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Introduction

and

chap. I.

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. spiritualistic) view of the world can be sustained, any exposition of Theism is but wasted labour" (Ward's Gifford Lects., Pref vii)



Chap. I: Philosophy and Philosophic Theories!

Introduction Sec. I: Introductory Words:

Try as we may we cannot escape Philosophy. It is as spontaneous a manifestation of the Spirit of man as is Reasoning or Feeling or Volving; the criticism which aims at the exhibition of the Unity of Life through all its manifestations, is as necessary to man's progress and as necessary to his life, as is 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, and as necessary to the mother amidst the worries 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 present in all, and is ever through an immanent criticism enabling man to see in each of his spheres of activity the good of his endeavours and the progress he has made and is making. We are philosophers, artists, lawyers, and moralists at one and the same moment & Morality so encompasses our whole life that no act is free from a moral choice 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, Desire, and Action - is in every act whatsoever; 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 Unity 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.~~

Then are we made aware that it is none other than a right interpretation of Life, a right view of the Spirit of man, and an adequate explanation of the Universe. Whether he knows it or not, everyone in speaking of Truth in any domain is disclosing his philosophy, or what in the final issue he considers Truth and Reality to be, or is 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 thinks he belongs.

It may be argued that the schoolmaster, who demands from the youthful culprit the Truth of the matter, has no ultimate problem in view, and that the fulfilment of his demand has no bearing on the rest of his life or on his ultimate view of things; it may be advanced for a tenable 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 enquirer deep in the mysteries of things, engaged in problems respecting the nature of the atoms, the simplification of the elements, 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 imposes 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 the 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 is absolute or relative. On the same basis will depend his judgments on his own work and that of others, the social duties which he recognises 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 at bottom he thinks and is. If the scientific classifier reflect, he will find that he, too, is under bondage to an Ideal, and so willing a bond-servant is he that he will hazard life itself if thereby he may satisfy his fair but imperious mistress. The scheme of classification itself is an Ideal not yet realised, the rules which its realisation imposes are Ideals never wholly attained, and his whole life-long endeavour is to embody in lists of interrelated Divisions, Classes, Orders, Genera, and Species with appropriate Nomenclature

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 So and the Self. There is ~~but one~~ ^{no} ~~for~~ is the scientific enquirer into the nature and causal connections of the material universe less bound to an Ideal. Before him floats 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 ^{with} would ~~would~~ interfere with his progress; he must keep guard against error and fallacy; he must watch through long lonely vigils and toil on ^{even} when hope fainteth and the 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, tolerance, singlemindedness, and unselfishness. Truth he will find is not to be separated from ^{- the Ideal ever impresses upon him the obligation to act in a particular way, ever calls for a moral choice and a decision;} morality. So-called Intellectual Research is not to be separated from life and from character. A man in his acts ^{and} is ever revealing himself. Both of the scientific workers, if they find a satisfactory solution, ^{and coordinate their own sphere with other spheres of activity, so as to give their full} must answer the ~~saddle~~ ^{saddle} of life, ~~according to their~~

(5)

significance to
mean ~~the~~ the nature and ~~place~~ ^{rightful} place of the Ideals in
the life of man.

As to the possibility of a man's creed
contradicting his practice, his difference to the Ideals,
being opposed to his professed beliefs, I shall not
now treat at length. If the man be logical and
consistent, his act will coincide with his expressed
beliefs, and his view of Truth will be linked to
and inseparable from his view of life. If his
practice and his creed are at variance, if the
morality of his conduct be unsupportable ^{eth} by the
basis of life he professes to build on and opposed
to what he asserts is 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
final issue, is the correspondence between a man's
attainment and the Ideal aimed at; ^{the search for it} if it is the ~~con~~
passion endeavour to make the Ideal realise the Ought,
it is the 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, ~~that endeavour, that attempt,~~
implies ^{and} how it is attained, I shall not at present
do the sequel will show. We have seen that
its attainment, even in the simplest instance we

can think of, involves a moral obligation, so that Truth can never be dissociated from Morality. So man ^{then} can answer 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 ~~where~~ a man's view of life ~~ought~~, ~~the~~ view of Truth is based on his conviction of the ultimate Ground of All That Is.

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[Even we to shift our ground from the scientific and enter the moral sphere, we ~~must~~ should 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 try among its warring sects and warring sects, addown its long history of bloody sacrifice and fantastic ceremony, of idolatrous rites and christian worship, of Pharasaic formalism and evangelical fervour, to get at some solution to the perplexing problem; Where is Truth here, we find we have to take into account the Ideals, the nature of Progress, Knowledge and Action and their relation, life itself with all its activities,

Sect. II: The presuppositions, procedure, and results of a satisfactory ^{Answer} methods of research, and that certain results among them are declared incontestable and permanent. In all realms of knowledge, in all spheres of activity, the same facts face us. The answers to our questions cannot then be so far or 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 and every 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 immanent criticism. We cannot abstract ourselves from the traditional knowledge and criticize it with weapons and methods not borrowed or derived from itself. We ^{must} 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 terms by which to express our common judgments. We take the distinctions already ~~made~~ ^{made}. But our task is not yet ended. For as there can be no knowledge apart from the activity

of Thought or Spirit', and, as we have seen, there is no truth apart from a moral obligation to ~~seek it~~ and ~~declare it~~ think and act in a particular way; we have to take into account the presuppositions and preconditions and preagencies 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 adown the swelling stream of man's so-called Revolution, noting as we must how the activities of man grow and differentiate, become differentiated, how nations rise and fall, how progress and retrogression alternate in bewildering ^{succession} ~~image~~, we have to ask, what must be presupposed to make ^{all} this possible? What root or source or spirit must be ascribed to man that will account for this Alternating pleasure and pain, this ~~advance~~ ^{advance}, rise and fall; good and ~~evil~~ ^{evil} this mingling good and evil, truth and ~~error~~ ^{error}; and this strange evolution, which makes some wonder if ^{any} ^{anywhere or of any kind} progress has been made?

These terms are here used synonymously. Throughout the essay Spirit will be used for Mind, for Thought or Reason in the widest sense. In using Spirit I do not wish any religious signification to cling to it; I use it instead of Mind in order to avoid the intellectualism which at present ~~dominates~~ ^{dominates} the use of this term. Reason will be defined later.

We have now pursued our question up to the centre of life, and then out to all its outward manifestations. There remains only the final question: What do the presuppositions in Knowledge, Action, and History all involve and imply? What ultimate view of things ^{only} 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: There is life, life in the individual, life in History; what root or source can be given to life so as to make all its manifestations, activities, successes and failures explicable?

If the objection be here urged: Your presuppositions are: Life is real ^{or aims at attaining the Real} and we must accept the distinctions which men have always made between the true and the false, the good and the bad, etc. 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 selfcontradictory? Even then no positive, how could there be a negative? Even life all unreality, where how could the speaker be there at all to know it? Only a real thinker can declare unreality of anything, every

theory of Ultimatum sets out with the same presupposition ^{in forming the basis of this theory} but many of them take only 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 — ^{as we shall see later} and to land themselves in ^{insoluble} ~~change~~ 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 presupposition. Let it not be supposed, however, that everything in life is taken for granted, and that there is ^{to be} no criticism and no questioning. For our whole procedure is a criticism; we desire life so to criticize itself that we shall know ^{to be} what Reality and Truth ^{are and} how they are to be found and known; that we shall have full and adequate conceptions of work, Duty, and Progress given us; ^{that we shall} understand how the individual is ^{vital} linked to Society and the present organically united to the past; and that we shall be able to meet all manifestations and activities of life as they express themselves in living act and word and social institution; ^{and that we shall} be able to understand ^{appreciate and use} the distinctions which have ever separated one course of conduct from another, ^{that we shall be able} and to enter into the work of the present convinced that we are

the successors of a noble army of toilers and that
our labour is not in vain.

We shall expect that the result
of our enquiry will enable us to resolve the contra-
dictions which meet us today in thought and action,
or if not to resolve ~~the~~ ^{them} satisfactorily to 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 assertion and counter-~~
~~assertion~~

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

2. It is believed that Naturalism 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 Pessimism that the
Universe is shrouded in darkness and is the home
of Misery. 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 Hedonism, and the only political one is In-
dividualism. Yet this school is forced by the
pressure of facts to acknowledge and to account for
Altruism, and can do so only by making it a

growth from selfishness; while the same pressure in the political ^{and moral} ~~sphere~~ 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, hence the Agnosticism of the day. Although no adequate explanation is given of these "needs", or of "dissatisfaction" as here used, or "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, Tolerance. Yet it is forbidden to give a Theory of Life which alone ^{can} give the rightful place to these Ideals.

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

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

1. For the statement of these ^{first seven} I am mostly indebted to Professor Reichenow: "Der Kampf um einen Geistigen 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 ^{so-called} 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; ~~altogether~~ at variance with the Unity of Self-consciousness and the Unity which the Spirit yet their writings show they believe in the Unity of Self-consciousness.

12. In Philosophy we have still the warring
sects of Idealism and Realism; ~~Spiritualism~~ ^{Spiritualism} and
Materialism; Rationalism and ~~Empiricism~~ ^{Empiricism}.

If it be asked: What is the criterion for
Absolute Truth? What is the test of a theory which
deals with ultimates?; it can be answered 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; ~~no~~ ^{no} explanation must be ac-
cepted which is an 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 wither at the root through the loss of its Ideals; so that Art, Literature, and every normal activity of man may rejoice in their mission, and the whole man have faith in himself, faith in his ^{work} ~~mission~~, a clear view of his end, and a sense ^{both} of his own weakness and of his own possible greatness, ^{and} so that the glory as of an ineffable presence which haunts him at times may not be dimmed to him, nor the power be taken from him of attaining the topmost heights of his being; - All this will surely be the result of a true answer to our questions.

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 ^{human} ~~rational~~ life are one and the same, but ^{or} ~~not~~ going farther afield will not pretend to ~~identify~~ ^{identify} these with Matter as known to the Natural Scientist, but 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 acquisition?

Is there any mental or spiritual operation or activity ~~where~~ into which Reason does not enter as a factor?

Is Reason mere abstract Reasoning only? Is it abstract cognition only? In ^{the} life, can Reason, ~~ever~~ be ~~separated~~ even as Reasoning or Cognition, ever be separated from an end or aim, or be dissociated from the whole spiritual activity of the ^{moment} ~~issue~~?

All these problems and contradictions centre round this one:—How can the Unity of consciousness and the Unity of the Spirit be preserved, and yet it be affirmed there is a region of Spirit devoid of Reason?

I cannot hope to be altogether successful where so many ~~distinguished~~ ^{distinguished} labourers have failed or been only in part rewarded, but at any rate I hope I have not obscured blinded my eyes to the difficulties which await my task, nor prejudged the inquiry by a one-sided view of facts. The presuppositions I have laid down or used implicitly prejudice only by an all-sided view; their justification must be looked for in the inquiry itself.

I life as used here is equivalent to the Spirit and all its diverse manifestations in word, act, and institution. Occasionally it is used as synonymous with Spirit; let it not be thought I prejudice the inquiry by ascribing to man a spirit at the beginning. My justification will come later. Every student ~~must~~ is compelled to ~~do so~~ start with the description of man of Reason or Spirit, the definition of which is given in the treatment.

Naturalism

Sec. III: ~~The erroneous answers:~~

The two great classes of Philosophic Theories:

Since the dawn of speculation two groups of 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. ~~Truth is not~~ The ultimate test of Truth and Reality is ^{for naturalism} not something over man, but something on the level with man. Not the Ought but the Is, not the Ideal but the Given, not the Spirit but Matter or Sense Impressions, gives the key to life's meaning and ^{regards} 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 realised, 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 sober fact and plain reality. Even if Religion, Morality, and Art have to go by the board we must accept the final decisions of Truth. So have spoken the schools of Naturalism in all ages. The opposing schools have ever been as eager to base their positions on "sober 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 towards Reality by Absolute Ideals. Not in the outer but in the inner, not in the material but the spiritual, not in the Is and the Realized but in the Ought and the Not-Yet-Realized, is the best of Truth to be found. We cannot understand what man has done or what he is doing, if we cannot sympathetically appreciate the Ideals shown for. It is not only Religion and Morality which must go by the board if a Spiritual Life rooted in the Absolute is denied man, but Natural Science, Knowledge, and Truth. There will be no guide either to Goodness, Beauty, or Truth; and life will have neither meaning nor content. In fact life to be possible at all, to be what we must accept it to be if even speech and intercourse are to be possible, must have a Spiritual basis. Such has been the proclamation of the schools of Spiritualism. I shall now in brief space prove that only on a spiritualistic basis can life be interpreted, and that, therefore, Naturalism ever contradicts itself, or begs the question, or ~~mis~~ refuses to give their full significance to the facts of life. I shall then show that certain ^{forms of} spiritualistic theories do not give a right interpretation to the Spirit of man; and that as the Spirit of man progresses from age to age a new and enlarged interpretation is demanded by every fresh growth. In this way I shall prepare for what I deem a right conception of life for the present age.

The Theories of Naturalism: Reality is the Given.

The three main ^{forms} ~~theories~~ of Naturalism ^{are} — 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; ^{and that} from these by fixed laws all we know has come to be what it is for us. Beyond them we cannot go: they are the ultimate basis of Truth and the only Reality man can ever know. All ^{three} agree in asserting that there is no Spirit in man apart from the Given, ^{and} ruled by its own Ideas, and shaping the Given for its own ends. The first two ^{may be called} ~~are~~ the ontological ^{forms}, the last the epistemological form, of Naturalism. But the ontological and epistemological forms cannot be ^{consistently} 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 ^{uses} ~~refers to~~ these ^{to mean} the simplest psychical states, his right to pass beyond them can be at once questioned, ^{as this} the theory of Psychologism has ^{indeed} candidly recognised. ^{But} if he cannot pass ^{beyond} ~~from~~ sense-impressions, which to avoid ambiguity he should call ~~sense~~ psychical sensations, he can be pressed to give an answer to the question ^{can he} how he knows that the All has come from Matter or from Energy.

The pressure of this question has proved too much for the ontological schools of Naturalism. If they say, we know, there is at once implied a world of knowledge as distinct from that of being; there is implied also a knower; and these implications are found to contain problems which these schools of Naturalism cannot answer. The Idealistic schools of Spiritualism have lost no opportunity of making prominent these problems, and as a last resort Naturalism has fallen back upon the theory of Psychologism. Sensations and their mechanical combinations can account for the All as I know it. Very good, but the statement implies that a statement is made for others to agree to or disagree with & whence comes the knowledge of others? How whence comes the knowledge that they can agree or disagree with any statement? Can anyone pass from mere sensations to a knowledge of others? Is there not something implied in the idea of agreement & in knowledge something which this theory does not account for? Münsterberg has admirably summed up the ^{dilemmas} ~~calamities~~ ^{intel} in which modern Psychologism here finds itself: - "Only our mind-stuff is real & yet I have no right to call it 'ours', as those other personalities whom 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? An I has a meaning

only when a Thou is granted; where no Alter is there cannot be an ego. The real world is, therefore, not my consciousness, but an absolutely impersonal consciousness in which a series of psychological 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 psychological fact is without time as without personality; it is for nobody, for no end, and with no value. That is the last word of a psychology which pretends to be philosophy" = This is the reductio ad absurdum of the latest theory of Naturalism, and I take hold ^{with steps} that if Naturalism will be only consistent in the use of its terms and be fair to 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 Selfconsciousness: The deepest and most fundamental fact in life is the unity of self-consciousness. Without it there could 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 sensations; but no mechanical combination, no mechanical production, can account for or describe it. Every such attempt but begs the question by ^{employing and implying} ~~using~~ all the terms that which is to be accounted for. It is not a mechan-

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 sense-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 Mr Balfour presses home with such force. Or if it strive 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 proofs that Matter as known possesses a spirit or reason. Naturalism allowing that original Matter possessed a spirit, we can ask, was it one spirit? If so, the further question arises: how did the one become the many? If not one but many, these other questions arise: how can Matter be possessed 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 force stress of facts compels 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 claims to be a final account of the All.

The Given can never yield the Ought: There can be
~~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 there is an Ought as distinguished from the
Is; the True is always in accordance with ~~Some~~ Ought
to be. If the ~~the~~ Given is the final criterion of Truth,
what can distinguish between so-called true and false sen-
sations, so-called true and false declarations - all are alike
given? The sensations of colour I receive may be blue to
me, to another man green, but what is to decide that I
am right and he wrong, or vice versa? If Naturalism
give the true account of things, then there can be no
such distinctions as true and false, good and bad, beauti-
ful and ugly; there can be no ranking men and things
in the scale of better and worse; Life should have the
appearance of a grey misty sunrise or a humped moon-
light. Not only Religion, Morality, and Art, but Natural
Science, too, is rendered impossible; for all these speak
of a spiritual realm above the Given, all aim at necessary
and universal Truth, and therefore at an Ought not-yet-
realized, not-yet-given. But if there is no Truth, how
is speech possible; for it, too, is based on the supposition
of an Ought to be? What becomes of the system of Natur-
alism itself? Does it not profess to give the Truth of things?
As long ago as Plato, men saw that a consistent
Naturalism should be dumb. That Naturalism professes
to give Absolute Truth, to distinguish between a true and a
~~The truth of this with reference to Natural Science is established in Chap II, Sect 2, Sub 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 aright ought to think in one particular way, but it is also a revelation of that Spirit, which frames 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 moral existence)~~ If men still continue to make the old distinctions 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 heart of life, which Naturalism makes no attempt to know.

3. Every form of Naturalism ^{in spite of itself makes} ~~or that~~ admission that there is a Spirit in man other than and higher than the Grown. This is an indispensable supposition postulate to every theory framed by the Spirit of man; Naturalism, like every other theory could 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 saw in the last paragraph.

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

- (A) for Unity.
- (B) " Simplicity.
- (C) " consistency.
- (D) " intelligibility.
- (E) " an adequate explanation of all the facts.

Some of the Petitioning Principles of Naturalism:
Naturalism and its fundamental positions

never proves its fundamental positions. There is nothing but the Given; it is Matter and mechanical laws, says one theory; Energy and its forms, says another; Sensations and mechanical combinations, says the third. These are the assertions laid down as fundamental positions, and they remain unproved ^{assumptions} to the end. Grant these, and the results of Naturalism follow easily; but no theory has the right to begin with such unproved assertions. Even if they be granted Naturalism cannot account for life as it is; ^{as we have noticed its vaunted explanation but results in} not only Religion, Art, and Morality, but all path of Truth which involves an Ideal not yet attained must go, and so all scientific thought must go, and even Naturalism itself which is an attempt to satisfy the demand for an ultimate account of life must follow, and we have ~~that~~ a Reductio ad absurdum of the theory we have noticed before. ~~Every form of~~ Every form of Naturalism in spite of itself implies a Spirit in man other and higher than the Given or Non-Spiritual which it asserts is the All. We can see this from:—

a. The profession which ~~which~~ every form makes to give Absolute Truth. It offers necessary and universal truth, In this implication of a truth which all men ought to accept there is a spiritual realm presented which makes baseless the foundations of Naturalism.

b. The profession made that it and it alone satisfies certain demands. Among these may be named: ~~that for~~ for
Unity, Simplicity, Consistency, for
Intelligibility, for
an adequate explanation of all the facts

It is not my present purpose to examine ~~in~~ how far
 they ^{forms} satisfy these tests. ~~As~~ I have already proved them
 wanting in respect of ~~two~~ of them at least, and ~~a worse~~
^{believe that a} detailed examination would prove the hollowness of the claim
 respecting ^{each and} all. What I wish here to point out is, that Nat-
 uralism constructs its theories according to these demands,
 cannot help doing so, ^{indeed,} if it is to get any hearing 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, - they rule the given
 not the Given them. If we ask Naturalism to account
 for this, it is dumb.

^{Ex} Every theory of Naturalism will be found
 on examination to be an answer to a problem which
 the Spirit of man sets itself to solve. The problem
 in general terms is this: Under certain limitations and
 conditions, how can the All be accounted for: for ex-
 ample; Given Matter and its known laws, how can the
 Universe be built? That the Spirit does not come into
 the explanation in its true guise, or life assume its true
 colours, is due to the limitations laid down; but that
 the Spirit is present shaping the solution into some satis-
 faction of its demands, and that is of Truth, is evident
 from all which has been already said. Let me

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Support this position by a somewhat long quotation from Professor Münsterberg's "Psychology and Life": - "The real will is not a perceivable object, and therefore neither cause nor effect, but has its meaning and value in itself; it is not an exception to the world of laws and causes; no, there would not be any meaning in asking whether it has a cause or not, as only existing objects can belong to the series of causal relations. The real will is free, and it is the work of such free will to picture, for its own purposes, the world as an unfree, a causally connected, an existing system; and if it is the triumph of modern psychology to make even the best in man, the will, and to dissolve the will into its atomistic sensations and their causal unfree play, we are blind if we forget that this transformation and construction is itself the work of will which dictates ends, and the finest herald of its freedom." (p. 31) The will or spirit of man is thus ever without the system it itself creates. In more than one significant passage in his epoch-making Logic does Professor Sigwart emphasise the same truth.

(3) ~~Every Nat~~ ^{at Nat} ~~Every Naturalistic Theory puts an Abstraction for the whole Reality of Life.~~ ^{for the whole Reality of Life} ~~Every Naturalistic Theory puts an Abstraction~~

[This should be now clear from the foregoing argument. Each theory takes one aspect of life for the whole reality, one spiritual manifestation for the whole spirit: Materialism builds on the Natural Sciences; Empiric Psychology on Psychology. Here we have evidence of a tendency to error to

which the Spirit of man is prone — the tendency
 to get drunk with its own successes, and to substitute
 the outward success for the true conqueror. Man, as we
 shall learn later is ever called on to subdue the Given
 to the demands of his Spirit; can in fact grow only
 when 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 ^{growth} 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, ^{and} such a growth. But man is tempted to
 take the form of the transformation for the transforming Spirit,
 the weapon for the champion, the one spiritual activity
 through which the Spirit has rushed to victory for the
 living and acting Spirit. This temptation attends all the
 efforts as all the successes of man. It can be seen in the
 history of his Religions, of his Moral codes, and his
 Art Canons, as in his attitude towards the brilliant
 victories which have attended his labour in Natural Science
 during this century. The 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 Morality~~
~~and Religion takes the form of Pharisaism. No eye is free~~
~~from it, nor, understanding man aright, can there be~~

hope that any future age will be free from it. When one opens his eyes to see that Natural Science, like Art, or Government, is but a manifestation or activity of the Spirit of man; is that manifestation in which the Spirit goes forth to the conquest of the Given of Nature, and proceeds to subdue it to the its own Absolute demands; he wonders how man can be so blind as to mistake the manifestation for the Spirit manifested, and so stupid as to make an idol of his own creation. Yet so is it, and so it in every form of Naturalism.

Thus ~~Naturalism~~ begs the question from the beginning. If it says ^{as the beginning} ~~there is~~ ^{outstart} 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 manifestation of the Spirit called Natural Science is the whole Spirit, its methods of enquiring the only methods, its tests of Truth the only tests; if, moreover, it leaves out of sight the Spirit altogether, and substitutes the dead form of its manifestation; how can it afterwards allow their rightful place to Art, Social Reform, Morality, and Religion? To be consistent with its premises it cannot be just to life and Reality. But it has yet to justify its procedure, it has yet to make good its fundamental assertions, it has yet 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

manifestations whether they are to be allowed to exist at all or not. Till this is done, we are left to wonder how defenders of Naturalism can assert their system is absolute truth and reflects the whole of Reality, while in its very postulates and throughout, it ignores the Spirit which has called it into being.

3. ^{maximal,} In every term, which Naturalism uses in the question ^{begged} ~~in like manner~~. [How can it be otherwise when it takes the terms of Natural Science and without altering their signification endeavours to make them represent all spiritual Reality? It is no wonder that when the Procrustean process is over, the Spirit is found lifeless, - only the form is, indeed, there. To use the terms of Natural Science for Spiritual Realities with unaltered signification is surely to cause an abstraction to simulate Reality. All these terms represent some conquest ^{by spirit of} of man over the Given of Nature, but it is very easy for man to overlook the spiritual significance of the terms and have regard for the material import only. Owing, however, to this double-sightedness every one of these terms can be used with inclusive reference to spiritual facts. In ordinary speech we say that the terms of the natural sciences were first used of physical facts. This is only half a truth, there is no term, however physical or material be its import, but indicates the supremacy of the spiritual over the material. Be it stone, or way, or element, or

mist, or barrier, or heart, or life, or radiance, or glory—
 the import of the Spirit is on it, if we will but open
 our eyes to see. There is no such thing as a purely material
 term; with more truth could we say, ~~that~~ all terms are
 spiritual. When Natural Science employs the terms, it
 does necessarily must do so abstractly; from the very nature
 of its viewpoint it uses them with reference to the mate-
 rial implication only; when, however, they are used with
 reference to spiritual realities, their import is entirely changed &
 they receive ~~again~~ ^{and represent a spiritual fact or experience.} the spiritual signification of which they
 were ~~described~~ ^{it}. Spirit no longer means the breath of our
 nostrils, Reason does not mean a mere process of calculating,
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 Revolution or Develop-
ment imports no mere combination of atoms or the regular
 progressive and determined unfolding of a form. Only through
 a spiritual experience can the new signification be under-
 stood. He that is deaf cannot understand sound; it is
 vain to tell a blind man of colour; so the poet's portrait-
 ure of the glories of the setting sun will be the incoherent
 ravings of the maniac to him who has not opened his
 eyes to the beauties of nature, and all talk of Love,
 Unselfishness, Virtue, Holiness, and Spiritual Growth, will be
 the very chattering of fools 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 men transmit, and every spiritual sphere, more particularly Religion and Morality, are kept awake and vigilant in arms through the frequent and unceasing invasions of Formalism and Materialism on every one of its shores. In the present day we can see the combat raging round such shores as: Power, Development, Progress, Fact, Experience, Life, Reality, Truth. When all such shores are used of Reality and in truth, they should be defined through what they represent, not through their ~~own~~ denotation is some particular domain of knowledge or life; any other procedure is neither scientific nor right.

31939 hours
p. 38, 76, 124 etc
page 38, 76, 124 etc

5. Naturalism cannot account for Human Progress

This has been already stated. Without proof, the term evolution should not be used of man as it is of a crystal 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, ~~alterations~~ deviations from every path entered on, encountering at times to retrogression, falls instead of ascent, failures as often as instead of successes, ~~most~~ characterise the whole history. Even the path of high endeavours, by which the noblest of the race ^{have climbed to} the pinnacle of their greatness, has been maintained only through a strenuous unceasing resistance to temptations on the right hand and the left and to spiritual foes in front. Often they have had to cry out that

Thus Naturalism keeps 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 the bill? If it proceeds on the assumption, that the only manifestation of the Spirit is Natural Science, its methods of enquiry the only methods, its tests of Truth the only tests; if, moreover, it leaves out of sight the Spirit altogether, and substitutes the dead form of its manifestation, how can it afterwards allow their rightful places to Art, Social Progress, Morality, and Religion? To be consistent with its premises 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. Still these are done, we are left to wonder how defenders of Naturalism can assert their system is Absolute Truth, or absolute at least for man, and reflects 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 is the realisation of an Ideal. Thus is it that not only Morality, Art, and Religion, ^{but Natural Science also,} declare Naturalism false. And this declaration is known to be the voice of Eternal Truth.

when it is seen that Morality and Truth are inseparable.
 Thus the ^{assumption of the} truth of Naturalism is a result in a conclu-
 sion so ~~of~~ contradictory to the facts of life, that ~~they~~
 laugh it cannot be termed even a caricature of them.
 So if we ask it to explain or describe the great fact
 of human Progress ~~(deals)~~ it lands itself in ^{contradictions and} ~~the same~~ reductions
 ad absurdum. We can establish this in two ways: ^{either} by
 taking Progress in its historical development, or by taking all
 that the conception of Progress includes and implies. Naturalism
 builds on What Is, the Accomplished Fact, the Given; logically
 with it, the Is to Be, the Not-yet-realised, the Ideal, are
 dreams which must not be reckoned with in the ~~wisest~~
 search for Truth. Now if we ^{examine} ~~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 ^{What Is}, the Accomplished Fact, to be
 false and the Not-yet-realised, ~~and~~ the Ideal, to be true.
 In all reforms wherever accomplished it is the same
 story. He who begins it condemns the actual state of
 things and preaches that Truth will be found
 in a state not yet reached in. He wins others to his
 belief; persecution, martyrdom even, may be their reward
 at the hands of their fellows; but they heed not; and
 when the reform is won, all see they spoke the truth.
 No reform, individual or social, would ever have been
 undertaken, were Truth founded on What Is, the Given.
 When we turn to examine the conception of Progress

we find that much of the plausibility of the naturalistic 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 sense-impressions unite with the old to form new concepts in the mind. Now logically this is all the content it can give it, and were it always thus baldly stated people would sooner open their eyes to the inability of Naturalism to treat life seriously. But there is usually added to this 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 so impossible for man to use the term Evolution 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 unaware of the logic of their position. But Naturalism cannot imply in its conception of Human Progress any end; the Not-yet-realised is not within its thought; there is no Absolute end which governs and judges Human Progress; the best it is all we know at present; when it has become something else we shall then know the ^{to be} ^{not} till then. But take from Progress the idea of an end to be attained, and what is there left? Nothing that has any resemblance to what man judges Progress to be. If human work and human thought are to remain 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 stands condemned.

^{the}
Final Word:

Thus is Naturalism condemned. It has taken an abstraction for Reality, a part of life for its whole, the form for the Spirit. It has not entered 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 which 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, heedless that if they be so, life itself falls into chaos, and Naturalism itself is ~~but the dream~~ must be ^{swallowed up in} ~~disappeared~~ the darkness of primeval Night. The best condemnation of Naturalism is not ^{only} its resolution of life into that which is without form and void, but ^{also} its resolution of itself into nothingness and eternal silence.

§ ed. ~~III~~ ^{IV}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 ~~the~~ ^{the} man. The truth of things for them is not on the surface, in the realised, in the sensual, but in the rational and the spiritual. The theories which I here group 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 so a false view of life and Work. Truth is to be gained only through the Speculative Reason, they declare, (to speak of truth in connection with the actual work of daily life or in connection with inventions, institutions, 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 philosophic contemplation.) Reason thus becomes something apart from the work of life, and by some is spoken of as if it sat on the throne of the Spirit apart from all other activities and guided of the truth of each and all. In extreme schools of Idealism thought comes to be regarded not as an account of the world but as the world itself; Life becomes a formalist theorem; and the universe is only an "universal ballet 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 and untenable positions from which none of these theories can extricate us.

Of every ultimate theory we have to ask: Does it give us back life or merely its dead image? Do the great facts of life remain or are they spirited away? Do Truth, Goodness, Beauty, and Love still rule as dominant and indispensable conceptions, or are they denied their place? Are Temptation and Sin accounted for or are they explained away? Do Difficulty, Doubt, Work, and Progress have their full significance granted them? ~~or have we difficulty in recognizing them in the disguise given them?~~ In short, is the theory rooted in the roots of life itself and as wide and comprehensive as life is? These are vital questions. The present Idealistic theories under consideration ~~do not pass well~~ cannot stand the test when these called on to answer them; ~~they cannot stand the test~~ 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 standards 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 ^{stationary} at any stage of its growth, no incitement from without would enable it to grasp the new or reach out to ~~new~~ discoveries. Content with its experience it would remain; and neither doubt nor

difficulty would disturb its calm. The Spirit of man
 under the government of Absolute Ideals is ever incited
 to reach out beyond the acquired and the ascertained;
 but even the new can be grasped as the discovery
 made there must come fresh strength and enlarged
 and keener 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 are possible only through
 growth of the Spirit. Now the question ~~to answer~~ is:—
 What is it that grows? Is it the Spirit as a whole,
 as a unity, or is ^{it} Reason only? The former alterna-
 tive 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,
^{realized through} and living experience, and reflected in word. Nor is
 Truth so easily gained as, or gained in the way in which, these
 theories would have us believe.

might be marked in
with p 31, 29 at page

other than those which deal with the
determined mode of man's activities themselves,
except ~~those~~ ^{such as} hope and

What department of Science, ^{can we say} mathematics, ^{in addition} that all its theories or any of them
are permanent and unchanging truths? Is modern Art
satisfied with the canons laid down in the Middle
Ages? Whence of which moral code can it be said, it
has received its final form? Of which of the moral laws
can man say he has exhausted its depths and knows
its full significance? If Christ came not to destroy the
law but to fulfil it by obedience to the fuller demands of
its spirit for his age, has it not been the duty of man in
every succeeding age to learn and to fulfil the growing demands
of the Ideal of the Law? Progress is one of the watchwords of life.
Hence comes it that the faith today in Morality, Art, Natural
Science, ^{and} Politics is not what it was a hundred years ago, and
certainly not what it was in the days of the Church
or the Caesars. Truth is not so easily gained as this theory
would have us believe. The Real for man is ever changing,
or rather ^{it} grows with his growth; the problems of Life are ever
changing: the same situation never returns again. The
general in the battlefield must make the best application
of past experience he can, but he himself is called on to
make an advance on all yet done in war: he has to make
plans for a situation which no general has ever been con-
fronted with, and if he is the man for the hour he will
devise something altogether original and lay down lessons in
war for all future military cadets to study. The physician
in his practice, the teacher in his school, the mother in her
home, the pastor in his visitations, the social reformer in
(our times).

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. Where lies the truth in these cases, and how has it to be gained? It is not the reading off of something already learned, it is not conclusion to be gained by abstract reasoning; it is rather as an invitation to be discovered, a work to be done. We have seen that the theories of Naturalism fail 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 ~~for~~ ceaseless unfolding in the contents of those ends ~~(for)~~ which man ^{in all his activities} is ever striving to attain.

12. These theories ~~has~~ ^{have} ~~constantly~~ ^{been} ~~before~~ ⁱⁿ ~~the~~ ^{the} ~~danger~~ ^{of} either narrow the Spirit ^{of} ~~of~~ ^{the} ~~life~~ ^{to} abstract reason, or they so belittle ~~the~~ ^{its} other spiritual sides ^{of} ~~of~~ ^{aspects} ~~of~~ ^{of} ~~life~~ ^{that} they fill 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 through Reason.

1. By manifestations of the Spirit I shall henceforth mean, Morality, or Natural Science, Government, etc., or those knowledges and institutions of man in which his Spirit is revealed as a whole in which the activity or activities of his whole Spirit (of Reasoning, Feeling, & Will in indissoluble union) are at work and in which thought and work go hand in hand towards the same end. There are manifestations of man's life, modes of expressing his whole life. Single activities such as Reasoning, Loving, Resolving, are also true manifestations, inasmuch as the Spirit as a whole is present in them; but we can easily distinguish between these and the larger manifestations in which the single activities are engaged and are constantly repeating themselves. The end of the larger manifestation unifies the ends of all the activities working within it, just as the final end of life unifies the ends of all manifestations whatsoever. The full ^{organizing} ~~unity~~ of a manifestation will be given when I discuss whether Religion is such a manifestation (Chap. IV). Henceforth ~~the~~ manifestation and activity will be distinguished as above.

x ~~66~~ ~~1888~~ ~~IX~~

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 ~~an~~ ^{aided} ~~error~~, by a false view of Psychology. It is another instance of that 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, Desire, Resolution, and Inspiration. Were it apart from the activities, as this theory leads one to believe, it could not know them nor their ends; it would be impossible for it to judge them; they 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 have always to 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 cognition or Abstract Reasoning. Neither this view of Reason ^{is correct} ~~is correct~~ or we must surrender the Unity of consciousness. 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. ~~Split up~~ ^{Split up} the Spirit of man into three separate compartments at the beginning, make Reason the autocrat

and Sultan over the destinies of man, and one
 can never restore the Unity of Spirit thus surrendered,
 or give its rightful place to any activity or manifestation
 of the Spirit. All kinds of ~~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 very postulate 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
 shrink that Reason in the men of the past and Reason in the
 men of today are two antagonistic principles, yet the men
 of to-day continue to use the speech which is both the form
 and spirit of the Reason of the past; In Theology
 under this view the Love of God is lost sight of, and
 an unfeeling 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 Ought
 to a living loving aspiring Spirit; or here as 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 wealth
 even to his own or his neighbour's spiritual wellbeing.
 So might we go through all realms of man's activities
 and note a like havoc 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 Sphere and its Ideals? If mere thinking, logical syllogising, alone attains the Real, conduct and all practical activities are rendered irrational and inexplicable: the serious work of life is devoid of Reason. The Natural 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 gives one the Rational, but the carrying it out into execution leads one into Unreality. Truth is separated from Goodness: a theory can be declared True which ~~perfects~~ ^{poisons} the life embracing it, and it can be doubted if the Good man possesses Truth at all. Character, Work, and Final End can have only a fictitious value assigned to them; Morality may be tolerated, but it has no justification in itself. Only Intellect gives the Real, only Intellect then should Mind or Spirit be; Feelings, Desires, ^{and} Aspirations, and ~~strivings~~ may be suppressed as useless; but 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 side of the life is declared unreal, what is to declare the other side real; if one side is useless, what can determine the other side essential; how are we to be sure that the Spirit can be preserved if any of its activities are suppressed? All these contradictions and dilemmas spring

from a false view of Reason, a denial of the Unity of Consciousness, and the substitution of an Abstraction for Reality.

III. Contradictory views of Truth.

The ^{Speculative} Reason in these schools arrogates to itself the sole decision on Truth and Reality; yet ^{the Speculative} Reason cannot deny that it ^{itself} is only an activity or manifestation of that Spirit of which Art and Morality are manifestations. It, however, appropriates all Reason to itself, and declares Truth to be what is in accordance with ^{its own} the constitutive principles of Reason. Now there have to be taken on trust, ~~some~~ and this we must do if we will have reasoning at all; but Art and Morality, too, have their fundamental postulates; and the question at once arises: Why should these not be placed on the same basis with those of the Speculative Reason, and why should Truth in Art and in Morality not be: consonance with the fundamental postulates of each? To say there is no reason for doing otherwise, would be to grant a Reason immanent to Art and Morality, and to introduce a view of Truth contradictory to that which this theory lays down. But when we turn ^{too} to see how the Truth 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, Morality, and other manifestations of the Spirit, ~~then~~ ^{it is} the Speculative Reason alone, and if Truth be agreement with the constitutive

principles of the Reason, it is clear that Morality, ^{and Art}
 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 be, for if we are deprived of the right of judging each
 unilaterally through their own Absolute Ideals; to speak of
 their Truth is the same as to speak of the life of the bodies
 in the dissecting room. So in Social Reform, in Law, in
 Invention, in the Practical Activities of life, this view of Truth
 fails to disclose for us what the Truth is or where it lies.
 When a musician arises from his instrument in tri-
 umph ^{and} joy and exclaims: That's it, I can play it now;
 when an audience thrilled with delight shout of
 a singer: ^{She has it} She has expressed the very soul of the Song;
 when a painter stands back from his canvas and
 with the hopes and fears, thoughts and emotions of his
 lifelong years of ^{unflinching effort} ~~work~~ living in his utterance, critically
 affirms: I have it, I must have been inspired when
 I did it; when a reader of Carlyle, or Emerson, or Ruskin,
 or Browning, says of some beautifully expressed thought never
 uttered in his hearing before: - He has given it utterance; that
 is Truth; I have long desired to so express it - these theories are
 unable to give the full meaning to their judgments. ^{Why, if not for an}
 Absolute Ideal, which the limits of our own Truth judgments would be impossible; and were it not for
 a growth of the Spirit giving a new and enlarged meaning over the given, the expression of
 the Absolute could not come to being; the Truth of the judgment includes the
 universal Truth. A theory is therefore wanted which can
 explain these judgments, and can unify the view of Truth

contained in them with all other views of Truth. The Unity of Consciousness, the Unity of the Spirit in all and through all its activities and manifestations, being the primal fact in man, he cannot entertain different not to say contradictory views of Truth. Neither can he abide contradictions in his thought, in his theories, nor in his life. As he himself is one, so must his views of Truth be one, ^{and} so must his theory of life be self-consistent and inclusive of all the facts. This, the final test of every theory, is the ever-abiding ever-active evidence of the presence of a Spirit in man, even though the theory itself may ~~with~~ⁱⁿ words assert the opposite.

