deepest needs of man, since the Agnosticism of the day. Although no adequate explanation is given of these "needs", or of "dissatisfaction" as here used, it riddles of existence; it is contended that beyond culture man cannot go. It gives the final answer, yet man is conscious the final answer does not satisfy; in other words, he knows that the final answer is not the final.

6. History and Society are compelled to acknowledge the worth of Ideal Ends and Values, as: courage, Temperance, Justice, Temperance. Yet it is forbidden to give a Theory of Life which alone fully can give the rightful place to these Ideal Ends.

7. The eye is given over to Determinism. Yet in Practical Politics there is no doubt of man's freedom.

8. Religion is explained as a temporary ingredient produced by man's fear; or, by another School as the product of man's fancies and desires.

For the statement of these I am mostly indebted to Professor Bucking's "Der Kampf um einen Gleichgewicht Lebensinhalt."
Many schools of Naturalism think they can give a satisfactory account of the rise and growth of religion. Yet in spite of all these revelations of the truth, competent judges declare the age to be distinctly religious, and that the tendency is to a deeper "religiousness."

9. Within Religion itself we have the movement towards greater elaborateness in rites and ceremonies. Yet just as marked is the growing strength of the belief, that "God is a Spirit and they who worship Him must worship in Spirit and in truth."

10. In particular Churches we have a tendency to hold fast by the words and practices of older and ancient times, while in others the spirit of progress is at work in changing rite and decorated building and in the allowing of an elastic interpretation of the creed.

11. An antagonism is sometimes set up between Head and Heart, Reason and Feeling. In other quarters it is between Reason and Authority, and in others between Reason and Faith. All these writers introduce a dualism in life itself and in the spirit of man; together at variance with the spirit of Self-consciousness and the light which the Spirit of their writings show they believe in the Unity of Self-consciousness.
If it be asked: What is the criterion for Absolute Truth? What is the test of a theory which deals with ultimates? If we can answer by asking this other: What is the criterion for Truth anywhere? Is it not, complete consistency and inner harmony and a full accounting for every fact involved? All in an ultimate theory every fact must be embraced and find its rightful place; the explanation must be accepted which is our explaining away. There must be neither a veiling of the sorrow and evil of life as is always jauntily done by a shallow Optimism, nor an obscuring of the moral ideals and moral greatness of life as is blindly done by Pessimism. Thought and Action must not be divorced; one side of our nature must not be made the province of Reason, and the other without reason handed over to Unreason. Whatever is of moment to life must be accounted for. If Religion has been a manifestation in the life of Man since the dawn of History and an indispensable aid or agent or element in his progress it must have a natural and no mere artificial place assigned to it. Reason, Feeling, and Will
cannot be in antagonism, if terms are to be used consistently. Life grounded on an absolute foundation, so that faith may be assured, and Reason have its presuppositions and necessary laws secured, so that Natural science may not rest in doubt as to its basis, nor morality either at the root through the loss of its ideals; so that Art, literature, and every normal activity of man may remain in their mission, and the whole man have faith in himself, faith in his mission, a clear view of his end, and a sense of his own weakness and of his own possible greatness, so that the glory as of an ineffable presence which cannot limit all things may not be denied to him, nor the power he taken from him of attaining the topmost heights of his being;—All this will surely be the result of a true answer to our question.

In short, what our enquiry demands as its only satisfactory conclusion is a complete and consistent definition of Man's Life or Reason or Spirit—a definition which will not take for granted that plant life, animal life, and natural life are one and the same, but not going farther afield will not pretend to those with Matter to knowledge to the Natural Scientist, and which after surveying all the facts will faithfully affirm what must be in order that all these can be, and so give an adequate explanation of all. That the time is ripe for such a definition recent literature furnishes abundant proof.
condemned by all theories and facts of mental receptivity and acquirement? Do there any mental or spiritual operation or activity, besides into which Reason does not enter as a factor? Is Reason mere abstract Reasoning only? Is it abstract Cognition only? Is life, can Reason, be separated from the whole spiritual activity of the mind?

All these problems and contradictory conceptions are embodied in one:—How can the Unity of consciousness and the Unity of the Spirit be preserved, and yet it be affirmed that is a region of Spirit devoid of Reason?

I cannot hope to be altogether successful where so many distinguished labourers have failed or been only in part rewarded; but at any rate I hope I have not allowed blinded my eyes to the difficulties which await my task, nor prejudged the inquiry by a one-sided view of fact. The presuppositions I have laid down or must implicitly preclude only by an all-sided view; their justification must be looked for in the inquiry itself.
since the dawn of speculation two great classes of Philosophic theories have opposed each other, each contending it held the key to the solution of all mystery, or at any rate to the solution of all ultimate questions. Using modern phraseology these opposing forces are the schools of Naturalism and those of Spiritualism. The first of these denies to man a spiritual life rooted in an Absolute spirit, and under the government of absolute ideals, and possessed of freedom so that he can obey or disobey. The other denies the ultimate test of truth and reality in not something over man, but something on the level with man. But the right hand it is, not the ideal but the given, not the spirit but matter or sense impressions, gives the key to life's meaning and the test of truth. What our senses tell us, that we must receive, what man has done we must believe the outward, the seen, and the realized, we must rest on. Deeper we cannot go; higher we cannot reach.

We must have done with dreams and fancies, longings and aspirations, needs and ideals, and we must rest on solid fact and plain reality. Even if Religion, Morality, and Art have to go by the board, we must accept the final decisions of Truth. To have broken the schools of Naturalism in all ages. The opposing schools have ever been as eager to have their position on "solid fact" and "plain reality." They have, however,
contended that neither Truth nor Reality can be
known or understood by man if he denies that
in himself there is a Spirit guided into Truth and
founded Reality by Absolute Ideas. But in the one
but in the spirit, not in the material but the spiritual,
not in the Sould but in the Spirit.
and the Realist, back in the Species
and the Spirit, Realism, is the best of Truth to be
found. We cannot understand what man has done
so what he is doing, if we cannot sympathetically
appreciate the ideals shewn for. It is not only religion
and morality, which must go by the board if
a Spiritual Life rooted in the Absolute is denied, but
that Natural Science, Knowledge, and Truth, then
will be no guide either to Goodness, Beauty, or Truth,
and life will have neither meaning nor content.
So far Life is possible at all, it is what we
must accept it to be. If even objects and situations
are to be possible, must have a Spiritual basis.
Such has been the proclamations of the schools of
Spiritualism. I shall now in brief show how from that
only on a spiritualistic basis can Life be interpreted,
and that, therefore, Naturalism ever contradicts itself,
or begs the question, or must refuse to give their full
significance to the fact of life. I shall then show that
certain Spiritualistic dogmas do not give a right content
to the Spirit of man, and that as the Spirit of
man progresses from age to age, a new and enlarged intellec
ture is demanded by every fresh point. In this way I shall show
for what I deem a right conception of Life for the present age.
The Theory of Naturalism: Reality is the Given.

The three main principles of Naturalism—materialism, which asserts that the All has been evolved from Matter; Dynamism, which asserts the All has arisen by the workings of blind force; Psychologism, which asserts that the mind of man and all its objects of knowledge are resolvable into sense-impressions, from which by fixed laws all we know has come to be what it is for us. Beyond them we cannot go. They are the ultimate ideas of Truth and the only Reality man can ever know. All agree in asserting that there is no spirit in man apart from the given ruled by its own ideals, and shaping the Given for its own ends. The first two are the ontological and the last the epistemological form of Naturalism. But the ontological and epistemological forms cannot be held by the same person. The man who holds that everything is but a form of Matter or of Energy cannot with any right hold that he knows this through his sense-impressions. For if he seeks to find the meaning of the simplest psychical states, his right to pass beyond them can be at once questioned, as the theory of Psychologism has candidly recognised. Only if he cannot from sense-impressions, which to avoid ambiguity he should call psychical sensations, can he be justified to give the answer to the question how he knows that the All has come from Matter or from Energy.
The question has proved too much for the materialist schools of naturalism. If, they say, we
know, then is at once implicit a world of knowledge
as distinct from that of being, there is implicit also
a knower, and these implications are found to
contain problems which these materialist schools of naturalism
cannot answer. The idealistic schools of naturalism
have lost no opportunity of making prominent these
problems, and as a last resort naturalism has fall
back upon the dictum of psychology. Sensation and
their mechanical combinations can account for the All
as I know it. Very good, but the statement implicates
what a statement is made for others to agree to or
disagree with. Where is the knowledge of others?
How does one come to the knowledge that they can agree to
disagree with any statement? Can anyone pass from
men sensation to a knowledge of others? Is there not
something implicit in the idea of agreement of in knowl-
dge something which the theory does not account
for? Hume has admirably summed up the
dilemma: "Only our mind-stuff is real. Yet I have
no right to call it "ours," as those other personalities
when I perceive exist also only as my perceptions;
they are philosophically all in my own consciousness,
which I never can transcend. But have I still the right
to call that my consciousness? Is it clear a necessary
only when a Thou is granted; where no Alter is
there cannot be an I. The real world is, therefore
not my consciousness, but an absolutely impersonal
consciousness in which a series of 'psychical states goes
on in succession'. He goes on to show that we
cannot know succession nor Time (on the basis of this
theory) and then sums up as follows:— "The real psychical
state is without Time as without Personality. It is for
nobody, for no end, and with no value. That is the
last word of a psychologism which pretend to the
philosophy."— This is the reduction ad absurdum of the best
theory of Naturalism, and I take hold that if Naturalism
will be only consistent in the case of its beliefs and be far
from the fact that every theory of Naturalism logically worked
out lands itself in the same position. Let me establish
this.

Naturalism and The Unity of Self-consciousness: The
deepest and most fundamental fact in Life is the
unity of Self-consciousness. Without it there would be
no intelligence, no memory, no reasoning, and no
speech. Psychologism has in vain endeavoured to account
for it by the combination or accumulation of Quantities;
but no mechanical combination, no mechanical
production, can account for or describe it. Every such
attempts but begs the question by altogether; all the time
that which is to be accounted for. It is not a mechanic—
cal combination but a spiritual fact, and as such must be spiritually known to be understood. Here we have evidence that in man there is that which is not material, not a mere aggregate of nerve-impressions, what is it? It can reason and work for ends. It ever thinks and works according to reason. Yet Naturalism would have us believe that this Spirit with its reason has been evolved from unreason. This is the point which Dr. Balfour points home with such force. Or if Nature is to get rid of the difficulty by attributing to the evolving Matter a spirit or reason, it involves itself in difficulties greater than that it thinks to escape. It must in the first place give a new definition to Matter, and it must in the second give proof that Matter as known possesses a spirit or reason. Naturalism allowing that original Matter possessed a spirit, how can we ask was it ever Spirit? If ever the further question arise: How did the Law become the Agent? If such was but many, these other question arise: How can Matter in possession of a multitude of Spirits? What is the relation Between Matter and these Spirits? What part did they play in the process of evolution? What final explanation will account for Spirits and Matter? Thus, must Naturalism either seek to evolve Spirit, which some class of facts compel it to admit is something other than Matter as known from Matter, and so contradict its own principle of causality, or it is forced to abandon its claim to be a final account of the All.
The Given can never yield the Ought: There can be no distinction between Truth and Error if the Given is the All in All of all Things; for Truth is possible only if it can be Ought as distinguished from Error; the True is always in accordance with the Ought to be. If the Given is the final criterion of Truth, what can distinguish between so-called true and false sensations, so-called true and false declarations — all are alike given? The sensations of colour detected may be blue or red, or another man green, but what is to decide that I am right and he wrong, or vice versa? If Naturalism gives the true account of things, then there can be no such distinctions as true and false, good and bad, beautiful and ugly; there can be no ranking men and things in the scale of Better and Worse. Life should have the appearance of a great mystery wrapped in mystery and darkness. Not only Religion, morality, and Art, but Natural Science itself, is rendered impossible; for all these speak of a spiritual realm above the Given, all aim at reaching a transcendental Truth, and therefore all are Ought not-yet-realized, not-yet-given. But if there is no Truth, and no truth possible; for it is based on the suspension of our Ought to be? What becomes of the system of Naturalism itself? Does it not propose to give the Truth of things? As long ago as Plato, men saw that a consistent Naturalism should be亩思. That Naturalism professes to give Absolute Truth, to distinguish between a True and a True of this with reference to Naturalism is established in Chap. II, Sect. 1.
false system theory of the Universe, is not only a refutation of its own position, a confession that men in order to believe anything ought to think in one particular way, but it is also a revelation of that Spirit, which fram's Naturalism and every other theory, and which in spite of all attempts to stifle it will make its voice heard, and its presence felt. If life does not take the appearance of a second existence, if men still continue to make the old distinction between true and false, if Naturalism itself must admit there is a true and a false, it is because there is a something at the head of life, which Naturalism makes no attempt to know.

3. Every form of Naturalism, by its admission, that there is a Spirit in men, other than and higher than the Groove. This is an indispensable supposition fatal to every theory framed by the Spirit of man; Naturalism, like every other theory would not proceed a step in its own formation without it. This can be seen from:

a. In its very profession to give Absolute Truth. This we have in the last paragraph.

b. Every form of Naturalism asserts, that it is true because it satisfies certain demands. Among these may be named:

1. for Truth.
2. " Simplicity.
4. " Intelligibility.
5. " an adequate explanation of all the facts.
Some of the Petitions Principle of Revelation. It is not nature, but the giving, it is Matter and mechanical law, say one theory; Energy and its forms, say another; Involution and mechanical combinations, say the third. These are the assumptions laid down as fundamental positions, and they remain unproved to the end. Great changes and the results of naturalism follow easily; but no theorem has the right to begin with such unproved assumptions. Even if they be granted, naturalism cannot account for life as it is; it cannot account for the law which governs it. Everything in the world of truth which involves an ideal not of attainment but of grasp and thought must go, and even naturalism itself which is an attempt to satisfy the demand for an ultimate account of life must fail. And we know that a materialistic and absurdism of the theory we have noticed before. Every form of relativism in spite of itself supplies a spring in man other and higher than the given or non-spiritual which it asserts to the All. We can see this from:

1. The profession which each form makes to gain Absolute Truth. It offers necessary and universal truth, but this is a truth which all men ought to accept, and that is a spiritual realm founded which makes basis of the foundation of revelation.

2. The profession made that it is the only solution which satisfies certain demands. Among these may be named: for Unity, for simplicity, for intelligibility, an adequate explanation of all the facts.
It is not my present purpose to examine in how far the mental faculties, the self, have already proved them to be, in respect of two of them at least, and in every case, a more detailed examination would prove the fallacy of the claim respecting all. What I wish here to point out is, that Naturalism, notwithstanding its theories according to these demands, cannot help itself to any clearings from the minds of men, and yet it is utterly unable to account for them. Not only so, it always asserts that the given is first, and from it (be it Matter or sensation) all comes — life, spirit, necessary truth, all; but these demands will be found to be first, will be found to be authoritative from the beginning — the rule the given and the given them. If we ask Naturalism to account for this, it is dumb.

Every theory of Naturalism will be found on examination to be an answer to a problem which the spirit of man asks itself to solve. The problem in general terms is this: Under certain limitations and conditions, how can he still be accounted for? For example, given Matter and its known laws, how can the Universe be built? That the spirit does not come into the explanation in its true grace, or life assume its true colours, is due to the limitations laid down, but that the spirit is present shaping the solution into some satisfaction of its demands, and that is of truth, is evident from all which has been already said. Let me
which the Spirit of man is prone — the tendency
to get drunk with its own success, and to substitute
the outward success for the true conqueror. Man, as we
shall learn later, is ever called on to substitute the Given
to the demands of his Spirit; can in fact grow only
where his Spirit through one or more of its activities
is thus manifesting its power. There is no growth for man
which is not a growth of his Spirit, and there is no
spiritual other than through a transformation of the Given
by means of spiritual energy and spiritual activity.
Every new concept gained, every new judgment arrived at,
every new theory established, is the evidence of such a
transformation behind a growth. But man is tempted to
take the terms of the transformation for the transforming Spirit
as the weapon for the champion. The one spiritual activity
through which the Spirit has secured its victory for the
living and acting Spirit. This temptation attends all his
efforts as all the successes of man. It can be seen in the
history of his Religions, of his Moral codes, and his
Art, Science, as in his attitude towards the brilliant
victories which have always his labour in Natural Science
during his century. This temptation is indeed a mark
of his freedom, but none the less a frequent occasion of his
fall. Here we have the error of extreme Conservatism
in all realms of thought and action, which in Morals
and Religion takes the form of Prussianism. Freedom is free
from it, not understanding man's might, can never be

hope that any future age will be free from it.

When one views his own true that natural science, like
Art, or Government is but a manifestation or activity of
the Spirit of man; so that manifestation in which he
spirit goes forth to the conquest of the given of nature,
and proceeds to subdue it to its own absolute
demands; he wonders how man can be to obtain
as to mistake the manifestation for the spirit manifested,
and so confused as to make an idol of his own creation.
Yet so is it, and so it is in every form of Naturalism.

Thus Naturalism lays the question from the
beginning. If it says, there is nothing but matter, how can
it afterwards allow Spirit to be? If it says, all is from
sensation, how can it afterwards get in the will? If
it lays down at the commencement, that the manifest
ation of the Spirit called natural science is the whole
spirit, its methods of inquiring the only methods, its test
of truth the only truth; if, moreover, it leaves out of
sight the Spirit altogether, and substitute the dead
form of its manifestation; how can it afterwards allow
this rightful place to Art, Social Reform, Morality,
and Religion? Is he consistent with its premise it
cannot be true to life and reality. But it has got
to justify its procedure, it has got to make good its funda
mental assumptions, it has got to substantiate the claim
that natural science, a spiritual manifestation itself, is
the sole judge of Truth and Reality, and can say to the other
mist, or barrier, or heat, or life, or radiance, or glory. The impact of the spirit is one, if we will but open our eyes to see. There is no such thing as a purely material thing; with more truth could we say, that all things are spiritual. When natural science employs the terms, it does necessarily must do so abstractly; from the very nature of the viewpoint it uses them with reference to the material implication only; when, however, they are used with reference to spiritual realities, their import is entirely changed. They receive against the spiritual significations of which they were never spiritual. No longer means the breath of our nostrils. Reason does not mean a mere process of calculation. Apprehension has no reference to a manual grasp. Heart does not indicate the blood-pump of the body. Life does not only mean our physical existence, and evolution or development imparts no mere combination of atoms or the regular progressive and determined unfolding of a form. Only through a spiritual experience can the new significations be understood. He that is deaf cannot understand sound; it is vain to tell a deaf man of colour; to the poet, portrait of the glory of the setting sun will be thenieacent

ravings of the maniac to him who has not opened his eyes to the beauties of nature, and all talk of Love, Unselfishness, Virtue, Virtuosity, and Spiritual Growth, will be the very clattering of joks to them who have not entered into the experience which makes all these possible.

A true philosophy in every age has to defend the spiritual
heritage which such forms transmit, and every spiritual
sphere, more particularly Religion and Morality, are kept
awake and vigilant in arms through the frequent and un-
ceasing invasions of Pantheism and Materialism on everyone
of its forces. In the present day we can see the combat
waging round such forces as: Power, Development,
Progress, Fact, Practical, Life, Reality, Freedom. When all
such forces are used of Reality and in truth, they should
be defined through what they represent, not through
their being denotion in some particular domain of knowledge
within; any other procedure is neither scientific nor right.

6. Materialism cannot account for Human Progress.
This has been already stated. Without proof, the
other Revolution should not be used of man as it is of a
element or a plant. To do so is to commit the fallacy
dealt with in the last paragraph. The history of man
does not show a regular and unbroken movement towards
a fixed goal. Irregularities of movement, alternation
deviations from every path induced byomen, at times
torpor, falls instead of ascent, failures as often as
instead of successes, most characteristic the whole history.
Along the path of high achievements, by which the nobles of
have advanced to the pinnacle of their greatness, has been maintained only through a strenuous resounding resistance
to temptations on the right hand and the left and
to spiritual foes in front. Often they have had to try out that
Thus Naturalism beg the question from the beginning. If it says at the outset: there is nothing but matter, how can it afterwards allow Spirit to be? If it lays down: all is from sensation, how can it afterwards get in true will? If it proceeds on the assumption, that the only manifestation of the Spirit is natural science, its methods of inquiry, the only means, its test of truth, the only test? If, moreover, it leaves out of sight the Spirit altogether, and substitutes the dead form of its manifestation, how can it afterwards allow this rightful place to Art, Social Progress, Morality, and Religion? To be consistent with its principles it cannot be just to Life and Reality. But it has yet to establish its fundamental assumption, it has to justify its procedure and it has to substantiate the claim that natural science, a spiritual manifestation itself, is the sole judge of Truth and Reality. Yet this has all been done for an antecedent. How wonder how defenders of Naturalism can assert their system is Absolute Truth, or absolute at least for man, and reflect the whole of Reality, while in its very postulates and throughout its procedure it ignores the Spirit which has called them and it into being.

Naturalism and Progress: The attainment of Truth anywhere in the realization of an Ideal. Thus it that not only Morality, Art, and Religion declare Naturalism false. And this declaration is known to be the voice of Eternal Truth.
when it is true that Mortality and Truth are inseparable. Thus the truth of Naturalism is not a result of a conclusion as a contradictory to the fact of life, that though it cannot be deemed even a caricature of them. So if we ask it to explain or describe the great fact of human Progress itself, it lands itself in the same reductions into absurdity. We can establish this in two ways: by taking Progress in its historical development, or by taking all the conception of Progress inclusive and unfettered. Naturalism builds on that, it is the accomplished fact, the Giver; logically with it, the "To Be," the not-yet realized, the ideal, are dreams which must not be reckoned with in the utmost search for truth. Now if we take any step in Progress, more particularly in Social Progress, we shall see that the first reformer who took that step, and through whose influence others took it, declared the "To Be," the accomplished fact, to be false and the Not-yet-realized, and the ideal, to be true. In all reformers, whoever accomplished it is the same story. He who believed it contained the actual state of things and proceeded, declares that truth will be found in a state not yet realized in. He wins others to his belief; persecution, martyrdom even, may be their reward at the hands of their fellow; but they heed not, and when the reform is won, all see they spoke the truth. The reform, individual or social, would have been undertaken, even truth founded on "What Is," the Giver. When we turn to examine the conception of Progress
we find that much of the plausibility of the natural-istic account of Human Progress arises from a false use of the term. Naturalism can use it only to mean a mechanical evolution: matter works itself up into new forms, or new sets of impressions unite with the old to form new concepts in the mind. But logically this is all the content it can give it, and hence it always thus baldly stated people would sooner open their eyes to the invalidity of Naturalism to treat life seriously. But this is usually added to the content, the working for a purpose and the conception of an end to which the evolution is tending: this may be done unconsciously but if done at all, the position of Naturalism is abandoned. It is impossible for man to use the term Revolution or any term involving the idea of Progress, even in speaking of dead matter, without implying in it the conception of an end, that Naturalists and their readers are often unware of the logic of their position. But Naturalism cannot imply in its conception of Human Progress any end, the Not Yet realized is not within its thought; there is no Absolute End which governs and judges Human Progress. The what to do is all we know at present; when it has become something else we shall then know the how to be done but not tell them. But take from Progress the idea of an end to be attained, and what is their left? Nothing that has any resemblance to what man judges Progress to be. If Human Work and Human Thought are Human as we know them Human Progress must imply an End and an Absolute End, according to which the whole is judged. If this be so, Naturalism, from stand so forth...
Then in Naturalism condemned. It has taken an abstraction for Reality, a part of life for its whole, the form for the Spirit. It has not culled into life as it is, and endeavoured to understand it, and then explain it; but unwarrantably and illegitimately it has interpreted life from one point of view. The best so far as can be said of its effort is, that it gives a caricature of Reality. Because it cannot account for spiritual manifestations which are the very basis of life, it declares them to be illusions or delusions, whereas that if they be so, life itself falls into chaos, and Naturalism itself is but the dream of man that must be swallowed up in the darkness of Maxwell Night. The best conclusion of Naturalism is not its resolution of life into that which is without form and void, but its resolution of itself into nothingness and eternal silence.
Idealistic Theories Which are Erroneous:

By Idealistic Theories I understand all those systems of thought which assert the reality of the Spirit of man and base Truth on laws or ideals over and above man. The truth of things for them is not on the surface, in the real, in the sensual, but in the rational and the spiritual. The theories which I have grouped together as erroneous include all those forms of Rationalism and Idealism, which, while granting all this, so elevate the Reason as to give a false view of the Spirit and to a false view of life and work. Truth is to be found only through the Speculative Reason, they declare. To speak of Truth in connection with the actual work of daily life, or in connection with invention, criticism, or social reforms, is misleading and erroneous. There is no truth except that which is expressed in the judgment and the only way to attain Truth is by philosophical contemplation. Reason thus becomes something apart from the work of life, and they come in spoken of as if it sat on the throne of the Spirit apart from all other activities and judgment of the truth of facts and all. An extreme school of Idealism thought came to be regarded not as an account of the world but as the world itself; Life becomes a heretical scheme; and the Reason is only an 'unsuspectable battle of bloodless categories'. In all the true nature of the Spirit is lost sight of, the unity of the Spirit is ignored, and so we find ourselves landed in contradictions which are untenable positions from which none of these theories can extricate us.
If every ultimate theory we have to ask: Does it give
as back life or merely its dead image? Do the great
facts of life remain or are they spirited away? Do truth,
goodness, beauty, and can still rule as dominant and
inseparable conceptions, or are they denied their place?
Are temptation and sin accounted for or are they sustained
away? Do difficulty, doubt, work, and progress have
their full significance granted them? How can difficultly
reconciling them in this diagram? Given them? In
short, is the theory rooted in the roots of life itself
and as wide and comprehension as life is? These
are vital questions. The three idealistic theories
under consideration cannot stand the test when these
called on to answer them; they cannot stand the shock
as we shall now see.

These theories cannot give the right view
of progress nor the right view of the pursuit and attainment
of truth. Human progress, as we have seen, implies
an Absolute ideals, through which guidance and stand-
ards of criticism are given to human endeavours. But
it also implies growth, acquired strength and vision through
exercise in the Spirit of man. Were that spirit to
remain at any stage of its growth, no movement
from without would enable it to grasp the new
or reach out to fresh discoveries. Content with its ex-
pertise it would remain; and neither doubt nor
difficulty would disturb its calm. The spirit of man under the government of absolute ideals is ever invited to reach out beyond the acquired and the ascertainable, but in the new can be grasped or the discovery made there must come fresh strength and enlarged and keen vision. For progress implies the grappling with difficulties greater than any yet overcome and the attainment of higher views of truth than any yet attained; and these can possibly only through growth of the spirit. Now the question is: What is it that grows? Is it the spirit as a whole or as a faculty, or is it reason only? The former alternative is the only credible one. But if the spirit grows as a whole and if this growth is ever expressed by an increased mastery over the given, progress for man cannot mean only an enlarged stock of ideas or clearer views on the relations of things, and truth for man is no mere product of abstract reasoning but is an attainment of the spirit expressed in deed and living experience, and reflected in word. Nor is truth so easily gained as, or joined in the way in which, these theories would have us believe.
What department of science and mathematics, in the whole field of human thought, is so permanent and unchanging that all its theories or any of them are as permanent and unchanging truths? Is Modern Art satisfied with the canons laid down in the Middle Ages? Where of which moral code can it be said, it has received its final form? Of which of the moral laws can man say that he has exhausted its depths and knows its full significance? If Christ came not to destroy the law but to fulfill it, by obedience to the fuller demands of its spirit for his age, was it not clear the duty of man in every succeeding age to learn and to fulfill the growing demands of the spirit of the law? Progress is one of the watchwords of life. Since come it that the truth today in Advocacy, Art, Natural Science and Politics is not what it was a hundred years ago, and certainly not what it was in the day of the Charcoal or the Caesar. Truth is not to easily grasped as this dog would leave no patience. The Real for man is ever changing or rather grows with his growth; the problems of life are ever changing; the same situation never returns again. The General on the battlefield must make the best application of past experience he can, but he himself is called on to make an advance on all he done in war. He have to make plans for a situation which no general has ever been confronted with, and if he is the man for the hour he will devise something altogether original and laid down lessons in war for all future military cadets to study. The Physician in his practice, the Teacher in his school, the minister in his home, the factor in his visitation, the social reformer in
all are daily confronted with new and perplexing experiences, with fresh and unsolved problems, which they on the spur of the moment must meet and solve as best they can. When has the truth in these cases, and how was it obtained? It is not the reading off of something already learned, it is not conclusion to be formed by abstract reasoning; it is rather as an invention to be discovered, a work to be done. We have seen that the theory of evolution failed lamentably to account for Human Progress; the theories before us are in no better plight when they are asked to explain the unity in the Progress of the race, associated as it is with a ceaseless unfolding in the context of those ends (for which man is ever striving to attain. 

A. Such theories have necessarily before it been either narrow, the spiritual being abstract reason, or else delusory. It is a spiritual side of that side that they felt subordinate places. Reason, they declare, is paramount; feeling and will are apprehended and known only through Reason; all the manifestations of the Spirit receive their end by Reason.

By Manifestations of the Spirit I shall mean, mean, essentially, the natural behavior, temperament, and characteristics of man in which the Spirit is revealed as a whole, in which the activity of activity is whole. Spirit (of reasoning, feeling, & will) is not visible, under, or manifested in those activities that are Reasoning, loving, or desiring. Some other manifestations, meanwhile, the Spirit as a whole is present in them, but we can hardly distinguish between them and the larger manifestations in which the whole activities are engaged and are constantly reflecting themselves. The end of the larger manifestations includes the ends of all the activities residing within it, just as the final act of life unifies the Ends of all Manifestations. The final act of a manifestation will be pain when I discuss what is called a manifestation (chap. II). Manifestation and manifestation and activity will be distinguished as above.
Reason thus threatens to swallow the whole mind, and indeed sets itself up as the arbiter of the destinies of every manifestation and activity of the Spirit. This severance of Reason from the life as a whole is based on the same mistake, by a false view of Psychology. It is another instance of the fallacy already noticed of taking an abstraction for the concrete whole. As we shall hereafter see, Reason is in every manifestation and activity of the Spirit of Man, in every so-called Feeling, Emotion, Resolution and Inspiration. Were it apart from the activities, as this theory leads one to believe, it could not know them nor their end; it would be impossible for it to judge them; and it would be absolutely foreign to each other. Reason, we may say, is in every activity and not giving its end to the activity, but bringing the activity's own end into consciousness, not judging the activity by standards it has brought but by the end of the activity itself. This mode of speech is allowable, but we must always remember that by Reason here is meant the whole Spirit viewed in a particular way. In fact and in reality there is no such entity as Reason or Abstract Reasoning. Rather the mind is correct.

All these positions will be fully supported later, but in the meantime we must clear our minds of false abstractions, and view facts as they are. Right now the Spirit of Man into these separate compartments at the beginning, make Reason the auto-
and Sultan over the destinies of man and one can never restore the Unity of Spirit thus surrendered, nor give its rightful place to any activity or manifestation of the Spirit. All periods of contradictions at once arise in the life. — Feeling is at loggerheads with Reason; Feeling is denied its place altogether; Nothing is to be allowed as true but what can be mathematically demonstrated. (The contradiction is not noticed that this position has not made good its own claim in this respect; Truth may be opposed to Goodness; a Theory may be true and yet may be pernicious and ruinous in its consequences. Reason is opposed to Authority in such a way as to make one think that Reason in the men of the past and Reason in the men of today are two antagonistic principles; yet the men of today continue to use the speech which is both the form and spirit of the Reason of the past. So Theology under the guise of the Love of God is lost sight of, and an unfailing inflexible Fate is set on the throne of the Universe; in Morality we have the search after abstract rules and principles, as if these could give the light to a living, loving, aspiring Spirit, or have us in Political economy. Reason may ally itself with selfishness and may teach, it is the duty of each man to regard his own interests only and to grasp the material interests event to his own or his neighbour. Spiritual wellbeing so might we go through all realms of man's activities and make a life have wrought by the worship of
If the rational alone, i.e. that which is in accordance with the Speculative Reason, is Real. What are we to say of the Moral Idea and its Ends? If mere thinking, logical syllogising, alone attains the Real, conduct and all practical activities are rendered irrational and inexplicable. The previous work of life is devoid of Reason. The Rational scientist, when framing hypotheses and drawing conclusions from them is reaching the Real, but when experimenting, when observing, when patiently gathering facts, Reason is wanting to him and Reality is brought no nearer to him. The thinking out of a plan grips on the Rational, but the carrying it out into execution leads one into Reality. Truth is separated from Godness: a theory can be declared True which forgets the life embracing it, and it can be doubted if the Good Man possesses Truth at all. Character, look, and Trial and can have only a fictitious value assigned to them; Divinity may be tolerated, but it has no justification in itself. Only Intellect gives the Real, only Intellect shall be divided or joined in; Feelings, Emotions, and Sensations may be supposed in useless, and since all these belong to the Spirit equally with Reason itself, it is not easy to see how Reason can justify its own existence if they be suppressed. If one part of the side is declared false, what is to declare the other side real? If one side is useless, what can determine the other side essential? How are we to know that the Spirit can be preserved if any of its activities are suppressed? All these contradictions and dilemmas arising
from a false view of Reason, a denial of the Unity
of Conscience, and the substitution of an Abstraction for
Reality.

II. Contradictory views of Truth.

The Speculative Reason in these schools arrogates to itself the
sole decision on Truth and Reality. It Reason cannot
deny that it is only an activity or manifestation of that
spirit of which Art and Morality are manifestations.
A human, appropriates all Reason to itself and declares
Truth to be what is in accordance with its
fundamental postulates; and the question at once arises:
Why should there not be placed on the same basis
with those of the Speculative Reason, and why should
Truth in Art and in Morality not be in consonance with
the fundamental postulates of each? To say there is no
reason for doing otherwise, would be against a Reason
immanent to Art and Morality, and to introduce a view
of Truth contradictory to that which its theory lays down.
But when we turn to see how the spirit of Art and Morality
as acknowledged by this theory, accords with facts, we
are met with puzzling contradictions and unsatisfactory
answers. If Reason be not immanent to Art and Morality and
other manifestations of the Spirit, then the Speculative Reason
alone, and if Truth in agreement with its constitutive
principles of this Reason, it is clear that Morality, and
are to Reason but as objects of Nature——they are given—
and no longer can we speak of normative sciences of
either. But this is to surrender both as they are known
to us, for if we are deprived of the right of judging each
unanimously through his own absolute Ideals, to speak of
their Truth is the same as to speak of the life of the bodies
in the dissecting rooms. So in Social Reform, in Law, in
Invention, in the Practical Activity of life, this view of Truth
fails to describe for us what the Truth is or when it is.

When a musician arises from his instrument in trium-
ung and exclaiming: That's it, I can play it now;
when the audience thrilled with delight aloud of a song;
has expressed the very soul of the long;
when a pictures stands back from his canvas and
with the hope and fear, thoughts and emotions of his
life-long years of effort living in his utterance, critically
affirms: I have it, I must have been inspired when
I did it; when a writer of life, Emerson, in New Hampshire,
announcing, says of some beautifully expressed thought never
written in his hearing before: He has given its utterance that
is Truth; when long desired to be expressed it — these are
words that fill me with craving to their judgments. It includes
Absolute Truth, realizing the truths of our past judgments would be impossible; and were it not for
a growth of the spirit opening a new and golden medium for the expression of
the emotions of life, art and science, judgment abjures
the ideas could not be come to before; the Truth of the judgment includes the
utterance of Truth. If therefore judgment includes as one
part of this growth of the spirit. A Theory is therefore wanted which
explains these judgments, and can carry the view of Truth.
contemn'd in them with all other views of truth. The unity of conscience, the unity of the Spirit in all and through all its activities and manifestations, being the principal in man, she cannot entertain different nor be contradicted on views of truth. Neither can she abide contradictions in her thought, in her theories, nor in her life. As she herself is one, so must her views of truth be one. And so must the theory of truth be self-consistent and inclusive of all the facts. This, the final test of every theory, is the ever-abiding test. active evidence of the presence of a Spirit in man, even though the theory itself may at times assert the opposite.


The contradictions presented by error and sin:

1. The Rational is defined by its theories is the Real. What are we to say of error and sin — that they are Real or Unreal? If Real, how are they Rational? But Rational they cannot be, since they are opposed to Truth and Justice and therefore to the constitutive principles of Reason. Can we say of them then that they are Unreal? Do not his say that they cannot have influence or even some power over the Real? But what if the watchfulness man must exercise lest he fall into their snare? What views of the Unreal must we have to give an explanation of the varying corruptions by falsehood and vice, and of the opposition to Progress which is always being made by erroneous views, by selfishness, and by wickedness? In man a terror of sin will give us reasons for his conduct, and
is surely as real an agent as is the seeker for intellectual truth or the moral reformer himself. Is it not the very reality of the former which calls for such strenuous effort and such relentless warfare on the part of the latter? Error and sin can be declared by philosophy — neither Real nor Desired. What then are they?

4. The contradiction between Idealism and Natural Science.

This is to be wholly referred to Professor Titchener. I shall give it in his own words: "The supposed object of its truth [Idealism] is, that the various operations of the physical world can be explained by the laws of our impersonal and unconscious dialectic: that mechanical, chemical, and organic processes are essentially mental and rational. But this is a hypothesis which physical science will not allow us to entertain. The attempt to interpret mechanical, chemical, and organic facts in connection with it is always resulted either in caricature or contradicting the explanations of them given by physical science. In other words, it has invariably led to dualism of the worst kind — the dualism which consists in irreconcilable antagonism between philosophy and science. Hegel, and his followers, saw more clearly than his idealists of any other school had done, that it was incumbent upon them to show that Nature was a system of which the processes were the stages and expressions.
have regard for Truth, that is, if he will not see his spirit as it really is, then his initial falsehood will breed innumerable contradictions and confusions in his thought, new widows and unrestrained in his conduct, and will prevent him from being able to distinguish between Truth and Falsehood.

Part IV: The Final Verdict.

The criticism to which the foregoing theories have been subjected, is ample to prove their unsufficiency as an adequate explanation of life. All philosophical theories have for their aim: the unification of the manifestations of life, the revelation of the Real, and the discovery and proclamation of Truth. The theories examined have failed, because they attempt the impossible. They take the form of a particular manifestation of life and prove that by to get the living spirit. It reminds one of the old attempt to account for living
...protoplasm by an allocation of the chemical elements: oxygen, hydrogen, nitrogen, and carbon. "There are some water, ammonia, and carbonic acid," and whilst you gaze with bunched brows, expecting the revelation of the mighty secret, looking curiously for the electric spark which is to bring these into driving organisms, you merely are informed that they are already protoplasm, which is already alive with them. It will by and by learn with a fresh supply of life. "The life which is in the you is in the vegetables we are dealing with, the spirit of man is like the little either ignored or totally undeveloped. Each of them is based on a particular manifestation or aspect of life: materialism on natural science, psychology on psychology, religion on religion and psychology, the philosophical mind or manifest quality of spiritualism on which the spirit has manifested itself; the last two elevate the critical faculty, or that knowing criticism which is in ever growing on itself, to the sphere of life itself. Each of them is based on one aspect of life: materialism on an earthy that is given by the natural sciences; its mission is to declare that life impossible and propose for man to imitate, if the conquest of nature by the spirit is and deliberate and sedulously undertaken. Psychology is based on that aspect of life given by psychology, the mental interpretation of life in its judgment of and will, and how various modes are adapted from Studies in Philosophy by J. Lightfoot, p. 89.
activity, its mission is to affirm that the given modes of the activity of the spirit, the formed habits, and the distinct manipulations cannot ever be taken into account in arriving at reality and truth; as materialism affirms the Given of Nature, so Positivism affirms the Given of the Self; Rationalism is based on the dualism of subject and object; and the critical form of consciousness, usually denominated Reason, its mission is to declare that no ultimate theory is acceptable which does not give that important place to Reason which it undoubtedly holds in the life; Idealism is based on that critical form of consciousness which results in Science (not Natural Science) and Philosophy; it is but a step removed from Rationalism, but it will allow nothing foreign to the Spirit—subject and object are both within the mind of man; its mission is to steadfastly proclaim that only in the spirit of man can reality and truth be found. Since there all give some aspect of reality, the true theory must embrace the truth found in each. But this true theory will start with no one-sided view of life. Like Descartes, it will find its starting point in life or the human spirit, but its "egoito" will include not only "I think", but also "I feel and will, I live and do— I am conscious in the fullest sense of that term". Starting thus it will avoid the clef between subject and object which previous impassable before Descartes' narrow
definition of Logic, and that wider chasm between
thought and action which Kant's treatment of Reason
could not bridge. Only a theory arising thus can
avoid the contradictions which we have seen
betwixt all encyclopedic explanations, and can give
the full vein of life as it is, without calling any of
its manifestations illusions or delusions. It will
make mind necessary and universal, and Progress
both possible, by giving the spiritual links between
the individual and his fellows—not only of his own
generation but of all generations past and future.
It will form itself on the unity of consciousness, and to
our mind, The Spirit throughout all its manifestations as
an unperishable foundation not only of Philosophy of Life,
without which no Science, no Thought, and no Conscio-
ness is possible; and will seek thereby to give such an
amount of Reason and the Spirit, and Work, as
will unify and harmonise all the various activities
and manifestations of the Spirit, and to
thereon an edifice of Life harmonious in all
its parts, inclusive of every known fact, and found on
under the demands of Absolute Truth, towards whose
fuller realisation the building is ever progressing
and aspiring.
Chap. II.

orig. 93 pages
now 65
Chap. II:

The True View

The Spirit of Man and of Reality
Chap. iv. The True View of the Spirit of Reality and of Reality

Introduction

That Man is Reality in Life, that man in all the manifestations of his spirit which reveal his true character and make for his progress to aiming at absolute truth, that to violate the unity of consciousness and the consequent unity of life in all its manifestations is to lead thought in hopeless contradictions and ignore the most fundamental fact of human existence, and that only a teleological interpretation of life—an interpretation which rests each manifestation on the effort towards an absolute end—can show how truth, necessary and universal truth, is possible, can give their rightful place to the spiritual manifestations, and can account for human progress—these propositions which we may now regard as established or on the way to be established. They may all be regarded as fundamental postulates or intuitive truths, since without Man life as we know it, truth for all men in any department, and progress, are inexplicable and impossible. The man who denies them contradicts himself. The task which now awaits us is that immanent criticism of life we have asserted to be the true vocation of Philosophy. We must—
get that view of the Human Spirit which will sustain the foregoing proposition and by which Reason and Work, Progress and Regression, Truth and Error, Goodness and Wickedness, will receive an adequate explanation. The slave already said has indeed far missed the mark if it is not now clear that Progress in man cannot be accounted for by any theory of mere intellectualism. Man does not sit down in his study chair and apart from actual work give out the plan by which the advance in any department of life is made. Nor can the so-called Revolution of man be accounted for, if Free Will be denied to him. It is as a moral agent that man thinks and works and striveth for Truth. He is called on to realise himself, but this he can do only through the meeting of the Given — be it Nature or Self — and every step is the result of a moral choice. Hence the mission of man is Work, and Thought is subordinate to this; or if the Thought is a real conquest of the Given, a fresh interpretation of the S. by whose Human Spirit is exalted and strengthened, it must be viewed as a Work itself. But man is not called on to struggle aimlessly; his conquests are ever directed by Absolute Ends and in accordance with these the true Work is done, his Progress is effected. So comes it that in all his rightful endeavours the desire for Absolute Truth is the ruling motive, and his success in embodying the end striven for in Character and Life is his degree in which he has attained the Truth.
That he can depart from obeying these demands of his Absolute Ends is likewise true, and so comes it that man may err and sin, may prove against his true ends and then may turn and repent. The life of man, the history of the race, etc., exemplifies on any other view. But it is the more detailed exposition of this, and to that point of the spirit of man which makes all this possible, we must now address ourselves.

**Sec. 2. The place of his ideals in his life.**

1. There can be no Natural Science apart from an Ideal. It is generally believed that Natural Science has nothing of the spiritual in its presuppositions, methods, or aims, and that it has no connection or concern with Art, Morality, Religion, or any spiritual manifestation whatsoever. This is voiced often by those who are opposed to all theories of Naturalism. Let me quote the best expression I know of from Professor плит: Anti-Christie Theories (1st Ed., p. 106): "The mere study of physical nature does not carry us beyond matter and its processes. Its most elaborate methods can give us no apprehension of God, soul, or moral sense. So far as even physical science can discern, 'if God had slept a million years, all things would be as they are.' No telescope or microscope can enable us to discern freewill or any other attribute.
of mind. Physical science can only tell us of physical objects, physical properties, and physical laws. If no other voice is to be heard, no other witness to be called, the verdict of reason must necessarily be that materialism is true." How do I not wish to rest this paragraph from its connection nor pull into the professor's mouth any one opinion he would not accept as his own. The use of the word men in the ensuing sentences shows that he is thinking of material science by itself, abstractly, or apart from the life: but I shall take his words quotation as the opinion of many who believe that it is true of natural science no matter how viewed. The absolute state,
its activity, and should not except for special purposes clearly understood be divorced from the life to which it belongs! In the second place if Truth is to have one meaning throughout all the manifestations of life, how can Natural Science be viewed as cut off from its Spiritual source? may, how is Truth in it at all possible, if it be not in its workings and development the governance of an Absolute Ideal - the creation of no man but authorial over all? Has not the whole aim of Natural Science been the discovery and declaration of Truth, and that Truth have not many of its early investigators gladly given up their lives? How the Given of Nature cannot give the Truth then aimed at, for every Truth implies that which is Absolute, that which has authority over man, that which he must strive for and obey. If Truth is to be necessary and universal, and Natural Science like all other manifestations of the Spirit strives for no other Truth, man man must in an Truth which is distinct from and authoritative over the 2. But the acknowledgment of this is the necessary acknowledgment of a spiritual domain, and of Spiritual realities, for it is only to a Spirit having its home in the Absolute that such a distinction as that between Truth and is possible. All schools of Philosophy, Naturalism included, all men with criticizing life or striving to attain its deity, proceed on the assumption that Truth is one, that this assumption cannot be made good if Natural Science is something apart from and
altogether different from other manifestations of the spirit. In the third place natural science not only proclaims the reality of the spirit and of a spiritual realm, but it also in all its procedure and development acknowledges that obedience to a spiritual authority which constitutes morality. This is abundantly evident from all which has already been said on the vital connection between truth and morality, from the recognition of the demands which obedience to the ideal of natural science imposes, from the statement of leading scientists on the virtues engendered by the discipline of scientific research, and from the lives of those very scientists themselves.

If natural science is not the herald of a spirit and a kingdom in man, what explanation can we give of the fact that all true scientists are so exemplary in conduct, so devoted to their aims, such splendid examples of humility of spirit and childlike frankness of heart, that they are often held up in contrast with to shame the lives of professing Christians? Do the fourth place the prepossessions and aims of the natural scientist decline to fragment; the contention we are now forgoing.

When I come to speak of Religion as a spiritual manifestation I shall more particularly enter into all that constitutes each and every one, and shall give more evidence to establish that, since all spiritual manifestations reveal the spirit as a whole, their prepossessions must be the same. In the meantime it may be stated that the natural scientist takes with him the following prepossessions:

[Handwritten note: See Dis. 6, Sect. III, Ch. IV.]
The inevitability of error and of the efficacy of truth is a spiritual insight, and the recognition that he must come to in such a case is the recognition of an authority dominating denial and all men. He places his faith in the ends their agreement, and differences may be most easily perceived. He may not acknowledge it, but such agreement yielding unity is a spiritual discernment; and when joined is a spiritual fact dominating the material and giving to it its reality for the truth. 

Therefore, with no death of truth dominating his search would be seek for agreement at all, would he be able to perceive him, or to read the unity they reveal? By the now by a spontaneous activity of his spirit called the constructive imagination forms a hypothesis, which expresses the unity in question. This hypothesis is tested, and, if found wanting, gives place to another, and may be to others till a satisfactory one is found. What is this criterion for a true theory? That which brings all the facts into unity, which enables every fact to be deduced from a common principle. It is a misleading account of either the scientific itself or its criterion today, they are given by the facts, in the sense, that they are tending on the surface to be picked up, or concealed in the depths to be perceived by a keener acuteness of the physical sense; it is untrue to say they are deduced from them in the sense a conclusion is drawn from its premises. The truth which such statements and all in that fact and theory come into being so far as men.
Knowledge is concerned. The theory could not be what it is apart from the fact, and they possess that which and really they have formed through the theory. Every advance in science in knowledge is possible only through bringing old facts into new relations or into relations with new facts, which causes a new interpretation or transformation of the old. The criterion of the scientist can be justified only on the conception of an absolute ideal imposing its determinations on every effort to realize it, and the theory is accepted as true because it satisfies the demands of that ideal. Though it aims to the necessities and demands which the investigator must comply with in his arduous search, though it sets all investigators are placed under the same restraints and compelled to follow like methods, and through it there is imposed on the scientist the obligations of the truth, and the necessity of distinguishing this from the fact as the new to the old, but a step fresh this to perceive that in every step of his course the scientist must choose to comply with the demands of his Ideal or not; there is no escape from the encroachment of his freedom; he must decide his birthright. He may refuse to comply; if knowingly then he chooses error for his portion; he may mistake the nature of his demands, and thus now though led into error he cannot be held to his charge; the contradictions which arise in his thought through the acceptance of a false theory with automatic turn to his mistake; he this only if he refuses or to correct it when clearly seen to see if truth and reality are inseparably associated, and every step taken by the individual, in fact or in spirit is just by moral necessity and in the affirmations of his freedom.
There is no Morality possible if Absolute Ideals be demanded by the Spirit.

