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PROLEGOMENA

PROLEGOMENA
TO
A COMPLETE EXPOSITION
OF THEISM

BY
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PREFACE

ANTHROPOMORPHISM is inseparable from Religion. This coexistence between the two is damaging to Theism, and doubtless tends to destroy much of its validity.

Many more or less successful attempts have been made to show that Anthropomorphism is a subsequent truth, and though real, that still its significance is the desired end and not the "necessity" and prime factor.

My aim in this book is to establish some facts and data in a purely rational sense, explaining Theism independently of Anthropological devices, and to elicit the sure certainty of human immortality and the individuality of the Soul.

I sincerely commend the reading of this book to all lovers of truth and welcomers of happy tidings.

I may appear over-sanguine in my expectations, and perhaps my anticipations will not be

fully justified by the results, yet I can with certainty vouch for the originality of this treatise, and boldly maintain that it will be found to add much of true value to Theism, and in case it falls short of a conclusive proof, it will, nevertheless, certainly create formidable obstacles in the way of probable opponents, unbelievers and transgressors upon the sacred rights of true Religion.

Neither empiricism nor dogmatism has been brought to my aid; we shall rise from the particular man to a new but rational comprehension of the same, in the fullness of which we shall arrive at the consciousness of man's real nature, predicating God's existence in the full knowledge of an "a priori" proof.

PROLEGOMENA

INTRODUCTION

1. Theism alone assures man of his immortality, and gives individuality to his Soul.

In fact, seeing that only that can satisfy the full yearning of man, it would seem "ipso facto" certain that the comprehension and proof of same must lie at the very root and source of all knowledge, as nothing could engage our thoughts more positively, more tenaciously, and with greater richness in possibilities and acquirement.

How can we absolutely know anything "a priori" if not "that" first? How could anything be thought of as a "thing in itself" if we not only posit its individuality, but the eternity and imminence of which essence must also be cogitated?

2. The Soul is in earnest when it raises the

ery: "Oh God, my God; couldst Thou have created me and my creation not with me? Speak, ah speak, or teach me Thy Voice to hear." Indeed, man coming into existence implies something evolved just as a mental impression necessarily implies something impressed, yet might it not be that this Substance and Essence, Man, which is conscious, is conditioned to the needs of the object, and is not of necessity capable to bethink itself and rise to self-consciousness? Naturally, of course, the Soul is never self-necessitated to bethink itself, for this would imply to desert and abandon the body, and not guide it, direct it, and even improve it.

Yet, if this were at all possible, no sooner would the Soul bethink itself and become self-conscious than it would raise its voice, praising its Creator for its true immortality, individual bliss, and everlasting happiness. Since the very fact that the soul is brought to bear directly upon itself not only implies but establishes the dual tendency.

All this, as we shall soon see, is not attributable to any creature lower than man, for the latter alone is really conscious. At length, there

needs only be known how the sense of Individuality, or Individualism proper, is so strong in Nature that it constitutes an independent and particular law in and for all things. This same law will also be proved to be a great uncontrovertible fact in Reason establishing the truth of the absoluteness of things, showing how and where they are decidedly perfect and all-sufficing in their ideal position, in the exposition of which is expostulated their absoluteness.

3. The grounds testifying the truth of my conviction, in the following conclusive instance, are most obvious and equally simple.

To begin with, we will take it for granted that Appearance and Being are not different, yet, when we think of a thing, we generally think of it not as it is in itself, but as the outcome of what it has been or what it is likely to become. Are we not then justified, even though for a moment, to inquire into the import of our mistaken attitude and lack of "critical" reason?

Let us, then, exert our intelligence in a manner to be so influenced that we may determine ourselves to examine phenomena more in the light of noumena.

In this I am right when, for instance, I say that "this hen is what it IS, and as such it is absolute, absolutely unconditioned and free."

The hen, in its Being, is above all possible needs, yet it may and must, however, need something or another, not that it may be but that it may "continue" to be.

Moreover, when I say "I am," I am instantly past Being and yet still remain that which I am and the same I was. Thus it is clear that since I do not alter I am, therefore, in every instant, transcending both myself and that which makes my life.

4. The foregoing shows us clearly that to have recourse to the individual sense of the being and to find its intrinsic value we must be brought to the conclusion that the being must truly be the subject, and is absolute as well as necessarily unconditioned. We are also constrained to take into account, above all things, the full meaning and notion of its characteristic individuality before we can inquire into its nature, and we cannot definitely know anything about it unless we have already fully inquired into its nature and found many certainties therein.

So it follows that the first step of any value and of true advance in knowledge must be to reveal in the mind of the inquirer the meaning and comprehension of his own individuality, and only to find that the revelation is none but his own absoluteness.

Still, the hen once it IS, must, therefore, be absolute, yet it is not immortal, and at death it must pass away in complete negation, for it is not conscious like man. This, as will be seen, does not necessarily imply a breach between Creator and created.

God unites with the object in a manner to harmonize with it, and impel its normality best fitted for its utility, peace and maintenance.

Yet the subject, be it dormant as in the stone or comparatively alive as with the hen, is, on the one hand, conditioned to the needs and best satisfaction of the object; on the other hand, should not the subject rise above its normality and become abnormal and need, it cannot establish any kind of connection with its Cause, God.

In this way the stone's fate must be quite hopeless, for as it cannot need, God also cannot know it. He is as if He were not at all connected with the stone.

The case of the hen is, however, entirely different, for in a moment of danger we could imagine the fowl to feel and act abnormally, and thus need; now, should the furtherance of its life directly or indirectly help but one iota the good and making of the Universe, it will be found that its instinct will guide it aright, and God would have brought it safely out of the peril. Of course, to act abnormally does not necessarily imply to need, but that the subject must assert at least partly on its own account.

But, there can be no question of immortality for the hen, since it can never rise to the consciousness of a Being infinite and wise, in which conception alone could be designed the meaning and significance of immortality obviously unattainable by the mere animal and grounded in man only.

5. Nevertheless, for man to be certain about his immortality, his being capable to conceive of a Being infinitely wise and eternal, is not sufficient; nay, not even if he actually does think of such an One.

Man must feel or learn to feel the need of God as such, and his sincerity could be ex-

pressed only through earnest devotion and religious practice throughout life.

If man does not feel the need of God, or not sufficiently, then, God too cannot know him, or not know him sufficiently that, at death, man through the subconscious—but immanent in all things—virility of God may rise to His elevation and be equally with Him blessed with the bliss of Immortality and Eternity.

6. Still, the idea about Hell is not true: it is a deliberate or erroneous fabrication of the mind meant to win back men to God.

7. Man through his intelligent forms of consciousness is connected or connectable with all things as with an infinite number of phenomena. Still, man unlike God cannot but indirectly or only possibly, and sometimes even impossibly, influence the objects of his thought in his thinking and feeling processes about them, for, also unlike God, man's moral abilities and ingenuity are efficient enough but not necessarily effective, yet they are even so, but only in their incipient capacity and power to receive impressions, ideas, and even knowledge, not create any; whence, man's intelligence is at the core relative, and

subjective thanks to its relativity; while phenomena are to God most truly noumena, for as a Genius He must be the antithesis of man, the fullness and perfection of the latter, and whereas man is inherently imperfect, God is inherently perfect, but not most immanently, always necessarily and invariably so, nor is man most immanently imperfect though inherently so, because both feel and are, therefore, liable to attenuations as well as to exaltations. Man is somewhat negative and, at best, only receptive; yet both God and Man are equally educative.

8. Man through needing God inspires and subconsciously influences His modes of thought and feeling, so that of all the precepts and concepts in the Mind of God some tend to Love, others to Cruelty or some other passion, but never to Hate or any other meanness.

Each single act or thought of God, besides its immediate effect upon His Life, enables one particular man or woman, or a community of people on any and every planet, to dare and do and succeed in something which appears to be good or bad. The French Revolution, for example, counts for so much in the peculiarities of modern spirit and the moulding of human character that it

cannot be thought of otherwise than conceded by divine decree. Thus, God in His Kingdom must have yielded to anger in thought and in deed to have effected the French Revolution.

9. I understand by Matter, the Universe and the organic life or life in general, not as created by God, but as produced rather than created through Him by an independent development, tacit, subconscious, and blind.

God and Man need one another, and were they "of" each other, neither could do for the other what either could not do for himself, so by implication such contiguity, far from helping, would prove fatal to both. Yet, should we not make clear our meaning of the tacit and independent development, our argument will then show irrelevancy in the highest degree.

Before proceeding, let us conclude that God must needs absolutely to be needed by human beings in any and every instant throughout Eternity, yet not necessarily by all men, so we must not run away with the idea that because God needs Man qualitatively He must need every particular man; some may deny Him, and they will deny only themselves, but all cannot at once deny Him at any given moment.