~~3. 2nd~~

13. The contradictions ~~are~~ presented by Error and Sin:

only
If the Rational & definite theories is the Real, what
are we to say of Terror and Sin - that they are Real or
Unreal? If Real, then are they Rational. But Rational
they cannot be, since they are opposed to Truth and goodness
and therefore to the constitutive principles of Reason. Can
we say of them then that they are Unreal? Is not this
to say that they cannot have influence or exert formative
power over the Real? But what of 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 misery wrought by falsehood and vice, and of the
opposition to Progress which is always being made by error-
ous views, by selfishness, and by wickedness? The man
in Terror or Sin will give his 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 efforts and such relentless warfare on the part of the latter? Error and Sin can be declared by these theories neither Real nor Unreal. What then are they?

4. The contradiction between Idealism and Natural Science.

This is so pointedly expressed by Professor Flint that I shall give it in his own words: "The supposition of its ~~truth~~ [Idealism] truth implies that the various operations of the physical world can be explained by the laws of an impersonal and unconscious dialectic; that mechanical, chemical, and organic processes are essentially rational or 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 has always resulted either in caricaturing 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. Hegelianism supplies us with a striking illustration and proof. Hegel and his followers saw more clearly than the 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

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have regard for Truth, that is if he will not see his Spirit as it really is, then his initial falsehood will breed numberless contradictions and confusions in his thought, views hideous 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 insufficiency as an adequate explanation of Life. All philosophical theories have for their aims; 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 from that try to get the living Spirit. It reminds one of the old attempt to account for living.

protoplasm by an combination of its chemical elements: oxygen, hydrogen, nitrogen, and carbon. "There are some water, ammonia, and carbonic acid" — And whilst you gaze with hunched brows, expecting the revelation of the mighty secret, looking curiously for the electric spark which is to transform these into living organisms, you merely are informed that by feeding Protoplasm which is already alive with these, it will by and by transform into a fresh supply of life". Here the life, which ^{makes protoplasm what it is} is ignored, and in the theories we are dealing with, the Spirit of man is likewise either ignored or badly misunderstood. Each of them is based on a particular manifestation or aspect of life. Materialism on Natural Science, Psychologism on Psychology, Rationalism and ^{Abstract or Typical} Idealism on the philosophizing instinct or manifestation itself. The first two elevate the Spirit, or the man, from by which the Spirit has manifested itself; the last two elevate the critical faculty, or that conscious criticism which life is ever passing on itself, to the plane of life itself. Each of them is based on an aspect of Reality: Materialism is based on that aspect given by the Natural Sciences; its mission is to declare that life is impossible and Progress for man is impossible, if the conquest of Nature by the Spirit is not deliberately and sedulously undertaken; Psychologism is based on that aspect of life given by Psychology, — the mental interpretation of life as cognition, feeling, and will, and their various modes & adapted from, "Studies in Philosophy" by Rev. J. Lightfoot, p. 129-140

activities; its mission is to affirm that the given modes of the activities of the Spirit, the formed habits, and the distinct manipulations, must ever be taken into account in arriving at Reality and Truth; as Factorialism affirms the Given of Nature, so Psychologicalism 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 these all give some aspect of Reality, the true theory must embrace the Truth found in each. But the 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 "cogito" 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 cleft between Subject and Object, which yawned impassable before Descartes' narrow

definition of *Lejito*, and that wider chasm between
 Thought and Action which Kant's treatment of Reason
 could not bridge. Only a theory starting thus can
 avoid the contradictions which we have seen
 beat all unresided explanations, and can give the
 full view of life as it is, without calling any of
 its manifestations illusions or delusions. It will
 make Truth ^{as} 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 base itself on the Unity of consciousness, and so
 on the Unity of ^{the Spirit} ~~of life~~ ^{and everything} throughout all its manifestations as
 the unshakable foundation not only of Philosophy ^{but} of life,
 without which no Science, no Thought, and no conscious-
 ness is possible; and will seek therefrom to give such an
 account of Reason, ~~and~~ the Given, and Work, as
 will unify and harmonize all the various activi-
 ties and manifestations of the Spirit, and ^{consequently} ~~to~~ treat
 thereon an edifice of life harmonious in all
 its parts, inclusive of every known fact, and fashioned
 under the demands of Absolute Truth towards whose
 fuller realization the building is ever progressing
 and aspiring.

Chap II.

orig. 93 pages
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Chap. II:

The True View
of
The Spirit of Man. and of ^{Reality}

Chaps. II. The True View of the Spirit of Man and of Reality

Introduction

That there is Reality in Life, that man in all the manifestations of his Spirit which reveal his true character and make good his Progress is aiming at Absolute Truth, that to violate the Unity of Consciousness and the consequent Unity of Life in all its manifestations is to land thought in hopeless contradictions and to ignore the most fundamental fact of human existence, and that only a teleological interpretation of Life — an interpretation which views each manifestation as the ^{continued} effort towards an Absolute End — the realisation in Character and through Work of an Absolute End, and which unifies all manifestations through the Unity of the Consciousness and the Unity of the Ends — can show how such necessary and universal Truth is possible, can give their rightful place to the spiritual manifestations, and can account for human Progress: — ^{these} are 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 them 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 Retrogression, Truth and Error, Goodness and
Wickedness, will receive an adequate explanation. What
I have 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 spin 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 strives for Truth. He is
called on to realise himself, but this he can do only
through the mastery 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 subsidiary to this; or if the Thought is a real conquest
of the Given, a fresh interpretation of the ^{position} to by which the
Human Spirit is exalted and strengthened, it ^{must} ~~may~~ 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 his true work is done,
his Progress is effected. So comes it that in all his right
endeavours the desire for Absolute Truth is the ruling
motive, and his success in embodying the end striving for
in Character and Life is the 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 strive against his true ends and then may turn and repent. The life of man, the history of the race, its inescapable on any other view. But to the more detailed exposition of this, and to this ^{unfolding of that} view of the spirit of man which makes all this possible, we must now address ourselves.

Sec. I. The place of the Ideals in the Life.

1. There can be no Natural Science apart from an Ideal (like Ideal)

It is usually 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 of it I know of from Professor Flint's Anti-Theistic Theories (1st Edit. 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, or soul, or moral sense. So far as even physical science can discern, 'if God had slept a million years, all things would be the same'. No telescope or microscope can enable us to discern free will 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". Now I do not wish to wrest this paragraph from its connections nor put into the professor's ^{mouth} ~~words~~ ~~an~~ opinion he would not accept as his own. The use of the word mere in the opening sentences shows that he is thinking of Natural Science by itself, abstractly, or apart from the life; but I shall take this ~~words~~ quotation as the opinion of many who believe that it is true of Natural Science no matter how viewed. ~~The absolute state-~~
~~ment can be laid down~~: Natural Science ^{they hold} ~~can~~ give us no apprehension of God, or soul, or moral sense - is this contention. Now in the first place if the unity of consciousness is a fact, how can such a contention be upheld? Is the I who affirms in the investigation of Natural Science, "I observe, experiment, theorize, and reason", different ^{from} the I who as a citizen agitates for some social reform or expresses his abhorrence for some projected war, and both different ^{from} that I in the home who loves his wife, cares for his family, and plans their welfare, or is the I one throughout? In other words, is the Natural Scientist ~~at~~ when at his own special work the same man who at other times and in other relations plays different parts? Who can maintain this otherwise? But surely this is to acknowledge that Natural Science is a manifestation of the Spirit of man, a mode of

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; nay, how is Truth in it at all possible, if there be not in its workings and development the governance of an Absolute Ideal - the creation of no man but authoritative over all? Has not the whole aim of Natural Science been the discovery and declaration of Truth, and for that Truth have not many of its early investigators gladly given up their lives? How the Given of Nature cannot give the Truth here 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, then there must be an Ought which is distinct from and authoritative over the Is. But the ~~acknowledgment~~^{recognition} of this is the ~~recognition~~ acknowledgment of a spiritual domain and of spiritual realities, for it is only to a Spirit having its ^{true} home in the Absolute that such a distinction as that between Ought and Is is possible. All schools of philosophy Naturalism included, all men when criticising life or striving to affirm its unity, proceed on the assumption that Truth is one, but this assumption cannot be made good if Natural Science is something apart from and

altogether different ~~from~~ ^{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~~ ^{that} 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 statements of leading Scientists on the virtues engendered by the discipline of scientific research, and from the lives of these very scientists. ^{of themselves.}

[If Natural Science is not the herald of a Spirit and a moral law 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 childlikeness of heart, that they are often held up in contrast with to shame the lives of professing Christians?] In the fourth place the presuppositions and aims of the Natural Scientist shatter to fragments the contention we are now opposing.

[When I come to treat 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 presuppositions must be the same. In the meantime it may be stated that the Natural Scientist takes with him the following presuppositions: —

The possibility of error and of the claims of Truth is a
 spiritual insight, and the recognition that he must so work
 as all rational beings ought to do in such a case, is the
 recognition of an authority dominating himself and all men.
^{his procedure} ~~He~~ places his facts so that their agreements and differ-
 ences may be most easily perceived. He may not acknow-
 ledge it but such agreement yielding unity is a spiritual
 discernment; and when joined is a spiritual fact domin-
 ating the material and giving to it its Reality for the Spirit.
 May ^{and we can ask,} ~~more~~ ^{then} there be no Ideal of Unity dominating his
 search would he seek for agreements at all, would he be
 able to perceive them, 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
 his criterion for a true theory? That which brings all the
facts into unity, which enables every ^{relevant} fact to be deduced from
a common principle. It is a misleading account of either
 the ~~principle~~ ^{theory} itself or its criterion to say. They are given by
 the facts, in the sense, that they are lying on the surface
 to be picked up, or concealed in the depths to be perceived by
 a keener scrutiny of the physical sense; it is untrue to say
 they are deduced from them in the ^{manner} ~~sense~~ a conclusion
 is drawn from its premises. The truth which such statements
 aim at is, that facts and theory come into being ^{together}, so far as man's

Knowledge is concerned. The theory could not be what it is
 apart from the facts, and they possess what Truth and Reality
 they ~~possess~~ ^{have for man} through the theory. Every advance in scientific
 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 realise it, and the theory is accepted as true because it
 satisfies the demands of that Ideal. Through it arise all the
 necessities and demands which the investigator must comply
 with in his arduous search, through it 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 Ought, and the necessity
 of distinguishing this from the fact as they now are. It is
 but a step from this to perceive that. In every step of
 his course the scientist must choose to comply with the
 demands of his Ideal or no; there is no escape from the
 exercise of his freedom; he must display his spiritual birth-
 right. He may refuse to comply; if knowingly then he
 chooses error & sin for his portion; he may mistake the
 nature of the demands, and but now though led into error
 sin cannot be laid to his charge; the contradictions which
 arise in his thought through the acceptance of a false theory
 will awaken him to his mistake; he sins only if he refuses
 to see it, ^{or to correct it when clearly seen.} Truth and Morality are inseparably associated, and
 every step taken by the scientist ^{quasi scientist} as by man is first by moral necessity
 and is the affirmation of his freedom.

and so they must agree that it is this power and capacity which separates things into the good and the bad. Hence experience even to them is but 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 capacity¹ in man which will square with the facts of the Moral Life? In the first place it is spiritual not physical; it belongs to man's consciousness; the objects which it discriminates between and regards with such different feelings are sensible, but it is supra-sensible. It is something apart from and above the sense-experience of the Naturalist, and is capable of separating the objects of such experience by an end immanent in itself. In the second place the history of the Moral consciousness and of the codes of Morality show ^{this capacity} it is capable of an indefinite perhaps infinite development. And ever its judgment rings out clear: My end is not yet realised. Adown the history of man this judgment has been iterated and reiterated, and no Hedonistic 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 Hedonism must attribute to man in order to get a base for Morality² always and only at pleasure; it is enough for my present purpose to show that no School of Morality

¹ I use capacity here for the rest of the paragraph briefly for the power and capacity mentioned above.

basing itself on the theory of Naturalism can truly
 account for the facts of the Moral life. In this
 cursory examination of such a school I have allowed
 myself to use the terms power and capacity in order
 to fall in with the modes of speech of the school examin-
 ed; in my own treatment of Morality I ~~should~~ ^{shall} show
 how it is coextensive 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 that
 the main fact to be dealt with and satisfactorily ex-
 plained is the Moral Judgment with its Ought as
 distinct from the Is. For this judgment has been the
 same from the beginning; it has always affirmed:
 Thus thou oughtest to do or not to do; thou shalt ~~not~~ ^{shall} not.
 If all knowledge is of Sense-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 sensuous 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 the Ought is ever above the given,
 is ever that which is not yet realised, is ever beyond the
~~sum of experience~~ ^{sum of experience}. authoritative over the given ~~of the~~ ^{of the}
 Sense-experience. In accordance with its necessities and
 demands the Experience is shaped into unities, enters
 life as a spiritual formation, and actions and objects become
 good or bad, right or wrong. No school of Morality basing
 itself on the Sense-experience of the Naturalist can as much as show
 how 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 might of the material, but never as the mere material; were it not for the Ideal Good it subserves or is believed to subserve, and of 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 recognise the presence of others having the power to win men to their service even at the surrender of self and to control and direct their whole lives. Only through these 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 misinterpret facts. They were the makers of History; hence 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 these pioneers of Freedom and Salvation, these heralds of Enlightenment and Progress, these Prophets, Poets, Sages, Martyrs, Discoverers, Inventors, Soldiers, Statesmen, and Philanthropists, by whom the advance of man was first foreseen (and who led the way from Pisgah's heights towards the Promised Land), were all according to their own life-long declarations slaves of Ideals, and their bondage they affirmed to be true freedom and that which gave light, strength, nobility, and grandeur to their lives.

To win others to the same service; to lead them to the source from which their Spirits drew sustenance and inspiration, and to the fountains from which they believed Truth, Beauty, Love, & Goodness flowed, was ^{the} one great aim of their life-work; to strive to bring these Ideals into the realm of the concrete; to make their daily life the Gospel of them and their ^{own} 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 but would convince men that these were indeed the True and the Good. ~~whenever they succeeded men~~ ^{Their Ideals they proved constituted the} opened their eyes to see that their Ideals was the true Real, and that these, often the despised and rejected of men, were, as they themselves in self-denying labours had always declared, the heralds of the True, the Beautiful, and the Good.

True Real. Grant these Ideals as the sole authority in the decision of Truth and Goodness, [as the ends in the realization of which man attains the full stature of his being and that inner harmony, without which life is indeed restless Dissatisfaction, Vanity, or Despair] and the Progress of the individual ^{and the race} is ^{clearly} intelligible and explicable. Progress in Truth and Progress in Goodness, Progress in Natural Science, Industry, Government, Art, and Morality, becomes the steps by which ^{he} has taken and must take in the

realization of the infinite ends of his being. Nor is the work man is thus called to a chase after the wind; the Character, formed in its performance in obedience to the behest of the Absolute Ideals, is the abiding attestation of its worth, and of its reward, and of the Truth and Reality striving for. So each generation is called on to advance on the attainments of the past. Not slavish worship of their fathers' performance, but obedience to the same Ideals and an endeavour to realise the aims their fathers strove for, ^{constitute} ~~are~~ their privilege and duty. If they died, not having received the promises, the promises were not vain nor was their labour ⁱⁿ vain. From Pisgah's heights ^{they had received as much of the promises as they were able to receive} after they had seen the Promised Land, and they died in the secure confidence, that their guides were the only ones who knew the way to Truth and Reality.

4. 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. Here again the unity of life meets us. If morality enters into every act of man, so does Truth, and so does Art. Let a man's Spirit go forth in any activity and shape itself in thought

(which is inseparable from words), or in act, and
in the formation of this spiritual creation ^{at one and the same time} man shows
himself a Moral Agent, a Truth Seeker, and an Artist.
Progress we find not in one department or manifesta-
tion of life, but in all. Not only in the language
by which the spirits of men commune, but in the tools
of the handiworkman, in the abodes which men call
home, in all the objects which men call good, and in
all the means for their realization, do we note the a-
like ~~same~~ Progress. And everywhere we find the rule of
the Ideal, the Should Be, the Is to Be. Society is possible
only through their acknowledgment. Men in sym-
pathy with each other, in mutual help and coopera-
tion, bowing to the same standards of Truth and
obeying the same codes of Morality, are confessing that
their lives are under the authority of the spiritual and
indeed of the One Supreme Spiritual. It is thus man
releases himself at once from Selfishness and Subjecti-
vism. ~~From Individualism and Collectivism~~ and ~~it~~
~~is that he~~ enters a spiritual brotherhood, where all
alike are members one of the other and servants of the
one master. The Absolute Ends of the Spirit are not for over
one man, but over all. This is not to say that man ^{is compelled} ~~must~~
accept these ends, that he is an automaton in their hands
determined as to all he does, ~~but~~ he must accept them, if he
will realize himself, if he will possess Truth and goodness. but
he can do otherwise. ^{Let him} deny them, however, ^{let him?} say they
are not ^{and shall men follow his lead?} and society ^{is a} ~~is a~~ ^{problem}
^{hand, being against his fellows} ~~society rests on the spiritual.~~ ^{with even become an aggregate of selfish units, each man's}
^{and strength and craftiness the only safeguards of life and property.}

and bewildering mystery as truth, ~~etc~~ or morality on the ~~same~~ basis.

General sketch of the nature of the Ideas and of
Facts and Arguments relating to the Reality of the Spirit and

Sept. 11: The Reality of the Spiritual World and its

1. Ideals, work, the might of the spirit, Progress.

If what we have already affirmed is based on the facts of life, if my procedure has been the immanent criticism affirmed at the beginning to be the only way to a true interpretation of life, and if I have ^{carefully} conducted that criticism so far, it ought to be now easy to establish, that in man there is a ^{mysterious} 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 for its governing end 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. That the Spirit

together with the peculiar view of the Infinite and
 Eternal Reality on which all Spirits rest, which is the
 Spirit's special power, constitutes for it what we call its
 Personality or Individuality. ^{Towards the Idealizing this} Let us glance for a
 moment at ^{the nature of the Ideals,} the work of life, the task of bringing ~~into~~
 the Absolute Ideals into the concrete and definite, Character-
 formation, and Spirit-revelation.

The Absolute Ideal is never before the
 Spirit as a picture; it itself, while criticising all
 attempts to shape it, is never shaped or formed. It is
 ever immanent in the spiritual activity prompting
 it to creative effort, inspiring its attempts, praising
 or condemning the realisation effected, and making
 possible still further advance. Its force is often
 more felt in the negative direction than in the
 positive; the Ought Not is ever more pronounced
 than the Ought; it is easier to find fault with than
 to praise, to destroy than to build up. How to
 apprehend it, how to ascertain its demands, and
 how to make the Spirit's activities comply with it, is
 the task appointed the Spirit of man; how to realise
 it in the given situation, how to shape the given
 so as to express it, is the task of each moment and
 of each separate duty. The Man of the Age is he
 who can grasp the demands of the Ideal and
 can direct the way to their fulfilment, who under-
 stands in a given time which particular mani-

festation will best enable the Spirit to reveal itself
 and who can command in the attack on the Given;
 the Man of the Hour is he who in a critical situ-
 ation can see at a glance how the Given can be
 made subservient to the end striving for. In every
 successful embodiment of the Ideal, there is a trans-
 formation 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 a further and larger view of the infinite
 possibilities of the Spirit. In the solution of every
 problem, the removal of every difficulty — whether
 it be 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 of facts through
 an outburst and outgrowth of the Spirit. It is only
 the might 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 Right,
 man is revealing himself, and is developing the
 particular bent of his activities which form his
 personality. The Reality of the Spirit is thus ever
 made manifest through work; if it can ~~conquer~~
 overcome opposition, if it can transfigure the
 Given, it is Real. It is when men doubt their
 ability to do that they doubt the Reality of the Spiritual.

may, and he knows it not. All Progress, all History,
 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 fullness, beauty, nobility, and truth.
 It is in their possession that man sees himself up-
 lifted above the seen and temporal and learns that
 the things which are not seen are eternal. The worker
 may reach the finest and most perfect embodiment
 he ^{can} ~~may~~, a form which may become the standard
 of attainment in his own sphere of work for centuries
 to come; yet has he not fixed the Ideal itself in earthly
 mould. Above his highest efforts there still floats in
 peerless beauty, glorious to his dreams though yet un-
 seen, the Ideal he has so long striven after; and to his
 best work he has ever to affix 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, retouching, refining, making the beauty more
 beautiful and the figure more perfect; hence a St Paul
 in the path of moral endeavour 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 pretty shells on the shore while the great
 ocean of Truth remains unsailed on and unexplored, ^{while} ~~and~~
 a dying Goethe closes his eyes on the seen with the murmur: More
 lights.

~~And it is this~~ ^{It is the} 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 demands
 of the Ideal and imagines a form which the Given
 must take to comply therewith, his Spirit has not
 so developed its activities and become so conscious
 of its strength as when through toil 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 robes it has clothed
 itself in, and that it must set out to further perfect
 its ~~or~~ the shape it gave the Ideal, ^{in order} to give life a
 larger and nobler Character. No mere material,
 no so-called earthly pleasure, no amount of riches nor
 all that riches can afford, can, therefore, give any
 real satisfaction to the Spirit of man. The 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 ever
 remains in the eye of the Preacher: Vanity of vanities,
 all is vanity. No more pointed as representation of

the folly of such an attempt has been given for our reflection than that of Carlyle in the Everlasting Yea of Sartor Resartus: "Man's Unhappiness, as I would true, comes of his Greatness; it is because there is an definite in him, which with all his cunning he cannot bring under the Finite. Will the whole Finance Ministers and Hypothecators and Confectioners of ^{modern} Europe undertake, in joint-stock company, to make one Shoeblick HAPPY? They cannot accomplish it, above another or two: for the Shoeblick also has a Soul quite other than his Stomach; and would require, if you consider it, for his permanent satisfaction and saturation, simply this allotment, no more, and no less: God's infinite Universe altogether to himself, therein to enjoy infinitely, and fill every wish as fast as it rose (p. 131) Here we are brought to Augustine's conclusion, that man cannot be satisfied with any finite, with any material. Then he is to use, but 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. p. 160-162

2. The Progressive revelation 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 recognising that it is ~~not~~

strength, inspiration, and guidance & come from the
 Absolute, and by moulding the Given in accordance with
 its own Absolute ends. Man himself is not the Absolute;
 he cannot create his own Spirit, its modes of manifesta-
 tion, or the Ideals which are indeed the master lights
 of all its seeing; but he is called on to create his Char-
 acter, to give content to his Personality, and to develop
 himself along the lines of an infinite progress. He is at
 liberty to affirm the authority of the Spiritual life with
 its Ideals or to bow to the Given, to the creations of his
 own Spirit, to identify his Spirit with the mere form
 of its own activities - the Self of ~~its~~ appetite and desire.
 In the one case through pain of thought, through
 travail of Spirit through the conquest resistance every
 temptation which besets his free Spirit enticing it to set
 itself up as the supreme end of itself; and through
 the conquest of such spiritual foes, as Doubt, Despair, and
 Fear, he establishes the rightness of his course by the
 attainment of an end satisfactory to his being; in
 the other he loses all the disciplinary value of the obedience
 to a Higher life, he finds that his lawless acts of so-
 called freedom have dragged him into a bondage worse
 than death and from which he finds it hard to escape,
 and dissatisfaction, unrest, reaction of Spirit, and despair
 eat his bread with him by day and bedew 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 ^{the forms of} its activities as the real Spirit) in its meanness, vileness, and hideousness.

Thus it is that every advance of life: scientific, literary, social, or moral, must be an enlargement and ennobling 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 ^{him} man. Thus, as I have affirmed before, every attainment of an end is but the stepping stone to a higher attainment not only of the end but of ourselves. We are linked on to the Past in their achievements, but while we enter into their spiritual heritage we are called on to still higher heights of spiritual life. It is the unfolding of the Spiritual, it is the expansion and ennobling of his life, it is the formation of his Character, which man is ever called to.

← But is every ~~such~~ 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 dreary materialism, in others 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 sufficiently dealt with already.~~ ^{and} The methods of Natural Science have been asserted to be the only methods of gaining Truth, and its concepts and procedure ~~views~~ ^{views} have ruled everything not embraced by them out of court. ~~Remembering that the Spirit often manifests its freedom by worshipping a creation of its own, all this~~ ^{is only what was to be expected in the boisterous exuberance which marks the delight of man 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 there cannot be, when we understand the Unity 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 tend to attain but mutually cooperating with other manifestations to the realisation of the supreme end of life as a whole, are we to explain these phenomena?~~ Will ~~anybody~~ ^{anyone} contend that Natural Science

has nothing to do with the Spirit, is not a spiritual manifestation, exists of and for itself? The ^{base} 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 intuitively that its own act in perceiving, or judging, or working, is invariable, 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.

3. The Spirit and the Transformation of the Given.

We have only to look at any of the great scientific discoveries to see how every advance of the Spirit is a transformation of the Given. When Newton ascertained the theory of Gravitation to be 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 changes of the moon, the earth's motions — 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 ~~was~~ ^{is} 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~~ ^{each} of these transforms every relevant fact, and if the ~~physicists~~ ^{physicists} can establish that all the so-called forces are but different manifestations of one force, every fact at present explained by them 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, a growth, a development has been made by the Spirit of man. And in that transformation, ^{the spirit} 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 ^{one manifestation} ~~spirit~~ seems unable to give vent to on-rushing floods of energy; and every

manifestation throws open its flood gates; hope and confidence are reborn in man and there is nothing he would not dare to attempt. The day is past for the declaration that the manifestations of the Spirit can exist in isolation, and can shiver apart from one another. The Middle Ages affirmed that Religion could fatten through the starvation of Natural Science, and that all other manifestations ~~were~~ existed for its service and only by its ~~extol~~ 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 set 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 the others, nor can the Spirit be confined within barriers ~~imposed~~ reared by itself. It has not created itself, nor its modes 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 tide of man's growing life is let loose by the inspiration of his Ideals. All the wars for liberty; all the fires ~~which~~ ^{which} the martyrs for Truth and goodness ~~found~~ ^{found}

declared that the Spiritual is above the Material; all
 the persecutions which philanthropist, reformer, inventor,
 and scientific investigator, 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 unclean,
 that free play for every manifestation is the
 only way to secure the Progress of the whole, and
 that artificial restrictions placed on any is the
 surest way to ruin the life and to introduce
 contradiction, discord, and strife. The Spirit of man
 as rooted in the Absolute is one. Not Reason, not
 Feeling, not Desire, not Will, not the Scientific con-
 sciousness, 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-
 alleled elsewhere, and ~~which indeed gives unity~~
~~to~~ without which unity could exist nowhere for man.
 The advance of Natural Science ^{then} 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 so jealously and
 so angrily the advance of Natural Science fearing
 that Truth should suffer, has been immeasurably
 indebted 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 ~~exposed~~ ^{equally} to the claims of his subject fall into it ^{equally} with 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 acting 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 no Past however mighty its men or lofty their achievements. Standing on what they have done, his outlook is wider than theirs, and his views of Truth fuller and purer. Why should he indeed bow down to the men of olden time; are not the men of today the true ancients?

2. Ideals and Needs. condensed it into perhaps stated as another way of expressing your main thought + offering you an opportunity to recapitulate some of your chief points in summary

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 the 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

life not getting vent, activities or manifestations
 not exercised or developed, and the consciousness of a
 suppression, a wrong done, a want. This consciousness
 is felt keenly when some manifestation is allowed
 to dominate the others, or the others are suppressed so
 that it may reign alone. The Spirit has been constituted
 to work through ~~cert~~ 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 hindlings or detested aliens. If man's work is sacred,
 then it is sacred through and through; if man is a
 Priest of the living God, then his service is the glorifying
 Him with the special talents and in the special work
 given 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 is
 bringing the sacrifice of an obedient Spirit. It is this
 sense of the sacredness of work which has ever filled
 the hearts of earnest men and it is this sense
 or the germ of it stirring into life, which has ever ^{stirred} ~~caused~~
 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
 efforts to realize itself, is cramped or hindered, there
 must be in its 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} ~~defect of~~
 need.

that there are men, earnest workers too, who ^{say they} are uncon-
scious of such Needs within them, one must admit.
~~If they really are so, it is because they~~ ^{are content to follow their beat,}
~~they have no idea of the~~ ^{and guidance} ~~are content to follow their beat,~~
to let their Spirit work in its prevailing tendencies,
and to implicitly obey the monitions of their ~~to~~ ^{and guidance} Ideals
in those manifestations the Spirit works through.
They work earnestly, patiently, and unreluctantly.
They love Truth for its own sake, and they satisfy
~~all 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
rarer than we may suppose. It is not given to man
to hold such an even-balanced course along the vale
or hilltops of Life; temptation is not so easily overcome.
In every Spirit the presence of the Ideal makes its
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
say all men? fall into temptation, and this cannot
but give rise to ^{State of} ~~an~~ unrest, a need unsatisfied.
Where, indeed, then is the man who with an honest
and sincere 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 ever to take these Needs in indissoluble connection
 with the Absolute Ideals. Man's Needs are infinite in their
 demands, simply because the Ideals to be satisfied are
 infinite. Were there no such Ideals within him, man
 would never be conscious of such states as Needs; but
 when the spontaneity of the Spirit pours forth its energies
 through its activities and manifestations the immanent
 Ideals make their presence felt, and man must there-
 upon decide to endeavour to realise them or not. ^{The} ~~The~~
 decision is now the less real, though it be silently made,
 and the life henceforth is the revelation of it. The presence
 of want, hunger, unrest, dissatisfaction, discord, or
 contradiction in the Spirit's consciousness is the sure
 sign of ^{the presence of} an Absolute Ideal ~~and~~ whose demands are not
 being listened to. Man could never know the Absolute
 or Infinite, were the Absolute and Infinite not within
 him; and when man hungers after the Absolute he
 is really confessing that in some way the Absolute
 has made his ^{abiding} presence felt. ^{This is the argument from Needs, in a nutshell.} ~~and~~ The wail of Pessimism
 is, as we ~~shall~~ ^{shall} ~~see~~, the cry of a great hunger of the
 Spirit, ^{and is} ~~utterly~~ ^{intelligible} even man, ^{but} the denizen of
 time and the creation of the Given. How could the
 Preacher cry: Vanity of Vanities, all is Vanity, unless there
 was a Reality against which he had weighed the empti-
 ness of ^{his all} ~~his all~~? When Materialism removes the glory from
 the face of the Universe and darkens all things with a
 hideous pall, the man who is conscious of this darkness has
 that within him which furnishes the contrast.

as men who deny man is a spiritual being led forward in his progress by Absolute and definite ideals, the important fact is that they have appeared in the world; for they say, I need it as a stone, a tree, or a dog, what can be taken of anything imperfect from any of his needs. These opponents, however, have always contended that man as the head of the spiritual needs work and aim within him, that they can arise only in the consciousness of a spiritual being, and when they manifest themselves as the longing for the Absolute, the Perfect and the Real, it is because these Absolute, the Perfect and the Real stir up that very longing through their presence in the spirit and their incitement to man to know himself.

That within him which furnishes the contrast. We are men of the Given, even Material Naturalism the Truth, then, allowing for the moment that ~~man~~ ^{he} would ^{still} long for and know ^{the} Truth, when man discovered the Truth, a great joy should seize him, and henceforth all his energies should leap into new life. But Needs then belong to man; they are the prophets of his high destiny, and when he listens to their voice, he is led to know himself. To every activity and manifestation there is a need, and in whatever department of work man has seen the necessity of beauty and worth of some Ideal, there henceforth a need will dog his efforts, giving him no peace till it is satisfied. The presence of contradiction in the thought bespeaks a need and an Absolute Ideal, just as does any state of unrest; indeed it is such a state itself, and points to an Ideal of Harmony and Unity whose ^{demands} must be satisfied. To this state and the Ideal it is ~~consequent on~~ ^{consequent on} unparaphrased from, we owe all ~~our progress~~ ^{progress} in Science (not merely Natural Science) and in Philosophy.

Man is then called to satisfy his needs, to realize his Ideals, to subdue the Given, to build a character through work. He has the spontaneous energy of his Spirit to work with, the presence of the Ideals to inspire him, and their demands when apprehended to guide him. But no past experience, nor no example of others, and no instruction, can enable him to dispense with his own trials and failures, anxieties and struggles.

He must work out his own salvation, believing it is a
 higher than himself who guides him; in the sweat of
 his own brow must he gain the prize of his high
 calling. Since the immediate end ~~of~~ him is the build-
 ing of a character which will reveal the Absolute ends
 striven for, and since every element of this character
 represents a victory over the Given and temptation and
 a satisfaction of a spiritual need, it is plain that this
 inner satisfaction is the final test of the value of work.
 Is Murest drawn forth by the gaining of an inner peace,
 is contradiction's strife allayed through the winning of a
 view of things which places all in their right relations,
 is the man stronger because of victory won, is his faith
 in himself and in his ends more confident because of
 foes routed, and does he know himself a & more skilful
 warrior, a wiser workman, and a shrewder strategist,
 while none ready to confess his dependence on powers
 and guidance not his own? — then ~~it is~~ must
 there be in his consciousness an assurance of Truth
 and Reality such as nothing can shake. Let us
 not be frightened with the boggy of the cry: This is
 purely psychological, there is no necessary truth in
 it. A man's experience must necessarily be his
 own; but to affirm, that if he is assured through
 that experience that he has developed himself aright,
~~that~~ there are not in such an experience universal
 and necessary elements, is to deny the authority of

the same Ideals over all men and the similarity of
 the operations of the spirits of men. ^{but} ~~these~~ ^{are} these not in
 such an experience common and universal elements
 supplying the basis of Necessary Truth, the man could
 not describe it, or if he could his hearer ^{could} ~~would~~ not
 understand him, and this attempt ^{at the description} ~~of science~~ ^{the} 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 I have all along affirmed him to be, every
 development of himself, every attainment of an ~~and~~
 judged good, will be accompanied and followed by
 an inner Satisfaction and deep joy. And this satis-
 faction is never one of abstract Reason or Scientific
 formulae. The Satisfaction ^{even} of the Scientist over the
 success of his research is not the satisfaction of
 mathematical formulae or of a lifeless logical machine.
 His formulae and tests have all been satisfied;
 but they have no value in themselves; they are the
 symbols for inner real demands imposed by the Ideal
 of Knowledge ^{and required by his own conscious Spirit}. Let us not commit the fallacy of substi-
 tuting the empty formula for the vital demand of a living
 Spirit; let us not place the value of that research
 and work, which have manifested the might of the Spirit,
 strengthened its activities and cultivated the finest virtues of
 the Soul, in the satisfaction of abstract tests and conditions,
 and altogether ignore that inner Spiritual Satisfaction of these
 Ideals and Needs without which the other could not have being.

A. Freedom:

1. Freedom and Progress

^{anywhere}Life is to be declared Real, or if there is Reality anywhere, 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 or its Ideals be not Real. We have now to discuss more in detail attributes which all along I had to ascribe to the Spirit in order to give a fair interpretation of the facts of life.

1. Progress ^{Freedom and} ~~Freedom and~~ ^{Progress} ~~Progress~~

^{and has been} ^{31, 32, 33} ^{Progress} ~~Progress~~ we have ~~seen~~ ^{are forced to} ^{at best} All one-sided theories brought to find that they ~~represented~~ ^{are forced to} but a caricature of the facts. It may be well to halt at this stage for a moment and survey the ^{conceptions} ^{human} ~~theories~~ of Progress which have been advanced framed. The first (ii) derived from the materialistic account of the evolution of the universe, ^{and explains all but} ~~from~~ the Atoms and the Relations between them, which arise when they come into proximity or contact, the All has arisen. To account for the differentiation of forms and the growing complexity of the parts, it is assumed that relations change according to the number of ~~atoms~~ the grouping and the distances of the atoms. With a full knowledge of the physical universe the theory frames the conception of an Atom, and ascribes to it the possibilities of becoming the whole, and then skilfully attempts to prove that the whole has to arise.

The conception of Progress thus gained is purely mechanical,
 destitute of all idea of End, ~~and~~ Absolute Authority, or
 Moral Obligation. Man under it is only a tiny world
 or satellite cast off from the great central nebulous mass
 in its ~~process of cooling and~~ having its place and destiny
 determined by fixed and unchangeable material laws. If
 this conception corresponded with the facts of Life, man
 should have no hope for the morrow, no tendency in him
 to form the idea of Purpose ^{or End}, no thought of ~~the~~ Work or
 for Work implies Purpose, and no such conceptions
 as Duty, Self-sacrifice, Love and Truth. That man has
 these ^{ideas} ~~conceptions~~ and that they are ^{operative} ~~operative~~ in his life,
 is a ^{positive refutation} ~~refutation~~ of the materialistic conception
 with any materialistic theories constitute the contin-
 ual overthrow of this. The second conception
 attached to of Human Progress is 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 germ of the acorn
 under proper conditions of soil and air and
 heat develops into the oak tree. There is an un-
 folding of hidden potencies, a becoming concrete
 and actual of what was only possible. Such a
 conception may be useful at times as illustrating
 a particular view of Human Progress, but it cannot
 truthfully represent it as a whole. In the Plant there is
 no consciousness, no notion of End, no Feeling,
 and no Will; yet there which are among the

distinguishing characteristics of man are in this con-
 ception ignored and treated as if they made no differ-
 ence between him and the plants. When will it
 be understood that a lower cannot explain a higher,
 if lower and higher receive their full signification; and
 when will it be understood that since man has in
 him the conceptions of Good, Duty, Love, ^{and} Work, these must
 be ascribed to him that which no mere material or
 organic conception can embrace? To account for
 Human Progress a third and widely different concep-
 tion must be framed: that of man as a Spirit
 drawing sustenance from faith in Absolute Ideals
 which are his guides, ^{ever growing only in obedience to them,} and taking every step onward
 by virtue of his own free choice. Man must have
 faith in his Work, ^{and in} his Destiny, ~~after~~ ^{his} Guides if Progress
 is to be even possible for him; and of his own free
 will does he obey them or disobey them, progress or
 retrograde. Determined ^{mentally} from without, would Progress
 as we know it would be unattainable by man;
 he himself must choose to move forward or no steps
 can be taken. The learner in school must use his
 own faculties if he is to advance in knowledge;
 he is the true teacher who trains the child to
 educate himself. True clarity is based on the same
 principle: it is man alone who can truly help
 himself. Every step forward taken by the race is
 not the effect of great natural and irresistible laws

That Human Progress is ever dependant 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, widen 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 aberrations and retrogressions in his so-called evolution. How came the Greeks to reach such a pinnacle of intellectual greatness and then to sink into such inglorious weakness and ineptitude? How, 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, all either in agreement or in opposition to the Absolute Ideals, all his acts are purposive and can be classified according to the ends striven for; but the mere conception of law or any conception denying to man a free spirit cannot explain his Progress or Retrogression.

in place of the Absolute, and so losing faith in themselves and their work became the prey of Doubt, of Scepticism, and of Debasing Appetite?