Whether the divinities between the different schools of Ethics may be their discussions and controversies have made it plain that there can be no Moral Conduct and no Moral Judgment; if there be no distinction between the Right and the Wrong, no theory of Ethics worthy the name can be worthy from it ever to careful an uivialization of the facts of the Moral Life, regarded merely as facts of some importance to be classified. The supreme fact in this Life is the Moral Judgment involving the distinction between good and bad, and this cannot be accounted for unless there is assigned to men an Absolute Ideal of Conduct. Schools may dispute as they choose as to its origin, or as to its content, but if there is to be Morality at all, there can be no absolutely to existence its reality, and to authority over the great law that "man's soul is man's life of man." To say that experience, rooted in the materialistic sense as sense experience, can give the Ideal, is to deny to man a spiritual being with its own ends, immanent in its activities. But man is man only in so far as he can consciously place ends correspondent with his nature and activities before his action and strive for their realization. To say that these ends are given by sense experience is to leave out of account two things: (1) the primitive activities which alone made any experience possible; (2) the selection of certain objects as ends and the rejection of others. The extreme Hedonistic school is forced to attribute to man the power of distinguishing pleasure and pain and the capacities for liking the one and disliking the other, or it cannot build a theory at all.
and so they must agree that it is this power and capacity which separates things into the good and the bad. Their experience even to them is that the means by which a power and capacity innate to man reveals itself. Nothing is good in itself but only in so far as it satisfies a capacity in conscious man; in other words, the end of man's conduct lies in himself. But now what account must be given of this capacity in man which will square with the fact of the moral life? In the first place it is spiritual, not physical; it belongs to man conscious of the object, which he discriminates between and regards with such different feelings as sensible, but it is transensible. It is something apart from and above his entire experience of the Naturalist, and is capable of separating the object of such experience by an end imminent in itself. In the second place, the history of the moral consciousness and of the code of Morality show it to be capable of an indefinite, perhaps infinite, development. And yet its judgment rings out clear, the end is not yet realized. Through the history of man, this judgment has been iterated and reiterated, and so the Positivist school can explain this repeated fact without begging the question. I need not go into the question as to whether the capacity or mode of consciousness which even Positivism must attribute to man in order to get a base for morality always and only at pleasure; it is enough for my present purpose to show that no school of Morality has capacity for the rest of the paragraphs lengthy for the power and fact mentioned above.
basing itself on the theory of Naturalism can truly account for the facts of the Moral Life. In this
examination of such a school, I have allowed myself to use the term power and capacity in order to fall in with the modes of speech of the school examined, so my own treatment of Morality, I should show
how it is consistent with Life in all its activities and throughout all its manifestation, that it is therefore not
the result of the action of any isolated capacity, and not
the main fact to be dealt with and satisfactorily explained in the Moral Judgment with St. Ought as
distinct from the St. For this judgment has been the
same from the beginning; it has always affirmed:
loosethoughtsto do or not to; knowethalsethether.
If all knowledge is of some experience, and there is
nothing in man which cannot be explained by this how
can such a judgment as the Moral arise? No trans-
mutation of conscious elements can result in that
which is above them, which refuses to ascribe its origin
to them, and which is continually approving of them or
condemning them. And St. Ought is ever about the place,
so as that which is not yet realized, is ever beyond the
scope of experience: authoritative over the Givin of
sense-experience. So according with its necessities and
demands sense-experience is shaped into entities, each
life as a spiritual formation, and actions and objects become
good or bad, right or wrong. No school of Morality basing
itself on this sense-experience of the Naturalist can as much ask why
morality is possible.
3. History is inexplicable apart from the presence in man of Absolute Ideals.

The story of the past would be an insoluble riddle were Absolute Ideals to be denied to man. We can allow the weight of the material that rests on the mere material; even it just for the ideal Good it sets over, or is believed to subsist, and a Spirit which gives to it its value and uses it for its ends. The material would have no such significance in history as it has. Alongside the merely selfish ends, we have to recognize the presence of others, leaving the power to win men to their service even at the surrender of self and to control and direct their whole lives. Only through them are social reform and moral advance explicable and the life of the reformer, the philanthropist, and the martyr intelligible. To say they were mere dreamers is to misrepresent facts. They were the makers of history, since if history is to have a basis in Reality, their lives and aims must be based on the Real or be of the Real.

But the Prophets of Freedom and Salvation, the heralds of Enlightenment and Progress, their Prophets, Poet, Sage, Martyr, Discoverer, Inventor, Soldier, Stakesmen, and Philanthropists, by whom the advance of man was first pressed and who led the way from Pagan to height, towards the Friendless (and), were all according to their own life-long declarations slaves of Ideals, and their to-day they affirmed to be true freedom and that which Sanction, light, strength, nobility, and grandeur to their lives.
To win others to the same service; to lead them to the sources from which their spirits drew sustenance and inspiration, and to the fountains from which they drew Truth, Beauty, Love, and Goodness; for which was the greatest aim of their life-work; to strive to bring those ideals into the very life of the concrete; to make their daily life the Gospel of them and their characters a revelation of them; and to embody them in social institutions and new modes of national life, was the other. To secure both or either they would gladly die, conscious that their death would but serve the ends they strove for and that would convince men that there were indeed the ideals they proved constituting the True and the Good. Wherefore, when succeeded men opened their eyes to see that their ideals was the true, real, and that there, often the despised and rejected of men, were as they themselves in self-denying labors had always declared, the heralds of the True, the Beautiful, and the Good.

Grant these ideals as the sole authority in the decision of Truth and Goodness, as the ends in the realization of which alone attains the full stature of life, being and that unites harmony within life in indeed realness. For such is the faculty or stepfast and the progress of the individual as intelligible and explicable. Progress in Truth and Progress in Goodness. Progress in Natural Science, Industry, Government, Art, and Morality becomes the steps by which has taken and must take in the
realization of the infinite ends of his being. Nor is the
work of the man thus called to a close after the mind; the
character formed in its performance is obedience to
the belief of the Absolute Ideal; is the aspiring aspiration of its worth, and its reward, and of the Truth
and Reality striven for. So each generation is called
on to advance on the attainments of the past. Not
slavish worship of their father's performance, but obedience
to the same ideals and an endeavours to realize the aims
their fathers strove for in their privilege and duty.

If now died, not having received the promises, the promises
were not vain nor was their labour vain. From Pisgah
they had viewed as much of the promises as they were able to see
height; after they had seen the Promised land, and they
died in the firm confidence that their Guides were
the only ones who leads the way to Truth and Reality.

1. Only through Absolute Ideals is it possible to
explain man's relations to his fellows.

Since the truth of Natural Science, the

beautiful of art, the Goodness of Morality, and the Progress
of man, are all under control and direction of Absolute
Ideals, it is easy to show that no part or domain of
life is excluded from their authority. Then again
the Unity of Life makes us. If Morality enters into every act of
man, so does truth, and it does Art. Let a man

speak go forth in any activity and shape itself in thought
(which is inseparable from words), or in art, and in the formation of his spiritual creation we find himself a Moral Agent, a Truth Seeker, and an Artist. Progress we find not in one department of manifestation of life, but in all. Not only in the language by which the Spirit of men commune, but in the tools of the handicraftsmen with the abodes which men call home, in all the objects which we call goods, and in all the means for their realization, do we note the a

like Progress. And everywhere we find the rule of the ideal. The ideal should be the to be. Socially it is possible

only through their acknowledgment. Men are sympa

thetically with each other, in mutual help and coopera

tion, bowing to the same standards of truth and

obeying the same codes of morality. It is confusing that

their lives can under the authority of the spirit and

indeed of the One Supreme Spiritual. It is their man

release him self out once from selfishness and selfish

iness (from individualism and collectivism) and

establish the rules a spiritual brotherhood, when all

alike are members one of the other and servants of

one master. The Absolute Bonds of the Spirit are not for

one man, but over all. This is not to say that men

accept these ends, that he is an automaton in his heart determined to all he does. But the mind accepts them, if he

will realize himself, if he will possess truth and goodness, but

he can do otherwise. ladies know, however, altogether, to do what

are not and must not be done. There is a sense of self that

and all may follow it. But this sense of self will come through an affiliation of selfishrends, each man

and every individual the only safeguard of life and property.
and bewildering mystery of the Book of Ecclesiastes, as manifesting the spiritual
work of life.

General sketch of the nature of the ideals and of their development, leading to the reality of the spiritual life.

Sec. II. Realities of the Spiritual Life and its
1. Ideals, work the might of the spiritual progress.

If what we have already affirmed is based on the fact of life, if our procedure has been the permanent criticism, affirmed at the beginning to be the only way to a true interpretation of life, and if I have, indeed, that criticism, so far it ought to be now easy to establish, that in such there is a spirit which shapes itself into various activities and manifestations, each of which is a revelation of the spirit as a whole, each of which has its governing law an Absolute Ideal, and each of which reveals the Spirit through some conquest of the given, and that through the Unity of the Spirit these various activities and manifestations are not distinct and independent but vitally connected and mutually cooperating in the unfolding of the nature of that Spirit and in the attainment of its one supreme end. Then the

In this section it is

The Spiritual Realms of the Spirit: if and

shall in this section seek to establish, and in Section IV of the chapter I shall deal with the ideal and the chapter on Religion will supplement this chapter to the study of the manifestations of the Spirit and their

Truth.
Perfection will best enable the Spirit to reveal itself and who can command in the attack on the given. The man of the future is he who in a critical situation can see at a glance how the given can be made subservient to the good striving for. For every successful embodiment of the ideal, there is a transformation of the given, and an enlargement of the Spiritual life. Ideal realization and character formation go hand in hand, and every advance made in either is in further and larger view of the indefinite possibilities of the Spirit. In the solution of every problem, the removal of every difficulty—whether in the formation of a satisfactory scientific theory, a fresh advance in art, a reform in social ways or political institutions, or the conquest of a worry in daily life—there is a transfiguration and fact through an outburst and outgrowth of the Spirit. It is only the insight and glory of the Spiritual which can transfigure and reform the material and the selfish. In conquering opposition, in subduing Nature, in bringing the to into conformity with the light, man is revealing himself and is developing the particular bent of his activity which form his personality. The Reality of the Spirit is thus ever made manifest through work; if it can overcome opposition, if it can transfigure the given, it is Real. If it is where men doubt their ability to do what they doubt the Reality of the Spiritual.
near. But the lesson which all progress, all victory, declares these ideals to be Absolute and timeless: they are supreme for all time, so no time can ever bring them into itself. They are eternal and unchanging, while man's view of them and realization of them are ever progressively growing in fuller beauty, nobility, and truth. It is in this possession that man can himself uplift himself above the seen and temporal and learn that the things which are not seen are eternal. The worker may reach the finest and most perfect embodiment of an idea, a form which may become the standard of attainment in his own craft of work for centuries to come; yet has he not fixed the ideal itself in earthly mould? Above his highest effort there still floats in glorious beauty, glorious to his dreams though yet unseen, the ideal he has so long striven after; and this best work he has done to afford the judgment: The best is not yet; the ideal is not yet attained. Hence a Michael Angelo will spend long days over the finished product of his tool, correcting, refining, making the beauty more beautiful and the figure more perfect; hence a Paul in the path of moral and religious work will cry out: I have not yet attained the prize of my high calling in Christ Jesus, but I press on; and hence a dying Newton will confess: I have been but as a child picking up a few spilt shells on the shore while the great ocean of truth remains unexplored and unexplored, while a dying Goethe closes his eyes on the scene with the inwardmost thought: More.
And it is this enlargement of the spiritual life (or the life simply) combined with the fact that the absolute ideal can never be completely realised, which explains both how the actualised form of the ideal becomes unsatisfactory and how advance is made imperative on man if he will discharge his mission. When man first apprehends the demand of the ideal and imagines a form which he gives must take to comply therewith, his spirit has not so developed its activities and become so conscious of its strength as when through soil and struggle the satisfactory form is won or has been established as a national institution; hence it happens that soon after the satisfaction of desire does not satisfy the desire, or that soon after the attainment the spirit finds itself too big for the robe it had clothed itself in, and that it must set out to further perfect it in the shape it gave the ideal, to give life to a larger and nobler character. No mere material, no so-called earthly pleasure, no amount of riches, all that riches can afford, can, therefore, give any real satisfaction to the spirit of man. This true home is in the spiritual and its only true satisfaction is to be found in the realisation of its own Absolute Ends; the attempt to satisfy it with the material only issues in the cry of the preacher: Vanity of vanities, all is vanity. No more founded on representation of
the folly of such an attempt has been given for our reflection than that of Carlyle in the Everlasting Gage of Sartor Resartus: "Man's unhappiness is I conceive, even of his greatness: it is because there is an indefinite in him, which with all his cunning he cannot keep under the finite. Will the whole France, her ministers, and upholsters, and confections of Europe undertake in joint stock company to make one shoeblack happy? They cannot accomplish it, above an hour or two; for the shoeblack also has a soul quite other than his shoes: and would require, if you consider it, for his permanent satisfaction and saturation, simply his allotment, no more, and no less: God's infinite Universe altogether to himself, wherein to enjoy, infinitely, and fill every wish as fast as it rose (p. 13). Here we are brought to Augustine's conclusion, that man cannot be satisfied with any finite, with any material. This is so true, not only for the ends of his spirit, it is in that spirit, in its Absolute Ideals, and the Perfect Eternal Reality they point to, that man finds his permanent satisfaction, true peace, and lasting happiness.

2. The Impressive Realization of the Spirit

This is the spirit of man placed between the infinite ideals and the given. It has to unfold itself, develop itself, by recognizing that its i
strength, inspiration, and guidance to come from the Absolute, and by moulding his mind in accordance with his own Absolute bonds. Man, however, in not the Absolute, he cannot create his own spirit, its mode of manifestation, or the ideals which are indeed the master lights of all its seeming; but he is called on to create his character, to give content to his Personality, and to develop himself along the lines of an infinite progress. He is at liberty to choose the authority of the Spiritual life with its ideals or to bow to the Divine and the creations of his own spirit, to identify his spirit with the mere form of his own activity—the self of desire, appetite, and desire. In the one case through gain of thought, through travail of spirit through the conquest of resistance every temptation which leads his free spirit entices it to set itself up as the supreme end of itself, and through the conquest of such spiritual foes, as Doubt, Fear, and Hope, he establishes the rightness of his course by the attainment of an end satisfactory to his being, in the other he loses all the disciplining value of the obedience to a higher life, he finds that his lawless acts of so-called freedom have brought him into a bondage worse than death and from which he finds it hardly to escape and dissatisfaction, unrest, weariness of spirit, and despair eat his mind with him by day and beds his pillow with unavailing tears by night. In the former case there is a growth of Character in which the nobility
and worth of the ideals are disclosed; in the latter there is an exhibition of Self (the Spirit as antagonistic to the Absolute Ideals, as an end to itself, or as regarding its activities as the real Spirit) in its meanness, willness, and hideousness.

Thus it is that every advance of life, scientific, literary, social, or moral, must be an engalvement and unswilling of the Character of man, and must proclaim in unmistakable terms that the Spiritual in man is the Real, and that only through its development can there be Progress for man. Thus, as has been affirmed before, every attainment of an end is but the stepping stone to a higher attainment not only of the kind but of ourselves. We are linked on the past in their achievements, and while we enter into their Spiritual heritage we are called on to still higher heights of Spiritual Life. It is the unfoldings of the Spiritual; it is the expansion and unswilling of his life; it is the formation of his Character, which man is ever called on.

But in every advance really a development of the Spirit of man an assertion of the Reality of the Spiritual? What of the Natural Science advance of the late decades – has it brought the material more under man, or man more under the material? That in many quarters it has led to dream Materialism, in other to the doubt of the
Spiritual, there can be no denial; but these have been the results of an over-hasty Philosophy, which has been insufficiently dealt with already. The methods of Natural Science have been asserted to be the only methods of gaining Truth, and its concepts and procedures have ruled everything not embraced by them out of court. Taking human nature as it is, remembering that the Spirit often manifests its power by worshipping a creation of its own, all this would be only what was to be expected in the logical existence which marks the delight of reason in making such an advance. But who can deny that Natural Science has manifested the might of the Spirit in the conquest of Nature? Who can deny that the development of the Spirit in this manifestation has widened the possibilities of man's attainments in all other manifestations? Where is the sphere of life untouched and unmoved by the advance the Spirit has made in this one direction? There is none, and men cannot be, when we understand the activity of the Spirit through all its manifestations. But on what other basis than that Natural Science is a manifestation of the Spirit with a distinct lead to attain but mutually cooperating with other manifestations to the realization of its supreme end of life as a whole. Can we to explain these phenomena? Will Raskov anyone content that Natural Science
has nothing to do with the Spirit, is not a spiritual manifestation of and for itself? The statement of this shows its folly. All attempts to build on it a philosophy of life we have already found to be fallacious and vain. It is only in the Spirit of man we can find that necessity which enables man to speak of Truth at all. The consciousness of Necessity which ever attends the apprehension of Truth is that of a Spirit which knows instinctively that its own act in perceiving, or judging, is irrevocable, must be what it is both for itself and for all Rational Spirits, and Knows this intuitively through the Ideal immanent in the Spirit in such activity. And Truth respecting the Given is a transformation of the Given in accordance with Absolute Ideals of the Spirit, such a transformation is made possible only by an advance of the Spirit of man. Were that Spirit to remain stationary, then the Given would be ever the same and Truth would be fixed and unchanging.


We have only to look at any of the great scientific discoveries to see how every advance is a transformation of the Given. When Newton ascertained the Theory of Gravitation, he the true account of the relation of all bodies to each other
throughout the physical universe, no fact embraced could henceforth be as before. A falling apple, the rhythmic ebb and flow of the tides, the change of the moon, the earth's motion—all took on a new meaning. A new heaven and a new earth were as surely given to man as when Copernicus left no doubt that the sun, not the earth, was the centre of the solar system. Heat discovered to be a mode of motion; electricity placed among the modes of motion; the law of fixed proportions of the chemical elements determined—each of these transforms some relevant fact and if the physicist can establish that all the so-called forces are but different manifestations of one force, every fact at present explained by Neism will at once be transfigured and appear henceforth in a new light and with a new meaning.

But, as has been indicated, such a transformation is possible only if an advance in growth, a development has been made by the spirit of man. And in that transformation is manifesting its own might, displaying its own character, and through it is its development continued. And whenever such a development takes place immediately every manifestation feels the energy of a new life within it; the earth seems unable to give vent to unrehealed floods of energy; and every
manifestations shows often its foul nature: hope and confidence are born in men and there is nothing would not dare to attempt. The day is fast for the declaration that the manifestations of the spirit can exist in violation, and can alienate apart from one another. The Middle Ages affirmed that Religion could fall in through the utilization of Natural Science, and that all other manifestations were suited for its service and only by its grace. Some Naturalists in our time have repeated the folly of the Churchmen, and in blissful ignorance that they are doing what they ridicule in the Churchmen. They have cast Natural Science on the throne of life. The experience of the past is indeed in vain when men refuse to see that the Renaissance and the Reformation for ever proclaim: no single manifestation can lay down the bounds or arms for the activities of others, nor can the spirit be confined within barriers imposed reared by itself. It has not created itself, nor its forms of activity, nor the number of its manifestations, nor the ends to be striven for. All such attempts at such creations on its part are childish and artificial, and all self-imposed barriers are burst asunder when the side of man's growing life is let loose by the inspiration of his ideals. All the wars for liberty, all the true movement in which the martyrs for truth and goodness
declared that the Spiritual is above the Material; all
the persecutions which philanthropists, reformers, inventors,
and scientific investigators endured in order to secure
freedom for every manifestation of the Spirit freedom
to attain its Absolute end, have indeed been in vain;
if man has still to learn that every activity of
the Spirit is sacred and has its sacred mission,
that life in no department is common or unclear,
that free play for every manifestation is the
only way to assure the progress of the whole, and
that artificial restrictions placed on any is the
worst way to ruin the Life and to introduce
contradiction, discord, and strife. The Spirit of man
as rooted in the Absolute is one. But Reason, not
feeling, not desiring, not Will, not the scientific consciences, not the Art consciousness, and not the
moral consciousness, is that Spirit; but all in
one Unity, in a Unity of work and end, unpar-
elleled elsewhere, and which without a given Unity
to without which Unity could not now when form
The advance of Natural Science indicates a Develop-
ment of the Spirit and this advance is one for the
whole Life. This need not be dwelt on, nor how
Religion, which at first regarded to jealously and
so angrily the advance of Natural Science fearing
that Truth should suffer, has been immeasurably
indulged to that advance for its recent progress.
can be no denial. No spirit religious office can protect a man from it; no form of work is free from it — the natural scientist may be as devoid of the essence of his subject as the politician or the inquisitor; it is open to man, simply because he is a free being and to man in every department of activity, simply because before a thing man is free to act or not. The escape from it is the recognition by man of himself as a Spiritual Being, called to a Life of Work, a Work of Continuous Progress, and a Progress in which the heights of the Spirit and the Truth, Beauty, and Grandeur of its Aims will all be revealed. Man has to learn to be content with its Past, however mighty it may have been or lofty its achievement, standing on what he has done, his outlook is wider than their and his views of Truth, fuller and juster. Why should he indeed bow down to the men of older time; are not the men of today the true ancients?


Life as we have now been viewing it unfolds itself before us as the Work for the realization of Absolute and Infinite Ends; but from another point of view we can regard it as the satisfaction of Infinite Needs. While this End remains vague and shadowy, or while no effort is put forth to realize it, there is a restlessness, a dissatisfaction, a hunger, a need of the Spirit. There is a spontaneity of
If not getting rent, activities or manifestations not exercised or developed, and the consciousness of a suppression, a wrong done, a want. This consciousness as felt keenly when some manifestation is allowed to dominate the other, or the other are suppressed so that it may reign alone. The spirit has been constituted to work through these activities and manifestations, and it is not for man to say that some of them are fit for the work of God, and the others are but poor编号ings or deserted aliens. If man's work is made, then it is sacred through and through; if man is a child of the living God, then his service is to glorify Him with his special talents and in his special work again Him; for the whole world is the temple of God, and wherever honest and faithful work is being done, there is praise being rendered Him and man in bringing the sacrifice of an obedient spirit. It is this sense of the holiness of work which has ever filled the hearts of learned men and the germ of it sent into life, which has ever man to rebel against arbitrary restrictions imposed on his development by his fellows. If the spirit of man be as I have throughout described it, then it is plain that when its growth or development or effort to realize itself, is cramped or hindered, there must be in it consciousness unrest and dissatisfaction and in its thought contradiction and discord. It is the presence of such a consciousness in man which I call a Reckoning Field.
That there are men, earnest workers for, who are uncon- 

scious of such needs within them, one must admit. 

They are content to follow their best, 

or let their spirit work in its prevailing tendency, 

and to implicitly obey the monitory of their old, 

in more manifestations, the Spirit works through. 

They work earnestly, patiently, and unswervingly, 

They love Truth for its own sake, and they satisfy 

with the desire themselves in their work; or in other words, 

no need has time to become clamant before satisfaction 

awaits it. Such spirits are, however, rare; much 

rare than we may suppose. It is not given to man 

to hold such an even-balanced course along the vale 
or hillsides of life; temptation is not so easily overcome. 

for every spirit. The presence of the ideal makes the 

self felt in the desire for its attainment, and as 

this cannot always be gratified at once, the need 

will make itself felt. So most men—shall we not 

tell all men?—fall into temptation, and this cannot 

but give rise to the sense, a need unsatisfied. 

When, indeed, there is the man who with an honest 

and single heart can say: I have never been conscious 
of spiritual needs? 

While the whole history of the race can 

be interpreted as the a series of various efforts to satisfy 

the ever-increasing, ever-multiplying needs of the Spirit 

each infinite in its demands and capacity, we must
remembers not to take these needs in indissoluble connection with the Absolute Ideal. Man's needs are infinite in his demands, simply because the Ideal to be satisfied are infinite. Were there no such ideals within him, man would never be conscious of such states as need; but when the spontaneity of the spirit goes forth to surge through its activities and manifestations the immortal ideals make their presence felt, and man must thereupon decide to endeavour to realise them or not. The decision is made the less real, though it be tacitly made, and the life henceforth is the revelation of it. The presence of want, hunger, unrest, dissatisfaction, derision, or contradiction in the Spirit's consciousness is the sure sign of an Absolute Ideal and whose demands are not being attended to. Man could never know the Absolute or infinite, were the Absolute and Infinite not within him, and when man hungered after the Absolute, he is really confessing that in some way the Absolute has made his presence felt, and the wail of passion is, as we shall see, the cry of the great hunger of the Spirit and in its utterly unintelligible were man the designs of fate and the creation of the Given. How could the Preacher cry: Vain of Vanities, all is Vanity, unless there was a Reality against which he had weighed the emptiness of the All? When Materialism removes the glory from the face of the Universe and darkens all things with abiding pall, the man who is conscious of this darkness that within him which furnishes the contrast.
human soul, that they can achieve in the consciousness of a spiritual being, and when we narrow ourselves to the thought of the Absolute, the Perfect, the Real, this very longing for their presence in the mind and their influence to know themselves is a vivid reminder that something more which pervades the contract of every man of the Giver, who makes Naturalism the Truth, then allowing for the moment that one would deny for and knowledge of the Truth, when man discovered the Truth, to great joy, should seize him, and henceforth all his energies should cleave into new life. But one then begins to know himself, to every activity and manifestation there is a need, and in whatever department of life man has seen the necessity of beauty and worth of some Ideal, then there comes a Need with his efforts, giving him its place till it is satisfied. The presence of contradiction in the thought of man, in deed and in absolute Ideal, just as does any state of conscious, indeed it is such a state itself, and points to an Ideal of Harmony and Unity, whose must be satisfied. So this state and the Ideal it is consequent on separable from, are over all purposes

in Science (not merely Natural Science) and in Philosophy.

Man is then called to satisfy his needs, to realize his ideals, to include the Giver to build a character through work. He has the spontaneous energies of his spirit to work, and the presence of the ideals to inspire him, and their demands on apprehended to guide him. Yet no past experience can no example of this, and no instruction can enable him to dispose with his own trials and failures, anxieties and struggles.
He must work out his own salvation, believing it is a higher honor himself who guides him; in the sweat of his brow, must he gain the prize of his high calling. Since the immediate end and aim of our life is the building of a character which will reveal the Absolute end striven for, and since every element of this character represents a victory over the Gross and temptation and a satisfaction of a spiritual need, it is clear that this inner satisfaction is the final test of the value of work. So must it shew forth by the gaining of an inner peace, in contradiction with strife alleged through the winning of a view of things which places all in their right relations, as the man strong because of victory over, is his fault in himself and in his bonds more confident because of peace rooted, and does he know himself a more skillful warrior, a more workman, and a shrewder strategist, while now ready to confess his dependence on power and judg-ement not his own? Then it must then be in his consciousness an assurance of Truth and Reality such as nothing can shake. Let us not be frightened with the story of the Log. This is purely psychological, there is no necessary Truth in it. It must be experience must necessarily be his own, back to himself, that if he is assured through this experience that he has developed himself aright, that he has not in such an experience universal and necessary elements, it is deny the authority of
The man ideals over all men, and the divinity of
the operations of the Spirit of men. But were these not in
such an experience common and universal elements
supplying the basis of necessary truth, the man could
not describe it, as if he could his heart would not
understand him, and this attempt of mind would indeed
be a prolonged utterance in an unknown tongue. We
shall return to this point later, meantime it is enough
to know that if man be the conscious, spiritual
being, he have all along affirmed him to be, every
development of himself, every attainment of an unjudged past, will be accompanied and followed by
an inner satisfaction and delight. And this satis-
faction is never one of abstract reason or scientific
formulæ. The satisfaction of the scientist over the
success of his research is not the satisfaction of
mathematical formulæ or of a perpetual logical reaching
of formulæ and tests have all been satisfied;
but they have no value in themselves; they are mere
symbols, for inner real demands imposed by the Ideal
of Knowledge, and recognized by his own conscious
spirit.

It is not the fallacy of substituting the empty formulæ for the vital demand of a living
spirit, but in not placed the value of that research
and work, which have manifested the might of the spirit,
strongshined its activities and cultivated the finest virtues
of the soul, nor the satisfaction of abstract tests and conditions,
and altogether ignore that inner Spiritual Satisfaction of these
ideals and goals, without which the other could not having.
I will, if I may be said to be, a product of reality. It is the essence of reality that there is a consciousness of the world and of the self, and that there is a knowledge of the world and of the self.

Moreover, if there is reality at all, then this spirit and these ideals must be real, for without it and them no consciousness, no thought, and no work, can be attributed to man. There can be no talk of reality at all, if the spirit of its ideals is not real. We have now to discuss more in detail attributes which all along I had failed to the spirit in order to give a fair interpretation of the facts of life.

Freedom and Progress

Progress we have, but All considered theories brought to mind that they represent but a caricature of the facts. It may be well to recall at this stage for a moment and survey the theories of progress which have been advanced: The first as derived from the materialistic account of the evolution of the universe, the Atoms and the Relations between them which arise when they come into proximity or contact, the success arising. To account for the differentiation of forms and the growing complexity of the path, it is assumed that relations change according the number of atoms in the grouping and the distance of the atoms. With a full knowledge of the physical universe the theory frames the conception of an Atom, and assigns to it the possibilities of becoming the whole, and thus skillfully attempts to prove that the whole has to attain.
The conception of Progress thus gained is purely mechanical, destitute of all idea of End, or Absolute Authority, or Moral Obligation. Man regards it as only a long world or unending course of work, without having in place and destiny determined by fixed and unchangeable material laws. If this conception corresponded with the facts of Life, man would have no hope for the morrow, no Dudley in him to form the idea of Purpose, no thought of the Work or for Work implies Egoism and no such conception as Duty, Self-sacrifice, love, and Truth. That man has these qualifications and capacities especially correlative to his mind is a different condition, as the materialistic conception that science constitutes the constant coursework of Life. The second conception is of Human Progress as typified by the growth of a plant. Here the final stage is taken as determining the whole process, and as being implied from the beginning. The form of the stem under proper conditions of soil and air and heat develops into the leaf. There is an unfolding of hidden potencies, a becoming concrete and actual of what was only possible. Such a conception may be useful at times in illustrating a particular view of Human Progress, but it cannot faithfully represent it as a whole. As the plant there is no consciousness, no notion of End, no feeling and no will, yet there which is among the
That human progress is ever dependent on a free act of the spirit of man, and is not the effect of any physical law, the following facts should abundantly testify:-

1. Progress almost invariably starts with the individual, and proceeds slowly winning individual by individual among the mass of men. Its pioneers have to fight for the truth of their position against the strenuous, the selfish, and the malignant opposition of the upholders of old forms and the status quo.

2. These pioneers and leaders ever profess faith in themselves and in the ideal which leads them on, and ever proclaim that man is free to accept or reject that which they declare is the truth. Their views, they contend, resolve contradictions within man's outlook, and enlarge his life. Their own lives and the lives of their followers, and the results in the life of society, flowing from the acceptance of their views, are the attestation that they speak truly, and place before everyone the responsibility of making a decision for the good or evil side.

3. Only by granting Free Will to man can we account for the alternations and retrogressions in the so-called evolution. How came the Greeks to reach such a pinnacle of intellectual greatness and then to sink into such ignominious weakness and impotence, if not that they of their own free will put self...

1. This does not mean that human progress cannot be viewed as the working of law, man being the spiritual being he is, ever working for ends past either in agreement or in opposition to the absolute ideal. All his acts are purposive and can be classified according to the ends striven for, but the mere conception of law for any conception denying a free spirit cannot explain the progress or retrogression.
in place of the Absolute, and to losing faith in themselves and their work became the prey of doubts
of skepticism, and of debasing appetites?

As the configuration of this are leave too
avoidance of error and reproducibility.

And so, the working of natural forces within, as is the plant,
such facts would be accountable, so that no
such facts would meet us in the survey of human
life. Man does err, is the warning of every branch
of knowledge and study, that man can avoid error
and it is his duty to do so is the declaration of
natural science as of morality, that man can know the
right yet do it not is the meaning not only of
Religion but of Faith experience; and that man
can, like the Portuguese of old, arise from his sins and
of his own free will return to his rightful allegiance,
thus to find forgiveness and is either true or the
whole history of Religion as a source of fascination
off. To give as an explanation of such facts that
man is brought from error to truth through the force
of new facts is, then, if we allow the use of force here, to
overlook the main fact in any change of views: the
presence of an eye to see the facts as they are. If there
were no change in the Spirit of Man how could there arise
a new view of the facts? As we leave

1. Metallurgy in a physical or biological sense.
If since the dawn of time air waves and ether waves have been causing the same vibrations and tremors in the nerves of man, whence comes the developmental change in the modes of viewing them? All histology to show that man cannot be made to see what he will not believe himself could not cause the dissipaters to see the truth of this message. Social reformation were indeed an easy matter did mere facts bring man from error to truth and from vice to virtue.

The life of man from moment to moment is a continuous facing of problems, a continuous battle with the self (the temptation to let the spirit stonie for ends opposed to the Absolute ideal), and a continuous demand to make an advance on present attainment by converting the I into 0 agreement with the right through a new apprehension and acceptation of the ideal. At every moment man is called to make a choice, to leave faith in his spiritual life with its ideals, or to place his faith in self and what now is. No advance is possible for him if he accepts the latter alternative. Bonhoefferian or Agnosticism honestly held leads to pessimism, and the defeat of pessimism is, that there is nothing in life worth striving for. What no progress is possible for everything returns to what it was. It is faith in the spiritual and its ideals and the free decision to follow them and abide the results, which alone make progress possible.
5. Progress is never the product of the action of the Giver, but is due to spiritual discernment, spiritual growth, and spiritual self-denial, prefiguring with prophetic insight the Good Time Coming. We have seen all that this Faith involves in the leaders of our time. No Giver, no Environment, could give to the Social Reformer the vision of the large life whose possibility realization he works for. Had his own Spirit not already leaped beyond his environment, he, Giver, he could neither know of nor demand the change; even then not in him that which produces him that the Seed is the truly lead him never would leave that Faith which enables him to endure "lauded, scoffed and abused," to suffer the reformer, and if the spirits of those he works for do not themselves desire the change and to show themselves capable of Progress, the alteration of the same circumstances will be of no avail to lift them up. Men are spoiled if they get the fruits of a spiritual advance without having undergone the trials of it. The Sower knew not what he did with the gold treasures of Rome than to see them for rubble stones or fire lights; the natives of India cannot be allowed to govern themselves till they show themselves capable of doing; the child given fire- powder will probably blow itself up. Overlooked about as in every department of activity, before our very eyes, the leaders are confronting us and calling for our allegiance, but they are not spiritually discerned. Our understanding of ourselves, of the Past, and of the Past, are alike alike of the Past's Spiritual discernment. If such discernment not in its, then neither will be automatic in the hand of future tendencies or movements. Men are not drawn hither, capable of resisting impulsion or able to take one step on the road of human progress.
The problems, responsibilities, and limitations of work confer self-control.

The work of each day press in upon us in a succession of problems; new situations have to be faced, and fresh questions unexpected, have to be answered, in a moment. But it is just in all this that our duty lies, and then we are to play the men or fail. Not only by our success, but by our failures may we learn what truth lies and how it is to be attained; for the consciousness of failure implies some knowledge of that which has been missed. So every moment and every act comes with a moral choice from which there is no escape; whether we will or not we cannot escape the responsibility of decision; and though we make all our decisions in secret, in the day of public duty or of social reform they are proclaimed from the heavens, and the character we have been building beneath the water stands revealed to all men's eye.

2. Determinism:

Determinism is true only from a psychological standpoint which reads life from one point of view purely, but an abstraction of the whole. Man in his activities puts ends before him, and uses means to attain them; hence on the surface life can be read as a system of objective ends, desires, feelings, memories, and perceptions, all linked and interwoven by association. Every perception is associated with certain feelings, then again with certain actions, and then again...
agree upon psychological grounds that we can well
abolish curiosity which does not promise us some sati-
faction, the question at once arises, what does satisfy
us? And no analysis can ever show that only the
repetition of an experienced pleasure or pain can en-
tice this stimulus upon the will. On the contrary, the
unprejudiced observer must acknowledge that the most
intense satisfaction of all, that which is found in the
consciousness of harmony with self, presupposes a will
directed towards that harmony. Which, in material
nature, can be determined by no experience, and which there-
fore be regarded as ultimate and original? I
have gathered somewhat given these somewhat long
quotations not only for the value of the views so logically expressed therein and their appropriateness
to the positions advanced in both parts of the present
section, but also for the strong support they furnish to the basis on which this whole material
thesis and the views advanced throughout as to the
true interpretation of life of man.

2. Determinism

At first sight Determinism seems to receive
great support from the influence exerted on the individual
by the past and by society. But we must should remember
that this influence is no mechanical relation; it is a
relation not of material bodies but of spirits in which
the receiver must exert his own activities as much as the
given trust in, and only possible because of the
Absolute in the Spirit of Man. Were there not in the Spirit of
the child, in addition, the recognition of authority and
the innate trust that those around it are formed like
themselves and have learned something good for it to know,
all possibility of teaching it or training it into a member
of society would be at an end. And this recognition
of trust and belief, however unconsciously at first
exercised, implies, when they are consciously recognised,
the reality of an Authority which can guide and perfect
the Spirit to the attainment of its own ends. Hence
is it, that all true Education aims at enabling the
learner to search for and know Truth for himself,
and hence is it, that it lays so much stress on the
training of the Will — the child is to be trained to
submit himself not to an arbitrary Authority but
to one which governs for his good, and in whose
spirit he is enabled to recognise the presence of an-
other Authority, higher, perfect, and over himself and all
men. No doubt the innate trust of a child in the guidance
of others is often grievously deceived, and society has
much to answer for in this manner. But still allow
but as I am not now discussing the guilt attaching
to either party in this, it in no way detracts from the
force of my contention. That a child, though the
unkindness of its parents may be very discerned at
infantile life, alas! too true; that a child may be
Children are enlightened both before and after birth by the mind and
soul of parents and elders, and are often inclined young. They are determined from
birth by their kind and their surroundings, but that they are without freedom, without the possi-
bles of knowing, appreciating, and loving the good or the
bad, all the facts of their lives disproved, and all
the facts in the history of social reform and religious
work among them rested and unfortunately disproved.
To prove the what is that disproved, it would be neces-
sary to show that they have no consciousness of an ought
as distinct from an is, no obedience to any spiritual
authority, and no truth, no goodness, and no love, and
no love, that they are destitute of the possibility of progress,
and that no act and no moment ever presents a choice
between a higher and a lower end.

The traditional forms in which the
spirit of the past has cloaked it, conquests of the Giver
together with the established institutions and customs of
society constitute for man one part of the Giver
which he is never called on to transform, give a higher
embodiment to, and so to develop himself. If he
fails to do this, or to see does he fail in his duty, in
the realization of his true ends, and so a clear approx-
imation and strengthening obedience to the claims of the
ideals. Society must remember, is a manifestation of
the spirit of man; it has its own ideal and its own
vision; its development works for the good of life as
a whole. Instead of man coming from it, it has come
from man, and if there is to be development in it,
this must come from the free decision of the free individual.
B. Self-origination

The Spirit of man apart from its own currents, and powers, less liable to mislead or aid his progress. We speak nowadays of the forces of environment, the forces of authority, and the forces of social institutions, as if there were living active agents able to mould men at their will, and men who should know better talk as if these misled man's and directed him in his advance. In this loose way, we speak of the effects of Climate on the formation of National Character, of the changes introduced into our economic conditions by the Black Death and the introduction of Labour-saving Machinery, and of the discoveries of natural science causing Religion to abandon many of its theories and modify many of its fundamental conceptions. The temptation is then to forget that there are other modes of speech and that the only active and only agent is the Spirit of man, becomes in their sway an easy pitfall. Do Climate conditions affect men as the wind, the sand laying it now here and now there? Or there not in all character, formations a movement towards an end definably conceived? Does any climate prevent man from manifesting himself as a Spirit owning obedience to moral ideals and called on to show this obedience to a command of every given into agreement with their constant and moving yet ever growing demands? The
Climate may present peculiar difficulties to man; progress and so may lead to particular developments of the Spirit's activities, but these developments are the result of the Spirit's endeavor to attain its own ends. Let it be agreed that if the Climate had not been there, they had not arisen; let it be agreed further, that were there no Given, there could be no character for man as we now conceive it; but this is not to say, that Climate or any Given has any force to determine man's progress. For there must exist an impulse, the impulse of a principle, a type, a form that exists in man, and a form that exists in the world, and so on. The impulse given by God to the particular climate and environment of the given situation, there is no doubt that it is due to the particular Given. In the movement towards the goal of his Social Ideal, the time came when the relation between self and God was an inadequate expression for that ideal, and that it no longer gave the Spirit room to develop, and that to live by it longer was only to corrupt and injure the life of man. Certain circumstances, the Black Death may have enabled me to see all this some what sooner than he might have done, but had he not had the eye to see and had he not grown beyond his old station, could he have seen that the ease of political and social relations no longer fitted? So with the other examples cited, and with all such examples - the language in which they are couched is based on a false and pernicious view of life. The sooner its inadequacy can be exposed, and the
sooner men open their eyes to see that life is a
unity, and that man is a Spiritual Being, the sooner
will we be able to secure a lasting foothold for
every Science and Industry, and to show that no one
activity or manifestation, no one Science or Industry,
can stand alone, but all need all the others, and
all together form the true rounded whole of life.

Up from the mysterious and unexplored
depths of the spirit well the fountains of Spiritual
life, from which no man can draw nor any commonwealth
without him; for thisabhahed his
life, his actiuniting his activities and
make them. Which would
make the place of being as the rose

Gospel that life ever must ever arise spontaneously from
the womb of the spirit is a truth so patent to be
ignored by any school, but the physical adjectives used
to describe it are better by some thinkers of all spiritual
import. Yet no best signor speaking of this will refuse
thinking: "If for the present we take thinking
to mean all that we mean by it in our ordinary use
of language, then it is certain that with the develop-
ment of conscious life thought arises involuntarily and of
necessity. As soon as the individual begins to reflect
upon his inner activity he finds that he is already
engaged in various kinds of thoughts, he can have no
immediate knowledge of its beginning nor of its develop-
ment out of simpler and more primitive activities... .

Moreover, the involuntary production of thoughts
continues throughout our whole life... ." And what
how refused to go farther along the road of progress
than a certain point. That stamp forth this repression
of their life's activities they have paid the price in
errors and superstitions must be acknowledged, but
that they have kept alive the spirit of loyalty to their
father's aims must be ever credited to their credit. But
it not so, selfish forces of all kinds: lies and dis-
cords would have long ere this torn their empire
asunder and a force too vast to burst it to the ruin
which befell Greece and Rome. For the ways of
Selfishness and Disobedience to Absolute and Spiritual
End is ever death.

When brought into contact with the
spontaneous flow of life in children ever changing as
to its ends and purposes, when we endeavour to
educate them till they come to those years their
conscious manhood of womanhood bursts in
upon them and ideas of unrealised possibilities
whisper insidiously solicitingly to leave the old-
teachers and come and follow them, and they
will listen to the wisdom of Plato, the Poetry of Shakespeare,
the Riches of Colorado, and the Triumphs of Alexander;
and when turning from the child we survey
the leader of the race and observe how the Spirit
has burst out in one direction, now in another,
and try to understand how a nation awakes from
sleep and roars itself to a fresh career of development
and triumph.
either we accept the fact of must else attribute to man a
Spirit which progresses only through faith in Absolute
and Definite Ideals immanent in its activities, or we
must say that his Progress comes to him apart from
his self-consciousness, his knowledge, and his will. Against
the latter view all the facts of life and history point.
But from the Spirit faith in and obedience to
its Absolute and Definite Ideals comes its life and its
progress, or they arise out of nowhere and are going
to nowhere. Who can predict what the
child will become? No one knows the
attitude of his Spirit toward the Ideals he can
predict something concerning it while it is remaining.
The other mystery can be solved only by the Spirit
of the child. Who can mistake the ignorant dogmatic
faith which marks the birth of a new era, as it
is brought in by the scholars of Italy, the Ear-Topso
England, the Cromwellian Protites, the
Enlightened
Methodists, or the British Colonists setting new continents?
In development which the new faith and obedience
affirm to the whole of life whatever is the attainment
of the Truth and Reality marks the new manifestation
of the Spirit. Yet can any reading of History enable
us to foretell the future? Where will the next
forward movement be made? Will it be religious,
or social, or a continuation of the present advance
in Natural Science? Shall the Manifestation of the
Spirit go on differentiating themselves? and what who can answer these questions? We attempt it, and the facts come to laugh at our childish efforts. We are called on to have faith in ourselves as guided by Absolute Ideals, and in obedience to Him to go out to the conquest of the Given at hand, which to each one is his daily duty. Assured that in His way, and in His way only, can we make actual progress for ourselves and make possible a larger progress in the future. In our Spirit's objects are energies and powers sufficient for all the work we are called on to perform, we have not originated them but we can make them in operations in making creations of lofty, helpful words and deeds which will assure ourselves of their own worth, and will serve as music to awaken fellow-combatants in the great battle of hope and faith in the slow ultimate success of Truth, Goodness, Beauty and Love. That we are called to it is the best and surest sign that we can do it. The Spirit which has the call can discern the right way and can overcome all difficulties. In no other faith have the victories of the past been won, in no other can the progress of the present and the future be achieved.
We are now in a position to answer the first of the great questions with which we set out: viz. —
And to reveal truth, then we have to believe that the Logos, the Spirit manifested in the Body in deed and the deeds, Armed at and brought to light by that work in deed. But to go any further we may ask with greater definiteness: What is meant by Reality?

If we ask the question of Cynicism: "What profit hath a man of all his labour which he taketh under the sun?" the Preacher of old gives the answer: "Therefore I hated life; because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit. And if we follow up this further enquiry: What is the ground for the assertion that all is vanity?, the Preacher is ready with the answer: "There is nothing permanent; there is nothing that gives abiding satisfaction; there is nothing that justifies a man in being wise, in acquiring knowledge, or in labouring for an end; for this is to real progress, no abiding end, and death ends all." I do not know if it would be as easy to point out the contradictions in the writings of all Cynics as it is in the books of Ecclesiastes, but I take his answers as typical of his school. They are given in the native unconsciousness that they imply a contradiction which have been noticed before: that if there were not a Real Spirit in men they could not be given, and if there were not a consciousness in that Spirit of something permanent and satisfying, the demand for longer for it could never arise. When we look into his planet, that nothing satisfies, we find it comes from a

1 Thessalonians 2:13.

2 Consciences may not be the best word here, I do not care for it now: feeling. We certainly want a word which will mean, sufficiently: What may be implicit in our unconsciousness, yet which we want.
wrong view of life or where the satisfaction is to be found. As we have seen, it is because there is a real spirit in man that the veil can arise and it arises through endeavouring to satisfy it with the material: the pleasures of sense, riches, and the like. No wonder then if the spirit cries because of its hunger. Stated without contradiction the complaint of Positivism amounts to this: Nothing can satisfy a spirit and the Spiritual: nothing can satisfy a spirit with infinite within it but an infinite and absolute perfection. Hence, from the Positivist, we have gained the abiding element of Reality: it needs Spirituality, Eternity, Omnipotence, knowing it may possess lasting joy and peace, his dissatisfaction with life,vanities, and he can distinguish between the true and the false, the good and the evil. Were we to enquire of scepticism, it would probably agree, that if there is a Reality, it must have these features. Going to the various manifestations and enquiring of them, we get these marks with others added till the test of Reality arises as: That which must be, in order that the test of life can be shown as the attempt of God to manifest it. In order that Progress can be shown in its unity and as a succession of attempts, in growing in clearness, structure, and fullness, as the embodiment or delimitation of Truth; and in order that the distinction in judgment, without which intercourse and society would be impossible, may have a lasting basis on which to rest and have their force and authority recognized as so recognized, that no man can rest in doubt as to his duty.
Or as I expressed it before: That which must be, which essentially is, in order that life as we know it be possible.

Let it be objected that this test is drawn from the examination of the Manifestations of the Spirit; I admit it, but that this does not make it subjective or individual. If it is the test which all men must subscribe to or cover themselves with contradiction and confusion, it must be accepted. Man cannot jump out of his determined activities and modes of action in order to know Reality as it is apart from himself; he must be content with knowing what he can; but there is no reason why true knowing and honest doing should not bring him into contact with Reality itself. The test is the genuine outcome of an attempt to get at the declaration of all the manifestations, it endeavours to put life as a whole on a secure basis. Any test drawn from the consideration of the operations of one manifestation viewed as apart from the life of spirit and out of all relation to other manifestations must be condemned as once as arbitrary, false, and pernicious.

Combining what has just been said with the data supplied by the preceding portions of this chapter, we are in a position to answer the question: What must be affirmed? Real?

1. The Spirit of man, which manifests itself in various ways, yet holds all its manifestations and acts in one living vital connection or unity. This Unity, usually termed the Unity of consciousness, is the most sublime fact of man.
Before its piercing eye every false theory of life stands convicted of self-contradiction, and then must shrink shamefacedly away.

2. The Absolute Ideals, which guide the progress of man, enable him to criticize his work, and condemn all that is opposed to his spirit's development and well-being.

3. The Supreme Reality which man must assume in order to account for his own being and to give an adequate explanation of the Absolute Ideals. This Reality, known in philosophy by the title "The Ultimate Ground of All That Is," is in religion known as God. Man being Spirit and being led forward by spiritual ideals establishes and believes that the source of his being and the guide of his progress, and the life and light of his life, is Spirit also. All religions, which have reached any high development, are witnesses to this.

Before entering into a further survey of the facts of life, in order to establish and confirm the position here laid down, let us note that it is only a basis of life such as this, which can save man from the loss of personality implied in Pantheism, or the swooning into nothingness and death implied in extreme Mysticism. Whatever may be the view of Reality which pure Pantheism holds in human thought, at a slight glance it is sufficient to point out objections to its acceptance. If God be the All, and the All be God, whence come and what am I? Moreover, this system of Pantheism is my view of
Reality: What am I, who think? If I have no reality, no Personality, what is the Cause of my thought? can I be sure of anything, sure that this view is indeed the truth? If God is thinking in me thus seeing the All, and thinking in another thinker also seeing it, and the resulting views and theories are different, what must we think of God, or which theory are we to believe? If I am confident that I am right, and that the other thinker, equally honest in his intentions and careful in his observations, is wrong: the only ground I can base my conviction on, is the knowledge that God is not in time. But he is of the All, then there is a part of the All, God is not in — a contradiction to the original statement. Or if God is in me, am I God? But we need not pursue the maze farther, only to discredit ourselves rigidly pedantry and bewildering confusion. The swoon of extreme Mysticism is the abandonment of consciousness and the surrender of all that constitutes the spirit. But men would be as he were other than he is, or what he can know when his Personality is lost, and he sinks into or passes into an infinite consciousness which is blank, unconsciousness, neither here nor there. The extreme Mystics can tell us nor can we ever learn. Any point theory will take mean as he is, with all his Spiritual endowment, with all his modes of acting, with the liberty of his consciousness, and with the freedom of his will, which though it compels him to look fairly at
the hideousness of his sin, also proudly calls us to look at the progress, greatness, and the nobility and grandeur of the earnest workers of the race, and which, whatever be man's fall, is the assurance that he can rise again into newness of life and into the possession of a goodness a truth and a joy which are everlasting.