If Something must subserve under and between God and Man to render their tie and connection proper and absolute, must it not be subdued by the principles of both God and Man? and yet in the same manner that it affects the one it must contrariwise affect the other, though still in a subsidiary fashion, since, as we already know, the one is the antithesis of the other only from the point of view of their entirely different geniuses, for, as we shall see, God is but Man and more.

Let us see. God, we know, is the purely positive and effective, morally; wherein is implied the difference between Him and lesser Man. The difference lies in that, whereas Man, whatever he happens to feel or think about, must be or has been objected independently of him, God, on the contrary, objects whatever He happens to be feeling or desires to know or even merely think about; the same, however, truly becomes and necessarily exists for God only and in relation to Himself. What exists must be subsisting through God, and cannot vanish unless it proves irksome to God or to whatever gives Him genuine satisfaction.

10. We will allow nothing to delude us.

The objectified notion, as well as the thing which it designates, exists but relatively and in a purely subjective manner even to God; nay, with the latter much more than with Man nothing really exists outside the province of the Mind.

In fact, even as far as Man is concerned, it must be conceded that things exist more truly in his own mind than outside himself, and yet they exist independently as well. But in relation to God things do not and could not at all possibly exist outside Himself, though He thinks that they do, and in relation to Him they most truly exist as if they subsisted aloof from Him, even more really than independent objects are to men. In God's Kingdom there are no "things in themselves," though He thinks that there are.

11. Feeling and Thought, which are like privileges in Man, are but necessary subordinate faculties in God's free existence, which is free and freest as well as absolute.

As has already been shown by Descartes' *Cogito, ergo sum*, God can be no other than Thought's Individuality *par excellence*.

The individuality of any object or being is sub-

stantiated and can be demonstrated by thought, as it must also subsist through it—as an individuality.

Thought can, does, and must conceive of individualities in objects and beings not its own; e.g. other than the body of Man, through which this or that particular man thinks as Thought-thinking. Why, then, should not Man or his Thought find somehow and somewhere an individuality of its own also?

To recognize the individuality of objects and beings besides oneself does not require more than self-consciousness on the part of the observer, but the latter, who is Man, must needs evolve a peculiar thinking power which ought to belong particularly to his self-consciousness proper, and thus speak original and great thoughts in assigning his own individuality, because both as subject and object he is a thinking being. While Descartes' *Cogito, ergo sum*, does not take us beyond self-consciousness.

It thus follows that we are consistent in assigning individuality to objects and beings, not being our own selves, but have no criterion to speak of our own individuality.

As we proceed we shall find much to testify

the fact of this truth so much desired and deservedly needed.

Still, if we are bound to accept God simply as an Idea, this does not imply that we must think of Him as Something or Somebody abstract. On the contrary, we shall soon know that although God is not physical and an Idea organized in a body like Man, yet in His simple capacity of an Idea He is quite as much and decidedly much more than if He were both physical and an organized Idea like Man.

12. Idea, Thought, Feeling are inseparable. Where there is Sense there is also a tendency for Thought and the manifestation of the same. Moreover, it is inconceivable that Thought is ever without Sense fully manifest with it. Again, where there is Sense there must, obviously, be Feeling also; the latter, doubtless, everywhere must needs be underlying the five senses, and especially when the sentient being thinks also.

So, methinks, not unlike men, God too must be able to think kindly about the fair sex.

Anyhow, God, therefore, as an Idea, can only be the Idea of a man, a man Idea; a higher truer, and perfect personification of Man.

We know, moreover, that Man's cognitions must be either objective or subjective, but, as cognition is always resolved into recognition and understanding, it also follows that all knowledge is directly or indirectly subjective in its last infirmity as it is always relative.

The harmony of Man's nature as Man is that he should acquire all the knowledge he can as pure judgment and *a priori*. Should Man be able to rid thought of its subjectivity he will, presumably, acquire the highest harmony and peace of mind, thus becoming quite perfect. But, to take away subjectivity from Thought is to kill it. Thus we find Man cannot possibly find absolute rest on Earth save in the trust, love, and thought of God, who, being himself entirely Thought and of the same subjectiveness with Man, is perfectly harmonizing and all-sufficient.

In this, we have certainly reached the kernel of the whole situation and its truth. We now see well marked out the difference between the two natures of God and Man. While they are both essentially subjective, Man alone is naturally and more conveniently objective for consistency sake. Seeing Man is circumstanced so

differently from God that to act and live like Him is impossible, he being powerless and incapable of doing so ; on the other hand, should Man attempt to think like God, he would be inconsistent and even mad.

In truth, Man's nature is more substantially and purely objective at the core ; yet, should it on this ground make believe that it is all-sufficient, quite self-satisfied, and fully manifest itself as such in the attempt, it will negative itself.

Still, it nevertheless remains true that the objective self-possession and inherent capacity of Man is a positive and unmistakable factor in his mind. How secret a yearning of the human mind is the pure knowledge *a priori* to which it aspires hungrily ?

Let us now assign to this new qualification a well-defined meaning by the aid of a clear illustration or example.

When I hold an object, say a book, in my hand, while I am being conscious of my act the book, I know, all the time occupies a position in Space and some duration in Time ; yet the book even as such is more real in my mind than it is in itself, although I do not and I cannot deny that it is also very real in itself.

Still, as we already know, human nature is a strong characteristic tendency inclined to ignore the book in the mind and considers such subjectivity as purely subordinate and supplementary.

Moreover, if the nature of Man needs seriously to take fully into account the objectivity of things, Time and Space must be essential to it, for without them there could be no outside for objectified and independent objects, and no duration to avoid confusion and allow them to be thought of and thus taken in succession. It thus becomes imperative that we should learn the full significance of the relation between Time and Space and the purely objective mind.

Are we to believe that Time and Space are forms of the intelligence as supposed by Kant? But, if so, then how and wherefore is it that our best knowledge about Time and Space lies in a consciousness wherein we are launched in a manner feeling utterly incapable to conceive their Infinity? Thus we are unable to include Time and Space and allow them to become forms of our intelligence. On the other hand, if Time and Space be no forms of the Intelligence, in what manner, then, are they connected with the latter? Connected and more than merely related

they must be. In other words, may there not be assigned to them a right, a law, and a conclusive significance in their relation to mind and position in Thought ?

Lastly, the notion of what is infinite is beyond the Intelligence, but is it so inasmuch as it is infinitely above, or beneath, the Intelligence ? Time, the forms or signs of Judgment, must be definable and finite to be conceivable and made inclusive in the Mind ; as the conceivable alone can and must belong to the latter, so, if there be a probable form in Thought which might tax as it pleases, but in vain, its highest ingenuity, it is infinite by the reason of its being above and beyond the highest reach of the Intelligence.

On the other hand, we also meet with a kind of compelling absence from thought, the unconsciousness which precedes the mere intuition ; this too is undefinable, beyond the Intelligence and equally infinite ; yet it is so but only inasmuch as it is infinitely beneath, and not above, the Intelligence. We shall soon prove not only that either infinite is the other, but also that the higher infinite is but a simple and logical development from the lower infinite, which is beyond and infinitely beneath any and every form of

the Intelligence, being the express manifestation of the latter's impossible and undefinable position.

The reason why the human mind thirsts to find truths greater and higher than its own, and so must needs absolutely negative itself, lies in the fact that we are constitutionally intellectually implied to regard Subjectivism as a bad form, while it is the very life of what we would defend, namely, Truth, the Soul's individuality and our salvation.

The more advanced in knowledge Man becomes, the more extended is his objectified area in the panorama of Thought, and larger doses of Time and Space are formally or provisionally taken in.

As this process goes on, the human mind inclines to ignore its subjectivism and takes in, partly, Time and Space truly as forms of its Intelligence, the which they would entirely become when the latter fully absorbs them and thus, presumably, must needs include them, even though infinite they be.

Time and Space are truly forms of the Intelligence only when and if the Mind can acquire a sense for the full comprehension and conceivability of what is infinite; the which, however,

might be acquired as a result from the sense of Subjectivism being completely blotted out and wholly dispensed with. But, to nip away Subjectivism from Mind is tantamount to killing Thought, so Time and Space are not and can never become forms of the Intelligence, nor will a sense for the comprehension of what is infinite ever ensue.

Remember, this speaks for the strength and insinuates nothing as to the weakness and discredit of God and Man, as well as of their different minds. Because, as we shall soon see, that we may conceive the full idea of Infinity, what we really need is not to reach higher than the highest in Thought, but to descend lower than the least in Thought, so that even the mere intuition is infinitely greater and more formidable than the degrading, mean, and always negative idea of Infinity, meaning that Infinity, manifesting itself wider and deeper than any possible extension and magnitude even there and then, it is in itself and essentially "The" less than the least of a possible extension or magnitude.