4. In confirmation of this we have the ^{avoidance of error and reformation} errors and sins of the individual. Were man led forward on the path of his development by the working of natural forces within, as is the plant, such facts would be unaccountable, or rather no such facts would meet us in the survey of Human Life. ^{That} Man does err, is the warning of every branch of Knowledge and Industry; ^{that} man can avoid error and ^{that} 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 ^{man} not only of Religion but of Daily Experience; and ^{that} man can, like the Prodigal of old, arise from his sins and of his own free will return to his rightful allegiance, ~~there to find forgiveness~~ ^{is either true or the} whole history of Religion is a tissue of falsehoods brought out. To give as an explanation of such facts that man is brought from error to Truth through the force of new facts, is ^{even} if we allow the use of force here, to overlook the main fact in any change of view: 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 have ^{observed} ~~noticed~~ before:

1. Used purely 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 changes in the modes of viewing them? All history goes to show that man cannot be made to see, what he will not believe himself could not cause the Pharisees to see the truth of His message. Social reformation were indeed an easy matter did mere facts bring man from error to truth and from vice to virtue.

3. 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 strive for ends opposed to the Absolute Ideals), and a continuous demand to make an advance on present attainment by converting the ~~Is~~ into ~~I~~ agreement with the Ought through a new apprehension and actualisation of the Ideal. In every moment man is called to make a choice, to have 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 accept the latter alternative; ~~Naturalism~~ Naturalism or Agnosticism honestly held leads to Pessimism, and the wail of Pessimism is, that there is nothing in life worth striving for, ^{and} that 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 these and abide the result, which alone make Progress possible.

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5. Progress ^{then} is never the product of the Action of the Given; but is due to spiritual discernment, spiritual growth, and spiritual ~~chastity~~ ^{chastity} foreshadowing with prophetic insight. The Good Time coming. We have seen all that this Faith involves in the leaders of our race. No Given, no environment, could give to the Social Reformer the vision of the happy life whose possibility realisation he works for. Had his own Spirit not already leaped beyond the environment, the Given, he could neither know of nor demand the change; even then not in him that which persuades him that the Ideal is the truly Real; he never would have that Faith which enables him to endure "hatred, scoffing, and abuse", to seek the reform; 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 outer 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~~ ^{its} travails. The Jews knew not what ^{else} to do with the art treasures of Rome ~~but~~ ^{they} to use them for rubble stones or fire lights; the natives of India cannot be allowed to govern themselves till they show themselves capable of so doing; the child given gun-powder will probably blow itself up. ~~Over~~ ^{Over} ~~reared~~ ^{reared} about us in every department of activity, before our every step, the Ideals are confronting us and calling for our allegiance, but they are only spiritually discerned. Our understanding of ourselves, of the Present, and of the Past, are all the acts of the same spiritual discernment. If such discernment ^{must} be not in us, then we may be automata in the hands of ~~forces~~ ^{forces}, tendencies or movements, but we are not human beings capable of resisting temptation or able to take one step on the road of human Progress.

1. The problems, responsibilities, and temptations of work confirm ^{our position} 132
The work of each day presses in upon us in a succession of problems; new situations have to be faced, and fresh questions unsuspected have to be answered in a moment. But it is just in all this that our duty lies, and here we are to play the man or fail. Not only by our successes but by our failures may we learn where 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 ^{or of friendly} duty ^{and} of social reform they are proclaimed from the housetop, and the Character we have been building beneath the water stands revealed to all men's eyes.

2. Determinism:

~~Determinism is true only from a psychological standpoint which reads life from one point of view presents 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 precepts, all linked and interwoven by association. Every precept is associated with certain feelings, these again with certain actions, and these again~~

perhaps the whole of this 1- p. 142 might be omitted without harm to the sequence of the argument. If you want to keep part of it, the paragraph from p. 136 to middle of p. 138 might stand. p. 138-142 should be cut out.

argue upon psychological grounds that we can will nothing seriously which does not promise us some satisfaction, the questions at once arise, what does satisfy us? and no analysis can ever show that only the repetition of an experienced pleasure or pain can exercise 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, as universal, ^{must} can be determined by no experience, and which therefore be regarded as ultimate and original.¹ I have ~~quoted~~ ^{somewhat} given these somewhat long quotations not only for the ^{inherent} value of the views so logically expressed therein and their appositeness to the ~~positions~~ ^{views} advanced in both parts of the present section, but also for the strong support they furnish to the basis on which this whole thesis rests and the views advanced throughout as to the true interpretation of ^{the} 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 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

¹ Logic, Vol II, Eng. transl, p 12-14, par 16 and 18. Self, I may notice, is here used much in the sense I use Spirit.

gives exists his, and only possible because of the
 Absolute in ^{the} Spirit of Man. Were there not in the Spirit of
 the child ~~obedience~~ the recognition of authority and
 the innate trust ^{and belief} that those around it are formed like
 itself 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
 trust and belief, however unconsciously at first
 exercised, imply, when they are consciously recognised,
 the Reality of an Authority which can guide and govern
 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 the manner she still allows~~
 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 through the
 wickedness of its parents may be born diseased or
 imbecile is, alas! too true; that a child may be

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Children are ^{often} blighted both before and after birth by the misdeeds ^{and} ^{of} ^{parents and} ^{elders}, and one is often inclined to say: ~~that~~ They are determined ^{by} ^{their} ^{will} ^{and} ^{their} ^{surroundings} ^{that} ^{they} ^{are} ^{without} ^{freedom}, without the possibility of knowing, appreciating, and loving the good or some Good, all the facts of their lives disprove, and all the facts in the history ^{both} of social reform and religious work among them utterly and incontrovertibly disprove. To prove ~~the~~ what is thus disproved, it would be necessary to show that they have no consciousness of an Ought as distinct from an Is, no obedience to any spiritual authority, and so no Truth, no Goodness, ~~and~~ ^{no} ^{rest}, and no Love, that they are destitute of the possibility of Progress, and that no cut 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 clothed its conquests of the Given [&] together with the established institutions and customs of Society constitute for man one part of that Given which he is ever called on to transform, give a higher embodiment to, and in so doing develop himself. If he fails to do this, in so far does he fail in his duty, in the realization of his true ends, and in a clearer apprehension of and strengthening obedience to the claims of the Ideals. Society, we must remember, is a manifestation of the Spirit of man; it has its own Ideal and its own mission; 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 ~~new~~ individuals constituting it.

B. Self-origination

The Given as Given can in no wise determine the Spirit of man apart from its own consent, and is powerless either to inspire or aid his progress. We speak nowadays of the forces of ^{natural} environment, the forces of authority, and the forces of social institutions, as if there were living active agents able to mould man at their will; and men who should know better talk as if these incited man to and directed him in his advance. In this loose way ~~then~~ 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 thus to forget that these are brief modes of speech and that the only active and only agent is the Spirit of man, becomes in this way an easy pitfall. Do climatic conditions affect man as the wind the sand laying it now here and now there? Is there not in all character formations a movement towards an end definitely conceived? Does any Climate prevent man from manifesting himself as a Spirit owing obedience to Absolute Ideals and called on to show this obedience by a ^{moulding} ~~conquest~~ of every Given into agreement with their constant ~~and~~ ^{yet ever} growing demands? The

Climate may present peculiar difficulties to man's Progress and so may lead to particular developments of the Spirit's activities, but these developments are the result of the Spirit's endeavour 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. ^{The force is in} ~~the~~ ^{the} ~~man's Spirit, the inspiration and strength, come from the Absolute Ideals; the form the~~ ^{the} ~~no Absolute and Infinite Ideals within them that~~ ^{conquest taken is due to the particular Given} Progress could not be. In the movement towards the goal of his Social Ideal, the time came when ^{man saw that} the relation between Self and Good was an inadequate expression for that Ideal, and that it no longer gave the Spirit room to develop, and that to hold by it longer was only to cramp and injure the life of man. ~~Certain circumstances~~ ^{The Black} Death may have ~~caused~~ ^{enabled} man to see all this somewhat sooner than he might have done, but had he not had the eyes to see ^{and} had he not grown beyond his old stature, could he have seen that the suit of political and social relations no longer fitted? So with the other example 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 ^{is} 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 ^{that} all need all the others, and all together form the true rounded whole of Life.

Up from the mysterious and unplumbed depths of the Spirit well the fountains of spiritual life. ~~Man does not create them, but as consciousness grows within him, life has wrapped the~~ ^{the activities and guide their efforts so that there may be attained} ~~the activities and guide their efforts so that there may be attained~~ ^{life and flourishing and cause its} ~~manifestations make their way and attack on the~~ ^{worth plays to blossom as the rose} ~~That Life does must ever arise spontaneously from~~

~~the~~ the womb of the Spirit is a truth too patent to be ignored by any school, but the physical ^{and organic} analogues used to describe it are beset by some thinkers of all spiritual import. Let us hear Sigwart speaking of this ^{spontaneity} with reference to 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 development 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 Thought; he can have no immediate knowledge of its beginning nor of its development out of simpler and more primitive activities....

Moreover the involuntary production of thoughts continues throughout our whole life....." And what L. Logic, Eng. Transl., p. 2.

~~have~~ refused to go farther along the road of Progress
 than a certain point. That ~~along with~~ ^{for} 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 ascribed to their credit. Were
 it not so, selfish forces of all kinds: hates and dis-
 cords, would have long ere this torn their empire
 asunder and ~~forced it to the ruin~~ hurled it to the ruin
 which befell Greece and Rome. For the wages of
 selfishness, of disobedience to Absolute and Spiritual
 Ends, 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 when
 conscious manhood ~~and~~ womanhood bursts in
 upon them and ideals of unrealised possibilities
 whisper invitingly, solicitously to leave the old
 teachers and come and follow them, ~~to~~ and they
 will bestow the wisdom of Plato, the Poetry of Shakespeare,
 the Riches of Eldorado, and the Triumphs of Alexander;
 and when turning from the child ^{man} we survey
 the history of the race and observe how the spirit
 has burst out ^{now} in one direction, now in another,
 and try to understand how a nation awakes from
 sleep and rouses itself to a fresh career of development
 and triumphs.

either we are asked for must ~~rather~~^{rather} 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 protest. Out from the Spirit's 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 the Nowhither. Who can predict what the child will become? ~~But~~ If one knows the attitude of his Spirit towards the Ideals he can predict something concerning it while it so remains; the other mystery can be solved only by the Spirit of the child. Who can mistake the buoyant boyish faith which marks the birth of a new era, ~~as~~ be it brought in by the scholars of Italy, the Sea-Dogs of England, the Cromwellian Ironsides, ~~the~~^{Sweep-} preaching Puritans, or the British Colonists settling new continents? The development which the new faith and obedience give to the whole of life ~~is~~ is the attestation of the Truth and Reality of which 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 manifestations of the

Spirit go on differentiating themselves? ~~and~~ shall
 who can answer these questions? We attempt it,
 and the facts come ^{afterwards} to laugh at our childish efforts.
 We are called on to have faith in ourselves as guided
 by Absolute Ideals, and in obedience to them to go
 out to the conquest of the Given at hand, which
 to each one is his daily duty, ^{resting} assured that in this
 way, and ^{only} in this way ~~only~~, can we secure effect
 progress for ourselves and make possible a larger
 Progress in the future. In our Spirit's depths are
 energies and powers sufficient for all the work
 we are called on to perform, ~~we have not originated~~
 them, but we can use them in ^{origination} and
 in making creations of loving helpful words and
 deeds which will assure ourselves of their own
 worth, and will serve as music to weary
 fellow-combatants in the great battle of ^{inspiring them} ~~a life of~~
^{with} hope and faith in the ~~the~~ ultimate success of Truth,
 Goodness, Beauty, and Love.

That we are called to it is the ~~best~~ ^{best} ~~ever~~ ^{ever} sure sign that
 we can do it. The Spirit which ~~hears~~ ^{hears} the call can discern
 the 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 secured.

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 Worker, the Spirit manifested in the Work, is Real and the Ideals aimed at and brought to light by that Work, are Real. But ~~we~~ going further we may ask ourselves definitely: What is meant by Reality?

If we ask the question of Pessimism: "What profit hath a man of all his labours 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 pursuit of wind."¹ 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 amassing knowledge, or in labouring for an end; for there is no 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 pessimists as it is in the pages of Ecclesiastes, but I take his answers as typical of his school. They are given in the naive unconsciousness that they imply a contradiction ~~which~~ ^{we} have ~~seen~~ noticed before: that if there were not a Real Spirit in man they could not be given, and if there were not a consciousness² in that Spirit of something permanent and satisfying, the demand or hunger for it could never arise. When we look into his plaint, that nothing satisfies; we find it comes from a

¹ Ecclesiastes II. 17.

² consciousness may not be the best word here; I do not care for the word feeling. We certainly want a word which may mean: what may be implied in our consciousness, yet which we may not have consciously before us.

wrong view of life or ^{and} where the Satisfaction is to be found.
 As we have seen, it is because there is a Real Spirit in
 man that the wail can arise, and it arises through
 endeavouring to satisfy it with the material, the pleasures
 of sense, riches, and the like. No wonder then the Spirit
 cries because of its hunger. Stated without ^{self} contradiction
 the complaint of Pessimism amounts to this: Nothing can satisfy
 a Spirit but the Spiritual; nothing can satisfy a Spirit
 with ^{the sense of the} Infinite within it but an Infinite and ^{hiding} Perfection.
 From the Pessimist, ^{however}, we have gained some abiding elements
 of Reality: It ~~must~~ ^{is} Spirituality, Permanent; knowing it man
 possesses lasting joy and peace, his dissatisfaction with life
 vanishes, 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 issues as: That which must
 be, in order that the Work of life can be shown as the attempt
 to ~~reach~~ ^{or to deny it} effort to manifest it ^{or to deny it} in order that Progress can
 be shown in its unity and as a ~~succession~~ series of attempts,
 ever growing in clearness, exactness, and fullness, as the embodi-
 ment or delineation of Truth; and in order that the distinctions
 in judgments, without which intercourse and society would be
 impossible, may have a lasting basis on which to rest
 and have their force and authority ~~crowned with~~ so
 recognised, that no man can rest in doubt as to his duty
 (towards them).

Or ^{briefly} as I expressed it before: That which must be, which endur-
ingly is, in order that Life, as we know it, be possible.
If it be objected that this test is drawn from ~~an~~ 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 ^{either} subscribe to or cover themselves with contradict-
ion and confusion, it must be accepted. Man cannot jump
out of his determined activities and modes of action in ~~or~~
in order to know Reality as it is apart from himself; he must
be content with knowing ^{and doing} 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 declarations 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 Spirit and out of all relation to other manifestations
must be condemned at once as arbitrary, false, and
pernicious.

Combining what has just been said with the
data supplied by the ~~second section~~ ^{foregoing sections} of last 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, ^{one of} 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 criticise his work, and condemn all that is opposed to his Spirit's development and wellbeing.

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 ~~cannot~~^{can} not but believe 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 of 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 blank implied in extreme Mysticism. Whatever may be the view of Reality which gives Pantheism its hold on human thought, a slight glance is sufficient to point out objections to its acceptance. If God be the All, and the All be God, whence come and what are error and sin? Moreover, this system of Pantheism is my view of

Reality. What am I, who thus think? If I have no Reality, no Personality, what is the value of my thought? Can I be sure of anything, sure that this view is indeed the truth? If God is thinking in me thus viewing the All, and thinking in another thinker also viewing 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 him. 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 ^{only} in me, am I God? But ^{we} need not pursue the maze farther, only to ~~lose~~ ^{lose} ourselves in giddy turnings and bewildering confusions. The swoon of extreme Mysticism is the abandonment of consciousness and the surrender of all that constitutes the spirit. What man would be if he were other than he is, or what he can know when his Personality is lost, and he sinks into or swoons into an indefinite consciousness, which to him is blank. Unconsciousness, neither ~~he can tell~~. The extreme mystic can tell us nor can we ever learn. Any sound theory will take man as he is, with all his spiritual endowments, with all his modes of action, with the unity of his consciousness, and with the freedom of his will, which though it compels us to look fairly at

the hideousness of his Sin, also proudly calls us to look at the Progress made 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 ^{through} its Ideals: only a Spiritual Interpretation of life can yield Reality:

Taking life as we are ^{in justice} compelled ~~in justice~~ 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. Now, 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 activities, the Given of Knowledge, of Work, and of Habits; the Given of Form, and Mechanism, and abstract system⁺⁺ — yet it cannot yield Reality. A return to the examinations of the systems of Naturalism will remind us of the futility of all efforts yet put forth to find the Reality there, and of the selfcontradiction involved in each and all, in that they imply the Spiritual while ignoring it. A reminder of the teaching of History, and of every manifestation when understood in its relations to all others, will bring to our minds the many voices which proclaim: The Given is not the Real. The mode

¹ Here as elsewhere I can be accused of prejudging an enquiry by employing a definition not yet assumed. My only excuse is that I cannot discuss all parts of my subject at the same time. The Given will be discussed later.

of operation of every Activity has to be mastered by the Spirit and used for its ends or ^{in that} the Activity leads the Spirit ^{is led} into Error, Folly, or Sin; every Manifestation has a particular ^{to} grapple with, and to yoke ~~it~~ into the chariot by which the Spirit is carried in triumph to its ends; ~~it~~ must either do this or ~~allow itself~~ ^{the Spirit in it must} set itself in opposition to its true ends; This we take to be the right interpretation of Life & Let us recall some of the great Facts which support it:—

a. Progress:

All schools which deny worth to human work and are blind to the Spiritual Ideals which true work is ever striving to attain, are compelled ^{either} ~~either~~ to deny Progress ^{altogether} 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 ask with the Preacher: "Is there ~~any thing~~ ^{whereof} it may be said, See, this is new?" and they answer with him: "That which hath been is now; and that which is to be hath already been; and God requireth (or seeketh to bring back) that which is past".¹ But Progress remains in spite of all such protestations the most indubitable fact of Human Life. Replains it as we will, it cannot be laughed or cried away; and the theory which does not fairly grapple with it, must confess its inability. Now Progress, as we have seen before, implies an end, and an end believed to be worthy of attainment, and an end, too, in whose attaining man finds true development and continued satisfaction. Or, if it does not imply this,

¹ Ecclesiastes: I: 10; II: 15

what does it imply? It will not do to trifle with the
 same belief in this connection, and speak of it as if it
 were an 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 heredity to successive generations. Such talk is
 sheer nonsense; ~~but~~ ^{yet} can be most mischievous when
 men, who should know better, ~~give~~ ^{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 ~~in~~ the Spirit's consciousness when the Spirit
 is 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 man revelation of the Real, then
 their basis has the same rest ^{on} 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 then implies an End,
 an End Absolute in its guidance of that progress; One and
 Unchanging, since it gives unity to the whole advance and
 to all its successive steps; and Infinite, seeing that however
 attained, however realised, it remains an infinite conception
 whose full content the man in Time can never know, and

and Perfect, seeing that its realization ^{in any form} yields abiding satisfaction to all the needs of man's manifold activities, whatever their stage of development. Now, the Given, the sense experienced, the Realised, the Rational in any form, cannot give this end; it would be self-contradictory to say so. The end itself too, is ever refusing to allow itself to be classed with the Given; it is ever calling man to see Reality not in what is but in what ~~has~~ ^{is} still to be, and is ever pronouncing the Given an impostor when it would call man to see the Real in the Is and to rest from labour in careless ease. But the end is, it must be, or Progress cannot be. It can be only in, and have Reality only for, the Spirit. ^{Hence} ~~It is~~ ^{only} the spiritual interpretation of life which can give Progress its full meaning and due significance.

b. Work:

The schools of Idealism will ever dash in vain at the rock which gives security to Realism. Standing there Realism laughs at all the efforts of Idealism to resolve the All, — God, Man, and Nature — into a system of ideas; and coolly and confidently affirms the system but 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 conquered by man; Man's work, which ^{also} is his development, cannot be performed ~~but~~ except through this conquest; for this work

man has to tax his every power; owing to his ~~own~~ will
 dangers and temptations attend every step he takes, every
 act he does; the Ideal which has to be realised in
 his Character through the work is not apprehended with-
 out travail of spirit and wearying thought and toil,
 and when apprehended its demands cannot be
 realised only through patience and continuing labour;
 Progress is possible only through the continuance
 of this struggle, involving unrelaxing vigilance, care, and
 toil: the mischief and ruin wrought by ~~error~~ ^{and persecution} and
 sin, and the awful Reality of the opposition ^{or will not} ^{grow and}
^{make out} to Progress by the Spirits of men who cannot discern the
 spiritual: — All of which may be classed in a sentence:
 The work of Life is too serious, too earnest, ^{and} too exacting,
 reveals too surely 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 noted
 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 setting up of
 ends deemed good, the attempts at their realizations,
 the judgments passed on the ends and actions as good
 and bad, true and false, the hopes and fears attendant
 on such a progress, a spiritual communion with
 one's fellows, a war against the temptations known as the
 Self, and the helps and hindrances which come through
 the social life.

no system than professing to deal with ~~and~~ Reality
can ignore Work.

Work here, as throughout, is used in the
widest sense. It includes every Spiritual energizing and acting,
every putting forth of effort to attain an end; it includes
thinking, imagining, feeling, and willing when these are
being used to develop the Spirit - of the Work of the Spirit
in opposition to its ends we shall speak again. Wherever
contradiction is resolved, discord brought into harmony,
opposition to Spiritual progress met or vanquished: -
there Work is being done. We need ~~not~~ ^{only} follow the
Natural Scientist ~~into his laboratory, or out into~~
~~explorations among the rocks and caves~~ wresting Nature's
secrets from her slow-yielding clutches in his laboratory,
reading her in her rocks and on her scarred crags &
the hieroglyphic characters which reveal the story of
her past, haunting pestilential swamps ~~for~~ ^{tracking his pathless way} ~~mosquito~~
whence fever springs, or ~~across~~ ^{over} the lonely wastes
of Polar snows or across the arid regions of the
Tropical desert, and doing these or more heroic tasks
solely and wholly to get at Truth, ~~and~~ ^{and} to minister to man's
true wellbeing, and to bring Nature under his dominion;
to see in him a Spiritual worker of the highest
order; we need ~~not~~ ^{only} sit by the Ark as he ^{enables us} ~~gazes~~
~~at~~ ^{see} the glory of the setting sun, as he ^{enables us to follow} ~~watches~~ the mystic
weaving by unseen fingers of the gossamer threads of
the clouds, as he catches the harmony of a landscape,

a fixide scene, or the changeful expressions flitting over a human face, ^{or} as he ~~is~~ in another department of his work penetrates to the comedies and tragedies which raise or depress, which soothe or call into ^{civil} strife the Spirit of man; to make ^{us exclaim:} ~~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 Given, as is the Scientist himself. And what need is there to do more than name the Social Reformer, the Moral Teacher, the Prophet, the Politician at his bench, the Farmer at his plough, the Merchant in his office, the Statesman unfolding ~~holding~~ ^{in words} hold of a new measure for a nation's weal, to see the same features in all true work wherever met with, and to confess that such work everywhere 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 Given to enhance life itself and to serve the highest Spiritual ends. ~~Let~~ Let us open our eyes and we shall see the child ~~in~~ his play, ⁱⁿ mastering a new word, ⁱⁿ pondering over a strange event, a true cunning Spiritual Worker, using all the Given he has, to help him to advance the new ship, and doing all through spiritual ends and spiritual experiences, without which there would be no learning and no development of any kind for him.

Yes, truly, what experience is there which is not spiritual? When there is not on the part of the Spirit of the child an apprehending of the Given according to its own ends and a development of ~~his~~ Spirit in consequence of the effort, how could the unities of the Given arise ~~for him~~, ~~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 ^{over} the Given. 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 ^{and appropriation} of the spiritual ends embodied in it, and the setting of their 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 ^{on} others, apart from any wish, will, or action on their part, into good or evil modes of life. We forget the words of the Greatest Teacher of all and what they imply: Not that which entereth into a man ~~defileth~~ but that which cometh out, ~~defileth~~ ~~the~~ defileth him. Men ~~are~~ ^{are} indeed ~~are~~ linked together by subtle bonds, and they can and do influence each other mightily; but not in the mechanical way ~~here~~ implied in the loose speech we are now referring to. The ends which the present age sets up ~~are~~ we learn by imitating our elders, the present age ^{had to} ~~repeated~~ the best endeavours of the past before

X

it could advance; ^{but} both the imitating and the copying ^{mean} ~~are~~
 look to the learner. Our Education is determined for us
 by the attainments of the past; our Ideals ~~and~~ ^{but} 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~~ ^{ends} pursued
 by the past have been low, ours cannot be high; if they
 have done great things, we are enabled to do still greater;
 and hence the responsibility laid on parents, teachers, and
 the men of each generation, ~~to~~ to endeavour ^{so} to apprehend
 the and live out in word and deed the purest form of the
 Ideals they may, ~~so~~ that the young may indeed be led
 in ~~that~~ way in which they should go. Let us not, however, in
 using the term influence be forgetful of the selfinitiated
 activity with which it must be met, if it is to be influence;
 let us ever remember that work is dependent on a
 free act of the Spirit. There must be a spontaneous move-
 ment of spiritual energies ^{to fulfil their ends} and a confirmation of this by
 the Spirit, ~~the~~ before work can be done. These are the formal
 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 be superior
 to all that ~~merely~~ ^{is}, - in that spiritual attitude and
 act he ~~does~~ makes it impossible for Doubt and Despair to
 find a refuge in any darkened corner or gloomy depths of
 his Mind, ^{in this obedience to the Absolute Ideals of his being} for the glorious possibilities ^{are} revealed to him, ⁱⁿ
 his obedience to the Absolute, and the light as of the noonday
 sun floods the remotest chamber of his Spirit.

Those who deny the Spiritual in man or who fail to give it its full significance ~~must~~ deny ^{any} spiritual implications to work and ~~must~~ account for certain conquests of the Spirit as purely fictitious. We need not ~~fast~~ 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 assail the Spirit, they contend, are either imaginary or entirely of man's own making; the victory ^{over degrading habits and} which Religion or a Spiritual View of Life enables a man to win, ~~over~~ is erroneously ascribed to any superhuman or spiritual source; the overcoming of sorrow, loss, Death itself through the same view, is ~~provided~~ 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, moments 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 assertions imply more; they imply, that the men in these critical moments blind themselves to the realities of Life, hoax themselves by a false belief, and then with unblushing mendacity endeavour to foist ~~it~~ ^{it} on their fellows as the most sublime of 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 ~~these experiences~~ ^{them} are false to their fellows. The monstrous egotism, the unverified assumption of the

mundanity of our fellowmen, and the artificial and mistaken conception of kind, conveyed by the assertion or contention, ^{may be left to refute themselves} ~~need no more than a passing word.~~

The first two may be left to refute themselves, the kind of the conception of the kind or spirit here implied, which is, that a man may be false on the main matters of life, and yet a true and good man in all else, if it is enough to say that the assertion is indeed purely imaginary, and baseless with regard to fact. History and Life alike proclaim that falsity breeds only falsity, that the man 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 misery can spring. Single individuals may be found here and there who ^{do} ~~can~~ for a time 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 experiences topsy-turvy and is ^{intrinsically} ~~an~~ fictitious hypothesis, ~~foisted on the credulity of~~ those which has nothing to do with the serious work of Life. One word more. One word more on another implication which underlies the contention: this is, The Artificial and Imaginary can overcome the Real. Now by Imagination

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, ^{after} 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 he proves it by withstanding greater temptations ^{and} by self-sacrificing works. Yet we are asked to believe that the man dreams himself into this added strength. There is indeed a setting up of error for truth, of Imagination for Reality, but it is easy to see who are the guilty parties. These critics, whatever their theory about temptation may be, will allow that Sorrow, ^{loss and} ~~Sorrow~~ 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~~ ^{his} man's Spirit, and he is a nobler 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 strenuous opposition which Work ~~into~~ overcomes, and must weave some account of experiences he cannot understand and facts which on his basis are falsehoods ^{or myths}. If Temptation, Sorrow, loss, Sin, and Death, are Real, then that which overcomes them, which triumphs over them, must be Real; if ^{again} Reality cannot be ascribed to them, but to the Spirit in them or in face of them, yet they are experiences

which try its might and in which it may fall
 away from its true end. If then it is enabled to
 surmount them or to so use them, that 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 exclaim, that
 the added strength is indeed Divine from above, that
 the or that the spirit manifested in all uplifting efforts
 is ~~more~~ Divine? Does its action not accord with his
 ideals, and are they not more than and higher than
 man? Grief, loss, Doubt, and Despair, are not overcome
 by wishing or dreaming; if this ever possible, what a dream
 life would be? They are truly overcome, and life is
 again harmonised, ^{only} by a spiritual view of which enables
 the Spirit to see where 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 ends. This view it is as truly a spirit-
 ual experience as is that which is overcome; it places
 a man on a sure rock of defence against his spiritual
 foes; it lifts enables him to vanquish Self and the given;
 and it sends him on a fresh career of conquest over
 spiritual foes which have long held him in shadow.
 Work, here, as everywhere, proves the might of the Spirit

by a spiritual conquest and a spiritual advance.
The position then established is that which was reached
when we were considering the Satisfaction of Needs.
Satisfaction is the result of harmony, ^{but} development and conquest
and harmony come through work, and the harmony as
the conquest bespeaks a Real Spirit, which must know
itself as Real, see all its activities and ends in union,
and be assured that it rests on a rock of abiding
Reality.

d. 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 causes
man to fall, are but the remains of the brute within him,
he will in the course of this evolution gradually
lose these brute elements, and rise into a life when
even the term Duty will be unknown, because he
will do what is right without questioning, delay, or
thinking otherwise. A beautiful dream, no doubt, but
still a dream so far as man is concerned! It
is based on a wrong conception of Progress and Work,
and it is unsupported by the facts of Nature and History.
^{None} ~~It~~ has never yet been able to prove that Sin and
Error are brute elements, for so far as is known
the animals know nothing of Error or Sin. Nor has
^{any evolutionary school} ~~it~~ been able to establish that man is the ~~most~~ ^{most} perfect.

free from temptation now than he was in the dawn
 of his history. Do not all the facts go to prove, that
 with every step man takes a fresh temptation awaits
 him? As life becomes more complicated, as duties increase,
 do not temptations increase in the same proportion and
 appear in still subtler forms? Will any form of intellectual
 education, will even a sound moral training, will
 even the reason environment of a good home, save a
 youth entering his lifework from temptations ^{of themselves} or
 prevent him ^{of themselves} from falling? What is the
 answer of parents and teachers everywhere? The conception
 of the Progress of the race ^{by this theory} ~~has~~ given ^{by this theory} would destroy its
 unity, and if ~~it~~ were it true, we at the present time
 should not understand the spiritual experiences of
 the men of a bygone age. What could we know of
 the temptations which never come to us, or of the situations
^{once to} ~~which~~ ^{which} perplexing the ~~men of old~~ but now unknown? But
 we are one with our fathers, the human heart or spirit
 remains identical in ~~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. Here again, all the facts of Life support
 our position. Why then could the Psalms of David ^{have} re-
 mained to this day the utterances of the spiritual
 experiences of men, were it false? Why is it that every
 true prayer spoken by Mexican or Peruvian worshippers
 or uttered of old by the banks of the Tiber, Nile, or Tophratus,

breathe our ~~own~~ ^{own} aspirations, ~~our~~ joy, remorse, shame,
~~and~~ ^{or} cries for help? Why is it that Doubt, ^{and} Despair, haunt
 generation after generation? Why is it that since the earliest
 records of religious story, Agnosticism, ^{and} Scepticism, ^{and} Atheism,
 have been forms of Belief? Why does the future still
 loom so dark, ~~and~~ why does ^{still} life bring such perplex-
 ing situations, why does Duty part us at times from
 those we love, and why does the performance of obedience
 to the Right ^{often} entail pain, weariness, and loneliness to the
 heart? Why, if not that man is a Spirit gifted with
 free will and called on to manifest his own Reality in
 the building of a character, every element of which is
 gained at the cost of a free choice and a real effort
 against opposition? Man ^{as man cannot be free} has never been promised free-
~~dom~~ from temptation, but he ^{can have} ~~has been promised~~
 victory over it, if he be obedient to the guides given him.
 The theory which ~~deceals~~ ^{deceals} deludes man into believing
 that temptation is growing less subtle or less pernicious,
 is blinding him to the facts of life and the nature of
 Growth, and is surely leading him to his ruin.

A General Survey: Nor 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
 through which man conquers Doubt, Despair, and every
 Spiritual Force. We see that same Faith in the proclaiming
 itself in the work of every true worker: the soldier on the
 battlefield, the scientist in his laboratory, the philanthropist
 in our city slums, ^{or} the poet declaring what True Freedom is, or

~~The attestation of certain great facts of life to ~~the~~ the Reality of the Spirit and its Ideals.~~

~~Difficulty:~~

~~That man's intrinsic real nature is to be found in the Spiritual, that truth for him can never be found in the Given but in obedience to Absolute ends, and that he is only truly himself when he knows himself as Spirit, have been the themes of the poets, prophets, and inspiring writers of our race. They have been the battle-cries in every ^{struggle} ~~battle~~ for reform; they have been the prophetic shouts rousing man from his ~~mechanical~~ sleepy contentment with things as they are and inspiring in them that hope and confidence, which have enabled him to face all foes in the path of his spiritual progress. Religion, Art, and Morality ^{are attested} ~~are attested~~ ^{Reality} ~~are attested~~ ^{the Unity of the Spirit and its Ideals} ~~are attested~~ if they are not true; but ~~their truth~~ ^{are attested} by all the great facts and crises of life. Take Difficulty for instance. If we ask: why does man chafe at difficulties ^{in his path upwards}, the ~~answer~~ only adequate explanation is: it is because this Spirit through its Ideal points to a Beyond to which the Difficulty bars the way, ~~and not~~ he is called to to realise the Ideal by overcoming the Difficulty. Is not there not in man something more than the mere Given, were Sense - Experience all, how would man ^{know} the Difficulty to be such, how would it be possible for him to ^{name} ~~know~~ it as such? ~~how could this~~ Spirit chafe under a delay, or~~

how could ~~man~~ he even speak of a delay? The very terms Difficulty, Obstacle, Retardation, Chafing, Venation of Spirit, Disappointment: - all speak of ^{and that} proclaim a Spirit which can place ends recognised as good before it though they are not yet realised, and can labour for their attainment. The reply that such ends are always formed from past experience is valueless and false to fact.

for (1) It does not account for primitive strivings.

(2) It does not account for the mass of our activities in which we strive for ends never yet experienced by us. (3)

(3) 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.

4. It ^{presents} a false view of the Spirit of man. That Spirit shapes 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 realised but to be realised, something timeless infinite, how could expectation, anticipation of the future, the setting up of ends, the apprehension of obstacles, and delays in the realisation of these, be explained?

Sorrow and Loss:

Sorrow and Loss are like Difficultly prophets of the Spirit crying out to man in the wilderness of his life: Know thyself as Spirit and learn thy true Destiny. We sorrow for our wrongdoing 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 in obedience to that Ideal lies our true life. We sorrow over wrong done to us, because it is our Ideals which are desecrated and defied. Unrighteous Sorrow will be angry because Self has suffered hurt, but Righteous Sorrow regards only the sacredness of the Ideals of Truth, Beauty, Love, and Goodness, and cares not for Self. Anger on their behalf is righteous; ~~Pharisaism is worthless to be met~~; War on their behalf is true Self preservation. Sorrow for men blind to their true interests, unheeding the call of their Ideals, is ever the lot of the reformer and the philanthropist. He ~~does not~~ will sacrifice all Self holds dear if thereby the Ideal is set up in its right place in the lives of men. St Paul will deliver himself up to death, if thereby he may win his own people of Israel to the right view of life and their own salvation. Such Sorrow and such Self sacrifice are intelligible, only if in man there is a Spirit which goes beyond the mere Given, ~~and~~ which is ever calling man to a destiny not yet won but with absolute claims upon him.

Death.