2. Reality is given us in the Spirit and its ideals: only a Spiritual Interpretation of life can yield Reality.

Taking life as we are compelled to take it, we must assert the Reality of the Spirit and of its ideals. Only in it or in the Given must Reality be; there is no where else where man may seek it. Here, however, the Given is understood, and let it be understood in the widest sense — let it comprise the Given of Nature, and the Given of man's determined activity, the Given of Knowledge, of Work, and of Habit, the Given of Form, and Mechanism, and abstract System — yet it cannot yield Reality. A return to the examination of the systems of Naturalism will remind us of the failure of all efforts not just forth to find the Reality, here and of the self-contradiction involved in each and all in that they imply the Spiritual while ignoring it. A reminder of the meaning of History and of every Manifestation when understood with relation to all others, will bring to our minds the many series which proclaim: the Given is not the Real. The mode
of operation of every activity has to be mastered by the spirit
and used for its ends, or the activity leads the spirit into
error, folly, or sin; every manifestation has a particular
given to grapple with and to relate it into the channel by which
the spirit is carried in principle to its ends; it must either
do this or else itself act in opposition to its true ends.
This we take to be the right interpretation of Life, and
us recall some of the great facts which support it:

a. Progress:

All schools which deny worth to human effort
and an blind to the spiritual ideals which true work is ever
striving to attain, are compelled either to deny progress, or to
dilute their acceptance of the fact by affirming that it reveals
nothing Real, the latter, however, being at bottom but a form
of the former denial. They argue with the teacher: "Is there
anything positive in it, that may be said, 'See, this is real?" And the
answer is, "Yes; that which God has been and will be, and that
which we must be, is the end already seen. Is this God's
requirement (or work to bring back) that which is past?" But Progress
remains in spite of all such protestations is the most ineluctable
manifestation of the fact of human life. Explain it as we will, it can-
not be laughed or cried away; and the theory which
does not fairly grapple with it, must confess its invalidity.

Now Progress, as we have seen before, implies an end, and
an end believed to be worthy of attainment, and an end,
for in whose attaining man finds true development
and continued satisfaction. Or if it does not wholly fix,

Ecclesiastes: 7:10; 11:18
What does it imply? It will not do to trifflw with the

true belief in this connection, and speak of it as if it

were all affair matter of custom, an opinion which

originated somehow, but no one knows how, and has

since been handed down by tradition or transmitted

by directly to successive generations. Such talk is

utter nonsense; yet can be most mischievous when

men, who should know better, give it as an accurate

account of the origination and transmission of beliefs

which are the moving springs of Progress. The Belief in

question is no mere speculation, no product of dreams

or fancies or assumptions founded on hearsay; it is a

fundamental postulate of Action, of Work, and of Progress;

it is inherent to the Spirit's consciousness when the Spirit

in truly developing. If Work and Progress are affirmed

to be Real, the postulate or basis on which they rest

must surely be Real; or what do they rest on? And if

they are affirmed the more revelation of the Real, the

same basis that the same real or foundation in the Real

as they themselves have. Let us not trifle with words

when we are dealing with the serious facts of life;

but let us penetrate to the true significance of the facts

which they represent. Progress, true upbuilding in God,

an Absolute in its guidance of this progress, One and

Unchanging, since it gives Unity to the whole advance and

to all its successive steps; saved Infinite, seeing that, how far

attained, however realized, it remains an infinite conception

whose full content the man in finite can never know, and
and Perfect, seeing that its Realization yields abiding satisfaction to all the needs of man's manifold activities which live their phase of development. Now, the Given, the know-experienced, the Realised, the Revalued in any form, cannot give this lead; it would be self-contradictory to do so. The Lead itself too, is ever refusing to allow itself to be classified with the Given; it is ever calling man to an

Reality, not in detail so much as in what was Still To be, and is ever pronouncing the Given an imperfect solution it would call man to see The Real in the To be used to real

from labour in careless ease. But the lead in, it

must be, or Progress cannot be. It can be only in and

drive Reality, only for it the Spirit. This is the Spiritual

interpretation of Life, which can give Progress its full

meaning and true significance.

6. Work:

The schools of Idealism will ever dash

dis vain at the rock which gives security to Realism.

Standing here Realism laughs at all the efforts of

Idealism to resolve the All—God, Eternity and Infinity

into a system of ideas; and coolly and confidently

affirm the system must a travesty of the facts of

life. The facts which build this rock of Safety for

Realism are: The Presence of a Given to be considered

by man: Man's work, which is the development cannot

be performed, is except through this conquest; for this work
man has to use his every power; owing to this One bill affects, and temptations abound, every step he takes, every act he does. The ideal which has to be realized in his character, through the work to be accomplished, is not the result of a mere travesty of effort, of thought, and soul, and when accomplished, its demands cannot be realized only through patience and continuing labour.

Progress is possible only through the continuance of this struggle, involving incalculable vigilance, care, and toil; the mischiefs and ruin wrought by error, and sin, and the awful reality of the opposition given against the progress by the Spirit of man who cannot discern the spiritual. All of which may be clasped in a sentence:

"The work of life is too serious, too earnest, too exacting, reveals too truly a real spirit striving strenuously against opposition to attain its ends, to allow itself that spirit to be resolved into any system of ideas, however logically perfect and beautifully constructed. As we have said before, life is not the drawing of conclusions according to Euclidean axioms and definitions; it is not spent in abstract reasoning; but it is the gathering up of ends, deemed good, the attempt at their realization, the judgments passed on the ends and actions as good and bad, true and false, the hopes and fears attendant on such a process, a spiritual communion with our fellows, a war against the temptations known as the self, and the helps and hindrances which come through the social life."
he systems new professors to deal with exact reality
can ignore work.

Work here, as throughout, is used in the
widest sense. It includes every physical endeavor and action,
every putting forth of effort to achieve an end; it includes
thinking, imagining, feeling, and willing when these are
being used to develop the spirit - of the work of the spirit
as opposition to it ends. We shall speak again. Wherever
contradiction is resolved, discord brought into harmony.

How does spiritual progress meet or vanquish:
work. Work is being done. We need only follow the
Natural Scientist into his laboratory, or our
explorations among the rocks and caves seeking Nature's
prints from her slow yielding clusters in his laboratory,
reading her in his rocks and on her scarred crags
the hieroglyphic character which reveal the story of
her past. Haunting desolate swamps for mosquitoes
whence fever springs, or drifting over the lonely wastes
of Polar Snow, or across the arid regions of the
tropical desert and doing there or more heroic tasks
solely and entirely to get at truth, lead to minish to make
true wellbeing, lead to bring Nature under his dominion
to see in him a spiritual worker of the highest
order; we need only sit by the Artist as he
weave the glory of the setting sun, as he weave the
mystic weaving by unseen fingers of the gossamer threads
in clouds, as he catches the harmony of a landscape.
a finite scene, or the changeful expressions fleeting over a human face, or the depth in another depart-
ment of his work. Penetrate to the comedies and
tragedies, which raise or depose, which evoke or
call into life and make the spirit of man; to make us understand what a man is a true craftsman of the spirit, one
who is as truly revealing the spirit in its might and
in its beauty, and as truly conquering the Giver, as
is the recipient himself. And what need is there
for more than name the social Reformer, the
Moral Teacher, the Prophet, the Patriarch at his bench,
the Farmer at his plough, the Merchant in his
office, the Statesman, resolutely taking hold of a
new measure for a Nation's Wealth? To see the
same features in all new work everywhere and, and to confess that such work every where reveals the
nature of the Spirit in its wondrous possibilities of
attainment, gives dignity, strength, and beauty to human
character; causes man to have faith in himself and
in his ends, and uses the material and the Giver
to enhance his self and to serve the highest Spiritual
needs. Let us open our eyes and see all the
child in his flag, measuring a new word, pondering over
a strange event, a true cunning Spiritual Worker, using all
the Giver he has, to help him to advance the new chief, and
doing all through Spiritual ends and Spiritual experience,
without which there would be no learning and no develop-
ment.
Yes, truly, what experience is there which is not spiritual? Were there not on the part of the Spirit of God an apprehension of the things according to its own ends and a development of these ends in consequence of the spirit, how could the faculties of the mind arise for them? How or how would he be able to make a further advance?

Work has no reality in itself or apart from the Spirit working. When we call it real, we mean that in it the Spirit manifests itself and its superiority to the thing. The work of a man, indeed, lives after him; but it can have neither power nor influence on others, if there is not on their part an apprehension of the spiritual ends embodied in it, and the setting of other spirits in the attitude of endeavouring to realize the same ends. We bandy about the terms power and influence nowadays, and talk as if men's works and words had some mysterious force in them to draw others, apart from any wish, will, or action on their part, who good or evil deeds of life.

We forget the words of the Greatest Teacher of all and what they imply. Not that which rests into a man's heart and that which comes out as a defect from it. Men have indeed been linked together by subtle bonds, and they can and do influence each other mightily; but not in the mechanical way here implied in the work speech we are now referring to. The ends to which the present age sets its face we learn by imitating our elders, the present age having the best endeavours of the past before
it could advance; both the imitating and the copying work to the learners. Our education is determined for us by the attainments of the past; our ideals and ideals take shape through their achievements. The Absolute ideals do not form themselves mechanically before the eye of our imagination or take shape apart from our own action; hence if the ends pursued by the past have been low, ours cannot be high; if they have been great things, we are enabled to do still greater, and hence the responsibility laid on parents, teachers, and the men of each generation, to endeavor to approach the and live out in word and deed the fullest form of the ideals they may, so that the young may indeed be led in this way in which they should go. Let us not, however, in mingling the term influence be forgetful of the self-initiated activity with which it must be met, if it is to be influence; let us ever remember that work is dependent on a deep act of the Spirit. There must be a spontaneous movement of spiritual energy, and a confirmation of this by the Spirit, then before work can be done. These are the spiritual movements from which all advance and progress spring. When a man asserts himself, when he by emphatic deed declares his spirit with its ideals to the superior ball that merely it is, in that spiritual attitude and act his desires make it impossible for doubt and despair to find a refuge in any darkener corner or gloomy depth of his mind, for the glorious possibilities are revealed to him in his correspondence to the absolute, and the light as of the morning sun floods the most hidden chamber of his spirit.
Those who deny the spiritual in man or who fail to give it its full significance assign deny any spiritual implications to work and make account for certain conquests of the spirit as purely fictitious. We need not any longer deal with the denial. But we can illustrate our position and expose the baselessness of their views by examining their latter contention. The temptations which assaul the mind, deep instead, are either unnecessary or entirely of man's own making: the victory which Religion or a Spiritual View of life enables a man to win, over its erroneously assigned to any superhuman or Spiritual source; the overcoming of sorrow, love, Death itself through the same, View is presented but a subterfuge of the Imagination: such are some of their main contentions. In a word, they thus gravely assert, that the most earnest, most critical, most decisive, moment of a man's life, when he is called on to make the greatest decision, man can ever make, are but hoaxes or tricks of the Imagination. But their assertion is simply more: they imply, that the men in these critical moments blind themselves to the realities of life, throw themselves by a false belief, and then with unblushing meekness endeavor to foist this on their fellows as the most sublime truths. In a word, their assertion in plain English is this: Men in such experiences are false to themselves, and ever afterwards in treating of them, experience are false to their fellows. The monstrous egotism, the unverified assumption of the
mandant of our fellow-men, and the artificial and mistaken conception of mind, conveyed by the assertion of conscience, may be left to refute themselves. The first two may be left to refute themselves. The third of the conception of the mind or spirit here supplied, which is, that a man may be false on the main matters of life, and yet a true and good man in all else, it is enough to say that the assertion is indeed purely imaginary and baseless with regard to fact. History and life alike proclaim that falsely breeds only falsity, that he who deceives himself soon becomes a deceiver of others in all departments of relations, and that from a lying course of conduct only deceit, folly, vice, and ruin can spring. Single individuals may be found few, and those who seek for a twin live a double life, but they are always discovered, and their hypocrisy unmasked. But that good and pure lives, heroic acts of self-sacrifice, a divine sweetness and resignation in the face of pain, loss, or death, a moral code of lofty ideal perfection, can issue from self-deceit and conscious falsehood, is a theory which indeed turns our moral notions and daily references to pure theory and is an fictitious hypothesis, founded on the principle of those which have nothing to do with the serious world of life. One word more. One word more on another implication which underlies the conception: This is, the artificial and imaginary can overcome the Real. Now by Deceit, Lahlil
a man can dream he does much, but we have never known any serious work done or development gained by such dreaming; yet this is the contention. For after every victory over temptation, every true view which enables a man to take up sorrow and loss into the rebuilding of his character, a man knows himself stronger, and is proved by withstanding greater temptation by self-sacrificing works. Yet we are asked to believe that the man dreams himself into this added strength. Here indeed a setting up of error for truth, of imagination for reality, but it is easy to see who are the guilty parties. Their critics, whether their theory about temptation may be well or ill, still assert that sorrow, death, and sin are Real; yet they in the same breath affirm that man can overcome them in imagination or dreaming, and that from this fictitious victory, added strength, helpful resignation, and satisfying peace, come to the Spirit of God, and he is a noble and better man than before. Such a theory is a pure fiction, a myth of the imagination of a man, who, refusing to see the Spiritual in Life or the external opposition which work into overcome, must wear some account of experience he cannot understand and feels which are his basis are falsehoods. If temptation, sorrow, loss, sin, and death, are Real, then that which overcomes them, which triumphs over them must be Real; if reality cannot be ascribed to them, but to the Spirit in man or in face of them, yet they are experience.
which try to might and in which it may fall away from its true end. If then it is enabled to surmount them or to use them, will they become helpful to its further development, it can be only through a real effort on its part; and if a new strength, view of life, the imitation of an heroic soul, the sympathy of a friend, or the trust on a Higher Power so enables a man to act, why should he not conclude, that the added strength is indeed divine from above that the or that the Spirit manifested in all uplifting efforts is more divine? For its action not accord with the ideals and are they not more than and higher than men? Tower, how, Doubt, and Despair, are not overcome by wishing or dreaming; if these are possible, what a dream life would it be? They can only overcome and life is again harmonised, by a spiritual need of which calls the Spirit to see when Reality is to be found. But this experience which I have called a View is no glance of imagination; it is a realisation through spiritual travail and through faith, of the Reality of the Spirit and of the Reality of its lands. This View is as truly a spiritual experience as is that which is overcome; it places a man on a sure rock of defence against the spiritual foe, as it enables him to vanquish Self and the Sin, and it sends him on a fresh career of conquest over spiritual foes which have long held him in thrall. Work, here, as everywhere, grows the Knight of the Spirit.
by a spiritual conquest and a spiritual advance. The position has been established in fact which we never considered the satisfaction of needs. Satisfaction is the result of harmony, development and conquest, and harmony comes through work, and the harmony as the conquest bespeaks a Real Spirit, which must know itself as Real, but all its activities and ends in confusion, and be assured that it rests on a rock of abiding Reality.

1. Further facts in confirmation:

The continued presence of temptation in man.

In some accounts of man's progress originating from the Revolutionary School, it is maintained that the advance of man since Sin and Error, and the weakness which caused man to fall, are but the remains of the battle within him, the will in the course of his evolution gradually losing these both elements, and rise into a life wherein the term Duty will be unknown, because the will do what is right without questioning delay, or thinking otherwise. A beautiful dream, so doubtless still a dream so far as man is concerned. It is based on its wrong conceptions of progress and work, and it is unsupplied by the facts of nature and history. It has never yet been able to prove that sin and error are strict elements; far so far as is known the animals know nothing of Error or Sin. For has the Revolutionary School been able to establish that man is the incarnate
free from temptation, now than he was in the days 
of his history. Do not all the facts go to prove, that 
with every step man takes a fresh temptation awaits 
him? If life becomes more complicated as duties increase, 
do not temptations increase in the same proportion and 
affect in still subtle forms? Will any form of intellectual 
education, will even a sound moral training, will 
even the warm environment of a good home, save a 
growth entering his lifework from temptation? The 
prevent blind of themselves from falling? What is the 
answer of parents and teachers everywhere? The conception 
of the progress of the race since Adam? Would destroy its 
unity, and if even it were true, save at the present time 
could not understand the spiritual experiences of 
the men of a bygone age. What could we know of 
the temptations which never come true, or of the situations 
which عليه the area of the but now unknown? But 
we are one with our fathers, the human heart or spirit 
remains identical to this through the ages in this: that it 
must at every step choose between a right and a 
wrong, and that it cannot advance except of its own 
free will. Go on again, all the facts of life to support 
our position. Why then could the Psalms of David re- 
mained true to this day, the utterances of the spiritual 
experiences of men as it false? Why is it that every 
true prayer spoken by Hebrew or Persian worshippers 
or uttered fold by the barren of Egypt, Sudan, Nile, or Tarbakan.
breathes our own aspirations, dear joy, remorse, shame, and cries for help? Why is it that doubt, despair, haunt generation after generation? Why is it that since the earliest records of religious story, Agnosticism, skepticism, atheism have been forms of belief? Why does the future still dawn so dark, and why does life bring such perplexing situations, why does Duty fail us at times from those we love, and why does the performance of obedience to the Right entail pain, weariness, and loneliness to the Breast? Why, is not that Man is a Spirit gifted with free will and called on to manifest his own Reality in the building of character, every element of which is gained at the cost of a few choices and a real effort against opposition? Man has never been brought completely from temptation, nor in any sense exchanged victor over it, if he be obedient to the guidance from him. The theory whichModern deludes man into believing that temptation is growing less subtle or less persistent is deluding him to the fact of life and the nature of growth, and is surely leading him to his ruin.

A General Survey: For needs it that we further dwell in detail of all the facts which go to prove our position. We have already spoken of the faith so through which man conquers doubt, despair, and every spiritual foe. We see that true faith is the proclaiming itself in the breath of every true worker, the soldier on the battlefield, the scientist in the laboratory, the philanthropist in our city schemes. If the past dealing what true freedom is o
how could man be driven speak of a delay? the very terms: difficulty, obstacle, retardation, checking, variation of spirit, disappointment—all speak of a spirit which can place ends recognized as good before it though they are not yet realized, and can labour for their attainment. the reply that such facts are always formed from past experience is valuable, and useful, but does not account for primitive stirrings. it does not account for the mass of our activities in which we strive for ends never yet experienced by us.

[1] it would deny progress to man and to humanity. if we strive only for that already experienced, then granting the possibility of a first experience there can be no advance on it, but as man is ever advancing to the new the not-yet-experienced, as progress is indeed a fact of life, the theory stands condemned.

[2] it is a false view of the spirit of man. that spirit strives ends in accordance with the absolute ideals, or contrary to them, but without the presence of these, it could not look ahead. were there not something in that spirit greater than any present, something not yet realized but to be realized, something timeless infinite, how could expectation, anticipation of the future, the setting up of ends, the apprehension of obstacles, and delay in the realization of these, be explained?
Sorrow and Loss:

Sorrow and loss are like difficulty. prophets of the spirit crying out to man in the wilderness of his life: Know thyself as spirit and learn thy true testing. We sorrow for our wrong-doing only because there is a consciousness within us of an Ideal we have wronged and whose laws we have violated, and because that consciousness makes us aware that our obedience to that Ideal lies our true life. We sorrow over wrong done to us, because it is our Ideal which are desecrated and defiled. Unrighteous Sorrows will be angry because self has suffered hurt but Righteous Sorrows regard only the sacredness of the Ideal of Truth, Beauty, Love, and Goodness, and care not for self. Anger on their behalf is righteous.

[Christian in the truest sense] was on their behalf in true self-preservation. Sorrows for men blind to their true interest, undermining the call of their Ideals to save the lot of the reformer and the philanthropist. The Christians will sacrifice all self-held dear if thereby the Ideal is set up in its right place in the lives of men. St. Paul well delivers himself up to death of burning. She may win her own people of Israel to the right view of life and their own salvation. Such Sorrows and such Self-sacrifice are intelligible only if we know there is a Spirit which goes beyond the mere Christian, which is ever calling man to a destiny not yet won but with absolute claims upon him.
Of that dread mysterious messenger whom
the children of men name Death, must we ever speak
with bated breath? Death is too real and too awful
an experience of man's mortal existence to be trifled
with or made light of. But could it have the same
significance for us, did it not make us at least dimly
conscious that the Spirit of man is not his body, that
it is not caught in the meshes of Time, but ever while
working in Time affirms itself timeless? Time, when
we truly regard it, would it not be an impossible con-
ception for man, were there not in him an un-
changing and a timeless. It is the very Reality of
our lives which brings home to us the Reality of
our own Spirits and of the Spirit of him who has
been taken from us, and this carries with it the
Reality of the Ideals which give Life its value and
for which we seek to live. Thus do we come to
see the abiding Reality of Friendship and the Immortality
of the our friend. For if the Spirit be Real, if its
Ideals be Real, in who possesses a Spiritual Life
in which the Absolute Dwells, cannot die. The so-
called material change can have no effect on the Spiritual; the Spirit is not Matter, has ever been
manifesting its superiority to Matter by moulding it to com-
ply with its own Absolute Ends and has ever been
proclaiming itself a designer of another Sphere above the
Material.
This is quite incomplete. My dear readers, it may be recalled that I am engaged in a work of great importance. The few sentences that follow are my attempt to convey my thoughts on the subject.

It is often said that the human mind is capable of a great deal of creativity and imagination. In the realm of science, we see how discoveries are made and theories are developed. In the realm of art, we see how emotions are expressed and feelings are conveyed. Can one be fruitful and capable of it with the attitude of the body and spirit? Can a spirit of peace be found in the world of war and conflict? Can a spirit of love be found in the world of hate and division?

As I sit here, writing these words, I am reminded of the power of words. They have the ability to shape our thoughts and influence our actions. They have the ability to unite or divide. They have the ability to inspire or discourage. They are not just a form of communication, but a form of expression, a form of thought, a form of life.

Thus, I write these words with the hope that they may be of some use to you. May they serve as a reminder of the importance of words, and the power they hold.

The world is a complicated and often confusing place. But through the lens of words, we can gain a better understanding of ourselves and each other. We can learn to see the beauty in the chaos, to find the light in the darkness, to find the love in the pain.

And so, my dear readers, I leave you with these words: think, write, read. Let us use our minds to explore the world around us, to understand ourselves and each other, to make sense of the chaos and find the beauty. Let us use our words to express our thoughts and feelings, to tell our stories and share our experiences.

This is merely a beginning. My dear readers, I hope that these words may be a starting point for you, a beginning to a journey of exploration and discovery. I hope that you will find in them a spark of inspiration, a glimmer of hope, a sense of possibility.

And so, dear readers, I leave you with these words: think, write, read. Let us use our minds and our words to make sense of the world around us, to understand ourselves and each other, and to find the beauty in the chaos.

For the world is a complicated and often confusing place, but through the lens of words, we can gain a better understanding of ourselves and each other. Let us use our minds and our words to explore the world around us, to tell our stories and share our experiences, and to find the beauty in the chaos.
already said, and all I shall yet say respecting the mission of that Spirit to work. And if man go further along the road of doubts till he finds himself in the grip of despair, what does this darkness and agony imply if it be not a Spirit which has missed its way? Why this state of consciousness of a noble mission of an end unattained, of a rightful heritage withheld? Although the Spirit by its own free act may have identified itself with the Given, may deny there is a Spiritual, yet it refuses to be content with the Given. Indignantly in such a state does man cry out against his lot, indignantly does he resist with God, even while denying there is a God, for having made him so. Identify himself as he may with the Material and the Given, man cannot believe himself the creature of chance and the effect of circumstance; there is that in him which will not let him rest on this belief, which causes him to protest against and deny the rationality and credibility of that theory which he had set up for absolute truth. A conservative theory of life which denies to man a Spirit such as I have ascribed to him, accounts for the phenomena which trouble and despair force.

But a word is sufficient to deal with these. As far as it concerns us, it asserts, life is not worth living; it is the creed of despair. It voices itself either in a materialistic or agnostic form. The former asserts: Man is but Matter; there is neither Spirit in him nor Immortality.
yet it is impossible for man to be content with his lot. The latter asserts: if there be in man a Spirit he cannot know its destiny; he must content himself with the given; yet it is impossible for him to rest satisfied with his lot. Neither form might possibly impossible, as gleaned from the statement, but I am not reducing the spirit of pessimism to this. Now if man cannot be content, or else make the milder statement: if he is not content with his life as he can only know it; what does this imply other than that is an element in life not comprehensible by the pessimistic view? It this view excluded all it was possible for man to know, if it indeed sounded the deepest depths of his being are we to be sure nothing was left to struggle at the surface must be examined by itself; life were as it says so, how could discontentment with his lot arise for man? We are there not in him that which goes beyond the present, that which is not yet real, but prompts one to its realization, could dissatisfaction with the so, the present, or the sense-experience of the moment ever be enter his consciousness? It is only to be done by faith.

This creed like other false theories of Life while in word it denies to man his true spiritual Life really rest on such a life for its own existence and understanding. When man opens his eye to see this when he sees that it was the presence of the Absolute Truth that in which caused his discontent.
The voice of Sin as that of the experiences connected therewith: Remorse, and Repentance, is not less loud in its proclamation of the reality of the Spirit and the authority of its ideals. On a naturalistic view of life these experiences are either shown of their insignificance or explained as illusions, or both. Here is a superstitious synonym for falsehood, a strange trilling voice with the most serious moment of man's existence, and a forerunner to fact, which will call illusions these experiences, in which man hears the voice of a higher spirit within him, and which obeying this he passes on through the portals of a new birth into a life of righteousness and Peace and Holiness! This emotion has yet to explain how on its basis such a change is possible, or how out of an illusion there springs a life of self-sacrifice. So long as there is in man the consciousness of Sin, the pain of Remorse, and the teachable
day-dawns of Repentance, so long must the life of man present enigmas insolvable by any theory of rationalism.

Nor need I pause here to discuss in detail how important it is to explain the facts in any theory which accounts for these experiences. I shall confine myself to the fact that the law of man has imposed Remorse for sins, with which the laws of his fellows have sought to do; his own emphatic testimony at such a time was ever clear, that he has sinned against a higher than man; and the life which he found true. Repentance is a continuous declaration that the Spirit of man finds its true ends through obedience to an authority which is independent of all men.

Life everywhere confronts us with the determination solely to understand it and know it as it is, defeat the message of this world. Man is rarely to abandon that the Absolute has not hold of itself somewhere. If he enters into any communion with his fellows, if he enters into any social relations with them, he has therewith, though unwittingly bowed his head in obedience to claims which are over them and him. Man can do wrong only because there is a right he can declare falsehood only through conscious ness of a truth he ought to utter. Simple without or badly educated is he who has no love for anyone, no regard for any truth, and whom man is not seen dimly, but the source of their light is so sure of man's vacuum - as if man could erect the author which is over dimly, but the only light of the spiritual universe. Few are the
3. Reality of God:

Reality we have placed in the spirit of man as possessed of Absolute Ideas and having the freedom to obey these or to disobey them. Progress we have found never implies the free choice to obey them and the free effort to realize them; they can be as progress through their disobedience. The work which effects their realization is served and inspired by faith in them. But we have noticed that man's History is not one of continual progress; this so-called Evolution is resisted and contested by strange and serious repressions. Work is carried on and progress effected only through strenuous opposition to such spiritual temptations, as: Doubt, Despair, Sorrows, and loss. No man, as we have noticed, ever realizes all to right, and many men consciously fall into sin. The sin of man and the cause it entails on himself and others cannot be blotted out. What found it too strong for the systems of Idealism and Pantheism to struggle with. This question has now to be faced: - Is the Spirit of God Real when obeying Its Absolute Ideas, or is it also Real when disobeying them? To advance this, we must rightly understand the relation of the mind in which I stand to the Absolute Ideal.
Indeed, when we rightly conceive what is the nature of the
human spirit, that none of its acts would have any meaning
if any possibility apart from an Absolute Ideal to which
they must refer, we begin to understand Descartes' argument,
that man neither can call himself nor sustain himself
in being, and that therefore must be a Being greater than
himself who does both. Then too, we see how all our
acts have reference to an Ultimate Reality, through which
reference for they possess the Reality we attribute to them.
While the Ideal, there remains an Eternity, hope of the
Spirit's redemption cannot be abandoned. They are Real,
Absolute and Eternal; that which apprehends him, knows
him, and appreciates him, is Real also. So human or
so-called natural power could call it into being and
to endow it. Either shall say that it is not神州
not Real; or that the Infinite Love which to encourage
it will not one day be able to bring the Spirit to
itself, that it will of its own free will turn from its
doom and wickedness and their lies?

But let us not fall into Error here:
She has no Reality of itself, nor does the human spirit
Real apart from the Absolute Ideal. Apart from them,
as we have seen all along, there can be good, the Good
not Falsehood, Good not Evil. So is the act of a
free spirit following the good, but doing it not, it is
the Spirit inspired by the Good and turning to oppose
that which it, its own true end, which gives it its
lightning such serious effects. Sin is not of the Ultimate
Nature of things. We can see this in the first place, if
we regard the truth already expressed. It is not through
Sin we get our notion of Goodness, but it is through goodness
is that Sin can be; in other words, not Sin but Goodness
is the Ultimate Nature, or just still differently, Sin is what
it is because it is the transgression of the Absolute End
of Goodness. There can be Goodness without Sin, but
there cannot be Sin without Goodness; just as there
cannot be Hypocrisy without a Truth which it simulates,
but what Truth is, whether the Hypocrisy is or not.
We see it in the second place when we regard the
professions of Error and Sin. The Spirit in these never
gives them out for what they are, but for what they
are not. A lie is never set forth as a lie; a slander
does not proclaim that part of all of the Truth is hidden
by it; opposition to Progress and persecution of the Reformers
have ever professed to be inspired by the highest
motives. It is this fact in connection with Sin
which makes its influence so subtly pernicious, so
difficult to oppose or suppress, and so frequent - the
in its enforcement. Were the liar, the slanderer, the hypo-
site, and the selfish to proclaim themselves as they are,
they would convict themselves out of their own mouths,
and all would know how to deal with them; but
masked in the countenance of Truth and disguised in
the robes of Righteousness, an alert watchfulness, and
well-trained discernment are necessary for the detection of
the imposture.
The young come to the old with their trust in what they
have to teach, we all come to those who from their position
or their profession should be able to instruct; and how
often alas! in these cases are the learners deceived?
How often too are the young and thoughtful reduced
to the seemingly good, the seemingly true, into error and
vice, and have to pay in years of bitterness and misery
the consequences of mistake, falsehood, or truth and
the seeming for the Real? This trust, which is often so
gravely wronged, is as we have said, under determination
one of the public trusts which bind man to man and
generations to generations. It bears a great responsibility
on us everything we speak, and more especially in our dealings with the young. It is but a part of
the Given which man should care about, and its very presence sanctifies Truth and a Reality.
We see it in the third place in the uneasy consciousness
of those who have done wrong and in the presence
of Remorse and Bitter Sorrows in the heart of man. A
man for many years, perhaps for his lifetime, may
through a false education mistake the Form for
the Spirit, the Attainable for the Attainable, and may
thus have his views of Truth and Reality distorted.
Of such a one we have nothing to say, the
movement of Progress through the efforts of earnest workers
will awaken him or his followers to see the error of
their ways, and not to make a decision for or against the
Right.
What we are here concerned with is evil either consciously committed or the. The awakening to see error, which has been unconsciously regarded as truth. In these cases, such as the writer of the fifty-first psalm or of St. Paul arrested to compare ancient Christianity with Pharisaism, there is no doubt as to the ethical condemnation of or judgment on this past act. It is pronounced to be a transgression of a law, higher than that of man. And we see it in the fourth place. When we come to look at the dominion of evil. If evil be in the Nature of Things, then, as many have done, we must accept it as eternal and coeternal with the good. But where in any nation, whose people make the profession of loving truth and doing right, and whose public opinion is kept clean and pure by a number of virtuous souls, leavening the mass, will evil flaunt its garments in open daylight unchanged and unashamed? Where is the community that has ever rested on a basis of falsehood and vice? Where is the error which has not had to shrink away before the light of truth, or where the evil which has not been trampled into dust under the feet of earnest workers whose hearts were aflame with the fire of consuming love and goodness? If there be such, they belong to our own times and will not stand the weapons of Truth and Goodness properly handled. The history of the race declares that only Truth
and Righteousness are eternal. The Evolutionary School itself proclaims the triumphant faith which ever moves the True Workman—the irresistible conviction that in the end Good will be everywhere victorious. Many of the great Religions of the World, notably the Scandinavian and Zoroastrian, give distinct utterance to this; and none of them announce primal chaos, judgment strife, and eternal misery to be the final end and consummation of all things. Of Christianity has in some of its forms taught of an eternity of bliss, as well as of an eternity of misery. This teaching is not consonant with the Spirit, and it is passing like a nightmare from the minds of all who have come to see God as Love. The punishment which God in His love must be regarded by them as an instrument of His Love, and so as a means need of convincing the thoughtless, the foolish, and the wicked, that the ways of transgression are hard, and that only they who do the will of God can have enduring comfort and peace. But with the religious aspect of our problem we have here not to deal here; nor need we enter into the deeper speculative problems connected with it. It is enough for the individual to know that he can, through taking a right view of life, thorough possessing a right faith, and thorough a right mode of action, place his foot on his spiritual path one by one, and can prove in
his own care that Sin has no dominion over him; and it is enough for him to understand that the lesson of progress is: there is no wrong, and no vice of Society which cannot be vanquished by a right ruling over the given, and by bringing individuals to see themselves as they are and as they might be.

Two results await us as the conclusion of this portion of our enquiry: Sin is spiritual; Sin is not of the Ultimate Reality. Let us look at them for a moment. Sin we have found results from the gift to man of Free Will; it is a possibility of confronting every step of his taken by him; this possibility has attended him every act in the past, nor can he hope to hold out that as long as man remains man will this possibility of fall and disgrace not defy his efforts. Temptation does not necessarily entail man's Sin; man also needs not to eat of the fruit of the Tree of Knowledge of Good and Evil to shudder at the hideousness of Sin or to have a deep into its real nature. That nature is sufficiently disclosed in the alternative which bids him deny his Free Will\r\n\r\nHis Seige Lord, and thus become an enemy to all that makes for his own development, advancement, and well being. These may still be seen. There may still be man and not Sin, can be admitted as a possibility, but let no man deceive himself that he is this man, or forget that it is through humility and
The strength which comes through a real faith that he can hope to attain it. Dealing with the other result, we have to ask: If this be not of the Ultimate Reality, what Reality can it mean? Is it not an unfolding of the true nature of man, what have we to say of it? Its Reality we say belongs to it, through it being as an attitude and effort of the Real Spirit of man possessed of Absolute Ideals. So long as the spirit adopts this attitude, so long may we speak of Sin as Real; it vanishes, however, when man acknowledges allegiance to his true end, and determines to be honest and sincere with himself. So Reality is therefore, relative and temporary; it can be conceived as eternal only if we deem it in the will of anyone to hold himself opposed to the will of God through forever and forever. But while this is but a temporary attitude, it is a real experience of the Spirit, and as such must enter into the warp and woof of the habitation and colour it. Whole Safe development. It is because it is thus a real experience, that it requires a real effort and no imaginary push to overcome it. The habits, which a man forms in years of vice, become in his year of reformation possibilities of fall; which no dreaming can give him victory over. The real foes to Prayer are the Spiritual ones: Selfishness, Love of Base, Pride, and Hypocrisy. So-called natural
environment may cabin and confine the spirit, but this do not give the weapons, the tendencies, the host-pain, and the calumnious misrepresentation which the spirit of man in opposition can inflict, nor cause that indomitable to man which thousands to man in all helpless bondage as man's inhumanity to man may do. It is indeed a real spiritual faith, a real unceasing attack, which can overcome such in opposition.

4. The Ultimate Reality:

The whole trend of the preceding discussion leaves little doubt what the Ultimate Reality must be conceived to be. We have only to take our last and push back our inquiry to another step by asking the question: What must the ground of all be conceived to be? or, what do the Absolute ideals imply? — in order to see that only an Absolutely Perfect Spirit will satisfy all conditions and demands, it would be contradictory to assert that the spirit of man can have its source or sustaining power in anything else than Spirit. The Absolute ideals point to the same conclusion. The Unity of consciousness demands a Unity in which these ideals centre, and that Unity can be only a Spirit. The nature of the ideals, the conceptions which cluster round them, and the demands which an Ultimate Reality must satisfy—
Some of which are noticed in connection with naturalism — all require a Spirit Absolute, definite, thinkable, and perfect in goodness, love, justice, beauty, and truth. As it is whose law we read in earth and sky, the revelation of whose attributes is given in those Absolute ideals which make progress and truth possible for man, and who so encircles our being and confronts us at every step, that we can truly say: to them we live and move and have our being.
Chap III. orig. 120 pages
not 98
Chap. III (continued)

Some Trial Results:

Truth, Reason
Chap. III: Some Final Results:

Reality, the Given, Experience, Fact, Truth, and Reason
some of which we noticed in connection with the
areas - all require A Spirit Absolute, definite, Eternal,
and Perfect in Holiness, Goodness, Love, Justice, Beauty, and
Truth. He it is whose Law we read in earth and
sky, who in the Revelation of whose Attributes is given
in those absolute ideals which make Progress and
truth possible for men, and who to encircle our
being and confront us at every step, that we can
truly say: In Him we live and move and have
our being.

Sect. 4: The Given, Experience and Fact.
A. The Given:
1. Introduction:

We have now reached a position from
which the all assumes the coherence of a system; order
arises out of what was once to chaotic; and
we can separate the different instances or beings which
depend for what they are on the One Ultimate Reality
surrounding and working through them all. If we regard
the all present with reference to the Supreme Ultimate Reality,
we must separate it into the Real and the
Non-Real. The Real. Under the Real we must
place the Absolute Spirit and the Spirits of Men.
in so far as they obey the Absolute Ideals, which are but manifestations of the Divine Attributes shining in them to guide them onward upwards to perfection; and under the Non-Real we must place the Spirit of men in opposition to the Real. 2) The Given: that which is necessary for the manifestation of the Real in space and time, 3) The Unreal (as of our dreams). If we leave the Absolute Spirit out of our survey, we can group the All so received into three great Divisions: (1) Spirits in conformity with the Absolute Spirit, (2) Spirits in opposition to them, (3) The Unreal in space and time through which the Spirit, both to reveal their conformity with and opposition to Him, and relate—. But while these divisions are necessary for our discussion, we must guard against making them rigid or clear-cut. We must remember that while both good and bad Spirits alike act of their own free will, every act has reference to the Absolute Spirit, and the power or mode of activity they use to express this will or to convert it are the Gifts to them; and also we must remember that the Given is by their Spirit and for this ends, and that it, too, even reveals its Glory to the eye which can see. They must be thought that we can go among the children of men and separate them off into the two divisions here given. 2 is a Choice. Who then decides. Each man knows that from moment to moment
he is now good, now bad; now in line with the will of the Absolute, now opposed; and both men by the faith that is in him, and by the course which against all opposing current and storms he endures so held by, since he is deciding his own for himself. For the present, however, we have seen enough on the Spirit. Now; for the present let us know and look at that form of existence which we have throughout called the Given; and that we may the better understand what we mean by it and what are the problems involved in it, let us first note the various forms it can assume.

2. Forms of the Given.

Then we shall briefly glance at under the three heads of: Nature, Self, Society.

1. Nature:

1. The incarnation and the material and energy which must be postulated as the substratum of that Given on whose conquest the Natural Science is unrolling the weight of the Spirit.

2. The aspect of the whole of this Given which each particular Physical Science appropriates to itself: thus chemistry deals with the elemental constituents of material bodies and their modes of combination and resolution; physics deals with the different forms of energy: etc. Each has a task to do this substratum and the best understand how the all we had established in essence of the Given. This question, however, is not disputed: the living has left the forms of that which are shall directly from the existence of.
particular viewpoint, a particular mode of viewing the Material Whole, from which it does not depart. We ever arrive than given, the rounded whole of our Knowledge of the Gnosis of Matter.

b. The Human Body: This, which under different aspects comes to embrace by many of the Physical Sciences, and which under a particular aspect is the domain of Physiology, comes under the heading but from its importance and from its peculiarly intimate connection with the Spirit of man, it deserves a separate division. Classes and rules embrace all the accepted theories and explanations which represent Man's conquest of the particular Gnosis of facts up to the present time.

b. Self:
1. The number and modes of working of the several Manifestations.
2. The number and modes of working of the several Activities. These with the Manifest Stewis form the weapons which the Spirit must master.
3. Original and spontaneous movements of the Spirit's energies, usually termed impulses or instincts, which form the basis source and sustaining power of the Activities and Manifestations.
There, too, have to be directed into and kept in the right channels of their usefulness.

4. The formed character at every time viewed as apart from the creating Spirit, or that character so far as it has been formed in opposition to the Absolute. These have to be mixed or mastered by the Spirit in order that its true ends may be realized.

5. The temptations which assail the Spirit in its every act never to take the given for reality, to take the activity, manifestations, and formed character for its own reality, and to call all these part ends opposed to the Absolute ideals. In other words, the Spirit is tempted to make an idol of its own creation or to worship itself. This attempted withdrawal of its own energies from their rightful aim, and the electrifying of them round itself forms what is known as the Self. There can be but two Gods, one of Human Worship, two supreme ends for the action: the Absolute or the Self.

6. The opposition to progress of the Spirit in Error or under the Sin of Ignorance, Laziness, Selfishness, or Positive Irreligion. This has been already dealt with adequately in the last section. Viewed from the standpoint of Progress, it is a given which must be vanquished.

7. The Guilt which Work ever presents in every situation which has to be mastered.
C. Society:

1. Its Institutions: Law, Customs, Language, Literature, Religion, etc. All viewed as ends in themselves, absolutes in themselves, and apart from the human spirits who created them, the ideals which guided their formation, and the spirits who received and reared them. These together might be called Authority; but Authority, as I understand it, refers to the apprehension of both spirit and letter, and not to the letter alone.

2. The social bonds which through the possession of a common nature—common ideals and common modes of viewing the and realizing them—bind man to man and generation to generation. In dealing with this as opposed to the ultimate Reality, we mentioned as such a link the trust with which the young receive the teaching of the old, and men hate each other's word.

Having taken this survey, we are now prepared for a definition of the Given:

The Given is that which the Spirit of man is led to seek through Work in order that he may reveal his own true nature and the nature of Ultimate Reality.
3. Objections to this Classification.

It may be urged against this scheme of classification, that its divisions are purely not real, and that their acceptance of them is at variance with the Unity of Life, the position which this thesis to strongly maintain. Answering generally we can maintain that the divisions are as real as are those between the Finite and Infinite, Reasoning and Reasoning, resolving or those between the Material Sciences and that the Unity of Life is never unbedecked by the recognition of distinctions which the understanding of life necessarily imposes. Life cannot be understood apart from such distinctions as the Absolute and the Relative, the Real and the Non-Real, the Spirit and the Body, the Giver, the Giver Manifested and the Giver triumphant. My whole contention respecting Error and Sin must fall to the ground, if man have it not in his power to use for his degradation the means given him for his development. How then means I call the Giver, and all I am contending for is that man is tempted to take the form for the Spirit, the weapon for the warrior, the realized institution for the complete embodiment of the Truth, the Giver for Reality, and yielding to this is so blinded that he is unable to see the Spirit anywhere. If his temptation be not a real experience to man, then shall woefully misinterpreted the teachings of History.
of the individual and the struggle for a better life. Coming more into detail it can surely be urged as a plausible position that the classes given under Helen take these distinct and real temptations which beset those engaged in the natural sciences. The temptation to take matter for the all is surely no fanciful stretch of life, or what shall we say of materialism? Is there not the temptation that the Materialist may fall into of regarding his truth as the only truth, and his sphere as the only sure basis of reality; or are we mistaken in thinking that Physicists have sometimes been tempted to believe that Biologists are not so careful in their investigations nor so rigorous in the application of their facts as they themselves are? And surely the history of every line of investigation as of every department of life can furnish examples of more slender and less investigator, who, having given a solution of certain problems, obstinately regard this as the final truth on these and bitterly oppose the views of other workers in the same field. It may be contended with truth that these temptations are in no wise confined to the investigation of Nature, but are to be met with wherever man is at work, and that for example the spiritual form has mentioned above is essentially the same as that connected with the first class of the given underlying facts that does not alter the fact that they in the
are associated with a different view and another or other clauses of words. In the present case all both possess the same character, all temptation is an
in essence, and truth cannot be separately from foolish
but is generating to their ultimate views, let us look
at the work of life in the broad general aspect, and
the particular forms of the Giver and of
In short, it presents to the children of men. We shall
best answer questions as to the nature and nature of
the giver, when we find out under what forms they
It presents itself to the work of life. So to a
the forms have placed under itself and society,
it in the direct, organized use that I am dealing only
the abstractions, I have to rigorously denounced
other systems for gaining off as realities; I am safe
in supposing that I am using divisions, which men
component and
throughout his history has found it necessary to
two writers, that I am speaking of very real tempta-
and with life as I find it. I do not make
the divisions; they have been brought into men's conscious-
through his whole, and thrown into sharp relief through
his errors and his fall. Were I asked to enumerate the

1 have read read throughout this section and shall have nothing,
in the area of mind, this, and all, and it does not seem pertinent to.
for though it be offered to Ultimate Reality, the experience it yields, the spirit remains
a modifying element of all after experience. The strength against any
temptation is real in this sense. As it Paul cannot lose the escape to this if
ignorance, as it Augustine cannot forget the folly of youth, and yet, are
among, largely. What they have thrust through these bitter experiences. Every
realization for why, temptation the circumstances.
Wondert asks to examine the
various forms of Temptation, I should run over all the forms
of the Guises, and then point out that it is one or other
of these idols which man is being asked to fall down and
worship by the subtle voice of Temptation from moment
to moment. The philosopher like every other man must
take the real facts of life and the decisions which
the book of Man has enabled him to make, and must
then penetrate to their inner meaning and real signifi-
cance. But not if Temptation is a real experience, and
if every Temptation, itself purely spiritual, is associated
with a form of the Guises which it suggests is Reality,
what are we to say of this Guise — is it spiritual
or non-spiritual, is it something other than the Spirit?
Before this question, all other pale their gilded lights,
and all it is answered: all systems of Idealism and
Realism stand in hushed silence.

4. The Existence and Nature of the Guise:

Realism has ever affirmed that
there is a something other than the Spiritual, which,
however, has a rational framework or is the mani-
festation of Reason, and which, therefore, can be
apprehended by the Reason of man. Idealism agrees
with Realism in, maintaining that Man reaches
all his experience and all the say by Reason; but it
denies that Reason can invent or create but
Reason. It points out that all the Reason of the
Reclus ever learn of the Grain is its rational framework or the manifestation of Reason in it; Reason less is knowing only Reason. If there be something else which is not Reason or if Reason has achieved a victory over something non-rational, Idealism calls on Reclus to furnish the proof. So far as I know, Reclus has not yet been able to face the issue her raised. Nor I am not here to champion the former cause, or to follow the Tom Aquinios of either side, who have been for years tilling at windswept. Both schools have had their day; their phraseology is a meaningless jargon to modern ears, they must undergo a great transformation and alter the terms on which their issue was raised, if their efforts to our modern uses and life is to be caught else than a battle fought.

I raise the issue differently. Believing that man is a thinker only in so far as he is a doer, that man's Reason is enunciation in all his acts, that Reason is to be understood only in connexion with links, and that in order to know what is or what we can know, we must institute an unceasing criticism of Life as it is, I simply issue this question: What does Life say about the existence of the Grain?

**Life knows:** In brief, the answer which Life returns to our curiosity is the emphatic word, deliverance. **There is Grain other than the Spirit, life is to the possible.**
Life cannot be understood apart from these things: the Spirit in man, called on to develop itself through work and to realize an absolute infinite perfection, through the Absolute Power; the Absolute Spirit revealing itself through Absolute Ideals to guide man in this Power; and a Guru through the conquest of which human Spirit develops itself, finds its strength and its weakness, learns to know itself and the Ultimate Reality on which it depends. If it be retorted here: Such a Guru is only a postulate; it has existence only in the mind of man; Idealism still holds the fort; we have to ask our opponents to define the term postulate. If they understand by it an abstract logical demand, we have only to answer that we are not here dealing with epistemology but with the facts of life. If the Guru be a postulate of our thought, then so is the Spirit of man, and so is the Ultimate Reality; as if it be a logical abstraction, so are they. And if they are necessary to life as it is, so is it. When we can prove that without a Guru life would be unintelligible and impossible, we leave out the existence of the Guru as the most stable foundation man knows.

After the numerous references in the course of our enquiry to the particular point under examination, it is not very necessary to do more than merely recapitulate the utterance of life everywhere as to the existence of a Guru. We have found human possession...
in the book, and we have found that both enthrall
the transformation of a Given. The problem of every
situation, every act of this Work, make no uncertain
here: the general in the battlefield, the doctor in the hos-
thus pursued in his research, the inventor in his attempt
and trial—all alike are endeavoring to shape a
Given into the realization of a desired end. The
manifestation of progress echoes the success of Work, and
saying manifestation gives the men with vigour, Religion
being lowest with its best will. O wretched man that
I am, who shall deliver me from the body of
this death? The great facts of life: Love, Life, Death,
Difficulty, Failure, Triumph, Triumph, Repetition, Hope—
short through pessimism or optimism or whatever in the
form of existence. This is a Given, which is not
the All; a Given which is not the be-all and end-all
of life. The right interpretation of History confirms our
assertion that on this point Life everywhere is in
mutual agreement, which again could be deduced from
our *theory* on the ideals and on the vital condition
of Morality with every act of life. If Progress is only
possible through the transformation of an A into
a reflection of an Ought, manifestly there must be both
an A and an Ought. Viewing Life in its final term we
find that thought as dark could be impossible
without such terms and what they stand for as:
Religion, Temporary, Non-Real, Experience, Phenomenon, Revelation.
Appearance, existing. Do they not stand for a Given which is not the Test, for the meaning of the indeterminacy of something which itself is not caught in the meshes of Space and Time, or if not, what do they represent? the theories of Materialism and of all forms of Idealism, and the mode of Life known as Idealism, from there is something other than Spirit, which the Spirit can be persuaded to identify itself with, and to regard as the only Real man can know. It needs not to call in the testimony of Revelation and Him to this fundamental Separation in Life. Were there Given! The Given is, so necessary to the Mani- festation of Ultimate Reality, and to the development of the human Spirit in Space and Time; but it is not the All, so not Reality, nor is it to be identified with that Spirit; for were there no test to them, they both and universe would be at an end, man would descend in a stage deeper than the Buddhist conception of woe, and Life would not be Life.