13. The explanation is as follows:—

True knowledge is necessarily objective, so

the wider the range of one's mental equipment becomes, the stronger our tendency to destroy or simply disregard Subjectiveness, and the more transparent and thorough our intelligence becomes, the nearer we get to grasp the impossible idea of Infinity, grasp it, as we humanly conceive it, e.g., as something more than the very most and not *vice versâ*.

Of course, in our objective state of mind we do not even there and then negate our subjectiveness, but only subordinate it; yet if the subordination of the essential to the casual be pushed far enough it will ultimately prove to be tantamount to fatality and complete negation.

Nevertheless, the mind in its objective capacity is, presumably, gradually but continually absorbing and localizing Time and Space, but the process never becomes thorough, for to be efficient it must enable Time and Space to become truly forms of the Intelligence, which cannot be done until the consciousness of an infinite concept realizes. If, by the constant subordination of the Subjective we also cause its gradual retrogression and disintegration till it become negation, it would follow that when this is done the terrible end is also reached. The catastrophe

will lie in the result from a hapless state of mind, where Thought is not merely absent but negatived and rendered impossible. Herein we are launched at Unconsciousness proper, which has a place nowhere but at this juncture.

Unconsciousness proper might be said to underlie the merest intuition and extends far beyond our wildest imagination.

Unconsciousness¹ or, better, Subconsciousness, we will take to be the expression of both Time and Space, or of Infinity, and is the foreground and basis of intuitions, percepts, and concepts; thus we find Subconsciousness must truly be the very pertinent and necessary link between two or more forms of Consciousness as in Memory and in the other functions of the Mind.

Now the fact is become established about Time and Space, which we now know are never and can never be forms of the Intelligence, though they be truly the chief tenets of Mind, the human mind, serving as the unconscious foreground to Mind, unconscious, yet capable, and thus Subconscious; capable in its power of creating, out of nothing, all incentive and

¹ Unconsciousness and Subconsciousness are controvertible terms, as will be seen at the very last.

knowledge. Yet all aspects, thought, forms, and things are positive manifestations of Time and Space proper, and not in what they are "in themselves." They, however, in this latter capacity though they form the basis and foreground to the human mind are not needed for God, Who lives above and independently of them both.

Thus the human mind, being inherently possessed of the objective fashion of thought and its million possibilities, tends irresistibly to a peculiar manner or incentive, which makes it, to some extent, always to manifest itself, even positively, and as if to render, though partly, Time and Space themselves as pure and absolute forms of the Intelligence, but this it must fail to achieve, as we already know.

14. Time and Space, which in themselves we know to be the Unconscious proper, because they are less than the Least, yet manifestly are the Subconscious proper because they extend far beyond any form. They are the Unconscious essentially and in themselves, because Ether and Matter are everywhere and can leave no room for the poor nothingness of absolute Space, yet how without Space could Matter and Ether be extended?

Again, seeing that Space proper must be neither Ether nor Matter, and must therefore be purely Nothing and all that is negative, so it would be inconsistent to attribute to Space even the quality of extension, the which, even if it be not a form, can be made to contain forms of all kinds.

Thus Time and Space, which are in themselves the Unconscious proper, through which, as the foreground and basis to human thought and thinking, the objective mind, which is the human mind, takes life and incentive, must ultimately be defeated, as are revealed to it the meanness, utter nothingness, and less than the least of all finite possibilities, characteristics that belong to the Unconscious Time and Space as they are in themselves, and as such they form the necessary foreground and basis in which the objective mind is sourced. While the Subjective Mind of God of necessity entirely excludes such foreground as the Unconscious, so it must needs ignore both Time and Space. Now this Unconscious we will examine a little more closely. The Unconscious is likened to Nothingness, which essentially and in its presumable original meaning, in itself and not as it

manifests, falls beneath the conceivable Least and passes beneath and beyond comprehension, while in its manifestation it necessarily rises from the infinitely below and extends to the infinitely above comprehension and understanding.

The question now arises, seeing that Nothingness is a thorough, complete, and independent system, whose origin is its own essence, what is it in itself and in its development into Infinity? It is simply swayed by its own self-immanent capacity without having recourse to some need in itself to impel it, nor is there a possibility for any independent cause to start it and permeate it but its own causeless self; how far then and in what sense are we to attribute a Centre to this system in order to conceive it as a whole or even but as a notion, now that we know how it is constituted?

15. Ordinarily in purely finite systems we recognize that between Centre and Whole there is a mutual, reciprocal, and parallel interdependence. The Centre, which is the Being of a Whole, rules the latter's parts, while it is not less true that if it is so enabled it is thanks to the parts which constitute it.

On the other hand, in an infinite system like

that of Nothingness the parts are only too present and yet missing for their infinity.

Here we meet with a significant proof of what a perfect whole truly is, and thus we gain a true conception of what the meaning of a "Whole" should be.

In an infinite system the Centre is so free that it cannot be limited to one place only and because it rules absolutely and predominantly over the whole without being itself in the least affected by the latter.

16. Nothingness, which is not a real but an imaginable extension throughout Infinity, may even be conceived as constituted by an infinite number of Leasts or points. And just because a point or Least can be none but itself, so not a point can be the Centre of Infinity, for the Centre here must be the same and itself everywhere, seeing that we are concerned with a simple and infinite system. Whereas, in regard to finite systems like Man's, for instance, unlike Infinity's Centre, Man's is of the same kind as any part of the whole of his finite system. So in a finite system any part or point in it is central, although some are more so than others, until at one part a particular point, one particle,

even one atom is practically absolute as Centre, yet all the other parts and atoms are equally subordinated by it as they are even controlling it, for in a finite system all the parts are and must be interdependent.

The Centre in Nothingness' Infinity could be of no extension whatever, and has even no imaginable position like a point or Least.

That Infinity's Centre must have no position and could not be limited to anywhere particularly, is due to the reason that unlike a finite system its "parts" are not really so, and thus cannot even be supposed to draw together and unite to command a common centre under which to subordinate and the which they would also subordinate in their turn, and thus they themselves would become centres as in finite systems; but with the infinite system the parts cannot be even posited to be comprehended, being not finite and thus definable to be even at all possible in connection with an infinite system. Besides, what better or else than a Centre of no position which is at the same time anywhere and everywhere can be more fitting to a system which is infinite, which in itself and essentially as well as presumably,

its own origin takes beneath the comprehensible of the conceivably infinitesimal Least? Moreover, the unimaginable and inconceivable are almost akin to the purely imaginable, while the latter itself is almost akin to the material and real, but the latter is truly the antithesis of the non-imaginable and inconceivable. The question now freshly arises: Of what use or possible advantage and significance can Infinity's Centre be to Infinity or to itself if it can neither affect anything nor be in its turn affected by anything? Seeing that the Imaginable tends to affect the real, while the Centre, which is non-imaginable, obviously cannot help Infinity in its object.

Indeed, apparently seeing that there can be no interdependence between Infinity and its Centre, it would follow that apparently neither could affect the other.

17. Yet, the Centre being in kind quantitatively lesser than the system's kind as both are unlike each other, it follows that the Omnipresence of the Centre must needs excite a powerful commotion even of purely physical force as a result of no-power moving in a system of stronger no-power. Seeing that the

Centre, which is non-imaginable, is twice removed from the reality of material bodies which are at least controvertible to forces by reason of their weight.

And, just as in the motion of a physical body in empty Space, neither its speed could be altered nor its course modified, because it is the quantitatively stronger Matter, which agitates, so also the interaction between the nothingness of the Centre and the nothingness of Space must be *nil* and neither can be in the least affected by the other should Space itself, which is quantitatively the stronger, assert into the Omnipresence of the Centre ; but this, however, is not the case, and could not possibly be, as it is not practicable. The reverse most truly happens. Anyhow, as we shall see, it is thanks to and through the Nothingness of the Centre, through its Omnipresence, that the Nothingness of infinite Space was self-caused to move, and in its motion it was at once the contentant and the content, which in this case are the same, moved and changed into Ether and Atoms into which infinite Space converted.

Firstly, it is incontestable that no two unlikes in kind, form and essence can affect each other,

yet they may and even must do so; but relatively, as in the case between the omnipresent Nothingness of the Centre and the Nothingness of infinite Space. The latter being necessarily self-roused by the presence and self-immanence of the former in it as, in its necessary manifestation from the Nowhere to the Everywhere, being omnipresent, it stirred a quick and the Life in the heart of Space, the latter could not oppose and negative the change in itself because its author is not "of" itself, not of its own kind that it may properly connect with it in the conflict. Space would, however, have remained quite neuter and unaffected had it been overcome by anything quantitatively stronger than itself, but the case is different. But the effort, here, can only be sympathetic and inimical to none, for the weaker must certainly be defeated, and could not even be impelled to advance a power into a stronger, unless it be sympathetic and not adverse.

So, there must tacitly rise and become established a connection between the two intimating a non-existence of non-harmony between them, so as actually to denote a created and fully manifest sense of harmony between them. Secondly, if

change must be implied in Infinity of Space why, it may be asked, should it result in Ether and Matter, and, indeed, why must it be even both Ether and Matter?