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 be an impossible conception for man, were there not in him an unchanging and a timeless. It is the very Reality of our loss which brings home to us the Reality of our own Spirit 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 both have. 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, he 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 comply with its own Absolute ends, and has ever been proclaiming itself a denizen of another sphere above the material.]

he rises conqueror over Death. This is made unmistakably clear ~~from~~ the History of Religion, but for the present I abstain from calling up its evidence.

d. Doubt and Despair:

These spectres of the gloom, these cankering diseases of the Mind, these Apollyons which drive man into the Valley of his Humiliation, what other witness can they have than that it is a Real Spirit who is attacked, and a Spirit, too, whose home is in the Celestial City ~~for they~~ bar the way to? ^{again on Doubt and Despair} What ~~are they~~ ^{are they} ~~evidence~~ but spiritual temptations, attitudes or states in which the Spirit of man can place itself, but impossible to it were it not conscious ~~of~~ of its own greatness and capable of free act? Only a free Spirit can be tempted, only such a Spirit whose mission is the attainment of Absolute and Definite ends can fall or go astray, and only such a Spirit could doubt as to the means taken to attain its end, its present position, or the correctness of the concrete representation of the end which has been set up by himself or others for present attainment. Were man determined as to all he does, how could he possibly doubt? Were there in him no presence of his true end, ~~how~~ ^{how} a presence to ~~the~~ ^{the} however, which it is his duty to apprehend and know, how could he ^{possibly} doubt respecting his thought or action? The presence of Doubt in man is but another evidence of the Reality of the Spirit, the authority of the Absolute Ideals, and of ~~all~~ ^{the truth of} ~~these~~ ^{these} Ideals.

already said, and all I shall yet say, respecting the mission of that Spirit as work. And if man go farther along the road of Doubt till he find himself in the grip of ~~Despair~~ Despair, what does this darkness and agony ~~imply~~ imply if it be not a Spirit which has missed its way? ~~And in this state of consciousness~~ ^{there is the implication of} a road missed, of an end unattained, of a rightful heritage withheld. Although the Spirit by its own free act may have ~~to~~ 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 protest 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 sport of circumstance; there is that in him which will not let him rest on this belief, ^{and} which causes him to protest against and deny the rationality and credibility of that theory which he had set up for Absolute Truth. ~~Conversely~~ ^{No} theory of life which denies to man a Spirit such as I have ascribed to him ^{can} account for the phenomena which Doubt and Despair present. P

[But a word is sufficient to deal with pessimism so 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 for him;]

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 life. Neither form might emphasise impossible as I have done in the statement, but I am not working the spirit of Pessimism ~~into~~ ^{by} it. ~~Now~~ If man cannot be content, or ~~if he~~ ^{adoption} ~~take~~ the milder statement: if he is not content with ~~the~~ life as he can only know it; what does this imply other than that there is an element in life not ^{comprehended} ~~grasped~~ by the ^{pessimistic view} ~~view~~ ^{as stated}? [If this view stated all it was possible for man to know, if it indeed sounded the deepest depths of his being so as to be sure nothing was left to bubble to the surface not ~~can~~ examined by it.] If life were as it says it is, how could discontentment with his lot arise for man? Were there not in him that which goes beyond the present, that which is not yet realised but prompts him to its realisation, could dissatisfaction with the ~~to~~, the Present, or the Sense-experience of the moment, ever ~~be~~ enter his consciousness? ~~It is only to~~ We can go further ~~and assert~~, ^{indeed} ~~It is only~~ ^{who can give utterance to} ~~It is only~~ a spiritual being such as man is ^{who can give utterance to} ~~what the creed of~~ Pessimism; This creed like other false theories of life while in word it denies to man his true spiritual life really rests on such a life for its own existence and understanding. When man opens ^{his} eyes to see this. When he sees that it was the presence of the Absolute ^{infinite} within him which caused his discontent,

then he has faith in himself, faith in his destiny, strength for the present duty, and hope for future victory, and he awakes ^{as} from ~~his~~ ^{his} ~~frigid~~ sleep disturbed by evil dreams & behold the glory of the Infinite ~~flowing~~ beautifying and making holy every domain of life, and to see himself called to the noblest work man can dream of. The only cure for Pessimism is a true view of life, and the ~~inspiring~~ ^{inspiring} faith which is the result of this.

§. Sin.

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 significance or explained as illusions, ~~which here is a euphuistic synonym for falsehoods~~. Strange trifling this with the most serious moments of man's existence, (and a ~~perverse blindness to facts~~) which will call illusions those experiences, in which man hears the voice of a Higher Spirit within him, and in which obeying this he passes as through the portals of a new birth into a life of Righteousness ~~and~~ Peace and Holiness! Naturalism 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 pangs of Remorse, and the beautiful

day down of Repentance, so long must the life of man
 present enigmas ~~unsolvable~~ ^{unsolvable} by any theory of ^{Naturalism or} Rationalism.
 Nor need I pause here to discuss in detail how impotent
 to explain the fact is any theory which accounts for
 these experiences ~~throughout~~ by fear of the laws of man.
 Man undergoes Remorse for sins with which the laws of
 his fellows have naught to do; his own emphatic testimony
 at such a time has ever been, that he has sinned against
 a Higher than man; and the life which follows true
 Repentance is a continuous declaration that the Spirit
 of man finds its true ends through obedience to an author-
 ity which is ~~superior~~ ^{superior} over all men.

Life everywhere confronted rightly
 and with the determination solely to understand it and
 know it ~~as it is~~, repeats the ^{same} message. ~~of our kind~~
 Man is rarely so abandoned that the Absolute has not
 hold of him 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. [Simplewitted or badly
 educated is he who has no love for anyone, no regard
 for any truth, and when there are ~~these~~ ^{these} even dimly
 lit, the source of their light is no sun of man's creation
 - as if man could create the authority which is over himself! -
 but the only sun of the spiritual universe.] Few are the

be not in us, then we may be automata in the hands of forces and tendencies and movements, but we are not human beings capable of resisting temptation and ^{or} able to ~~make~~ ^{take} one step on the road of Human Progress.

3. Reality of Evil:

Reality we have placed in the Spirit of man as possessed of Absolute Ideals, and having the freedom to obey these or to disobey these. Progress we have found ever implies the free choice to obey them and the free effort to realize them; there can be no Progress through their disobedience. The work which effects their realization is nerve and inspired by faith in them. But we have noticed that man's history is not one of continual Progress; his so-called evolution is marred and contorted by strange ruinous regressions. Work is carried on and Progress effected only through strenuous opposition to such spiritual temptations, as; Doubt, Despair, Sorrow, and Loss. No man, we have noticed, ever realizes all he might; and many men consciously fall into sin. The sin of man and the misery it entails on himself and others cannot be blinked; ~~we~~ ^{have} found it too strong for the systems of Idealism and Pessimism Pantheism to grapple with. This question has now to be faced: - If the Spirit of Man is Real when obeying its Absolute Ideals, is it also Real when disobeying them? To answer this we must rightly understand the relation of the mind which it stands to these Absolute Ideals.

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 into being nor sustain himself in being, and that ^{there} 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 ~~we~~ they possess the Reality we ascribe to them. While the Ideals, thus remain as Monitors, hope of the Spirit's redemption cannot be abandoned. They are Real, Absolute and Eternal; that which apprehends them, knows them, and appreciates them, is Real also. No human or so-called natural power could call it into being and so endow it. Who then shall say that it is not Immortal, not Real; or that the Infinite Love which so encompasses ^{it} it will not one day be able ~~to~~ to bring the ^{letting} Spirit ^{so} to see itself, that it will of its own free will turn from its error and wickedness and truly live?

But let us not fall into error here: Sin has no Reality of itself, nor has the Human Spirit Real apart from the Absolute Ideals. Apart from them, as we have seen all along, there can be neither Truth nor Falshood, Good nor Evil. Sin is the act of a free Spirit knowing the good but doing it not; it is the Spirit misprised by the good and turning to oppose ~~that~~ which it, its own true end, which gives to Sin its

blighting and ruinous 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 ^{because} through Goodness is that Sin can be; in other words, not Sin but Goodness is the Ultimate Notion; or just still differently, Sin is what it is because it is the transgression of an Absolute End of Goodness. There can be a Goodness without Sin, but there cannot be Sin without Goodness; just as there cannot be Hypocrisy without a Truth which it simulates, but ~~that~~ 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 or all of the Truth is hidden by it; Opposition to Progress and persecution of the Reformers have ever professed to be ~~are~~ 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 Serpent-like in its enticements. Were the liar, the slanderer, the hypocrite, and the selfish to proclaim themselves as they are, they would convict themselves out of their own mouth, 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 a 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 ^{in the same spirit} 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 thoughtless seduced by the seemingly good the seemingly true into error and vice, and have to pay in years of bitterness and misery the consequences of mistaking falsehood for truth and the seeming for the Real? This trust, which is often so grievously wronged, is, as we noticed under Determinism, one of the subtle links which bind man to man and generation to generation. It lays a great responsibility on us everytime we speak, and more especially in our dealings with the young. It is but a part of the Given which man should rise above, and its very presence implies a 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 Sorrow in the heart of man. A ^{man} ~~may~~ for many years, perhaps for his lifetime, may through a false education mistake the Form for the Spirit, the Attained for the Attainable, and may thus have his views of Truth and Reality ^{distorted} ~~miscon-~~ ~~scribed~~. 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 ^{will call on him} to make a decision for or against the Right.

What we are here concerned with is Sin either conscious-
 ly committed or the the awakening to see Error
 which has been unwittingly regarded as Truth. In these
 cases, such as ^{that of} the writer of the fifty first psalm or of
 St Paul arrested to compare aright Christianity with
 Pharisaism, there is no doubt as to the Spirit's con-
 demnation of or judgment on ~~his~~ ^{his} past act. It is pro-
 nounced to be a transgression of a law ~~higher~~ ^{higher} than that
 of man. And we see it in the fourth place when we
 come to look at the ~~permanence of evil~~. If evil
 be in the Nature of Things, then, as many have ~~believed~~ ^{done},
 must we ^{too} accept it as coeval and coeternal with
 the good. But where in any nation, whose people
 make the profession of loving Truth and doing Right,
 and where public opinion is kept sweet and pure
 by a number of virtuous souls leavening the mass,
 will evil flaunt its garments in open daylight
 unabashed and unashamed? Where is the commun-
 ity that has ever rested on a basis of falsehood and
 vice? Where is the Error which has not had to skulk
 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 aglow 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 invincible conviction that in the end Good will be everywhere victorious. Many of the great Religions of the World, ~~and~~ notably the Scandinavian and Zoroastrian, give distinct utterance to this; and none of them announce primeval chaos, feudish strife, and eternal misery to be the final end and consummation of all things. If Christianity has in some of its forms taught ~~the~~ an eternity of misery as well as an eternity of bliss, this teaching is not consonant with its 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 inflicts must be regarded by them as an instrument of His Love, and so as a means used of convincing the thoughtless, the foolish, and the wicked, that the ways of transgressors are hard, and that only they who do the will of God can have enduring contentment and peace. But with the religious aspects of our problem we are have not to deal here; nor need we enter into the deeper speculative ~~problems~~ questions connected with it. It is enough for the individual to know that he can, through taking a right view of life, through possessing a right faith, and through ^{maintaining} a right mode of action, place his foot ^{the neck of} on his spiritual foes 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 ^{error, no} Wrong, and no vice of Society which cannot be vanquished by a right mastery 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 his every act in the past, nor can the hope be held out that as long as man remains man will this possibility of fall and disgrace not dog his efforts. Temptation does not necessarily entail man's sin; man ~~can~~ 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 peep into its real nature. That nature is sufficiently disclosed in the alternative which bids him deny his true nature, ^{renounce} his liege Lord, and ~~turn~~ become an enemy to all that makes for his own development, advancement, and wellbeing. ~~Man may still be man~~ ^{Thakur} ~~Man~~ 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 ^{this kingdom} it. Dealing with the other
 result, we have to ask: If Sin be not of the
 Ultimate Reality, what Reality can it have? It is not
 an unfolding of the true nature of man, what then
 are 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 ends
 and determines to be honest and sincere with himself.
 Its 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 thus but a temporary attitude, it is as
 a real experience of the Spirit, and as such must
 enter into the warp and woof of the texture ^{of its character} and
 colour its whole after 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 years of reformation possibilities of
 fall, which no dreaming can give him victory over.
 The real foes to Prayer are the spiritual ones: Selfinter-
 est, Love of base, Pride, and Hypocrisy. So-called natural

environment may, cabin and confine the Spirit, but these do not give the weariness, the loneliness, the heart-pain, and the calumnious misrepresentation which the Spirit of man in opposition can inflict, ^{can they} not, cause that inhumanity to man which thousands to mourn in ~~of~~ 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 an 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 seat and push back our enquiry ~~to~~ ^{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} the conditions and demands ^{implied}. 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 we noticed in connection with
Naturalism - all require A Spirit Absolute, definite,
eternal, and Perfect in Goodness, Love, Justice, Beauty,
and Truth. He 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: In Him we live and move
and have our being.

Chap III.

orig. 120 pages
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Chap. III (contd.)

Some Final Results:

Truth, Reason

Chap. III: Some Final Results:

Reality, The Given, Experience, Fact,
Truth, and Reason

some of which we noticed in connection with ~~Naturalism~~ ^{Naturalism} ~~is~~ - all require A Spirit Absolute, Infinite, Eternal, and Perfect in Holiness, Goodness, Love, Justice, Beauty, and Truth. He it is whose law we read in earth and sky, who 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: In Him we live, and move, and have our being.

Sect. ~~II~~ ^I: 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 to us out of what was once so chaotic; and we can separate the different existences or beings, which depend for what they are on the One Ultimate Reality, encircling and working through them all. If we regard the All from with reference to the Supreme Ultimate Reality, we must separate it into the Real and the Non-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 into them to guide them ~~sward~~ upwards to perfection; and under the Non-Real we must place (1) the Spirits 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 viewed into three ~~four~~ existences: (1) Spirits in conformity with the Absolute Spirit, (2) Spirits in opposition to Him, (3) The ~~Unreal~~ ^{Given} in Space and Time through which the Spirits ^{are enabled} both to reveal their conformity with and opposition to Him, and ~~which is~~ But while these divisions are necessary for our discussion we must guard against making them rigid or cleantcut. We must remember that while both good and bad Spirits alike act of their own free will, their every act has reference to the Absolute Spirit, and the powers or modes of activity they use to express His Will or to weaken it are His Gifts to them; and also we must remember that the Given is by His fiat and for His ends, and that it, too, ~~can~~ reveals His Glory to the eye which indeed can see. Nor must we think that we can go among the children of men and separate them off into the two divisions here given. He is a Pharisee who thus thinks. 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 each man~~ ^{and that} by the faith that is in him, and by the course which against all opposing currents and storms he endeavours to hold by, ~~since~~ ^{and} he is deciding his clan for himself. For the present, however, we have said enough on the Spirit of man; ~~for the present~~ ^{now} let us turn 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.

a. Nature:

1. ~~The Unknown~~ ^{The Matter and Energy} which must be postulated as the substratum of that Given on whose conquest the Natural Scientist is ever unfolding the might 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

perhaps both this subsection and the last should have been left till we had established the existence of the Given. The question, however, is not begged; we bring into light the forms of that which we shall directly prove the existence of.

particular viewpoint, a particular mode of viewing the Material Whole, from which it does not depart. No one Science then gives the rounded whole of ^{our} knowledge of the Given of Matter.

3. The Human Body: This, which ^{under} ~~is~~ the different aspects ~~comes~~ is embraced by many of the Physical Sciences, and which under a particular aspect is the domain of Physiology, ^{really} comes under the ^{last} heading; but from its importance and from its peculiarly intimate connection with the Spirit of man, it ~~deserve~~ merits a separate division. ^{These} ~~It~~ classes ~~two~~ ^{and} ~~three~~ ^{also} embrace all the accepted theories and explanations which represent man's conquest of the particular Given 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 Manifestations 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.

These, too, have to be directed into and kept in the right channels of their usefulness.

4. The formed character at ~~any~~ 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 used or mastered by the Spirit in order that its true ends may be realised.

5. The Temptations which assail ~~the~~ the Spirit in its every act ~~in order~~ to take the Given for Reality, to take the Activities, Manifestations, and Formed character for its own Reality, and to use all ~~it~~ these for 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 aims and the clustering of them round itself, forms what is known as the Self. There can be but ^{one of} two Gods ~~for~~ Human worship, ^{but one of} two Supreme ends ~~for~~ his action: The Absolute or The Self.

6. The Opposition to Progress of ~~error~~ Spirits in error or under the Sin of Ignorance, Laziness, Selfishness, or Positive wickedness. This has been already dealt with ~~under~~ in the last section. Viewed, ^{however} from the standpoint of Progress, it is a Given which must be vanquished.

7. The Given, ^{that} ~~which~~ Work ever presents in every situation which has to be mastered.

C. Society:

1. Its Institutions, Laws, Customs, Language, Literature, Religions, ^{Rites and Ceremonies,} etc: all viewed as ends in themselves, as absolute in themselves, and apart from the Human Spirits who created them, the Ideals which guided their formation, and the Spirits who now apprehend and use 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 subtle links 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 sin 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 take each other's words.

Having taken this survey we are now prepared for a definition of the Given:—
The Given is that which the Spirit of man is ^{called on} to master 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, ^{by those who would not deny the existence of the Given} that its divisions are typical not real, and that the acceptance of them is at variance with the Unity of Life, the position which this thesis so stoutly maintains. Answering generally we can maintain that the divisions are as real as are those between the Activities - knowing, Reasoning, Feeling, ~~Resolving~~, or those between the Natural Sciences; and that the Unity of Life is never endangered 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 Given, the Given Masked and the Given 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. Now then means I call the Given, 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 Given for Reality, and yielding to this is so blinded that he is unable to see the Spirit anywhere. If this temptation be not a real experience to man, then I have woefully misinterpreted the teachings of History

of the individual
and the struggles for a better life. Coming more into
detail, it can surely be urged as a sensible position that
the classes given under Nature ^{involve} ~~are~~ ~~these~~ distinct
and real temptations which beset those occupied in
the Natural Sciences. The temptation to take matter for
the All is surely no fanciful sketch of Life, or what
shall we say of Materialism? Is there not the
temptation ~~that~~ ^{which} the Mathematician ^{may} falls into of regard-
ing his Truth as the only Truth, and his sphere
as the only sure basis of Reality; or am I mis-
taken in thinking that Physicists have sometimes
been tempted to believe, that Biologists are not so
careful in their investigations nor so rigorous in the applica-
tion of their tests as they themselves are? And
surely the history of every line of investigation or
of every department of life can furnish examples of
~~men~~ thinkers and investigators, who, having given
a solution of certain problems, obstinately regard
this as the final truth on them and bitterly
oppose the views of other workers in the same field.
It may be contended with truth that these temptations
~~there~~ are in nowise confined to the investigators of
Nature, but are to be met with wherever man is
at work, and that ~~the~~ ~~for example~~ the ~~third~~ form
^{last} mentioned above is essentially the same as that
connected with the first class of the given under Society.
Yes but that does not alter the fact that ~~they~~ in the
latter case

are associated with a different Given and assail
 another ^{class} or other classes of workers. In the final issue, ^{indeed} all
 work possesses the same character, all temptation is one
 in essence, and Truth cannot be separated from fortune;
 but in penetrating to this ultimate view let us look
 at the work of Life in the broad general aspects and
 its ~~presenting~~ ⁱⁿ the particular forms of the Given and of
 Temptation it presents to the children of men. We shall
 best answer questions as to the existence and nature of
 the Given when we find out under what forms, if any,
 it ~~presents itself~~ ^{it presents itself} ~~in the work of Life.~~ ^{in the work of Life.} So if, with reference
 to the forms I have placed under Self and Society,
 it be objected against me that I am dealing only
 with the abstractions, I have to vigorously denounce
 other systems for palming off as Realities; I am safe
 in replying that I am using divisions, which men
 throughout his history has found ^{convenient and} necessary ~~and~~
~~to~~ make, that I am treating of very real tempta-
 tions, and with life as I find it. I do not create
 the divisions; they have been brought into man's conscious-
 ness through his work, and thrown into sharp relief through
 his errors and his falls. Were I asked to enumerate the

I have used real throughout this section and shall henceforth use it,
 in the sense of involving serious and permanent issues for the Spirit. Every choice
 which the Spirit makes, every act it does can be pronounced real, for though
 it be opposed to Ultimate Reality, the experience it yields the Spirit remains
 a volitional or modifying element of all after experience. The struggle against any
 temptation is real in this sense. St Paul cannot forget the wrongs he did in
 ignorance, a St Augustine cannot forget the follies of his youth, and they are
 afterwards largely what they are through these bitter experiences. Every man is the
 stronger for every temptation he overcomes.

When asked to enumerate the various forms of Temptation, I should run over all the forms of the Given, 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 divisions which the work of man has enabled him to make, and must then penetrate to their inner meaning and real significance. But now if temptation is a real experience, and if every temptation, itself purely spiritual, is associated with a form of the Given which it suggests is Reality, what are we to say of this Given — is it spiritual or non-spiritual; ^{of the spiritual or} ~~is it~~ something other than the spirit? Before this question all other pale their feeble lights, and till it is answered all systems of Idealism and Realism stand in hushed silence.

4. The Existence and Nature of the Given:

Realism has ever affirmed that there is a something other than the spiritual, which, however, has a rational framework or is the manifestation of Reason, and which, therefore, can be apprehended by the Reason of man. Idealism agrees with ~~Rationalism~~ ^{Realism} in maintaining that man masters all his experience and all else by Reason; but it denies that Reason can know aught else but Reason. It points out that all the Reason of the

Realist can learn of the Given is its rational frame-
work or the manifestation of Reason in it; Reason here
is knowing only Reason. If there be something else which
is not ~~Reason~~ ^{rational} or if Reason has achieved a victory over
something non-rational, Idealism calls on Realism to
furnish the proofs. So far as I know Realism has not
yet been able to face the issue here raised. Now I am
not here to champion the forlorn cause, or to follow the
Don Quixotes of either side who have been for years
tilling at windmills. Both schools have had their
day, their phraseology is a meaningless jargon to
modern ears, they must undergo a great trans-
formation and alter the terms on which their issue
was raised, if their strife to our modern needs and
Life is to be aught else than a battle of words.
I raise the issue differently ^{from the old school of Realism and Idealism}. Believing that man
is a thinker only in so far as he is a doer, that man's
Reason is immanent in all his acts, that Reason
is to be understood only in association with facts,
and that in order to know what is or what
we can know, we must institute an immanent
criticism of Life as it is, I simply come to Life and
ask the ~~first~~ question: What does Life say as to
the existence of the Given?

~~My~~ Life's answer: In brief the answer which
Life returns to our enquiry is the emphatic utterance:
~~Not only is there a~~ ^{must be} Given other than the Spirit, ~~but~~ Life
is to be possible.

Life cannot be understood apart from three things:
 a Spirit in man, called on to develop itself through
 work and to realize an ~~definite~~ infinite perfection through
 an infinite Progress; the Absolute Spirit revealing Himself
 through Absolute Ideals to guide man in this Progress;
 and a Given through the conquest of which man's
 Spirit develops itself, finds its strength and its weakness,
^{and} learns to know itself and the Ultimate Reality on which
 it depends. If it be retorted here: Such a Given
 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 an answer that we are not here dealing
 with Epistemology but with the facts of life. If the
 Given 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 Given life would be unin-
 telligible and impossible, we have set the existence
 of the Given on 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 now necessary to do more than
 merely recapitulate the utterances of life everywhere as to
 the existence of a Given. We have found man's mission

to the work, and we have found that work ever to involve the transformation of a Given. The problems of every situation, & every act of this work, makes no uncertain sound here: the general in the battlefield, the mother in her home, the scientist in his research, the inventor in his attempts and trials - all alike ~~are~~ are endeavouring to shape a Given into the realisation of a desired end. The testimony of Progress echoes the ~~cry~~ cry of work, and every manifestation ^{echoes the cry of work} ~~gives its back~~ with vigour; Religion being loudest with its sad wail: O wretched man that I am, who shall deliver me from the body of this death? The great facts of life: Sorrow, Loss, Death; Difficulty, Failure, Triumph; Remorse, Repentance, Hope; - shout through Pessimism or Optimism or whatever be the form of utterance: There 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 entire agreement, which again could be deduced from our theory on the Ideas and on the vital connection of Morality with every act of life. If Progress be only possible through the transformation of an ~~is~~ into a reflection of an Ought, manifestly there must be both an Is and an Ought. Viewing life in its final terms we find that thought, as work, would be impossible without such terms and what they stand for, as: Relative, Temporary, Non-Real, ~~Given~~, Phenomenon, Revelation,

Appearance, Existing. Do ~~there~~ not stand for a Given which is not the Real, ^{for the means of the manifestation of} ~~for the reflection or shadow 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 Naturalism, and the mode of Life known as Pharisaism, prove 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 Temptation and Sin to this fundamental separation in Life. ~~Here the Given~~ The Given ^{thus} is, is necessary to the manifestation of Ultimate Reality, and to the development of the Human Spirit in Space and Time; but it is not the All, is not Reality, nor is to be identified with that Spirit; for were ~~it~~ ^{it} ~~to~~ ^{to}, then ~~Progress~~ ^{Progress} would be at an end, man would ^{lie sunk} ~~be~~ in a sleep deeper than the Egyptian conservatism brings, and Life would not be Life.

b. How is the Given known: When the question: How is the Given known, is asked, we can reply by asking: How is Ultimate Reality known? How does the Spirit know itself? There is but one answer to all alike: Through Work, Through Progress, Through Development, Through subjection of the Given to the Absolute Demands of Ultimate Reality. The distinction between the Given and the Real, ^{made clear to man} is ~~emphasized for~~

through failure and ^{through} success, through defeat and through
 victory. What significance could Opposition have, if
 there were not something to be overcome; what
 horror could Difficulty have, if there were not something
 barring the path of Progress; what empty terms Sorrow
 and Loss become, if there be not a ghastly Given
~~terrorising~~ the Spirit by its ^{hideous} semblance of Reality? If
 the Spirit is to ~~have~~ attain Eternity and reach the stature
 of its own manhood, these foes must all be met
 and vanquished. No mere thinking will do this,
 no abstract thought apart from Life as it is. The
 cobra of Indian jungles, the shark of tropical seas,
 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
 lands — these are concrete representatives of a
 Given which must be vanquished by man or
 he must sink in helplessness before them. ~~He must not admit that there is a Given~~
 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 to the fight} ~~try~~, and persevere
 through test and experiment, through failure and success,
 till ~~his~~ the Given is his slave or lies crushed beneath
 his feet. In this struggle ^{each} man does not toil alone; his
 fellows are with him in the fight; they ~~all~~ ^{with him} share the
 same hopes and fears; they ~~all~~ ^{with him} look forward to the
 day of ultimate triumph; their labours, wins, and defeats,

become a part of his own experience, and hasten
 and perfect his achievements, and ^{they} stand by his side
 in the day of his triumph making yet gladder by
 their sympathy the joy of his heart. The great man
 but stands on the shoulder of his fellows; his eye
 pierces further the horizon of ~~man's~~ ^{their} ken, but their
 eyes are wisely following the path of his own,
 when there are not eager waiting souls ready to apprehend
 the message from his lips or the deed or instrument
 of his handiwork, he would pass among his
 fellows like a lost soul in a lonely world, unheard
 unknown, and alone. Thus the solidarity of the race
 in aim and work is maintained; and the fruits
 of the victory are for all. But neither fight nor
 victory is to be represented as a thought or as an
 idea, ^{though it can be represented in thought and by ideas} ~~the master~~ that Idealism stands for is: Man
 cannot know anything till he has mastered it by
 his Spirit; but it interprets the mastering as an intell-
 ectual process only, and considers intellectual knowing
 as the victory itself. Realism stands for the truth that
 there is more in Life's struggles than ^{an intellectual problem} ~~thought~~ and
 that the opposition to be overcome is not to be solved
 by as any ^{feat of abstract reasoning} ~~intellectual problem~~; but hampered and
 restricted by its agreement with Idealism on the functions
 of the Reason, it is unable to make any statement
 which does not point to an idealistic conclusion.
 We stand back for the mastery of by the Spirit which

Idealism has during the ages fought for, and also for
 the reality of the effort which the Spirit must exert and
 the presence of Given to be mastered, both of which
 are the contentions of Realism; we stand for the ^{inseparable} ~~indivisible~~
^{ness} ~~and~~ of Thought and Work, and for the Unity of
 the Spirit in that conquest which is at once its
 development and the revelation of its Reality. Did
 man know nothing but ideas, & if would not be
 the stern grim fight against pitiless foes it is.
 It is in Work we find its true interpretation and
 signification, and this Work has Thought immanent
 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, ~~which~~ reflecting the whole experience,
 must represent not itself, but what is experienced,
 and the nature of the experience. Here, the
 effort of the Spirit in its work is using the Given
 for a further mastery of the Given, as in its own
 activities and ⁱⁿ manifestation and ⁱⁿ the bodily frame; and so
 is striving to ~~bring about~~ give a finer shape to
 its Ideal by means of the Given; and the whole
 effort and its result are interpretable as Thought;
 but this is merely to say that the Spirit is conscious
 of its own efforts, aims, misuses, and attainments; is conscious
 of its Work and Progress and of all both involved; and can
 translate them all into Thought and Language, which

two are shapes into which it throws itself, modes of
 testing its own advance, and means by which it
 can exhibit its whole experience to its fellows. Life,
 then, is wider than consciousness and ^{far} embracing
 as is the work of the Spirit; for it includes all that
 is in the Spirit or implied in its work, whether
 it break forth into consciousness or not, or whether
 it is spiritual or non-spiritual, real or non-real.
 True it does not and cannot include the non-
 spiritual or non-real as ~~they are~~ ^{it is} 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} ~~it~~ has apprehended it or
 is obedient or disobedient to its absolute demands,
 and it includes the non-spiritual or Given in
 so far as ^{the Spirit} ~~it~~ has given to it 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 aught but Spirit, we have simply to point
 out that the question is begged in the meanings given
 to finite Spirit and know, and that as a matter
 of fact man does know the Infinite and the Absolute,
 and through his mastery over it does know a
 Given which is non-spiritual, ^{and} non-real. In the very
 experience by which he knows the Absolute Spirit or
 his fellows, he distinguishes between the non-spiritual

and the spiritual, the non-real and the real, the phenomenon and the noumenon, that which is different from or opposed to his true ends and ~~must therefore~~ that which is like or in agreement with ^{them} and in that experience he is aware, ~~there is implied~~ more than he now knows, but some of which he will not know, and ^{he is also aware} that he may never fully know all ^{the} implications in their entirety.

c. ~~The Ultimate Nature of the Given~~ ^{The Ultimate Nature of the Given} : 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 ^{this is its position with reference to} ~~nothing of these things~~ ^{the} Ultimate Nature of anything. To know the Ultimate nature of the Given 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 Why. Man ~~can~~ ^{must} take himself, his work, his fellows, and history, as he finds them; he must endeavour 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 this cannot~~ 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 Given is no

more a mystery than is the question: why have
 I got just the number of activities and manifestations
 I have, or: ~~why am I here~~ what is temptation,
 and how does it arise, 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 sorrow?
 These 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 purpose, we must they must remain
 unanswered by us. Meanwhile enough light is
 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. ~~With that we must remain content~~
 to wisdom point ^{and to} us that further knowledge ^{for the present} is im-
 possible ^{and would be unreasonable by us} to us; I cannot know them how the Spirit
 is linked to the Given or enabled to make it,
 nor how Spirit is linked to Spirit and all to
 the definite Reality; and yet I can know they are
 linked. I can distinguish between the Real and
 the Non-Real, the Truth and Falshood, Holiness
 and Sin; 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 mastered and have
 not further to master, and that this Given when mastered
 but exhibits itself as a ^{revelation} ~~manifestation~~ of the Absolute

Spirit whom Ideals guided its conquests; but what the Gwin is in itself, I cannot say.

5 A Final Word:

We contend here that we have ^{in this enquiry} pursued the immanent criticism ^{we set before ourselves} ~~in this enquiry~~, and have not begged the question by bringing to it any one-sided view of life. We have started with the presuppositions: 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. ^{On the one hand,} ~~we have endeavored~~ to avoid the petitis principium of the Materialist, who asserts there is nothing but Matter; ~~on the~~ ^{on the other hand,} and on the other, we have skirted 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 had a ~~formula~~ ^{formula} 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 depths of life's possibilities with the plummet line of our little theory. Taking Life as it is, we have found it necessary to allow for the play within it of both the Relative 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} ~~each~~ stage of man's advance as not the final one. Nor have we begged the question by pretending to solve all mysteries and ~~by~~ ^{by} blinking our eyes to the mysteries which surround our every step, our every act.

dependent on an Absolute Spirit, or is obedient or dis-
 obedient to a Higher than itself, where, ~~when~~ full
 consciousness of the dependence bursts upon it, is at
 once recognised as the Ultimate Reality, the source and
 sustainer of all that is, which ~~fact asserts~~ ^{in order to attain to the Real as 'tis and to attain to the stature of its own manhood,} that the
 Spirit throughout, is under the necessity of mastering
 a Given and shaping it so that it may manifest the
 Real, which mastering and shaping are ever the occasions
 for temptations to rise before the Spirit subtly enticing
 it to renounce its true allegiance, and which finally
 lays down that all these are ~~are~~ brought to the
 consciousness of the Spirit in its real experiences —
 I say, if this be Modern Idealism, then I am an
 Idealist.

All forms of the Given are necessary
 for its development in Space and Time, save the
 conscious Opposition to the Absolute, Positive wickedness &
 Matter there must be. To man at first it must have
 been a chaos; and yet in thinking of primordial man
 we must be careful not to think of ^{him} as throwing off
 the vast Unknown around him or as dreading 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
 toil and struggle won that ~~his~~ the view of the Cosmos,

which is in the possession of the Natural Sciences, and all
 which his search has found for the demands of
^{along} the Absolute Ideal. He has had proof that he
 is on the way to eternal Truth, and that Nature
 rightly viewed, but reflects the glory he sees within
 himself. If ~~Matter~~ ^{rightly understood} the indeed a manifestation offered,
 and man be called on to develop himself through
 the search for and the correct interpretation of the
 revelation, which ^{by reason} ~~contains~~ of what is revealed must
 be spelled out in the stages of an infinite Progress,
 then indeed must every generation rest content
 with knowing but a part of Eternal Truth; for till
 man has exhausted the infinite nature of God
 he cannot exhaust the infinite revelation of Matter.
 Here we have an answer to a question on the
 infinite possibilities of the Given: If the Given
 be 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? Necessarily so, but not all forms of
 the Given. So certain forms limitations are set,
 as with ~~reference to~~ the use of the activities or
 of the bodily frame. Thus the tools of every
 man's work can allow of but a limited
 development: the voice of the singer, the skill of the
 artisan, the sway of an audience wielded by a speaker,
 the strength of memory, the acuteness of reasoning, —
^{All these} ~~man will not~~ ^{through jealous care and assiduous labour rightly directed} 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 mastering of Nature, or to his knowledge of her secrets; the inventions of the last century, the inventions and discoveries of the last twenty years, outpace the wildest ~~imaginary~~ ^{bold} flight of the Arabian Nights. Röntgen has enabled man to see through solids, Marconi and others have called on the viewless forces of Space to carry men's words and thought to wherever directed, and they have obeyed; and ^{today} we stand awaiting the announcement that the ^{electric} wires have flashed the portraits of our friends to us from far distant lands. Man's Spirit, in which is the definite, will struggle after an infinite perfection in all its manifestations, and the Given responds to his call to minister to his development and growing needs. Thus is the Given necessary to man, and necessary as an infinite possibility of opposition, discovery, help, and ^{progress} ~~improvement~~. But not the Given of conscious sin, of positive wickedness, error and unwitting wrong we must expect from the nature of man and the nature of his work, and thus bring to man punishment equally with the misdeed intentionally wrought; for so must it be, that man may learn the truth and may make progress.

but no justification can be given for the Sin man works against light and knowledge. That such Sin is, is too sad, too universal a fact, for any man to hide it away. The Spirit can place itself in opposition to Divine leadings and Divine Love: this is a ~~the~~ solemn sober fact of life. It is because of its very nature, ^{in that} it represents an attitude of the Spirit so destructive to its vital interest, that I placed Sin in a different category to the rest of the Given. For the Given is ever the So, or the Form apart from the Spirit, or Matter viewed as apart from all spiritual mastery or revelation; but Sin is an attitude of the Spirit itself; it is the Spirit acting in a false ruinous way. Hence its awful, its hideous, its fork-tongued Reality.

B. Experience:

Life now presents itself to us as a work in which a Real Spirit is moulding a Given to its ends, ~~these~~ ^{these} ends again being either in agreement or in disagreement with the nature of Ultimate Reality. The result of this work, ^{when directed to the right ends} 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 or deny and opposition to Reality itself.

This work presents itself under another aspect as experience, and we now stay 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 as 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 abstractness 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 mattered not whether there was ^{spirit or self} at all or not. The difference is vital. The two 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~~ destitute of all spiritual reference; and then seeks to show that such experience can furnish no basis to a spiritual view of life. He certainly is right in his conclusion, but we have now to examine experience and see if there is such an existence or entity or thing as the Experience of the Naturalist.

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 aims. It includes his work in the widest sense of that term, under every form ^{in which} it is carried on, ^{and} with every state of mind 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 is it 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 arisen self-evolved and perfect out of individual experiences, and which thus being no man's child and under no authority ^{full of wilfulness and caprice and} is capable of doing much mischief to those who put their trust in her. The truth is that

See under A of this Section, subsection 4, par. 6.

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. Now
 at bottom all experience is individualistic; man if
 he will keep in the region of facts cannot transcend
 his own attainments, so that the farthest reach of ex-
 perience is still some man's own achievement. If I
 have not learned, I cannot value, 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 sug-
 gestion; ~~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 strenuous my work,
 the more failures I have suffered, and the more victo-
 ries I won, the easier is it for me to enter into
 the experiences of others and to be helpful to them.
 No one can fully enter into all the labours, hopes, fear,
 self-sacrifices, and ^{patient} persistent continuance ^{in work} of the Natural
 Scientist but one who has gone through such an ex-
 perience; no one can fully realize the ~~I~~ suppressed
 fear, the maddening blinding passion of the onset but save
 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~~ ^{a particular experience of} kind of experience, that
 remains for him an unopened book, an unentered
 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 diffi-
 culty, or to go through the sorrow for the death of a dear
 one, the experience is meaningless or is robbed of
 rightful significance. ~~It is a mere~~ We can see this in
 the attempts 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
 for through want of experience he rejects or overlooks.
 We can see it, too, in the material evolutionist who
 writes on Morals. His description of the outside of
 the edifice may be masterly and complete, but if he
 fail to penetrate to the unseen builder within
 whose ~~edifice~~ ^{construction} ~~the~~ it 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~~ ^{been} and ~~cannot~~ is not the result of someone's
 labours it is to be rejected and down forth as a dunt
 with borrowed feathers. 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

sceptic cannot reach 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, ^{and} intercourse, he comes to know their views and to shape his own. But such an intercourse implies common elements to make it possible; 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 but on that very account the more necessary to Progress. The Absolute lays its obligations everywhere on all alike; and so man can trust his fellows, understand them, sympathize with them, and have intercourse with them. If there be 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 demands which the ~~the~~ its Science seeks to unfold. These when stated are abstract; they give little help to their concrete embodiment; yet they are ^{in the Spirit} ~~there~~ to be complied with, ^{and} to receive 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

to all individual experiences, we must take care and not deal with it as if it were a concrete Reality. It is reared apart from the individuals; it is an abstraction, a Givn; and can never take the place of the actual experience, which is the very life blood and tissue of a human Character Spirit in 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 elements of experience can have no recognition from me, if I do not see them in my own experience. There 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 buff and he the ever-blinded player. The real experiences are those in which a Spirit is called on to wrestle for its very existence, to maintain its straight path against an alluring temptation, to perform some arduous labour, to face some great sorrow, or to achieve a victory. These are indeed the trials of life, the touchstones of Character, the winnowing fans 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. Rightly understood a Spirit cannot be separated from

from its experience, any more than from its activities
 and manifestations and forming character; if such
 a separation be made we have an abstraction,
 a Given. The experience of every man is real ^{to him},
 real in the sense, that he is what he is through it, and
 will be whatever he may become by means of it. Hence
 we see the importance of the moral element in experience;
 if this is lost sight of, it is indeed not experience we have
 but its shadow. Since experience is identical with work,
 and since so much has been said on the moral choice
 which confronts our every act, this needs no confirmation
 here. The slightest reflection will show that the most trivial
 experience exhibits this feature: it is what we ought to have
 done or not to have done, what we spent time wisely ^{or unwisely},
 attending to ~~or what we wasted time~~, what has left a
 joy or a sting behind. It is because of the spiritual
 nature of experience, that our 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 piercing, ever discerning insight, we come
 to distinguish between the manifestations and the Spirit
 manifested, the act and the actor, and ^{come} to see that
 the real and abiding things are Truth, Goodness, Love,
 and Beauty, and that the Spirit not manifesting these in
 daily life is indeed wandering from its true ends.