1. How is the Given Known? When the question: How is the Given Known, is asked, we can reply by answering: How is Ultimate Reality known? How does the Spirit know itself? There is but one answer: all alike: through Death, through Evolution, through Development, through Self-determination of the Given to the Absolute Demand of Ultimate Reality. The distinction between the Given and the Real is emphasised for
through failure and success, through defeat and triumph. What significance could opposition have, if there were not something to be overcome; what horror could difficulty have, if there were not something to be mastered on the path of progress; what empty time, toil, and toil become, if there be not a ghastly, given, terrifying the Spirit by its semblance of reality? If the Spirit is to become attuned, clear, and reach the depths of its own manhood, these forces must all be met and vanquished. No mere thinking will do this, no abstract thought apart from life as it is. The color of Sarafin jungle, the shade of tropical sea, the famine of India, the drought of Australia, the blizzard of America, the bubonic plague of the East, the cancer, consumption, and insanity of our own land—these are concrete representatives of a Given which must be vanquished by men or men must sink in helplessness before them. He must grapple with these and worse forms than these, he must often go down in the struggle, but with renewed courage must he rise and proceed through test and experiment, through failure and success, till he, the Given in his tense or his crumpled beneath his feet. In this struggle man does not fight alone; his fellows are with him in the fight; they will share the same hope and fear; they all march forward to the day of ultimate triumph; their labors, wins, and defeats,
become a part of his own experience, and harden and perfect his achievement, and stand by his side in the day of his triumph, making yet gladder by their sympathy the joy of his heart. The great men but plants on the shoulders of his fellow, his eye strains further the horizon of man's ken, but their eyes are earnestly following the path of his own, where there is not eager waiting souls ready to appreciate the message from his lips. The deed or instrument of his handwork, he would pass among his fellows like a lost soul in a lonely world, unknown, and alone. Thus the solidarity of the race in arm and work is maintained; and the fruit of the victory are for all. But neither sight nor victory is to be represented as a thought or an idea. The truth is that Coalition stands for is: Man cannot know anything till he has mastered it by his spirit; but he interprets the mastering as an intellectual process only and considers intellectual knowing as the victory itself. Coalition stands for the truth that there is more in Levi's struggle than thought and that the opposition is to be overcome is not to be solved by any intellectual process, but harmonised and submitted by it. Agreement with Coalition in the functions of the Reason it is unable to make any statement which does not point to an idealistic conclusion. We stand both for the Mastery of by the Spirit which
Idealism has during the ages fought for, and also for
the reality of the effort while the spirit must exist and
the presence of a Given to be mastered, both of which
are the conditions of Realism; we stand for the
new of thought and work, and for the clarity of
the spirit in that conquest which is at once its
development and the revelation of its Reality. Did
man know nothing but ideas, life would not be
the strenuous fight against pickerel for it is.
It is in work we find its true interpretation and
signification, and this work has thought contained
in the whole process; or rather, the spirit at work
is conscious of its whole experience and of itself in
that experience, and this consciousness is thought.
But the thought reflects reflecting the whole experience
must represent not itself, but what is experienced,
and the nature of the experience. Here, the
effect of the spirit in its work is to carry the Given
for a further mastery of the Given, as in its own
activities and manipulation and in the bodily frame; and to
is striving to bring about a given a prior design to
its ideal by means of the Given; and the whole
effect and its results are interpretable to thought;
but this is merely to say that the spirit is conscious
of its own efforts, aims, motives, and attainments; it is conscious
of its God and Budget and of all but final words; and can
translate them all into thought and language, which
so an order into which it throws itself, mode of
using it; own advance, and nature by which it
can exhibit its whole experience to it follows: life.
Then, in wider her consciousness, and in its EMåry
as in the work of the Spirit, for it includes all that
is in the Spirit or implied in its work, whether
it breaks forth into consciousness or not, or whether
it is spiritual or non-spiritual, real or non-real.
For it does not and cannot include the non-
spiritual or non-real as they are in themselves,
any more than it can include the Ultimate
Reality as it is in itself. It includes the Ultimate
Reality in so far as the Spirit has apprehended it as
its obedient or disobedient to its absolute demands,
and if it includes the non-spiritual or given in
so far as the Spirit has given it as a spiritual formation
and made it subservient to its ends. If the
objection be urged: Man as a finite Spirit cannot
know the Infinite nor the Absolute; nor can Spirit
know anything about Spirit, we have simply to point
out that the question is begged in the meaning given
a finite Spirit and kind, and that as a matter
of fact man does know the Infinite and the Absolute
and through his reasoning over it does know or
knows which is non-spiritual and non-real, in the very
experience by which he knows the Absolute Spirit of
his fellows, the distinction between the non-spiritual
and the spiritual, the non-veal and the real, the phenomenon and the normon, that which is different from or opposed to his triturals and must therefore that which is like or in agreement with and in that experience he is aware that is implied more than he ever knew, but some of which he will not know, and that he may never fully know all the implications of their existence.

The ultimate nature of the Giver.

When we come to this question thought fails us, because the spirit fails us. The spirit is unable to speak of that which it has in no way apprehended or comprehended; and it is in this position with reference to the ultimate nature of anything. To know the ultimate nature of the Giver, man would need to know the ultimate nature of himself and of ultimate reality, and be able to answer all the perplexing questions which gather round the ultimate ways.

Man must take himself, his things, his fellow, and history, as he finds them; he must endeavor to understand all as they in truth are, so that he may know how to direct his course and accomplish that he has been sent to do. From the heart, in the work of life, he finds abundant opportunities of testing his conclusions and perfecting his wisdom, but the ultimate why of anything remains still unresolved. The ultimate nature of the Giver is no
more a mystery than is the question: Why then I got quite the number of activities and manifestations
there, or: why came forth what is Demiurges,
and how does it exist, or: why has God made
man so that it is possible for him to sin, or: why
has God made man to suffer pain and torment?
There are indeed all bound together, and could we
answer one we could answer all; but till we
can know God as he is and can fathom his
infinite purposes, we cannot they must remain
unanswered by us. Maintaining enough light to
cast upon them all to enable us to do our
work, and to inspire us with the hope that one
day when we are may grasp them in something
like their entirety. That may must remain out
of wisdom point out that further knowledge is im-
possible to us. I cannot know then how the spirit
is limited to the Given or enabled to make it,
nor how spirit is limited to spirit and all to
the definite reality; and yet I can know they are
limited. I can distinguish between the Real and
the Non-Real, at truth and falsehood, holiness
and lie; and I know myself as spirit, and
can know that the ultimate reality is spirit also; and
I know there is a Given which I have received and can
not further to master, and that this Given when mastered
best exhibits itself as a manifestation of the Absolute.
Spirit whose ideals guided its conquests; but what the Giver is in itself, I cannot say.

A Final Word:

We contend here that we have found the immaterialism we set before ourselves, and have not neglected the question by bringing to it any material

mind of life. We have started with the proposition: Life must be taken as it is; life will be found to be an attempt to reach Reality and to express Truth; and on these we have worked. We have endeavored to avoid the jingoism pacificism of the realist, who assert: there is nothing but Reality; and on the other, we have steered safely past that of the idealist, who maintains we can know only what is in accord with the principles of abstract reason. We have not pretended that we have a footstool with which we can measure the Absolute, the infinite, and the perfect, as some schools of idealism have done; nor have we tried to fathom the depth of life's possibilities with the fume mist lie of our little theory. Taking life as it is, we have found it necessary to allow for the play within it of both the Real and the Absolute, the finite and the infinite, the imperfect and the perfect; and we have endeavored to be true to progress, and so to represent the present stage of man's advance as not the final one. Nor have we been

satisfied by pretending to solve all mysteries and to thinking our eyes to the mysteries without delving into every step of our every effort.
dependent on an Absolute Spirit, or in dedication to a Higher than itself, whereby it has full consciousness of the dependence thereof upon it, is at once recognized as the Ultimate Reality, the Source and Sustainer of all that is, which Paul asserts that the way to attain to the Real is, and to get to the stature of it own mental
Spirit throughout, or under the account of mystery
in Guinier and shaping it so that it may manifest the
Real, which mastering and shaping are ever the occasion
for temptations to rise before the Spirit subtly urging
it to renounce it true allegiance, and while firmly
laying down that all these are in brought to the
consciousness of the Spirit in its real experience.

All forms of the Guinier are necessary
for its development in space and time, save the
consciences opposite to the Absolute, Positive wickedness,
Matter here must be. To man at first it must have
been a chaos; and yet in thinking of primaeval man
we must be careful not to think of as tending to
the vast Unknown around him as as treading what
he did not know. He was rather as a child, limited
in his knowledge, happy in his ignorance, and content
with the life which he was ever endeavouring to widen.
Out of the chaos of things which at first lay around
him, he guided by faith in his ideals he has through
foil and struggle more that his the view of the cosmos,
which is in the possession of the Natural Sciences, and all which our research has found for the disclosure of the mysteries of the Highest Deity, he has had proof that he is on the way to eternal Truth, and that it can rightly viewed best reflect the glory he sees within himself, if God's mind is manifest in the affairs of society, and man be called on to develop himself through the search for and the correct interpretation of the revelation, which in reason of what is revealed must be spread out in the stages of an infinite progress, then indeed must every generation rest content with knowing but a part of Eternal Truth; for all man has exhausted the infinite nature of God, he cannot exhaust the infinite revelation of Matter. Here we leave any answer to a question on the infinite possibilities of the Given: If the Given is necessary to man's development, at least in space and time, and if man be called on to an infinite progress, must the Given not be capable of infinite possibilities? Necessary, to a great part all forms of the Given. So certain forms limitations are set as with reference to the law of the activities or of the bodily frame. Then the tools of every man's world are will allow of but a limited development: the voice of the tongue, the skill of the artisan, the grasp of the audience wielded by a speaker, the strength of memory, the acuteness of reasoning, all these, though imitation and modification, far exceed what ancient wise men well could can be brought to a high pitch of excellence.
and can be maintained at this high level only by the same watchful care and the same daily exercise; but beyond that level, attainment is impossible. In other forms, however, no limit can be set. There is apparently no end to man's attempt at mastering the secret of Nature or the knowledge of her secrets.

The inventions of the last century, the unforeseen and unexpected discoveries of the last twenty years, surpass the most distant dreams of the human mind, and have enabled man to see through solids, to read the heart, and to carry words and thoughts to otherwise inaccessible places. The telegraph, the telephone, the wireless, have shown that the world has changed, that the Hetzel brothers of Buren have flung the portraits of our friends to us from far distant lands. Man's spirit, in which is the infinite, will struggle after an infinite perfection in all its manifestations, and the given reserve to his call to minister to his development and growing needs. Thus is the Grief necessary to man, and necessary as an infinite possibility of oppression, discovery, help, and destruction. But not the Grief of Love, of Sorrow, of Sickness, of Pain; of Wickedness, Terror, and Unwitting Wrong we must expect from the nature of Man and the nature of his God, and thenbring to man punishment equally with the misdeeds intentionally brought; for to teach it by

that Man may learn the truth and may make Progress.
but no justification can be given for the evil man
works against light and knowledge. Such evil
is too bad, too universal a fact, for any man
to hide it away. The Spirit can place itself in opposition to divine leadings
and divine laws; this is a
the solemn public fact of life. It is because
of its very nature in that it represents an attitude
of the Spirit as destructive to its vital interests that
I placed Sin in a different category to the rest
of the Guilt. For the Guilt is ever the to,
or the form apart from the Spirit, or matter retrieved as
apart from all spiritual working or revelation;
but Sin is an attitude of the Spirit itself; it is
the Spirit acting in a false manner way. Hence its
awful, its hideous, its festerous, Reality.

B. Experience:

Life now presents itself to us as a work
in which a real Spirit is moulding a Guilt to its
ends, these ends again being either in agreement
or in disagreement with the nature of Ultimate Reality.
The result of this work is the attainment by the Spirit
of a character which ever more and more reflects the
nature of Reality, while the Character formed by opposition
to the right ends will reflect on denial and opposition to
Reality itself.
This work presents itself under another aspect as experience, and now is a moment to notice the signification which should be attached to this oft much abused term. It is enough for all present purposes if we notice it as used in three senses: 1. Sense or empirical experience, 2. as equivalent to knowledge, 3. as equivalent to life. The first use is usually attributed to the ordinary man and to the naturalistic philosopher. But I do not think that the ordinary man uses the term with the same arbitrary abstraction as does his more learned brother; he has no experience which he does not impute to himself, whereas the naturalist uses experience as if it matters not whether there were be a God at all or not. The difference is vital. He too may agree in this, that neither consciously brings to light all that is implicated in an experience, but as the ordinary man associates all his experiences together and never views them abstractly but always with reference to himself, he does not fall into the pitfalls which lie in the path of all who will put abstractions for realities. The naturalist, if I understand his procedure aright, takes experience as given through the senses, but as being effective in all spiritual reference; and then seeks to show that such experience can furnish no basis for spiritual views of life. He certainly is right in his conclusion, but we have now to examine experience and see if there is such an evidence or entity or thing as the Inn-
The second use of the term need not stop us from proceeding to the third and rightful use of the term. If it is used to preclude a knower, it is vicious, and must be condemned with the first use; if it is used to imply a knower and all else knowledge implies, it is really contained in the third use. This makes it equivalent to life and wider than consciousness in the ordinary sense of that term. It embraces in its wide sweep man's thinking, feeling, willing, hoping, striving, failing, and accomplishing. It leaves out nothing that happens to man, none of his interests, and none of his arms. It includes his work in the widest sense of that term, under every form in which it is carried on, and with every phase of kind which accompanies it, and so will yield the same analysis of ultimate existence as does life itself. I think the more the term is examined the more clearly it will be seen that any narrower scope than this for experience is arbitrary and misleading.

To support this view let us first notice the individualistic character of experience. This is sometimes forgotten even by philosophers, and we hear of an experience which is no person's, but which has been self-ensued and perfect out of individual experiences, and which, then being no man's child, and under no authority, is capable of doing much mischief to those who put their trust in her. The truth is that
philosophers like other men mistake abstractions for realities, and by continually losing sight of the implications of a term, come to use it as if it had no such implications. But at bottom all experience is individualistic; man if he will keep in the region of fact cannot transcend his own attainments, so that the farthest reach of experience is still some man's own achievement. If I have not learned, I cannot relieve, understand, or even talk of the results of learning; if I have not been tempted, I cannot understand temptations or the struggles of a man wrestling with a bad habit or an evil suggestion; if I have not lived, I can know nothing of life; if I have not worked, work is a mystery to me; and so if I have not acquired an experience of my own, I cannot understand the experience of anyone. The fuller my knowledge, the more obvious my work, the more failures I have suffered, and the more victory I won, the easier is it for me to enter into the experiences of others and to be helpful to them. No one can fathom into all the labour, hope, fear, self-sacrifice, and persistent continuance of the natural scientist but one who has gone through such an experience; no one can fully realize the buffeted fear, the maddening blinding passion of the scout, who saw the soldier who has gone through the fray. Happily work bears similar character everywhere, and the experience of it in any department enables one to
appreciate it at least in some degree in other spheres; but this can be said that if a man has never passed through any one kind of experience, that remains for him an unopened book, an untended garden shut off from him by a blank wall. Thus, for the man who has not been called on to make a moral choice, to make a sacrifice, to encounter a difficulty, or to go through the terror for the death of a dear one, the experience is meaningless or is robbed of rightful significance. It is a matter of course we can see this in the attempt of the scientist or writer, who has not passed through the experiences of a religious history, to give an adequate account of Religion. He deals only with externals; the real core of the matter to through want of experience he reject, or overlook. We can see it too, in the material evolutionist who writes on "Moral". This description of the outside of the edifice may be masterly and complete, but if he fail to penetrate to the innermost, builder within whose edifice the is all is, the method, reason, and purpose of the whole, will be wanting to his account. So we can lay down that if an "experience" has not been brought, and cannot is not the result of someone's labours, it is to be rejected and driven forth as a dust with borrowed features. Further, that no man is competent to write on that which is the product of experience, unless he has passed through such an experience himself. The
Skeptic cannot teach Religion. Where ignorance is, there should be neither affirmation nor denial.

But this is not to say that experience is merely individual or subjective. It does not imply that there are no universal elements in experience. The greater part of a man's experience is gained through contact with his fellows. In contact with them in argument, discussion, the intercourse, he comes to know their views and to shape his own. But such an intercourse implies common elements to make it possible for all men must have a common source of life, the same modes of expression differing only in degree, and common ideals, at which for word and deed, differently apprehended it may be that on that very account the more necessary to progress.

The Absolute lays its attractions everywhere on all alike, and so men can trust his fellows, understand them, sympathize with them, and have intercourse with them. If in these no Absolute, no attempt to realize an Absolute in word and deed, how could there exist trust or understanding or sympathy? In every manifestation there are universal elements which the science seeks to unfold. These when stated as abstract, they give little help to their concrete embodiment, yet they are taken to be confused with subjective form and content and colour from each man through his ever enlarging experience. Now if we speak of experience in the general sense, meaning those elements of it which are common


In all individual experiences, we must take care not to deal with it as if it were a concrete reality. It is received apart from the individual. It is an abstraction, a plenum; and can never take the place of the actual experience, which is the very life blood and tissue of a human character. Spirit is its realization of itself as a character.

In the second place let us note the spiritual reference of experience. Every experience implies a spirit at work in it, moulded by it, and possessing it. The common element of experience can have no recognition from us if it do not see them in my own experience. This can be no talk of experience if life is merely the performance of an automaton, or if man is determined by outer forces to go through life as if it were a game of blind man's bluff and the ever-blinded fables. The real experiences are those in which a spirit is called on to grapple for its very existence, to maintain its straight path against an alluring temptation, to perform some arduous labour, to face some great sorrows, or to achieve a victory. There are indeed the trials of life, the touchstones of character, the incarniting facts which separate the chaff from the real grain, the epochs and crises of a human existence. An experience to be real must enter into the tissue of the forming character; it must be such that it colours all after existence and helps to determine all after formation. Only, understand a spirit cannot be separated from
from its experience, any more than from its activities and manifestations and forming character of such and other separation to make we have an abstraction.

The importance of every man is real thing real in the sense that he is what he is through it, and will be whatever he may become by means of it. Then we see the importance of the moral element in experience of this in lost sight of, it is indeed not experience we have but its shadow. Since experience is identical with death and since its nature has been said on the moral choice which confronts our every act, this needs no confirmation here. The slightest reflection will show that the moral human experience exhibits these features: it is what we ought to have done or not to have done, what we spent time purely in attending to as what we expected done, what has left a grip or a sting behind. It is because of the spiritual nature of experience, that over the experiences of our fellows are so easily understood by us, it is through our own experience that we so speedily learn to distinguish between the living and the lifeless, the human and the brute, the real and the non-real, through its ever purifying and discerning thought, we come to distinguish between the manifestations and the spirit manifested, the act and the actor, and to see that the real and abiding things are Truth, Goodness, Love, and Beauty, and that the spirit not manifesting face in daily life is visited wanderers from its true ends.
It is not then the Spiritualist but the Empiri-

cist who has to fear the appeal to experi-

cence. This was indeed Mill's conclusion when he allowed

that in the final issue Materialism has no weapon

against Idealism. The views are constantly changing be-

tween the supporters of naturalistic and spiritualistic

views of life, but in whatever form the issue is present

the Spiritualists need not shrink to accept the challenge.

All that has to be decided agreed on at the outset is

that neither side need lay down an arbitrary or

artificial definition of experience. The appeal then will

not be to any form of experience, but to all forms;

and the question to be asked is: what does this sim-

ply to make it possible? No man who makes the

appeal to experience can ignore the understanding of

moral and religious phenomena, and these point to

but one conclusion. Even if the appeal be made to

isolated acts of experience, or to that form of it which

is supposed to be the special property of the natural-

scientist, the Naturalist cannot triumph. For here

we have something grasped and apprehended. By

what? we ask. By mind! We have something grasped

upon. Agreed by whom? By minds. We have some-

thing considered necessary. And the consideration of

this leads us to see that such necessity can exist only

for minds which can distinguish between necessary and

relativ. We in turn not minds which acknowledge that
This particular mode of regarding the facts ought to be taken as the true mode, then no such necessity could exist; and men would indeed be as waverly in their beliefs, as the restless waves are to any fixed place; and as difficult to hold down to any one assertion, as it is to keep the storm clouds at rest.

In the third place let us note the relation of experience to the Given. Experience confirms the Given as life embraces it; its essence of it is simply the mastery over it. The Given has been visibly mastered if the spirit is confident that the Given is its own, and that it is now able to go forth to further conquest. Even if the particular Given has slipped from his hand, so long the strength gained in the mastering of it remains and demonstrates its existence in the daily book of everyday. I may have forgotten the mathematics and classics I learned at school, but the mental discipline, the concentration of effort, the ability to seize the main point of a problem, the maturity of judgment, the sympathy with past ages and with other forms of our own ideals: these have not passed and cannot pass away. They are inalienably mine; no man can take them from me, and no man can take them away. For the other hand, along with this development of character, I keep my hold on the subjects; I am enabled thereby to solve problems in Astronomy, Surveying, Gunner, to enter into the thoughts and life of the classical and medieval ages.
and so can make life deeper, richer, and fuller through my ability to use these possessions — these forms of the Given. Knowledge is power, but such knowledge is thorough mastery over some Given, the power gained by such mastery, the skill which is its sign. Such mastery and development, is the real thing for the Spirit. The Spirit delineates the steps it has taken in such mastering, its methods of handling the Given, and shows its conquest into the form of a theory, a law, a social institution, so that others may be enabled to enter into the fruits of the conquest, into the same expansion and enrichment of life which it has gained. The real thing for it is not such theory or institution, but that development of the life which these signify and secure. What does any achievement of man's signify to him who has not gone through the experience which can enable him to appreciate it? What is the value of a watch or a Maxim gun to the African Pygmies? What would a South Sea Islander understand of England's might and resources from a survey of the astronomical observatory, Greenwich, and the Parliament building, of the Navy, Battersea, or Birmingham's manufactories? They would be things to him, real unknown signs of something too great for him, conveying no information as to the strength, resourcefulness, wealth, wisdom, and justice of the English people. The. Given then in any form is not the Real; in all the forms in which man has clothed it, it represents, a victorious experience; and he who has not
That experience cannot interpret it. That experience is truly real, and reveals the abiding and source of all reality.

C. Fact:

Here, too, we have a form much abused. At times it is used of the mere given, as though of all spiritual reference, whereas it only signifies that it has reference to the Spirit as a giving. There can be no fact apart from experience, and as there can be no experience apart from a spirit, so there can be no fact which is wholly non-spiritual. A fact is an item of experience; it is any part, doing, or happening in the great whole of life. When we understand that the Given is known by man only so far as he has mastered it, that his mastering of it implies both his development and its subjection, it will be seen that there is no such thing as a brute fact standing out of all relation to the Spirit of Man. In putting a name upon it, in calling it a fact, man is expressing a certain conquest over it, and is bringing it into relation to all his knowledge and all his experience. The more names he puts upon it, the more affirmations he makes of it, the greater is his conquest and the more is his power established over it. I do not create the facts as they are in themselves, I have
my hand in calling them into being, but I do help to
create the experience which makes them what they are
now. I believe that the Palaeozoic rocks were formed
before the Mesozoic, that earthquakes are frequent
in Java, that snakes abound in Natal, and that
so number of our soldiers were captured by the Boers
a few days ago. I recognize that there are other
rational beings in the world besides myself, and that
they, when they have passed through the experience
necessary to their understanding of them, much require
their facts as I do. But this in no wise detracts from
the force of my statement, that there, as all other facts,
are to me what they are, because my experience is what
it is, or because I am what I am. The child and
the man, the Kaffir and the European, the Arab
and the peasant, do not see facts in the same light.
The spiritual conquest, the spiritual mastery, the range of
experience, differ in each case, and on that difference
depends the difference in signification. Hence I cannot
see what a geologist will see in a Palaeozoic rock, I
cannot see in the history of what the astronomer sees
in it, I cannot see in the hieroglyphics of Egypt what the
Egyptologist sees, I cannot see in children's games, superstitions,
and old customs, what the anthropologist can see, nor
if I am desirous of religious experience can I interpret
the Vedic hymns, the Egyptian Book of the Dead, the rites
and ceremonies of Christian worship, or the place of Religion
in life.
Hence it is, that the eye sees only what it is capable of seeing, and that every fact advances transforms every fact embraced. Hence it is, that so-called new facts are only perceived by those who have the power to see them. Edison, in saying, 'humidly accidentally, on the phonograph, had his spirit not attained that development which gave the new fact a deeper meaning than its surface bore, the phonograph had not then been born,' he saw operator at the wires seeing the same fact saw not its deeper significance, nor the lamp it gave to a very Madden's summon a more powerful genie than Madden's to obey the back of men.

Every fact we have reference to an experience, some or that of another. It is what it is in the light of that whole experience. As man cannot jump out of himself, nor can he make a fact other than his experience interprets it. So-called facts of the given, as much as the facts of the most exalted, mysticism, are alike conditioned in this way. Even the basic fact of human existence, the fundamental existence on which life depends: God, the spirit, and the given, must submit to same the conditions of experience. I know God, myself, and the given, only so far as I know them. They cannot be more to me than my experience allows them to be. They are known to me in my experience, as though thus brought together in every act, I know that God is not my spirit, nor the given, nor is my spirit either or both.
I cannot therefore penetrate facts any deeper than my experience has insight, I can never get at anything in itself. The thing-in-itself of any fact is that fact unfolding itself as a mastery over the Given by the Spirit of man in obedience to the demands of the Absolute. Each fact must be accepted by my experience for what it is, and for what it signifies to me. When I grow further it may signify something more, but that does not detract from or diminish its present truth. So much of the basic fact be accepted. If it be asked, how is it possible for me to see in any single fact as related to my whole experience, the presence of my own Spirit, of the Divine Spirit, and of the Given, I cannot answer the how; I know only that to it is. But I am in no worse plight here than I am when asked to explain how my Spirit can tell all its experiences - its diverse thoughts, feelings, desires, and resolutions; its good acts and its bad acts; its gains and victories - in one unity, relating them all to itself and to one another. I cannot answer the how; I can only state the fact. I do not want to do any more in either case. I should have to know the Absolute as the is.
Sect. II. Truth

1. What we are to understand by Truth:

Throughout our discussions we have been supposing that Truth must be understood as: Correspondence with or reflection of Reality; the realization by means of what really is; the grasping over the given which enables man to see in it the revelation of the spiritual and the minister of spiritual ends; in short, an expression through the form of words of the Absolute End. It is now fitting that we should examine this definition both in the light of the facts of life and the interpretation that is given by other definitions so that we may be assured that we know what Truth is and what it implies. We can take it for granted that we know what Reality is, what experience of life is, and what life implies; we know, too, that no truth and nothing real is gained by man through idleness or pure passivity, and we know, that if we are to read life aright we are to see it centring round and embraced by the multitudinous spiritual beings whom we call the children of men. Life cannot be received apart from him who lives it. No experience can be taken for such unless someone has experienced it; life or experience, otherwise viewed is a Given, the broad stream of life which flows down the centuries and which sweeps past us in the rushing movement and whirling conflict of contemporary history, is like no river of Earth. It is fed not by tributary streams, but by springs clearly
arising in the course of this current. The springs of the past
gave of their waters, and then sweep into the present, to be
caught up into the current and flow of the springs of the
present, and to be allowed to go forth only when it
they have been coloured and impregnated by the living
springs of fountains, which, drenched having furnished their guests
in the unflowing hide, dry up, and are seen no more. But
let us not lose sight of the fact that in the uncreated wise
present to any future; we simply wish to say, that life is
nothing apart from spirits whose expression it is. It has its
source in separate individuals, it is sustained by their separate
and united effort, and all its manifestations and activities
are means taken to realize ends which are considered
by the individuals. That the lines of the individuals proceed
broad common track, and that they are directed to common
ends which are absolute for Progress, must be acknowledged,
but this in no wise weakens our contention. It merely
assumes that the constitution of the spirits of men is somber
is in each case, but a variation of a common type, that
the ends which govern vitriol and Progress are held
absolute by all, that while the spirit in one individual
nature develops itself mainly through one manifestation it
cannot ignore the others, that each man is to some extent
at least an epitome of all men, and that the cultured
man is able to appreciate the labours and results of
labourers in all manifestations of the spirit, even though
he has not proceeded their search to keep from:

H. Tocque himself.
Life is understood as the attempt made by individual spirits to attain complete development. Possessed of spontaneous forces of energy and of infinite possibilities of attainment, under the guiding inspiration and government of infinite ideals, which whisper the possibilities can be realized, formed so that while the spontaneous energies burst out in some in one direction, in others in other, each manifestation is a revelation of the spirit as a whole, and all but serve the end of complete self-development; and linked to one another, so that just as no manifestation of the spirit can flourish at the expense of the others, so all are members one of another and every needs the help of each and all to attain to his own ends; the spirits of the children of men lead their lives, continue the progress of the past, and form together a rounded whole of life. The view of life can be accepted, which leaves out of sight its purposive character and which would neglect other than the attempt to realize ends and self-development. Taking life thus, and remembering the facts which have been added already, we cannot understand that truth for man is his apprehension of the absolute, his grasp of Reality, and his embodiment of it in word or deed. Every manifestation and activity, we have seen, is ruled by an Absolute Ideal, in the work of each the attempt is made to realize this Ideal in a character unchangeable from the Spirit and a conquest of the Gnosis which is the sign of this and the expression of the realized Ideal; this realized
ideal is the truth for man for the time being; it is not
the Absolute in itself, but it is a step towards the fuller
apprehension and realization of the Absolute; hence is it
that every single truth in the manifestation can be only
such a step, and all truths within it are reflecting in
b调试 gates, but with progressive fulness the perfection
of the truth which is the goal of the whole effort of
my searching of life. In contact, if there be in each manifestation
an Absolute Ideal, and if in each manifestation of life the
spirit as a whole tends development, there can be no
questioning the conclusion here drawn. If man in his
life is striving to realize the perfection of the Absolute in
his own character, and if he can do this only by so
mastering the given that it will both reveal the perfection
he desires and add lust in the attainment; if
Truth for each successive generation of men can be
only that apprehension of and realization of Ultimate Reality
they have been able to gain, and each distinct and
single truth must have the view of Ultimate Reality
as a basis and background. That man are ever seeking for something
desired Real and of inestimable worth, is either a fact
or life has neither purpose nor meaning; that in the
search for it they will endure hardships and make
the greatest of self-sacrifices, is the plainest fact of human
Protest; that in this search they attain a character
which to them is the most real and of the nature of the
Reality they seek, and
that the attainment of their end gives them abiding satisfaction and is to them the Truth; is either true or false. The men who have sustained and de-sustain progress in all manifestation neither know what they seek for nor what they say. Take the child, unconscious as yet of his powers, but learning what they are and what is his work. In his games he shows that power of organization and creation which is the sign of progress everywhere, and in them too, he will often exhibit that tendency of his spirit, that gift which is his Personality, that lies for a certain manifestation, which indicates the way through which his spirit will burst from its unknown stronghold to the conquest of the Given. A Pascal cannot be kept from Geometry even by the stern command and protestation preventive measures of his father, a Giotto cannot be repressed restrained by poverty from revealing his artistic genius. It is easier to say to such that their particular bent is wrong. They know that it is true; that in it they will attain to Truth, or their whole nature, this very life, is a lie. These whenever we faithfully interpret life it will be found to be the search for Reality, and the attainment of Truth or the failure to attain, and when Reality is apprehended and realized there will be found a satisfaction that the attainment is indeed the Truth. The true life is that in which the Spirit has expressed itself as a whole, in which while it has foreseen itself out mainly in one manifestation it does not bow to the Given anywhere; in which all its acts have been done in obedience to the Ideal, and in which consequently
then two themes division and no discord. There is no truth apart from an Absolute Ideal; the Spirit does not create the truth; nor does it conventionally agree to think and act in a particular way and call this truth. Truth is of the ultimate nature of things; it is the endeavor by man to attain and be a nature in agreement with the Ultimate Reality; it is the satisfaction which comes when a man knows he has grasped the Real, that his nature is not a lie, and that life is worth living. Whatever may be the truth, whether expressed in word or deed, when it is seen in the right light, it will be found to leave the Absolute for its standing ground and its defense. Every true judgment has for its major premise the interpretative of Ultimate Reality. Let us bring out this position more clearly by examining opposing views.

2. Opposing Views:

a. Truth is concerned only with judgment; judgments in this view are supposed to form a close circle, and truth remains forever caught within it, but when we seek the answer to this question: What are judgments concerned, the vain substance of the charmed ring is exposed, and we see that in life there neither are nor can be autonomous centers nor and close rings independent of all else. Life we have to remember is the expression of a living working Spirit which unifies all its varied activities in itself. Whatever be the activity, be it of Thought or Action, it is in vital con-
neither with all other experiences of that Spirit, it is but a part of the organic process of life. An examination of the judgment establishes this beyond question. The judgment does not arise of itself, or out of nothing, it is an act of the reason, incumbent on the whole work of life; it is but the thought-reflective of his work; understanding in work for it is but a vital organic part of the whole. The judgment arises in connection with the outgoing of the Spirit's activities. In these activities as in all its efforts the Spirit is striving to attain something considered good; life presents itself as a series of such occurrences of series of efforts running parallel directed to different ends, which however different are all unified by the Spirit whose final good they serve.

Understanding the purposive character of life, we can see that no act is isolated and self-sufficing, but that all are for some final ends. Man as a conscious being has for an essential part of his work, the conscious apprehension of his ends in thought, the remembering of the means found useful or useless in their attainment, and the sympathetic appreciation through imaginative of the other have done or are doing. As we shall see later, this is called on to criticize his own apprehension of his ends by that of others and by the work done for their realization, and to ever to keep a perfect balance between what he thinks is right and what in practice is found right. This work of conscious apprehension, remembering, sympathy and criticism, translated into words, is called judgment. The man who
asserts that the truth has to do not with life but with the judgment can mean only: either that the judgment and the act of the Spirit in it are to be viewed out of all connection with the rest of life, or that the judgment has nothing to do with the ends of life. But again, strictly at a correct interpretation of facts. The child by the former view, we have only to point out that it is an abstraction, and that it cannot give the truth for the living Spirit of men. Even then allowing it, it presupposes the Spirit making the abstraction and making it for some purpose, so that it is not giving to the whole truth respecting the judgment unless it take note of these. No man can hold consistently, by this view, for the judgment presupposes the unity of consciousness which prevents a man unless he contradict himself from separating an act of judgment from the other acts of life. No man to well hold that truth is a mere affair of words; pressed to a corner he must confess that what he means is that truth is the correspondence of words with facts of judgment with what it represents. If it can therefore look at this view which is the second alternative given above. 2. Truth is the correct interpretation of facts. This theory, such as this, can be discussed, an agreement must be come to as to the meaning of the terms used in its statement. We take it that some expounders of this theory vaguely suppose that the interpretation of facts is an easy matter, and that there is little trouble in arriving at a correct interpretation. There are many propositions of which
This is quite true: they merely reflect common opinions about the weather, the facts of nature, or the facts of life; they state that something is, has been, or will be; but they do not penetrate to deeper relations and wider views. Of the greater number, many of our judgments, however, state a falsehood, if we make them other than the result of toil and severest thought. Facts are not easily interpreted, as the problems of the scientist, the general, the teacher, the social reformer, and the author will proclaim; they yield their interpretation only to him who proves himself master over them. The truth respecting the relation of all bodies in the material universe, which Newton embodied in the theory of gravitation, did not rise to his mind by a man looking at the fact; even at the present day how many people fail to see in the motions of the moon, the movement of the tides, or the fall of an apple what Newton enabled us to see. If truth is a something with which one has to embrace all judgments, on the contrary they have to do with it, then we must recognize that even on this theory, its attainment is often difficult.

But what are we to understand by facts? According to the views we have established, nothing is a fact which is out of relation to our own or some other person's experience. A fact is that is, in so far as it has been mastered, a deeper insight into its relations is possible only to a developed and disciplined spirit which perceives such relation in both possible and necessary.
while not at first able to state what the relations are. Every fact, for, has many relations, and can be viewed in many ways. The tom-ripped rails on the Naval railway do not mean for a careless man by which they mean either to the boys on the truth or to the advance of British on the south. Our judgment then respecting a fact varies with our point of view, or rather with the end we have in our mind when we view the fact and pass judgment. If this be so, the truth of a judgment can be known only through knowing the end which gives to it its particular shape, and to acknowledge this it is never beyond the theory we are now considering. The theory is that the theory may take fact to mean a part of the given, or something removed out of all relation to the spirit and its ends, or something viewed in a particular way. If the first we can say, that the given as given makes no distinction between truth and falsehood; if the second, we can deny, that of such a thing anything can be either affirmed or denied; and if the third, we have to understand the particular mode of viewing in order that we can judge of truth or falsehood. And then particular mode of viewing introduces the spirit which for its own ends can to view facts. Try as the theory may it cannot get rid of the spirit and its ideals. If we ask it: What furnishes the test for the correctness of our interpretation, it can answer only the facts. Does it mean by this: the facts as first viewed
before the interpretation is gained, or after it has been gained? For example, did Newton get the test of the correctness of his Law of Gravitation from the facts as formerly viewed (the isolated facts; falling of the apple, etc. and flow of the tides, motions of the moon, etc.) or as viewed when he had gained his theory? The test cannot be given by the former view of the facts, and to say it is supplied by the latter is to beg the question; for the facts as now viewed derive their significance from the theory they are supposed to establish, or it is but the restatement of their new significance. The facts can be viewed in the light of the new theory, so quite true; but this possibility of seeing takes us into a little way into the understanding of truth. If it is indeed true, then it is a necessary mode of interpretation; if the world were not to be intelligible, and if the spiritual demands for unity, simplicity, and necessity are to be realised, the ordinary method of taking the theory would leave out the important fact of the case: a living Spirit in man, a work of Progress in which it is engaged, and Absolute Demands which this work must satisfy. Then are the facts of facts; one fact can be a fact without them; hence a correct interpretation of the facts must take them into account. A correct interpretation, if it mean anything, means that in this way must a rational being think; and this implies a Spirit sure to think choose between right and wrong, and able
to distinguish between the necessary and the contingent. Understanding the soul through which truth in any instance is now, seeing clearly that the Spirit is the head and discovery is not a passive reflecting mirror, a phonographic apparatus for passively receiving and mechanically giving out as exactly as for received, we are able to know that truth for it is not something foreign to itself and that the necessity to think in a particular way cannot come from without. The Spirit in its whole procedure takes with it Absolute And implications in it—every act and by means of them, necessity is laid upon it to think and act in particular ways. Take away from the "interpretation of facts" the Spirit, and what comes to mind is even speaking of truth & distinguish fact from fact, not to speak of truth from falsehood, take away from the Spirit the sense of Absolute ends and to free choice to obey or disobey them, and how can the distinction arise between necessary and contingent truth? Let us agree that a correct theory always interprets facts and must be accepted, but the necessity for its acceptance can be seen only when we see that such a view it complies with all the demands of an Absolute end, and that it marks a step forward in the attainment of an Absolute Ideal. The "correct interpretation of facts" will be found an analysis to mean: fact as spiritually mastered and understood in the light of Absolute Ends. Any other interpre-
naton of the plenum is superficial and leaves out of account
the essential fact, without which there can be no fact-
wise knowledge; and no such from all which here
interpretation of truth which harbours the question.

But already said it is unnecessary to show how inade-
quate is this theory, as ordinarily interpreted, to give
the slightest account of truth in its criticism
and in the moral judgment.

C. Truth is Relative and never Absolute.
If this means that the various forms which the mastery
of the Given assumes in its progression towards the
fuller realization of Reality are only temporary, we
must agree; but if it mean that there is no absol-
ute aimed at in one true embodiment, that man
cannot know the Absolute, and that no absolute
statement can be made, we must utterly disagree.
The very statement itself is absolutely made and is
proclaimed as Absolute Truth, whatever disclaimer
its supporters find forth; and every form in which
it or any such form can be stated will appear
as an absolute statement. It is useless to retort:
"It is only absolute for man," for we have nothing
do with an Absolute which is not for man. If we
are met with the rejoinder: Man cannot know the
Absolute; we must ask for a definition of the
Absolute. If it mean, "Know the Absolute as the
we agree," but if it mean that man cannot have
a sign or idea of an absolutely true, absolutely
your friend, sir. As in life, so in the page and in the
words. When you are in the presence of a great
man, you feel it. In the presence of a great
woman, you feel it. In the presence of a great
child, you feel it. When you are in the presence
of a great idea, you feel it.

In your mind's eye, envision the presence
of a great idea. Feel it. Taste it. Smell it. Touch
it. Hear it. When you are in the presence of a
great idea, you feel it. When you are in the
presence of a great idea, you feel it.
Service in its perfected form designates activity and not a primary activity, manifestation of the Spirit; or more correctly, it represents the complete fuller development of an immanent criticism which the Spirit does not always bring to the level of thought-consciousness. In every manifestation reason is immanent in the whole process, and in exercising a criticism on the results, in the light of experience and what experience signifies, on the whole work, now Service is the bringing into full consciousness this critical and reflective process. It brings to light the dead stones for the methods of procedure, and the test or demands imposed by the dead as the mark of its satisfaction.

Whatever be the act the Spirit of Man is engaged in, be it our act of the primitive man or of the civilized, be it a logical course of philosophic thought or the daily work of the artisan, there the notion of an end is present, and thought, critical and reflective, critical and reflective, is an inseparable part or aspect of the whole. This criticism of its own act is the mark and necessary duty of a free Spirit ruled by Absolute Ideas, and this criticism thrown into verbal shape is what we call Science. We sometimes speak of Science from the discovery of the sixteenth century, and glorify ourselves at the expense of our ancestors, the truth is, they used their critical faculties as carefully as we do ours, and attained in their day
to a scientific knowledge. They knew the grounds of their belief as well, and could state them as accurately as any of the most gifted thinkers of our own time. Had there been no criticism in our fathers' thought and work, and they not exercised their every faculty, or had the spirit in them worked differently from with us; then would have been no Progress for them, and to them would have been neither language nor garnered thought forms to build with and build on. Science has been at work since man first began to know and to think for ends. It has attained an elevated position in our century, because through the development of man's spirit, the thought-reflection in each of the Manifestations can be disengaged from the rest of the process and can receive a form of its own, and because this century has been marked by great advance in the natural sciences. But there is no spiritual activity or manifestation which does not carry an inherent criticism in its bosom. We have only to note the progress of advancing peoples, we have only to observe the growth of the child of mankind to see this demonstrated. Where is the custom, the habit, the belief, or the institution, which we obstinately regard just as our fathers did? Or how were Progress to a spirit liable to go astray and under the necessity to prove every inch of its way, possible without criticism? Let us not boast of ourselves, as if such criticism and such progress
are the marks of our century only; they have been the marks of every century and every generation where ideals have been shown forth and where self has been put under foot. Hence then but unfolds the intrinsic significance in every manifestation; it maps out the way by which man has arrived at Truth; it reveals the ideals shown for, under what limitations the particular work has been undertaken, and what forms the ideal has assumed; and how man has assured himself and others he has attained his Ideal.

Seeing that there is a science for every manifestation, and that each is but the verbal form of the reflective and critical part aspect of its work, it is not difficult to see that no science gives the whole of Reality or can represent more than some particular aspect of mastery of the Given. Man must shape his victory in material and verbal forms; in no other way can he know his own advance, criticize his procedure, nor can enable his successor to enter his labour. The knowledge he acquires in his experience assumes an ordered form; and as his experience enlarges the form goes through a like transformation. This ordered form is never the taken as something real in itself; it is received apart from the spirit to which creation it is, but a man grown. It is, if we are to ask its full significance, to be taken as the representation of the spirit's attainment in a particular conquest of the seen.
In the disengagement of the thought, reflection and criticism of a manifestation from the life, the course which is usually followed is to detail the steps taken and victories gained without reference to the spirit or to its final ends. The manifestation is first detached from the life, and then the innate thought-criticism is viewed as a process leaving an essence of its own. This has it come to be that men engaged in the work of particular manifestations have come to regard the science of them as revealing all of reality which can be known, and yet all the same they are ignorant of the fact that the formal certain statement of these sciences is, more, all account of the living spirit without which nothing can be known. What is wanted in every age is a Philosophy which will relate the sciences to their respective manifestations, all to one another and each and all to the final ends of life. Then every Occident will know what he can do well for purposes and when it is his place in the work of the great whole of life. Wanting this the man worker in a particular sphere ever estimates the importance of his own field of work and believes that of his neighbor. Science men required apart from the whole life and by itself is an abstraction, it becomes he who will get the magician's lamp hidden away in it inner depths must enter pass in spirit through the work of its formation and must stand where he stood. Whose spirit give it in shape it was.
It is when we do this that Science ceases to be a mere abstraction for us; but even then if we are not careful we may not be just to other sciences we have not entered into the spirit of, and we may fail to recognize what is the basis in life and reality on which our own science rests as a deposit for it. Value and validity, understanding all we have said on Progress and Work, we can see that the history of science, however valuable as a disciplinary exercise or for helping us to understand how the thought of the present can give the science of the present, in form in which our present knowledge is cast must be moulded by present-day thought and work. It will be seen then that science is abstract only when viewed apart from the living work in its own manifestation; viewed in connection with that work, it is a vital process. Again, the work of any person or thing including its thought or criticism, is abstract only when viewed apart from the living spirit and its final ends. Hence for particular purposes may be done in a way such as the continued exercise of such a mode of viewing, the vital relation of the work is the whole life, is lost sight of, and man is apt to raise our abstraction into a Reality.

Science then should not be separated from work; it is but a form of work; it is the whole work or experience of man taking a thought and vital form. The form is given with as much labour.
As in the any other form for the Giver, and he who can clothe the discoveries of man in accurate thought and lucid phrase has done almost as much for the advance in that particular department as if he had made all the discoveries himself. Science is just as far apart from work, and every science is the representation of the work of a particular manifestation. Without the living, striving, aspiring, conquering work of the Spirit in a particular conquest of the given, science cannot be. This is sometimes forgotten, and not only by the ignorant laity. Ideology is the Science of Religion, but were there not a spiritual experience peculiar to Religion and a Logic or Reason inherent in its advance, Ideology could not be. Ideology is but the ordered knowledge of this living experience and growth, yet we are sometimes asked to regard the formal statement of Ideological Doctrines as the vital essence of Religion, or as sufficient to give a man the Truth of Religion. Morality is the Science of conduct, but were there no leading what would Morality be, the Science of? In natural sciences, the term science is used both for the actual progressive work of the manifestation and also for the formal statement of its results. But in view of this confusion, which these results, the distinction cannot be made between the experiment and procedure of scientific research, and the thought which takes the form of law at the end, and which is truly scientific.
perhaps, we should not speak too hastily of the confusion which results from the double use of the term 'Science' for it is not an acknowledgment on the part of the Natural Scientist that Thought and Work cannot be separated in the life and work of man, but that both go hand in hand in inseparable cooperation and mutual stimulation to progress.

There is, however, a confusion in the term 'Science' and it leads the Natural Scientist to think that a Science is but an ordered array of results, and that in whatever learned by a process of reasoning, forgotten that in his own case a Science has vitality, only in connection with the laborious researches which give it birth. The Science of Morality cannot be understood if we know nothing of conduct and the actual problems in daily life; nor can Theology be understood apart from the Religious Experience giving expression in it. Surely this is the Truth to be learned from the Natural Sciences likewise and it is emphasized by experience everywhere. Let us henceforth then make a distinction in thought between the work of scientific research and the ordered array of scientific knowledge, and let us understand the latter as Science in the proper use of the term.