18. Seeing that Infinity's Space is at once the content and the contentant, then, what conceivable spot or point or Least in it is there that is not truly independent of the rest of Infinity? Thus, we are naturally led to think of Infinity as divisible into an infinite number of individual units or Leasts, each of which is both its own content and contentant.

Moreover, should a condition of fermentation arise in Space, seeing that each Least is surrounded by its six immediate Leasts, while the latter would naturally prove effective and no longer as absent or inertly individualized, the seventh, on the contrary, being the resisting factor of their combined effort, is, therefore, not only individualized, but also living and fully capable, since seeing that their resultant is now become its content and itself the contentant, it is very different from and unlike the six, and not comparatively inert like they, for though effective they are not efficient, since they serve and increase the strength of their objective

rather than undermine it. So, for every seven Least in Space six are Ether and one is a material body of an Atom. Thus we have Ether filling the six-sevenths portion of Space, while the remaining seventh is pure matter. It being clear that Ether and Matter are neither premeditated, nor could they have been willed and thus created by the Quality of the Centre, meaning, of course, the Centre Itself of Infinity's Space, but are self-born or merely produced, and thus became simply manifest, thanks to and through the Centre, it follows that Theism is, therefore, not so insistently and directly concerned as to whether or no the Atom is destructible.

Nevertheless, it may easily be inferred from the foregoing that a fusion ever so small, of Space, which being not Ether nor Matter must needs prove fatal to the latter two, whereas the destructibility of the Ether is inconceivable unless a fusion of pure Nothingness be introduced, the destructibility of the atoms, on the other hand, may happen individually or *en masse*, but, provided that an equal number of atoms instantly create to take the place of those that annihilate.

Notwithstanding all this, we shall be con-

vinced more and more as we proceed that Theism is not concerned with the origin, nature, and developments of either the Ether or the Atom, relying however, on the certainty that they have grown tacitly, independently, and in blind unintelligence from Space—blindly unintelligent because not specially directed by a Will—and in a manner compelling the latter's conversion into themselves. Yet it is all through, and thanks to, the Centre or Being of Space. Surely, a Centre is at once the Being and the Soul of a working system, and especially when the latter is capable and living as Space. Indeed, Infinity in its developments, and more so in its growth, cannot but always and everywhere respect the notion, or better, the immanence of this Omnipresent self-same Being Everywhere and of Nowhere.

19. Also, seeing that generally, and on the whole, the Universal order and state of things evinces the execution of a manifestly wise, constructive, and beautiful Scheme, so it follows that Infinity's Centre and Being must likewise be constructive, wise, and beautiful.

Thus we have more than sufficient reason for believing that the said qualities truly belong to

the Infinite Being once we know that Infinity's growth is tacit, independent, and blind, so necessarily of Evil, the natural tendency for all things and creatures should be, and, alas, truly is, purely destructive and bad yet, whenever the evil tendency attempts its realization and tries to take a more definite shape, it either modifies its course for the better and becomes good, or of good, or dies, for its persistence in Evil is tantamount to creating and establishing absolute inharmony and antipathy against Infinity's Being; the latter would thus be threatened with death, and its position rendered quite self-impossible, but in this hapless condition Infinity's general growth, and every single possible development must fare equally as bad, for they create and must maintain "through" the Centre.

So is the tendency everywhere necessarily of Evil, but, as such, it must remain only tentative and never realize, for the actuality, the Actual and the End must be, and happily are, good, of Good, the Good and God in the making.

Therefore, it might easily be implied that even the general "tentativeness" of Evil gradually relapses into the Good, as the life

of the Planet is uninterrupted, and in its course cannot fail to be benefited from as well as influenced by the lessons of the past.

20. Also, it is not without reason that the majority of the Atoms are endowed with a psychic force, some with more and others with less. Infinity, in its growth of many myriads of developments here and there, endows its machinery, which includes even Nature, with a combination and such variety of psychic powers or faculties, as that in some of its ways, and, in fact, in its main road it may, and does, contract intelligence and æsthetics from the Great Being, Infinity's Centre, in order to best serve the latter's cause and harmony, which is so vital and imperative a necessity to both. Man's system, for instance, is constituted in a wide measure of purely psychic atoms, each of them contributing its own share, and all together forming what is called Mind; yet, the said Mind has probably its seat in and acts through the centre of the nervous system, or it may be the head or the heart; anyhow, somewhere in all men is located the best, strongest, and most complex psychic atom of their own particular systems.

This best atom is called Man's Soul-Atom. The Animal's soul-atom is only less complex and qualitatively inferior by reason of its being by many degrees weaker than Man's. The Plant's soul-atom, in its turn and for the same reasons, is inferior to the Animal's.

21. Why should Theism shrink from established truisms, specially when they turn out to be the path along which its most cherished convictions gain in evidence?

There now lies an issue which in one of its many phases equally concerns both Religion and Science.

Seeing that the qualitative distinction between Man, Animal, and Plant is at the core quantitative, and purely a matter of degree, it would seem, therefore, that each of the three is "of" the other two, and that the Animal evolved out of the Plant gives birth to Man; but how and wherefore is this so?

There is an analytic conception of the matter in hand, but for its examination and study we should require the aid and observations of many branches of Science; this, however, falls almost exclusively within the province of Science proper. On the other hand, the same question affords us

also a prodigious parallel to its analytic side, namely, a synthetic ground of inquiry, through which it is not only possible to solve the difficulty, thanks to religion or the philosophy of the same, but, indeed, the solution is amenable and truly discoverable alone by the latter.

Two things we must take up and properly consider.

First, whereas the immaterial atom constituting the Ether, thanks to its *inertia*, physically at least, is incapable of any modification and changes, the material atom, on the contrary, is fully capable and amenable to provide for and thus fully answer almost any contingency. We may as well add at this point that Ether is an inseparable, elastic substance, and imponderable, through and thanks to the "restlessness" of Matter, which is a necessary condition in its universal and acquired behaviour, as we shall see. Ether penetrates the molecule but not the Atom; the latter fills and inhabits pure vacuum just as the immaterial Atom of the Ether does. Also, because the immanent *inertia* of the immaterial atoms constitutes the Ether, the latter could not allow its own constituents to individualize or become too fully manifest on their own account;

that is why the Ether is indissoluble and like a gelatinous body in a state of flux and restlessness. This condition must be permanently and even eternally maintained, as it has a double significance of double importance.

First, the Ether must come to a state and condition of absolute rest before it can endow each and all of its immaterial atoms with their due individuality and rightful independence. This state of fermentation with the Ether may not be the right and necessary precursor to secure the individuality due to its constituent immaterials resulting in their eventual aloofness and independence from the rest; still it is certainly a remarkable and staunch attitude which could not as yet permit of their integrity and aloofness.

Second, such state of fermentation with the Ether is necessary and good, because, so long as it lasts, the individuality and aloofness of the immaterial atom could not reasonably manifestly realize, for, should it realize, the immaterial atoms being inert, and, physically at least, inherently incapable, their new condition would prove most untenable and quite self-impossible.

It is indeed through the motion of the material atom and in its constitution of bodies that displacement of Ether occurs, and in each displacement the whole of the Ether is affected, because the impulse comes from without, so to speak. It follows, therefore, that Matter must be inherently possessed of—or must be made to possess—the power or faculty of Motion, of independent motion; for without such faculty Ether would “rest,” and in so doing its maintenance as well as subsistence must needs become impracticable. In fact, the very equilibrium and safety of Space, Infinity and the Great Being must be affected in the eventuality of such common and universal failure as the probable quiescence of the Ether, which, however, does not and could not happen, for Matter is actually possessed with an inherent power for motion. But, the immanence of such faculty as motion in Matter calls for the necessity of another, namely, that of life itself; so there must be co-existent with the Atom an inborn quality, whether manifestly or in a latent condition, a psychic influence as well as a will, which alone are the criterion for its individuality and its inherent power or possibility for motion.

In the foregoing we have surely found the cause and origin for motion and life.

Moreover, motion and life are not even in a latent condition in the immaterial atom of the Ether. Still, life and motion which belong to Matter react upon the Ether, from which Matter itself must have acquired its life and motion, or it is by the help of the Ether that they were acquired by Matter, as they fulfil a contingency in relation to the Ether which alone can and does cause the latter's subsistence and maintenance.

22. We will now turn our attention more fully to the synthetic comprehension of the same question, which comes more properly under the purview of our book and is more in harmony with its subject-matter. As will be seen directly, we shall have every reason to believe that Infinity's Centre and Being, the so-called Infinite, is most truly God Himself.

As has already been indicated at the outset, God must needs be needed by Man, and yet they must both be independent growths that meet for their mutual happiness and good, for if the one were "of" the other, or the outcome of the other, nothing could then be found in either

which is not in both, and thus there could be no possible attraction between them to help one another.