It is not then the Spiritualist but the Empiricist, ~~not that~~ who has to fear the appeal to Experience. This was indeed Mill's conclusion when he allowed that in the final issue Materialism has no weapons against Idealism. The issues are constantly changing between the supporters of naturalistic and spiritualistic views of life; but in whatever form the issue is presented the spiritualists need not hesitate to accept the challenge. All that has to be decided agreed on at the outset is, that neither side must 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 imply 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 agreed upon. Agreed by whom? By minds. We have something 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 relative. Were there 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 wavering 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 embraces the Given as Life embraces it; its embrace of it is simply its ^{of the Spirit} mastery over it. The Given has been indeed mastered if the Spirit is confident that the Given is its slave, and that it is now able to go forth to further conquest. Even if the particular Given has slipped from his bonds, so long as the strength gained in the mastering of it remains and demonstrates its existence in the daily work of everyday. I may have forgotten ^{much of} 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 gave them to me, and no man can take them away. If on 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, Gunnery, to enter into the thoughts and life of the classical and of mediæval times,

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, such 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 throws 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. ~~But the~~ ^{itself} real thing for it, ^{however,} is not such theory or institution, but that development of the life which these signify and secure. What does any achievement of man 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? ~~or~~ What would a South Sea Islander understand of England's might and resources from a ^{visit to} survey of the astronomical observatory, Woolwich Arsenal, Portsmouth's fleet, ^{Parliament Building or St Pauls} ~~or~~ Birmingham's manufactories? They would be things to him, vast 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 that, and reveals the abiding ~~own~~ source of all Reality.

C. Fact:

Here, too, we have a term much abused. At times it is used of the mere Given, as brief of all spiritual reference; whereas its ^{very} use signifies that it has reference to the Spirit using it. 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

^{no voice}
~~no hand~~ in calling them into being, but I do help to
 create the experience which makes them what they are
 to me. I believe that the Palaeozoic rocks were formed
 before the Mesozoic, that earthquakes are frequent
 in Java, that snakes abound in Katal, and that
~~so~~ number of our soldiers were captured by the Boers
 a few days ago. I recognise, too, that there are other
 rational beings in the world besides myself, and that
 they, too, when they have passed through the ~~no~~ experience
 necessary to their understanding of them, must recognise
 these facts as I do. But this in no wise detracts from
 the force of my statement, that these, 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 artisan
 and the scientist, do not see facts in the same light.
 The spiritual conquests, the spiritual mastery, the range of
 experience, differs 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 Milky Way 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, supersti-
 tions, and old customs what the anthropologist can see, nor
 if I am destitute of religious experience can I ^{understand} ~~interpret~~
 the Vedic hymns, the Egyptian book of the Dead, the rites
 and ceremonies of Christian worship, or the place of Religion
 in the life.

Hence is it, that the eye sees only what it is capable of seeing, and that every fresh advance transforms every fact embraced. Hence is it, too, that ~~so-called~~ new facts are only perceptible to him who has the power to see them. Edison, we say, stumbled 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. The ~~ordinary~~ operator at the wires seeing the same fact saw not its deeper significance, nor the ^{lamp} ~~key~~ it gave to a very Aladdin's summon a more powerful Genie than Aladdin's to obey the behest of man.

Every fact then has reference to an experience, mine or that of another. It is what it is in the light of that whole experience. No man cannot pring out of himself, ~~nor can he~~ ^{nor can he} ~~cannot~~ 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 basal facts of human existence, the fundamental existences 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; yet 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 ^{only intelligible} 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 ~~the~~ what it signifies for me. When I grow further it may signify something more, but that does not detract from or diminish its present truth. So must the basal facts 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 so it is. But I am in no worse plight here than I am when asked to explain how my Spirit can hold all its experiences - its diverse thoughts, feelings, desires, and resolutions; its good ~~sets~~ and its bad acts; its ^{defeats} ~~facts~~ 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 - to be able to do more in either case, I should have to know the Absolute as ~~the~~ it is.

Part III: 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 man of what really is; the mastery 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 word or deed of an Absolute End. It is now fitting that we should examine this definition both in the light of the facts of life and the interpretation of them 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 or 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 viewed apart from some one living 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 has come down the centuries and which sweeps past us in the rushing movements and whirling conflicts of contemporary history, is like no river of earth. It is fed not by tributary streams but by springs ceaselessly

arising in the course of the current. The springs of the past
 gave of their waters and they sweep into the present, to be
 caught up into the swirl 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 fountains, which, ~~having~~ having furnished their quota
 to the enflowing tide, dry up and are seen no more. But
 let us not lose sight of ^{the full implications of} ~~these~~ facts in the one-sided view
 presented by any figure; 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 efforts, and all its manifestations and activities
 are means taken to realize ends which are considered good
 by the individuals. That the lives of the individuals present
 broad common traits 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
 asserts that the constitution of the Spirits of men ~~is~~ similar
 is in each case but a variation of a common type, that
 the ends which govern intercourse and Progress are held
 Absolute by all, that while the Spirit in one individual
~~may~~ 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 prosecuted their search to ^{the same} ~~any great~~ length himself.

X

Life ^{rightly} understood is the attempt made by individual Spirits to attain complete development. Possessed of spontaneous sources of energy, and of infinite possibilities of attainment; under the ~~moving~~ inspiration and government of infinite ideals, which whisper the possibilities can be realised; 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 ^{everyone} ~~all~~ 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. No view of life can be accepted, which leaves out of sight its purposive character, and or which would make it other than the attempt to realise ends and self-development. Taking life thus, and remembering the facts which have been adduced already, we ~~can~~ understand that Truth for man is his apprehension of the Absolute, his grasp of Reality, and his embodiment ^{in character and reflection of it} 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 realise this Ideal in a character inseparable from the Spirit and ⁱⁿ a conquest of the Ego which is the sign of this and the expression of the realised Ideal; this realised

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 realisation 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
 broken lights but with progressive fullness the perfection
 of the End which is the goal of the whole effort. If my
 reading of life be correct, if there be in each manifestation
 an Absolute Ideal, and if in each manifestation the
 Spirit as a whole finds development, there can be no
 questioning the conclusion here drawn. If man in his
 life is striving to realise 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 aid him in the attainment; ^{and hence is} then
 the Truth for each successive generation of men can be
 only that apprehension of and realisation of Ultimate Reality
 they have been able to gain, and each distinct and
 single truth must have this view of Ultimate Reality
 for a basis and background. ~~That men are ever~~
~~seeking for something~~ // That men are ever seeking for something
 deemed 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
 Progress; 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
 the men who have sustained and do sustain Progress
 in all manifestations 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 origination 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 liking
 for a certain manifestation, which indicates the path-
 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 commands and
 prohibitive preventive measures of his father; a Giotto
 cannot be repressed restrained by poverty from revealing his
 artistic genius. It is useless to say to such that their particu-
 lar bent is wrong. They know that it is true, that in it they
 will attain to Truth, or their ~~own~~ whole nature, their very
 life, is a lie. Thus whenever we faithfully interpret life
 it will be found to be the search for Reality, and the attain-
 ment of this or the failure to attain; and when Reality is
 apprehended and realised there will be found a satisfaction
 that the attainment is indeed the Truth. The true life is
 that in which the Spirit ~~has~~ expresses itself as a whole; in which
 while it ~~has~~ focusing itself out mainly in one manifestation it
 does not bow to the Given anywhere; in which all its acts ~~have~~
~~been~~ ^{are} done in obedience to the Absolute; and in which consequently

There has ^{been} no disunion 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 endeavour by man to attain and be a nature in agreement with the Ultimate Nature; 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 have the Absolute for its standing ground and its defence. Every true judgment has for its major premiss the interpretation of Ultimate Reality. Let us bring out this position more clearly by examining opposing views.

2. Opposing Views:

a. Truth is concerned only with judgments: Judgments in this view are supposed to form a close circle, and Truth remains for ever caught within it; but when we seek the answer to the question: With what are judgments concerned, the vain pretence of the charmed ring is exposed, and we see that in Life there neither are nor can be autonomous centres ~~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-

nection 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 immanent in the whole work of life; it is but
 the thought-reflection of this work; ~~Understanding work~~, or 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 and succession 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 this purposive character of life, we can see
 that no act is isolated and selfsubsistent, but that all acts
 serve 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 Imagination of ^{examples} others
 have done or are doing. ^{Man} As we shall see later, he is called
 on to criticize his own apprehension of his ends by that of
 others and by the work done for their realization, and
 so 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,
 thrown 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 aims simply at a correct interpretation of facts. ~~The first position is manifestly untenable and if we hold 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 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 the act of judgment from the other acts of Life. No man, too, will hold that Truth is a mere affair of words; pushed to a corner he must confess that what he means is, that Truth is the correspondence of words with facts ^{or of} a judgment with what it represents. Let us, therefore, look at this view, which is the second alternative given above.~~

b. Truth is the correct interpretation of facts: ~~etc~~ a 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 upholders 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 ~~so-and-so~~ ^{such a thing} is, has been, or will be; but they do not penetrate to ~~deeper~~ ^{subtle} relations and wider views. Of the ~~greater number~~ many of our judgments, however, ~~we~~ ^{we} state a falsehood, if we make them other than the result of toil and severest thought. Facts are not ~~so~~ easily interpreted, as the problems of the Scientist, the general, the teacher, the social reformer, and the mother 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 mere looking at the facts; even at the present day how many people fail to see in the ^{motions} ~~movements~~ of the moon, the movements of the tides, or the fall of an apple, what Newton enabled us to see. If Truth is a ^{something with which} ~~has to embrace~~ all judgments ^{are concerned} ~~in the sense~~ ^{we} have to do with it, then we must recognise that even on this theory, its attainment is often difficult.

But what are we to understand by facts? According to the view we have established, nothing is a fact which is out of relation to our own or some other person's experience. A fact is what it 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 relations to be both possible and necessary;

while not at first able to state what the relations are. Every fact, too, has many relations, and can be viewed in many ways. The torn-up rails on the Natal railways do not mean for a careless passerby what they mean either to the Boers on the north or the advancing 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 is to pass beyond the theory we are now considering. The theory But the theory may take fact to mean a part of the Given, or something received out of all relation to the Spirit and its ends, or something received ^{abstractly} in a particular way. If the first we can say, that the Given as Given makes no distinction between Truth and Falschood; 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 Falschood, and this particular mode of viewing introduces the Spirit which for its own ends can so 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 ^{consistently} answer only the facts. Does it mean by this: the facts as forth 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} ~~theory~~ of Gravitation from the facts as
 formerly viewed (the isolated facts: falling of the apple, ebb and
 flow of the tides, motions of the moon, &c) 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
 statement of their new significance. ~~That~~ ^{the} ~~the~~ ^{so-called} facts can
 be viewed in the light of the new theory, is quite true; but
 this possibility of theirs takes us but a little way into the
 understanding of ^{the} Truth. If it is indeed true, then
 it is a necessary mode of interpretation; ^{i.e.} if the world
 is to be intelligible, and if the spiritual demands for
 unity, simplicity, and necessity are to be realised.
 The ordinary mode of stating the theory would leave
 out the important facts 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. There
 are the facts of facts; no 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
 free to ~~think~~ choose between right and wrong, and able

to distinguish between the necessary and the contingent. Understanding the soil through which Truth in any instance is won, seeing clearly that the Spirit in the search 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 Ends implicated in its every act, and by means of these, necessity is laid upon it to ~~to~~ think and act in particular ways. Take away from the "interpretation of facts" the Spirit, and what sense is there ~~is there is even speaking of Truth~~ to distinguish fact from fact, not to speak of Truth from Falsehood; take away from the Spirit the sense of Absolute Ends and its free choice to obey or disobey them, and how can the distinction arise between necessary and contingent ^{or between Truth and Falsehood} 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 ~~the~~ 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 on analysis to mean: Facts as spiritually mastered and interpreted in the light of Absolute Ends. Any other interpre-

tation of the phrase is superficial and leaves out of account the essential facts without which there can be no fact. It is not seeing facts as they are, but as how we think they are; it is not the spiritualistic but rationalistic no knowledge and no truth, from all which has interpolation of fact, which begs the question. been already said it is unnecessary to show how inadequate is this theory, as ordinarily interpreted, to give the slightest exact account of Truth in Art Criticism, and in the Moral Judgments.

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 realisation of Reality are only temporary, we must agree; but if it mean that there is no Absol. we aimed at in ~~see~~ these embodiments, that man cannot know the Absolute, and that no absolute statement can be made, we must utterly disagree. The very statement ^{of the theory} itself is absolutely made and is proclaimed as Absolute Truth, whatever disclaimers its supporters put forth; and every form in which it or any such ~~form~~ ^{theory} can be stated will appear as an absolute statement. It is useless to retort: "It is only absolute for man"; for we have nothing to 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 ~~known~~ phrase. If it mean: Know the Absolute as ^{known by himself} he is, we agree; but if it mean that man cannot have a sense or idea of an absolutely true, absolutely

good, absolutely wise, absolutely perfect, we can only say that the man who so asserts contradicts himself. There is no truth which does not contain an Ought, a Necessity, a compliance with an Absolute End, in its heart; it may be limited and temporary, but it holds a reference to the non-limited and eternal.

We have so often insisted on this and shown that on this presupposition ordinary intercourse and the trust man has in man rest, that ~~we need not dwell on the point~~ ~~further words are~~ ~~unnecessary~~. Man does not know the Absolute as He is, but he is progressively coming to know Him. This is the meaning of all Progress, the Hope which impels all advance, and the Glory which lightens and brightens the laborious days of man. The basis of every single truth is the ~~view of~~ ~~Ultimate~~ belief in Absolute Truth; All Life, all Work, ~~and~~ rest on the faith that Ultimate Reality is, and that it is attainable; the Sceptic and Agnostic contradict themselves in proclaiming otherwise; every judgment, as we have already said, has for its major premiss an ^{interpretation of} ~~belief in~~ Ultimate Reality.

3. Science:

The more fully to develop ~~our~~ ^{our} position, the better to focus remarks and views scattered through the foregoing pages, and the ^{more} ~~clearly~~ ^{securely} to ~~set~~ ^{open} the way for what follows, let us look at the place and function of Science in Life.

Science in its perfected form designates a secondary 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 is exercising a criticism ~~on the whole~~, in the light of experience and what experience implies, on the whole work; now Science is the bringing into full consciousness this critical and reflective process. It brings to light the Ideal striven for, the methods of procedure, and the test or demands imposed by the Ideal as the marks of its satisfaction. Whatever be the act the Spirit of man is engaged in, be it an act of the primitive man or of the civilised, be it a logical course of philosophic thought or the daily work of the artisan, where the notion of an end is present, and thought, ~~critical and reflective~~ ~~critical and reflective~~ critical and reflective, is an inseparable part or aspect of the whole. Criticism of its own act is the mark and necessary duty of a free Spirit ruled by Absolute Ideals, and this criticism thrown into verbal shape is what we call Science. We sometimes speak as if Science were the discovery of the nineteenth century, and glorify ourselves at the expense of our ancestors; the truth is, they used this critical faculties as carefully as we do ours, and attained in this day

to a scientific knowledge. They knew the grounds of
 their beliefs, as well, and could state them as accurately,
 as ~~us~~ the most gifted thinkers of our own time. Had
 there been no criticism in our fathers' thought and work,
 had they not exercised their every faculty, or had the
 spirit in them worked differently from with us; there
 would have been no Progress for them, and to them would
 have been neither language nor garnered thought for us
 to build with and build on. Science has been at work
 since man first began to know and to strive 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 manifesta-
 tion which does not carry an ~~inherent~~ ^{accurate} criticism
 in its bosom. We have only ^{carefully} to note the progress of
 advancing peoples, we have only to observe the growth
 of the child to manhood, to see this demonstrated.
 Where is the custom, the habit, the belief, or the
 institution, which we observe or regard just as our
 fathers did? ~~But where~~ ^{where} can 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 for and where Self has been put under foot. Science then but unfolds the criticism immanent 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 Ideals.

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 victories in material and verbal forms; in no other way can he know his own advance, criticize his procedure, ~~and~~ or enable his successors to enter into his labours. 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 to be taken as something real in itself; it is, viewed apart from the Spirit ~~which~~ whose creation it is, but a mere Given. It is, if we are to get its full significance, to be taken as the representation of the Spirit's attainment in a particular conquest of the Given.

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 ^{viewed as} detached from the life, and then the imminent thought - criticism is viewed as a process having an existence of its own. Thus has it come to be that men engaged in the work of particular manifestations have come to regard the Sciences of them as revealing all of Reality which can be known, and yet all the time they are ignorant of the fact that the foremost ~~colossal~~ statement of these sciences ignores 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 Scientist will know what to do as his real pre-suppositions and where he is his place in the work of the Great whole of life. Wanting this the man worker in a particular sphere over estimates the importance of his own ~~of~~ work and belittles that of his neighbour. Science then viewed apart from the whole life and by itself is an abstraction; it receives to, who will get the magician's lamp hidden away in its inner depths, must ~~enter~~ pass in Spirit through the work of its formation, and must stand where he stood whose Spirit gave it the shape it wears.

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 recognise what is the basis in Life and Reality on which our own Science ~~viewed as a~~ depends for its value and validity. Understanding all we have said on Progress and Work, we can see that no History of Science, however valuable as a disciplinary exercise or for ^{helping us to understand how the} ~~giving a key to the~~ work of the present ^{has assumed its present form.} can give the Science of the present. The 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 its organic} connection with that work it is a vital process. Again, the work of any manifestation including its thought-criticism, is abstract only when viewed apart from the living spirit and its final ends. This for particular purposes may be done, but in ~~free such a~~ the continued exercise of such a mode of viewing, the vital relation of the work to the whole life is lost sight of, and man is apt to raise an 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 verbal form. The form is won with as much labour

as is the any other form for the Given, 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 then is ~~not~~ ^{not} existent 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. Theology is the Science of Religion, but were
 there not a ^{spiritual} ~~particular~~ experience peculiar to Religion and
 a Logic or Reason immanent in its advance, Theology
~~can~~ could not be. Theology is but the ordered knowledge
 of this living experience and growth; yet we are some-
 times asked to regard the formal statement of theologi-
 cal 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 conduct,
 what would Morality be the Science of? In the ^{the} 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 spite of the confusion which ~~these results~~ ^{these results} the distinct-
 tion ~~can be made~~ ^{however,} between the experiment and procedure of
 scientific research, and the thought interpretation ~~the~~ ^{the} given
 of them at the end, and which is truly Science. But

perhaps, we should not speak too hardly of the confusion which results from the double use of the term here, for is it not an acknowledgment on the part of the Natural Scientist that Thought and Work cannot be separated in the life and ~~lost~~ in fact, but that both go hand in hand in inseparable cooperation and mutual stimulation to Progress?

There ^{sometimes} is, however, a confusion in the term here, and it leads the Natural Scientist ^{or his followers} to think that a Science is but an ordered array of results, and ~~that~~ ^{can be} ~~whatsoever~~ learned by a process of reasoning, forgetful that in his own case a Science has vitality only in connection with the laborious researches which ~~give~~ ^{are} it birth.

The Science of Morality cannot be understood ~~if~~ if we know nothing of conduct and ~~the~~ ^{its} actual problems in daily life; nor can Theology be understood apart from the Religious Experience finding expression in it. Surely this is the truth to be learned from the Natural Sciences themselves, and it is emphasized by experience everywhere. Let us henceforth ^{while remembering their vital connection,} ~~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 is the imminent criticism accompanying, ~~and~~ ^{and} directing, checking, and encouraging every stage of the work. There ~~is~~ ^{is} a Thought which itself is work,

but there is no work without Thought, and Thought is only valuable when it is truly developing the Spirit, and ~~in connection~~ through mastery over the problems of daily life is enabling man to realize his supreme ends. Such Thought is truly scientific whether it be exercised by the Mother in her home, the Farmer at his plough, the Leader on the battlefield, or the Natural Scientist in his research. Scientific ^{thought} then is not something different from ordinary thought, but simply that same ordinary thought methodised and perfected ~~as can~~ so that the Spirit may the sooner attain its ends. As Sir 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 Huxley said, is organised common sense, and men of science are common men, drilled in the ways of common sense". Sir Michael Foster had in his mind's eye the Natural Scientist only, but his words are true for all scientific ~~is thought~~ and all scientific workers. It is not for any class of workers to appropriate scientific thought to themselves; wherever life is being widened enlarged, the Spirit is being developed, the Given is being conquered, there Scientific Thought truly is at work. The Scientific thought is not an effort of abstract reasoning; it is ~~is even~~ ~~who must~~ be associated with the facing of actual problems, and the mastery of the Given which is necessary to Progress.

to be valuable it must enable man to feel himself strong and through its achievements to believe himself able to surmount every difficulty which bars his advance. Such thought will be found in Religion, in conduct, in Art, in Politics, in Social Reform, in Husbandry; therefore, let us not ignore the duty of consciousness by allowing Natural Science or 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 whichever it enters, it carries with it that immanent ~~and~~ thought, which is the source and creator of all Science. ~~Then Progress is secured not by~~ Thought apart from ~~work~~, but only through the vital connection of Thought with the actual work of life. In every manifestation there is a given 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 expresses itself in Religion; the Moralist cannot solve the difficulties of moral conduct today, if he is constantly lecturing on past systems and losing touch with the men of his 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 be whiling

away the time for himself and his companions, but he is not doing anything more; and the University Professor who is falls into the temptation of reciting year after year the ^{same} lectures which once were valuable and dozes on unaware of the advance real workers are making in his own subject, is not the one who can give much advice to young men as to the method or procedure in dealing with the work of today. We must never lose sight of this fact, that Science (the organized knowledge of any subject) taught and learned as something apart from work and life, may be a certain mental discipline, but ~~is so~~ it falls far from achieving what it accomplishes when it is taught in conjunction with actual problems of the present. The sciences, ^{we must remember,} ~~rest~~ out of life and experience, not they out of it. Hence religious people have not to wait for a Religion till theologians have settled all the difficulties controversies over doctrines and beliefs; we can still be moral in conduct and pure in heart, even though moralists have not yet ^{agreed on} ~~settled~~ the right 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 are the supreme canons of Art. Progress everywhere is of the life through work, and is not a mere matter of abstract thinking.

4. Philosophy:

Philosophy is the science of the Sciences. 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 persuade man to regard it abstractly 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 thought which runs 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 criticism of the single manifestation ~~also~~ is caught up into an immanent criticism, which is seated at the centre of life itself and views all its acts and happenings as a unity. It is this ^{latter} ~~inner~~ criticism 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~~ ^{know} the unknowable, to solve the insoluble; ~~to be~~ conscious of the unconscious. Philosophers may at times have so represented it but in these rare moments ~~the creator is in fact~~ 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 keystone
 of that scientific thought by means of which man is ever
 assuring himself of his basis, his ends, and his results. In
 primitive man we see it throwing all the knowledge of
 man into a whole; today we see it breaking forth in
 the questions of the child as to the Whys of things; in the
 remarks of the humblest worker as to destiny, and 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 Philosophers cannot agree, says nothing as to the
 basis or source of Philosophy itself — ^{the whole body of man} ~~where in life~~
 are agreed on all points? — that they have sometimes
 blundered does not ^{diminish} ~~disprove~~ the value of their work
 or disprove the truth at which they aim; and that
 they have not yet reached a system of fixed truth
 a ~~for~~ body of ^{unchanging} ~~absolute~~ certainties, 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~~ ^{Philosophy itself} is a work. ~~and its task is~~
 not the easiest man puts his hands ^{and feet} to. The Spirit as
 a whole is in its procedure and is endeavouring in
 it to attain an Absolute Ideal; ^{and so} ~~hence~~ it is easy to
 see that the workers in it must blunder and fail
 and miss the mark, ^{and} must at times take error for
 truth and walk in darkness as other workers. The Ideal
 has to be brought into concrete form, and it demands

have to be learned and satisfied; not in idle passivity, not by misunderstanding the Life of the time but by truly understanding it, can this be done. Nor can it hope for Absolute Truth in concrete embodiment any more than can the scientists; it certainly has to affirm that Absolute Truth can be found, ~~and~~ that there is an Absolute whom man should obey; but when true to itself and to the Life whose interpreter it is, it will not dare say that the form in which it has exhibited the Absolute Truth of the time is 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, to remove contradictions, and so to make broad the way and easy the ascent for the development of the Spirit. In it, too, man is feeling his greatness, is assured that he is more than a mere Given, and that the Ideals within him are 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 awaits the every step of man's progress, we have seen the choice which he must make in every act, we have seen the temptation which besets the worker and thinker in every special sphere, and now we see a like temptation assailing the philosopher. ~~The~~ ^{The philosopher} who gives his days to the thought, whose aim it is to give unity to life and to make clear how strong are the foundations on which true life builds, has to watch and pray lest he fall into the temptation of regarding his thought - interpretation of life for the life interpreted. He has to ~~face the~~ beware of that spiritual danger which puts an abstraction for Reality, into which we have seen ^{all} one-sided systems every falling. The Philosopher has to be fair to life, fair and just to the experience of all men; ~~but~~ ^{and} he has to be watchful, lest in the pride of the position he occupies, he ~~does not~~ take the reflection, which his thought has given him of life and experience, for the actual life of men. He must not separate Thought from Action, nor Reason from the Spirit; he must be careful lest in disengaging the thought-process from the life he ~~he~~ ^{not} substitute the abstraction he has made for the living Spirit, and so ~~give~~ ^{fail} to mistake the dead for the living. Any philosophic 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 hush of Hegelian dialectic; but armed with the weapons these thinkers have provided, entering into full possession of the conquests they have won over the realms of thought, it must advance to a new unification of the Manifestations, 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 ~~from~~ will declare at the outset what are and what are not Manifestations of the Spirit. It will not with Kant pronounce offhand 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 see Matter and we can know nothing else. Philosophy must take Life as it is, must take the Manifestations as the Spirit frames them, must enter into each and all, must be fair to Natural Scientist, Theologian, Moralist, Lawyer, Statesman, Social Reformer, Inventor, ^{and} Politician alike, must take the distinctions which run everywhere through Life separating it into different camps; and thus understanding all through experience, must ask ^{and answer} the questions: 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 presuppositions, the existences, the realities, on 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 ^{added} strength which accompanies this, as sufficient 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 of knowledge but acquiring a strength ^{and} 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 the Given ⁱⁿ of his own sphere of Work. The truth of the 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

~~know~~ 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 fulfils the purpose such a theory ought to fulfil? 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 so that he can use 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 to either is false to both. Theorists ^{have} scoffed at this presupposition, and ^{have} asserted that we must hold by a theory which is logically established whatever be its consequences effects on conduct. The plain man might be bewildered by the logic, but he ^{has} never run 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 ^{mere} ^{logical} talk, mischievous, barren and misleading. From all we have said of the connection of Truth with Morality, we can see that the plain man, resting on the experience of life is 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 test put into another form. The practical exigencies of life call for action, and here the counsel of the sage and the experienced is valuable. Here an end has to be gained, 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. This ~~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 ^{marks} ~~tests~~ of the satisfaction the plain man seeks for, all rest on that view of life we have all along been contending for. There 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 test put into philosophic language means: Truth is obedience to the demands of Ultimate Reality, it is ~~accordance~~ the interpretation of such demands in thought and the embodiment. A common ^{test} 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, comprehension of all facts, self-consistency,

It is an appeal to experience in the widest sense of that term, and has the repeated voice of History on its side. Mastery over the Given bespeaking a development of the Spirit and a full compliance with the demands of an Absolute Ideal, is thus one of the surest and best tests^{of particular truths} 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 consciousness~~^{the Spirit} and its dependence on the Absolute or Ultimate Reality through Absolute Ideals. Thus is it that Truth is one. The ^{philosophic} test which I have worked with throughout, presupposes this; for there must be a Spirit unifying all that is and in its experience,

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. x When a man believes the word of a friend or accepts the statements of historic witnesses, he there is implicit 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 see it applied to the widest ^{possible} range of facts and till he explain new and formerly unknown facts, he is but complying with the demands, that there shall be a sure mastery of the Given, and but convincing himself that he has indeed pierced to some of the secrets which this Given may be made to reveal. In no other way could he to comply with the demands of the Absolute Ideal, or be sure he has the Ultimate Reality to support his view. The mistake he ^{sometimes} makes, is to take the interpretation of the facts viewed abstractly for all that is involved in his theory and its test. x The comparative method of Philologists, Ethnologists, and Anthropologists, is but an instance of the test we have now been examining. The historic method of enquiry which works back from the well known to the less known, from the present to the past, carries with it the test: What alone will account for these phenomena of man's history?

But this presupposes the unity of the race, and the dependence of the men of old on the same Ideals as now rule our Progress, and it really amounts to: What view of 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 unifies all his experience; there is an Absolute whom the Spirit of man can know &

Necessary thought and necessary existence are postulates of our thinking and existence. It is folly to talk of proving everything ^{mathematically}. 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 attempt which seeks to prove them & The Unity of Self-consciousness and of the Spirit in all its acts, the trustworthiness of Memory and our ~~own~~ Spiritual Faculties and Activities, the ~~principle~~ ^{principle} of causation, the principle of Sufficient Reason, and the presence of the Ideals in the life: — these are ultimate facts, basal postulates, which cannot be demonstrated, yet are the bases of all demonstrations. Natural Science as all other Sciences rest on them; 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 this poor, stupid, more than a mere automaton in the hands of chance or} and the good, in the Past.

When a religious man ^{Sincerely} exclaims: This I must believe, or life is a lie, a fraud, and a madhouse; he has given a proof for his position which no sophist can overturn. When a Luther cries out: Here I stand I can do none other; he has reached a position of certitude such as no mathematical demonstration can give. The man who stands on the foundations, ^{on} which alone life as an edifice of Truth, Reality, and Inextinguishable Worth can be built, need not fear any sneers at his lack of proof. The earth, the heavens, the physical universe, mathematics itself, are not ~~so~~ ^{more} surely fixed and founded ~~as~~ ^{than} he.

6. Truth and Morality:

We have ^{throughout} taken work to mean the moulding of a Given by the Spirit to express spiritual ends, and the striving to overcome or overcoming of all difficulties or temptations which ^{would} 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 justified when we get at the essence of work: it is the overcoming of a Given ^{and the expression of spiritual Reality}. Now the powers of Thought, 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 do not bend their stubborn necks to serve its ends till it has proved itself the master, and which the Spirit can use as channels the main expression of

its own might, dignity, and lofty ends. Any of us who
 have struggled to so 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 so link them that order,
 harmony, and agency will be the result, need not a barfly
 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, im-
 plies an obedience to absolute ends. Thus 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 show that whatever be the view of Truth, Morality is ever im-
 plicated; ~~except~~ ^{unless} we are dealing with views of Truth which treat
 it as a mere convention or as the invention of man, ^{when} ~~there~~ is
 certainly no Morality in the true sense ~~then~~, but then there is
 no Truth either. Morality, we take it, is the obedience in ~~our 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 confines it to the judg-
 ment and defines it as, The correct Interpretation of
 Facts; then is given all we want to establish our present
 position. A correct interpretation of facts implies an ideal,
 and demands respecting the observation, apprehension, and interpre-
 tation

of facts which are to be complied with, and also implies a Spirit which is free to comply with these 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 coextensive 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 Mastery of the Given - then we must accept the absolute inseparability of Truth and Morality. Indeed if Truth is not to be regarded as a Given 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 imply 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~~ the Spirit can be manifesting itself anywhere and
 yet Truth be absent? Again if the act of judgment and the
 reflective act of pronouncing on the Truth of the judgment, are
 but acts of work, and possess the same common features
 which belong to all acts of work; and if moreover the ~~same~~
 reflective act which ~~pronounces~~ Truth declares the judgment
 to be true is continually pronouncing criticising every act
 of life; it is hard to see ~~be~~ why Truth should be con-
 fined to the judgment alone. The immanent criticism
 which pronounces judgment on the judgment pronounces
 judgment on our own and others' acts as well, and declares
 of each and all how far it has realised the Truth. Our
 view is confirmed when we realise the Absolute nature of
 Truth, and its relation to Ultimate Reality. Is not my Truth
 my realisation 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
 realisation through many activities and manifestations, through
 varied and progressive conquests of the Given? Has 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? Is he not the true man
 who ceaselessly seeks to know and strenuously strives to obey
 the demands of the Ideal everywhere? ~~The perfection of~~
 Truth that is ~~and obedience to the demands of the Absolute Ideal is~~ in him both by act and word. But, again,

let us agree that Truth belongs to that immanent criticism which itself an act is 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 ~~mind and soul~~ organically related ^{to} it all. It is but the reflection 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 powers of ~~Reason~~ ^{Imagination} and Reason. This reflection 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 reflection act, we cannot allow that this ideal is not in unison with all other Ideals of the Life; we can must say that if this Ideal be Truth, then Truth has to do with every part of life, for in every act there is this immanent criticism. The Spirit is working, the same Spirit in working reflects 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 disunited, nor can it be said that in one domain of work Truth reigns, in another Morality.

Does not Life everywhere proclaim how vital is the connection between Truth and Morality? Can a man be good and yet have it 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 levels in his profession, or is it not so that ere long, however secret his sin, he becomes a coward in the face of difficulties and a moral and intellectual wreck? Did not a clandestine and improper intercourse shatter one of the strongest wills in contemporary history and turn one of the most self-contained of men, whose policy till then had been so clearly defined and so masterfully carried to a successful issue, into a prematurely-old shattered individual who distrusted himself, mistrusted his followers, and who by his secretiveness, uncertain action, and utter want of tact drove one of the most compact factions of Parliamentary history into warring factions: — Is not all this "The Tragedy of Parnell" as framed by his friend and faithful henchman Mr. T. P. O'Connor? The same tragedy is reflected from the pages of the history of every century and can be seen by us enacted in lives which we know. Do we need Browning to tell us in his *Andrea del Sarto* that the highest reaches, the inspired and inspiring touches, of the artist's craft is not for him, who has sold his vision of the Ideal for the impure kiss of an unholy 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 Teacher of all but added his testimony to this 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 act on his belief, and ere long ~~he~~ all great efforts, 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 gained 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 theories which would divorce Truth and Morality, Life utters its protest; and the decision of its tribunal is final. Religion has in its highest forms maintained their divinely ordered union, and the experience of the common people has thrown into ~~proverbs~~ the same view. Acts speak louder than words, say the common folk; Christians are the living epistles of their creed 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 cry 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 naught, 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 gained is the product of an immanent criticism, which accompanies, and is a vital part of, every act of Life. When the judgment declares that Truth has been gained, it the meaning is that it has been gained by the spiritual victory activity or manifestation whose work is criticised. ~~The~~ immanent criticism Truth must be taken as universal with the acts of the Spirit, and must never be defined in such a way as causes one to lose sight of its spiritual nature or of the Spiritual Ideals ^{and Spiritual Realities} which it is merely the revelation of. Morality, too, 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 ^{and the accompanying revelation of Reality} ~~through the might~~ Morality regards the obedience to the Ideals through which the mastery is won. In that conquest temptation, as we have seen, disputes every step taken, every move attempted, and the Spirit in obedience to its ends has to set itself to a sore warfare; but in that warfare its strength grows, and its mastery over every Given becomes more assured. It is winning a character for itself; it is growing in those spiritual qualities or activities or dispositions called the Virtues. It is in 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? Even with just the same right as we can of a special mani-
festation

called Natural Science or one called Art. Wherever the Spirit set itself to conquer a particular form of the Given and must continue so to set itself while the generations of humanity endure, there is a special manifestation. No Morality has ever to overcome that Given 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 easily seen that this Manifestation, Morality, is vitally interwoven round every other Manifestation, and that there could be no Natural Science, or Art, or Law, were there no Morality. But this is our whole contention, it is but another proof of the Unity of the Spirit in all its Manifestations, and of the impossibility of separating the Manifestations of the Spirit, as a man cuts firewood into strips. The manifestations all imply each other, are all mutually helpful, and together form Life; they are all spiritual, and imply the living originating developing Spirit striving to attain Absolute and Spiritual ends. This manifestation must mean at every step, and hence is it that Morality embraces every act of Life.

Truth as Absolute and Eternal:

The question: How can the Eternal and the Absolute be involved in human thought and Life, is a question on ultimate fact which it is foolish to ask, or unanswerable. It belongs to those questions on the constitution of being which man cannot either hope to understand till he rises to a higher plane of being. It is enough to know that the Eternal and Absolute is in thought and Life.

that this fact
 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 a man
 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 basic
 positions - his philosophy ~~is~~ - is ever thought of by him
 as an absolute foundation & he cannot indeed do other.
 To know the relative we must know the absolute, to know
 the temporary we must know the eternal, and it can
 be questioned if we know more of the one than of the other.
 Sir W. Hamilton gave out that the Absolute and the Definite
 were but negative notions and so expressive 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
 term, but it is always expressive of a positive notion.
 A negative notion is a nothing, a pure nonentity, never thought
 of imagined 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~~ ^{or} the most real of all existences.
 Hamilton, Maund, and Spencer have thought by defining
 the Absolute as that which exists out of all relation to any-
 thing else, that 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 Absolu-
 te as is a positive notion to their thoughts as to everyone
 else,

and that through a false interpretation of the facts of existence they have been led into ~~fuzzing~~ ^{manifest} contradictions and mystifying conclusions. Man does not know the Absolute in itself or ~~not~~ entirely any more than he knows himself in his entirety or ~~matter~~ 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~~ deeper 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 ^{after generation} takes up the work of ^{the} past; and all alike are endeavouring to realise the one Great End.

But how can Truth be eternal; ~~how~~ if man is constantly changing the forms into which he throws his Ideals? ~~How if no form is permanent~~ ^{how} can Truth be eternal? The answer to this but leads us to an old position: Since Truth is of the Real, its eternal nature cannot be expressed by any form of the Given. If man expresses Truth in his words and deeds, but he never ~~is~~ fully realised the Ideal aimed at. The Truth he would ~~fairly~~ ^{fairly} express is that Eternal Reality towards which he presses, which he is ever more fully realising, yet which he never fully grasps. ~~Thus~~ ^{Thus} whole course, the course followed by the successive generations of men who have pursued a line of development, is unified by the Ideal aimed at.