Science then by itself and apart from work cannot give Progress, or resolve our difficulties. The Science which helps man forward in the movement and criticism accompanying, and directs, checking, and encouraging every stage of the Work. There is in a Thought which itself is Work,
but it is no work without thought, and thought is only valuable when it is truly developing the Spirit and its connection through mastery over the problems of daily life in enabling man to realize his supreme end. Such thoughts are truly scientific, whether it be exercised by the farmer at his plough, the leader on the battlefield, or the natural scientist in his research. Scientific thought is not something different from ordinary thought, but simply that same ordinary thought methodized and perfected so that the Spirit may the sooner attain its ends. As Michael Foster said in his inaugural address as President of the British Association at Dover this year, "the men of science have no peculiar virtues, no special powers. They are ordinary men, their characters are common, even commonplace. Science, as Faraday said, is organized common sense, and men of science are common men, trained in the ways of common sense. Sir Michael Foster said in his Reminiscences the Natural \textit{Scientific} only, but his words are true for all scientific thought and all scientific workers. It is not for any class of workers to appropriate scientific thought to themselves; wherever life is being warded enlarged, the Spirit is being developed, the Spirit is being conquered, that scientific thought truly is at work. The scientific thought is not an effort of abstract reasoning; it is these who must be associated with the facing of actual problems, and the mastery of the Opinion which is necessary to progress.
To be valuable, it must enable man to feel himself strong and through its achievement to believe himself able to surmount every difficulty which bars his advance. Such thoughts will be found in Religion, in conduct, in Art in Politics, in Social Reform, in Husbandry; therefore let us not regard the lack of conscience as any other manifestation to appropriate to itself that thought which is the indispensable auxiliary of Progress everywhere. It is for the Spirit of Man to declare what are its manifestations, and into which ever it takes it carries with it that permanent and thought, which is the source and creator of all science. Progress is realized not by thoughts apart from life, but only through the vital connection of thought with the actual work of life. In every manifestation there is a law to master and a work to do, and the only thought which is scientific and valuable is that which is in the manifestation and aiding its advance. The Theologian cannot solve the difficulties of Religion, if he know not the life which impregnates itself in Religion; the Moralist cannot solve the difficulties of Moral conduct today, if he is constantly dwelling on past systems and losing touch with the men of this time; the would be, Reformer who discusses the condition of the people, the housing of the poor, the strike which follows the rejected demand for increased wages, merely from a drawing room standpoint may in whirlin
away the time for himself and his companions, but he is not doing anything new; and the University Professor, who it falls into the temptation of reciting year after year the lectures which once were valuable and dozes on unaware of the advance real work is making in his own subject, is not the one who can give much advice to younger men as to the method of procedure in dealing with the work of today. We must raise the sights of mind. That science, the organised knowledge of any subject taught and learned, is something apart from work and life, may be a certain mental discipline, but it is not far from achieving what it accomplishes when it is taught in conjunction with actual problems of the present. The science must remain, but out of life and experience, not being out of it. Hence religious people have not to wait for a Religion till theologians have settled all the difficulties controversy, our doctrine and belief; we can still be moral in conduct and just in heart, even though dogs and have not yet settled the rights theory of morals; and we can still praise the beautiful and appreciate a work of art, even though our theory of art has not shaped itself, or though art critics cannot well determine what is the supreme canon of Art. Progress everywhere is of the life through work, and is not a mere matter of abstract thinking.
2. Philosophy:

Philosophy is the science of the science; it represents the last and perfected form of reflection and critical thought. We have seen how this thought is at work in each manifestation, and how the temptation which lurks in the activity of this thought would force man to regard it absolutely as the whole manifestation. We have seen also that if man will see the thought as it is, and the manifestation as it is, he must see the thought to be the same thoughts which run through all his life, helping to shape and mould it and must see it as but one aspect of his spiritual being, in whose depths are the sources of all activities and manifestations. Thus the immanent criterion of the single manifestation becomes caught up into an immanent criterion, which is seated at the centre of life itself and views all its acts and happenings as a Unity. It is this immanent criterion which results in Philosophy, and is the abiding source from which all its systems have flowed. Philosophy then is not an invention of the schools, or the harmless pastime of daydreamers; it is not the attempt to reach the unknowable, to solve the insoluble; it is the consciousness of the unconscionable. Philosophy was at first have so represented it that in these last decades it claimed to be the creator is the Spirit of Man, the

need for it is in every man's consciousness; the work
of man would not be complete without it. It is the expression of that scientific thought by means of which man is ever assuming himself of his basic, his ends, and his results. In primitive man we see it showing all the knowledge of man into a whole; today we see it breaking forth in the questions of the child as to the Reign of Kings; in the remarks of the humblest worker, as to Destiny; and in the relations of all parts of his Life; and in all the attempts which are being made to reconcile science and Religion, or to get a unity to the complex life of our time. That Philosophy cannot agree, says nothing as to the basis or source of Philosophy itself. What body of men are agreed on all points? That they have sometimes blundered does not diminish the value of their work or deprive them of the truth at which they aim. And that they have not yet reached a system of fixed truth is not the least, but the greatest scientific certainty, is only an argument which convinces one that Philosophy is but a part of Life, and so must change its forms with the progress of man. Philosophy itself is a work, and its task is not the least, but the most, man false also unclear. The spirit as a whole is in its procedure and in endeavoring in it to attain an Absolute Ideal; hence it is easy to see that the worker in it must blunder and fail and miss the mark. Indeed at times take error for truth and walk in darkness as other workers. Indeed the to be brought into concrete form, and its demands
have to be learned and satisfied; not in idle passivity, not by misunderstanding the life of the senses, but by truly understanding it, can this be done. Nor can it be done. Absolute Truth in concrete embodiment anywhere than can the scientist; it certainly has to affirm that Absolute Truth can be found, not that there is an Absolute from man should obey; but when true to itself and to the life whose interpretation it is, it will not dare say that the form in which it has exhibited the Absolute Truth of the inner in the form which Absolute Truth must present to the successive generations of man.

Philosophy is then of the life or it is a mere abstraction; it is seeking to solve real problems, overcome contradictions, and to make broad the way and carry the heart for the development of the spirit. In it, too, man is feeling his greatness, is assured that he is more than a mere animal, and that the ideals contain him in the enduring connection between him and Ultimate Reality. Philosophy we say, divides itself into two parts: Ontology and Epistemology — the former concerning itself with the problems of being, the latter with the problems of knowing; but in life no such distinction can be made: for the problems of being are also those of knowing, and there is no problem of knowing which is not connected with the knowing of something, that is, with being. Such distinctions are necessary for logical or methodological purposes; but their abstract character should never be lost sight of.
and should be stated clearly at the outset, so that
the abstraction may not lead either thinker or learner
astray. We have seen the temptation which leads, with
the very step of man's progress; we have seen the choice
which he must make in every act; we have seen the tem-
ptation which leads the worker and thinker in every spe-
cial sphere, and now we see a like temptation awaiting
the philosopher. The philosopher gives his days to the thought
work whose aim it is to give reality to life and to make
clear how strong are the foundations on which true life
builds, how to watch and pray lest he fall into the
temptation of regarding his thought - interpretation of
life for the life interpreted. He has to learn the lesson
of that spiritual danger which hides an abstraction for
reality, into which we have run all one-sided systems
everywhere. The philosopher has to learn to life him
and just to the experience of all men; and he has to
be watchful, lest in the pride of the position he occupies
he become like the reflection, which his thought
has given claim of life and experience, for the actual life
of men. He must not separate thought from action,
or reason from the thing; he must be careful lest
in distorting the thought-proces from the life he
not mistake the abstraction he has made for the living
spirit, and to again to mistake the dead for the living.
Any philosophical system which will minister to the living
needs of the present must not present extracts of Plato.
the answers which Kant gave to his times, or a hash of Anglican dialectics; but armed with the weapons his thinkers have provided, entering into full possession of the conquest they have won over the realm of thought, it must advance to a new unification of the Kantian idea, a fresh statement and a fuller answer of the problems of life and mind. So, too, no philosophic system worthy of the name will start with an arbitrary definition of life, or of truth, or even with the notion that there are and what are not manifestations of the Spirit. It will not with Kant pronounce off-hand and without examination that we can know only phenomena, or draw with him absolute separation between sense and understanding and between both and reason, nor will it make any such rash statement as materialism sets out with, that we can are matter and we can know nothing else. Philosophy must take life as it is, must take the manifestations as the Spirit from them, must enter into each and all, must be fair to Natural Scientist, Philosopher, Moralist, Lawgiver, Statesman, Social Reformer, Inventor, and African alike; must take the distinctions which run everywhere through life separating it into different camps; and thus understanding all through experience, must ask the question: What must be in order that all this can be? What is the Reality on which all depends? What is the Truth the whole seeks to portray? What are the Hypotheses, the existences, the realities, in which it all rests?
5. Criteria of Truth:

In dealing with needs we spoke of their satisfaction as a test of truth, and in dealing with work we spoke of the criterion of good work as a like satisfaction resting on a development of the spirit and a mastery over the given. In dealing with truth throughout, we have spoken of it as the revelation of reality whether in word or act or material form, and we have given as the final criterion of philosophic truth: what must be in order that this can be? It is now our duty to unify the criteria of truth and show that truth is one and has only one meaning and whatever its expression. In many parts of his experience the ordinary man rests on the satisfaction of his ideals and on the strength which accompanies this, as insufficient evidence that he has got the truth, and that he is one with Reality. It is enough for him to know that his own life is expanding that former difficulties no longer frighten him or give him trouble, and that he is not only accumulating facts and knowledge but acquiring a stronger skill and mastery which enables him to master any situation. Knowledge is indeed Power with him, and his knowledge is not any mere memory or reasoning knowledge, but a thorough mastery of all his activities, and a skill in mastering his given of his own sphere of work. The truth of this knowledge proves itself in work. Nor can there be a better test of truth than this: for practical life where Thought and Action are not dissociated, and where there is not the
some opportunity for more abstract tests, and when we see how thought and action are conjoined, what better proof can we have that even a theory is true than that it works? i.e. it expresses the mode or procedure which must be taken to reach a desired end, or it fulfills the purpose such a theory ought to fulfill? Newton’s theory of gravitation works—it gives unity to a great number of formerly isolated facts, and it expresses man’s mastery over these facts to cause them for his ends. The argument from consequences has been sometimes sneered at; no doubt it has been misused, but it rests on a profound truth: in the final issue truth and goodness cannot be separated and that which is false is either false or both. Criticists scoffed at this presupposition, and asserted that we must hold by a theory which is logically established whatever be its consequences, effect, or conduct. The plain man might be bewildered by the logic, but he never ran into the absurdity of such a belief. Thinking and action with him are not to be so separated, that which makes a man good must be to his thinking true, and all arguments to the contrary are false, misleading, and misleading. From all we have said of the connection of truth with morality, we can see that the plain man insists on the effectiveness of life as right, and that his touchstone is a test which
every theory professing to deal with life as it is, has to reckon with.

When the plain man recommends a course of action to the young or to his friends, he does so because he knows it will attain an end which all wish to reach. This is with the presupposition which underlies his advice; it is his best guess into another form. The practical exigencies of life call for action, and then the counsel of the sage and the experienced is valuable. There an end has to be joined, and the practical question is: What must I do, how can I master the given, so that this end may be attained? The experienced man answers: This do, and you will attain your end. Then added the application of the plan to action soon proves its truth or falsehood, whether it accords with the reality of things or not. Mastery over a Given, a stronger character, a wider view of life! These the fruits of the satisfaction the plain man seeks for, all rest on that view of life we have all along been contending for. That is no mastery over a Given which is not compliance with the demands of Ultimate Reality, and no strength of character is gained except through obedience to the same Supreme Authority, so that the plain man's best job into philosophic language becomes means; truth is obedience to the demands of Ultimate Reality, it is acquaintance with the interpretation of such demand, in thought and the embodiment. A common definition.
of truth is self-consistency. The plain man's test will
comprise this, for his test implies consistency and
harmony in the whole life, the unity of thought and
action. Another test given is: Applicability to interpret
new facts. This too is included; for the plain man's
satisfaction means mastery, and mastery involves skill
to deal with new situations and unforeseen emergencies.
Resting as it does on Ultimate Reality itself, it will
be found that the plain man's test will comply with
any of the demands to which an ultimate theory is
usually submitted: unity, simplicity, comprehensibility
of all facts, self-consistency.
It is an appeal to experience in the widest sense of that
term, and has the repeated voice of destiny on its side.
Maturing over the years, bespeaking a development of the
Spirit and a full compliance with the demands of an
Absolute Ideal, it is thus one of the current and vital tests;
it is possible for man to have. Resting on the view
which makes truth the revelation of Ultimate Reality,
it has Ultimate Reality itself for its standing ground,
and no basis can be more sure.

All tests of truth presuppose the
unity of the Spirit, and the dependence on the
Absolute or Ultimate Reality through Absolute Ideal.
This is it that truth is one. The ideal which I have
sought is throughout, presupposes this; for there
must be a spirit unifying all that is seen in its experi-
ence.
and able to ask the question: What must be to account for all? But this presupposes that something necessarily is, that something is of itself, in other words, that there is an Ultimate Reality. When a man believes the word of a friend or accepts the statement of historic witnesses, he there is implied in his belief the conviction that men of approved character shape their lives and voice their opinions in accordance with Absolute Ideals, i.e. with the Ultimate Reality. When a scientific investigator does not rest satisfied with his theory till he can apply it to the widest range of facts and till he explain new and formerly unknown facts, he is but complying with the demands that there shall be a true mastery of the Given, and but convincing himself that in his mind Jered to some of the secrets which this Given may be made to reveal. In no other way could he be comply with the demands of the Absolute Ideal, or be sure he has the Ultimate Reality to support his views. The mistake in making is to take the interpretation of the facts viewed abstractly for all that is involved in the theory and its test. The Comparative Method of Philology, Anthropology and Archeology is but an instance of this test we have now been examining. The Historic method of inquiry which works back from the unknown to the less known from the present to the past, carries with it the fact: What alone will account for these phenomena of man's history?
But this presupposes the unity of the race, and the depend-
ence of the men of old on the same ideals as now rule our
progress, and it really amounts to: Whatever be the
Absolute Ideals, must be taken to account for man's
actions in any given Past? Whatever be the test of
truth taken it will be found to presuppose at least these
two things: The spirit of man is and will be the spirit of
all his experience; there is an Absolute wherein the spirit of man can know

necessary thought and necessary exist-
ence are postulates of our thinking and evidence. It
is folly to talk of proving everything. We cannot prove
we are alive except by living: We cannot prove we
are moral except by being moral: We cannot prove
we love except by loving. The necessary laws of
thought cannot be proved; they are supposed in the very
attentive which seeks to prove them. The unity of self-
consciousness and of the spirit in all its acts, the trustworthi-
ness of memory and our new spiritual faculties and abilities
the principle of causation, the principle of sufficient reason, and
the presence of the Ideal in the life these are
ultimate facts, eternal postulates, which cannot be

demonstrated, yet are the basis of all demonstrations.
Necessary science as all other necessary knowledge, is
thought as life is impossible without them. They must
be, they necessarily are, if life and thought are to be
at all. And if man is to progress and to prove himself
capable of rising beyond all the attainments of past true, honest,
and the past, in the Past.
When a religious man declares: This I must believe, or life is a lie, a fraud, and a madhouse; he has given a proof for his position which no sceptic can overturn. When a philosopher says: Here I stand, I can do no worse; he has reached a position of certainty such as no mathematical demonstration can give. The man who stands on the foundations which alone life as an edifice of Truth, Reality, and Universality can be built, need not fear any sneer at his lack of proof. The earth, the heavens, the physical universe, mathematics itself, are not so easily fixed and founded. When...

6. Truth and Morality:

We have taken work to mean the reality of a given by the spirit to express spiritual ends, and the striving to overcome or overcoming of all difficulties or impediments which prevent the accomplishment of this. This wide sweep of the term comprehends much that is usually left out: it comprehends thought, the act of judgment, and the act of pronouncing the judgment true or false. This use of the term is qualified when we get at the essence of work: the expression of physical reality, the faculties of cognition, and the use of words, are forms of the given, which it has to master in the course of its development, which does not bend their stubborn necks to serve its ends. It is the means by which man meets the master, and which the spirit can use as channels the magnetic expression of
its own might, dignity, and lofty ends. Any of us who have struggled to order our thoughts, that they will express what we wish expressed, and have tried through revision and painstaking effort to find sentences which are transparent to the thought in them and to its breath them that order-harmony, and consistency will in the result, need not a barb to tell us that thought is work. Every distinct act of the spirit, then, necessary to the realization of its supreme ends, is an act of work. Now every such act implies a choice, implies a spirit free to go as it ought or ought not to go, implies an obedience to absolute ends. Then do we again reach the result which we have arrived at more than once. Morality embraces the whole life; in the final analysis, truth and morality are inseparable. It is easy to believe that whatever be the view of truth, morality is ever implicated, though we are dealing with views of truth which treat it as a mere convention or as the invention of man, there is certainly no morality in the true sense there, but there there is no truth either. Morality, we take it, is the obedience we owe every act to a higher than ourselves; it is the acknowledgment by us that we are under a supreme authority; it is an attitude of the spirit which expresses such acknowledgment. Now if we accept the view of truth which confuses it to the judgment and defines it as, The correct interpretation of fact, then in quin all we want to establish our present position. A correct interpretation of facts implies an ideal and demands respecting the observation, appreciation, and interpre-
of facts which are to be complied with, and also implies a spirit which is free to comply with those demands or not, to interpret as it ought or ought not. This view shows that there is an Ought in Truth, that there is an Absolute Ideal in it imposing its conditions on all men alike, and that man in the pursuit of Truth must take up an attitude of obedience to it. This attitude of obedience is Morality. Thus on the narrowest view of Truth which still implies an absolute, Morality is seen to exercise sovereign sway over all its domain. Morality is thus co-extensive with the act of the Spirit, that is, with Life itself; and now arises the question: is Truth also all-inclusive? If Truth ever implies Morality, does Morality likewise imply Truth, or is there a domain of acts where Truth may not enter and Morality is lord alone?

If our interpretation of Truth is to be taken — it is the revelation of the Real through the creation of the Guin — then we must accept the absolute inseparability of Truth and Morality. Indeed if Truth is not to be regarded as a Guin but as an expression of the Spirit's comprehension of the Real, it will be seen that it is absurd to speak of separating Truth from Morality. When we get rid of mechanical conceptions of the Spirit, when we come to understand what its unity means, we see how childish and foolish it is to talk of dividing it, or of separating act from act or manifestation from manifestation. All of its activities and manifestations simply each other, and it is as a Whole that the Spirit works through any of them. Thus then,
If truth is spiritual, if it is of the Spirit, who shall say that the Spirit can be manifesting itself anywhere and yet truth be absent? Again if the act of judgment and the reflexive act of pronouncing on the truth of the judgment are but acts of work, and possess the same common feelings which belong to all acts of work; and if moreover the two reflexive acts which pronounce truth declare the judgment the true is continually pronouncing, criticizing every act of life; it is hard to see why truth should be confined to the Judgment alone. The immanent criticism which pronounces judgment on the Judgment pronounces judgment on our own and other's acts as well, and declares of each and all how far it has realized the truth. Our view is confirmed when we realize the absolute nature of truth, and its relation to Ultimate Reality. Is not my truth my realization of what Ultimate Reality is; and would I not have the truth if I were one with Ultimate Reality throughout my Being, if my will were in complete accord with His Will? Moreover, do we not strive towards this realization through many activities and manifestations through varied and progressive conquests of the Given? Is it not every activity and manifestation its own ideal, and is not the Truth in each secured when it has fully complied with all the demands of the Ideal? So be not the true man who ceaselessly seeks to know and strenuously strives to obey the demands of the Ideal everywhere? The Supreme Law of and devotion to the principles of the Absolute truth is the Truth itself in whom truth is accomplished. But again,
Let us agree that Truth belongs to that immanent criticism which itself can act as the presiding genius over every act of the Spirit where true work is done. Now this immanent criticism, is not something apart from the rest of the work, it is the result and end organically related with it all. It is less the reflective act of the Spirit in the work taking note of the whole, bringing the whole into clear consciousness in order to make sure of its own progress, and for the sake of developing all its power of perception and action. This reflective act is not something which can be dissociated from the ends which the work as a whole is aimed at; it is rather a means for securing these ends.

Hence, even if we allow an ideal governing the reflective act, we cannot allow that this ideal is not in reason with all other ideals of the life; we even must say that if this ideal be Truth, then Truth has to do with everything of life, for in every act there is this immanent criticism. The Spirit is working, the same Spirit is working reflect on its own acts in order to see if the ends of the work are being secured; surely since the Spirit is the same, its acts cannot be divorced, nor can it be said that in one domain of work, Truth reigns in another domain.

Does not Life everywhere proclaim how vital is the connection between Truth and Morality? Can a man be good and yet have no or little regard for Truth, or is it possible for a Man to attain Truth in any sphere and yet refuse to bow down to an Absolute?
Can the man of impure thoughts and unclean life attain to a lofty standard of thought, can he however brilliant his gifts and favourable his opportunities reach the higher level in his profession, or is it not to that the long, however brief, his win, he becomes a coward in the face of difficulties and a moral and intellectual wreck? Did not a clandestine and improper intrigue shatter one of the strongest wills in contemporary history and turn one of the most self-contained of men, whose policy all time had been to clearly define and to masterfully carried to a successful issue, into a prematurely-old shattered individual. The distrust he showed himself, mistrusted his followers, and who by his eccentric, uncertain action, and utter want of tact drove one of the most compact parties of parliamentary history into warring factions? — Is not all this "The Tragedy of Parnell" as painted by his friend and faithful biographer Mr. J. P. O'Connor? The same tragedy is reflected from the pages of the history of every century and can be seen by us cradled in lives which we know. Do we need Browning to tell us in his "Andrea del Sarto" that "the highest rascal, theKirch and aspiring torque of the artist's craft is not for him who has sold his vision of the Ideal for the unwrapping of an unloved love?" Is not the experience in every department of work what religion has been crying through all the ages: he who will ascend the hill of God, who will indeed grasp the Ideal anywhere, must have clean hands and a pure heart? The highest Beaths of all but added his oblation to His when He said: "Blessed are the pure in heart for they shall see God."
Let a man degrade his conception of the ideals, let him indeed believe there is no Absolute in Truth and all on his belief, and see along the all great effort, all devoted enthusiasm, all sympathy for the heroic, and all capacity to attain to Truth in any enquiry will be taken from him, and he will either drift into loose ways or become a cynical pessimist. Truth is to be found not only through effort, but all possibility of attaining it is denied to the man who refuses obedience to the ideal which inspires and directs the enquiry and the search. Thus in opposition to all artificial theses which would divorce Truth and Reliability, Life after its protest; and the decision of its tribunal is final. Religion has in its highest form maintained their divinely ordered union, and the experience of the common people has shown into facts the same view. Acts speak louder than words, say the common folk. Christians are the living apostles of their great Lord, says the Apostle Paul, the Divinity of Christ is best proved by His Life, and the life of the Christian is the best proof of the truth of his Religion, is the crown of the pulpit, and people everywhere judge a man's Truth by what he does more than by what he says.

Our whole contention goes for nought, if it is not now clearly seen now that Truth is not merely intellectual, it is spiritual. The Spirit as a whole engages in the search and investigation of Truth. We may agree that Truth may be confined to the Judgment, if it be understood that the judgment
is a product of spiritual activity, and that the judgment which declares Truth has been joined in the product of an incessant criticism, which accompanies, and is a vital part of, every act of life. When the judgment declares that Truth has been joined, it means that it has been joined by the spiritual activity or manifestation whose work is criticised. The incessant criticism of Truth must be taken as universal with the act of the Spirit, and must never be defined in such a way as causes it to lose sight of its spiritual nature or of the spiritual ideals to which it is merely the revelation of Morality, to which we have found is universal and coincident with Life. Yet Truth and Morality can be distinguished, for while Truth regards the mastery of the Given which is being or has been effected through the weight Morality regards the obedience to the ideals through which the mastery is won.

So that conquest, temptation, as we have seen, is safe every step taken, every move attempted, and the path is obedience to its ends, has its own warfare; but in that warfare its strength grows, and its mastery over every Given becomes more assured. It is winning a battle for itself; it is growing in those spiritual qualities or abilities, or dispositions called the Virtues. It is on this growth, Morality keeps a watchful eye. But the growth of character is the purpose of every Manifestation; to this each is contributing, for this they are all united. Can we speak then of a special Manifestation called Morality? Born with just such fame right as we can of a special manifestation
called Natural Science or one called Art. Wherever the spirit sets itself to conquer a particular form of the human
and must continue so to set itself while the preoccupa-
ations of humanity continue, there is a special manifestation.
For Morality has ever to overcome that Spirit called Self;
it has ever to resist the temptations which in all spheres
of work would induce the Spirit to set itself against
the Absolute or make itself an end to itself. It can be-
doubtedly seen that this manifestation, Morality, is vitally
interwoven round every other manifestation, and that
there could be no Natural Science or Art, or Law, even then
no Morality. But this is our whole contention, it is but
another proof of the Unity of the Spirit in all its mani-
festations, and of the impossibility of separating the mani-
festations of the Spirit, as a beam breaksplits firewood into
sticks. The manifestations all suit each other, are all
mutually helpful, and together form Life, and are all
spiritual and make up the living organism. Developing spirit.
to attain Absolute and Spiritual realisation. This realisation
must man
of every step, and hence is it that Morality embraces every out of Life.

of Truth as Absolute and Eternal:

The question: How can the Eternal
and the Absolute be involved in human thought and life?
In question on: mankind, which is soul, truth,
and consciousness. It belongs to these questions on the
constitution of being which man cannot possibly hope to under-
stand till he rise to a higher plane of life. It is enough
to know that the Eternal and Absolute is in thought and

Life,
and is a ruling presupposition as to all existence and to 
all truth. Our every thought, our every judgment, as our every 
act is based on this, whether we know it or not. If we 
deny that there is any Absolute in truth, we can refute him 
only by pointing out that there is an Absolute involved in his 
every statement, and that the system which comprises his best 
opinions — his philosophy — repudiates thought of by him 
as an absolute foundation. He cannot indeed do other. 
To know the relative we must know the Absolute, and 
the temporary we must know the eternal, and it can 
be questioned if we know more of the one than of the other. 
But 1. Hamilton gave out that the Absolute and the definite 
were but negative notions and so expression of nothing; but, 
as Professor Flint and others have shown, there can be no 
such notion as a negative one. There may be a negative 

1. A negative notion is a nothing, a pure nonentity, new thought 
of unimagined or dreamed of. That which is thought of is a 
positive thought; that which must be thought of, which 
is implied in and necessary to all thought, must be the most 
positive of all notions, and the most real of all existence. 
Hamilton, Pearsall, and Spencer have thought by defining 
the Absolute as that which exists out of all relative things 
else, and they have thereby got rid of the Absolute from 
their thought, but one has only to look at their definitions 
and at the absoluteness of their statements to see that the book 
sets no is in positive notion to their thoughts as to everyone.
and that through a false interpretation of the facts of existence they have been led into perplexing contradictions and mystifying conclusions. Man does not know the Absolute in itself or into entirety any more than he knows himself in his entirety or reality in its entirety; man knows what he does know and should be growing to know more. The Absolute is in his thought and life; every step of development man takes gives him a clearer view of the Absolute, a more deep insight into his nature; no step contradicts the past; but each successive stage takes up into itself all the past meant and intended. So man grows from less to more from childhood to manhood, so generation takes up the book of past; and all alike are endeavouring to realize the one Great End.

But how can Truth be eternal? If man is constantly changing the form into which he throws his ideals, how if no form is permanent for Truth be eternal? The answer to this last leads us to an old position: since Truth is of the Real, its eternal nature cannot be expressed by any form of the Given. It man expresses Truth in his words and deeds, but he never does fully realize the Ideal arrived at. The Truth he would fully express is that internal Reality toward which he press, which he is ever more fully realizing, yet which he never fully grasps. The whole course, the course followed by the successive generations of men who have pursued a line of development, is verified by the Ideal arrived.
However contradictory at first sight may be the several forms in which the idea has been expressed, the idea has been the same, and the successive generations of the men themselves in their successive efforts have held to be one indissoluble absolute and eternal. Thus, in natural science, art, morality, and religion, one can easily see what at superficially appear the most contradictory beliefs, and practices, and can account for what would otherwise be dark and mysterious. Thus is it that men cannot judge from the mere given of their neighbor's conduct of his neighbor or of the men of the past, he must get deeper and by a spiritual insight and reach of the given see what was striven for, what hindered, what has been overcome, and what has been joined. Thus is it, too, that man's duty is never to be content with what is, but to press on to what ought to be. "The things which are seen are temporal, but the things spiritual and unseen are eternal."
Sec. IV: Reason:

1. Necessity for a New Definition of:

In the latter part of the first section of this chapter, it was pointed out that among the names which philosophers must give re-define the definitions of in order to avoid contradiction in their use may be avoided, even in expressing in it, clearer than Reason. Two notable books of recent years have been mentioned as using the term in a way which confuses and confuses: then there is Kidd's "Social Revolution" and D'Alton's "Foundations of Belief." It will clear the way for what follows if we make some of the contradictions that writers seek for themselves through the ambiguous and unsatisfactory use of the term. Kidd speaks of Religion as ultra-rational, and as supplying ultra-rational sanctions for an advance toward which Reason is opposed. Rational conduct is pure self-interest; and altruistic conduct in ultra-rational: it has its end from another source than Reason. In the great socialistic advance of the present century, the uses a movement even growing of which Reason disputes every inch of the way, yet which through ultra-rational sanctions is daily winning adherents. There is in man's Spirit an ultra-rational region and a rational one, but how the Unity of personality is to be maintained if this be so, is a problem to which Kidd does not seem to have faced. Nor does he see that even the rational only the selfish, it would be impossible to speak of Reason at all; for if we ascribe to man Reason we mean that...
There is a common agreement between him and his fellows respecting something, and this can be only on the basis of a common nature and common ends; but to say that Reason implies this, is to reject his Hindu theory. Reason according to him would wrap man up in self; but Reason, once it must be occupied with something, is ever carrying man beyond self, and is ever disclosing agreement between man and man. Mr. Balfour at least opposes or seems to oppose Reason and Authority. As I understand it, by Reason he usually means the abstract reason or logical reasoning; and by Authority he means "that part of non-rational causes, moral, social, and educational, which produces its results by psychic processes other than reasoning." But as he cannot show that abstract reasoning provides its own grounds or standards, or that Authority is without ground, ideal, and standards, it is impossible for him to keep them opposite and separate. In spite of himself, as Professor Bell points out in "Man's Place in the Universe," he is compelled to use Authority as equivalent to the formed results of past reasoning and to declare "that the unification of all belief into an ordered whole compacted into one coherent structure under the stress of reason is an ideal which we can never abandon." (p. 133). If I mistake not, the error these writers fall into are due to a false idea respecting the nature of the Spirit and the place and functions of Reason in its workings. If Reason is but a means of preparing the spirit for work, or if it is taken as a spiritual mode of activity, it we cannot
think of or speak of any influences on the Spirit, any reception or activity by the Spirit, any experience or psychic process about which Reason is wanting. Whether a man be under the sway of authority, whether he be going right or going wrong, whether he be selfish or selfless, whether he be religious or irreligious, Reason is present in all he does. So talk of anything as non-rational or ultra-rational in the sense that it is wanting to it, and then to beat of it and expound it as if Reason were imminent by it and had prospered it throughout, is what rightly viewed as placing a contradiction as it is possible for man to make.

2. Place and Function of Reason:

What must be affirmed and reaffirmed is the unity of the Spirit. There can be no activity or manifestation of the Spirit in which the Spirit as a whole is not present, and Reason is but one mode of receiving the Spirit at work. For may we not say that Reason, Feeling, and Will are but different aspects of the same Whole, different modes of receiving the Spirit in its Work? That the Spirit the Will is, but the Spirit viewed as active and striving for ideals; Feeling is but its consciousness of its own development and the familiar changes which happen in this as the land is passed on and on, or abandoned, gained or missed; and Reason is but the unrolling of the steps the Spirit has taken, is taking, or will take to attain the end brought into consciousness and the assurance by the Spirit itself that it is justified in its action.
Reason but brings to light the logic immersed in the procedure of the Spirit. Allowing it to be the faculty of judgment, it does not judge by standards of its own but to say so is to make Reason an abstraction or an entity apart from the Spirit. Reason is not the Spirit criticizing its own procedure in the light of its end. Reason does not assign its values to any spiritual activity or manifestation; its value is given it by its place in the life, by its manifestation of the Spirit. Each spiritual activity when it follows it true end is working rationally; when it departs from it, it is working unrationally. Thus and thus only can rational be defined.

This does not mean that Reason is working to the letter for the irrational and foolish man will have his reasons as well as the rational and prudent, but it gives Reason its right place in the life. We have seen enough in our examination of the process of the Spirit to know that there are carried on in the full blaze of consciousness, that the practical man arrives at his results and the woman as her so-called intuitions without conscious reasoning, and yet the whole procedure is neither non-rational nor supra-rational. The test employed and the satisfaction which accompanies the attainment of the end are ample evidence to show that Reason has been at work from the beginning. People had not to wait till Aristotle exposed the metaphysical process to daylight in order to reason correctly, nor to wait till science attained its fullest form.

In the third, Reason were partly dealt with in Chap. 7, Sec. IV, para. 3; and in Chap. 10, Sec. 2, para.
before being assured they possess Truth and know Reality. The end of Reason is to ever more and more to bring into clearer view the logic of the forces by which the Spirit in any and all of its activities attains its ends. As the Spirit develops it has to criticize the past defects and forms into which man has thrown his realization of the ideals; as this was contradictory are discovered in his thought, the old agreement an found not large enough for the growing Spirit, and the Spirit is invited to a new mastery of the given. The more Reason is contemplated the more clearly it is seen to be the name for that incessant criticism activity known as the judgment and that immanent criticism upon this and all other activities by which it is sanctioned that Truth has been found, and to thus the mode of spiritual working which gives us the body of truths called Knowledge, all our Science, and Philosophy itself. Or if not this it is but the Spirit involved in a particular day.

Is false view of Reason an abroad it is well to emphasize our position. To judgment, Reasoning and by nothing, is sometimes hypothesized and spoken of as if it were supreme judge of Truth and at it in all decisions as to the value of work and of the top different manifestations. Here the Unity of the Spirit is set at nought, and as a consequence the position is taken by element and any mediate contradiction. Or if Reason is apart from the manifestations one has to ask, is there no reason immanent in such? If men is, how is it related to the Supreme Reason.
If it can guide to Truth, what is the need of a separate Reason to pronounce on its results? Moreover, if the separate Reason have its own standards, how can its judgment be in accord with those of the universal Reason? If, however, there is no Reason in any manifestation, how can the manifestation arise? How is it known, and how can a Reason external to it judge it? What test can be sufficient to affirm that Reason is true or false, real or unreal? Again, how can the same test judge different manifestations striving towards different ends and having different forms? Is Art, Morality, Natural Science, and Religion to be weighed by the same balance and measured by the same yardstick? How can a Reason which takes no account of the separate functions and their peculiar ends be any judge of their Truth or the Reality they profess to reveal? Passing those who speak of any activity or manifestation of the Spirit as non-rational or ultra-rational, we have to ask for a definition of terms and a presentation of the idea of the Spirit. We presume they do not mean that any manifestation arises of itself or apart from the Spirit. That being so, do they hold by the Reality of the Spirit or not? If they do not, one has to ask how Truth, Knowledge, and Life is possible on this basis? If they do as in self-consistently they must, how can they separate the rational from manifestation or psychic process from the non-rational or the ultra-rational? Can they determine
of a living Spirit that its Reason can be separated from home or any of its modes of working or acts? Who will divide a living Spirit and yet keep its Unity? The absurdity of the question is clear when such a question is put. I suppose not to say that the so-called non-rational or ultra-rational be products of the work of the Spirit, if they are of its Life, if they enter into its experience. Then Reason is in them just as surely as the Spirit itself is in them. There is another class who, he carried away by the success the Spirit has attained in some one manifestation, would make the methods and procedure dominate and judge the methods and inquiries of all manifestations. They would squeeze life into the narrow channel. We have seen the Buddhist and guile of this in the Middle Ages; we have seen some Natural Theorist Guile of it in our own time. But, again, we must protest. If anything of the Spirit, Reason is at work within it, it has its own end, its own methods, and its own value for the life. No manifestation can judge another—the absurdity of saying otherwise is evident when one sees that a manifestation is an abstraction as apart from the Spirit—no one form of experience can judge another; it is the Spirit in each which alone can judge; and the only reasonable method of dealing with all manifestations of the Spirit is to enter into their experience, ascertain their end, and methods of procedure, and then endeavour to relate each to each, and to see in all a unity of life and judgement.
If we view Reason as the faculty of judgment or as Reasoning, inclusive of the Knowing and Judging, it will be found to be no mere intellectual process, but a work of the Spirit. Wherever Reason is taken as it is in actual life, it is found to be an activity of the Spirit and not.

When a man comes to a decision, his conclusion is not the result of mere reasoning or of a purely intellectual process. If, for example, he resolves to go abroad to a colony, it will be found that all his so-called reasons depend for their validity on the ideals which have governed his life and formed his character, and that they are for him what they are by virtue of his whole experience. His apprehension of the difficulties to be encountered is no product of mere intellect; it is himself with his feelings, his thought, and his past experience, the impulses in the new untried surroundings, his desires for the greater freedom, for the better chance to get on, for the freer opportunity of making a name for himself, or any value only through the ideals which have ruled his life. So it is in every sphere, in every activity. No concept can be formed, no judgment asserted, which is the work of mere intellect; each one expresses a unity which reflects the limit of the Spirit, each sacrifice an ideal which is no intellectual creation. There can be no scientific research which is unattended by alternate hope and fear, joy and sorrow, success and failure, which is not a manifestation of the concentration of the Will, and
which is not under the criticism of the demand of the ideal of knowledge. Scientific work. In words we choose to express ourselves, our manner of combining them into sentences, are expressions of our Reason, but equally revelations of our Spirit. Define Reason as we choose, if we are true to fact, we must make it an activity in which the Spirit as a whole is engaged, either that we must identify it with the Spirit itself. The best definition of all is that which identifies it with the Spirit, and which points out that Reasoning, Judging, and Reasoning are never more distinct processes unless properly grouped under Reason and which is the Spirit working in particular ways and towards particular ends.

Understanding Reason thus, the Spirit working for ends which give the reason of all it does, we can understand what is meant by the ultra-rational and the creativeness of Reason. The ultra-rational can mean only that which the Spirit must obey not because it is incomprehensible by it or outside external to itself, but because it is truly of itself, can be comprehended by itself through effort and enables the Spirit to truly realize itself. Nothing can have influence on the Spirit which is entirely outside of itself, which is not of itself, into communion with which it cannot enter, or which its judgment cannot posit. The ultra-rational in the ordinary sense is the Unknowable; if Religion be ultra-rational in this sense, it cannot be a manifestation of the Spirit, nor can we
say anything about it. How the incomprehensible can enter the Reason Spirit and influence it, is a physical process never yet explained by those who speak of the ulta-rational. If a man call the Bible a Divine revelation, it is because of certain sects, he bears and of the relation it teaches him to his own spiritual life, and not because it is beyond his Reason to understand; and if he believe, he call God the Trinity, and believe what he says, it is because he is compelled through fact of history, fact of revelation, and fact in his own spiritual experience to think of God in this way. The so-called rational is as much above the Reason as is the so-called ulta-rational. We not the constitution of Spirit, its necessary method of procedure, the member and treads of its manifestations, the ideals, and the nature of its Giver, all equally ulta-rational; yet from another point of view are not all equally grasped and comprehended by Reason? Certainly the Spirit does not create itself, nor does it create that Authority in obedience to which it truly lives; and when true to itself it must own that the inspiration and strength given it are from on high; but this does not place any of them beyond the pale of Reason. Rather Reason sees itself in all, and acknowledges that it true life consist in obedience to that Spirit who is from Reason, and who has so framed it that it cannot have such Goodness or joy apart from Himself. The Spirit in Judgment and Reasoning does not then create the necessary Laws or modes of its procedure.
There are the expressions of those demands which the spirit must meet if it will have thoughts at all. The necessary laws of thought are but expressions for the general procedure the spirit must adopt in order to make thoughts possible. That the content prior to a form must remain constant till a change is effected in it by the spirit, is only another way of saying that the human mind must grasp the unity of itself, that spirit given to a number of facts through the concept, and how the mind cannot at one and the same time assert contradictory statements of the same thing viewed in the same manner, is only to say that the spirit can reach its ideal only by elevating it, and that it cannot both aspire and disagree with the demands of its ideal. What then do we mean by the correctness of the spirit; what can and does the spirit create? The spirit creates the forms which embody the ideal, creates those forms which express its mastery over the mind, and creates the births and growth of its development, and creates that character which reveals itself and all that. The man who makes a new tool, a new invention, a new law, a new institution, a new word, a new thought, has brought that into being which was not before; and the value of his creation and its relation to the laws of Eternal Reason is at once seen in its value for the development of the spirit of man. The new message of the poet, thinker, sage, or prophet is a true creation; the spirit in it breaks into a new life and all who have seen it then the message know that it has widened life for them and through it as the called to know newness of life.
The right use of the judgment and Reasoning we
need say little. The Spirit in these can go as far as in
all other activities, and thus far as elsewhere is intended
to worship idols of its own creation. Everyone must the
Spirit attain the right the true the good through self-denial
care and effort; no activity has any monopoly of these.
Hence in laying the foundations of a System of
philosophical reasoning the Spirit must be careful it builds
on Reality; it must be careful it is gird to all Experience
and well, Experience implies also laying down an unstable
foundation it building cannot stand. What the Spirit
takes will it as its basal postulate, as its conception
of Ultimate Reality will be found to govern and judge
the whole construction. Kant works throughout his System
on the assumed postulate that Dominia of Ultimate Reality are
beyond the reach of the human intellect; and Hamilton,
Hume, and Spencer, have followed tried to find a
place for Religion in a philosophical System resting on the same
basis; but the logic eminent in this System can find
no place for Religion, if the Unity of the Spirit and self-consis-
tency are to be maintained. The compromise which Hamilton
and Hume adopted of distinguishing between Faith
and Reason, and asserting that through Faith a man may
believe in the Unknowable and the Self-contradictory, let
both of these necessary principles at defiance. The most
destructive criticism which can be put on their arguments
is the tabulation of the incongruity of their conclusions with
their premises and with necessary postulates of thought, and of the validity of their own definitions to ever portion of what they allege to be experience. A system must be consistent throughout, and must not violate any experience, nor must it do violence to any of the necessities on which thought and life rest. This is the criticism which the spirit must subject its work to in forming the system, and this is the criticism it must be able to stand from others. Hence the importance of training the spirit in self-criticism of its own work, and hence the importance of tracing back any theory to the presupposition on which it rests. The combined ability to recognize contradictions between accepted forms of belief and the development of the spirit is the mark of a mind which is keenly alive to its own growth and has never allowed itself to become stereotyped in its act and judgment. Schools are ever arising which basing their beliefs on some accepted assumption bewilder both learned and unlearned with their logical subtlety and intricate gallimaxes; it requires a trained logical skill to pierce below the subtle argumentation to the basic assumption and show that it either misrepresents or is inadequate, irrespective as a whole. If a man affirm his is no truth in Religion, one must ask his definition of Truth, and to determine his presuppositions; if he declare that death is all, one must determine his criterion of Reality, and the postulates he bases his assertion on; or if terting down in
Despite a declared Reason is important to resolve the contradictions of life, and the strength of man incapable to overcome its difficulties; a careful inquiry must be made into as fast that be understood by Reason, and how he expects the contradictions of life to be resolved. When a man's pre-suppositions and definitions are known, then they can be brought to the great touchstone of Experience, and the question can be asked, are they just to experience? Till they are known, all discussion and argument are useless, and it is hopeless to think that either side can understand the other. The theory which best interprets Experience, which brings to light the Reality which makes life stable, gives strength for today, and hope for tomorrow, and which not only deals with the dead, but with the living, and is not only for the present life, but for all eternity and immortality. If by founding it to its infinite and still un-realized possibilities—this is the Theory which alone can stand the test of theoretical consistency and of practical experiment. Such a theory is the best proof of what the right use of the judgment and Reasoning can accomplish.

3. Its Relation to Feelings

Every so-called ‘Feeling’ we have already said is an activity of the Spirit, has an Ideal immanent within it, and is criticized by means of the Ideal through the Reason immanent in the Feeling. The whole Spirit as a whole is present part in the Feeling, and is exercising a criticism on its own procedure her as elsewhere. The inte-
enemies of the views of those who place feeling in opposition to the Reason, and who speak of arguments of feeling will
best be exhibited here stable is our own position. In
his "Analysis of Psychology," Wundt gives us the following:
"Even if science explained the whole universe according
to its laws, it would not be able to prevent feeling from dictating as a basis for their whole system of causes and
effects," a highest teleology, beyond our power of conceiving is
as final questions with which views of life are concerned
the questions of the value and significance of reality and
of life, are decided in the last resort according to the
dictates of feeling. This is clearly shown in the present day
by the great importance obtained by the opposition between
the optimistic and pessimistic views of life. In the
last resort, our own firmest nature and personal
experience of life decides the issue" (I, p. 302).
A more loose use of the term "feeling," a greater confusion
of the psychological and the philosophical points of
view, it would be hard to imagine. It is no wonder
that ordinary writers take psychological distinctions for
real separate entities when a writer of such acknowledge
authority leads the way. Whether he is speaking as a
psychologist or as a philosopher, his language is inconsistent with his own definitions, and
misleading. As a psychol

110 - logist he has defined feeling: "every feeling is characterised by the strong contrast between pleasure and pain"
(p. 212); and he has taken care to warn us against
supposing that any feeling is exclusive of the intellect.
So that it is only an abstraction to speak of pure feeling
without any cognitive element. It is, however, allowable
to employ such an abstraction as theoretical basis..." (326)

Speaking as a psychologist he cannot therefore speak
of "feeling" postulating a higher teleology", nor can he
identify it with "our inmost nature and personal expe-
rience of life" as he does later. As a philosopher he
clearly points out that "feeling", "feeling", and "will" are
inseparable, so that his language is at loose and erron-
eyous from this point of view at the former. Like all such
language, it is misleading and pernicious; it lends
counterbalance to loose current views that in the final
sense Religion and Philosophy rest on mere feeling, and
that they have no such stable basis as Natural Science
and Art. The learned professor is led astray either by psychol-
ogical abstractions or by a fundamental belief that there
is no Spirit in Man; but whenever the reasoner, he
is using feeling alone in a way which he has not
defined, which is contradictory to his own definitions
and which it is impossible for him to justify. "Feeling
postulates nothing, decides nothing, and is not to be
identified with "our inmost nature and personal expe-
rience of life". The final questions with which views of
life are concerned, are decided by what must neces-
sarily be thought to be. Their answers rest on the most stable
of all foundations: that without which Life would be impossible.
and their foundation is neither the work nor the discovery of mere feeling, but of the Spirit working as Reason, Feeling, and Will.

We can see the same true and misleading use of terms in works of current literature. Let me quote from Mrs. Ora's "Life and Letters of Robert Browning": "It was a matter of course that in this expression of his dramatic genius, his intellectual and emotional should exhibit the varying relation which are developed by the natural life: that feeling should begin by doing the work of thought, as in Saul, and thoughts end by doing the work of feeling, as in Tiresias at the Feast ..." (p. 340). When one reads carefully, considers this statement, he may well wonder what ideas of thought, feeling, and the direct of the human are abroad; he may well ask, what profit has been all the psychological analysis and philosophical insight of the century; and he may well demand for an authoritative definition of these terms. When one says to understand the strange phenomenon of feeling doing the work of thought, turns to Mrs. Ora's "Handbook to Browning's Work" to read that what her thoughts were to say of the poet, in which she unfolds the argument of the poem, and traces the different steps by which David proves to raise the depressed monarch's thoughts from himself, and browse them to take a real interest in life by pointing out its goodness, its glory, its earthly and its heavenly immortality, then surely the thought of Mrs.

Page 239
Our is trusting not a work of feeling, but is interpreting the
thought she is dealing with all the time—a thought which
may be lost in feeling and will into itself, but the does not
find most justification to her words, as an argument based
on the love of God and its Ideal. God's love cannot be
less than real's. If the learned authors were to fashion
the depths of love and to learn all that is implicit in
its Ideal, she would never again talk of feeling
during the Quest of Thought.

When we get out of the region of
abstractions and deal with facts in their full entity, we
never find a feeling dissociated from reason and will
independent of an Ideal which is its true end; in other
words, every fact mightly viewed presents us with a
Spirit recognizing its work by an Ideal God. Feeling
does not do the work of thought, but the Spirit as thought
or reason, within the feeling interprets the actual work
of the feeling in the light of the Ideal, and thus pronounces
judgment on it. The feeling is thus an activity of the Spirit.
The so-called argument or judgment of feeling is no pronoun-
cement of feeling in the psychological sense of that term—


But is there not a conflict at times between the head and the
heart; and do we not find it to become more and more
to the head and again
to the heart? Such a conflict is seen in a case of charitable
giving where the heart would prompt to instantaneous
help, while the head asks that the circumstances of the
case be enquired into and in order that the true end of
charity be gained. Here we have not feeling opposed to
reason, but we have the spirit raised so rashly and
deliberately fulfilling an end. It is the same conflict
which meets us in Natural science, where the investigator
is tempted to take a result of observation or experiment for
what it seems to be, without further testing. In the attain-
ment of his ends man is required to use every item of
his knowledge, every sense of his experience; he is requir-
ed, as we have seen, to walk critically, and to test every
step. In the case of Charity a natural prompting is to
deal with the matter without due thought, but the spirit
is called on to criticize this and to see if in his way
the true end of Charity can be attained. The so-called
conflict between the head and the heart resolves itself
into the old conflict of resistance to any temptation
which would prevent the attainment of the ideal. This temptation may attack us from the side of the "head"
as from that of the "heart", as when a man deliberates to
take on a course of action that the time for action is past
before he can make a decision. When David arisen was
grilled in opposite directions by his religious creed and
by the promptings of his parental affections, so that he could not decide how he should treat his inner self; the conflict arose from the irreconcilable criticism of his spirit, demanding him to consider whether his creed really interpreted the law of God or not. The conflict presented the contradiction between the law of God as interpreted by his creed and the same law as written on the fleshly tablets of his heart, and he could not have peace till he had reconciled these or subordinated one to the other. But there was no argument or pure feeling here; the conflict could be more appropriately styled that between a narrow and a wide reason or between an old form in which the spirit had grown its beliefs on duty and a developed spirit finding his form most inalienable and beauty for its growth.

4. Reason and Authority:

According to the view here set up, there can be no opposition between Authority and Reason in the sense that Authority is something apart from and other than Reason. Mr. Balfour in his "Foundations of Belief" would assert the opposite: "Authority and have been using the term, is in all cases contrasted with Reason, and stands for that group of non-rational causes, moral, social, and educational, which produces its results by organic processes other than reasoning."