For this reason have we predicted what is now fully borne out by our innovations and already established proofs; viz. that Infinity is a tacit, independent and blind growth with its many developments ultimately to subserve for the satisfaction of a need common to both God and Man, to the emulation of their mutual Good.

Verily, it is all for the end of perpetuating and even contracting the nature of God in the Bosom of all Mankind and each man in a manner that will necessitate the comprehension of God for the knowing and peace of oneself.

For this the Neutral—a name we give to Infinity in its capacity of a tacit Worker, but strictly on lines of pure physics and Necessity—grew partly in the growth and development of the material atom, and partly in Ether; in the case of the former the Neutral is shown equipped with inherent motion and possessed with psychic life. Yet the Neutral being “in itself” the Unconscious proper and arising from the same—though manifestly it is the Subconscious proper, being infinite Space—it must needs realize

manifestations, in the successive stages and their gradations, the same being all necessary, before it may come to the fullness of its own psychic manifestation in the pure consciousness of a man.

23. Let us now get acquainted with the full meaning and significance of a principle which will show us the difference and relation between the natures of God and Man.

Man being the Neutral manifest in its own fullness and highest capacity, it follows that Man is but an outgrowth from the Unconscious, and the which being but Time and Space as they are "in themselves," Man, therefore, must be truly semi-dependent upon both Time and Space and would be entirely so had they been "in themselves" not less than the Least but the contrary and what they are in manifestation.

Yet, Man is naturally conscious of Time and Space in a manner after what they have become and not as they are "in themselves."

So, in thought as well as in deed, we are naturally led to think and believe that we are entirely dependent upon Time and Space. Also, specially when we come to rationalize ourselves, how positively we think of Time and Space as

the basis of our experience, and as our experience as well as its basis are our own and even ourselves, thus apparently we are right in thinking that we must, therefore, be able to identify ourselves with both Time and Space.

Kant was, however, misled in thinking of Time and Space only as they are in manifestation and not also as they are "in themselves." In the ordinary way of philosophical thinking to speak of identifying Time and Space with the mind or simply with the consciousness and establish them as true forms of the Intelligence implies the necessity of training the latter, enabling it to extend its vista, boundary and possibilities, in order to be at least nearer and more receptive to grasp the "impossible," full idea of Infinity. This process sounds very plausible, but is not the truth.

Philosophers, we know, have despaired of philosophy, and the race of the latter can never evolve the requisite intelligent sense and mental equipment to conceive the idea of what is infinite.

On the other hand, there were also optimist philosophers with whom the idea of Evolution is contingently related to the mind as a thing,

and all that is impossible for the present, but are truly the possible in the making. Yet I affirm, and everything will go to prove, that Time and Space can be related to Man only as significant of the Unconscious, in which capacity they are the germs grown into the Least about anything. Consciously, however, Time and Space, which must here also figure as a growth of some germ into the Least of Man's thinking nature, are even as such equal and one with Man, though beneath him and less than he, even though they be connected with him. For, in the Least of Man, even his Least is a constituent of his Most.

Time and Space in their entirety are already contained in Man, in the fullest infinite and most absolute degree. Yet, should an attempt be made to establish the connection, the subject must reach, and thus only by identifying himself with the germs whose outgrowth and development is the Least of himself, in this manner, before the process of identification could be completed the Subject is negated and Unconsciousness is reached.

The idea of Infinity in its fullness and as a thing more than any finity possible in the realm

of the conceivable is subconsciously latent in Man; meaning by that a conscious activity which, once started or even attempted, must subsist without its author; but, as nothing can live apart from its source, no sooner is it started than it falls into the Unconscious, so never and under no circumstances can an infinite concept be or needs be objected.

The same idea of Infinity is unconsciously and not subconsciously latent in the Animal, the Plant, and the Stone, because all these, being not fully conscious, the subconscious in them is quite like and analogous to the Unconscious. And, where the infinite or impossible idea is but unconsciously latent, it is not a whit better nor different from the non-existent. An absolute idea of what is infinite is inconceivable, chiefly because infinity is space, and Space itself must be expressive of its own essence and what it is in itself even in its manifestation, for should it be expressive in its capacity which it becomes and not as it is in itself, it destroys completely, because it would thereby negative its own essence since the two are opposites, so much so that they are most truly the antithesis of each other. In essence and as it is in itself,

Infinity is less, infinitely less, than the Least posited in manifestation. On the other hand, in its manifest capacity Infinity is more and above the Most posited in manifestation.

All the time, we must bear in mind that manifestation need not always be real and may be imaginable only.

Moreover, the inherent difference in Infinity between what it is in itself and what it is in manifestation is quite relieved when we learn that Infinity even in its manifestation is expressive of its essence and what it is in itself, and in no way can it acknowledge its condition of manifestation nor wear a semblance in its growth which might appear to insinuate such acknowledgment nor even lead to its recognition.

Should we, for the sake of illustration and clearness, allow for a moment Falsehood to eclipse Truth, accept that two plus two make five, or that Infinity could subsist even if it established "expressedly" in the name of its manifestation once it actually becomes the latter, what must we understand by this incoherent truth and intentionally inconsistent assertion should we take it to be as purely con-

sistent and possible ; but that Infinity, with its Being, growth, and developments, would long have reached a final stage, and now presents a spectacle no longer possibly animate but a panorama of an infinitely large statuary gallery?

Should it not ?

By implication, therefore, it is alike impossible and inconsistent for Truth to stoop to Error as for Infinity to be divested of what it is in itself, its own essence, and truly essential in itself for its perfect significance and expression, even through and in its certain manifestation.

Indeed, it is alone thanks to the fact that Infinity actually is and must be conceived and thought of as if always and eternally "beginning," and its manifestation but as of the same essence and condition from which, presumably, it has emerged and since become, that not only cycles through gradual growth and persistent developments till even perfected existences are possible, but they also could and even must reiterate and begin again on similar lines of pure necessity.

24. Moreover, in a life gifted with consciousness like Man's, there is every reason to believe that somehow and somewhere his life, or life

from him and himself as a new life or in some new condition of life will exist for all times and eternally. Because the Principle of Infinity, which underlies and essences every possible principle, convinces us, and more than assures us, that nothing can be destroyed or even change unless it does so itself, and the conscious life of man, which links itself with both Infinity and Eternity, which it comprehends and more than presumably but very really includes, so unless Infinity and Eternity destroy both Time and Space, it is inconceivable for a conscious life once subsisting to cease; this, mind, is only philosophically true, but really and theologically it is not the whole truth.

This truth lies chiefly in the fact that Infinity's Principle shows us clearly how what IS in its becoming which is its being and manifestation is as a result and a new thought of the same condition as its essence; the latter is not subordinated by its becoming, but the contrary is the case.

So, although it is necessary for everything to realize a certain end, which must be the object of its essence and its own—in fact, its natural and necessary impulse—what it realizes is

none but a formal, though necessary and complementary, expression and fulfilment of its essence. So, no step can be really and absolutely advanced from the essential. So, whatever starts, in its manifestation, gives effect to what is latent in itself and what it is capable of, *e.g.*, effects from the sources of its own dominant essence and no further.

In this manner the "Thing"—call it Object or Subject—always redounds again and again upon and in its own essence, beyond which it cannot substantially advance; so much so, that all things are at all times still beginning permanently, and as such are eternal.

Yet, for a "Thing" to deserve to be identified with its eternal characteristic it must be at least and first of all conscious, for only if it has notions of an infinite capacity and such concepts and must be therefore conscious, is it also thereby necessarily self-identifying with the Centre and Being of Infinity and Eternity, and will not be merely limited to their own selves (the "Things"), and concerned only with their exclusive content.

It follows that the "Thing" which is not conscious cannot own the necessary notion or notions of an infinite concept; so it cannot

create in itself the necessary, though the merest relation between itself and Infinity for deserving to be its being and God. Thus, what is not conscious is even bound to Unconsciousness proper, and necessarily sourced in the same. Also, in consciousness, *e.g.*, Man, one is not fully conscious in the highest degree of the full idea of Infinity, but we know it to redound to the strength and greater validity of the conscious individual, for, as has already been indicated, to rise to the full idea of an infinite concept is to fall, irremediably, to Unconsciousness.

Moreover, let us bear the following well in mind: to be conscious is not a criterion and a canon, and much less a test, that a man is safely and surely placed on the road to become God; nay, he is not even sure that he will escape annihilation into Unconsciousness. For unless Man is wrought up to appreciate and love prayer in order to feel his dependency in a pure, virtuous and disinterested fashion, unconsciousness is his lot at death.

God needs to be needed.

25. Let us now see what is God, and whether the Centre and Being of Infinity is truly God.

Should we, as we ought, keep to the spirit

and tone of the preceding lines, our pre-meditations about God must have been and will be based on the idea of a full comprehension of how Thought at best could not be proper to Man, but is so to God.