However contradictory at first sight may be the realised
 forms in which the Ideal has been expressed, the
 Ideal has been the same, and the successive genera-
 tions, ^{as} ~~or~~ the man himself in his successive efforts,
 have held it to be one, indivisible, absolute, and
 eternal. Thus, in Natural Science, Art, Morality, and
 Religion, can we unify what ~~at~~ superficially
 appear the most contradictory ^{theories} beliefs, and practices,
 and can account for what would otherwise be dark
 and mysterious. Thus is it that man cannot judge
 from the mere Given of ~~the~~ ^{his} neighbour's conduct of
 his neighbour or of the men of the past; he must
 perceive deeper and by a spiritual insight and mastery
 of the Given see what was striven for, what hindered,
 what has been overcome, and what has been gained.
 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."

Sect. IV: Reason:

1. Necessity for a New Definition of:

In the latter part of the first section of ^{the first} chapter it was pointed out that among the terms which philosophers must give reshape the definitions of in order that contradiction in their use may be avoided, none is ^{more} pressing in its claims than Reason. Two notable books of recent years ~~may~~ be mentioned as using the term in 2 ways which mystify and confuse: then ~~see~~ Mr Kidd's "Social Revolution," and Mr Dalfour's "Foundations of Belief." It will clear the way for what follows if we ~~state~~ ^{set} some of the contradictions these writers create for themselves through the ambiguous and unsatisfactory use of the term. Mr Kidd speaks of Religion as ultra-rational, and as supplying ultra-rational sanctions for an advance to which Reason is opposed. Rational conduct with him is purely selfish; and hence altruistic conduct is ultra-rational: it has its ends from another source than Reason. ~~See~~ the great socialistic advance of the present century he sees a movement ever 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 consciousness is to be maintained, if this be so, is a problem Mr Kidd does not seem to have faced. Nor does he see that were 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 upset Mr Kidd's theory. Reason according to him
 would wrap man up in self; but Reason, since it must be
 occupied with something, is ever carrying man beyond self,
 and is ever disclosing agreements between man and man.
 Mr Balfour at times opposes or seems to oppose Reason and
 Authority. To understand it, by Reason he usually
 means the Abstract Reason or Logical Reasoning; and
 by Authority he means "that group 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 grounds, ideals,
 and standards, it is impossible for him to keep them opposite
 and separate. In spite of himself, as Professor Seth points out
 in "Man's Place in the Cosmos" 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. 233). If I mistake not, the errors these writers fall into
 are due to a loose idea respecting the nature of the Spirit
 and the place and functions of Reason in its workings.
 If Reason is but ~~a mode of reasoning~~ ^{the reflecting act by the Spirit of its own} ~~the~~ ^{work} working, or
 if it is taken as a spiritual mode of activity, ~~the~~ we cannot

think of or speak of any influences on the Spirit, any reception or acting by the Spirit, any experience or psychic process ~~into~~ to which Reason is wanting. Whether a man be under the sway of Authority, whether he be going right or going wrong, whether he be ~~unselfish~~ or selfish, whether he be religious or irreligious, Reason is present in all he does. To talk of anything as non-rational or ultra-rational in the sense that ~~it~~ Reason is wanting to it, and then to treat of it and expound it as if Reason were immanent ~~in~~ ⁱⁿ it and had grasped it throughout, is when rightly viewed as glaring 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 viewing 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 viewing 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 peculiar changes which happen in this as the end is missed or striving for or abandoned, gained or missed; and Reason is but the unfolding of the steps the Spirit has taken, is taking, or will take to attain the end brought into consciousness and the assuring by the Spirit of itself that it is justified in its action.

Reason but brings to light the logic immanent in the procedure of the Spirit. Allowing it to be the faculty of judgment, it does not judge by standards of its own. To say so is to make Reason an abstraction or an entity apart from the Spirit. Reason is but the Spirit criticising its own procedure in the light of its end.⁺ Reason does not assign its value to any spiritual activity or manifestation; its value is given it by its place in the life, by its ^{ministering to the end} ~~manifestation~~ of the Spirit. Each spiritual activity when it follows its True end is working rationally; when it departs from it, it is working irrationally. Thus and thus only can rational be defined. This does not mean that Reason is wanting to the latter; 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 processes of the Spirit to know that there are ^{not always} carried on in the full blaze of consciousness, that the practical man arrives at his results and the woman at her so-called intuitions without conscious reasoning, and yet the whole procedure is neither non-rational nor supra-rational. The tests 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 syllogistic process to daylight in order to reason correctly, nor ^{have they} to wait till Science attains its perfect form

^{and function}
 1 The place of Reason were partly dealt with in Chap 2, Sect. IV, par 2; and in Chap 2, Sect. 2, par 1.

before being assured they possess Truth and know Reality. The end of Reason is ever more and more becoming into clearer view the logic of the process by which the Spirit in any and all of its activities attains its ends. As the Spirit develops it has to criticise the past beliefs and forms into which man has thrown his realisation of the Ideals; in this way contradictions are discovered in the thought, the old garments are found not large enough for the growing Spirit, and the Spirit is incited to a new making of the Given. The more Reason is contemplated the more clearly is it seen to be the name for that immanent criticism activity known as the judgment and that immanent criticism upon this and all other activities by which it is ascertained that Truth has been fained, and is thus the mode of spiritual working which gives us the body of Truths called Knowledge ^(common and other), all our Sciences, and Philosophy itself. ~~or if not this, it is but the Spirit veiled in a particular way.~~

As false views of Reason are abroad it is well to emphasise our position. As judgment, Reasoning, and cognition, it is sometimes hypostatized and spoken of as if it were supreme judge of Truth and arbiter in all decisions as to the value of work and of the ~~top~~ different manifestations. Then the Unity of the Spirit is set at naught, and as a consequence the position is beset by clamant and unresolvable contradictions. For if Reason ^{as judge} is apart from the manifestations one has to ask, is there no reason immanent in them? If there is, how is it related to the ~~the~~ Supreme Reason?

If it can guide to Truth, what is the need of a separate Reason to pronounce on its results work? Moreover, if the separate Reason have its own standards how can its judgment be in accord with those of the immanent 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 tests can be sufficient to affirm that Non-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 of the given to conquer? Are Art, Morality, Natural Science, and Religion to be weighed by the same balance and measured by the same yard stick? 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 this view 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 Unity of the Spirit or not? If they do not, one has to ask how Truth, Knowledge, or Life is possible on this basis? If they do, as in self-consciousness they must, how can they separate the rational from manifestations or psychic processes from the non-rational or the ultra-rational? Can they determine

of a living Spirit that its Reason can be separated from some or any of its modes of working or act? Who will divide a living Spirit and yet keep its Unity? The absurdity of the position is clear when such a question is put. It suffices not to say that the If the so-called non-rational and 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, carried away by the success the Spirit has attained in some one manifestation, would make the methods and procedure dominant and judge the methods and inquiries of all manifestations. They would squeeze Life into the one narrow channel. We have seen the Theologians guilty of this in the Middle Ages; we have seen some Natural Scientists guilty of it in our own time. Here, again, we must protest. If ^{anything} ~~is~~ 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 experiences, ascertain their ends and methods of procedure, and then endeavour to relate each to each, and to see in all a Unity of life and purpose.

If we view Reason as the faculty of Judgment
 or as Reasoning inclusive of the Naming and Judging, it will
 be found to be no mere intellectual process, but a work
 of the Spirit. Whenever Reason is taken as it is in actual
 life, it is found to be an activity of the Spirit as a whole.
 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 ex-
 perience. His apprehension of the difficulties to be encounter-
 ed is no work of mere intellect; it is himself with his
 feelings, his strength, and his past experience, he supposes
 in the new untrodden surroundings; his desires for the
 greater freedom, for the better chance to get on, for the
 freer opportunity of making a name for himself, have
 value only through the Ideals which have ruled his
 life. So is it 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 Unity of the Spirit, each satisfies an
 Ideal which is no intellectual creation. There can be
 no scientific research which is unattended by utmost
 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 demands of the Ideal of Knowledge. Scientific work. The words we choose to express ourselves, our manner of combining them into sentences, are expressions of our Reason, but equally ~~revelations~~ ^{expressions} of our Spirit. Define Reason as we choose, if we are true to facts, 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 Learning, Judging, and Reasoning can never show distinct ^{usually} processes ^{thoroughly} grouped under Reason ^{and} which ^{denote} the Spirit ^{usually} working in particular ways ^{and} ~~or~~ towards particular ends.

Understanding Reason thus, ~~the~~ ^{the} Spirit working for ends which give the reason for ~~it~~ ^{it} all it does we can understand what ^{can be} meant by the ultra-rational and the creativeness of Reason. The ultra-rational can mean only that which the Spirit must ^{and believe} obey, not because it is incomprehensible by it or outside external to itself, but because ^{while ever above} it is truly of itself, can be comprehended by itself through effort, and enables the Spirit to truly realise itself. ~~Nothing~~ ^{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 grasp. 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 ~~psychical~~ ^{psychical} process never yet explained by those who speak of the ultra-rational. If a man call the Bible a Divine revelation, it is because of certain marks it bears and of the relation its teaching has to his own spiritual life, and not because it is beyond his Reason to understand; and if he ~~believes in~~ call God the Trinity, and believe what he says, it is because he is compelled through facts of history, facts of revelation, and facts 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 ultra-rational. ~~Does not~~ the constitution of Spirit, its necessary methods of procedure, the number and kinds of its manifestations, the Ideals, and the nature of the Given, all equally ultra-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 has to own that the inspiration and strength given it are from On High; but this does not place any of these beyond the pale of Reason. Rather Reason sees itself in all, and acknowledges that its true Life consists in obedience to that Spirit who is Supreme Reason, and who has so framed it that it cannot have Truth, Goodness or Joy apart from Himself. The Spirit as Judgment and Reasoning does not then create the Necessary Laws or modes of its procedure.

These are the expressions of those demands which the Spirit must meet if it will have thought at all. The necessary laws of thought are but expressions for the general procedure the Spirit must adopt in order to make thought possible. That the content given 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 accept the unity it itself has given to a number of facts through the concept; and that 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 obedience to it, and that it cannot both agree and disagree with the demands of its Ideal. What then do we mean by the creativeness of the Spirit; what can and does the Spirit create? The Spirit creates the forms which embody the Ideals, creates those forms which express its mastery over the finite, and creates the birth and growth of its development, and creates that character which reveals itself and all these. 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 bursts into a new life and all who have seen & heard the message know that it has widened life for them and through it are they called to newness of life.

Of the right use of the Judgment and Reasoning we need say little. The Spirit in these can go astray as in all other activities, and here too as elsewhere is it tempted to worship idols of its own creation. Everywhere must the Spirit attain the right the ^{true} ~~and~~ the good through watchfulness, care and effort; no activity has any monopoly of these. Hence in laying ~~the~~ foundations ~~the~~ ^{is} a ^{system} of philosophic reasoning, the Spirit must be careful it builds on Reality; it must be careful it is just to all experience and to all, experience ~~empties~~; else laying down an unstable foundation its building cannot stand. What the Spirit takes with it as its basal postulates, as its conception of Ultimate Reality, will be found to govern and guide the whole construction. Kant works throughout his system on the assumed postulate that Noumena ^{and} Ultimate Reality, are beyond the reach of the human intellect, and Hamilton, Mansel, and Spencer, have ~~followed~~ tried to find a place for Religion in a philosophic system resting on the same basis; but the logic immanent in this system can find no place for Religion, if the Unity of the Spirit and self-consistency are to be maintained. The subterfuge which Hamilton and Mansel adopted of distinguishing between Faith and Reason, and asserting that through Faith a man may believe in the Unknowable and the Self-contradictory, sets both of these ^{necessary} ~~primary~~ principles at defiance. The most destructive criticism which can be ^{set} ~~put~~ on their arguments is the exhibition of the inconsistency of their conclusions with

their premises ^{and} with necessary postulates of thought,
 and of the inability of their own definitions to cover portions
 of what they ^{must} allege to be experience. A system must be
 consistent throughout, and ^{it} must not violate any experi-
 ence, nor must it do violence to any of the necessi-
 ties on which thought and life rest. This is the criticism
 which the Spirit must subject its work to ~~the~~ in framing
 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 presuppositions
 on which it rests. The continued 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 acts and judgments.
 Schools are ever arising which basing their beliefs
 on some accepted assumption bewilder both learned
 and unlearned with their logical subtlety and irrefragable
 syllogisms; it requires a trained logical skill to pierce
 below the subtle argumentation to their basal assumption
 and show that it either misrepresents, or is inadequate,
 experience as a whole. If a man affirm there is no truth
 in Religion, one must ask his definition of Truth, and
 so determine his presuppositions; if he declare that Matter
 is all, one must determine his criterion of Reality and
 the postulates he bases his assertion on; or if sitting down in

Despair he declares Reason is impotent to resolve the contradictions of Life, and the strength of man incapable to overcome its difficulties; a careful enquiry must be made into to as to what he understands 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 touch stone of Experience, and the question can be asked, are they just to experience? If 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 Is but with the Ought, and so widens and ennobles life by pointing to its infinite and still unrealized possibilities — this is the theory which alone can stand the tests 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 Feeling:

Every so-called Feeling, we have already said, is an activity of the Spirit, has an Ideal immanent within it, and is criticised by means of that Ideal through the Reason immanent in the Feeling. The ~~whole~~ Spirit as a whole is present ~~not~~ in the Feeling and is exercising a criticism on its own procedure here as elsewhere. The criti-

cism of the views of those who place Feeling in opposition
 to the Reason, and who speak of arguments of feeling will
 best ~~best~~ exhibit how stable is our own position. In
 his "Outlines of Psychology" Höffding speaks as follows:—
 "Even if science explained the whole universe according to
 its laws, it would not be able to prevent feeling from postu-
 lating, as a basis for this whole system of causes and
 effects, a highest teleology, beyond our power of conception.
 The final questions with which views of life are concerned^{ed}
 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 inmost nature and personal
 experience of life decide the issue" (Eng. Trans. 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 acknowledged
 authority leads the way. Whether he is speaking as a
 psychologist or as a philosopher his language is inconsis-
 ent with his own definitions, ^{and both} ~~and~~ ^{and mischievous} misleading. As a psy-
 chologist he has defined feeling: "every feeling is char-
 acterized by the strong contrast between pleasure and pain"
 (p. 222); 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...." (p. 234)
~~Speaking~~ As a psychologist he cannot, therefore, speak
 of "feeling postulating a highest teleology", nor can he
 identify it with "our inmost nature and personal experi-
 ence of life", as he does ~~then~~. As a philosopher he
 clearly points out that Intellect, Feeling, and Will are insep-
 arable, so that his language is as loose and error-
 rous from this point of view as ^{from} the former. Like all such
 language it is misleading and pernicious; it lends
 countenance to loose current views that in the final
 issue Religion and Philosophy rest on mere feeling, and
 that they have no such stable basis as Natural Science ~~to~~
~~rest on~~. The learned professor is led astray either by psychol-
 ogical abstractions or by a fundamental belief that there
 is no Spirit in man; but whatever the reason, he
 is using feeling here in a way which he has not
 defined, which is contradictory to his own definitions,
 and which it is impossible for him to justify. ^{as psychologically defined} Feeling ^{defined}
 postulates nothing, decides nothing, and is not to be
 identified with "our inmost nature and personal experi-
 ence of life". The final questions with which views of
 life are concerned, ~~rest~~ 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 this 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 loose and misleading use of terms in works of current literature. Let me quote from Mrs Ott's "Life and Letters of Robert Browning": "It was a matter of course that in this expression of his dramatic genius, the intellectual and emotional should exhibit the varying relations which are developed by the natural life: that feeling should begin by doing the work of thought, as in Paul, and thought end by doing the work of feeling, as in Fifine at the Fair" (p. 340). When one reflects carefully considers this utterance he may well wonder what ideas of thought, feeling, and the Unity of the Spirit 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 this strange phenomenon of feeling doing the work of thought turns to Mrs Ott's "Handbook to Browning's Works" to read ~~that~~ what her thought has to say of the poem, ^{if she is logical she must affirm} in which ~~apparently~~ there is no thought, he finds that she unfolds the argument of the poem, and traces the different steps by which David strives to raise the depressed Monarch's thoughts from himself, and to arouse them to take a new interest in life, ^{by pointing out its goodness, its glory, its earthly and its heavenly immortality.} Here surely the thought of Mrs

But is finding not a work of feeling but is interpreting the ^{it} thought, she is dealing with all this time - a thought which takes up both feeling and will into itself - but she does not know thought of the poem. Even the part of the poem which would lend most justification to her words, is an argument based on the love of man and its Ideal: God's love cannot be less than man's. If the learned authoress were to fathom the depths of love and to learn all that is implied in it and its Ideal ^(a Spirit which is Reason and an Absolute Ideal), she would never again talk of "feeling" doing the work of thought.

When we get out of the region of abstractions and deal with facts in their full entirety, we never find a feeling dissociated from reason and will or independent of an Ideal which is its true end; in other words every fact rightly viewed presents us with a real Spirit exercising its work by an Ideal End. '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 pronouncement of feeling in the psychological sense of that term - nonsense or absurdity can not reach a greater length than the assertion that it is -; it is either the utterance of the Spirit viewed as reason working in the feeling, or it is an argument based on feeling as an activity of the Spirit and all this implies. One has yet to learn that Reason is wanting to either utterance, or that the facts on which the arguments rest are not more indubitable than those of Natural Science, seeing they are the fundamental facts on which all facts rest.

But is there not a conflict at times between the head and the heart, and ~~is it not~~ ^{do we not find it} ~~never~~ ^{to listen} ~~at times~~ ^{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 veiled as rashly and as 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 attainment of his ends man is required to use every item of his knowledge, every ounce of his experience; he is required, 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 criticise this and to see if in this 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 so long on a course of action that the time for action is past before he can make a decision. When David Deans was pulled 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 erring child; the conflict arose from the immanent criticism of his Spirit demanding him to consider whether his creed really interpreted the law of God or not. The conflict is perceived to be a contradiction between the law of God as interpreted by his creed and that same law as written on the fleshly tablet of his heart, and he could not have peace till he had reconciled these or subordinated the one to the other. But there was no argument of 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 thrown its beliefs on duty and a developed Spirit finding this form ~~not~~ unsuitable and scanty 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, as I 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 psychic processes other than reasoning" (p 219) Here he uses Reason as equivalent to reasoning, but

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 ^{its} procedure; rational
 must mean, therefore, whatever is consistent with these;
 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 Mr
 Balfour ~~seriously~~ logically, he would assert that the non-
 rational is opposed to the Spirit. How that which is
 opposed to, contrasted with, or other than the Spirit can
 yet mould the Spirit and develop it, is a problem
 which one may say is insoluble and unthinkable. ~~One~~
~~had thought that it was well understood that~~ Mr
 Balfour would be the first to confess, I imagine, that
 the Spirit can apprehend, learn, and be influenced only
 according to its own constitution, along the lines of its own
 activities, ~~and its own~~ ^{and of its own free will and activity} peculiar bent; 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 so how can he
 speak of "psychic processes other than reasoning" producing
 results, or of Authority as a "group of non-rational causes"?
 Does he mean that there is neither Reason nor Reasoning in
 the ~~educative~~ ^{educating} ~~influence~~ ^{power} of Authority as exercised by parent,
 teacher, or Society through the medium of newspapers, textbooks,
 laws, 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 no ^{non-rational entity} ~~abstraction~~; it is exercised by living spirits and by institutions and works only in so far as they express spiritual facts and realities; it is exercised on living spirits who can enter into the spiritual facts and realities of which those in authority speak. Let us not be carried away by an abstraction; Authority is but the voice of the past and of older contemporaries speaking to us through the achieved performances and masteries of the Spirit; and the learners can hear its voice and understand the meaning because of ^{their} ~~its~~ spiritual powers and Ideals. That which has been done, they can do; that which was striven for and attained, they too can strive for. Law, Government, Discipline, Knowledge - all speak to them, because they can discern the Reason and the Reasoning in all; because in all alike they can perceive the Spiritual, and can see that it is by such masteries, such use of means, the Spirit can gain its ends. The boy in school finds the discipline of school work - some at times; but "there ~~are~~ ^{are} few no 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 ~~can~~ watches a parent or teacher ~~at work~~ in their own spheres can say that reason or reasoning is wanting to their work, and who that notes how ~~any~~ the Spirit of man is influenced, can say that any cause operating upon it is non-rational ^{and} ~~however irrational it may be?~~

Mr Balfour affirms that authority "produces its results by
 magical processes other than reasoning"; but surely he can
 not mean that the learner in school, the apprentice at the
 bench, the ~~man~~ audience obedient to the chairman, or the
 people of the land obedient to the law, are all being
 influenced by non-rational causes and are in their ^{learning and} 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 Reasoning be
 denied to either. Mr Balfour has probably in his mind's
 eye the great mass of the common people who ^{are said to}
~~passively~~ receive the traditions of their fathers without
 questioning or criticism, and who ^{are said} ~~seem~~ to ~~swallow~~
 believe whatsoever the preacher, the newspaper editor, and
 the statesman of their ^{sect and} party choose to tell them. That there
 is a myth of this kind abroad, we are well aware; but
 our head thought Mr 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 is to deny progress.
 Does not Progress ever imply and involve a criticism of
 the forms in which the Ideals have been shaped, a
 discontentment with present attainment, and a reaching
 out to an Ideal not yet attained?

What do all the 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 something 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 Mr Balfour speaks of, and that every movement of the Spirit as its every act has Reason and Reasoning within it.

Authority has its influence on the growing mind because it is the embodiment of spiritual attainments; because in it the Spirit of man has expressed his Ideals and his character. Authority, we can say, is embodied Reason; and so far is it from being opposed to Reason that it is continually giving its reasons for its position 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 sowers of the past
 have trodden smooth, after their leaders had mapped
 it out and led the way. But Reason has guided
 tested every step of that ~~we~~ advance, and has as-
 sured man after each test that he is indeed progressing.
 To assert the opposite is to maintain, that because
 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 scepticism, for if Chance and Non-Reason were
 sufficient to guide our fathers, why should they not ~~be~~
 suffice for us? As we have pointed out before, to assert
 that the Spirit ^{in the Past} did not assure itself of every position
 gained and held by it, is to deny to it that critical reflect-
 ion which is its indefeasible birthright, is in fact to
 assert that it was other ^{than} 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 trophy of the rationality of the
 Spirit of the Past in its conquest of the Given; in using it
 a man is asserting that the Spirits of our fathers were
 rational, and we cannot with the same breath accuse
 them of ^{non-rationality} ~~irrationality~~. Those who talk of the influence
 of custom and authority in early times rarely ask
 themselves the question: whence had this custom and
 authority its origin, and what gave them their influence?

The right answering of this would reveal that they themselves were the creations of the Spirit, and owed their influence to their spiritual character.

No doubt Authority can become a fetish, can ~~like~~ become a men 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 has won, 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 Authorities pretend to do. Authority which refuses to give ^{or cannot give} such reasons for itself is a tyranny, a Given to be conquered and reshaped. 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 ^{arbitrary} force to gain acquiescence to it, it is an enemy to human progress ^{and must be opposed and moulded into another form}. It is now indeed non-rational, for it is opposed to the ends of the Spirit; but not till this accusation can be sustained against it, must the opprobrious epithet be applied to it. How far man must bow to authority in Customs, Laws, Moral and Religious Usages, and how far he must diverge from them or oppose them is for each generation and each individual a problem to be solved by the growth and Progress made by it or him, and by this alone.

5. Reason and Intuition:

Intuition is sometimes put in contrast with Reason. It is at times loaded with the highest honours 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 half-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 gained 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 conscious 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: there comes 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, or ^{by which} the problem which has 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 thinks not of his mode of treatment; on Friday or Saturday when he comes to write it out his sermon, the full and perfected form sometimes presents itself to him, and he feels as if he were writing the thoughts of another man. So in ordinary life we speak of sleeping on a knotty problem, diverting the 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 itself 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 Athene from the head of Zeus, fullformed, 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 submit themselves to the ken of conscious vision; but if we are to maintain the Unity of the Spirit, we must believe that they are in nowise different from those which at other times toil uphill so laboriously before they can attain their goal. One thing we are 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 sore pain to bring it into being. In the work of seeking,

in the attempt at solution or discovery, in the trials and experiments, the Spirit has grown and become equal to the task of removing the difficulty. The Ideal becomes clearer, and what is wanted is understood. Hence the flash of recognition, the triumph of satisfaction, ^{the solution appears or when} when the road to the goal is thrown open. To speak here as if the processes involved were mysterious, or altogether different ~~from~~ the processes of so-called conscious thought, is to be 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 uncommon and the unfamiliar. Has not Emerson said that every flower holds within it the mystery of the universe; and has not Professor Max Müller as truthfully said that every birth has within it the mystery of the Incarnation? No scientific hypothesis is gained by a mere look at the Given, no moral problem is solved without travail of the Spirit and the exercise of spiritual activities, which do not wholly disclose themselves. We do not perform the operations of everyday life in the full blaze of consciousness. Suggestions, temptations, impulses arise, we know not how. Few of us are aware of our own greatness, of all we are capable of doing. Where do the thoughts come from that crowd the pages of a great writer? When he sat down to work he was not aware of the possession of them all. Thackeray 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 thoughts came from; and his experience led him to advise every writer not to shirk 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 waits as attendant to introduce at the right moment the action suited to the occasion. There are warring impulses, disorderly trains of thought, appetites and needs at strife, and every step of the way presents itself as a problem. Often we have to walk through thick darkness guided by faith alone. Thus Intuition is no whit more mysterious than is life itself.

Intuition then 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 recognized as the right one, and this often with a certainty which later tests cannot strengthen. But since tests can be used for it and since the its basis and the reasons for believing it can be given, we have a proof of the presence of Reason and Reasoning in ^{this as in} every mental act, and of the criticism which is inherent in every spiritual process. The flash of recognition is only possible to a Spirit which has ideals to satisfy, and is conscious of their satisfaction as the test of truth.

There is no need to put Intuition beyond the pale of Reason,
 or to put it in opposition to ordinary Spiritual processes.
 Intuition certainly is not the ~~result~~^{work} of mere reasoning, but
 in Life there is no such work; there is ever a Spirit
 working for Ends and capable of ~~recognizing~~ knowing what
 will satisfy these Ends; in Intuition we have nothing more.
 It is opposed to reasoning in the sense that it often means
 the Spirit's awareness of itself and all that involves. That
 a man knows himself is not the product of any thought,
 feeling, or willing or of any act of judgment or reasoning;
 that a man knows himself only through the Absolute, is 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. In
 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 there 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 acts must be those
 of a madman; Life is illumined throughout by the meaning
 the vision casts on its humblest acts; and the nobility
 and infinite range of its possibilities, and the perfection of
 the 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 to that its long range of

past deeds stands before its enlarged vision, and its knowledge of its own weakness, folly, and sinfulness stands clear against the infinite 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 Intuition in its loftiest attainment but we could just as truthfully call the act one of Self-conscious Reason; it is all the activities of the Spirit focused to one centre, and conscious of themselves what makes them what they are.

Nothing I have said is designed to minimise the work of conscious reflection, or to ~~degrade~~ ^{undervalue} a single activity of the Spirit in its normal vocation, nor do I wish to elevate the unconscious workings of the Spirit over the conscious. Man as a free Spirit ~~has to decide each step for himself~~, and has to make the Ideal concrete in outward form and inward character. ^{Man in his work} ~~He~~ has to make certain that each step is taking him towards the desired goal; and so he provides himself with tests which correspond to the demands of the Ideal, and of a Spirit Universal and Absolute over all men. These tests he must consciously employ; but to the honest worker who has disciplined all his powers and is ever striving to know the Truth and obey its demands, there come at times illuminating moments when a new revelation bursts in on his Spirit satisfying all its tests at one and the same moment, and carrying with it the light of Truth itself. Such is the illumina-

which ~~make~~ enables a man to see himself and Reality
at the period known as conversion; such is the flash of
Truth which comes to every prodigal son at the turning
point of ~~his~~ ^{his} career; such was the flood of light which
illuminated ~~his~~ Life and the Universe when Carlyle
brooding over doubt and contemplating suicide opened his
eyes to see 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 grasp stands before
them as a breathing form, and holding out hands and
feet turns round so that every part in its perfection and
harmony can be distinctly seen and realised; and such,
too, in lesser degree is the light of certitude, in which the practi-
cal man, the man of fact, and the woman called on to make fre-
quent and rapid decision in the house ~~see~~ often see their decisions
little wonder that Emerson said that any day was worthily lived in which one got such illuminating thoughts come to hand
This light, this intuition, 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 is and is seeking to reveal. Intuition
then does not ignore facts, but is on the contrary the right inter-
pretation of them; it does not oppose reasoning, but stands on the same
basis of absolute certainty reasoning rests on; it is judgment,
imagination, feeling, and willing in concentration and in union,
for it is of the Spirit which can be all these at once and the same time;
it does not tempt to mistake a process for the Worker, the fin for Reality,
for it brings one into direct contact with the Real Spirit and the
Ultimate Reality; yet it too has its

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 mastery over the Given and an obedience to the demands of the Absolute in every line of its activities and manifestations, by which ~~the~~ ^{alone} conscious effort, it is made capable of those supreme efforts of intuition insight, and by which alone it can not only see their value, but can use them for further development and for the ^{fullest} attainment of Supreme ends.

Chapter IV:

Religion is a Manifestation of
the Spirit

which is in the possession of the Physical Sciences, ^{it}
 and ^{which} is for those who prove themselves worthy to possess,
 And all along ~~whatever~~ wherever Order was found,
 Unity discovered or Law observed to reign, there
 man saw the manifestation of God. Guided by
 the Ideals to his conquest, perceiving that the unities,
 the order, and the laws, but complied with the
 demands of these Ideals, what else could he think
 but that the God who was ~~guiding him~~ revealed
 to him within was also revealed without, or
 rather that all things rightly viewed were but
 glimpses into the nature and purposes 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 speak of~~
~~Nature worship originating out of~~ defenders of Religion
 sometimes speak as if Nature Worship or arguments
 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 pitiless 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

treat 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 ~~early~~ ^{primitive} man made no such mistake.
 He did not understand abstractions. His life ran
 together as a unity, his Natural Science, his Religion,
 his Morality, his Social Customs, his Government and
 Law, and his Philosophy, were not separated
 in his life or thought. He ~~found~~ ^{saw} God everywhere,
 simply because his life was only to be understood
~~in~~ ^{under} this view. As Max Müller has put it, he could
 do none other. Granted that he cast his religious
 beliefs into rude or even grotesque forms, this neither
 disproves their sincerity, the Reality which ~~they~~
 was sought to be thus embodied, nor the fact
 that these early religious beliefs and practices
 are the beginnings of all religious creeds and
 liturgies whatsoever, 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 secrets to the scientist.
 He has been enabled to pierce into her ~~its~~ inner
 depths and to clothe her with the garments of order
 and of harmony; and yet his progressive march
 but assures him that all forms are temporary
 and as old as cloth a garment. Yet in the
 unities which he has found in her, she answers

our an abstraction or who never go through the questionings and answerings which as to the existence of God, which according to the Professor are natural to man's mind? Can there indeed be any such mass of people? That individuals, that persons with keen love for abstract speculation, may be able to rest on Law or the Unknowable as the final explanation or ultimate source of all that is, is a fact which no one can deny; but that any nation or people for any length of time have so believed, is an assertion which the facts of history and comparative religions 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 Religions 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.

Section 1. Religion springs from a Necessity of man's Spirit: It is inseparable from ^(this Spirit)
No Naturalist can explain Religion or give any account of its origin. Yet its existence is a fact, its potent influence in the advance of man is a fact, and its vital connection with every feature or ~~also~~ movement or part of that advance is another weighty fact. No one loves facts more than the Naturalist; the question for

him as for everyone is: How are these facts to be explained? Formerly naturalistic thinkers thought the origin of Religion was ~~exp~~ accounted for when they imputed to man a personifying tendency or an anthropomorphic bias. They overlooked the fact that it was this tendency or bias which demands explanation. Till it is accounted for, till we know whether it is a healthy or diseased mode of mental operation, till we see its place in the Unity of the Spirit, all talk about Personification and Anthropomorphism is either a begging of the question or is beside the point at issue. Then Totemism and the worship of Ghost and ~~departed~~ Dead Ancestors 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 round the emblem; the prof descendants 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 Totemism, in a like strain speak the advocates of Fetishism, and the advocates of Ghost or Ancestor worship are ignorant that their utterances involve the same fallacy as the others. For all alike beg the 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 totem, his fetish, or his revered ancestor? No one

press this home with more point than Professor Max
 Müller. If my boy comes to me ^{he says,} and calls his stick an
 invertebrate animal, it is not the predicate in it as 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
 is to leave out the core of the whole question. ~~Does man~~
 words mean something; they have a reference to existence
 or reality; they do not hang in air. Whence 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 ^{answered} ~~expressed~~, and no system of Naturalism 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 Unknowable. Swayed, however,
 by a ~~less~~ wrong view of Natural Science, and ignoring
 the Unity 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 ascribe to man a particular form of
 consciousness and an Object in the environment which
 that consciousness has to apprehend and interpret.

The invincible logic of facts wrung 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 Küller 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 masterly 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 Whence or Whither while browsing as yet on the lichens of glacial fields with his less erect compatriots, the mammoth, the urus, the lion, and the hyena, 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 dogma, is something that ought to make us reflect. Why did man alone of all his hairy compatriots ask that question Whence? Why was

he surprised, when no one else was? Why was he
 not satisfied with the fulness of life and enjoyment
 like his fellow-creatures, the mammoth, the walrus, 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 Pithe-
 canthropos, the ape-man, asking 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 nightingale that it sings, 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
 answers themselves, as I said before, are far less important,
 but they are interesting nevertheless as showing us the histori-
 cal development of the human mind when brought face to
 face with that "whence?"¹ The Professor, I fancy, in
 his reference to "the power of logic" and the "foolish and illogi-
 cal question" is having a little pleasantry at the expense of
 certain philosophers; for how can logic prove any fact
 of human nature any constant element of man's spiritual
 being illogical? 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 being. But the

point that Professor does not fail to drive home, is the fact that Religion is a necessity of man's being; it springs out of the depths of his Spirit, it belongs to the constitution of his nature; ~~it is entwined round all his know~~ and to part with it man must needs part with himself. As Spencer saw, philosophers must take into account that in man which compels him to ask certain questions, which ~~compels~~ ^{leads} him to ascribe all that is and the government of himself to a Being higher than himself, and which is the perennial source from which the life of all religious systems have sprung. God is not a concept picked up somehow or anyhow; it arises from a spiritual nature in man which refuses to see the cause and ground of all that is in mere sense experience, but which must from logical and moral necessity see it in a Supreme Absolute and Infinite Spirit.

Let no one think to repudiate the claims of the dynamic stage of language on his beliefs by calling it the product of Anthropomorphism. A big word like this, so used, as Professor Müller points out, means nothing, or rather it pretends to explain what it merely covers up. That stage of language was as necessary to our present knowledge and growth as any other, and the same necessities of the Spirit which produced it are at work in our life and thought still. In any evolutionary process every step is necessary to the whole advance, and in a rational progress each step must be rational. Reason

was as busy at work in the dynamic stage as at any
 other stage in the growth of language; anyone, therefore,
 who holds either by the Unity of the Spirit or the rational
 evolution, ^{or progress} which the growth of language unfolds must
 hold by the rationality of the Spirit in the dynamic stage.
 At this stage Religion, Philosophy, Natural Science, Morality,
 Language were all indissolubly associated and commingled,
 but the workings of the Spirit which afterwards differen-
 tiated themselves were the same then as at a later
 stage. Either this, or holding by the Unity of the Spirit we
~~must deny evolution altogether.~~ ^{and progress} 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 naturalistic thinkers would impute the
 origin of Religion to the exercise of man's Imagination
 or some irrational tendency in him; and hence it is
 why ^{Professor} Müller shows so clearly the failure of all their
 efforts and insists again and again on the necessity for
 there being Religion at all. Man is today under the same
 necessities of thought which gave birth to Religion at the beginning
 we can reach the same results if
 we follow the differentiation 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 Ideals. Hence, in the dynamic

and ^{succeeding} ~~later~~ stages of man's thought and language was not
 an It to man; as Professor Müller points out man at
 that stage had no neuter gender; Nature was the sphere
 of innumerable personal forces, having influence on
 man's life, his fortunes, his hopes, and his desires.
 Man in thus grasping Nature was ~~for~~ seizing it in
 the only way he could, and the whole road of his ad-
 vance has been pursued in obedience to the same Ideals
 which ruled his thought then. Gradually owing to
 the growth of his Spirit, he was enabled to view
 actors apart from action, causes apart from events, to
 distinguish between primary and secondary causes, and
 so to differentiate the sphere of Religion from that of Natural
 Science. In the former the demands of his Spirit for
 Unity, for ~~the~~ perfection in Power, Goodness, and Truth, led
 man ~~thence~~ from Polytheism to Monotheism, which is
 the loftiest reach attained by any of the so-called Natural
 Religions and which no people save the ^{Jews} ^{and Mohammedans} ^{Christians} have
^{as a mass} been able to embrace and to hold by. Natural Science was
 became the manifestation of the Spirit which turned mainly
 to the exploration of Nature and the understanding of Matter
 and Force; and the cleft between it and Religion seemed
 so real to many that they have affirmed: Natural
 Science has nothing to do with Religion. This may be
 true of Natural Science viewed as a given apart from
 the Spirit, but cannot be true of Natural Science viewed
 as a manifestation of the Spirit of Man. Let the

Man is today under the necessities of thought and action which gave birth to Religion at the beginning. manifesting themselves differentially themselves as they may, still they are all manifestations of the same Spirit. It is through that Spirit and through its ends they are, and are carried on; for its ends they work, and it is absurd to speak of any of them as independent of the others. The same Ideals make the same demands on ~~us~~ our activities as called on the first men to go out and subdue the Given. Even as they related all their Ideals together and their whole Life together, so we must ~~do~~ ^{take} when we wish to know Truth and view Reality. Man cannot hold by the Unity of his Spirit and deny Unity to his Ideals. Nor can he rest on a Unity of abstract Ideals. Through them he is influenced for his good ^{and} for his highest wellbeing, through them he is led to know himself as Spirit and to see in them the revelation of an Absolute and Infinite Spirit. For ~~man~~ ^{he} cannot believe that mere abstractions govern his Spirit for its good; he cannot believe that ought else than Spirit can reveal itself to his Spirit or influence his Spirit to fulfil its highest destiny. What can govern the Spirit but Spirit; what can lay down laws down for the government of the Spiritual but a Supreme Spirit? The ~~more~~ ^{farther} man penetrates into his own Spiritual nature, the clearer he sees the Ideals in their Absoluteness and Infinity, the more firmly is he convinced that they are to him but revelations of a Spirit ~~for~~ ^{to} whom are all things and for whom are all things

In coming to this conclusion he is but 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 work. Man coming to know the Divine becomes divine himself in Character: this is the real proof of the truth and worth of man'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 Kneller was led ^{to} after ^{long} enquiry, and after holding a different opinion, ~~he~~ has ever been the basis of Morality. He would have studied this and said Civilization also. Every great moral system as every great civilization rests on a ^{great} 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 spirits of an age in which the religious forms are corrupt and decaying, and may ~~man~~ lay down ethical precepts far in advance of those given by the religious systems, but Morality is not therefore independent of Religion. This same pure and progressive system is but a challenge by the

progressive Spirits to those who hold by effete and ger-
 mian beliefs and customs; it is not opposed to the Spirit of
 Religion, & Religion as a manifestation of the Spirit; on the
 contrary it, if 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 not:
 Thou shalt or thou shalt not; and from whom can
 this command come, but from an authority which
 is over all men, and whose will and law is their good?
 This is the bed-rock 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 every-
 where & 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 is plain
 from all we have already said; hence if Religion
 must be progressive, and hence its progress is en-
 wrapped with and dependent on the advance which
 the Spirit makes in all other manifestations. But
 if Morality thus rests on Religion, that is if Morality
 as a spiritual manifestation cannot be understood apart
 from Religion 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 relation of
 Morality to other manifestations? Have we not abund-
 antly proved that there can be no Truth apart from
 Morality,

that a moral choice accompanies and embraces every act of man? If then the other manifestations rest on Morality, and Morality rests on 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 Carlyle felt it, the deepest thing in a man. That which he truly believes, truly worships, is his Religion and his God. To God he must have of some kind; this is a necessity of his being; but he may interpret that necessity rightly or wrongly, he may go on from one revelation of the Divine ^{higher and ever higher} to another, or he may degrade "the ~~same~~ glory of the incorruptible God into an image made like to corruptible man and to birds, and fourfooted beasts, and creeping things." Religion has its own place and function in the ^{the Spirit in} life; it ~~fits~~ ^{as in} in Natural Science, Art, or Morality, has a distinct work to perform. Religion has to unfold the nature of God, His relation to man, man's duty to Him, and all else that enters into or hinders the perfect obedience of man to His will. The history of Religion can be viewed, 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, ^{and} from the nature of the movement of the

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 ^{neither} had ^{neither any} influence on the onward march of humanity,
 nor could they add to their numbers. But if man sees
 God only in relation to himself, so he at the same time
 sees himself in relation to God. Then 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
 light must God then regard him? Sin and Remorse
 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 bring forward our supreme test here, and
 looking at these facts fairly as manifested in the lives
 of truthloving truthspeaking men and women, and we
 ask: What must be that these facts and all they embrace
 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 explicable on the theory that man
believes in God, and that this belief works the miracle,

is the affirmation of the fallacy once before exposed: that the artificial and imagined can produce a real change, and can ^{enable} ~~cause~~ the Spirit to overcome Sin and Evil Habit, and to progress towards its true end. The statement itself rests on that very effort use 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 to have such influence on his life, that he believes it rules his every act and he is thrown into the greatest horror when he disobeys it. How a man could learn what the commands of such an abstraction are, how there could be Truth ~~between~~ as regards Religion between man and man, how a rational growth or development in such a monstrous self-deception is possible, how a man could so deceive himself and keep his sanity not to speak of good progressing day by day towards a perfect manhood — are problems which this theory deems 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 ~~entwined~~ ^{intertwined} with the incomparable from man'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 excites and inspires to Goodness cannot itself be good, or being good cannot be true. No account of Religion which makes it the creation of fancy, of irrationality, 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 ~~are~~ again, the rational development which the history of Religion manifests; the abiding presence in the Spirit of those necessities of thought which have ever prompted its answers and propelled its progress, its vital connection with all other manifestations; — 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 it will reveal it as a whole, and so will present ^{distinctly} beliefs, feelings, and 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 complete and perfect manhood without Religion; it means there can be no ~~sure~~ Progress without it.