Then he uses Reason as equivalent to reasoning, and...
this does not allow him to call any causes operating on the growth of mind and character non-rational. For reasoning is only possible through ends and standards and necessary laws involved in the procedure; rational must mean, therefore, whatever is consistent with law; non-rational, according to Mr. Balfour, is opposed to reasoning that is to all that Reasoning implies. Since Reasoning implies a Spirit active in the it, were we to take the Balfour's sense logically, he would insist that the non-rational is opposed to the Spirit. Now that which is opposed to, contrasted with, or other than the Spirit can get would the Spirit and develop it, is a problem which one may say is insoluble and unthinkable. One that thought, that it was well understood that Mr. Balfour would be the first to confess, Leicagone, that the Spirit can apprehend, learn, and be influenced only according to its own constitution, along the lines of its own kind of its own free will and activity, that to own peculiar being. He would also confess that Reasoning being an activity of the Spirit is never absent from that Spirit, but is at work wherever the Spirit itself is at work. This being to show can be speak of "Psychic forces, other than reasoning", producing results, or of Authority as a "group of non-rational cause"? Does the mean that there is neither Reason nor Reasoning in the educational and influence of Authority, as exercised by parent, teacher, or society through the medium of newspapers, textbooks, law, social and political institutions, and the Church, and that the child is influenced by all without Reason or Reasoning on his part?
Surely not. There is Reason and Reasoning on both sides. Authority is as abstracted; it is exercised by living spirits and by institutions and works only as far as they express spiritual fact and realities; it is exercised on living spirits who can enter into the spiritual fact and realities of which these in authority speak. Let us not be carried away by an abstraction. Authority is but the voice of the Spirit and of older contemporaries speaking through the achieved performances and marvels of the Spirit, and the learner can hear it, the voice and understand the meaning because of these spiritual powers and ideals. That which has been done, they can do; that which was striven for and attained, they can attain also. Law, Government, Discipline, Knowledge—all speak to man, because they can discer the Reason and the Reasoning in all; because in all alike they can perceive the Spiritual, and can see that it is by such manners, such use of means, the Spirit can join it to the boy in schools. But the discipline of school, at times, may be a few in boys; says one great educational authority, “who do not like to be well governed.” And this is because of the very reason and reasonableness of the Discipline. Who that ever watches a parent or teacher at work in their own sphere can say that reason or reasoning is wanting to their work, and who that never how the Spirit of man is influenced can say that any cause operating when it is monarchical adverse spiritual in rational?
Mr. Balfour affirms that authority "produces its results by
groove processes other than reasoning"; but surely he can
not mean that the learner in school, the apprentice at the
bench, the new auditive student at the Charivari, or the
people of the land obedient to the law, are all being
influenced by non-rational causes and are in that obedience
devoid of reason and reasoning. If the mind in learning
is as active as the mind in teaching, if the mind
in obeying the law is as active as the mind in making
or in enforcing the law, how can Reason or Reasonably
be denied to either. Mr. Balfour has probably in his mind
eye the great mass of the common people who are
apt to receive the traditions of their fathers without
questioning or criticism, and who are said to declaringly
believe whatever the preacher, the newspaper editor, and
the statesman of their party choose to tell them. That there
is a mass of this kind abroad, we are well aware, but
our last thought for Balfour were too well acquainted
with the religious, social, and political movements of the
time to accept it for truth. On what question do the
young receive the teaching of their fathers without criticism?
In a progressive community such as our own, how can
the present simply accept uncritically what the past
chooses to teach? To do so would be to deny progress.
Does not progress ever simply and involuntarily introduce a criticism of
the forms in which the ideals have been shaped, a
dissatisfaction with present attainments and a reaching
out to an ideal not yet attained?
What do all these progressive movements in Religious Belief, in Benefit Societies, in Temperance Reform, in the relation of Labour to Capital, in Political Freedom, and in the sense of Human Brotherhood which have marked the last half century, betoken, if not a development of the Spirit of the common people and a growth of their Reason? Let us not speak of a movement as if it were something apart from Spirit reaching towards a lofty Ideal; nor let us think of Reason as some thing fixed and unchanging; neither let us think that there is Reasoning apart from a Spirit which is Reason and whose Standards are given it by the demands of Absolute Ideals. Remembering these things, and understanding how the Spirit has to work and reason in order to secure Progress, we shall the better see that Authority is not opposed to Reason, in the sense we usually speak of, and that every movement of the Spirit as it every act has Reason and Reasoning within it.

Authority has its influence on the growing mind because it is the embodiment of spiritual attainment; because in it the Spirit of Man has expressed his Ideals and his Ideals are Authority, we can say, is embodied Reason; and so far is it from being opposed to Reason that it is continually giving it reason. For its power assuming the attitude it does, it represents the Spirit of the Past, and it leads the young
along the road which the feet of the rulers of the past
have trodden smooth, after their leaders had mapped
it out and led the way. But Reason has proved
tested every step of this new advance, and has as-
tured one after each test, that he is indeed progressing.
To assert the opposite is to maintain that Reason
began the progressive movement, that Reason has been
wanting to the spiritual progress of the past, and that
the Spirit of man can work and progress without the
activity of Reason. He who does this opens the door
to skepticism, for if Chance and Non-Reason were
sufficient to guide our fathers, why should they not be
sufficient for us? As we have pointed out before, I assert
that the Spirit did not assure itself of every position
gained and held by it, as to deny to it that critical reflect-
ion which is its indispensable birthright, but in fact to
assert that it was other and different to the Spirit of man
in the present. But, as we have noticed more than once,
this assertion contradicts itself, for it is couched in
language which is the stuff of the rationality of the
Spirit of the Past in its conquest of the Given; so many it
a mean to assuring that the Spirits of our fathers were
rational and we cannot with the same breath accuse
them of irrationality. Those who talk of the influence
officulties and authority in early times rarely ask
themselves the question: Where had this custom and
Authority at origin, and what gave them their influence?
The right answering of this would reveal that they were, even in the actions of the Spirit, and owed their influence to their spiritual character.

No doubt Authority can become a fetich, can it be become a man given opposed to the spiritual advance of man. This is the temptation, in connection with it, which those who exercise it and those who are influenced by it, have to combat. For if Authority does not itself rest on Ultimate Reality, on the Truth of Things which man can know, it is indeed false and hurtful. Hence Authority must ever give reasons for its existence, must make clear to the growing minds that it expresses Truth and is based on Ultimate Reality; this even false and hypocritical Authority is forced to do. Authority which refuses or cannot give such reasons for itself is a tyranny, a Gnosis to be conquered and realized. So long as Authority can adapt itself to the progressive needs of the present, so long is it helpful and necessary, but when it becomes stereotyped and uses force to gain acquiescence to it, it is our enemy to human freedom and...
Intuition is sometimes put in contrast with Reason. It is at times loaded with the highest honour and given a place above Reason itself, as when we speak of the insight of the poet and the seer; at other times it is spoken of with a slight veiled contempt, as when we speak of a woman's intuition. In the one case Reason is transcended by a flash of inspiration, in the other it is hinted that the conclusion is formed by some mysterious operation of the feelings. While in both cases it is agreed that a correct result can be arrived at by processes other than those of common reasoning. Now we have to note that such an occurrence does not belong to any one walk of life or any one class of people. The Natural Scientist has his visions as well as the poet; these come to him at times a flash of insight by which he sees the hypothesis or theory which will bring a multitude of scattered facts into unity. The problem which long so long baffled his most concentrated and persistent efforts presents itself to his mind with its own solution. The preacher looks out his text on Monday and beyond a few thoughts limits not of his modes of treatment; on Friday or Saturday when he comes to write it out in sermon he has the full and perfected form sometimes presents itself to him, and he feels as if he were working the thoughts of another man. So in ordinary life we speak of sleeping on a knotty problem, devoting our attention to something else.
in the hope that an interval of rest may enable the mind to find that which it is in search of, or that the solution by which may present itself without further thought. A well-known American professor says that he thinks best about a subject when he busies himself about something else. Paradoxical as this statement may seem, it expresses a phenomenon of mind which many know of in their own experience. Some minds, when deeply occupied with a theme, can do better work in it, if they turn from concentrating themselves on it to read another subject, it may be akin or different, as they read, suggestions, illuminating thoughts, and systematic methods of treating the former subject, start as of themselves into being, rise like those from the head of Zeus, full-formed, beautiful in their perfection, and radiant with a glorious light.

In all these cases a right conclusion is arrived at by processes which do not subject themselves to the rein of conscious vision, and if we are to maintain the deity of the Spirit, we must believe that they are in nature different from those which at other times took upright so laboriously before they can attain their goal. One thing we can assured of—these intuitive results come only to the seeking Spirit; it is not to the careless worker but to the diligent and aspiring that the rewarding vision comes. He only can appreciate it, he only can be sure it speaks the truth. And it comes to him because his Spirit has travelled in one path to bring it into being. In the work of seeking,
in the attempt at solution or discovery, in the trials and experiment, the Spirit has grown and become equal to the task of overcoming the difficulty. The ideal shown has become clearer, and what is wanted is understood. Hence the flash of recognition, the triumph of satisfaction, when the road to the goal is shown open. So shall we, as if the process involved were mysterious or altogether different, yet the process of so-called conscious thought, is to the blind to the mystery which surrounds every activity of our conscious life. Mystery and miracle surround every act of the common daily round of work if we but open our eyes to see; we need not place them in the uncomman and the unfamiliar. Has not Emerson said that every flower holds within it the mystery of the universe; and has not Professor Max Muller, as truthfully said that every birth has within it the mystery of the Resurrection?

No scientific hypothesis is needed by a mere look at the known; no moral problem is solved without proof of the Spirit and the exercise of spiritual activity, which do not entirely disclose themselves. We do not perform the operations of everyday life in the full blaze of conscious ness; intuitions, inspirations, impulses arise, we know not how. Few of us are aware of our own fancies, all we are capable of doing. Where do the thoughts come from that cross the fags in great works? When he took down to work he was not aware of the possession of them all. Shakespeare always thought when he had
finished a novel that he was incapable of writing another, that he was utterly exhausted of material. Often in writing he marvelled where the thought came from, and his experience led him to advise every writer not to subject writing, for it was impossible for him to say what he was capable of till he tried. Life is not a psychological manual in which idea succeeds idea in orderly process array, and the appropriate feeling wait as attendant to introduce at the right moment the action failed to the occasion. There are warring impulses, disorderly trains of thoughts, appetites and needs, at strife, and every step of the way present itself as a problem. Often we have to walk through thick darkness guided by faith alone. Thus Intuition is no whit more mysterious than to life itself.

Intuition there is, the arriving at a conclusion or truth by so rapid or so unconscious a working of the activities of the spirit that it appears more as an insight than as the result of a process. The conclusion is at once received as the right one, and this often with a certainty which later tests cannot strengthen. But voice tests can be heard for it and opinion be the basis and the reasons for believing it can be given, we leave a proof of the presence of Reason and Reasoning in every mental act, and of the criticism which is irremovable in every spiritual process.

The lack of recognition is only possible to a spirit which has ideals to satisfy, and is conscious of their satisfaction as the

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\textit{Kind of Truth}
There is no need to put intuition beyond the field ofReason, or to put it in opposition to ordinary mental processes. Intuition certainly is not the result of mere reasoning; but in life there is no need for it; there is ever a Spirit working for ends and capable of recognizing what will satisfy those ends; in intuition we have nothing more. It is opposed to reasoning in the sense that it often means the Spirit's awareness of self and all that involves. That a man knows himself is not the product of any thought, feeling, or will, or of any act of judgment or reasoning; that a man knows himself only through the Absolute, the deepest fact in our nature, but is not reached by any logical process. No amount of talk about the Spirit can give a man self-knowledge, and no argumentation about the Divine can enable a man to know God. That sublime act of consciousness when the Spirit sees both itself and God, Reason, Reasoning and Judgment are within the act; for the Spirit which is all these or can exercise them all is present; the certitude of the vision is placed beyond all doubt; were it not true man could believe no act of his Spirit; his ordinary act must be that of a madman; life is illumined throughout by the meaning the vision casts on its simplest acts; and the vitality and infinite range of its possibilities, and the perfection of its character it may attain stand revealed as never before. In such a moment the Spirit does not lose its consciousness, but that consciousness is intensified so that its living range
past deeds stands before its enlarged vision, and its knowledge of its own weakness, folly, and sinfulness stands clear against its finite strength. Wisdom and Holiness. The scales drop from its eyes, and it can discern the real from the non-real, and the spiritual from the non-spiritual, and see all things in their true value. Such is Scholastic in its loftiest attainment, but we could just as faithfully call the act one of self-conscious Reason, it is all the activities of the Spirit focused to one center, and conscious of themselves which makes him what they are.

Nothing I have said is designed to minimize the work of conscious reflection, or to derogate a single activity of the Spirit in its normal vocation, nor to dismiss to elevate the unconscious workings of the Spirit over the conscious man as a true Spirit for to decide each step for itself, and has to make the ethical decisions in outward form and inward character. He has to make certain that each step is taking him towards the desired goal, and to be provided himself with test, which correspond to the demands of the Ideal, and of a Spirit Universal and Absolute over all men. True tests he must ever consciously employ, but to the lowest worker who has disciplined all his powers and is ever striving to know the Lord and do his work. There come at times illuminating moments when a new revelation breaks in on the Spirit satisfying all its jest, at one and the same moment, and carrying with it the light of Truth itself. Truth is the illumining
above which man creates a new true himself and Reality as the period known as Conscience; such is the flash of
truth which comes to every prodigal soul at the turning
point of life. Such was the flood of light which
illuminated both life and the universe when Carlyle
brooding over doubts and contemplating suicide opened his
eyes to the place of work in life; such is the glory which
fills the soul of poet, painter and writer, when the vision
which has so long eluded the mental process stands before
them as a breathing form, and holding out hands and
fist turns round to that every detail in its perfection and
harmony can be distinctly seen and realised, and such
too, in lesser degree is the light of solitude, in which the prac-
tical man, the man of fact, and the woman called on to make
prompt and rapid decisions in the home, can often see their decisions
with words that long ago were worthy lived in which one approach illuminating thought inspires.
This light, this definition, is Reason seeing itself at once in all its
relations. The very framework, constitution, and foundations of Reason
stand revealed; and the decision is found to be in harmony with
all, and to be in harmony with that eternal Truth whose design
Reason itself is seek both in and is seeking to reveal. Inclusion
there does not, ignore fact, but is on the contrary the right interpre-
tation of them; it does not oppose reasoning, but stands on the same
basis of absolute certainty reasoning rests on; it is judgment,
emotional, feeling, and willing in concentration and in decision,
for it is of the Spirit which can be all these at once and the same time;
and does not shrink to mistake a power for the broker, the spirit for reality,
but bring one into direct contact with the Real Spirit and the
Ultimate Reality, and lift to this.
temptation - that of despising the slow and laborious process by which alone it itself is possible, and of spending the time in idleness awaiting supernatural intervention instead of disciplining the spirit by a searching over the Syrie and an obedience to the demand of the Absolute in every line of its activities and manifestations, by which conscious effort it is made capable of those supreme efforts of initiative insight, and by which alone it can not only see their value, but can use them for further development and for the attainment of higher ends.
Chapter IV:

Religion is a manifestation of the Spirit
which is in the possession of the Physical Science, it
and for those who prove themselves worthy to possess
and all along whatever Order was found,
Unity discovered or Law observed to reign, then
man saw the manifestation of God. Guided by
the Ideal, to his conquest, perceiving that the Unity
the order, and the Laws that conflict with the
demands of these Ideal, what else could he think
but that the God who was friendly revealed
to him within was also revealed without, or
rather that all things mightly viewed were but
glimpses into the nature and purpose of God?
Such was no doubt the origin of Nature Worship;
and here we have the basis of many of the
arguments of Theism; but it is vain to expect a
Nature Worship originating out of a defender of Religion
sometimes speak as if Nature Worship or argument
for the existence of God can be got arise from
viewing Nature apart from the Spirit of Man,
forgetting that Nature so regarded is a mere Given,
an abstraction, not a Reality, a form not a Spirit, a
machine, very perfect it may be, but a lifeless
purposeless, pointless mechanism. Nature as viewed
by Natural Science for its own special purposes
is an abstraction, and as such can yield no argu-
ments either for the Reality of the Spirit of Man or
for an Absolute Spirit. As we have had to notice
of before, if you start with an abstraction and

but it as if it were Reality, by no possibility can
you ever afterwards introduce that spirit which
you may believe is the source and sustainer of all
that is. But primitive man made no such mistake.
He did not understand abstractions, this life was
together as a unity, his natural duties, his religion,
his morality, his social customs, his government and
law, and his philosophy, were not separate
in his life or thought. He found God everywhere
simply because his life was only to be understood
within this view. As René Descartes has put it, he could
do none other. Granted that he cast his religious
beliefs into Locke or even grotesque forms, this would
improve their sincerity, the Reality which they
were sought to be thus embodied, not the fact
that their early religious beliefs and practices
are the beginnings of all religious creed and
rituals whatever, and that they sprang from the same spiritual source as does the highest
and purest religion now known. Matter has not
yet yielded up her final secret to the scientist.
He has been enabled to peep into her inner
depths and to clothe her with the garment of order
and of harmony, and yet his prophetic march
but assures him that all forms are temporary
and was old as dress a garment. Yet in the
serenity which he has found in her, the answer
on an abstraction or who never go through the questioning and answering which as to the existence of God, which, according to the Professor are natural to man's mind? Can these indeed be any such mass of people? That individuals, that persons with keen love for abstract speculation, may be able to rest on fact or the Unknowable as the final explanation of ultimate source of all that is, is a fact which no one can deny; and that any nation or people, for any height of divine head, have so believed, is an assertion which the fact of history and comparative religion do not warrant. If we are to believe in the Unity of the Spirit, in the vital relation of Religion to all other manifestations, and if we are to credit the facts of life which the closer study of comparative Religion furnishes, we are brought to the conclusion that Religion must embrace the whole life and express the Spirit as a whole; and that, therefore, the best definition for it is one such as framed by Professor Flint.

Religion springs from a necessity of man's spirit. It is inseparable from.

No materialist can explain Religion or give any account of its origin. Yet its existence is a fact, its vast influence in the advancement of man is a fact, and its vital connection with every feature or act of movement or part of that advance is another weighty fact. No one who has ever heard the materialist's question for
him as for everyone in: How are these facts to be explained? Formerly naturalistic thinkers thought the origin of religion was easy accounted for when they supposed man a personifying tendency or an anthropomorphic bias. They overlooked the fact that it was this tendency or bias which demands explanation. Still it is accounted for, still we know whilst it is a healthy or desired mode of mental expression, still we see its place in the work of the spirit, all talk about personification and fabulous anthropomorphism is either a byplay of the question or is beside the point of issue. Then Judaism and the worship of ghost and departed ancestor were advanced as theories of the origin of religion by the same school. A family takes the bear for its emblem or sign; by and by feelings of reverence and awe gather around the emblem; the great descent and have forgotten the origin of the symbol; they come to regard themselves as the children of the bear, and do worship before its emblem; the totem is regarded as or the sign of a God. So speak the advocates of Judaism, in a like strain speak the advocates of heathenism, and the advocates of ghost or ancestor worship are ignorant that their utterances involve the same fallacy as the other. For all alike they question by passing over the very point to be explained; which is: how came man by the conception of a God; why did he ascribe such a conception to his fathers, his fethid, or his revered ancestor? No one
press this home with more point than Professor Man-
Riick. If my boy comes to me and calls his stick an
unbreakable animal, it is not the predicate unbroken applied
to the stick we seek to explain, but whence he came by it,
and to say that the primitive people called anything a
God, and not explain how they came by such a predicate
to leave out the core of the whole question. These words
mean something; they have a reference to existence
or reality; they do not hang in air. Where then comes
the concept God, and what is that in man which causes
him to arrive at such a concept? These are the questions
to be explained, and no system of Rationalism or system
which denies to Religion a natural and necessary place
in the life of man is able to answer them. Herbert Spencer
has clearly recognised the importance of these and the
place Religion has occupied in the history of man, and
so at the outset in his First Principles, he attributes to man
a Religious Sentiment which is occupied with its own
object which he calls the Unknowner. Swayed, however,
by a bolder, more right view of Natural Science, and ignoring
the limit of the spirit, he explains away the Religious
consciousness into a form of the Scientific, and makes
the Object of Religion that of which nothing can be uttered.
We have to note, however, the importance of his ad-
mission that the careful study of religious facts compels
the investigator to describe to men a particular form of
consciousness and an Object in the environment which
that consciousness has to apprehend and interpret.
The invincible logic of fact, rooted this admission out of Mr. Spencer, and it is this same logic which gives the root and sustenance to the living tree of Religion. "We must not imagine," says Professor Kühler in dealing with the cosmological and other arguments, "that the belief in God is founded on a subtle syllogism." Continuing, he quotes a graphic picture of the savagery, the dulness, and the stupidity with which Homo Sapiens began, from the pen of Professor Huxley, and then comments in his own masterful fashion: "The greater the savagery, the dulness, the stupidity, with which Homo Sapiens began, the greater the marvel at what must have been from the first, though undeveloped in him, and made him in the end what we find him to be in the men of light and leading of our own age. For whether he asked his President or his Teacher while browsing as yet on the lichens of glacial fields with his less erect compatriots, the mammoth, the reindeer, the bear, and the lynx, or whether that question was first asked during a post-glacial period, certain it is that he alone asked it, and that he alone tried to answer it in the end by what we call the cosmological argument. That very question may be illogical, and every attempt to answer it still more illogical, but why will people not see that the mere fact of such a question being asked, and being asked at a time when as yet there was no Bible, no creed, no system, is something that ought to make us reflect. Why did man alone of all his hairy compatriots ask that question whence? Why was
he acquitted, when no one else was? Why was he not satisfied with the fulness of life and enjoyment like his fellow creatures, the mammoth, the bear, the lion, and the hyena? Can we ever imagine a mammoth saying to himself, 'Who is my Father?' Can we imagine even the most favoured specimen of the so-called Pithecanthropus, the ape-man, uttering the question, 'Whence comes this world?' It is in that question, in the power of asking that question, that the true nerve of the cosmological argument lies. Man is so made that he cannot be satisfied with mere perceptions, but must proceed to ask whence they come. Philosophers may tell us that it is a very foolish and illogical question to ask; but it is not the fault of the eight hundred that Avogadro, nor is it the fault of man that he asks 'Whence?' There is no power on earth to stop that question, not even the power of logic. The answer themselves, as I said before, are far less important than they are interesting nevertheless, as showing us the historical development of the human mind, when brought face to face with such a question: "Whence?" The Professor fancy, in his reference to 'the power of logic' and the 'foolish and illogical question,' is leaving a little plausibility at the expense of certain philosophers, for how can logic prove any fact of human nature any constant element of man's spiritual being illegal? The business of logic in such a case is to find out the significance of the fact and its place in the whole economy of man's life. But the
was as strong at work in the dynamic stage as at any
other stage in the growth of language; anyone, therefore,
who holds either by the limit of the spirit or the rational
evolution, which the growth of language unfolds, must
hold by the rationality of the spirit in the dynamic stage.
In this stage Religion, Philosophy, Natural Science, Art,
Language were all indissolubly associated and connected,
but the workings of the spirit which afterwards diffe-
rentiated themselves were the same then as at a later
stage. Neither this, nor holding by the quality of the spirit we
must deny revolution altogether. Whatever has been essential
to man's progress, which is rational, must itself be rational.
Whatever manifests itself as a necessity of man's nature, or
springs naturally from his constitution, must ever remain
necessary to his wellbeing and progress. These two
propositions we take to be incontrovertible. Hence it
is why Materialistic thinkers would confute the
origin of Religion to the exercise of man's Imagination
or some irrational tendency in him; and hence it is
why Th. Reuss shows so clearly the failure of all their
efforts and moves again and again on the necessity for
these being Religion at all. Man is today under the same
mysterious thought which gave birth to Religion at his beginnings.
We can reach the same result by
we follow the development of the manifestations of the
Spirit till we arrive at the present day, so long as
we never lose sight of the unity of the spirit and its
dependence on Absolute Ideal. Rather, in the dynamic
Man is today under the necessities of thought and action which lead him to believe that the beginning manifestations differentiate themselves as they grow, till they are all manifestations of the same spirit. It is through that spirit and through its ends they are, and are carried on; for it sets the work, and it is absurd to speak of any of them as independent of the other.

In some ideals make the same demands on our activity as called on the first men to go out and introduce the Gospel, even as they related all their ideals together and their whole life together, so we must ask when we wish to know truth and view reality. Man cannot hold up the spirit of his spirit and deny truth to his ideals. For can he rest on a spirit of abstract ideals. Through these he is inflamed for his good for his highest wellbeing, through them he is led to know himself as spirit and to see in them the revelations of an absolute and definite spirit. For man cannot believe that mere abstractions govern his spirit for its good; he cannot believe that truths the true spirit can reveal itself to his spirit or influence his spirit to fulfill its highest destiny. What can govern the spirit but spirit, what can lay laws down for the government of the spiritual but a supreme spirit? The first man penetrates into his own spiritual nature, he learns he sees the ideals in their absoluteness and infinity, the more spirit is he convinced that they are to him and revelations of a spirit for whom are all things and for whom are all things
In coming to this conclusion he is led obeying the rational and moral necessity of his nature. He is free to come to a contrary conclusion. The former ever justifies itself in the satisfaction, fullness of life, joy of heart, and confident hope it imparts to the spirit throughout its works. Man coming to know the Divine becomes divine himself in character, his is the real proof of the truth and worth of men's knowledge.

We can come to the same conclusion respecting the necessity for Religion, if we look at the place Morality occupies in life, and the relation of Religion to it. Religion, as Professor Guizot was led after careful enquiry and after holding a different opinion, to have been the basis of Morality. It could have extended his and said Civilization also. Every great moral system or every great civilization rests on a Religion. This we hold is established by History. If there is a great moral system which is not associated with any particular form of Religion, then it will be found to rest on that which is the root of Religion itself: a belief in a supreme Authority over man, whom it is his duty to obey. A moral system may be framed by the progressive spirit of an age in which the religious forms are corrupt and decaying, and may even lay down ethical precepts for in advance of those given by the religious systems, but Morality is not therefore independent of Religion. The same spirit and progressive system is but a challenge by the
progressive Spirits to those who hold any efforts and permanent beliefs and customs; it is not opposed to the spirit of religion, but religion as a manifestation of the spirit, on the contrary, it is worked out to its implications, must rest on religion and can rest on nothing else. For what is the supreme command of every moral system: is it "thou shalt or thou shalt not" and from whom can this command come but by from an authority which is over all man and whose will and law it is to prop up this bedrock of every system of morality. Religion has for its special work to affirm this authority as personal, and to see in the unfolding of the spirit of man, in the mastery of nature and the given everywhere and in obedience to the ideals, a revelation of the nature and will of God. No religious form ever fully reveals or embodies the ideal of religion; this ideal from all we have already said, hence it religion must be progressive, and hence its progress is unswerved with and dependent on the advance which the spirit makes in all other manifestations. But if morality now rests on religion, that is if morality as a spiritual manifestation cannot be understood apart from ethics the spiritual manifestation known as religion, or if in their root or essence they are not separable but interdependent, what can we say of the ethical of morality and other manifestations? Have we not abundantly proved that there can be no truth apart from morality,
What a moral choice accompanies and embraces every act of man? If there are other manifestations to natural necessity and morality, not in Religion, surely we can well declare that Religion is the basis of life, the bedrock of existence, that without which no other manifestation can be.

Religion is then, as a fact, as a reality, a fixed thing in a man. That which he truly believes, truly worships, is his Religion and his God. A God he must have of some kind; this is a necessity of his being, but he may interpret that necessity rightly or wrongly, as may fall under his light. He may degrade the sacred glory of the incorruptible God with an image made like to corruptible man and to birds and four-footed beasts, and chiefly things. Religion has its own place and function in the life of man; it is like to the natural science and Art, or Morality, has a distinct work to perform. Religion has to unfold the nature of God, this revelation to man, man's duty to him, and all else that enters into or exceeds the perfect obedience of man to his will. The history of Religion can be received, therefore, under one aspect as the progressive revelation of the Divine. It is the unfolding of the character of God, and the disclosure of this is not in an abstract manner, but as it concerns man to know it. The spirit of man has nothing to do with a God who has no concern for man; it is impossible from the relation of Religion to life in general, from the nature of the movement of the

Romans 1:23
Spirit from which it springs, that this can be otherwise.

for a time the conception of God may be so framed
that He is viewed as apart from man and the world
He has created; but the history of Religions clearly shows
that the mass of men have never not long held, if ever, by
such a Deity; and that the speculative thinkers, framing
it had an influence on the outward march of humanity,
now could they add to their number. But if man sees
God only in relation to himself, to be at the same time
seen himself in relation to God. Here we have another
aspect of the history of Religion. If the ideals are the
voice of God declaring His will, if man has the power
to obey or disobey, and if often he disobeys, in what
right must God then regard him? Sin and Repentance
are two of the most prominent and pronounced facts in
the history of the race, and with them we can place
Repentance and a New Life; now none of these is expli-
cable apart from the presence of God in the Human
Spirit. We are looking forward our Supreme Test here, and
looking at these facts fairly as manifested in the lives
of truth-loving, truth-speaking men and women, and we
ask. What must be that these facts and all key events
can be as they really are? There is but one answer;
it is that furnished by Religion: The Human Spirit
in these facts is face to face with the Divine.
To say that they are applicable on the theory that man
believes in God, and that this belief works the miracle,
to the affirmation of the fallacy once before exposed, that the artificial and imaginary can produce a real change, and can enable the Spirit to overcome Sin and Evil Habit, and to progress towards its true end. The statement itself rests on that very effort of imagination which it condemns, for fact will not verify that man can form an intelligent belief apart from the rest of his life and apart from his ideals of Truth and Morality, can accept this belief for Truth, and can then allow the abstraction which such influence on his life, that in believing it makes his every act and desire thrown into his greatest terror when he declines it. How a man could learn what the commands of such an abstraction are, how then could be Truth between as regards Religion between man and man, show a rational growth or development in such a monstrous self-deception as possible, how a man could so deceive himself and keep his sanity not to speak of good progress day by day towards a perfect manhood — are problems which this theory denies it better not to face. We deem it a more rational conclusion to believe that in matters of deepest moment men are too much in earnest to be the prey of mere fancies and dreams, that what helps a man towards goodness must itself be good, and what is intended with the indestructible from men's best and noblest achievements must be necessary to his well-being and must furnish Truth. It would be a denial of the Unity of the Spirit to
assert that what exists and supplies to Goodness cannot
itself be Good, or being good cannot be true. To answer
of Religion which creates it, the creation of fancy, of irrational
it, of a particular instinct or faculty, or which would
make it a temporary stage in man's evolution, can be
accepted. The facts of life — again, the rational develop-
ment which the history of Religion manifests, the abiding
presence in the Spirit of those necessities of thought
which have ever prompted its answers and proffered
its progress, its vital connection with all other mani-
festations, — all protest against and repudiate the
truth of any such theory.

Religion we contend is an expression
of man's Spirit. Being a Manifestation of this that Spirit
we will reveal it as a whole, and to us will present belief,
feelings, creed, practices in every one of its forms. It springs
from the necessities of man's being; this does not mean
that man is forced externally or against his will to be
religious; it means that man cannot develop to com-
plete and perfect manhood without Religion; it
means there can be no true Progress without it.
What is involved once in every Manifestation of the Spirit
the Spirit as a whole is at work, Reason is at work,
and once every Manifestation is an attempt to realize
in Absolute Ideal, that is, to express Truth and p Calm
Reality. It is enough if Religion can be proved that
such a manifestation it necessarily follows that it has
a birth of its own, a revelation of Reality of its own, and a distinct value for and indispensable function for the life of man. What its truths are one must learn from the science which orders it, knowledge. Theology, it is our present purpose only to place it on the same eternal foundations as all other manifestations of the Spirit rest on. We have now to establish our contention that Religion is a Manifestation of the Spirit.

§ 369. Religion is a Spiritual Manifestation.
Among the tests of a Manifestation we hold the following as principal and decisive:
1. It must have a distinct office in the life, and must have a value of its own for the life.
2. It must exhibit the Spirit as a whole.
3. It must have a spiritual experience of its own, yet an experience which colours the whole life.
4. It must have intimate and vital relations with all other manifestations. Its forces must advance their, as theirs its, and its suppression must have disastrous consequences on their growth. Its truths may not contradict any of their.
5. Its forms will appear throughout the course of history. It will be a fact of man himself, and he will be unable, if he denies it, orprofessto shake himself vent of it.
in the statement of any of these. They are not applicable to the natural laws.

We hold our lives not by the guidance of Religion, as is so often said, but by the guidance of our own reason. Religion can only serve as a reminder of the truths of reason and as a means of concurrence in the moral and religious tendencies.

The claim of the rights of the heart, as well as of the intellect, is a natural right, and all men should desire to fulfill it in the way of their own belief. Religion is not a substitute for the guidance of reason, but a means to support and direct it.
at work within it, and if Reason be at work truth is being taught and established. This we take to be the supreme consequence of our position. Let us now apply the test to Religion in detail.

1st Test: Its Office and Value for Life:

Religion has to give such an explanation of the ideals, such a basis of life itself, such a source from which the Spirit that life and its work are an unrolled, and man was faith given him for upright living. The conquest of every foe which prevents his progress. That Religion has to do with the sources from which the Spirit draws its strength is thus evident. The truth of this as of the common saying: Religion is life or it is nothing; to the more clearly seen if we note some of the truths which through out all the changes of man’s advance it has sternly fought for:

Man is a spiritual being. This means the proclamation of the true nature of manunderlies or runs through all the prayers and hymns which have arisen from the heart of every true worshipper to his God.

God is the source of all that is. Without His evidence it is impossible. All Truth, Reality, Beauty, Love, Power and Goodness are from Him. This is the answer to the question which we already affirmed as one of the living roots of Religion as a spiritual manifestation. Of the truth is not always the definitely expressed, it is implied.
in the relation in which man as a spiritual being is conscious in his worship of being to his God.

In his spiritual nature man can know God; God is a Spirit and is revealed to man in his Spirit. So the idea of man is ever beholding God as through a glass darkly, and is receiving by means of work a continuous revelation of God. The Ideal is their absoluteness and infinity cannot be grasped by man, and yet he can grasp that they are absolute and infinite, so he can see in them the revelation of an Absolute and Infinite Spirit so his mind keeps at every turn and from whom away he cannot escape. Man can commune with God; this is the constant declaration of Religion; every prayer as every act of worship asserts it, and is an enigma and absurdity if it be not true.

Man knows God as truly knowing himself as a doctrine as old as Religion itself, though Philosophy had to wait till the time of it before it gave it clear utterance. Man can grow into the likeness of God, is another of the copious utterances of Religion, the proof being given in the Characters which the religious man is enabled to gain. Here too, is the assertion of a unique spiritual experience, which can be verified by its effect on the whole life.

This account of the Ideal is the only one which can gain them their supreme place in the Life, which can assure man the law both rudder and compass.
amidst the storms of life, and which can place life and its work on an eternal and firm foundation. Without this basis, without the belief that the moral law is the expression of a Supreme Good and Loving Will, it will be found there is no satisfactory basis for morality or society, and it none for them then none for Truth and Science. What assurance can we find that the ideal of Natural Science viz that Nature is a Unity, i.e. that it is rational, is but the truth of truths if we do not rest it on the further and ultimate truth that the rationality of Nature is but the expression of the Reason of the Divine Mind? Even if the natural scientist rejects this, he is forced to the same conclusion by the paramount authority of Morality and its implications.

In Spirit alone can we find Reality. The material possesses no Reality for man except what the Spirit gives it. The material is rightly used only when it is used for spiritual ends. The material cannot account for the spiritual, and purely material cannot account for itself. Hence, Religion has ever taught man to look for his true home in the spiritual world, and to lay up his treasures there. "What profit lieth in the righteous over the wicked, do not both find death together?" asks the Proverbial, and Religion calmly replies: "The righteous lieth the gain within himself in a Spiritual Possession which cannot be taken from him; he cannot feel the pain of a Spiritual Life in his Material."
At times, Religion may have fallen into the danger of emphasising the spiritual to such an extent that the necessity for the material, and the place of work in manifesting and developing the spiritual, have been slighted or ignored; but when it has understood its mission aught, it has called on man to develop his every activity and capacity, and to fight for his spiritual influence against every form of the given.

The spirit has its own laws and energy from within, or rather they are presented to it from above within itself. It is free to follow and use them, or to turn from them. So long as God cannot force man to serve Him, such an act on their part would not be moral nor would it be one of love on the part of either.

Even when Religion has held wrong views of freedom, it has never failed to assert man's responsibility to God for his every act; and the forms of it which have held most strongly by Determinism, such as have been those which asserted this responsibility in the strongest terms. Such a contradiction in thought could not long continue, and when men have changed their views, it has ever been to abandon Determinism for Free Will and to hold tenaciously by man's responsibility.

Progress for man is possible only so far as he is moving towards God. This is so. The position of this thesis in a nutshell, it is the assurance of its Rejection from the religious
standpoint. As man can make progress only when he seeks the Absolute Ideal, and as Religion views this as the revelation of the Divine, so it holds that Progress is ever towards a fuller and grander conception of God. It is not far for each manifestation to see this; it is for each manifestation to go on realizing it ideal, and then not in one but in a function of Religion to interpret this realization in this way.

The great battles of life are spiritual. The fact of temptation, selfish desire and appetite, guilt, remorse, repentance, joy in the Divine strength and in the forgiveness of sins — are the real great and important facts of life.

So man is the eternal. Man is the child of God. He has been made in the likeness of God. Therefore he is immortal.

Such are some of the main truths which Religion has ever stood for. It may be argued that they are drawn mostly from Christianity: it may be that in Christianity they come most clearly to the surface, that there is no other form of Religion which has come to any degree of development. True, I can go further and find in those forms in which prayer has been uttered, which were not simply related to God, but which were

...
Let us glance first at the distinctive
part of the manifest God. Religion is still more distinct
from prayer. What a stumbling block is this to any
naturalistic thinker? That the greatest of our race men
such as Newton and Kepler, Augustine and Luther,
Havelock and Gordon, Peel and Gladstone, have daily
bowed in humility before their God, is surely a
fact that might well shake a Naturalist out of his
theory. If God does not meet with man in prayer,
is not the life of each of these built on a series of
self-deceptions and conscious frauds? There is no other
alternative. We need not dwell on other acts of wor-
ship nor on the distinctive traits of Charachers which
Religious cultivate or develop, in order to show that
Religion manifest itself in a distinct way. It is
enough for our present purpose to show the office it
has in connection with the whole life and the
importance of its function.

The office of Religion is to teach man
what he truly is, and his right relation to Reality. It
gives him a true basis for his life, and a well-
grounded hope in which to proceed his work. It
to interpret his life and the universe, that man can
see his place in relation to Reality and he given, and
can be assured that "all things work together for good
to them who love God." It calls on man to recognize
himself as Spirit and to see his true home in the Spiritual. It seeks to take from his eyes the glamour of the material, and to give him a true insight into the meaning and purpose of life. Get the Spirit just into right relations. Only in the Spiritual, it asserts, can man find satisfaction for his heartfelt desires; only here can he lay up abiding treasures; here Heaven is hark, his heel is sure. It declares the material to be that the means for the advancement of the spiritual; it cannot be greater than the agent which makes it and uses it, it cannot be as high as the end for which it is used. No amount of the material can satisfy man, for man as a Spirit capable of infinite progress, and only in an indefinite Spirit can lie find the Reality he is ever seeking. What shall it profit a man if he gain the whole world and never knows himself as Spirit? In the darkness of materialism, in the void of Revolution, in the dissatisfaction which the mere material engenders, it sees the assurance of its own position, and the failure of any opposite position to satisfy the Spirit which is in man. But Religion not only declares man to be Spirit, but to be a dependent Spirit; he did not create himself; no man could; he knows himself as Spirit to be under the government of Supreme Ideas and laws in obedience to which he finds his chief good. Religion declares that Spirit can have but one source, that only a Supreme Good Spirit can
as govern the Spirits of men; and since the ideas which thus reveal God to the Spirit are Absolute and Infinite, and since through them the Given everywhere, become itself, is mastered, Religion declares that the Supreme Good Spirit is Absolute and Infinite, and that through them and by them all beings, Nature too, we can say is but a revelation of God. Religion, therefore, affirms that man in knowing himself knows God; it further affirms that man cannot only know himself without knowing God. This revelation of God in the human Spirit is more clearly seen by some persons than by others, and thus become the prophets and religious teachers of their time. To some people the revelation has been the particular manifestation in which their spirit found itself to work in, and these have been special agents for the communication of Divine Truths. But no people has been destitute of the revelation, and no people has ever come out of greatness to whom some particular revelation, some particular trait of the Divine Character, has not been revealed. So every individual may have his revelation; it is in his own Spirit he can see God, or nowhere. The ideal of Religion is the perfect obedience of the will of man to that of God. To attain this, it calls on man to see himself as an agent for carrying out the Divine Purpose, as a child of God who shall
love and serve Him, and to regard life and work as a discipline, a training school, in which to learn to master himself, to give everything, and to make all subservient to the Divine Will. Calling on man to know himself as free, it nevertheless teaches that true freedom is found only in goodness and goodness is found only in the love and obedience of God.

Again and again it shows itself as a necessity of his nature, that is, it is made clear to man that without Religion he cannot realize his highest good. This necessity is not a mere necessity of thought, in the sense, that man must have a certain theory; it is a necessity of the Spirit, of man's very being. It is a necessity which calls on man not only to believe something but to use his spiritual power actively and to be what he ought to be.

Religion puts an interpretation on life and Work such as no other manifestation can. It calls on man to realize his high destiny, to see himself not only a sinner, but a co-worker with God. It calls him to the development of himself to the utmost of his ability, and to a warfare against all that opposes spiritual progress and the obedience of men to the Will of God. Man has to realize something never yet realized: his own Character, and in doing this he can perform the greatest work possible to a created being; he can realize the
Divine Character in the formation, he can in his own Spirit withstand temptation, and drive out Evil, and he can so influence others that they too will withstand whatever debases and will be moved to deeds of just helpful sympathy and true kindness. Man in such a work becomes conscious of his own greatness of his own work and of the inestimable worth of every human spirit. Life is lifted above all littleness and pettiness. Man's Conscience is that of bringing down the kingdom of Heaven into his heart and lives of men, of fighting sinugrity of mastering the. Given everywhere and of seeing in every manifestation the Glory of God. Life is transfigured to such a man for he himself is transfigured. Anew strength, a Divine strength, a Divine love and compassion, flood the courses of his Spirit's activities. No opposition can daunt his courage, no difficulty can bar his Progress. He witnesses all his fellows brought into the liberty and light which thrills and floods his being. If he be a Great Man, one fit to give the revelation due expression, a nation may be led to a higher view of Jesus' Work and of the Character of God, and hence with a new career of Progress begin for it. Not Religion only but every manifestation into the transfiguring touch of a New Life, and all burst into a New fresh development.

Our whole interpretation of life was
been evident far from the truth, if Religion is not seen to fit in to every other manifestation and to give the necessary complement to the work of every one. We say necessary here advisedly; for Religion has the same necessity for being as clear even any manifestation that has its Absolute Ideal, so has Religion. Man has been so made we have found, that Truth for him is not found till his Absolute Ideals have been satisfied, till that takes place there is dissatisfaction. So is man's dissatisfaction if man does not seek to realize his religious Ideal. So too, man never fully realizes himself till he can himself be related to God. This can be established from the history of nations, or from the lives of all who have sought satisfaction for their highest Ideal in something less than God, and who have come later to realize God's relation to their whole life and their duty to Him. Such men are unanimous in their declaration. It cannot be established in any other way; it is no affair of abstract reasoning; abstract reasoning as we have all along seen can establish nothing. It is a matter of experience, and an experience which no individual can communicate to another. But the effects of the experience are unmistakeable, and the sense is it that all forms of Religion insist so strongly on a New Birth, on a Spiritual Experience in which man truly realizes himself in his having to do with God in every act of his life.
The ideal of Religion, but pure Spiritual content to the ideal of every manifestation. Other manifestations may lead man into abstractions, and thoseפה of the Spiritual; it is the office of Religion to call man to deal with realities. This is its supreme function. Other manifestations may rest content with ideals, demands, laws, princi- ples, reasoning; not to Religion; it unifies all the manifestations in Spirit and then unifies all the ideals in an Absolute Spirit, whose expressions the laws and demands are. Religion cannot do other, we may say; for science man as a spirit, no abstraction of himself can content him; and price his spirit is one, all the manifestations must be one or be capable of being used as a unity, and if he is one, and his life is one, he cannot shun of the source of his life and the source of all that is on a man; he must think of it as one and as Spirit.

Religion establishes its value in the lives of all in whom it has come to full manifestation. It enriches, enlarges, and glorifies life; it opens bound-less possibilities before the spirit of man; it calls one to an infinite progress; the attainment of the perfection of God, and in every step of this assures the worker of its own value. A man may be truly religious and yet be unable to give the logic of his position. He knows that Religion satisfies the demands of the Spirit, he is sure that it fills his life with peace.
and self-reliance, that it never tires to face life's difficulties, and so enlarges his spirit that he can overcome them and rise a humble, a purer and a stronger man, from the experience of life's storms.

He is confident that it does not conflict with any other activity of his spirit, but gives him all a deeper meaning and a higher purpose:—This is all the proof he seeks; nor need he seek another. It is enough to establish the value of religion for the life. It may not establish from any particular religious truth; but it does clear to doubt as to religion being a necessity of man's spirit. He sees no regard to the value of experience and partly mistakes the nature of proof, who would deny that that which gives value and nobility to life, faith in work, and self-development of the spirit to overcome life's difficulties, is not hid in a manifestation of the nature of reality and the communication of truth.

2nd Part: Religion must manifest the spirit as a whole.

This does not mean that religion is the whole of life, but it does imply that religion has to do with the whole of life. It means that the spirit is manifested in religion as thought, feeling, and will, as manifested as a conscious being reflecting on itself, as a moral being conscious of right and wrong, and
As a being with supreme ends before it which it seeks through work to attain. Religion has to do with the whole man, and it is near as he really is that it calls on to bow down in sincerity and humility of heart before his God. It is ever the mark of an unprescriptive form of Religion when man is taught that mere beliefs about God and His constitute Religion; and corruption and decay have badly attacked the form which teaches that man can give to God with one hand while cheating him with the other, or that God cares less for the attitude and obediance of the spirit but our gifts and outward forms and ceremonies. The study of any form of Religion and of all that form demands and implies will convince anyone that Religion ever embraces thought, feeling, and will. It is because of this that Professor Flint recorded his definition of the terms he did. The consideration of any of the typical acts of Religion leaves no doubt that it is the whole man Religion embraces. Take Prayer. How could it be possible for man to hold communion with God even His Spirit as a whole not present in the act? Thus is it that a man is called on to show consistency between his acts and his beliefs; and thus are justified the common judgments which denounced a man whose conduct to his fellow is inconsistent with his religious profession. Thus is it, too, that progress in religious knowledge and experience gives joy to the whole life and unites to every form of work. All this is but a consequence of the Charity of the Spirit.
which makes it impossible for the angels else but the
whole man to be the moralist, artist, natural scientist or
religious worshipper.

This does not mean that Religion is not
a distinct manifestation of the spirit with its own ideal
to attain and its own office to discharge; nor does it mean
that the other manifestations are subordinate to Religion.
Religion has a distinct place in the life distinguishable
from morality, art, or natural science; it has to call
on man to remember his true nature, the root basis
of life, and his chief end. It does this through
distinctive institutions in society, through acts of special ad
in the family, and through acts of private devotion
and contemplation. It covers the end of life best when
it best realizes its own end. When the man is taught
to fear, obey, and love his Maker, Lord, and Father
he will the better obey the moral standards of the best
people of his time, the better respect the laws of his country
and the better perform the duties of his profession. So
with all manifestation; each truly serves the end of
life best by best setting itself fully to realize its own end.
The manifestation is subject to the other; for the Spirit as a whole
is in everyone; and each is necessary to the full comple-
ment of life.

Religion then is not for a part of life,
but for the whole. It is not a pleasant shelter to run
into in rough weather; it is a rock on which to stand.
Whatever the floods of life may do, it is the compass and rudder of man's heart. It is not for the foolish and unlearned only, but for all! The child, the peasant and the sage. It is for life as it is, for man's spirit because it is what it is. As it is, that spirit declares itself in its true nature, and joins to the Eternal, the Invisible, and the Infinite, as its true home and destiny.

3rd Test: Religion must have a spiritual experience of

After what we have said on experience, this is not so difficult to establish. There we learned that experience is ever spiritual; that it is an evidence of the spirit's presence, work, and power. Every experience is really a spiritual conflict with the Giver, and results in a spiritual victory or defeat. In learning, in working, in wrestling with the Giver, in the moment of success or failure, in the consciousness of added power and strength which learning, discipline, and success all bring, in the oscillations of doubt, and in the sense of weakness in the presence of difficulty or danger, we have experiences of daily life. These are all spiritual, but they are not specially religious, yet they are common to Religion as to all manifestations. That they may be religious experiences the sense of the Divine must accompany them as he present with them, or they must have reference to the Spirit as dependent on a Being higher than itself.
"We have felt the awful spirit of one's own character; have awakened into the wonder of God's patience with our unworthy life; have known in one's own experience the power of one's soul to turn and repent—these are the essentials of religious experience." To speaks one of the great religious teachers of this day, and his words that give expression to all that religion has ever taught respecting repentance, acension, the vision of the divine, and communion with God. If religion is anything it is a spiritual experience. If it speaks truth, why when it affirms indubitably that man can know God, can know himself through the experience of his spirit, can grow into this likeness, and can do this only through the formation of a character which involves earnest warfare with opposing forces. This is what is meant when it is declared that religion is a life and not a mere system of beliefs, or when it is mainued that the only convincing evidence of religious truth is that furnished by religious experience. If this experience is not a fact and if it is not what religion declares it to be, then religion is the work of falsehood. Take action, Religion. But religion is but the utterance of the spirit as a whole, and it is a declaration of reason, a declaration to which is consistent with all other declarations, and which is the necessary complement of all others. They are bold in their opinions who will declare that religion has

"Life of Henry Drummond," by George Adam Smith, p. 29.
Take what evidence we may: the affirmation of any form of religion, the great facts of the religious life, the utterance of prominent religious teachers, the voice of the mass of religious people, or the fact of religious worship at the present day — and there is the same testimony to the uniqueness and power of religious experience.

It would be easy to take the affirmation of one of the higher forms of religion; but let us take the creed of the natives of California, who were chased by Sir John C. Fremont among the races without any religion: "God has neither father nor mother, and his origin is quite unknown. But he is present everywhere, he sees everything even at midnight through himself invisible to human eyes. Here is the friend of all good people, and punishes the evil-doers." Some may make light of such testimony, but they are those who ignore the unity of the Spirit and who do not inquire into the origin of belief. Belief does not arise anywhere and hang in the air unattached to movements and experiences of the Spirit. Words as such we have shown from the long quotation from Professor Mill's, are but thought-utterances; beliefs are never divorced from spiritual experience. Before these natives could arrive at such ideas, they had to learn much of the laws of nature and of laws of conduct; they had to see the working of a righteous will in human history; and they had to overcome and purvey such mistakes, imperfect notions of the Deity.