Thus the question naturally arises: What is the nature of Thought?

Thought needs to be free, no longer semi-dependent upon Time and Space, and whatever it thinks it needs to feel the reality in itself and not in the object which frequently lies outside it. It needs that every truth and reality once conceived be taken fully in and prove purely subjective.

Thought voicelessly speaks indignantly of the fact that what it knows is the relation between its thinking and itself, and yet it feels somehow bound to accept the object known as more truly real than the relation within itself. All this misery is due to the semi-dependence of Thought upon Time and Space.

Yet if Thought is to get rid of both Time and Space, and thus be made free, how and when is it to be?

In our following the simple solution to this mighty question, we beget the relief of the whole

situation and the real solution. Now, a purely subjective Being need not and could not be of any form whatever, inasmuch as it must not occupy any space, not even in the least and infinitely less than even a point for being thinking, and it must also be feeling it cannot help but absolutely believe itself to be of the form of a man, and, being purely subjective and as thought thinking suffices that it thinks itself to be of the said form, and no objective value can make Him better convinced nor His subsistence more valid but the contrary, as we know, what is the truth in the case of hapless man, whose first and most vital need is to rise above objectivism?

It is by now happily made quite clear that we meant well and spoke truth when denoting Infinity's Centre and Being to be God and a purely subjective Being; for not unlike Infinity's Being, God must needs be nonspatial, unconditioned in an infinite degree, and, therefore, purely subjective.

Thus there is every reason to think that God's World is as wide and great as Infinity, since things must be continually creating through, or rather in God's Mind, affording all such require-

ments to harmonize with God in meeting with His wants and needs.

Nevertheless, obviously, God's World has no objective value whatever. Besides, seeing that God is so free a Will or Thought and so absolutely unrestricted and unconditioned, how, then, could He possibly want or need? True. But if God needs not and wants not He could not Be while He IS.

26. At this juncture we are properly led to consider how from objectified manifestations the manifestations of Space and Time, arise objected and objective Creation, and the whole Universe with its varied and varying, even real, as well as objected existences, all making for the preparation, the making and the evolution of Man, a God-like thinking Being but objective. To be thinking is to be subjective, and Man suffers consistently the inconsistency of his life, since he is constantly so held to struggle and to yearn secretly and, in many indirect ways, even openly for his better and truer inmost life.

So we have Man everywhere crying for what he knows not in sweet perplexity, by the Blessed Word and Name God. Man also says or feels the need of saying that God is good and loves him ;

this God truly does. And we have mental or psychic relations, spiritual communion and inspiration created between God and Man whose real wants and needs are common to them both; thus God builds His infinitely eternal Life on and through the pathos of human suffering and the reflective calm of its heroic maintenance.

27. To make certainty still more sure, I find that I must be emphatic and clear on two main points that lie at the foundation of all my argument.

First, to thoroughly understand what is meant by Least we must bring to our aid the following illustration :

An object when held in space we all know has six main sides, yet the larger the object the more straight lines one can bring upon it without allowing one line to touch another till all must meet as closely as possible on the object. Now, all these lines mean different sides of the same object, for they all point to its different directions.

Nevertheless, it can be proved that, no matter how large the object is, it has but six proper and main sides; more sides may be found and

founded upon it, in proportion to its dimension, but they will prove to be intermediary and only supplementary sides.

Indeed, the smaller the object the less intermediary sides it can command.

Also, if the object be so small that it can have no intermediary sides but its own proper six main sides, this object can be neither physically nor metaphysically further reduced, for we cannot even think of an object which has less than six sides, and yet we can be brought to think of an object which has just six sides, although it is not so easy to see and dissect such an object as this which is called Least, and must be indivisible; for to further subdivide it would simply mean to deprive it of one of its six main sides, and as it is alike inconceivable and impossible for an object not to possess the rudimentary quality of having six sides which must be proper and necessary to itself, it follows that our object here must be a true minimum, an infinitesimal unit, the which to further reduce will simply be to annihilate it.

Second, we now undertake to prove that a finity, even a Least, is more, even much more "extensive" than Infinity. Infinity, if it is

not used as a relative term is proper only to Time and Space.

Now, if we start from any point in Space, and think of a straight line extending along that, can we imagine that it will ever reach an end? Never. So we call that spatial line "infinite"; and yet, it is evidently preceded by "more," as we did not and could not have started from any extreme limit in space.

How, then, could that which is infinite suffer to be added to? Is not any addition to what is infinite fatal to it?—provided the addition is of the same kind. The same could be said about Time.

Since we cannot conceive of a beginning for Time, it must, therefore, have already passed through an infinite period and even eternity? Is not also every succeeding instant, as Time goes on, adding to what is infinite and is of its kind?

So, as we find the finite to defeat the infinite, no wonder that there should be found a philosophy like ours which claims to prove that the finite is more than the infinite, and as the finite can and does dominate the infinite it must also include it, whence we conclude, that the Least in Space comprises all Space, as essenti-

ally Space is any and every portion of Space, big or small, and not all Space, which can never be determined or found.

In the same manner this instant comprises all past instants and past eternity which may, at least partly, account for Memory, Clairvoyance, and all psychic phenomena.

28. It was not altogether the *noumenon*, the thing in itself, which landed Kant in scepticism. Since then, more than ever before, the human mind became the bed of doubt shifted by sand and seas; on reaching land, more often than not it befriended Epicureanism, only to find the land it thought to have reached was also quicksand destined to shift it back and toss it again in the struggle of mightier oceans.

The real pressure over Kant, and over all men, is the besetting and most perplexing influence of the word "Infinity." What is Infinity?—and the consciousness flashes red in the mind for a thought to think it out, but finds none. Unless we try to comprehend and finally overcome our sense of Infinity, it is idle to think that a number of sciences and philosophies will ever succeed in solving positively one single problem of purely vital concern. Infinity meets

us on all sides : what are we going to do with it, and what can we do without it? Is positive Knowledge possible, or must it still remain doubtful and only relative? Relative it is, but the question really is : Is the human mind a criterion, and the right measure for Truth, though its acquirements are relative, and can it be proved that positivism and true rationalism can be built upon it?

Indeed, we are probably reaching a goal and such a summit wherein human certainties will be found to be divine certainties and eternal truths.

Then may it be that humanity will soon rise and walk above the shoulders and heads of the gods? What a lot to expect? And yet it is a question of all or nothing. It cannot be otherwise.

29. Man, at death, if his life has been upright and blessed in the eyes of God, is then saved, and passes to the purely subjective life where his individuality completes itself, being newly emerged into the pure and free sense of unconditional absoluteness, having passed to the superconscious life of the purely subjective thought. The departed Soul's World

is neither God's nor Man's, yet, not unlike God's, it has no objective value whatever.

The departed Soul in its own World constructs and completes a just but non-premeditated plan, the which once reached may prove to have been worked from principles nearly as worthy as those which God uses in constructing His own World. Nevertheless in God's World no end can be final, and nothing is reached which cannot be modified or annihilated to make room for another if so desirable, because God only is essentially perfect and nothing is more absolute than His beginnings, which are at the same starting-point as His Individuality, His own starting-point, which He uses differently or reiterates exactly at times, if necessary.

On the other hand, the departed Soul being sourced in a human and finite personality, his subjective World is destined to bring him sometimes to a standstill, a stoppage, as a final end must, in his case, be reached. At this, if his struggle proves easy and sympathetic in breaking with his World, which is his and partly himself, in this case, we shall know that it is his own identity and himself which are being increased and widened, through which his own

World is made unfit and decays, while God's Identity now becomes his own, and as all the differences between God and himself would thus disappear, then the one is the other and the two become the One and the same God.

But if the struggle be unsympathetic when the departed Soul has already realized the unpremeditated plan of his World, then he must return once more among men, and somewhere on some planet is born a child with two or more Souls in himself, yet were they even a thousand they could not be a whit more than or different from the one and the same Soul belonging to the natural child, since they could not be united unless they be absolutely identical, e.g. qualitatively and quantitatively the same, in which case the one Soul of the child is not added to, nor is it in the least affected by the thousands. Still, the talented or genius child is as much himself as any and every one of the thousand souls.

It is, in fact, partly due to the departed souls, many of which must return to human life, that material existence—from the Stone to Man—struggles determinately to evolve the higher and still higher phases in the province of its own possibilities.

30. We will now attempt to discuss another phase in this introduction. It is often brought against Kant that two modes of experience such as taste and smell cannot be reconciled with his theories, as they can have no relation to Space. Kant would indeed be at a loss to answer this reproach to his system, so let us review it a little from our own standpoint.

Neither what we see nor that which we hear can we call so much our own as that which we taste, the latter being infinitely more connected with our very life and being. The question is, therefore, why are there two entirely different sets of experience?