~~What is involved~~ Since in every manifestation of the Spirit the Spirit as a whole is at work, Reason is at work, and since every manifestation is an attempt to realise an Absolute Ideal, that is to express Truth and grasp Reality; ~~it is enough~~ if Religion can be proved to be such a manifestation it necessarily follows that it has

a truth 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 its 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.

§ect. III: Religion is a Spiritual Manifestation.

Among the tests of a Manifestation we hold the following are 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 progress must advance theirs, as theirs its, and its suppression must have disastrous consequences on their growth. Its truths may not contradict any of theirs.
5. Its forms will appear throughout the course of history. It will be a part of man himself, and he will be unable, if he desire to progress, to shake himself rid of it.

6. It will exhibit all the characteristic marks of man's advance. It will progress with his progress, and share in his degradation. It will itself display a rational advance, i.e. ^{progressive} movement towards the realization of an Absolute Ideal.

7. It will exhibit forms appropriate to the different stages of such an advance; and at the present time forms differing according to general features of men's individualities and according to the force in them of conservative and progressive tendencies.

We hold we have not begged the question in the statement of any of these. They are not specially applicable to Religion; they are applicable to Art, Morality, Natural Science, and ~~to the same~~ and all other manifestations. They are drawn from all our earlier account of life and of the Unity of the Spirit. No one can well deny that whatever stands these tests must be a manifestation of the Spirit, and must possess Truth which all men would do well to heed. If Religion can stand them its right to be heard, its importance for Life, and its claim to be a revelation of Reality, are fully established. Any demand for proofs for its right to exist other than these can be made only by one ignorant of what proof in such a matter can be, and having a false notion of the ^{nature} ~~place~~ and function of Reason. If Religion be a manifestation of the Spirit, then Reason is

at work within it, and if Reason be at work Truth is being sought and established. This we take to be the supreme consequence of our position. Let us now apply the tests 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 to life itself, such a source to man's Spirit, that life and its work are ennobled, and man has faith given him to inspire him to 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; is the more clearly seen if we note ^{some of its distinctive acts and some} some of the truths which throughout all the changes of man's advance it has strenuously fought for:-

Man is a spiritual being. This is the proclamation of the true nature of man underlies 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 Him existence is impossible. All Truth, Reality, Beauty, Love, Power and Goodness are from Him. This is the answer to the Whence which we ^{have} already affirmed as one of ever-living roots of Religion as a spiritual manifestation. If the truth is not always 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. In the Ideals man is ever beholding God as through a glass darkly, and is receiving by means of work a continuous revelation of God. The Ideals in their absoluteness and infinity cannot be grasped by man, and yet he can grasp that they are absolute and infinite; so he can ~~see~~ see in them the revelation of an Absolute and Infinite Spirit who meets him at every turn and from whose sway 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 in truly knowing himself, is a doctrine as old as Religion itself, though Philosophy had to wait till the time of Descartes before it gave it clear utterance. Man can grow into the likeness of God, is another of the cognate utterances of Religion; the proof being given in the Character which the religious man is enabled to gain. Here, too, is the assertion of a unique spiritual experience which can be verifiably ^{only} by its effects on the whole life.

This account of the Ideals is the only one which can give them their supreme place in the Life, which can assure man he has both rudder and compass

amidst the storms of life, and which can place life and its work on an eternal and sure 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 if none for them then none for Truth and Science. ~~What assurance~~ ^{How} can we ~~have~~ ^{believe} that the Ideal of Natural Science, viz that Nature is a Unity, i.e. that it is rational, is ~~not~~ 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 reject 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 properly understood 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 hath the righteous over the wicked, do not both find Death together?" asks the Pessimist; and Religion calmly replies; "The righteous hath the gain within himself in a spiritual possession which cannot be taken from him; we cannot find the gain of a spiritual life in the 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 aright, it has called on man to develop his every activity and capacity, and to fight for his spiritual existence against every form of the given.

The Spirit has its own ends 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. It has ~~no~~ God cannot force men 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, ^{some forms of} such as Calvinism, have been those which ^{have} asserted this responsibility in the strongest terms. Such a contradiction in thought could not long continue, and when these forms 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 in so far as he is moving towards God. This is the position of this Thesis in a nutshell; it is the assertion of its Contribution from the religious

standpoint. As man can make progress only when he obeys the Absolute Ideals, and as Religion views him as the revelation of the Divine, so it holds that Progress is ever towards a fuller and grander conception of God. It is not for each Manifestation to see this; it is for each Manifestation to go on realising its Ideal; and then it is the function of Religion to interpret this realisation in this way.

The great battles of life are spiritual. The facts 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.

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, but there is no Relig form of Religion which has come to any degree of development, ~~may I say~~ ^{may I say} further, there is no form in which prayer has ever been uttered, which does not ^{at least} imply ~~and touch~~ them all. The distinctive character of Religion is therefore obvious. In the acts which

Let us glance first at the distinctive
 part of its manifestation, Religion is still more distinct-
 ive. ^{all of} Prayer. What a stumbling block is this to any
 naturalistic thinkers! 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 Character which
 Religion cultivates or develops, in order ^{further} to show that
 Religion manifests 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. ^{Let us now deal with the great}
~~These can only be sketched; later sections will expand~~
~~what is here suggested.~~
~~But Religion has ever stood for.~~ ^{then} The office of Religion is to teach man
 what he truly is, and his right relation to Reality.
 It gives him a sure basis for his life, and a well-
 grounded hope in which to prosecute his work. It
 so interprets life and the Universe, that man can
 see his place in relation to Reality and the Given, and
 can be assured that "all things work together for good
 to them who love God". It calls on man to recognise

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 put into~~ ~~right relations~~. Only in the spiritual, it asserts, can man find satisfaction for his heart's desires; only there can he lay up abiding treasures; his Heaven is there, his Hell is there. It declares the material to be but the means for the advancement of the spiritual; it cannot be greater than the agent which masters 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 is a Spirit capable of infinite progress, and only in an infinite Spirit can he find the Reality he is ever seeking. What shall it profit a man if he gain the whole world and never know himself as Spirit? In the darkness of Materialism, in the wail of Pessimism, 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 Ideals 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

so govern the Spirits of men; and since the Ideals
 which thus reveal God to the Spirit are Absolute
 and Infinite; and since through them the Given
 everywhere, taken itself, is mastered, Religion declares
 that this Supreme Good Spirit is Absolute and Infinite,
 and that through Him and by Him are all things.
 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
 truly know himself without knowing God. This
 revelation of God in the human Spirit is more
 clearly seen by some persons than by others, and
 these become the prophets and religious teachers of
 their time. To some peoples the ^{unfolding of the} revelation has been
 the particular manifestation which their Spirit found
~~it~~ easiest 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 to greatness & to whom
 some particular revelation, some particular trait of
 the Divine Character, ~~has~~ ^{been} not revealed. To 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 should

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 everywhere, 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 powers aright, ~~to~~ ^{to} ~~the~~ ^{truly} regard himself ^{truly} 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 son, but a coworker 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 sweet kindness. Man in such a work becomes conscious of his own greatness, of his own worth, and of the inestimable worth of every human Spirit. Life is lifted above all littleness and pettiness. Man's mission is that of bringing down the Kingdom of Heaven into the hearts and lives of men, of fighting iniquity, of mastering the Given everywhere, and of seeing ^{the work of} in every Manifestation the glory of God. Life is transfigured to such a man, for he himself is transfigured. A new 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 wishes 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 man's work and of the Character of God, and therewith a new career of Progress ~~be~~ begun for it. Not Religion only, but every Manifestation feels the quickening touch of a ~~new~~ ^{new} Life, and all burst into a new fresh development.

Our whole interpretation of Life has

been indeed 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 has even any Manifestation. Each
 has its Supreme 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 satis-
 fied; till that takes place there is dissatisfaction.
 So is there dissatisfaction if man does not seek
 to realize his religious Ideal. So, too, man never
 fully realizes himself till he sees himself as re-
 lated 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 declara-
 tion. 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 unmistakable, and
 the reason is it that all forms of Religion insist so
 strongly on a New Birth, on a Spiritual Experience
 in which man truly realizes himself as the having
 to do with God in every act of his life.

The Ideal of Religion ^{too}, but gives spiritual content to the Ideal of every manifestation. Other manifestations may lead man into abstractions, and lose sight of the Spiritual; it is the office of Religion to call him to deal with Realities. This is its supreme function. Other manifestations may rest content with Ideals, Demands, Laws, Principles, Reasoning; not so 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 since man is a Spirit, no abstraction of himself can content him; and since his Spirit is one, all the manifestations must be one or be capable of ^{being} viewed as a unity; and if he is one, and his life is one, he cannot think of the source of his life and the source of all that is as a many; 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 boundless possibilities before the Spirit of man; it calls on him to an infinite Progress, the attainment of the perfection of God; and at 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 his Spirit, he is sure that it fills his life with peace

and blessedness, ~~that~~ ^{that} it never him to face
 life's difficulties, and so enlarges his Spirit that he
 can overcome these and rise a humbler a purer
 and a stronger man. From the experience of life's sorrows
 He is confident that it does not conflict with any
 other activity of his Spirit; but gives them 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 ~~for~~ any particular
 religious truth; but it does leave no doubt as
 to Religion being a necessity of man's Spirit. ~~It is~~
 He has no regard to the value of experience and
 sadly mistakes the nature of proof, who would
 deny that that which gives value and nobility
 to life, Faith in Work, and ~~not~~ development of the
 Spirit to overcome life's difficulties, is not indeed
 a ~~manifestation~~ of the nature of Reality and the
^{communication} ~~message~~ of Truth.

2nd Test. 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;
~~is manifested~~ as a conscious being reflecting on its acts;
 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 man 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 unprogress-
 ive form of Religion when man is taught that mere
 beliefs about God and his constitute Religion; and
 corruption and decay have sadly attacked the form which
 teaches that man can give to God with one hand
 while cheating him with the other, or that God
~~cannot~~ looketh not on the attitude and obedience of the Spirit
 but on gifts and outwards 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 worded his definition in 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 com-
 munion with God were his Spirit as a whole not present
 in the act? Thus is it that a man is called on to have
 consistency between his acts and his beliefs; and thus are
^{justified} the common judgments which denounce a man whose con-
 duct to his fellows is inconsistent with his religious profession.
 Thus is it, too, that progress in religious knowledge and
 experience gives joy to the whole life and impetus to every
 form of work. All this is but a consequence of the
 (Unity of the Spirit,

which makes it impossible for the angles 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 real basis of his life, and his chief end. It does this through distinctive institutions in society, through acts of special devotion in the family, and through acts of private devotion and contemplation. It serves 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. No manifestation is subject to the other; for the Spirit as a whole is in everyone; and each is necessary to the full complement 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 ~~barbarism~~. 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 ~~knows~~ ^{that} Spirit declares itself in its true nature, and points to the Eternal, the Invisible, and the Infinite, as its true home and destiny.

3rd Test: Religion must have a Spiritual Experience of ^(its own)

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 Given, and results in a spiritual victory or defeat. In learning, in working, in warring with the Given, 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 or be present with them, or they must have reference to the Spirit as ^{dependent on a Being higher than itself.}

"I have felt the awful guilt of one's own character; I have awakened into the wonder of God's patience with one's unworthy life; I have known in one's own experience the power of man's soul to turn and repent — these are the essentials of religious experience" — So speaks one of the great religious teachers of the day, and his words but give expression to all that Religion has ever taught respecting Repentance, Conversion, the Vision of the Divine, and Communion with God. If Religion is anything it is a spiritual experience. If it speaks truth anywhere it affirms unhesitatingly that man can know God, can know Him through the experiences of his Spirit, can grow into His likeness, and can do this only through the formation of a Character which involves ceaseless 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 maintained 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 voice of falsehood. Take what Religion But Religion is but the utterance of the Spirit as a whole, and is a declaration of Reason, a declaration, too, 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 no truth in it.

¹ "Life of Henry Drummond", by George Adam Smith, p. 29.

Take what ^{relevant} evidence we may: the affirmation of any form of Religion, the great facts of the religious life, the utterances 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 classed by Sir John Lubbock 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, though himself invisible to human eyes. He 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 enquire into the origin of belief. Beliefs do not arise anyhow and hang in the air unattached to movements and experiences of the Spirit. Words, as we have shown from the long quotation from Professor Müller, are but thought-utterances; beliefs are never dissociated from spiritual experiences. 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 surmount many imperfect notions of the Deity. All this involves a spiritual growth and experience of a ^{peculiar} kind.

— "Natural Religion", by Prof. Müller, p 254.

It has yet to be shown how on the basis of the Unity of the Spirit such an experience can rise, develop, and give strength to the life and yet be false. At any rate, the experience cannot be denied. Secondly, the great facts of the religious life leave no doubt as to their testimony. 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 to conversion and Growth in Holiness. Naturalism in explaining them 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. The latter, as we may notice later, manifests all the marks of a rational progress; yet it is but the fruit of a continuous experience; an experience embracing, it is true, a certain interpretation of life and the universe, but an experience of individual spirits nevertheless. Thirdly, the utterances of all great religious teachers are unanimous on the point. In no other way can we test the truth of what ^{of their inner experience} men say, save 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 those who hear them, and they too through ~~and~~ the right attitude of Spirit enter into the same fruitful experience. Fourthly, the mass of religious people speak of a like experience, and the purer and nobler they are the more assured are they of the experience. Through the experience of communion with God man's Spirit is enlarged and the difficulties, annoyances, 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 tests which can be applied to it; and cannot be accounted for by any explanation which doubts its reality. Fifthly, the congregations who attend our churches on Sundays can be accounted for only through the reality of a religious experience. The preacher does not expound Natural Science or comment 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 pew and pulpit alike, and that all are self-deceived and playing at make-believe.

But how is such an experience possible? is the query which every ~~such~~ declaration of religious experience must be prepared to face.

They who raise it often maintain there is no experience save Sens. Experience; but if our contention all along has been sustained, there is no such experience in the sense they use the term. All experience is spiritual or it is nothing. When a man asserts that there is no experience save Sens. 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 overturn 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 this we usually give two factors; we give what must be to make it possible. These are: The Spirit, a work of the Spirit, ^{implying} a Given, 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 whom man by the necessities of his nature feels and knows himself to be dependent. The other manifestations rest on the Absolute Ideal, but since 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.

Anybody 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 ^{only} will account for them? must be our first concern.
 These 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 attending religious
 experience is no greater than that surrounding ordinary.
 When a man has given the factors of ordinary experience
 he has not ~~ex~~ removed mystery. How can I know
 myself as Spirit, how can Spirit master a Given,
 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 facts, 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
 he to wait ^{before advancing} ~~until~~ he knew 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 fought such mysteries before,
 and shown that "mysterious" is no ground for disbelief.
 It ^{should be} ~~is~~ 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 the pure in
 heart shall see God. * More he need not for the present
 know

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 specially applicable only to religious experience.

General:-

- (as a whole)
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.
 3. Every experience enters into the formation of Character, and has influence throughout Life's 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~~ ^{future} difficulties like to that once surmounted.
 6. If the Spirit be progressing, that is, if its faith be unshaken 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 ^{succesfully} religious experience gives a clearer

and fuller revelation of the Character of God and of His will for the individual.

2. Every ^{successive} 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 juster 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 bestowing a more certain knowledge of what man can accomplish and what is God's will for him, and gives an 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 these tests 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 Truth by being truly Real? Who shall call Religion an invention of the priests, a device of the Imagination to hoodwink the Spirit respecting Sorrow and Difficulty, a self-deception, or a web of falsehoods? We have before shown, and now need only reiterate, that if

Religion can so guide and strengthen the Spirit to meet and overcome difficulty and sorrow, it has proved that it must ~~belong~~ give Truth and ~~that it~~ can do this only by enabling man to stand on Ultimate Reality. One may add: On the possibility of a knowledge of God, what other tests can be than those given? Acknowledge man to be Spirit; acknowledge life, work, and the Spirit's manifestations to be what we have described them, then God must be Spirit, and being so what other revelation can be make man such as I have described? The Spirit of man is not apprehensible save to spiritual discernment; how then shall God be apprehended? Moreover, what manifestations would a life in communion with God exhibit other than those I have 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 greatness and its strength by the manner it makes all life's 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 connections 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 the all manifestations to spring forth into newness of 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 need only refer to the confirmation ^{of it} history affords. which we shall deal with at greater length again. When has there been an epoch 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 points of chronology to their respective followers; ^{for} it is by the religious changes that man can be assured of his progress ^{as a whole}. 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 righteousness dwelleth. In the end every activity of man is 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 see how the outbreak of life through any of its activities manifestations has ever helped on the ^{progress} ~~peace~~ 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. Man can never tell predict which manifestation will have most prominence or be most valuable for ^{his} ~~his~~ Progress in any generation, but he can ever be assured that no Ideal can have added content given 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 time 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 ensure progress in all; thus is it that ^{since} religious progress has ever accompanied and necessarily ~~must accompany~~ the progress of any and every manifestation its place as the a manifestation of the Spirit must be assigned it.

4. It cannot be denied its place without loss 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 lopped off without injury to the others or to the Spirit. The manifestations, 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 necessities of its nature. We speak of Natural Science, Art, Morality, etc. at times 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 view of Truth and Reality. Then we must remember that by Art, Natural Science, etc., 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 ^{nature and its} development. ~~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 ~~the~~ position is established by the
 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 this he may offer to existing
 religious forms he is a truly religious man. Nay
 further, if he go not the length of recognising an Absolute
 Being over him, but still recognises 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
 till it is centred in a ^{Supreme} ~~Person~~ Spirit, but it is as real to
 him as if he did so see, and he gives it full and im-
 plicit 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 and of God by such opposition, and is bringing
 about ~~the~~ a reformation in religious forms though he know it
 not.

It can be laid down that no one can cheerfully and wholeheartedly obey a higher than himself, an Authority which is above the purest 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 his act, just as there are dangers to the man who pretending to be religious blinds his eyes to the contradictions in his beliefs and the unmoral or immoral attributes he assigns to God. For the former ere 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 denial. 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 thus 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 perilous position, that no nation has & 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 denied 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 wish every act of life and has to judge Religion in so far as it fails ^{to itself} 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 & realises 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. Now if Religion in any of its forms seeks to repress this development or to hamper and confine it by making Morality development go according to its bidding, before long self and selfish considerations will dominate the religious life everywhere. In chaining Morality to its forms, Religion has fettered itself to the same forms. True 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 Pharisees of all ages are instances of such people. In ^{times} ages of conflict when Religion has taken on (a storm temper,

we have the repression or subjection of Morality and
 selfishness, cruelty, and unnatural affection assuming the
 garb of and passing for love to God. It can be well
 contended ~~whether~~ ^{that} if Luther had seen and emphasised
 the place of Morality there would have been fewer dissen-
 sions in the Protestant camps, 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 in every sect of Christendom. Art
 cannot be denied its place, and the Life be 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 holiness 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 thrive amidst
 laziness and dirt, cannot thrive if the fullest expression
 is not given to the love of the Beautiful everywhere, and
 becomes worn 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
 sunk into narrow, and stern, and cruel views of God.
 Natural Science refused its place means a narrowing
 of the conceptions of the Divine and false views of work and
 Progress.

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
 sickles, and pre-telegraph communications of our ancest-
 ors, 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
 halfcooked food in the caves of the rocks or the thickets
 of the wood. Such a view denies Progress to be right,
 to be natural, to be divine. In opposing Natural Science
 religious people have often the latent belief that
 the mastery of the material is opposed to the highest
 spiritual ends. Some Natural Scientists may so believe
 themselves. But such a belief falls from us when we
 open our eyes to see Natural Science as a spiritual
 manifestation, and to see in it that one manifestation
 in which the Spirit in our century has proved so
 unmistakably its might over the Given of Matter. The
 opposition to Natural Science ~~which~~ maintained by the
 Church in the Middle Ages brought to Religion the
 fight against a counter opposition, which both parties
 are beginning to see ^{has no foundation in fact, and is now} ~~is a misapprehension~~ and futile. There
 can be no severance in the Life, there can be no clefts
 and divisions in the Spirit; even as the Spirit is one
 so must all its manifestations be one, and each should
 be recognised 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 thrive 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 in the home or the labourer's toil in the fields, and immediately spiritual pride and self-conceit take possession of that form of Religion. Life is one, it is sacred all through, whatever act is done in obedience to the Ideal is divine; 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.

6. 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 basal positions of Religion or of every Manifestation. Let me here cast one or two of them into different forms and add to the list.

Every ^{concrete} form of the Given is but a form given to the Absolute 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; man is, therefore, called to purify the form as he grows. Continual work and Infinite Progress are thus the lot of man. {The

Given which Religion has to master is threefold. Firstly, it has to read the revelation ^{of the Divine} 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 by statement of its beliefs in doctrines and by appropriate private and social acts of worship to secure a clear knowledge of the Divine and a continual progress in that knowledge.

Man takes every step in faith on his powers and the guidance given him. Each act is one of freedom. The faith spoken of here as throughout might be called ^{total belief or intuition} perfect knowledge. It is the trust of a conscious and free Spirit both in itself and in its ability by the light given it to work out what its rightful necessities prompt it to do. The Natural Scientist has faith in his own powers and in his Ideal; the religious man has faith in his own spiritual experience and in his God thus revealed. Neither faith is a knowledge of the future, but it is based on knowledge and on the belief that ~~the~~ ^{its} ~~nature~~ the Spirit in its powers and in its Ideals is able to attain Truth and know Reality. Without such a faith work, thought, and intercourse would be impossible.

Man's Spirit is one; his life is one; his Ideals, too, ~~from~~ ^{from} one unity. Man to walk aright must acknowledge their authority; i.e., in all his ways he must acknowledge the authority of a higher than himself. (The special pre-

Man has of himself through faith and through
 work worked out the demands of his Ideals and fulfilled
 them. These though discovered by his powers are not any-
 more than the powers themselves, created by man. ~~But~~
 (Here 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 ~~same~~ presupposi-
 tions common to all 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, ~~what~~ 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 Science, Industry, and Art,
~~what~~ can we think that these can have a better right
 to be heard than it, or that it is the product of Unreason?
 That it has the presuppositions we have given to it cannot
 be doubted. ~~Some~~ ^{Some} of them have been proclaimed from the
 house-tops by every ^{developed} form of Religion, and all are brought
 to light by the changes 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 viewed both as the presupposition and comple-
 ment 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 it or them.

But has there not been conflict between Religion and other manifestations? What of the relations 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 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 ^{to our present contention} 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 schisms 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 views of the physical Universe known to the men of the time, and had interpreted these from its own standpoint. In its sacred books it had written them down and later

and if the older combatants held obstinately by first positions a ~~later~~ new generation arose, who, less fettered by tradition and ~~less~~ unprejudiced by strife, were able to see that the combatants ^{each of the} ~~both~~ parties had often ^{mistaken} not only ~~the~~ its opponent's 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 ~~fast~~ transforming its older theories and it is the duty of Religion to accept each verified position and to see in the fuller 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 say a new conception of the Omnipotence, the Omniscience, the Infinity, and the Regency 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 presuppositions. The main presupposition of both we have affirmed to be that 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 transitory 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, examine the conception as we may,

times had come to regard not only the religious interpretations of these 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 so as to include discoveries of later times or ^{changed} views of the physical universe which the progress of Natural Science had arrived at. At last by no possible ingenuity of explanation could these old world views of the process of creation or the history of nations fit in with the discoveries of modern Natural Science; and the teachers of Religion fettered by traditional beliefs ~~respecting~~ ^{as to} were unable to see that what Natural Science was attacking was not the religious interpretation but old theories of an earlier Natural Science. As 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 interpret 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. These were assured of their love of Truth were confident they had gained truth, and misled by ~~what~~ the religious teachers ^{as to what Religion is, they} denounced Religion itself as a teacher of falsehood. The heated discussions and stormy debates which followed ~~on~~ led to clearer views of the province of each 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. So with the conception of Change. By as man
 may, he cannot form this conception without thinking
 of a permanent which is the basis of the changes and
 makes them possible. The Spirit cannot shrink 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 an ever fuller content is being given to them
 by man's growth? And so with the conception of
 Necessity, which is a determining element in the idea of
 Truth as of Goodness. No such conception as we have
 seen, can arise from or be the product of a mere
 Given; it can arise only to a Spirit ruled by Absolute
 Ideals and free to obey or disobey them, yet conscious
 that its true life lies in obedience. We need not again
 show how the Natural Scientist is in all his observations
 and experiments, satisfying the demands of an Absolute
 Ideal, or how his critical thought carries with it the
 presuppositions of all reasoning, in order to show his
 dependence on the Spiritual and his obedience to an
 Authority over the Given. Of ^{the other} ~~these~~ presuppositions none
 is more important in ^{his} work than the principle of
 causality. It is too late in the day now for any logician
 of note to attempt to derive this out of Sense-experience as
 Mill did.

It is in all experience since being a necessity of thought, experience could not be framed without it; but because all experience presupposes it, it is no product of the Given. It gives us as ~~collateral~~ ^{collateral}:

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

These ~~collateral~~ ^{collateral} are used by the Natural Scientist ^{nothing} in all his work, and are also the ground of the thought of the religious thinker. The latter more clearly than the former holds by a real Spirit in man and by the presence in it of the Absolute and the Infinite. When he ~~contemplates~~ frames the idea of Creation, the birth of the Spirit, or the conception of Immortality, he is but obeying necessities of thought which he can no more shake off than can the Natural Scientist. To ask the Spirit of man to think that it has arisen out of matter ^{that it} has made itself, that the Absolute and Infinite 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 Infinite, the Absolute, and the Rational dwell, is on the death of man resolved into the material which it is not or into nothing, is to ask it to commit suicide or to deny ~~its own~~ ^{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, whenever exercised. In the domain of Natural Science working towards a particular end and engaged in the conquest of a particular Given they lead to certain conclusions, to 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 compel him to seek for God and having found Him to see in all department of Life but revelations of His Nature, Mind, and Will. Religion has no new presuppositions contradicting or antagonistic to those of Natural Science or to any other manifestation; and so finding in it the working of that Reason which works in Natural Science, Art, 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.

3rd Test: ^{Religion} It must be a universal manifestation of the Spirit of man. If Religion be and only if it be a manifestation of the Spirit will

it be found wherever man is found. This does not mean that all men and all nations will exhibit 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 its place to Religion; but it does mean that no people is destitute of Religion, that among all peoples who are progressing it has a great and fundamental importance attached to it, and that few individuals are found who are utterly destitute of those movements of the spirit which are expressed in religious forms. There are men who deny a place to God in life; there are men who dispute the claims of Natural Science to be a spiritual manifestation; but 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 by investigators beyond doubt. The question is at once raised: Does this universality prove that Religion springs from necessities of the Spirit of man, and that its utterances are according to Reality and Truth? In the case of Religion, certainly. If we see Religion marking 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. To every age ^{of Progress} it has grasped its Ideal in the form best suited for that age, and has uttered 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 Reality given, and the view of Reality for some that particular stage of man's Progress. The very fact that it was universal proves that it fitted into man's knowledge at the time. When such a belief is surrendered it is only for one that ^{better} expresses the truth the former contended for. There is no evidence of any such belief being surrendered without such a higher progressive substitution. Now wherever such a progressive

substitution or transformation has been going on throughout the history of the race, then man can be sure he is dealing with a spiritual manifestation and with necessities of thought and of being. He is dealing with that which man cannot shake himself rid of, any more than he can alter the constitution of his spirit. In Religion we have certain beliefs, as that in God, held from the beginning and ever abandoned in one form only to give place to another, and if the people were advancing, to a 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 Unity 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 Ptolemaic system of the Universe. As this universal belief was found erroneous and had to be abandoned, so it is contended may it be with Religion although it is universal. ^{are here both} There is ~~the~~ confusion ~~between~~ between a manifestation and its successive forms, and a subtle petitio principii. It is not pointed out that the Ptolemaic 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 discarded did not grasp nothingness nor
 arise itself. So with any belief in Religion. Its presence and
 universality prove that there are facts to be expressed and a
 certain necessity to express them in a certain way. The change
 in belief neither removes the facts nor the necessity. So
 in a fair comparison Religion should be compared with
 Natural Science or its division Astronomy, then it would
 be seen that however the individual belief change the
 manifestation of the Spirit remains. It is a begging of the
 question to assume that any ^{universal} belief of man has rested on
 any other basis than that of solid facts or that a purely
 artificial and fictitious 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 these have undergone a process of develop-
 ment and justification. It is for those who hold that
 such beliefs have no basis in fact and Reality, to explain
 how on the Unity of the Spirit and the true view of ration-
 al development such a development as Religion manifests
 could take place. When one takes all the facts of this
 development and all its implications into consideration, he
 can understand why Professor Queller in this connection em-
 phasizes 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 so is ever pro-
 claiming in its progress what Reality is. ~~Only the~~

Chap iv: (continued)

6th Test: Religion will exhibit 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.

To the next section will be occupied with the first position here, we can pass it over for the present and confine our attention to the second. If ^{this} can be established, Religion must possess all the marks characteristic of Human Progress and of a rational development, and must be an expression of Reason itself and ^{therefore} a necessity of man's nature. From our preliminary enquiry into the nature of Religion and into its forms in History, it is not difficult to know what the Ideal of Religion must be. Its ^{Ideal} is 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 finite will to the Infinite Will in all things". Since Religion has to bring man into the knowledge of God, and to if it really be a ^{manifestation} ^{Hence} we should expect 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 occupied himself with the history of religious ideas delineates the evolution of these conceptions among all progressive peoples, and Professor Tylor who investigates Religion from another standpoint ^{traces} admits the ~~gro~~ change from Polytheism to Monotheism,

and the purification in the moral attributes of the Deity
 accompanying this change. Most scholars agree ^{that its history teaches these} ~~on these points~~,
 as no one can deny them who believes in any sense in an
 evolution or progress in religious beliefs and forms. One can
 see the necessities of thought and the Quity of the Spirit
 asserting themselves in that progress or change by which
 man passed from Polytheism to Monotheism. Man would
 not long continue to believe in a multitude of Deities;
 that Quity of his Spirit which compels him to strive for
 unity everywhere would not allow him to rest on a many
 when his Reason could find a One equally able to account
 for all things. This Monotheistic tendency was in man's
 religious thought from the beginning; it was there else
 it never would have been developed and come to full fruition,
 and so ~~many~~ some enquirers would make Monotheism
 the earliest form of Religion. ~~and so~~ While the facts
 will not support this latter view, they certainly do prove
 Monotheism to be the first form of Religion, and that
 all ancient peoples were on the verge of Monotheism before
 they tottered to their fall. We find it in Egyptian thought,
 in Babylonian, in Persian, and so marked is it in the
 thought of the philosophers and ^{doctrinal} ~~fact~~ of Ancient Greece
 and of the cultured men of Rome, that one may say
 that about the ^{commencement of the} Christian era there were no cultured
 polytheists in either country — all were pantheists, atheists,
 or monotheists.

In this change from Polytheism to

Monotheism there 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 clearness and fullness, as his mastery over the Given 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 Küller establishes in his Gifford lectures. But we must not forget that there were in the earlier grosser conceptions elements 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 increased knowledge of later times but gave the fullness and increased spirituality, which the development of man's spirit demanded. We can trace the growth in spirituality in the Scriptures of the Old Testament; the conception of God given by the later prophets is not that of ^{the book of} Judges, and yet the essential elements are the same. We turn with horror from those accounts - where Jehovah is declared to order the massacres of whole peoples and the destruction of women and children; but when we pierce beneath this to the real religious teaching conveyed, we find it to be, that God punishes wickedness, brings to destruction the evildoers, and has 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 whatever be the era chronicled; later psalmists and prophets but ~~not~~ bring out the spiritual character into ~~greater~~ prominence and renounce older ~~material~~ 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 secure communion with God. No form is more characteristic of ancient Religions than that of sacrifice. The thought underlying it was, that God's favour and communion can be secured only through man being willing to surrender his best or what he loved most to God. We see this thought working through all first-offerings, peace-offerings, and ^{even} in the sacrifice of children. In the sin offerings we have 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 of God as the Absolute Spirit, his prophets declare to him that the sacrifice which God ever holds acceptable is that of a broken and a contrite Spirit, that is of a Spirit willing at all times to do the will of God at whatever risk to Self; and that the true sacrifice of atonement is the practice of the deeds of mercy, of tenderness, of justice, and of love. Nor is this advance confined to the Hebrews. Whenever there is a people progressing, there a like advance is made. If it be contended that this advance is paralleled by another: that of ritual,

one may so far assent as to point out, that in every form of Religion man has fallen into the temptation of ~~to~~ mistaking the form for the Spirit, while he should maintain that every reform in Religion has ever been an abandonment of belief in mere 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 here, too, the Spirit makes progress only through free choice and work. The Ideal is progressively realised and a Character gained only through strenuous effort. No where is man's weakness, and the difficulties which beset his conflict with the Given, and the nature of Sin, so recognised and so emphasised. Man is called on to see 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 to help all who truly deserve help. Nothing here said conflicts with the teaching of Christianity. It is a poor account of it to assert that the man who becomes a Christian is wholly passive, and that God does everything. The man who becomes a Christian under such a belief, soon is so mastered by selfishness and conceit

that it is easy to see the Spirit of Christ is far from him.
^{Neither} St Paul, ^{nor} St James, nor any of the great reformers of the
 Christian Churches, teaches any such doctrine. The
 very fragility of Christ Himself would enable us to see
 its falsity, if we had not his express teaching as given
 in the Last Judgment, and in that significant utterance:
 Watch and pray lest ye fall into temptation, and elsewhere.
 The true version of Christian teaching on Faith and work
 but confirms not only our present contention as regards
 Religion, but is in harmony with all we have spoken
 on both throughout.

Not is the present position antagonistic
 to the doctrine which teach that God has at sundry
 times and in divers manners revealed Himself to the
 children of men. On the contrary it is consonant with
 such teaching. Our whole contention is that the
 ends of life are truly attained when a man is doing
 the will of God, and that man can truly live 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 ^{throughout}
 out. That men have been gifted to become the
 religious teachers of the race, has also been agreed to.
 And when we maintain that no prophet gained his
 revelation by sheer passivity 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 to which
 it was given,

we are but echoing the words of the great religious teachers of the day. Nor is the special doctrine of Christianity, 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 this sacrifice of Himself we have the Ideal of the communion with God realised 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 ushered in is still the goal of all workers; the Character He demands from His disciples has ever to be realised and worked out each for himself amidst new surroundings 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 stature of the man Christ 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 impregnable stronghold can be gained elsewhere, and they have also come to see that it is but the necessary complement of all other forms. Christ came to fulfil the highest aspirations and Ideals of the race; He came to embody in Himself the truths Religion had ever stood for. In the fulness of time He came; at any other time

His words would have been meaningless and His mission misunderstood and wholly unintelligible. This does not mean that Christianity has received its final form; it does not imply 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 ^{only} the advance of the race can be secured. ^{few of} Those who have tested 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 His life or message. Christ they find has embodied all their Ideals, and His example moves them to fulfil the highest they are capable of; He inspires them to the life of love and self-sacrifice, of tender thoughtfulness and complete development. He is the way to God, the truth of God, and the life of God. This they prove true by experience and trial, and there is no other way. When such men are men of wide learning and broad sympathies they see that Christianity is not something different from all other Religions, but is the completion of them all. It incorporates the sublimest truths of all, avoids the errors and imperfections of all, enforces that life over ~~found~~ ^{found} all the religious practices which help a man into communion with God, and by the absorption of Deavity into the

Life of Religion it makes ^{divine} the Life of the just, the meek, the
truth-loving, the merciful, the loving, and the prayerful,
~~devoted~~

But what we are concerned with here
is the acknowledgment by leading thinkers that the forms
of Religion present in this history the changes of progress, that
this progress aims at the attainment of an Ideal never
reached yet ever believed attainable, and that one form
is ~~above~~ has come nearer to the Ideal than all others.
Since this progress, like all other man has carried out,
is the result of his free act, 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 are we to 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 Test. 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 viewing Reality.