All this involves spiritual growth and experience of a natural kind.

It has not yet been shown how on the basis of the doctrine of the Spirit such an experience can rise, develop, and give strength to the life and yet be false. Many, many the experience cannot be denied. Secondly, the great facts of the religious life leave no doubt as to their reality. We have already brought forward prayer in another connection, and shown how Naturalism can declare prayer only a trick of the imagination or a method of self-deception; its practice and growth in holiness. Naturalism is explaining these can only explain them away. In other words, it leaves them destitute of that force and strength and content which they have in real life. So with the development of the religious life in the individual, and the growth of the conception of God in history. In latter, as we may notice later, manifest all the marks of a rational process; yet it is but the fruit of a continuous experience; an experience embracing, it is true, a certain interpretation of life and the decision, but an experience of individual spirit. Nevertheless. Thirdly, the utterances of all great religious teachers are unanimous on this point: do no other way can we test the truth of which they say than by noting their words and actions; if both are consistent and both can be explained only as the result of an inner experience such as they describe, then we must accept that experience as a real fact. All religious teachers in all lands, speak of a religious experience, and their lives are but a continued effort to give fit expression to what they
have apprehended within themselves. They have no doubt as to man's power to reach oneness with God, and their conviction produces belief in Jesus who knew him, and they go through and the right attitude of Spirit enters into the same fruitful experience. Truly, the man of religious people speak of a like experience, and the purer and wiser they are the more assured an they of the experience. Through the experience of communion with God man's Spirit is enlarged and the difficulties, anxieties, and sorrows which would have formerly perplexed and hindered him are now easily overcome and made means of developing his spiritual life. This experience stands all the test which can be applied to it; and cannot be accounted for by any explanation which doubts its reality. Truly, the congregations who attend our churches on Sundays can be accounted for only through the reality of a religious experience. The preacher does not enforce natural laws or command moral precepts; he calls on his hearers to view all their doings and all events in the light of the Divine; he appeals at every moment to a religious experience which alone only can enable them to understand him. It would be a monstrous assumption to maintain that Reason is wanting to few and fulfilled alike, and that all are self-deceived and playing at make-believe.

But how is such an experience possible? is the query which every aspect declares a religious experience must be prepared to face.
They who raise the oft-repeated question, "Is there experience save human experience?" but if our contention all along has been sustained, there is no such experience as human sense they are the terms. All experience is spiritual or it is nothing. When a man asserts that there is no experience save human experience, one has to demand his proof; and in them as in the very assertion itself in which he gives the basis of knowledge, there is enough to overthrow his whole contention. Before answering the question: How is religious experience possible? we have to answer the more general one: How is any experience possible? In answering the first we usually give three factors; we give what must be to make it possible. These are: the Spirit, a work of the Spirit; the soul, and an Absolute Ideal. In a religious experience we have the same factors with this addition, that in the Absolute Ideal we have the command or revelation of a Supreme Spirit. Religion but adds to general experience the consciousness of the Spirit of an author men by the necessities of his action feels and knows himself the dependent. The other manifestations rest on the Absolute Ideal, but once man is a Spirit there is demanded another manifestation which shall interpret these ideals and show that man is dependent not on abstractions but on Absolute Spirit. This is the Special Knowledge and experience which religion gives.

Any other doubting of this by calling it mysterious is begging the question. We have to decide as to the facts.
What are the facts of religious experience, and what
factors shall account for them? must be our first con-
cern. Then gained, we can speak of the mystery enshrouding
them all. We hold that our explanation is that which
accords with religion itself, and is the only adequate one;
and, moreover, that the mystery inherent developing religious
experience is no greater than that surrounding ordinary.
When a man has given the factor of ordinary experience
he has not as removed mystery. How can I know
myself as spirit, how can spirit create a grain
how can I know that I have any idea of an absolute
or an infinite?—these are all as perplexing and in-
soluble questions as: How can I know God? In
the former we wisely accept the fact; and leave the
deeper mystery; with equal wisdom should we act
in the latter case. As we have often had to urge,
mystery surrounds each step man takes, and were
the forward still to know all mystery was removed he
would never take a step nor act at all. As has been
aptly said, there is as much mystery in the raising of
my arm by my will as there is in the any problem
whatever. We have pointed to such mysteries before,
and shown that "mysterious" is no ground for disbelief.
It should be man's chief concern to deal fairly with facts; if he
does, he will get light and strength enough to see the
meaning of life, and to be assured that his fate is
before death the God".
Let us more fully establish the claims of Religious Experience to Reality and Truth by giving what the tests of Experience in general must be, and what are more especially applicable only to religious experience.

General:
1. Every experience must be a revelation of the Spirit.
2. Every experience must be a consciousness of work done, and of success or failure in overcoming a given difficulty.
3. Every experience enters into the formation of character, and has influence throughout life activities.
4. Every experience accompanied by faith (that is, with the belief that the Spirit can attain its Ideal in the form presented to it) gives a new strength and dignity to the life. Every such experience is thus an enlargement of life as a whole.
5. Every such experience enables the Spirit to overcome all future difficulties like to that once surmounted.
6. If the Spirit be progressing, that is, if its faith be unvanquished and steadfast, all its experiences are really victories, and each one indicates a higher step in the attainment of a full spiritual character through the realization of its ideals.
7. Each and every experience is a trial of the Spirit's faith — of its faith in itself and in its ideals.

Special:
1. Every religious experience gives a clearer...
and fuller revelation of the character of God and of his will for the individual.

2. Every religious experience gives to the Spirit a deeper knowledge of its own weakness in itself, and at the same time a more triumphant assurance in the help which Divine omnipotence places at its disposal.

3. Every successive religious experience gives to the Spirit a greater conception of the hideous nature of sin, and of man's duty respecting it.

4. Every successive religious experience gives greater value to life as a whole, by giving greater value to the Spirit, gives a stronger faith by teaching a more certain knowledge of what man can accomplish and what is God's will for him, and gives added grandeur and dignity to man's work everywhere by showing that it is along the line of God's purpose for working out the redemption and the good of man.

If Religious experience can stand this test, who will doubt its reality? If it can stand them all, who can doubt that in Religion we have a movement of the Spirit to know reality and to declare truths by being truly real? Who shall call Religion an invention of the mind, a device of the imagination, something that the Spirit respecting sorrow and difficulty, a self-deception, or a web of falsehood? We have before shown, and now need only rehearse, that if
Religion can so Guide and strengthen the Spirit to meet and overcome difficulties and sorrow it has proved that it must hence give truth and help us do this only by enabling men to stand on Christian Reality. One may add: On the possibility of a knowledge of God, what other facts can be known those given? Acknowledge man to be spirit; acknowledge life, work, and the Spirit's manifestations to be what we have described them. Man God must be spirit, and being so that this revelation can he make them such as have described? The Spirit of man is not apprehensible save by spiritual discernment; how shall all God be apprehended? Moreover, what manifestations should a life in communion with God exhibit other than those thus indicated? It must grow like the Character of God himself, that is, among Christian peoples it must grow like Christ - grow in the beauty of holiness and the love of self-sacrificing work for others; grow in sweet dignity and in wise love; and prove its great man and its strength by the manner it makes all life trials and difficulties subserve the highest ends and the calm confidence with which it meets and performs its every duty.

4th Test: Religion must have vital connection with all other spiritual manifestations - what does this involve?
1. That its manifestation is a revelation of the Spirit as a whole. This we have already seen to be true of Religion.

2. That Religion cannot progress without advancing life as a whole and causing all manifestations to spring forth into renewed life. We have already noticed that this must be true both from the dignity Religion confers on life and from its connection with all the ideals of life. We must only refer to the confirmation History affords, which we shall deal with at greater length again. Where has there been a break in religious history which was not the beginning of a new era for the whole life of man? It is little wonder that Moses, Christ and Mohammed gave the starting point of chronology to their respective followers. It is by the religious changes that men can be assured of the progress. Every religious teacher has been a great moral reformer, every religious revelation has so transformed man that a transformation in Government, Law, Social Customs and Institutions necessarily followed. And attending or following such there have been the visions of the poet and the creations of the artist to help man to realize his spiritual greatness, and to see the glory and beauty of the new heavens and the new earth wherein righteous men dwell. In the end every activity of man was quickened.
3. That no manifestation can advance without promoting the development of Religion. If Religion has the connection with Morality, and Morality the connection with all manifestations we have throughout maintained this follows without further proof. History abundantly confirms it. One has only to remember the outward drift through any of its activities manifestations has ever helped on the progress of Religion to see the proof of not only of this present thesis but of that other respecting the Unity of the Spirit all along contended for. Less can never tell predict which manifestation will have most prominence or be most valuable for this progress in any generation, but the he can ever be assured that no ideal can have added content gain it without enabling Religion to purify its conception of God. One has only to remember the influence of the Revival of Learning and the Rise of Modern Natural Science on the development of Religion at the base of the Reformation, the influence of the Poetry of Burns on the removal of religious abuses and the purifying of gross conceptions of God in his time, the influence of the writers and poets of the Victorian era on the formation of religious thought and the still more marked influence which the development of Natural Science and of Historical Criticism have had on views of God and of Revelation, to have full confirmation of our present position. For Truth is one, and the Spirit is one, and progress in any manifestation of
The Spirit must assure progress in all; this is it that religious progress has ever accompanied and necessar-
ily must accompany the progress of any and every mani-
festation. It has as the Manifestation of the Spirit;
must be assigned it.

It cannot be denied it; place without
does not and ultimate ruin to all manifestations. It cannot
wither while they flourish. We cannot must not think
of the manifestations and the Spirit as branches and
the trunk, and that any manifestation may be tcped
of without injury to the other or to the Spirit. The mani-
festations we must always remember, cannot be without
the Spirit. They are but forms of the Spirit, modes
of its activity, necessary to its development and
 rooted in the necessity of its nature. In a sense of
natural science, Art, Morality, the sciences as if they
were existences, forms of being, of and in themselves; but
this form of speech is not allowable when we are
dealing with the ultimate needs of Truth and Reality.
Then we must remember that by Art, Natural science,
Science, we must mean a Manifestation of the Spirit,
and that each has its existence from the Spirit and
is but a mode by which that Spirit expresses its develop-
ment. And hence the vital connection between all the
manifestations, and hence, when it is seen that Religion
has this vital connection with them all, we are assured
that it springs from the nature of the Spirit itself and
that if we refuse to listen to it we are but refusing
to listen to our own nature in its highest manifestation,
and are refusing to listen to the voice of that reason
which is our only guide to Truth and Reality. Religion
has the Our present thesis position is established by the
experience of everyday life and by the testimony of
history. And here we must point out two erroneous
views which prevent men from seeing its truth. The
first is, the confounding of Religion with a particular
form or forms of it. The root of Religion and its essential
element is the recognition of an Absolute Being whom
man should obey. Let this be present in a man's
consciousness as a formative influence on his actions,
and whatever opposition the in may offer to existing
religious forms he is a truly religious man. But
further, if he go not the length of recognizing an Absolute
Being over him, but still recognizes an Absolute Authority
in the form of Moral Law, he may be more truly religious
than so-called religious men whom he opposes. He
does not see that such an Authority is an abstraction
still it is central in a Supreme Spirit, but it is as real to
him as if he did to see, and he gives it full and
explicit obedience. If the Moral Law which he thus implicitly
obeys be in advance of the moral teaching of the religious
forms he opposes, he is really serving the cause of Truth
of Religion out of God by such opposition, and is bringing
about the reformation in religious forms though he know it
not.
It can be laid down that no one can cheerfully and
wholesomely obey a higher than himself, an Authority
which is above the greatest aspirations of man, and yet
be opposed to Religion. Yet there is danger to the man
occupying such a position who refuses to see the full
implications of this, just as there are dangers to the man
who pretending to religious beliefs has eyes to the contra-
dictions in his beliefs and the immoral or immoral
attributes he assigns to God. For the former so long
will be tempted to see his Authority as a creation of
his own or a product of blind material forces, and
may fall into all the darkness and moral degradation
which such position vitally held must ever bring. Our
present point is, however, to guard against the confusion
between Religion and religious forms. The second error
to be guarded against lies in the word "religion" as
Religion, we have said, cannot be denied its place
without disastrous consequences to the life. Now this
denial must not be a mere word-denial; it must be
a denial in which the whole man is involved, and in which
Religion and all that Religion stands for is rejected. A
man may deny that he is religious with his lips
and yet show by his life that he bows down to a
supreme Authority, and then we see that the second
error merges in the first:Summing up, we can
assert that no man and no people ever yet gave
up the worship of and obedience to an Absolute Being.
without placing themselves in a glorious position, that no nation has it ever long been able to hold by a supreme authority which was not rooted in an Absolute Spirit, and that neither man nor nation has ever yet devised an Absolute Authority without ending in utter degradation and ruin.

5. No manifestation can be denied its place while Religion continues to flourish. Here again we must appeal to daily life and history for confirmation. While Morality has to do with every act of life and has to guide Religion in so far as it fails to attain its Ideal, yet it has its own special sphere in the relations of man to man and has in that sphere its own Ideal.That is, the Spirit in the manifestation of Morality has to enlarge and ennoble its conception of its Ideal here, and to move forward to still greater fullness of content. Hence if Religion in any of its forms seeks to repress this development or to hamper and confine it by making Morality develop according to its bedding, love, long self and selfish considerations will dominate the religious life everywhere. In claiming Morality to its forms, Religion has justified itself to the same forms.

Your Religion has ever affirmed that no man can love God who loveth not his brother also, but many religious people have overlooked the necessary connection. The Character of all ages are instances of such people. In ages of conflict when Religion has taken in a storm temper...
we have the repression or subjection of morality and
selfishness, cruelty, and unnatural affections assuming the
part of and passing for love to God. It can be well
contended whether if Luther had been and emphasized
the place of morality there would have been fewer discus-
sions in the Protestant camp, and many of the bloody wars
of the Post- Reformation period would have been prevented.
Be that as it may, our contention is rooted in the fact of life,
and can be verified on every side of Christianity. Art
cannot be denied its place, and the life it kept
wholesome and clean, sweet and beautiful. Art we
take it is the love of Beauty everywhere, and pervades
the whole life even as does morality. There is a
beauty of sympathy in religion, a beauty of sympathetic
action in morality, a beauty in expression in natural
science, and a beauty in daily life which means cleanliness
and order and harmony. Religion cannot move amidst
chaos and dirt, cannot move if the fullest expression
is not given to the love of the Beautiful everywhere, and
becomes coarse and vulgar when it restrains the spirit from
rising by natural development through art towards God.
When Religion has had fullest development Art has
flourished, as witness the cathedrals and temples of the
world; when Religion has restrained Art then it has
deprecated and shrunk, and cruel view of God.
Natural science refused its place means a narrowing
of the conceptions of the Divine and false view of Work and
Purposes.
When this happens, Laziness is soon rampant throughout the life, and religious progress is checked. The good people who would have us return to the handlooms, the pickles, and pre-telegraph communications of our ancestors, know not what they are saying. Logically, if we should return to an earlier stage, we ought to return to the first stage, and clad in skins or leaves eat our berries or half-cooked food, in the caves of the rocks or the thickets of the wood. Such a view denies Progress to be right, both natural, both divine. To opposing Natural science religious people have often the latest belief that the mastery of the material is opposed to the highest spiritual ends. Some Natural science men say, to believe themselves. But such a belief falls from us when we open our eyes and see Natural science as a spiritual manifestation, and to see in it that one manifestation in which the spirit in our century has proved to unmistakably its might over the River of Matter. The opposition to Natural science, which maintained by the Church in the Middle Ages brought to Religion the fight against a counter-proposition which both parties are beginning to recognize as having its place in the Progress of the Spirit. Then it can be no surprise to the life, there can be no conflict and divisions in the spirit; even as the spirit is one to must all its manifestations be one, and each should be recognized as having its place in the Progress of the Spirit and that that progress can be maintained only through the full development of each and all of them.
Not can Religion show if it preach the neglect of Daily work and the ordinary duties of life, or if it draw a hard and fast line between the secular and the sacred. Let Religion deny sacredness to the mother's work at the stove or the laborer's toil in the field, and immediately spiritual pride and self-conceit take possession of that form of Religion. If it is one, it is sacred all through, whatever act is done in obedience to the Ideal in love: this follows from the unity of the Spirit and from the dependence of the Spirit which Religion teaches; and the teaching of History but enforces its truth.

5. Religion and the other Manifestations must not remain in conflict:

That they do not and cannot can be learned either from the presuppositions common to all and or from the facts of History: In the first section of Chapter II I gave the presuppositions of Natural Science regarded as a Manifestation of the Spirit. There will be found the basic positions of Religion as of every Manifestation. Let me here cast one other of them into different forms and add the list.

Every form of the Spirit is but a form given to the Ideal Ideal and a representation of man's growing Spirit. But as the ideal is infinite, there cannot be a complete representation or a perfect form; nor is, therefore, called to purify the form as he grows. Continual work and definite progress are thus the lot of man.
Given which Religion has to wrestle is threefold. Firstly, it has to read the revelation, which the Master of the Given by every manifestation furnishes; secondly, it has to express its conception of God in the character it is daily forming and by every word and act of daily life; and thirdly, it has to state its beliefs in doctrines and by appropriate private and social acts of worship to acquire a clear knowledge of the Divine and a continual impress in that knowledge.

Man takes every step in faith on his powers and the guidance given him. Each act is one of freedom. By the faith spoken of here as throughout a natural belief or intuitive knowledge. It is the act of a conscious and free spirit both in itself and in its ability by the light given it to work out what it must do. The natural scientist says faith in his own power and in his God. The religious man says faith in his own spiritual experience and in his God. Neither faith is a knowledge of the future, but it is based on knowledge and on the belief that the it enables the spirit in its power and in its faith is able to attain truth and know reality. Without such a faith, work, thought, and action would be impossible.

Man's spirit is one; his life is one; his faith is one, from necessity. Man's walk cannot but acknowledge their authority; i.e., in all his ways he must acknowledge the authority of a higher Man himself. (To a special for—
Man has of himself through faith and through work to find out the demands of his Ideal and fulfill them. Thus, through discovered by his powers, are not any more than the powers themselves, created by man. But if Religion adds that in the progressive discovery man has a continual revelation of the Higher than himself by Whom He is guided, ruled, and judged.

If Religion have the common presuppositions from common ball manifestations, it can be seen that however distinct its office may be, it cannot conflict with that of any manifestation. If it have the presuppositions of the a manifestation of the Spirit, or any as it has, and if it have its roots in the Spirit, as it has, what else can it be than a manifestation? If it show the working of the same Reason as informs natural human, Industry, and what can we think that there can have a bitter right to be heard than it, or that it is the product of one Reason? That it has the presuppositions we have given to it cannot be doubted. Some of them have been proclaimed from the hearth of Religion, and all are brought to light by the change of history. We should note in passing how impossible it is for Religion to conflict with any manifestation from the relation it bears to each and all, since it can be received both as the presupposition and complement of all manifestations. It is easy to see that the spirit being one Religion must ever form a unity with the other manifestations, whatever changes may happen to them.
But has there not been conflict between Religion and other manifestations? What of the relation between Philosophy and Religion in Greece, and what of the relations which have been maintained between Religion and Natural Science during the greater part of the century which is now passing away? To understand the answer to this we have to distinguish between Religion in its Spirit and in its form, we have to distinguish between Religion as a progressive manifestation and Religion as an established institution believed in by its adherents to be fixed and unchangeable. It will be enough for our purpose if we consider the conflict between Religion and Natural Science, as we shall then meet all objections which can possibly be raised. In the sixteenth and seventeenth centuries the Protestant churches drew up creeds for their adherents which soon became as binding on their members as was the creed of the Roman Catholic Church on its. It was soon taught by them that religious truth had received its final form. The growing Spirit of Man in Religion protested against such tyrannous limitations and proclaimed its freedom by causing beliefs in the sects, and by the formation of new creeds and churches. Traditional views of the creeds and of the province of Religion soon came into conflict with the discoveries of Natural Science. Religion had in older times incorporated the view of the physical Universe known to the men of the time, and had elaborated these from its own standpoint in its sacred books; it had written them down and later...
and if the older contending held obstinately by first positions a later new generation arose, who, less fitted by tradition and less prejudiced by strife were able to see that the opponents of both parties that often not only the opponents' position but also its own. It has now been realised that Natural Science cannot interfere in the domain of Religion nor Religion in that of Natural Science, but that it is the duty of Natural Science to go on improving its older its theories and it is the duty of Religion to accept such verified position and be in for the fullest content of the Ideal of Natural Science a fuller and grander revelation of God. So it has come that the progress of Natural Science as of historical enquiries has given to present day Religion one can safely pay a new conceptions of the Omniscience, the Infinity, and the Absolute of God.

Let us emphasise the right relation of Religion and Natural Science to each other by showing how dependent both are on the same foundational positions. The main presupposition of both we have affirmed the truth of man as a Spirit ruled by Absolute and Infinite ideals. Now this underlies every conception and judgment Natural Science forms. Take, for example, the conception of time. It is impossible to think of the transition or a succession except against the background of the permanent and the eternal, and this permanent and eternal in the nature of the case can be given only by the Spirit of man. For, conceive the conception as we may,
times had come to regard not only the religious interpretation of their views but the views themselves as religious truths. Further, as is ever the case, tradition interpreted more was read into the views than their writers had ever intended; they were ingeniously expanded or explained to as to include discoveries of later times or views of the physical universe which the authors of Natural Science had arrived at. At last by no possible ingenuity of explanation could these old-world views of the human condition or the history of nature fit in with the discoveries of modern Natural Science; and the teachers of Religion, fettered by traditional beliefs respecting its ever enmable to see that what Natural Science was attacking was not the religious interpretation but old theories of an earlier Natural Science. Blinded as to what the true province of Religion is and its relation to Natural Science, they did not see that their duty was to accept the new teaching when verified and Regardless that from the religious standpoint. Some of them foolishly tried to check the advance of Natural Science, and to cast doubt on the verification of its results and its love for truth. This attitude on the part of the religious teachers aroused the opposition of the Natural Scientists; they were assured of their love of truth were confident they had gained truth and misled by what the religious teachers denounced Religion itself as a refuge of falsehood. The heated discussions and stormy debates which followed so led to clearer views of the province of both Religion and Natural Science.
it is the spirit of man which frames it, and it is the
passing forms of its activities as against their permanent
and abiding source, which enables man to form the idea of
Time to with the conception of Change. By as man
way, he cannot form this conception without thinking
of a permanent which is the basis of the changes and
makes them possible. The spirit cannot exist otherwise,
for does it not remain the same in spite of all changes
in its growth and all variety of manifestation, and do
not its ideals remain eternally constant in spite of the
fact that ever fuller content is being given to them
by man's growth? This is with the conception of
Necessity, which is an determining element in the idea of
such as of Goodness. The such conception as we have
seen can arise from or in the product of a man's
will; it can arise only in the spirit ruled by Absolute
Ideals and free to obey or disobey them, as corollary
that its true life lies in obedience. We need not again
show how the Natural scientist is in all his observations
and experiments satisfying his demand of an Absolute
ideal, or how his critical thought carries with it the
premissions of all reasoning, in order to show his
dependence on the Spiritual and obedience to an
Authority over the Given. Of these premissions none
is more important in his work than the Principle of
Causality. It it to take in the day now for any topic of
not to attempt to derive this out of sense experience.
It is in all experience since being a necessity of thought, experience could not be framed without it, that because all experience presupposes it, it is no product of the Given, so gives us as corollaries:

Out of nothing something of itself cannot come, something cannot resolve itself or be changed into.

These corollaries are used by the Rationalists in all their work, and are also the ground of the thought of the religious thinkers. The latter more clearly than the former holds by a real Spirit in mind and by the presence in it of the Absolute and the Effinite. When the contemplator frames the idea of Creation, the birth of the Spirit, or the conception of Immortality, he is led obeying necessity of thought which he can no more shake off than can the Rationalists.

To ask the Spirit of man to think that it has come out of matter that made itself, that the Absolute and Definite in its conceptions are but the offspring of weakness of thought and imagination's dreams, that it, through which all things are known and in which the Definite, the Absolute, and the Internal dwell, is on the death of man resolved into the material which it is not or into nothing, so that the necessities of thought are the groundwork of rationality. So as the natural scientist cannot escape the necessities of thought, neither can the religious thinker. The Spirit of
man as Reason has the same presuppositions, the same necessities, wherever exercised. In the domain of Natural Science, working towards a particular end and engaged in the conquest of a particular thing, they lead to certain conclusions. In a certain body of knowledge; in the domain of Religion, working towards a different end and looking at every other domain of work in the light of that end, they lead to a different body of knowledge. A Natural scientist cannot deny the necessities of his thought, nor can he deny the necessities of his Spirit which compel him to exercise his Spirit along the line of Natural Science. Neither can the religious man deny the necessities which must lead him to seek for God and having found Him to come in all department of life and revelations of His Holiness, love, and will. Religion has no more presuppositions contradictory or antagonistic to those of Natural Science or to any other manifestation. And to finding in it the working of that Reason which works in Natural Science, it is, and Morality. We have to conclude that Religion is rooted in the same necessities of thought and being which give rise and development and continued existence to them. This will be all the more evident when we come to consider the rational development which the history of Religion manifests.

The Spirit of man...
it is found wherever man is found. This does not mean that all men and all nations will believe it in the same way and to the same degree; it does not mean that certain individuals will not be found among different peoples who deny it, such as Religion; but it does mean that no people is destitute of Religion, that among all peoples who are professing it, it has a great and fundamental importance attached to it, and that few individuals are found who are utterly destitute of the movement of the spirit which are expressed in religious forms. Here are men who deny a place to it in life; there are men who dispute the claims of Natural Science to be a spiritual manifestation; and the presence of such individuals is no proof of the truth of their contention nor does it prove anything else than that they do not know what they are talking about. So with Religion. Besides as we have seen the denial of the form is not always a denial of the spirit or the reality. That Religion is universal and has been one of the most prominent characteristics of man's history since the beginning of his race has now been placed beyond doubt. The question is at once raised: Does this universalism prove that Religion springing from necessity of the Spirit of man, and that its doctrines are according to reality and truth? Or is the case of Religion, certainly, if we see Religion making man wherever found, supplying principles of union and cohesion to every society, characterizing man in success and in failure, in prosperity and
in degradation, changing its forms with his growth, and putting itself to the needs of his spirit and the changing forms of the all manifestations, yet revealing along the whole line of advance a rational progress towards the attainment of an absolute ideal; believing in the unity of the spirit, what else can we say than that it is a manifestation of the spirit and must ever remain one?

But is this not to contend that what is universal is infallible? Not so, we contend, for the reality of the manifestation, for the presence and working in it of Reason, for its necessary existence, since the spirit of man is what it is, and not for the truth of all it has uttered or for the equal truth of all its forms. So every age has grasped its ideal in the form best suited for its age, and has settled the only truth which the minds of the time were fitted to receive. Religious truth is no more infallible than is any other form of truth; but this is not to say there is no truth in Religion. We contend that there has been no universal belief which has not expressed the conquest of Reiss, and the view of Reality for some that particular stage of man's progress. The very fact that it was universal speaks that it fitted into man's knowledge at the time. When such a belief is surrendered it is only for one that expresses the truth the former contended for. There is no evidence of any such belief being surrendered without such a higher progressive substitution.
Substitution or transformation has been going on throughout the history of the race, and man can be sure he is dealing with a spiritual manifestation and with necessities of thought and being. He is dealing with that which man cannot shake himself rid of, any more than he can alter his constitution. This spirit, or Religion, we have certain beliefs as that in God, which from the beginning and ever after has existed in one form or another, and if the people were advancing, the higher. We have Religion as a whole manifesting the same progressive development, what are we to declare of it — that it is natural or artificial, necessary for man's progress and life or a device of cunning teachers, a declaration of reality or a dream of the Unreal? There can be for those who hold by the truth of the spirit and the true view of Reason, but one answer.

A misleading parallelism is sometimes drawn between Religion and some one discarded form of Belief, such as the Polynesian system of the Universe. To this universal belief was found erroneous and had to be abandoned, as it is contended may it be with Religion although it is universal. There is no confusion here between a manifestation and its successor forms, and a subtle petitio principii. It is not pointed out that the Polynesian system was not discarded only for a better explanation, and that this change was evidence of the manifestation of Natural Science and of the existence of a certain range of physical facts which demanded some explanation.
The universal belief descends, did not group itself by itself, to which any belief is Religion. Its presence and universality prove that there is a fact to be expressed and a certain necessity to express them in a certain way. The change in belief neither removes the fact nor the necessity. So in a fair comparison Religion should be compared with Natural science or its divine. Astronomy. Then it would be clear that however the individual beliefs change, manifestation of the spirit remains. It is a begging of the question to assume that any belief of man has rested on any other basis than that of general facts or that the purely artificial and fiction can remain an enduring possession of the spirit of man. It cannot be proved that Religion has ever abandoned any of her distinctive beliefs, but it can be shown that the same have undergone a process of development and justification. It is for those who hold that such beliefs have no basis in fact and reality to explain how can the spirit of the spirit and the true idea of rational development such a development as Religion manifest could take place. When one takes all the facts of this development and all its implications into consideration, he can understand why Professor Mill in his connection emphasized Schiller's words: 'Die Weltgeschichte ist das Weltgericht' and why he insists that the history of Religion impartially considered can lead to no other conclusion than that it is founded in the necessities of the spirit; and to believe proclaming in its progress what Reality is.
Chap. iv. (continued)
Text: Religion will reflect all the characteristic marks of man's history: it will progress with his development and share in his degradation. It will itself display a rational advance, i.e. the progressive movement towards the realization of an Absolute Ideal.

As the next position will be occupied with the first position here, we can pass over to the present and confine our attention to the second. If we can be established, Religion must preserve all the marks characteristic of Human Progress and of a rational development, and must be an expression of Reason itself and a necessity of Man's nature. From our preliminary survey into the nature of Religion and into its forms in history, it is not difficult to know what the ideal of Religion must be. As given by Principal Baird in his definition of Religion: it is the communion of man with the Divine through his every act and word, "the full surrender of the spirit in total submission in all things." This Religion has to bring man into the knowledge of God and to if it really be a manifestation, we should inspect two things from its history: an increasing purity in the conception of God, and an increasing clearness in the recognition of His Will. Such an investigator as Prof. Müller who has bestowed himself with the history of religious ideas delineates the evolution of these conceptions among all progressive peoples, and Professor Frobenius who investigates Religion from another standpoint admits the one change from Polytheism to Monotheism.
and the purification in the moral attributes of the Deity accompanying this change. Most scholars agree on the point of
no one can deny them evil deeds in any sense in an
revolution or progress in religious belief and forms. One can
see the necessities of thought and the retreat of the Spirit
asserting themselves in that progress or change by which
man passed from Polytheism to Monotheism. Man could
not long continue to believe in a multitude of deities;
that depth of his Spirit which compels him to strive for
truth, everywhere would not allow him to rest on a story
when his Reason could find a one equally able to account
for all things. The Monotheistic tendency was in most
religious thoughts from the beginning; it was there else
it never would have been developed and come to full fruition,
and so many sober thinkers would make Monotheism
the earliest form of Religion. Wherever while the facts
will not support this latter view, they certainly do prove
Monotheism was the purest form of Religion, and that
all ancient peoples even on the verge of Monotheism before
they toppled to their fall. We find it in Egyptian thought,
in Babylonian, in Persian, and to marked in it in the
thought of the philosophies and poets of Ancient Greece
and of the cultured men of Rome, that one may say
that almost the Christian era there were no cultured
polytheists in either country—only were pantheists, at least,
or monotheists.

In this change from Polytheism
Monothelism then is a growing spirituality in the conception of God. As man becomes more and more aware of himself as Spirit, so he becomes more and more clear in his knowledge of God as Spirit; as his ideals gain clearer and fuller, in his mastery over the Spirit, everywhere becomes more assured and more complete, he learns to purify his the attributes he had assigned to God from the beginning. Self-knowledge and God-knowledge have ever gone hand in hand: this Professor Kühl established in his Gifford Lectures. But we must not forget that these were in the earlier greater conceptions of the later. When primitive man bowed down in reverence and awe before his God, there were in the attitude of his spirit the essential elements of true worship everywhere. His knowledge of God was all he was able to grasp, and the increase in knowledge of later times, gave the fullness and increased spirituality, which the development of man's spirit demanded. We can trace the growth in spirituality in the Scripture of the Old Testament. The conception of God given by the later prophets is not that of judge, and yet the essential elements are there. We bow with horror from those accounts, when Jehovah is declared to order the massacre of whole peoples and the destruction of women and children, but when we prise beneath this to the real religious teaching conveyed, we find it to be that God furnisheth wickedness, brings destruction to evildoers, and also to ordered things that only the righteous shall inherit the earth.
This is the revelation of God which fills the pages of the Old Testament, wherever in the era chronicled; later, prophet, and prophet, but only bringing out the spiritual character of greater prominence and resonance older nature material, figures, and symbols.

We see the same growth in spirituality in the history of the forms of worship or in the means used by man to pursue communion with God. No form is more characteristic of ancient religious than that of sacrifice. The thought underlying it was that God's favor and communion can be procured only through man bringing to surrender his best or what he loved most to God.

We see this thought working through all first-offerings, praise-offerings, and even the sacrifice of children. In the first offerings, we learn man confessing that in order to make atonement for his sins, he must make a fit offering to his God. As the ages go by and man grows into clearer consciousness of himself as Spirit and God as the Absolute Spirit, his prophets declare him that the sacrifice which God ever holds acceptable is that of a broken and a contrite Spirit, that is, of a Spirit willing to all times to do the Will of God at whatever cost to self; and that the true sacrifice of atonement is the practice of the deeds of mercy, of kindness, of justice, and of love.

Nor is this advance confined to the Hebrews. Wherever there is a people progressing, there is a like advance in faith. If it be contended that this advance is paralleled by truth,
one may so far assent as to point out that in every form of Religion man has fallen into the temptation of mistaking the form for the Spirit, while he should maintain that every reform in Religion lies ever less an abandonment of belief in man forms, and a firmer assurance that they who worship God must do so in Spirit and in Truth.

The history of Religion but shows that love, by the Spirit makes progress only through sin, error and trouble. The ideal is progressively realised and a character gained only through strenuous effort. So with the soul, weakness, and the difficulties which beset the conflict with the Spirit, and the nature of sin, are recognised and so emphasised. Man is called on to war himself engaged in a holy warfare, in which invisible spiritual foes have to be met and overcome; he must if he will be a warrior of his Lord, win victory for himself, but as he is not alone in the fight: his God is with him, and it is God who gives him the strength needful to overcome. In this fight he is taught his need, his dependence on God, and the willingness of God, while all who truly desire help. Nothing can said conflicts with the teaching of Christianity. It is a poor account of it to assert that the man who becomes a Christian under such a belief, poor as it is measured by self-will, could concei...
Yet it is easy to see the spirit of Christ is far from him.

He and James, nor any of the great reformers of the
Christian Churches, teach any such doctrine. The
very forgiveness of Christ himself would enable us to
accept it, if we had not his express teaching as given in
the last judgment, made in that magnificent utterance:
Watch and pray lest you fall into temptation, and the enemy,
the true成型 of Christian teaching on death and work
that concerns not only our present condition as regards
Religion, but is in harmony with all we have spoken
on both beforehand.

Nor is the present position antecedent to the doctrine which teaches that God has already
revealed Himself to the children of men. On the contrary, it is consistent with such teaching.
Our whole conclusion is that the ends of life are truly attained when a man is doing
the will of God, and that man is truly living only
when he recognizes his dependence on God for everything
and at all times. That God reveals Himself to man must
be true, we have declared, or Religion is a web of lies. Hence
out. That men have been gifted to become the
religious teachers of the race, has also been agreed to.
And when we maintain that we joyful passed his
revelation by other fanciful or daydreaming, but that it
was granted to him for he was worthy to receive it, and
that every revelation was one fitted for the age which

...it was given...
we are but echoing the words of the great religious teachers of the day. For in the special doctrine of Christianity it is held that God revealed Himself in human flesh for man's salvation, contradictory to our position. On the contrary, it establishes all that has been contended for. For in the sacrifice of Himself we have the ideal of the communion with God realized in human flesh, and we have an answer to the demands which the ideal of love has ever made. The Christian life as presented by Christ remains for man ever an ideal. The Kingdom of Heaven He advised in is still the goal of all workers. The character He demanded from His disciples has ever to be realized and worked out each for himself amidst new conditions, signs, and against ever recurring temptations. And as the centuries move on, in spite of all the efforts of the noble, the righteous, the brave, and the true, the station of the man beloved Jesus remains the unattained, though still the inspiring ideal of the race.

The apologists of Christianity of recent years place it on the same natural basis as all other forms of Religion rest on. They have come to see that no such unprovable stronghold can be gained elsewhere, and they have also come to see that it is just the necessary complement of all other forms. Christ came to fulfill the highest aspirations and ideals of the race; He came to include in Himself the truths Religion had ever stood for in the presence of all. He came, at any other time.
This word would have been meaningless and his mission misunderstood and utterly unintelligible. This does not mean that Christianity has received its final form; it does not signify that there can be no development of religious truth in Christianity, but it does mean that the life of Christ is the Ideal for Humanity, and that the principles embodied in his teaching and acts unfold the procedure by which the advance of the race can be secured. Those who have tasted the truth of Christ's teaching by the touchstone of experience, who have not argued about it abstractly but have endeavoured to live it out in word and deed, have never had any doubt as to the divinity of this life or message. Christ the Saviour has embodied all their ideal, and this example moved them to fulfil the highest they are capable of; the example thrust them to the life of love and self-sacrifice, of tenderness, thoughtfulness and complete development. This is the way to God, the truth of God, and the life of God. This they prove true by experience and trial, and then is no other way. When truths men are men of wide learning and broad sympathies may ask Christianity is not something different from all other Religions but is the completion of them all. It incorporates the Embodiment truths of all, avoids the errors and imperfections of all, enforces that life even found all the religious practices which help a man into communion with God, and by the absorption of morality into the
Life of Religion it makes the life of the pure, the meek, the truth-loving, the merciful, the loving, and the prayerful; above all, in the acknowledgment by leading thinkers that the forms of Religion present in his history the change of a progress, that this progress comes at the attainment of an Ideal never reached yet ever before attainable, and that one form is known less come nearer to the Ideal than all others. Since this progress, like all other men have carried out, is the result of his free will, and had to be critically and boldly made by him; since he never abandoned any belief or practice but for a higher form of the same; and since in all this movement Reason was at work, as the Spirit was at work; what can we say of Religion, if not, that it is a manifestation of the spirit by which man has reached and is reaching the highest Knowledge man can know?

4th Sect. The forms of Religion will vary from age to age, and in every age and among great peoples will exhibit different forms corresponding to different types of individualities, and so will reveal stages of truth and successive and varying modes of heated reality.

If Religion is a manifestation of the Spirit, and only if it is from all we have learned of Progress, that this variation in its forms will be among the great facts of life. That this is so, is so apparent that it
so often urged against Religion as a proof that there is no truth in it. To see Religion in truth of God, it is urged, it would exhibit one unvarying form and teach one eternal truth. To assert that this could be so is to imply a false view of the Spirit and of life. It is to assert that Religion would be a comprehension of the Spirit, yet would not share in the progressive life of man; it is to demand for it eternal stagnation, whilst in all other departments of his work man moves on to wider views of truth and more glorious attainments. Besides, Religion is truth embodied in a Character; how can such a truth remain the same from age to age and from man to man, seeing that the problems of life are ever changing, the evils to be attacked have new forms, and the circumstances of each man's life are so different from those of any other? If Religion is a manifestation of the Spirit, truth in it, as in all manifestations, must be progressive; if it were to preserve an unchanging form then it would be something apart from and unintelligible to the mind of man. Religion is not the letter; it forever change with the development of the Spirit from age to age and from individual to individual. Now this is not to imply that Religion has no truth anymore than we can say natural science gives us truth. Though electricians now do not hold by the views of Franklin or even of Faraday though physicists have traveled beyond Newton's theories on light, though biologists do not agree with all that Darwin taught, and though geologists have surpassed
most of the theories of those who founded the science. In this matter of the progressive nature of truth, as manifested, we can know one at any time. It is just because that Religion manifests itself in process. This variation in form according to the development of the Spirit, that it has such absolute an incontestable right to be reckoned a manifestation of the Spirit. Religion as living truth, as the expression of a man's Spirit, as the process which a man has taken of the revelation of God, must take its form corresponding to the individuality forming it. Every man has his own Gospel. Matthew gives a different picture of Christ to that of Luke, John's differs widely from either, while St. Paul's view of the Christian life is not that of Peter or of James. This vital connection with life, this revelation of a man's individuality, Religion holds and is; what are we to say of it, if not, that it is a manifestation of the Spirit, a necessity of man's nature, and therefore a revelation of Recl.? Anything then said does not signify that there is no science of Religion, no universal truths in it. Religion, being made, the most necessary manifestation for the individual Spirit is not merely made subjective or purely individual, it is necessary for the full development of every Spirit, and its lower Ideal is not subjective but must truly objective in that it can be shared and obeyed by all, and therefore it can be as universal as man. In so far as man's share characteristics in common, in so far as spiritual growth and spiritual experience are alike to all, in so far as
The ideal requires the same demands on all, no so far as Reason, regarded both in the apprehension of the ideal and its demands, and as critical reflection on the whole work of the spirit in Religion, follows a like procedure in the experience of all, as far have we universal elements and necessary truths. Now as the degree of progress obtained by any age depends on the stage reached by their immediate forerunners, on their own energy, enthusiasm and decision, and on the development of the spirit taken care of all delicious manifestations in that age, it necessarily follows that each age has its own view of religious truth. It is the business of theology, the science of Religion, to learn to light the universal truths of Religion, and to shape the doctrines or truths ascertained for each age. Thus Philosophy has to relate Religion to all manifestations, and to show how its truths unite with, harmonize with, and complete all others.

The arguments advanced in the different parts of this section do not rest on a fallacy; they are not the unwarranted inference from the assertion of the consequent to that of the antecedent. The argument is not: If Religion be a Spiritual manifestation, so and so will be the case; but so and so is the case, therefore Religion is a Spiritual manifestation; it is: Only if Religion be a Spiritual manifestation can it exhibit certain characteristics, it does exhibit these, therefore it is a Spiritual manifestation.
Opponents must convincingly show that these characteristics are compatible with another explanation of Religion. My argument rests on endeavors to establish that this is impossible. Throughout the argument at times I return to the assumption: that which enables man to achieve the highest in him must itself be Truth or Reality or both. This follows from my position respecting Truth and Reality and the attainment of character. Character is gained only through obedience to the Absolute, and can never be gained through the worship of Self or disobedience to the highest man knows. Since character is thus gained, and since it is the nobility man knows, of and to Reality itself if there be any Reality; it follows that whatever line of procedure brings man to it must be in accordance with the demands of Reality, that whatever teaching or influence helps man towards it must itself be good and true, and that any movement or activity of the Spirit which helps man beyond all others to attain it must be of the very nature of Reality itself and addressed to that which man should cultivate and develop as much as he may.

Sec. 11: The evidence of history that Religion is a Manifestation of the Spirit.

We have now to fulfill the various promises made throughout the last section, and see how far
History supports the various positions that last time, let us deal with the following points:

1. The intimate and vital connection of Religion with the whole life of man, and human needs.
2. Its intimate and vital connections with all manifestations.
3. The ceaseless criticism which the history of Religion manifests.

Broadly speaking, we wish to establish here that Religion has shared alike in man's progress and in his degradation. When man was advancing, when his Spirit was manifesting itself in continuous development of Art, Government, Law, or Empire Extending, then Religion exhibited a like development; and when he lost faith in himself and his ideals, then Religion lost its spiritual character and was swallowed up in baseness and sinfulness. It is sometimes contended that Religion has nothing to do with the cause of man's elevation or fall, that it is indeed only the effect of these: Religion has not produced our present civilization, it is our civilization which has produced Christianity. But this argument rests on the fallacy of hypothesis. It is an abstraction: Religion and Civilization are both used as if they were entities in themselves.
When we see that neither Religion nor civilization are anything apart from the Spirit of man, that they are not forces in themselves, but that the only forces in them are those belonging to the Spirit of man, we no longer speak of Religion forming civilization or civilization producing Religion. By the necessities of thought and language, we have to distinguish between the different manifestations, and note the development of the Spirit in each, and how those developments form the march of civilization, but we fall into grievous errors if we separate the manifestations from the Spirit, or speak of civilization as if it were a great force in itself.

It is in man's Spirit we must seek the cause of Religion, and it is in the free movement of that same Spirit we must seek for the sorrows and pleasures of Spirit as well as the justice and the glory of civilization. If Religion has shared man's glory as his shame, has advanced and retrograded pari passu with his projects and repression, what are we to say of Religion other than that it must have its root in his Spirit and lie not a revelation of what his Spirit is?

When we get the right view of the Spirit of man, we can understand all its manifestations must grow in Spirit, or in learning alike, and we can understand, too, from the debris of the Spirit that whatever expression it remains a constant expression of the vicissitudes and changes of the Spirit through all its history.

must in a manifestation
Now men can take but one of two possible views of
himself and of his life: he can either rest his spirit
on a Divine basis or he can rest it on the system of
Self or Nature. If he take the former view, there is
Progress for him; if he take the latter, Progress is im-
possible. In the former case every manifestation has its
place, the ideals are acknowledged and man is never allowed
to be content with the so but is called to attain the
ought to be; in the latter there can be no Absolute
and man, no goal of Truth, Beauty, Love and goodness
for him to make for. His life falls into contradiction and
dispair, and selfishness is its chief result. In the former case Religion holds the
chief place among the Manifestations, in the transition
to the latter it becomes a degrading superstition, and
in the full working of the latter, when truth and goodness
fail for man, Religion has no longer a place. For if
this be the place Religion holds and if it has this
vital connection with man's purposes, we should
expect History to establish this for all countries and all
eas. And thus we contend is what History does.
Let us put the following question to it: Has there
ever been a flourishing community which has
had either no Religion or a decaying form of it?
Has there ever been a decaying community in which
a vigorous growing Religion was at work? If History
were silent answers, then has been no such phenomenon.
We may go further: has there ever been a nation which satisfied with its form of Religion and refusing to make progressive changes in it, has not in long begun to decay and continued to decay so long as the established forms were held to as expressing unalterable and eternal truths; or if it has been able to simply maintain its life at the level reached by it and believed to be the highest attainable, has not remained at the same dead level of attainment in all departments alike? History again affirms that such a phenomenon is unknown. We have another question still to put: has there ever been a great civilization which did not rot out and decay in its latest a corresponding great and lofty form of Religion? And History looking back to the beginning of time replies, it is almost never been known before.

Thus History confirms our position. Religion is of Man's Spirit. Its forms but reflect the changes in that spirit. It displays a free strong vigorous and purifying life only when the Spirit everywhere is displaying the same characteristics. It is the root manifestation however; let it wither and all perish. There may not be much development in Natural Science, in Art, an Industry or in Invention, but great development there must be in Religion if man is to progress. Whatever may be the particular form of man's development in any particular age, Religion must always have a large share in that development. Development or Progress.
in any direction is only possible for man by making that acknowledgment of a Higher which is the root of Religion. This acknowledgment takes form in Religion, and as the development continues, the development in the form of Religion proceeds pari passu. But a development in the form of Religion alone must be, and hence we have abundant proof of our whole contention. Religion is that manifestation in which the obedience to a Higher which man’s progress implies finds adequate and full expression; in it the necessities of the Spirit find voice and content; and in it the Spirit must strive after the realization of that Ideal which alone can give a sure basis to life and a firm standing ground on Reality. If history establishes anything, it establishes that if Religion is to fulfill its function it must progress, i.e. the Spirit in it must be undergoing full and free development. Now the Spirit in Religion is subject to the same temptation as elsewhere: the taking the Given for Reality, the worship of Self instead of the Divine. So the first yielding to this is seen when established institutions and ceremonies and ascertained truths are trusted as having received their final form. From this man may delude himself. If, however, he yield further, the Spirit of Religion is dead; and the forms he holds by soon become vain superstitions and disgusting forms of selfish lust. In this we have an explanation of much that is otherwise puzzling and seemingly contradictory in the history of Religion. We have ever remembered that a man
Religion is the deepest being that is in him, and that he cannot rise higher in character than the conception of God to be. Understanding this, and that Religion must not be separated from his Spirit nor from his Life as a whole, we do not blame Religion for the iniquity or hypocrisy of any of its adherents; but we throw the blame on man himself, and see in Religion when rightly regarded, that manifestation, which can lift men not only above all that is base and dishonouring, but above all that he can either desire or abhor, and into a region of light, love and eternal joy.

Neither the theories nor the Speculative Tenets of Eastern Buddhism offer any contradiction to what we are seeking to establish. The theories will be found then been seeking for a pure form of Religion. Did they not lay it down as a maxim that the wise man can never conflict with the will of God? The Speculative Tenets of Eastern Buddhism find in the law Karma, the expression of an Authority higher than Man: and if they refuse to view that Authority as a Person, their refusal does not lessen their obedience to its commands and demands. In both these classes of Tenets the root of Religion is still the same, and the form it assumes in their life if not the highest, is still pure and healthy. Religion with them is the deepest and most manifestation of that Power.
2. The intimate and vital connection of Religion with all other spiritual manifestations.