We have the barely intimate but purely objective experience of seeing on the one hand, and on the other we have the barely objective but purely intimate experience of taste.

Also the fact that Man is, after all, but an object of thinking existence evolved from and through Space's manifestation, the which in manifesting is also self-objected or merely objected now: should Man experience all in a purely objective and in a barely intimate fashion then, although the truth, which is a Principle and necessarily theoretical, cannot be hindered

or controverted by ordinary appearances, still general experience would go to show, if not indeed even to prove, that Space is even expressive of its manifestation and not of what it is "in itself" once it is manifest. It is precisely for this reason that Experience is partly intimate and partly otherwise in order to be responsive to the two different aspects of the same Space.

Where Experience is non-intimate it could be so because Space in manifesting is necessarily objected. On the other hand, experience could be also intimate because Space being essentially less than the least it is comparatively subjective, though not, for the matter of that, is it necessarily thinking and even when manifest it is more the expression of what it immanently is and what it is "in itself."

That is why intimate experience not only does not require Space but also is most harmonious and consistent with the experience since it models and occupies that phase of his life which he must call altogether his own and almost himself, such as touch, which culminates in love, and differently, as in taste and smell.

So we find that what must be a reproach to

Kant makes for the strength of our particular system, as showing the validity of our better statements, and we may now better comprehend Kant's vital thought and guiding principle in the fashion of our own reading.

True, apparently, yet apparently only, as we read on in this introduction we are inclined to think that everything we are told here is interwoven with and dependent upon Kant's system, yet, having shown him everywhere to have read his own great truth about Space, not in the light of the latter but in the lesser light of his own mind, so as we proceed we shall be convinced moreover that he is infinitely more lacking in his knowledge about Time, of which he knew nothing.

31. What has been said at the outset in the case of the projected hen is now become perfectly clear.

What IS is absolute because it needs nothing to Be, although it may need something or other, not that it may Be, to be sure, but that it may "continue" to Be. The question now turns about what IS; is it what it has been or what it shall be, or both? Or, indeed, is then what has been and what it shall be

what it IS? The answer lies simply in that what IS—anything—and the Being of the same are not one and the same thing, though they be inseparably connected and essentially one.

What IS must needs become and thus manifest in order to Be. In fact, the Being of what IS is the fullness of same, as what IS is somewhat by what it is capable of but essentially by what it IS “Itself” without much regard to what it is capable of.

Now, seeing that what IS must be the same, essentially the same, at any and at all times during its existence, it follows that no advance whatever can be made upon what anything, be it animate or inanimate, essentially IS; for an advance would not only alter it but would necessarily also negative it before it could have time to alter it.

The manifestation of what IS is the exercise and application of its transient and changeable though not by any means unnecessary part, being the varied uses of the multitudinous possibilities of which it is capable.

From this we deduce that as what IS never really advances, then what could Time have wrought in it; in what way could it be affected

by Time that the absence of the latter is incapable of effecting? Thus, we have durations of hours, and even of many years, that irremediably fall to the level of what is infinitely below the instant in a second.

This is a conclusive proof, showing that the Principle of Time must be analogous to that of Space, inasmuch as both are essentially and "in themselves" infinitely below the Least, while in their manifestations they rise to all the degrees till infinitely above the Least.

Time, as commonly understood, and manifestly, creates and advances relations between one experience and another, wrought through the uses of what IS is capable of in deference to its own possibilities.

But all this can conduce to no real advance in life and things while progress, real progress, there is; and this no one can deny. Then whence comes Progress?

Yet how is it that in kinds the particular is even essentially different from the rest of its own species. This is shown specially if not only in the case of Man, as each man has a peculiarity of his own which manifests as the ruling element and even principle in his thoughts and

deeds, so each man has a particular nature and is of a different essence, though of the same kind of essence, than all the rest.

Again, nothing is absolutely known, but is explicable, why Man is a sociable creature and must be sociable, so that through social intercourses there arise the exigencies of the moment preceding and following upon real advances, and each generation is a slight improvement upon the dying.

Further, we also know that God who is inherently perfect, and Man the inherently imperfect, both influence each other while mankind is gradually improving, and as it grows better it also becomes happier, because it suffers less from gross ignorance and from the past greater and grave imperfections.

Obviously, it is mankind and not the particular man which advances: the latter will and must live his own life whatever it happens to be; he cannot advance upon it. Yet, as in time the later generations are better and less imperfect than the earlier ones, and as the less imperfect includes the more so, and presumably includes all the types of men that must be classed as below himself, and he transcends

them all, so it follows that more and more Man, in general, evolves the universal of his kind in himself until, late and perhaps very late in Time a man will be born of an essence and nature the least imperfect, who in maturity will manifest the Universal Man *par excellence*.

Between such highly gifted Man and God there must needs be established a contiguity and a connection to create, yet it is all purely in relation to the said Man only.

And God, by establishing in all mankind perfect harmony, will also be brought to bear upon the main lines and principles in national intercourses and social aims, and to rule over humanity and govern it for all times to come, and as long as Man lives and the planet endures.

32. Still, it yet remains for us to know what is the kernel and soul which makes for real "advance" through the silent and unconscious side of life and the things in Time.

Seeing that Time can only be conceived in relation to a living and objectively thinking subject's experiences, which never even prepare for any real advance, and as it requires Time for progress, but Time cannot be even needed, for real progress is fatal to its experiences; so

as the only possible office of Time, is to cause progress, Time cannot itself be needed, as it would prove fatal for the subject in relation to whom alone Time has any meaning and IS at all. It follows here also that Time can only be conceived as less than the least duration. In this manner it is inconceivable and quite inconsistent to suppose that there can be progress at all of any kind in the Universe, since Time must be considered to be less than the least possible duration, while it must require Time to make progress.

But if Time is itself incapable to cause progress and effect the same, it is indeed "only just" incapable, and does not fall much beneath the mark, for we must always admit that Time IS, and being so, it is itself a true incentive and an ever-persistent pressure to create progress should there be a way found to enable it. God! God is as much independent of Space and is the Above-Space as He is independent of Time and is the Above-Time, so through Him Time can and must effect all progress till absolute perfection.

What Time cannot do by itself it must perform through what is substantially unopposed to itself and effectually above itself. And just

as Space through God became extension, so Time also became duration.

God being purely subjective and superconscious, His experience can only be self-experience, there being no difference between Himself and what He feels or thinks about, perceptually or conceptually, yet, as He rises and must rise to the consciousness of His own notions and feelings, everything tacitly develops intelligently and consistently as it creates and enters its right perspective as if it were to be considered objectively, and is actually considered as if it were a phenomenon or, better, a *noumenon* of a perfectly objective kind. This also shows us that God's experiences have their connections immanently and immutably established in and between themselves and cannot need the principle of Time, neither "in itself" nor in its manifest condition, to serve the connection between one experience and another. Thus God is and must be placed and thought of as above, independent of and beyond Time.

Also, seeing that Progress must be wrought in Time, even if it must be introduced and established by other agencies, God being the Above-Time, He must be able to create and advance all

that can be achieved by Progress. Thus God is perfect, and, being so, He must also be Good and beautiful, as He must prove most kind and loving to those who think of Him and remember Him.

33. Further, the fundamental difference between the superconscious Mind of God and the merely conscious mind of Man lies in this that, whereas the latter's concepts and ideas are built upon experience and thus rooted in percepts, it is just the reverse in the case of God, whose experiences, being self-experience, cannot originate in percepts but must be conceived originally, and He conceives just what He will in the same time, but afterwards, perceive. It follows that God's Life, though purely subjective, is yet far more objective than our own, since it is inconceivable that He should think, and, at the same time, His Thoughts not be presented to Him as and in forms of dead and living objects, to change and move just to suit his Will. Man, on the other hand, often thinks much that shall remain mere dreams and have nothing beyond an abstract and imperceptible value.

34. God is originator. Man, who at the core thinks and can think because he can express and

define the impressions which his mind does fitly receive, is indeed but a true imitator and a perfect, conscious monkey, still thinking!

Seeing that Man, in prayers, and in seeking needfully God, helps the latter in a vital manner, and in doing so also best helps himself, it follows that God, too, can and does help Man.

Man, in prayers, does or ought to need God in an impersonal and unselfish manner, and God rewards him also in an impersonal but indirect manner, e.g., with individual immortality at death. This reward being more selfish than the most selfish need of Man, it follows that Man must also be able to, and even must, need God in a selfish manner as well, yet meanness must be excluded and, put infinitely below the meaning we must here be ascribing to selfishness.

Now, Man's vivid impressions of Mind and his powers of imitation contract great intelligence and become a living spirit in combining and thus truly thinking as they become more and more complex in ambitious needs or aims, and only intellectually or mainly intellectually he, relatively to himself, affects God, and thus to an extent imitates His Genius for originality.