If Religion is a manifestation of
the Spirit, and only if it is, from all we have learned of
Progress, then this of variation in its forms will be among the
great facts of life. That this is so, is so apparent that it

is often urged against Religion as a proof that there is no truth in it. Were Religion the 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 latter; its forms 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, any more than we can say Natural Science gives no truth ~~though~~ ^{though} electricians now do not hold by the views of Franklin or even of Faraday, ~~though~~ ^{though} physicists have travelled beyond Newton's theories on light, ~~though~~ ^{though} biologists do not agree with all that Darwin taught, and ~~though~~ ^{though} geologists have surrendered

most of the theories of those who founded the Science. In this matter of the progressive nature of Truth no manifestation can throw stones at any other. It is just because that Religion manifests this progress this variation in form according to the development of the Spirit, that it has ~~such a claim~~ an uncontestable right to be reckoned a manifestation of the Spirit. Religion as living truth, as the expression of a man's Spirit, as the grasp which a man has taken of the revelation of God, must take to itself forms 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 Reality?

Anything here said does not imply 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 thereby made subjective or purely individual. It is necessary for the full development of every Spirit, and ~~its~~ Ideal is not subjective but most 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 men share characteristics in common, in so far as spiritual growth and spiritual experience are alike to all, in so far as

the Ideal imposes the same demands on all, in so far as Reason, regarded both as 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, in so far have we universal elements and necessary truths. Now as the degree of progress ^{in Religion} attained by any age depends on the stage reached by their immediate forerunners, on their own energy enthusiasm and decision, and on the ^{whole} development of the Spirit taken as a in all direction 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 bring to light the universal truths of Religion, and to shape the doctrines or truths ascertained for each age. Then Philosophy has to relate Religion to all manifestations, and to show how its truths unite with, harmonise 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~~ ^a continual 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~~ endeavours to establish that this is impossible. Throughout the argument at times there runs 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 noblest thing man knows (of) and ~~the~~ 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 ~~should be~~ ^{is} that which man should cultivate and develop as much as he may.

§ect. IV: The evidence of History that Religion is a Manifestation of the Spirit.

We have now to fulfil the various promises made throughout the last section, and see how far

History supports the various positions stated down.
Let us deal with the following points:

1. The intimate and vital connection of Religion with the whole life of man, and hence its ^{his progress} necessity for
2. Its intimate and vital connections with all manifestations.
3. The ceaseless criticism which the history of Religion manifests.

1. Its intimate and vital connection with the whole life of man broadly regarded, and its necessity for his progress

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 developments of Art, Government, Law, or Empire Extension, 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 sensuality. 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 civilisation which has produced Christianity. But this argument rests on the fallacy of ^{hypostatizing} ~~imputing~~ an abstraction: Religion and civilisation are both used as if they were entities in themselves.

When we see that neither Religion nor civilisation are anything apart from the Spirit of man, that they are not forces in themselves, but that the only force in them are those belonging to the Spirit of man, we no longer speak of Religion framing civilisation or civilisation producing Religion. By the necessities of thought and language we have to distinguish between the different manifestations, ~~and~~ note the developments of the Spirit in each, and how these developments form the march of civilisation; but we fall into grievous errors if we separate the manifestations from the Spirit, or speak of civilisation 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 movements of that same Spirit we must seek for the wrongs and shame of civilisation as well as the justice and the glory of civilisation. If then Religion has shared man's glory as his shame, has advanced and retrograded *pari passu* with his progress and retrogression, what are we to say of Religion other, than that it must have its roots in his Spirit and be but a revelation of what his Spirit is?

When we get the right view of the Spirit of man we can understand ^{that} all its manifestations must grow in purity or in baseness alike; and we can understand, too, from the Unity of the Spirit that whatever ~~expression~~ remains a constant expression of the vicissitudes and changes of the Spirit through all its history must be a manifestation

Now man 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 Given of Self or Nature. If he take the former view, there is Progress for him; if he take the latter, Progress is impossible. 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 on to attain the Ought to be; in the latter there can be no Absolute over man, no goal of Truth Beauty Love and goodness for him to make for, the life falls into contradictions and despair, and selfishness in its worst forms soon sits in the chief seats of life. In the former case Religion holds the chief place among the Manifestations, in the transition to the latter it becomes a degradation, superstition, and in the full working of the latter, when Truth and goodness fail for man, Religion has no longer a place. Now if this be the place Religion holds and if it has this vital connection with man's Progress, we should expect History to establish this for all countries and all ages. And this we contend is what History does. Let us put the following questions to it: Has there ever been a flourishing community which has had either no Religion or a decaying form of it; or has there ever been a decaying community in which a vigorous growing Religion was at work? If History we believe answers, there has been no such phenomenon.

We then press 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 ^{which} if it has been able to simply maintain its ^{religious} life at the level reached ^{by its ancestors} and believed to be the highest attainable, has not remained at the same dead level of attainment in all department alike? History again affirms that such a phenomenon is unknown. We have another question still to put: Has there ever been a great civilisation which did not rest on and have in its heart a correspondingly great and lofty form of Religion? And History looking back to the beginning of time replies, this has never been known ~~reached~~.

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, in 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 there must be; and here 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 realisation 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 fulfil its function it must progress, i.e. the Spirit in it must be undergoing a 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. The first yielding to this is seen when established institutions and ceremonies and ascertained truths are ^{regarded} ~~taken~~ as having received their final form. From this man may deliver himself. If, however, he yield further, the Spirit of Religion is dead; and the forms he holds by soon become bare 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 to remember that a man's

Religion is the deepest thing that is in him, and that he cannot rise higher in Character than he conceives his 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 Religion either in its source or its Ideal for selfish ^{conduct} ~~practices~~, dehumanising belief, and abominable practices, we do not throw the blame on Christianity for the insincerity 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 him not only above all that is base and dishonouring, but above all that he can either hope or shrink, and into a region of light love and eternal joy.

Neither the Stoics nor the speculative thinkers of Southern Buddhism offer any contradiction to what we are seeking to establish. The Stoics will be found to have been seeking for a purer 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 thinkers of Southern Buddhism find in the law Karma the expression of an Authority higher than man, and if they refuse to view this Authority as a person, this refusal does not lessen their obedience to its commands and demands. In both these classes of thinkers the root of Religion is still alive, and the form it assumes in their life, if not the highest, is still pure and healthy. Religion with them is the deepest and truest manifestation of the Spirit.

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 therewith an energy which sends it into new careers of conquest in many realms of his 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 ~~man's~~ a nation's life and arrests its development, disease will be found to be eating at the vitals 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 accorded 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 tell 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 transformations 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 Unbelief and Non-Faith, they lost heart, and losing heart lost skill and cunning and sunk into decay. Mediaeval Italy, as other mediaeval 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 ~~decreased~~ 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 endeavouring to render religious conceptions in its own forms or to minister to Religion by designing and fanning the its buildings forms and creeds and hymns in the language of Beauty. But Art we have had to remember has its own Ideal, and best works when unfettered; but this freedom can belong to it only when the Spirit is possessed of a vigorous healthful religious faith.

But can it not be maintained that

the glorious period of Greek Architecture and Sculpture
 was long after the noon-tide of its religious faith? It
 was formerly held, we know, that such noon-tide was
 attained when Polytheism was fully established and
 every God and Goddess had his place in the Pantheon
 of Olympus; but to-day scholars have moved from
 that position, and ^{now see that} this establishment was only a
 stage on the way to Henotheism or Monothetism. The
 necessities of thought working in the Greek mind as
 in all Spirits could not rest on a Remy, and even when
 the places of the Gods were being assigned them in
 the Pantheon, philosophic and religious reformers were
 asserting that Zeus is the God of Gods, or that there is
 but one God. The age which ~~was~~ under the brilliant
 rule of Pericles saw the Acropolis crowned with the
 miracles in stone of Phidias, was one which saw
 religious life bursting ^{out} in two directions, both progressive
 though conflicting. The one was ~~des~~ 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 Zeus clothed in
 the attributes of infinite perfection on the Throne of Olympus
 and the Universe; the other would have no half measures
 and declared there is but one God. In the
 struggle between these reforming movements we have the
 birth of a new and for Greece the highest religious
 era, and it was the grandeur of the new views, it

was the lofty conceptions of God, it was the assurance of immortality which the ~~new~~ new views 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 ~~is~~ was not music in all countries fostered by the Church, and has it not realised its highest attainments in striving to give religious conceptions utterance?

b. Religion and Literature:

History establishes that Literature ~~was~~ ^{only} ~~has~~ been living growing and influential when it recognised 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 pages of the early chroniclers and ~~literature~~ ^{writers}. It was when the art of writing was discovered that Literature as a distinct branch of ~~it~~ received. Yet these writings, as the more ancient folk songs 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 Ideals 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 hearers to perform similar exploits. The poet was ^{always} ~~often~~ 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 entranced 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 revalling and excelling all yet accomplished. Literature can never thrive in an age of doubt or despair, and it perishes in an age of moral corruption and scepticism. Being a manifestation of the Spirit of man it will may appear in such a time in stunted growths; or if the doubt or despair find no adequate utterance, it is because the soul of the writer ~~was~~ filled with the belief that this state of unrest and darkness ~~was~~ ^{is} 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 power 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 burst out into new

growth in a time of doubt, of lapsing into materialism, or of transition it is because the Spirit of man has awakened ^{or is awakening} to know itself: the new singers and writers are the prophets of the era yet to be, and are calling on man to see his true destiny, to cast off doubt and old forms of belief and action, and to arise and help to usher in the splendours 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 breaking through the old forms of Polytheism; and when man was becoming assured of his own moral worth and immortality. Pindar, Aeschylus, 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 scroll of literary fame are those who either grasped in fullest literary form the Ideals of their whole era, or who standing on the pinnacles of the Achieved peered over the hill tops of the Not-Yet-Realised and portrayed for their fellows the glories they had seen. Shakespeare ^{or Milton} may be cited as the best instance of the former, Schiller or Browning of the latter, while Goethe combines both. But nowhere can be found a great writer who calls on his fellows to worship Self,

to be content with the ~~to~~ and the Realised, and to renounce
allegiance to all Ideals. Literature when living must be rooted
in that which gives birth to a great religious idea. If
this idea come to life and grow then religious develop-
ment and literary development go hand in hand; if
the Spirit in Religion is ^{too weak} ~~unable~~ to bring it to birth then
Literature cannot long thrive.

C. Religion and Morality:

Throughout we have contended for
the inseparableness of these two. Our position is best summed
up in the words of Mazzini: "Apart from God, whence
canst thou derive duty? Without God, whatever system you
attempt to lean upon you will find it has no other founda-
tion or basis than 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 to apply; or it is left to chance, to passing
circumstances, to that man who contrives best to turn them
to account. 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 name of
whom, or of what, shall we protest against inequality
or oppression? The cry which has resounded
in all great and noble revolutions, the "God wills it, God wills
it!" of the Crusades, will alone have power to rouse the
multitude to action, 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 compel, but not persuade; you may become tyrants in your turn; you cannot be educators or apostles¹. This we consider History establishes. But it is contended ~~there~~ have ^{been} systems of Religion which paid little regard for Morality, and 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 prevails 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 ^{compare} ~~take~~ the moral code of these great writers and with their own religious views we see how the former is based on the latter. Their Religion is the root of their Morality. Nay 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 times and the prophets of a new era. Nor does the moral code of Southern Buddhism rest on Atheism. In summing up Buddha's teaching on the great laws of

¹ "God and the People", translated by Dean Stubbbs, pp 13-15.

Karma, Professor Max Müller says: "It was a look backward and forward beyond the horizon of our experience - though not in his 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" ¹ And if the speculative thinkers of the sect have been able to rest on absolute justice apart from a personal Governor, the mass of the adherents have seen in it but the expression of the will of their Gods or of Buddha himself. We have ^{already} 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 Religions he says: "The sense of duty had in ancient times always a religious character" (p. 49); and in his Natural Religion he distinguishes between the religious view of the world and the scientific and mythological views in the following striking words: "When, however, 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 powers 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 ~~Morality~~ 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 ¹ "Natural Religion", p. 191

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 Morality apart from a great Religion" & "The progress and the degradation of Religion and Morality go hand in hand." All great systems of Morality have been given by religious teachers; all great reforms in Morality have been gained by religious reformers. In all lands it has been a new revelation of the relation of man to God which has produced a reformation in the moral code; and no reformation in Religion has ever been made without purifying and spiritualising the moral law. Confucius, Buddha, Zoroaster, Moses, the Hebrew Prophets, ^{Mohammed}, Luther, Calvin, and Wesley, are all witnesses 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 to them. Hence the spiritualising 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 owe no allegiance to Religion; is there not

for example, a great ethical movement sweeping across
 the cultured classes of civilised nations which may be called
 non-religious? If this means that Morality has a distinct
 aim and can have a distinct development as apart
 from that of Religion, we may admit it, if our admission
 is not taken as implying a ^{fundamental} 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 toto. Our view of the Unity of the Spirit, our view of Progress,
 and ^{the origin and} principles of the new system itself leave us no other
 option. All developments of Morality in modern times
 are but developments 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 age after age can ^{only} grow giving greater content to its
 illimitable folds. On the remaining point, the contem-
 poraneous degradation of both Religion and Morality, History
 speaks in such terms that ~~these~~ lessons here have ever
 been used by preacher and moralist alike. When man
 ceases to love his brother as himself he soon ceases to love
 his God also. ^{Jewish} Pharisaism is no exception, for the Pharisees
 loved each other. When a man ceases to believe in a
Higher than himself,

he either becomes cruelly selfish or morally debauched. The nation which adopts this faith goes rapidly to ruin.

d. Religion and Society:

From the beginning it was recognized 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 Deities, or to see in the different Deities but representations of the same Divine beings. 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 times of idolatry and religious degradation, people never worshipped the objects of Nature but only what there were believed to represent, we can see in the amalgamations of peoples and the comparison of their Deities, a step by which man was brought on the road to Monotheism. It was long, however, even in Christian times before man learned that it matters not so much about differences in form so long as there is honest and sincere worship of God ^{in and} through the forms. But now as of old there is no great nation which does not rest on a great Religion; in all

European and Anglo-Saxon communities the Ideals of Christianity inform the laws, government, social and business relations, and political treaties; and the more vigorous of these are those in which those Ideals find clearest expression and purest 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 Kidd has shown in his Social Evolution 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 Labour, the removal of temptations to Drunkenness in Anglo-Saxon lands, the uplifting of the fallen and the wretched in our slums, ~~these~~ are all developments of the Christian idea of brotherhood and our duties one to the other. To the same source are to be traced the better treatment of ~~from~~ lower races, the universal sympathy for the soldier and their families which has 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 has in various arbitrations and conferences proved that it is a living and growing development. But what of the French Revolution - can it be declared to have had a religious root, or to have been the expression

of any religious idea whatsoever? Did it not
oppose Religion? No, it opposed hypocrisy and fraud
in the guise of Religion. It was a movement for the
rights of man as learned from Christian countries. The
writings which inspired the first movements 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 shape and hope to
the movement were rooted in Christian ideas, as were
also the watchwords of the revolutionists: Liberty, Brother-
hood, and Equality. These were the watchwords of
Protestantism; the Puritans had established them as
man's birthright a hundred years before the mutterings
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
centred in mortal man and so long as they could find
a man strong enough to do the work of the time and
wise enough to begin where the reforms the needed, so

long France was not left wholly herself, but deprived
 of this idol what was there left to worship? Had France
 vain to express the new faith she had gained in a religious
 form, had she as a nation been able to get that view
 of God which would have given her watchwords
 Everlasting Reality as their source and soul, how different
 would her career, her government, and her social and
 political morality have been! What stability she has
 enjoyed will be found to have arisen from the justifi-
 cation of her religious, social, and political forms in which
 the great reformation of the Revolution spent 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~~ belonging to all the children of God, which
 their fathers had won for England and the world when
 Cromwell and his Ironsides scattered the adherents of
 old time tyranny and at Marston Moor and Naseby.
 The freedom given 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 gave birth to Modern Italy was antago-
 nistic to old effete and tyrannising religious forms, but none
 the less was it striving after a new view of God. We see
 this in the statements of Mazzini, its prophet and its sage,
 whose view on the dependence of Morality on Religion we
 have already quoted, and whose saw all human Progress

rooted in a true view of God. His utterances on the inter-
relation of all manifestations, and the dependence of the health
of all on a growing vigorous Religion, are among the most
impressive 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 Omnipotence, Wisdom, and Righteousness.
Since the earliest times wise men have risen to God's
attributes through the moral order which He has estab-
lished, and have amidst all the whirls and changes
of Society been able to gather proofs of God's Omnipotence
and marvellous Wisdom in guiding and ~~His~~ governing
the doings of men ~~which~~ towards His own high ends
while allowing them the full use of freedom. History
establishes that a pure and growing Society as a pure
and growing life can rest only on a religious root
which is ever growing up into a larger and stronger
religious system, and ^{that} no Society ever yet has rested
on Atheism or for any length of time on a decaying
Religion.

c. Religion and Natural Science:

However ready ~~many~~^{most} will be to agree with the conclusions of the last subsections, 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 subservient 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^{only} 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 except among a religious people. Let us call the evidence of History to see what support it lends 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. The laws 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 demands 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: they are the signs or manifestations of a Supreme Spiritual Power.

This is so clearly seen 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 methods of interpretation:
 when he finds order he cannot believe it to be the work
 of chance, when he beholds regularity of movement and
 constancy of order amidst perpetual change, he must con-
 template it as the work of One who is the same through
 all time and whose Will is thus expressed. But more
 when he looks deeper he sees that the laws of Nature
 are for man the expressions of his spiritual conquest over
 it; they were not there for the mere seeing. It is
 a spiritual development and insight which gives them
 to man. They do not present themselves to his hands or
 eyes as stones or hills do. Now the Spirit in this work
 conquest of Nature can interpret only in accordance with
 its own Absolute ends 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 thus expressing itself in Nature; for as they
 are in accordance with the demands of this ~~Spirit~~ Absolute
 Ideals, whose demands are laws over man, and which
 man must ever regard as revelations of the Supreme Spirit,
 it follows that man is compelled by the necessities of his Spirit
 to see in Nature the workings of the Supreme Spirit. To
 see at all this as anthropomorphic dreaming but not
 reasoning,

is to assume that man can find truth in some other way than by obeying the necessities of his being. We saw before how the roots of all languages prove 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 his 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 see 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 incited him to this 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 aroused him to see the insufficiency of his results to satisfy its demands, and so in the long search he has been led to see the depths and heights of his own Spirit which is ever expressing itself in the character gained by the mastering of the material. But man learned ^{in this conquest} not only to see the might of his own Spirit but to see the meaning of the Ideal leading him on, and so for every fresh conquest was to him a new view of the Divine.

It cannot be contended that the early solutions which man gave of Nature's problems were all mere guess and fancy. As we affirmed before, Modern Natural Science rests on ~~them~~^{old} attempts, 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 de novo. Modern Geometry rests on the investigations and findings of Euclid; Modern Astronomy on the early readings of the heavens by Ptolemaic astronomers; Modern Algebra on the discoveries of Arabian mathematicians, 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 gained, and how it advances. Copernicus was nurtured in the Ptolemaic system; in all his ^{early} investigations he carried it with him it was the mode in which his thought worked. New facts came to his ken, which led him ^{first} 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 predecessors. To them it gave the same unity to the range of facts within their ken which

his theory gave to the wider range. It was adequate in its day to fulfil all the demands which the Ideal of Natural Science imposes; without it Copernicus would have been unable to see the full significance of the new facts, and his Spirit would not have been incited to the search for a better explanation; it was a necessary stage in a long line of development, 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 verify 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 the given. God must meet man at every point, His law must come to be seen in everything man does, the choice between His authority and that of self must be presented at every moment, and the consequences of transgression of His law must be such, that His Omnipotence, Omniscience, Wisdom, ^{and} Righteousness can be apprehended and understood. So man from the necessities of his being, from the presence within him of

Absolute Ideals, was led to see in all the facts of Nature
 and in the units he 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 moral
 elements were contained which the development of man's
 Spirit even permitted him to distinguish and to grasp
 their significance of. The Given of Nature being then one of
 the first great spheres of man's activity and continuing
 ever to be so, it necessarily follows that in its mastery,
 or just otherwise, in the order and ^{regular} movements ~~he~~ ^{man} 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 even as these are 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 Mind. It is the confusion between
 the findings of Natural Science and their religious interpreta-
 tion, which has led to such dire results in the contro-
 versies between Christian Teachers and Scientific Investigators
 in our century. What matters 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
 fiat of the Most High they came into being. What matters
 it to Religion how many are the races of mankind?

All it has to declare is, that they were shaped in the image of God and can grow into His likeness if they will. What matters it 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 serve and praise the Lord his Maker and Redeemer.

That all forms of Religion have ever so used the results of Natural Science is so evident ^{now} that no one will likely question it; and that the interpretation of Religion is distinct from that of Natural Science, and must ever remain a distinct and necessary mode of man's thought is, I hope, 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 so establishes 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 investigators of the Middle Ages, and these were men borne on the tide of a great religious faith. To say that the Mediaeval Church was opposed to Natural Science, and therefore that Religion is opposed to it, hides a fallacy. One could as well say, the Mediaeval Church was opposed to the progress of Religion, therefore it was opposed to Religion. The Mediaeval Church ~~was~~ is not Religion; besides let us put the blame, if blame there is, on the right shoulders: the

Medieval Church means the leading men of the Middle Ages, and they not Religion must are the culprits. They, under a wrong view of what Religion is and what are the relations of all other manifestations to it, ^{first} neglected and then opposed Natural Science; it was for Natural Science to vindicate its right to exist, which it has done, but not to turn round and declare that Religion should be suppressed. The Naturalists of our time who shutting themselves within an abstract view of Natural Science declare its facts and methods to be the only ones, are committing as grievous a blunder as ever the most bigoted 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 to be 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 dost thou?; and that whatever movement of the Spirit of Man enlarges its powers, ~~bestows~~ wins increased mastery over any given, and bestows greater freedom and scope to 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 in suiting 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 powers, procedure, and aims and must necessarily rest on this; and this faith ~~rests on~~ ^{is ~~and~~ with} the belief that the Universe is rational; and both faith and belief cannot long exist for the living Spirit of man if the ~~rest of its~~ source of its Religion be declared impossible, viz: a living faith in ^a God, who is Supreme Reason and Supreme Goodness.

f. Closing Words.

Respecting other manifestations we need not say ~~much~~ ^{much}. History affirms that the good of man is best attained when each is allowed freely to work ~~out~~ ^{for} 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 manifestation, that others within it must remain stunted, and Religion seems to be suppressed and rooted out. But in the obedience which that 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 never 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 specially occupied with these; and so he is unconsciously aiding that which he may ignore. It would be well if investigators ~~are~~ in all manifestations learned ^{fully} to respect and trust each other. Theologians are now willing to accept the findings of Natural Scientists as of the Logicians; yet among the Natural Scientists there is a tendency of thought which despises the theologians, and which if logically expressed would declare the latter 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 offhand. Where are your facts, they ask of the theologians?, and all the while they are assuming he has none. Were they to look 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 ~~but~~ ^{but} spending their time trying how to make the self-deceptions of the religious look plausible. When the assumption is seen in this light, it should either shake a man out of Naturalism or drive him into the supposed safe retreat of Agnosticism. But Agnosticism is no refuge for any man who

has not surveyed ^{all} the ~~sub~~ 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 so; if Natural Science has shown the greatness of man in comparison 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 power, surely Religion gives that faith its true inexhaustible source by showing man how all power is his so 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 so potent as Love wisely directed; what evidence of a growing spiritual life more convincing than the deeds of mercy and self-sacrifice; and what justifies this influence and informs these deeds so surely and so permanently as a religious faith and a religious experience? The theory which denies the reality of this experience is ~~anything but~~ a petitio principii, and however scientifically named is anything but a scientific principle or scientific result. When the Natural Scientist 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 Morality, Art, and Literature, the necessities of his Spirit which gave it birth are at work still; it has ever kept the same Object in view and ever striven to realize but one End; its history is that of a rational effort to realize this end; its development has ever loosened the energies of man's Spirit so that every Manifestation has ere long burst into new growth; it presents the same facts of experience to-day as in the ages of the past, and manifestly establishes its right to exist by every claim that a Manifestation can offer, — what then are we to say of it: a teacher of lies or a proclaimer of truth?

3. The ceaseless criticism 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 ascribe the religious views of life and the Universe to a fallacious working of the scientific consciousness, as Herbert Spencer ^{really} does; 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 said 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 here need
 again to repeat, that Belief, honestly ~~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 as to the changes and
 transformations which all our beliefs are forced to
 undergo. It is surely the testimony of every day expe-
 rience that each generation does not accept the beliefs
 of its fathers tacitly, and the more progressive the
 people the more scrutinising 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 ^{theory} 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 find lodging in its beliefs, then we begin
 to understand the force of the argument, that the beliefs

which have ^{survived} endured the vicissitudes of man's changing career, which have grown with his growth and withered with his decay, which have been the outpouring and expression of his Spirit in spite of the criticism of the developments of other manifestations and of an imminent criticism within, point to necessities in man's Spirit and belong to and reveal whatever is most Real.

But do the beliefs of Religion display the marks of this imminent criticism? Are there in Religion beliefs, which, ~~held by~~ which changing in form ~~to~~ ^{not} adequately express the views of man's enlarged Spirit, have been persistently held by amidst all the ups and downs of man's history? Does History establish these points? There are such beliefs, and they display all the marks of an imminent criticism? Religion could not exhibit a rational advance were there 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 implies the ^{constant} activity of the Spirit as a whole, we can see that it further implies the ceaseless 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 though he has the power to transgress his law, and that he has true freedom and truly lives, only when he strives to learn and obey his will. Without this belief in some form or another, in the crude forms of primitive peoples, in the grotesque forms of rude 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 Monotheism as is done by Professor Müller, or if we take a particular form of ^{Monotheism} Religion, say Christianity, and ~~show~~ ^{see} how there is ever a transition in the form this belief assumes; ever, when the people is progressing, a purifying process giving evidence of a ceaseless criticism within, we have incontrovertible proofs of the truth of our proposition. This is the evidence which compelled Herbert Spencer to admit that there must be an Object in the environment giving content or basis to this perennial 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 doing 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 view of the Unity of the Spirit, and aware of the character which religious beliefs have ever produced, the latter alternative is impossible. If we have ^{the long} history of Religion the work of the criticism of Reason, what are

we to think: that Reason has been here as elsewhere working according to the necessities of thought, and endeavouring to compass so that the forms of belief complied with the demands of an Absolute Ideal, or that it somehow or other in this one manifestation worked ^{contradictorily} differently to its own necessities? The absurdity of the latter position is surely evident.

Now all this does not mean that we are to swallow unthinkingly any and every form of religious belief; but it does mean that Religion has the same right to be heard as any manifestation, and that its Science, Theology, will declare to us the latest and best forms its Truth has assumed. We agree to the dictum so strongly held by Professor Flint, that History cannot give Science, i.e. that no ^{history} ~~history~~ of beliefs can tell us what is the right form for a belief ^{at the present time}; 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 thing as religious experience, religious character, religious formation, influences, 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. Till Rationalism or Scepticism has shown itself capable ^{on the unity of the spirit} 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 ~~overthrow~~ storm the rock of Gibraltar with sea-shooters and pop-pistols.

Pect. V: Some Minor Points:

1. Religion and Intuition:

From all which has been now laid down it will be seen how foolish it is to demand of Religion proofs of the existence of God of the nature of mathematical demonstrations. 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 know not 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. We cannot master that which is utterly unknown to us; an unknowable God is a contradiction.

The self in self-knowledge is ~~not~~ the Spirit conscious of its true nature and dependence; it is not the self meaning the Spirit viewing itself as an independent authority unto itself, an idol for itself to worship. We must distinguish between the two uses.

to our thought. We can see in several ways how the intuition of ourselves leads to the knowledge of God. When we ~~report~~^{pass} a judgment that others are better or worse than ourselves, there is implied 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 distinctness and force: it is they who oftenest say of themselves: "I am an unprofitable servant". Now ~~at~~ when we contemplate this Absolute Standard aright, 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 Spirits save One Allperfect Spirit? Or again, man can know himself only by knowing his true ends. 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 actions; in realising them he finds he is truly realising himself, and is ever striving to realise a Spirit Infinite and Absolute.

When this consciousness bursts in 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 wisdom, Righteousness, and Love can so control the Spirit of man, that obedience to its demands brings strength, growth, enlightenment, goodness, and love; no abstract beliefs, no mere theories, no bowing down to an ~~unknown~~ abstraction or ~~empty~~ ^{vast} void, can form Character and enable a man to ~~sample~~ ^{stand} on Self; ~~not~~ if God be not, then no worship or attitude of obedience would give any new meaning to life, or strengthen the Spirit to meet and overcome the daily temptations; if God be not, then all worship is deception, is at best but a species of daydreaming, but ^{neither} deception nor daydreaming can build Character or can impart a Spirit of purity, of love, and ^{of active} opposition to wrong and evil:— when religious intuition is unfolded in its logical construction, these and such as these will be found to be the presuppositions or principles on which its argument ~~rests~~ rests. I do not know that it has ever been shown that they are opposed to experience, to fact, to Reason, to Truth, or to Reality.

But we must guard against error: Intuition is not a mere logical construction; it is not mere reasoning; any more than Self-consciousness is mere reasoning. 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 Intuition 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, repenting, and developing possible for man; and if the intuition of God is not possible, then all acts of worship are inexplicable, the utterances of religious men are the maddening vapourings of fools or the specious reasonings of deceivers, and the influence which Religion has ever had on Art, Morality, and Literature becomes to those who hold by the Unity of the Spirit an insoluble contradiction, and the Character which religious faith has ever helped to mould is a creation out of nothing and out of his 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 ~~sit~~ sit down know himself in his weakness, that he can sit down to disgrace the name of man, and that he can then come to see himself, and get strength to overcome his weaknesses and temptations, and to form a Character which attests he was made for the skies and not for earth:—these are among the facts which crowd the history of Religion in all lands. Now man cannot come to a real knowledge of himself before a mental abstraction of his own creation, no false reasonings or artificial postulates can put him on the basis of the fundamental laws of Character and Society.

the Character ~~which~~ and view of life which enable man
 to attain the Ideals of Truth and goodness, and to put Life
 and Society on sure and lasting foundations, must be in
 accordance with Ultimate Reality; nor can we believe
 that in the most serious issues of life men are either
 deceivers 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 stood 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 round us all. One need name
 only St Paul, St Augustine, Luther, John Newton, Robertson of
 Brighton among the notable ~~instance~~ 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 pardon~~
 that His pardoning mercy gave them hope, courage, and
 strength, and that His 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 fellows' 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 say 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} ~~instantaneously~~ 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 be he in Heaven or Earth or Hell. Thus has it ever been: the good man who ^{most} ~~best~~ truly sees himself, is he who has ever known God best. The conception of God is not then purely anthropomorphic; as truly can one declare the true revelation of man to himself to be theomorphic. The man who knows himself in the light of conscience, of the Ideals, of an Absolute Authority, can no more create his God than he can create himself. If he speak truly when he declares what he himself is, then as truly does he declare the Character of God. Sir Laurence ~~of~~ spent his means and his life energies in the ^{search} ~~present~~ for the Holy Grail, and after years of fruitless wanderings came home poor old and infirmed to find it was by his castle gate; so is it with many a man: he scans the heavens, rummages the earth, fathoms the seas to find God; he seeks for Him amidst the material, cries out because he cannot find him,

and then in despair sinks back into his spiritual life only to awaken to the fact that God has been with him all the time, but that he had blinded the eyes of his spiritual discernment and had not searched where only He can be found.

This Intuition of God is no effort of Imagination; it is not act of mere intellect. The Spirit of man can never be pictured in Incarnation nor can it be symbolically rendered; yet it is the ever present, ever existing fact in Experience. It is the best ^{assured} ~~known~~ reason of all facts, yet can be known only through its manifestations and through the Character it is ever ~~strong~~ building. We judge of a man's Character through his acts; we know of the attitude of his Spirit to the Absolute commands 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 prompting it to perform. ^{when living for its true ends} The Spirit reveals itself through its conquest and mastery over the Given; ~~as if it fails in its~~ and in his Absolute mastery 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 ~~as yet~~ has taken place. But the other revelation is for all men, in all Spirits, and thus is it that Religion is universal and must remain so. Let us not whittle this revelation away by translating it over into logical forms, and then taking them for the whole facts. 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 basal facts, let us accept them as fundamental, and then see how life can be constructed upon them. Intuition is no greater mystery than reasoning or perception. Rather, 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 theologians have settled all the knotty questions of theology, know not what Religion is, what the Spirit is, what Truth is, or what the relation of Theology & Religion is. A man does not refuse 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 Ideals, 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 ~~would~~ would sadly blunder did he give the reasons for his belief. On the other hand, he

might give reasons such as no logic, cognizant of the proofs appropriate to this inference, can shake. It is because Religion is primarily an ~~act~~ root and in essence an ~~unreligious~~ 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 logician who has had no religious experience. No mere reasoning 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 Virtue does not give the virtuous life; many a youth has declaimed eloquently on unselfishness, but been ^{towards} hard and forgetful of parents and relations. 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 expression it is. In the spiritual act we have a revelation both of the ~~human~~ Spirit and of that Absolute Spirit who is and must be the One Ultimate Reality.

To say, without making necessary reservations, that a man should distrust his intuitions, is to declare he should distrust self knowledge of all kinds. Intuitions should be distrusted, when they do not help a man upward, ^{and} when they do not attest their reality by the stimulus they give to the Spirit in its daily struggles with the Given. The intuition which does not lead to the development of the Spirit, to a renewed faith and hope and courage,

and to fruitful action, is discredited. But because there are false intuitions, we are ^{not} 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 ever attest itself. Man is not laid down in the mere enjoyment of the intuition. Pain would the disciples have lingered on the Mount of the Transfiguration, but the stern command came to them that they had to transfigure the daily round of arduous work ~~into~~ 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 phantasms. But the light which transfigures life, which reveals man's possible greatness to him, which shows him God by his side, is no ignis fatuus but a true light from Heaven. The whole life afterwards attests its truth, and bears 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; for some men more than others; but ~~each~~ ^{each} according to his personality. The revelation is for him who will fulfil the necessary conditions. It is he who does the will of God who shall know of the doctrine. Holiness, purity,

uprightness, justice, love, reverence, fragfulness — are
ever set down as the marks of the man who shall ascend
the hill of God and see Him face to face. We rule Nature
by obeying her, says Lord Bacon; but long before his day ~~the~~
~~greater~~ a religious teacher had said: "Acknowledge God
in all your ways and He will direct your paths", and a
Greater than he at a later time affirmed: "Seek ye first
the Kingdom of God and His righteousness and all
other things will be added unto you". When we under-
stand the plan of the Ideals in the Life, and the relation
of Religion to all other Manifestations, we can hear 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 Given, which will enable us to truly know ourselves,
know our life in its possibilities, and know God. That the
mastery over the Given 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
insistence 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. Till ^{man} ~~he~~ 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 the logic immanent
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 ennobling and strengthening of the Character. It has no logic apart from the ends shown to be realized, and the reasonableness of the whole development in itself as a growth of the Spirit. ~~Because~~ ^{That} there are contradictions among theologians is not a sign of weakness but of strength, ^{not} of falsity but of truth: it shows that there is growth, and that no adequate form has been found to express the growth. Were there no growth all might rest content with our form. All growing manifestations exhibit the same phenomenon. And thus everywhere it is proclaimed that Truth is progressive, that man's mission is the work of building up a Character, which shall ever more and more reveal the Character of the Absolute and Definite 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 shown for, the Ultimate Reality to be expressed, the spiritual temptations to be overcome, and the facts of religious growth, remain constant in all ages and among all men. As Ruskin states it: "The life of Religion depends on the force of faith not the tenets of it." Hence too, we see that Religion in its essence is not intellectual belief, nor sentimental feeling, nor ritual, nor liturgy, but a life of

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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 good and evil only in so far as they are helpful to this end.

Theistic Proof: Were 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 I have alleged to lie at the root of its thought are those which supply the nerve to the theistic proofs. But I have striven to show throughout that at this time of day, the first thing to be 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 made sure, the Ideals, 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. In rising for our own times, 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. I have striven throughout to be fair to facts, and to give

an interpretation of life consistent with all the facts.
 Recognising the importance of the fundamental fact of the
 Unity of the Spirit, I have brought my own as all other theories
 to its touchstone, and so assured my own position as I 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
 I have endeavoured to give. Religion, Morality, Art, and Natural
 Science, — all have their creative source in it, and are
 but 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 these I have shown how
 men are linked to men, and how one generation carries
 on the work of the past, and how best Progress is achieved.
 I have found that to the Spirit must be attributed free-
 will, and that in this fact combined with the conscious-
 ness of the Absolute Ideals, we have the explanation of
 man's sin and retrogression, and many of the great
 facts of man's experience. That Truth must be progressive
 I have shown to follow from the nature of Progress and of
 work. In 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. I thought I have shown
 to be inseparable from ^{man's} ~~Realist~~ activity of some kind and from
 (absolute ends).

Thought is ever a spiritual experience, and is an expression
 of the Spirit. Then we have the destruction of all Intellectual-
 ualism, and of every system of Rationalism, and of Agnosti-
 cism. When the true nature of Experience bursts in upon
 one, he sees himself on a rock of spiritual Reality from
 which is as ~~sure~~ sure and steadfast as Reality itself.
 Then he can truly interpret the facts of the aesthetic,
 the moral, and the religious ~~to~~ 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 sneering remarks
 that Philosophy cannot give a Religion, or assertions that
 Morality ^{among the Greeks} ~~spring~~ ^{is} from an aesthetic root. It is not the busi-
 ness 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 nation ever arose to any
 degree of development which did not give ~~development~~
 to it its rightful place and allow it to come to an
 expression which their development was justified. When
 such assertions are made, let us hold by the
 Unity of the Spirit amidst diverse manifestations each
 with its own value for the life and its own Absolute End.
 While in dealing with the manifestations separately

and with the Spirit of man viewed by itself I have spoken of these Absolute Ideals as if they were existences of themselves, I have amended this and join them their rightful explanation when I came to speak of Religion. Here the Spirit of man sees itself as it is and sees in the Ideals but revelations of its dependence on the One Absolute Spirit. In the explanation of Religion we see the value of true views of Experience, Reason, and Truth. Give form, said a preacher 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 for to give this account I have striven. If I have held by the method I marked out for myself I cannot leave be altogether unsuccessful.