Following on from what we have already said, we must maintain that history will prove that the growth or decay of Religion forms the best test of a nation's progress or degradation, that the nation which has received a fresh revelation of the will of God receives likewise an energy which sends it into new careers of conquest in many realms of life, being in many manifestations, that no manifestation can burst into new life without a corresponding development of Religion, that when belief in the Divine disappears all manifestations are blighted in their growth, and that when paralysis seizes upon a nation's life and arrest its development, disease will be found to be eating at the vital of its Religion. Let us now briefly look at the connection between Religion and various manifestations:

a. Religion and Art:

In India, Ancient Egypt, Babylon, Assyria, Ancient Peru, and Ancient Mexico it will be recorded that architecture, sculpture, and painting came to high perfection, and that the highest attainments were ever reached in connection with religious buildings. Ancient Greece and Rome will the same story in all these countries. These arts flourished while the Religion of the country represented a living faith and
while its form underwent transformation to better represent the growth of that faith, they reached their culminating point at or about the time Religion reached its zenith and as it descended to the darkness of disbelief and non-faith, they lost heart and doing lost lost skill and cunning and sunk into decay. Medieval still as other mediaval countries of Europe, repeats the same tale. It needs not a Ruskin to declare that no great school of Architecture has arisen apart from the same sea-worn inspiration, and it needs only the verdict of History impartially considered to enable us to see that no school or movement in any branch of Art has ever arisen amongst a people or an age in which Religion was a byword or a mere superstition. Art has ever attained its highest in endeavoring to render religious conceptions in its own forms or to minister to Religion by designing and framing its buildings, forms and creeds and hymns in the language of Beauty. But Art we have come to remember has its own oldest, and best works when unfettered, but this freedom can belong to it only when the spirit is possessed of a vigorous healthful religious faith.
The glorious period of Greek Architecture and Sculpture was long after the rootstock of its religious faith. It was formerly held we know, that such rootstock was attained when Polytheism was fully established and every God and Goddess had his place in the Pantheon of Olympus; but today scholars have moved from that position, and the establishment was only a stage on the way to Monotheism or Monothelism. The necessities of thought working in the Greek mind are only all Spirit could not rest on a range, and even when the places of the Gods were assigned them in the Pantheon, philosophic and religious reformers were asserting that Jesus is the God of Gods, or that there is but one God. The age which took under the brilliant rule of Pericles saw the Afrotopia crowned with the miracles in verse of Pheidias, was one which saw religion life developing in two directions, both progress, though conflicting. The one was that endeavouring to purge the old religious form of its grossness and transform it so as to suit the awakened demands of the religious spirit for Unity, by placing Jesus clothed in the attributes of infinite perfection in the throne of Olympus and the Universe, the other would have as holy images and declare there is but one God. In the struggle between these reforming movements we have the birth of a new era and for Greece the highest religious era, and it was the grandeur of the new relics, it
was the lofty conceptions of God, it was the assurance of immortality which the world new view of man's life brought, and it was the reformation in all moral conceptions that thrilled through the Spirit of the time and made that age the glory of Greece and the envy of the world.

If it be asked: What of music? By way of reply, we can ask whether it is not music in all countries fostered by the Church, and has it not realized its highest attainments in striving to give religious conceptions utterance?

6. Religion and Literature.

History establishes that literature has been rising, growing, and influential when it recognized its mission as divine and when it was rooted in a strong religious faith. Literature in the beginning was one with all the other manifestations; it expressed all alike and united all in its form. History, Poetry, Philosophy, Natural science, Religion, and Fiction were all woven together, and today it is difficult to separate them in the page of the early chronicles and literature. It was when the art of writing was discovered that literature as a distinct branch of art received. Yet these writings, as the more ancient folk songs and battle songs and traditional stories, have the true artistic aim: the revelation of the Unity of life and its Spiritual nature under all its Daily manifestations, the truthful conception of the ideas and the inspiration of man to convert thought into action.
The songs which were preserved by memory among all ancient peoples were those which recited the brave deeds of ancestral heroes and which roused their listeners to perform similar exploits. The poet was always the prophet, he had caught some vision of the Most High, and had given it such a form, that his listeners could catch glimpses of the beauty which had enthralled his own heart. No literature has ever lived which is not formative in its influence, or which does not translate the ideals of its time into the beautiful forms of literary expression. The former is prophetic and was the form which best suited primitive peoples; it inspired them by what had been done to see opportunities in the present and future of recalling and recalling all yet accomplished. Literature can never thrive in an age of doubt or despair, and it flourishes in an age of moral corruption and skepticism. Being a manifestation of the Spirit of man it will may appear in such a time in planted groves, or if the doubt or despair firm and adequate utterance, it is because the soul of the people is filled with the belief that his fate is certain and darkness not the soul's true heritage and destiny. Calling on man as it does to translate thought into action, it cannot live if man has no sure confidence in his powers to act or in his mission, i.e. if he has no religious faith by which his work becomes a mission of God. If literature thrives out into next
growth in a spirit of doubt, of lapsing into materialism, of transition, it is because the spirit of man has awakened to know itself: the new writers and artists are the prophets of the era yet to be, and are calling on men to see his true destiny, to cast off doubts and old forms of belief and action, and to arise and help build in the splendors of the new day.

We hold that history is with us in all that we have said. The greatest era of Grecian literature as of her sculpture was that when the monotheistic tendencies in her thought were bursting through the old forms of Polytheism, and when man was becoming conscious of his own moral worth and immortality. Homer, Archilochus, and Sophocles are its singers; Plato and Aristotle its sages and philosophers. The writings of all these are religious, they ennoble life and its work, and they inspire faith to action. If we follow down the ages the path which literature has taken, we shall find that those whose names stand high in the pantheon of literary fame are those who either grasped in spiritual liberty from the ideal of Faust a whole era, or who, standing on the summits of the Achieved, peered over the hill tops of the 'Not Yet' realized, and yearned for their fellows the glory they had seen. Shakespeare may be cited as the best instance of the former, Schiller or Browning of the latter, while Wordsworth combines both. But nowhere can we find a great writer who calls on his fellows to worship Self.
to be content with the I and the Individual, and to renounce allegiance to all ideals. Literature, the living must be rooted in that which gives birth to a great religious idea, of which ideas come to life and grow from religious development and literary development go hand in hand; if the Spirit in Religion is to be able to bring it to birth then literature cannot long shun it.

C. Religion and Morality:

Throughout we have contended for the inseparability of these two. Our position is best summed up in the words of Mazzini: "Apart from God, whence can you derive duty? Without God, whatever system you attempt to base upon you will find it has no other foundation than that which rests upon force—blind, tyrannical force. Either the development of human beings depends upon a providential law, which we are all bound to seek to discover and apply, or it is left to chance, to passing circumstance, which man who contemplates must take with a grain of salt. If there be not one holy, inviolable law, uncreated by man, what rule have we by which to judge whether a given act be just or unjust? In the absence of law, or of what shall we protest against inequality or oppression? . . . . . . The cry which has resounded in all great and noble revolutions, the "God will, it God wills!" of the crusades, will alone have power to rouse the inert to action, to give courage to the timid, the enthusiasm
of sacrifice to the calculating, and faith to those who distrust or reject all merely human ideas . . . . Without God you may succeed, but not persevere; you may become tyrants in your turn; you cannot be educators or apostles. This we consider history establishes. But it is contended that there have been systems of Religion which paid little regard for Morality, and that there have been systems of Morality which had no religious basis. The great moral teacher Religion of Ancient Greece is cited as witness for the former, and the moral code of Southern Buddhism for the latter. Now if we take the writings of the great dramatists, Aeschylus and Sophocles, and of the great philosophers, Plato and Aristotle, and take their moral standard and contrast that with the moral code which prevail through the mythology of an earlier time, it seems as if we have a Morality far in advance of the Religion of Greece; but when we are just and take the moral code of these great writers and with their own religious view we see how the former is based on the latter. This Religion is the root of their Morality. Any more, had there not been in the Religion of Greece and in the Morality of Greece of their day, a development leading to reform in old views, these men could not have been the accepted teachers of their time and the prophets of a new era. Nor does the moral code of Southern Buddhism rest on William. In summing up Buddha's teaching on the great law of

"God and the People", translated by Dean Stubbs pp 13-15.
Karma. Professor Max Müller says: "It was a look backward and forward beyond the division of our experience—thought and in this case, a look upward—that alone could have taught buddha that faith in absolute justice and eternal right—which has made his religion the wonder of the world." And if the speculative thinkers of the rest have been able to erect an absolute justice apart from a personal governor, the man of the adherent has seen in it but the expression of the will of their Gods or of Buddha himself. We have always seen that Professor Müller, after a lifelong investigation and after holding for a time contrary views, was at length by the pressure of facts led to admit the vital connection of Morality and Religion. In his Origin of Religion, he says: "The sense of duty had in ancient times always a religious character" (p. 49), and in his Natural Religion he distinguished between the religious view of the world and the scientific and mythological view in the following striking words: "When lower men begin to feel constrained to do what they do not like to do, or to abstain from what they would like to do, for the sake of some unknown power which they have discovered behind the storm or the sky or the sun or the moon, then we are at last on religious ground." (p. 169). In all periods of reform and development in Religion or in Morality, new forms of the one may clash with old forms of the other, but we must take care before asserting that reformed the Spirit of the one is fundamentally opposed to the Spirit of the other. For in the same way, we might set Religion against itself.

by opposing a later form to an earlier and overlooking altogether the essential unity in the ideal which both represent.

We can well set up that History establishes the following thesis: There never has been a great Deformity apart from a great Religion. The progress and the decadence of Religion and Deformity go hand in hand. All great systems of Deformity have been given by religious teachers; all great reforms in Deformity have been gained by religious teachers. In all lands it has been a new revelation of the relation of Man to God which has produced a reform in the moral code, and no reformation in Religion has ever been made without purifying and spiritualizing the moral law. Confucius, Buddha, Zoroaster, Moses, the Hebrew Prophets, Luther, Calvin, and Wesley, are all evidence of this. Man cannot learn his duties to God without learning his duties to his fellows at the same time. What ever be the relation he sees himself in to his God, in that same relation must he view his fellows as standing; so if his conception of that relation becomes purer and loftier, he sees himself in more spiritual relations to his fellows, and feels bound to give expression to his views and to get the assent of all whom. Hence the spiritualization of old moral codes under the light of the new vision of God which the religious reformer has gained; and hence the vital connection between religious and moral development. But have there not been changes moral systems in modern times which own no allegiance to Religion, is then any
for example, a great ethical movement sweeping across
the cultured classes of civilized nations which may be called
non-religious? If this means that morality has a distinct
and can have a distinct development apart
from that of Religion, we may admit it; if our admission
is not taken as implying a separation between Religion and
morality, but if it means that the new system is not rooted
in Christian Ethics, i.e., in Christianity, that it is not a develop-
ment of an older form of Christian Ethics, and that
morality has no connection with Religion, we must disagree
in this. Our view of the Unity of the Spirit, our view of Progress,
and our principles of the new system itself, leave no such oth-
e option. All development of Morality in Modern Times
are lines of development of earlier forms of Christian Ethics;
some of them have been professedly Non-Christian, yet
the principles by which they gained stability and advanced
the progress of man were drawn from the teachings of
Christ. So far as one can see, the Christian ideal of
morality, like its ideal for Religion, is infinite in perfection
and is after age can never give greater content to its
illimitable fields. On the remaining point, the concom-
taneous degradation of both Religion and Morality, history
speaks in such terms that they seldom have been used by
purifier and moralist alike. When man
ceases to love his brother as himself he soon ceases to love
his God also. Christianity is no exception, for the Pharisees
died each other. When a man ceases to believe in a
the either becomes cruelly selfish or morally debased. The nation which adopts this faith goes rapidly to ruin.

a. Religion and Society:

From the beginning it was required that the only lasting basis for a society is worship of the same God. It would be interesting to trace how with the growth of empire and the amalgamations of peoples, attempts were made either to combine the different deities, or to see in the different deities but representations of the same Divine Being. These attempts were based on the profound truth that God can manifest Himself only in certain manifest ways to all peoples, and that therefore those who are worshipping the Divine by means of any of these ways are really worshipping the same God. When we remember that, except in terms of idolatry and religious degradation, people never worshipped the object of religion but only what their own beliefs pretend, we can see in the amalgamations of peoples and the comparison of their deities in such by which man was brought on the road to monotheism. It was long however, even an Christian Ames before man learned that it matters not so much about differences in form so long as there is honest and sincere worship of God through the forms. But now as of old there is no great religion which does not rest on a great religion, in all
European and Anglo-Saxon communities the ideals of Christianity reform the laws, government, social and business relations, and political treaties; and the more vigorous of these are those in which these ideals find clearest expression and perfect obedience.

No great social and political reform has taken place in any country which was not religious in its root or directly inspired by Religion. Mr. Wells has shown in his Social Revolution how every step of our modern social evolution has been inspired and sustained by the dictates of Christianity. Present-day movements towards the Better Housing of the Poor, a more equitable and stable relation between Capital and Labor, the removal of Stumpotvin & arereneness in Anglo-Saxon lands, the uplifting of the fallen and the impoverished in our slums, these are all development of the Christian idea of brotherhood and our duties one to another. So the same source are to be traced the better treatment of Jews, lower races, the universal sympathy for the soldiers and their families which was in this war commanded the admiration of the world for the British Empire, and that movement towards peace among the Nations which though in its infancy lies in various arbitration and conferences proved that it is a living and growing development. But what of the French Revolution - can it be declared Jewish had a religious root, or to have been the expression
of any religious nature whatsoever? Did it not oppose Religion? No, it opposed hypocrisy and fraud in the name of Religion. It was a movement for the rights of man as learned from Christian countries. The writings which inspired the first movement towards the Revolution had their source in American and British institutions; they gave form to the rebellion which was gathering force in the Spirit of the people against tyranny. The institutions which thus gave pledge and hope to the movement were rooted in Christian ideas as were also the watchwords of the revolutionists: Liberty, Brotherhood, and Equality. Then even the watchwords of Protestantism: the Puritans had established them as such. Lest it might be a hundred years before the muttering of the Revolution began, as Mazzini points out, they were the expression of what the era had gained, and the movement showed its barrenness by creating no new ideal and therefore no watchword for itself. so far as the French people in the Revolution were inspired by brotherhood and by obedience to an authority in whose sight all men are equal, so far it had a religious root; in so far as it rejected this, it was nothing but an act of anarchy and wild lawlessness. So long as the people were believed that this higher authority was centered in a moral man, and so long as they could find a man strong enough to do the work of the time and wise enough to give the reforms the needed to
long France was not left wholly herself, but deprived of this idol what was there left to worship? Had France been to express the new faith she had joined in a religious form, had she in a nation been able to set her view of God which would have given her watchwords, everlasting Reality as their source and soul, how different would her earlier her government and her social and political morality have been! What stability she has enjoyed would be found to have arisen from the justification of her religious, social, and political forms in which the great reformation of the Revolution itself, and in the adherence of the bulk of her people to some form of Religion or other. The American War of Independence was but a renewed struggle by the sons of the Puritans for those rights which belonged throughout all the children of God, which their fathers had won for England and the world when Cromwell and his Puritans scattered the adherents of old time tyranny and at Bardon Hill and Newbury, at free common law and at Round Hill and Eastley. The freedom won for and won was truly political, but as truly religious; it was the religious idea conception of man's relation to God which informed it and inspired it. The spirit which gained birth to modern Italy was antagonistic to old effete and tyrannizing religious forms, but now the less was it striving after a new view of God. We see this in the statements of Blasini, it prophet and its sage, whose view on the dependence of Secordia on Religion in have already quoted, and whose saw all human progress
ruked in a true view of God. Their utterance on the inter-
relation of all manifestations, and the dependence of the health 
of all on a growing religious feeling, are among the most 
emphatic and influential ever spoken.

Matthew Arnold was able to detect in 
the onward march of man, "a stream of tendency,
that continuous not ourselves, which makes for righteousness," 
and all men who have weighed the facts carefully 
have been led to the conclusion, that there are certain 
great moral laws which society must build according 
to if it is to endure. Religious teachers have ever found 
in this one of the most convincing proofs of the existence 
of God, of his Omniscience, Wisdom, and Righteousness. 
Since the earliest times wise men have revered God's 
attributes through the moral order which he has estab-
lished, and have admired all the white and changes 
of bliss, been able to gather proofs of God's Omniscience 
and marvellous Wisdom in guiding and steers governing 
the scenes of new worlds towards his own high ends, 
while allowing man the full use of freedom. History 
establishes that a free and growing society is a free 
and growing life can rest only on a religious root 
which is ever growing up into a larger and stronger 
religious system, and no society ever yet has risked 
on Atheism or for any length of time on a decaying 
Religion.
II. Religion and Natural Science.

However ready most will be to agree with the conclusions of the last paragraph, there are many who will cry out that History does not prove there has been any close connection between the development of Natural Science and that of Religion. One has to bear in mind at the outset, that it is not contended that either of these is parasitical to the ends of the other, but that each of them is a spiritual manifestation with an end and office of its own and subservient to the ends of life as a whole. That Religion cannot grow without some growth of Natural Science, and that Natural Science cannot attain to any great development itself among a religious people. Let us call the evidence of history to what support its leads to the last two propositions.

There never has been a Religion which did not incorporate some Natural Science among its teachings. This proposition is incontrovertible. The mastery of Nature was one of the first conquests of Man. He saw he was obliged to assign to its workings he was equally obliged to regard as revelations of a Supreme Spirit. Whether we regard these laws as explanations which the demand of the Absolute Ideal compel us to adopt in order to explain or master Nature, or whether we regard them as the order and modes of Nature's workings learned by us, the inference for man is alike necessary. Ne thus the signs of manifestation of a Supreme Spiritual Power.

This is to clearly see when we take the first view that it needs no expounding. When he takes the other he must remember that in learning Nature's procedure he must take with him his own Spirit and its method of interpretation. When he finds order he cannot believe it to be the work of chance, when he deems regularity of movement and constancy of order amidst physical change, he must consider it as the work of One who is the same through all time and whose will is thus expressed. But when he looks deeper he sees that the laws of Nature are for him the expression of his Spiritual conquest over it; they were not given for the mere seeing. It is a Spiritual development and insight which gives them form. They do not present themselves to his heart or eyes as atoms or sets do. Now the Spirit in this book of conquest of Nature can interpret only in accordance with its own absolute laws and the laws of its activities. Hence all its interpretations are Spiritual, and not material; and hence if they are viewed as existing in Nature it can be only as manifestations or revelations of a Spirit Nature expressing itself in Nature, for as they are in accordance with the demands of their own Natura Ideals, while the demands are laws over man, and which man must ever regard as revelations of the Supreme Spirit, it follows that man is propelled by the necessities of his Spirit to see in Nature the workings of the Supreme Spirit. So ever at all this as anthropomorphic dreaming but not reasoning.
to assume that man can find truth in some other way than by studying the necessities of his being. We saw before how the root of all language from that man was compelled from the beginning to regard his interpretation of Nature as the revelations of superhuman Beings who had control over his destiny. To say we have got past this stage is incorrect; man can never get past a necessity of this Spirit when we regard phenomena as phenomena, we interpret them according to the laws of phenomena, but when we rise from phenomena to Reality, we must put in these same laws, spiritual revelations, and must regard phenomena as the veil which hides the glory of God.

Man was compelled from the beginning to seek for explanations of Nature. The necessities of his being dictated him to his search, for his life and health depended on his knowledge of and mastery over the material. But once started on the search, the ideal which he had sought to appear with simple explanations ever around him to see the insufficiency of his results to satisfy his demands, and so in the long search he has been led to see the depths and heights of his own Spirit which is ever impressed itself in the character gained by the mastering of the material. But man learned not only to see the heights of his own Spirit but to see the meaning of the ideal leading him on, and to the every fresh conquest was given a new view of the Divine.
It cannot be pretended that the early solutions which
men gave of Nature’s problems were all mere quirk and
fancy. As we affirmed before, Modern Natural Science
rests on their efforts: for every step forward taken in
the long career of Natural Science has been taken not by
declaring the old answers entirely false but by rising through
them to a higher and wider view. There never has been a
forward step which was taken by beginning the novel.
Modern Geometry rests on the investigations and findings
of Euclid; Modern Astronomy on the early readings of the
Heavens by Ptolemy and Hipparchus; Modern Algebra on
the discoveries of Fermat and Wren; and every
Modern Science rests on the labours of the past in
classification, ordering, and naming its masteries over the
Given. If we think that Copernicus swept away the
Ptolemaic system as utterly false before beginning to
investigate, we mistake altogether how Truth is joined,
and how it advances. Copernicus was nurtured in
the Ptolemaic system; in all his investigations he
considered it with love: it was the mode in which his
thought worked. New facts came to his ken, which led him
to doubt the old explanation and then to seek for a new one;
this a piercing insight, a grasp of all the facts by a principle
of unity, enabled him to find. But the old theory, however
false to those who have entered into the conquest won by
Copernicus was not false to his predecessor. To them it gave
the same unity to the range of facts within this ken which
his theory gave to the wider range. It was adequate in its
day to fulfill all the demands which the Ideal of Natural
science imposes; without its superscission would have been
unable to see the full significance of the new facts, and his spirit
would not have been invited to the search for a better ex-
planation; it was a necessary stage in a long line of develop-
ment, and being necessary to our present attainment, we
must not turn round and say that it never was useful or
never possessed truth.

Thus Natural science in its history presents
a series of views, each a transformation of the preceding one,
each was adequate in its time to unify the relevant
body of facts, and each enabled the men of the time to
see order, harmony, and wisdom in Nature. It is these
views or explanations which Religion has ever used for its
ends. Religion, having for its aim the bringing of man
into communion with God, has from the very necessities
of the conception of God been obliged to discover the
revelations of God in all the manifestations of man's
being, and in every conquest man makes over his
sinner. God must meet man at every point, His law must
come to rest in everything man does, the choice between this
authority and that of self must be presented at every moment,
and the consequences of transgression of this law must be
such, that His Omnipotence, Omnisience, Wisdom, Righteousness
can be apprehended and understood. So man, from the
imperatives of his being, from the presence within him of
Absolute ideals, was led to see in all the facts of Nature and in the instincts she was enabled to discern in them, the presence of a great Creative Power who possessed Reason. This was probably the first attribute of God which man learned to know, but in the apprehension of it more elements were contained, which the development of man's spirit even permitted him to distinguish and to grasp their significance. The power of Reason being him one of the first great spheres of man's activity and continuing, as it necessarily follows that in its making, or just otherwise, in the order and movements she was enabled to see in it, man was led to a revelation of God. But when it is said that Religion has always incorporated the findings of Natural Science, we must remember that it is not as the mere findings of Natural Science they are so incorporated. Religion knew as these were interpretations of the facts of Nature, in obedience to the demands of an Absolute Ideal, so Religion takes them and interprets them as revelations of a Divine Ideal. It is the confusion between the findings of Natural Science and their religious interpretation which has led to such often results in the controversy between Christian Teachers and Scientific Discoveries in our century. What matter it to Religion in what time the Heavens and Earth and all the host of them were created and ordained? All it has to declare is, that by the word of the Most High they came into being. What matter it to Religion how many are the races of mankind?
All it has to declare is, that they were pleased in the
union of God and can grow into His likeness if they will.
What relation is to Religion how many are the activities
of the Spirit? All it has to declare is, that with
each of them man is called on to love and praise his
Lord his Maker and Redeemer.

That all forms of Religion have ever
so much the results of Natural science as is evident
that no one will likely question it; and that the intepre-
tation of Religion is distinct from that of Natural science,
and must ever remain a distinct and necessary part
of man's thought as Philosophy also evident. Let us now
proceed to the other proposition: Natural science never
has prospered apart from a people possessing a vigorous
religious life. The history of ancient times to establish
this that one can pass over it with the remark, that
Natural science was nurtured under the shadow of the
Church. I suppose that modern Natural science owes
something to Arabian and Jewish inquirers of the
middle ages, and these were men born on the side
of a great religious faith. To say that the Medieval
Church was opposed to Natural science, and therefore that
Religion is opposed to it, hides a fallacy. One could
as well say, the Medieval Church was opposed to the
progress of Religion, therefore it was opposed to Religion. The
Medieval Church was not Religion, besides let us put
the blame, if blame there is, on the right shoulders.
Medieval Church means the leading men of the Middle Ages, as they not Religion exists as the culprit. They
under a wrong view of what Religion is and what are
the relations of all other manifestations to it neglected and
then opposed Natural science; it was for Natural science
to vindicate its right to exist, which it has done, but
not to keep sound and declare that Religion should
be suppressed. The Naturalist of our time like shutting
himself within an abstract view of Natural science
declares its facts and methods to be the only ones, an omis-
sings as grievous a blunder as ever the most lighted
of the Inquisitors committed. The so-called conflict
between Natural science and Religion in our own time
has but clearly established the right of Natural science,
who regarded as a manifestation of the spirit, and what
is the relation which subsists between it and Religion.
It has led everyone to see more clearly than ever
that no manifestation holds in any of its forms eternal
truth, or can say to another manifestation working in
its own realm: What does this? And that whatever
movement of the spirit does enlarge its forms, its
will increase mastery over any given, and achieves
greater freedom and scope of life is a manifestation of
the spirit. But our proposition holds good in spite of
all conflicts. Modern Natural Science has flourished most
and best in the vigorous Protestant Nations, or in those
Roman Catholic countries which have been most
active and alive are picturing the forms of Religion to the development of the Spirit of man. As we have seen all along, Natural Science being a manifestation of the Spirit rests on a faith in that Spirit's power, providence, and aims, and must necessarily rest on this; and this faith is well with the belief that the Universe is rational; and both faith and belief cannot long exist for the living Spirit of man if the root of its source of its Religion be declared impossible, viz.: a living faith in God, who is Supreme Reason and Supreme Goodness.

f. Closing Words.

Respecting other manifestations we need not say much. History affirms that the Good of man is best attained when each is allowed freely to work out its own end, and that the development of each promotes the development of all, and that none can thrive apart from a vigorous religious life. No doubt in the individual Life, the Spirit may be so occupied in the development of some one manifestation, that others within it must remain stunted, and Religion seem to be suppressed and worked out. But in the obedience which Miss Spirit pays to its Absolute Ideal, in the submission of self at every moment of life to this, we have the root of Religion kept alive though it may now be allowed to sprout forth and grow to flower and fruitage. Such a worker, too, is helped by the moral and religious ideals.
of the community in which he lives, though he knows it not; his researches and discoveries aid the general life and promote religious and moral thought in those who are especially occupied with them; and so he is unconsciously aiding that which he may ignore. It would be well if investigators in all manifestations learned with respect and trust each other. Theologians are now willing to accept the findings of Natural Science as of the Logicians; yet among the Natural Scientist there is a tendency of thought which despises the theologian and which if logically expressed would declare the matter to be fools if not liars. Men of great ability in their own sphere, who would turn with wonder and contempt on the theologian or historian who dared pronounce judgment on a scientific inquiry, yet consider they can settle questions of theology and historical and philological investigation ourselves. Where are your facts, they ask of the theologian? and all the while they are assuming the lies their own. When they take their assumption in the face, they would see that it contains the enormous and unproved assertion, that all religious people are both fools and liars, and that the theologians are not spending their time trying how to make the self-deception of the religious look plausible. When the assumption is seen in this light, it should either make a man out of Rationalism or drive him into the supposed safe retreat of Agnosticism. But Agnosticism is no refuge for any man who
has not surveyed all the facts and calmly and carefully weighed all the evidence. The man who knows nothing of religious experience, and who has not gone through a theological training, should not pronounce hastily on either, or take up any position which throws doubt on the truth of either. If Natural Science has enlarged life, surely Religion has much more to; if Natural Science has shown the greatness of Man in companionship with Matter, surely Religion has ever shown his greatness in the true light of his relation to God; if Natural Science increases a man's faith in his own powers, surely Religion gives that faith its true unshakable center by showing man how—through Grace—is his as long as he is in the line of God's will. What facts of Natural Science are more real than those of the religious life; what influence is to potent as Love surely directs; what evidence of a growing spiritual life more convincing than the deeds of mercy and self-sacrifice, and what testimony this influence and reforms him deeds so surely and so profoundly as a religious faith and a religious experience? This theory which denies the reality of this experience is anything but a religious principle, and however scientifically named is anything but a scientific principle or scientific result. When the Natural Theologist is just to the Theologian, he will accept the latter's conclusions with the same trust as he demands from the Theologian in accepting his own. Religion has ever been a manifestation of
man's spirit since he first stepped on the stage of time: it has inspired his highest efforts in science, art, and literature, the activities of his spirit which gave it birth are at work still; it has ever kept the same objects in view and ever drawn to realize but one end, its history is that of a rational effort to realize this end: its development has ever localized the energies of man's spirit so that every manifestation has its long, strict, into new growth; it presents the same fact of experience, today as in the ages of the past; such manifsetation, it might to insist by every claim that a manifestation can offer—what their case use to say of it? A harbinger of this or a proclaimer of truth?

2. The ceaseless criticisms which the history of Religion reveals:

When a Naturalist sets out to account for the history of Religion, he cannot avoid falling into one or other of two errors: he must avoid the religious view of life and the Universe for a fallacious working of the scientific consciousness, as Herbert Spencer tells us; or he must ascribe it to a wrong use of the imagination. Blinded by his fundamental assumptions respecting experience, fact, and the Spirit Reason, he can explain the facts of the religious life only by explaining them away. We have paid enough throughout to show that he does not get his fundamental assumption from that experience.
which he affirms to be the only source of knowledge, and
that he does not clear the ground by making good all
his assumptions at the starting point. We do not have need
again to repeat that Belief, however and accepted Belief,
is not artificial, but is framed by the mind according
to its own necessities, nor need we again long refer
to the experience of every day life, or to the changes and
transformations which all our beliefs are forced to
undergo. It is surely the testimony of every day expe-
dience that each generation does not accept the beliefs
of its fathers. Tacitly, and the more progressively
the people. The more scrutinizing and thorough is the
criticism which all traditional beliefs must under
go before acceptance, and the more rapid is the
transformation they pass through in the individual
minds. For Belief is of the Life; it is the Spirit which
accepts it, and it is the development of the Spirit
which causes the changes in its forms. When Belief
is framed in doctrine, or creed, and then this
substituted for the living belief of the Spirit or viewed
apart from the Spirit, errors must creep into our con-
ception of what Belief is, and how it is changed. When
the Unity of the Spirit is comprehended. When we see
the rightful place of Reason in the Life, and when we
see that nothing contrary to the necessities of the Spirit
can long subsist, lodging in its beliefs, then we begin
to understand the force of the argument, that the belief
which have assumed the necessity of man's changing
carer which have grown with his growth and yielded
with his decay, which have been the outworking and
expression of his spirit in spite of the criticism of the de
development of other manifestations and of an imminent criticism
within, point to necessities in man's spirit and belong
do and reveal whatever is most Real.

But do the beliefs of Religion directly
the mark of this imminent criticism? In their in Religion
belief, which, held by while changing in form ade
adequately express the needs of man's enlarged spirit, have
been persistently held by amidst all the ups and downs
of man's history? Does History establish these beliefs?

Then are such beliefs, and they display all the marks
of an imminent criticism? Religion could not exhibit
a rational advance were not at these two elements
involved in it: the growing comprehension of an Absolute
ideal and the criticism by Reason of all the forms in
which it strives to realize the demands of this ideal. We
have already established that the history of Religion
is explicable only if we view it as a movement to
attain an Absolute Ideal and when we understand
that this movement implicates the activity of the Spirit as a
whole and can see that it further implicates its cease-
less criticism of Reason. The fundamental belief of
Religion is, that God is, in other words, that man is
under the government of an Allwise, Allpowerful and Allgood
Ruler, whose dominion he cannot escape through the
laws, he cannot escape through his power to transfer his law, and that he has
true freedom and truly lives only when he strives there
and obey this will. Without this belief in some form
or another, in the creeds, forms, or philosophies, in
the protestant forms of under Polytheism or in the
most abstract forms of Buddhism, there cannot be Religion.
If we trace the history of this belief either from Polytheism
to Monothelism as is done by Professor Hulse, or if we
take a particular form of Monothelism, say, Christianity, and
ask how there is ever a transition in the form this
belief assumes, ever when the people is progressing, a
judging, proving, giving evidence of a coming change of
belief within, we have uncontestable proofs of the truth of
our proposition. This is the evidence which compelled
the best thinkers to admit that there must be an Object
in the environment, giving content or basis to this personal
belief and a fundamental mode of consciousness by which
this Object is apprehended. One must either believe this
or believe that in religious history we have Reason,
during the work of Unreason or Misreason, and that
the bulk of mankind have been both in their religious
beliefs both fools and liars. To anyone holding
the right views of the unit of the spirit, and aware of
the character which religious beliefs have ever produced,
the latter alternative is impossible. If we have in
history
Religion the work of the criticism of Reason, what an
we to think: that Reason has been here as elsewhere working according to the necessities of thought, and endeavouring to construe on that the forms of belief complied with the demands of our absolute Ideal, or that it somehow or other in this one manifestation worked differently to its own necessities: the absurdity of the latter position is surely evident.

Now all this does not mean that we can to swallow implicitly any and every form of religious belief; but it does mean that Religion has the same rights to be heard as any manifestation, and that its Science, Theology, will declare to us the latest and best forms it thinks has assumed. We agree to this doctrine so strongly held by Professor Hume, that History cannot give Science, i.e. that no theory of beliefs can tell us what is the right form for a belief that has been gained from an examination of all the evidence at the present time; but we hold just as strongly that History can declare whether there is such a strong as religious experience, religious character, religious informative influence, and whether Religion has any right to be listened to or not. That this is not the only evidence of the truth of Religion is in no way derogatory to its individual worth, and it has its own right to be listened to and reckoned with. All Rationalism or skepticism has shown itself capable of adequately explaining the facts presented by the history of Religion, the attacks
of either on the religious experience of the present day can be likened to the attempt to overawe with the rock of Gibraltar with teaspoon and soap bubble.

Sec. V : Some Minor Points:

1. Religion and Determinism:

From all which has been now laid down it will be seen how foolish it is to demand of Religion proof of the existence of God, of the nature of mathematical demonstrativeness. Man might as well talk of proving his own existence by such a process of reasoning. Man knows that he is, and in the intuition of himself as spirit he has the intuition of God as spirit. Self-knowledge ever rightly understood is God-knowledge. It is not right to say that we know ourselves through knowing others; for how can a man know another if he do not know himself? How can we understand what reasoning, or loving, or deciding is, if we have not reasoned, loved, and decided? Experience ever involves self-experience, although the latter may not become explicit. We have only to watch a little girl playing with her doll or a boy with his toy cannon, or go back to the dynamic stage of language, to see how man can know only in so far as he knows himself. He cannot make clear what is entirely unknown to us; an unknowable God is a contradiction.
our thoughts. We can see in several ways how the intuition of ourselves leads to the knowledge of God. When we speak of a judgment that others are better or worse than ourselves, there is implicit in the first instance the knowledge of ourselves, and in the second, the consciousness of an absolute standard, to which one man approximates more than another. The greatest and best of the race have this consciousness equally with the least and worst, or rather they have it in greater distinction and force: it is they who often say to themselves, 'I am an unprofitable servant.' And when we contemplate this absolute standard against, or rather when we see ourselves as possessing it or in the light of it, we see that it is no abstraction or principle, but a supreme Spirit, what can be a standard of comparison for human effort but the work achieved by some great Spirit? What can be the standard of character among men but some true and noble man, and what can be the absolute standard for human spirit? Can he All Perfect Spirit? Or again, man can know himself only by knowing his true end. He cannot be said to know himself till he has seen himself as spirit having a mission to fulfil and guided in its fulfilment by absolute ends. These ends are above him, yet they are spiritual; neither he nor his fellows can create them or give them authority over all spirits, yet they judge his spirit's action, in requiring them to fulfill his in truly realizing himself, and is ever striving to realize a

Spirit definite and Absolute
When the consciousness recur to upon a man, he finds himself face to face with God. Nothing but Spirit can judge Spirit, nothing but Spirit can know and guide Spirit; nothing but Spirit can influence Spirit for good; nothing but a Spirit of love in its nature, righteousness, and law can so control the Spirit of man, that obedience to the it demands brings strength, growth, enlightenment, goodness, and love; no abstract belief, no mere theories, no lowering down to an unknown abstractive or empty void can form character and enable a man to example on self; no, if God be not, then no worship or attitude of obedience would give any new meaning to life, or strengthen the Spirit for meet and overcome the daily temptations; if God be not, then all worship is deception, is at best but a species of daydreaming, but deception nor daydreaming can build character or can repast a Spirit of purity, of love, and opposition to wrong and evil: — when religious intuition is unfolded in its logical construction, man and such as these will be found to be the presuppositions or principles on which its argument depends not. I do not know that it has ever been shown that they are opposed to experience, to fact, to Reason, to Sense, or to Reality.

But we must guard against error: Intuition is not a mere logical construction; it is not mere reasoning, nor mere self-consciousness. In Intuition, the Spirit knows itself as Spirit; and in the same way, it knows God as Spirit. This is what is meant by the affirmation, that neither self-knowledge nor God-knowledge
is either a mathematical demonstration or a logical syllogism.
That the definition is an act of reason or an act in which
Reason is present can be easily shown. If the intuitive act
of self-consciousness is not possible then neither is planning,
hoping, fearing, fearing, and developing, possible for man,
and if the intuition of God is not possible, then all acts
of worship inexplicable, the utterance of religious men
are the muddled vapourings of fools or the specious reason-
ings of deceivers, and the influence which religion has on
lead our Art, Morality, and Literature becomes those who
should by the light of the Spirit an inscrutable contradiction and
the Character which religious faith has ever helped
us mould is a creation out of nothing and out of this about
nothing. The intuition of Spirit and the intuition of God
are facts. Religion has ever held by and has ever affirmed
that in these acts we have Reality and Truth. That man
can know himself in his greatness, that he can write down
know himself in his weakness, that he can write down
to disgrace the name of man, and that he can then
come to know himself, and by that knowledge overcome his
weaknesses and temptations, and to form a Christ which
at least he was made for the skin and not for earth. —
These are among the facts which crown the history of
Religion in all lands. How man cannot come to
a real knowledge of himself before a mental abstraction
of his own creation, no false reasonings, or artificial
productions can put him on the basis of the fundamental
laws of Character and Truth.
The character abstract and view of life which enables men to attain the ideal of truth and goodness, and to put life and soul on sure and lasting foundations, must be in accordance with ultimate reality. Nor can we believe that in the most serious affairs of life men are either deceived or being deceived. When a man sees himself in his weakness or in his sins, he is then most truly himself, most truly honest and sincere; he is then only desirous of knowing himself, of knowing reality, and of getting strength to raise himself out of his weakness and his sins. That he does see himself as he can be and as he is, and also sees God who is willing and able to give him all he needs, are truths religion has ever sought for; that they are facts can be learned from the lives of the great teachers and reformers of the world, as from the lives of religious people found in all. One need name only St. Paul, St. Augustine, Luther, John Newton, Robertson of Brighton among the notable historic witnesses of the truth of this. That these men saw themselves as sinners, that they saw themselves thus in the light of the Divine, that they saw God's face turned towards them in love, and that his pardoning mercy gave them life, courage, and strength, and that this continued presence with them transfigured their lives, are not the dreams of fanatics, but the sober teachings of history. A transforming power to goodness, and a self-sacrificing life for our fellow's good does not spring from dreams. We can give up believing in anything and everything.
if we cannot believe that the lives of the best men and
women are moulded according to Reality, and that in all
they are and do they are striving to express Truth.

Self-knowledge of the kind Religion
demands can be understood only when it is allowed that
God is known simultaneously with the knowledge of man
as Spirit under an absolute government. When life unfolds
in its Reality, when all its works stand clear in the
light which has judged and is judging them, then man
knows that he is not alone, that in every act he stands
before his God, and that he cannot escape the all-seeing
eye he has in Heaven or Earth or Hell. Thus has it ever
deemed: the good man who truly knew himself, is
he who has ever known God best. The conception of God
is not then merely anthropomorphic; as only can one
declare for true revelation of man himself to be theomorphic
the man who knows himself in the light of conscience.

The idea of an absolute Authority, can no more create
the God than he can create himself. If he speak truly
when he declares that the person of God does he declare
the Character of God. The Commandments
apart his means and his life energies in the pursuit
for the holy goal, and after year of fruitless wandering
came home poor, old, and infirm, but found it was by his
castle gate, as in it with many a man: he sees the
heavens, moves the earth; follows the seas to find God;
for he seeks for him amidst the material, this and because he
cannot find him.
and then in despair cents back into his spiritual
life only to awaken to the fact that God has been
with him all the time, but that he had obliterated the
eyes of his spiritual discernment and had not searched
when only He can be found.

This indication of God is no effect of
imagination; it is not art of course intellect. The Spirit of
man can never be pictured in imagination nor can it
be symbolically rendered; yet it is the ever-present, our only
real fact in experience, & it is the best
manifestation of all facts
yet can be known only through its manifestations and
through the Character it is ever shewing building. We judge
of a man's Character through his act: we know of the
attitude of his Spirit to the Absolute command, in the same
way; and we know of the depths of the Spirit, of its might
and power, both by what it accomplishes and what its
ideals are. Forming it to perform the Spirit reveals itself through
its conquest and mastery over the Given; and in his Absolute Mastering over All that is and
over all Spirits. God is revealed: there can be no other
there needs no other, save a revelation of himself in human
flesh, and that Christianity asserts has taken place. But
she other revelation is for all men, in all spirits, and thus
is it that Religion is universal and must remain to let
us not withhold this revelation away, by translating it
over into logical forms, and then taking them for the whole
truth. Let us not surrender fundamental facts, because
we find a difficulty to express them in language, or in other than metaphorical terms. All language is metaphorical; the theologian here is in no worse plight than the natural scientist. When we come to facts, let us accept them as fundamental, and then see how life can be constructed upon them. Science is no greater mystery than reasoning or perception. Only, as Prof. Müller has shown, is the latter the greater mystery.

Those who would demand that ordinary people must wait for their Religion till the theologian shall settle all the knotty questions of theology, know not what Religion is, what the Spirit is, what truth is, or what the relation of theology and religion is. A man does not require food till he knows all the laws of physiology; he does not wait before reasoning till he has learned all the laws of thought; he thinks and acts and lives first. In no other way could he arrive at any knowledge of the demands of his nature, of the laws of his being, of the knowledge of reality, or of any ground of certainty. A man acts and lives, and in so doing comes to know how he ought to live, and why he ought so to live. Thus he comes to the knowledge of God. He is assured of this knowledge as he is assured of his own existence, though it may be he could not, would not, think of giving the reasons for his belief. On the other hand, he
might give reasons such as no logic, evidence of
the proofs appropriate to this experience, can shake. It
is because Religion is primarily an act root and an inner
and outer experience, a vision of the Spirit, a growth of
the Spirit through this, that many a child and illiterate
labourer knows more of God than the trained theologian
who has died no religious experience. No man reason-
ing can reach God; no reasoning, apart from that
intuition of the Spirit, which reveals both itself and Him
can enable a man to find Him. The man reasoning about
Nature does not give the virtuous life; many a youth has
declined eloquently on unselfishness, but been short and
forgetful of parent and relation. Reasoning apart from the
Spirit cannot reach Reality; Reasoning is necessary to its
attainment, but it is but an element of a spiritual act,
and must not be divorced from the Spirit whose en-
vision it is. In the spiritual act we have a revelation
both of the Spirit and of that Absolute Spirit Who is
and must be the One Ultimate Reality.

To say, without making necessary
reservation, that a man should distrust his intuition,
is to declare he should distrust self-knowledge of all
kinds. Intuition should be distrusted, when they do
not help a man upward, and when they do not attet their
realit by the stimulus they give to the Spirit in its daily
struggle with the Sin. In intuition which does not
lead to the development of the Spirit, to a renewed faith and
cope and courage,
and to fruitful action is discredited. But because these are false intuitions, we are therefore to despise the true ones. In this, as in all other cases, there is a false only because there is a true. The true intuition will be prized itself. Man is not put down in the mere enjoyment of the intuition. True would the disciples have listened in the moment of the ascension, but the stern command came when this they had to transfigure the daily round of arduous work into the glory of the Lord, now taken from them. The man who trusts to visions instead of work will find his life taken up with phantasmagoria. But the light which transfigures life, which reveals man's possible greatness to him, which shows him God by his side, is no sign to fatten but a true light from Heaven. The whole of life afterwards affects its truth, and be a witness to the Reality it disclosed.

2. Some other points. The continuous revelation of God must ever be claimed by Religion as a fundamental fact. The plan of Religion, its relation to the whole life, shows it to be a continuous development and hence to need transformations in the forms in which it embodies its truth. But the revelation is not for one man but for all; it comes more and more than other, but that according to his personality. The revelation is for him who will fulfill the necessary conditions. It is he who awakens the soul of God who shall know of the doctrine. Valentinus, Justin,
uprightness, justice, love, reverence, prayerfulness — are ever set down as the marks of the man who shall ascend the hill of God and see his face face to face. We are taught by studying him, says Lord Bacon, that long before his day the great religious teachers had said: "Acknowledgement God in all your ways and the will direct your paths," and a greater than he at a later time affirmed: "Seek ye first the Kingdom of God and all righteousness and all other things will be added unto you." When we understand the plan of the Scriptures in the life, and the relation of Religion to all other manifestations, we can see life everywhere but echoing the same teaching. Continuous progress is only possible by complying with the Absolute demands, and ever seeking to get that mastery over the Giver, which will enable us to truly know ourselves, know our life in its possibilities, and know God. That the mastery over the Giver may be gained by a blind obedience which does not see the revelation of God therein contained, is a fact which cannot be denied. Hence the maintenance by Religion on the New Birth, on the opening of the eyes of Spiritual discernment, on the cultivation of the Spirit in the manifestation of Religion. Still man has come to this view of life, no religious progress is possible, and he cannot discern the revelation of God.

Religion and Theology: We need not dwell on the relations between these. Theology is but the disclosure of the reasonableness of Religion of its logic in its whole development.
Theology arises out of the activity and life of the Spirit in religion; it is a part, the thought interpretation of the whole of that spiritual growth and development. It arises out of an experience which is ever attended by the subduing and strengthening of the character. It has no logic apart from the ends in view & to be realized, and the reasonableness of the whole development in itself as a growth of the Spirit. Because there are contradictions among theologians is not a sign of weakness but of strength; it shows that there is growth, and that no adequate form has been found to express the growth. Be in what growth all might rest content with one form. All growing manifestations exhibit the same phenomenon. And thus everywhere it is proclaimed. "The Truth is progressive," that means evolution is the work of building up a character, which shall ever more and more reveal the character of the Holy and Infinite Spirit. Thus do we learn that doctrines and creeds must change from age to age, and from one period of the individual's life to another; and yet we see that the ideal striving for, the ultimate reality to be expressed, the spiritual limitations to be overcome and the fact of religious growth remain constant in all ages and among all men. As Rieckh states it: "The life of religion depends on the force of faith, not the terms of it." Hence to see that Religion in its essence is not intellectual, belief, nor devotional feeling, nor ritual, nor liturgy, but a Life of 

Prebendary, Vol II, p. 194
The Spirit expressing itself in all these ways, and making them all and much else possible. It is this life which should be kept growing, and attention should be paid to seek and seek only in so far as they are helpful to this end.

Theistic Proof: When it necessary it would be easy to show that the position here claimed for Religion has been that of many of the greatest theologians of the ages, and that the necessities of being which have alleged to lie at the root of its thoughts are those which supply the more to the Theistic Proof. But then it must to show throughout that at this time of day, the first thing has established is the reality of the Spirit of Man. Without that I consider Theology has no weapons to meet sceptical and other naturalistic attacks; that needs sure, the Ideal, Morality, and Religion stand sure also.

3. Final Words:

It may be objected to my treatment of Religion that I have considered it mainly as it has expressed itself in its highest form. Writing for our own time, and endeavouring to get a Philosophy for our times, that is inevitable; at the same time I trust I have not given a false idea of any religious form or of Religion itself. If my argument stands for Religion, then it stands for all forms of it.

Skepticism throughout the fair temples, and
an interpretation of life consistent with all the facts.

Recognizing the importance of the fundamental fact of the
link of the Spirit, I have brought my own as all other histories
to, the touchstone, and so assured my own position as went
on. I have striven to show throughout that life in all
its manifestations can be explained only through an
adequate conception and account of the Spirit of Man. This
Shame endeavored to give. Religion, Morality, Art, "L'âme
Sacrée"—all have their problem source in it, and accu-
ient manifestations of it. Their relations in accordance
with the Unity of the Spirit, I have sought to give:
In all these manifestations, Absolute Ideals have been
found, and by means of them there shown how
men are linked to men great how one generation carries
on the work of the past, and how that Progress is achieved.
I have found that the Spirit must be attributed free,
will, and that in this fact combined with the conscious-
ess of the Absolute Ideals we have the explanation of
man's sin and reformation, and many of the great
facts of man's influence. Thus Truth must be progressin-
gained through to follow from the nature of Progress and if
we are getting at a true account of Truth and
Reality I found it necessary to show how important it
is we should have such a view of Reason as is consist-
ent with the Unity of the Spirit. Thought: I have shown
to be inseparable from that activity of some kind and form.
Thought is ever a spiritual experience, and is an expression of the Spirit. When we have the destruction of all intellectual and of every system of rationalism, and of sectarianism. When the true nature of experience breaks in upon us, we see him himself as a rock of spiritual reality from which is an eternal sure and steadfast as reality itself. Then she can truly interpret the fact of the aesthetic, the moral, and the religious, as manifestations. I have shown what a manifestation of the spirit must be, and have taken care to give each its own end and value for the life. We hear today preening remarks that philosophy cannot join a Religion, or assertions that morality sprang from an aesthetic root. It is not the business of philosophy to give a Religion; it is out of her province to do so; let not Religion blame her; but let both do their own work. Morality I hold cannot spring from an aesthetic root. However, aesthetic may be the form in which it is cast. Morality has its own root and its own place and no relation ever came to any degree of development which did not give expression, which did not give development, to its rightful place and allow it to come to an expression which has development over itself. When such assertions are made, one is held by the unity of the Spirit amidst diverse manifestations each with its own value for the life and its own Absolute. But while we dealing with the manifestations separately,
and with the Spirit of Man revised by itself I have spoken of these absolute ideals as if they were existence of themselves, I have amended this and join them their rightful explanation when I came to speak of Religion. Then the Spirit of Man was itself as it is and was in his ideals but revelations of its dependence on the One Absolute Spirit. In the explanation of Religion we see the value of true views of Esoteric Reason, and Truth. Give home, said I preach the other day, a right account of personality and I shall have no difficulty in establishing the fundamental truths of Religion. It is with some such belief I have worked, and to give this account I have written. If I have held by the method I marked out for myself I cannot have the latter unsuccessful.