This gives Thought to Man. This also accounts for our talented men and geniuses.

35. To gauge more fully the meaning of the moral sense of our truth we must mark the difference between needing one's own good on the one hand, and on the other, feeling the need of defending and securing the good for a party oppressed on the other—a party in whom the hero is not interested, and for whom he is roused only through his sense of abhorrence of injustice and his consciousness of what ought to be if he could displace tacit existing forces ruling in the social and political worlds of struggling humanity. The oppressed are equal to the hero, but they lack only his intelligence and all that goes with such a lack. When the oppressed turns on all sides for help and finds none he must patiently give in. What sweet melody passes through his mind and winds away into Infinity only divine intelligence and a free soul can follow and understand.

The cause and need of a truly oppressed man or people can only be purely impersonal, truly good, and ideally moral. Since the tyrant and the oppressor invariably try to wrest from their

victims, what often the vilest tortures and worst forms of violence have failed to wrest.

But one need not be an Israelite born for the Life and in the Love of God to feel the honour and have the privilege of being oppressed. Think also of the poor of the peoples! It is only those with whom pity can carry no sympathy and compassion cannot move, such petty men, who are the tyrants; and the self-satisfied rich are also damnable. It all goes to prove that God is not merely perfect, but that perfection must also mean absolutely Goodness Itself and all that is wholesome and generous in the nature of Man, since God's Life is sourced in and actually depends upon the nobly heroic and ideally good in Man.

36. Moreover, it is the grand lesson which Metaphysics will teach the sciences, that Unconsciousness is everywhere replaced by Subconsciousness, the two being in effect quite akin inasmuch as the former, if it has an effect and IS at all, even imaginably, is Subconsciousness. The Subconscious proper is a development that would and needs to rise and quit its source to live independently of it, and it is also necessarily given out of its source to live in-

dependently of it; thus, presumably, it must fall to Nothingness, and the Unconscious once severed from its source, the latter is always conscious and a thinking consciousness, as will be seen below. Yet the independent conscious flow of thought or such life which makes the Subconscious does not fall to Unconsciousness, but in coming in contact with the latter enables it to rise from the infinitely below to the infinitely above the Least, and thus Time and Space are caused to manifest. God needs that there should be a continual flow of Life from His to appropriate a better and more harmonious Source than even Himself. Thus the Subconscious in enabling the Unconscious, finds a dependency not to negative, and becomes its source which needs it constantly as the Unconscious even when manifest and "enabled," is still the less than the Least essentially and "in itself." Thus we find that the directness of God's Mind is of a purely self-denying and lowly attitude. His sympathy with the struggling and the weak as is seen in enabling and raising the Unconscious gives us a glimpse into the normal condition and temperament of His Life which must be heroic

and triumphant in ends, but melancholic and dramatic though teeming with happy smiles and joyful happiness at the core.

The said Source is Consciousness, but Consciousness at best; meaning the purely subjective, thus the Superconscious and God—e.g., God effects the Subconscious. The Subconscious is God in everything and everywhere, but not God Himself; it is the flow from God's Life and not His Will. The Subconscious fills all that exists or only IS; it is in the immaterial atom of the Ether as well as in the material atom.

The Subconscious is the just and true Ego of anything and everything; still originating from God or from Life at its highest and best, it naturally impels and fits for life whatever it joins with. If the object is incapable to be fitted for life and receive the same, thus the Ego's, the Subconscious, or the subject's impulse for life ceases altogether. If, on the contrary, the Object can be fitted for life, it is started by the Subconscious with an instinct and all the devices of life, with systems, the organs, and lastly with Consciousness itself, all of which are not proper to Matter but become so, thanks to the Subconscious, and all the time that Matter

is fitted to furnish the needs and supply the wants for the proper working and maintenance of life, the Subconscious enables it and keeps within it as a faithful Ego, deserting it only when Matter is used up and must needs collapse and thus can subsist no longer to keep its Ego.

The subconscious which is the Ego and the Subject in every Object is made to serve and conduct the Object only according to the needs and necessity of the latter. The Subject can wield no pressure whatever, and no weight to influence even in the least the deeds of men; although in the case of the latter the Subject may be roused in him, and made to think purely on its own account, and it cannot think otherwise than goodly and kindly, yet Man in his deeds and life is influenced entirely by circumstances and health. All the morality there is in Man is thanks to the kind of consciousness in him which is characteristic of the psychic life of the combined life of the atoms constituting his body.

There is no free-Will but in God's Life. Yet, to the question, what is life in general? What can Science have to say? Life cannot be proper to matter; the latter being like unto the

Stone and of the earth cannot evolve organics and life without the aid of the Subconscious. Thus we establish God in the heart of Materialism.

Science's everlasting struggle is attempting to prove that Necessity is the Key to all things and Life: well, Necessity, Growth, and Continuity, are the very lessons which Metaphysics teaches, Science being comprehended and even left behind by the former.

Science must also be taught that Unconsciousness is but one truly special subjective form and exists nowhere, neither in the subjective nor in the materially objective. Yet it only is in the subjective, while it exists not; not even in the subjective. For what IS, even when it is the Unconscious and a negation since it must also Be, and therefore become, will need absolutely to transcend its own negation and Unconsciousness.

So even the Stone is not merely unconscious but subconsciously unconscious because it can be made to move; thus, though in a latent form, it actually contains motion; it can also be made as if it contained living force, by the proper use of itself as a weight and a pressure, which are con-

trovertible terms of the words force, life and will; they are controvertible terms, not by thought but in practice, and by the reason of their uses and general usefulness, which can be neither alien nor indifferent to themselves as *noumena*, their inherent capacity and purpose or end in the Empire of Thought.

The bodies of the Plant, the Animal, and even Man at death, evolve a new Ego, like that of the Stone's, while their real and former Egoes must elevate to God's Life, or eternally vanish, and become the Unconscious proper which is not. So we find that not only Science finds a resting place in sheltering under its mistress Metaphysics, but Pantheism, too, is not excepted.

Thought and thinking are ethereal, so it may be that Ether's Ego, the Subconscious in it and with it, gives effect to a pure, delightful, and ethereal life, so, presumably, Space, or better, Ether, is a loose something which loves itself, and in which Spinoza, during life, took refuge and found comparative rest. That Ether thinks lovingly would seem purely fanciful and quite untrue, were we not certain that Ether is essential and even necessary to Matter, as it helps it everywhere, so Ether is sympathetic to aught

and everything besides itself, and lives not for its own sake. What, then, can it be "in itself" but Love that loves itself?

But Science, Pantheism, and Buddhism, and all such cheap Gods of idle thoughts and systems of the past are now shaken and reduced to their worthless value before the Grand Idea of the God of Israel.

37. Again, to the question what is Time? what answer can be elicited from Science and on materialistic ground? Empiric judgment might cause us to think of space that alone extended bodies, objectify it and reveal its nothingness, imaginably extended infinitely and eternally. So Science would seem to tell us that the idea about Space as well as Space Itself are purely negative and fruitless efforts; we must be concerned with the tangible forms and their material developments only.

Even so, we have here a quantitative definition of Space, namely, that it is quantitatively imaginable only and objectified by real quantities, or conceivable only by reason of the real quantities; thus, in itself, Space is not even the minimum of Quantity.

Then what quantitatively is Time? Empiri-

cally and scientifically, no one will deny that Time is quantitatively lesser than even Space, for whereas we can imagine Space because we can conceive of it, and in the intrinsic capacity of our conception it is not less real than our conception of a rock, yet we cannot even imaginably see Time nor, materialistically speaking, can we conceive of it as if dependent upon anything or anything dependent upon it, or that it is even capable of being connected with anything.

Thus, inferentially and purely by implication, Science is compelled to tell us that Time is quantitatively more nothing than the Nothingness of Space.

To reiterate the same retort upon Science on the plea of vagueness and for want of clearness, the better answer that Science is able to give us will be that we must first of all rightly consider and attribute two meanings for the word Nothing.

First; if we imaginably conceive space as constituted by many Leasts, each Least we must call the Not of Anywhere, the which being necessarily also the Not of Somewhere, it is, therefore, also definable.

Second ; although in accepting nothing as a Least and definable, as above stated, no quantity or real position is assigned to it, still we may quite consistently deprive the Nothing even of its definable characteristic, and call it the Not of Nowhere, which is totally unlike and the antithesis of the Not of Anywhere. The Not of Nowhere, obviously, is neither Here nor There, it is neither This nor That Not.

38. Let us arrange a dialogue between three different persons, an inquirer, a scientist, and a philosopher.

Inquirer : Well, Mr. Scientist, I may therefore be allowed to infer from your remarks that the Not of Nowhere is Time being truly quantitatively lesser than the Not of Anywhere constituting the Nothingness of Space, but, whereas the latter is definable, the Not of Nowhere is not, and you cannot be vindicating materialistic principles in speaking of aught as attributable at all, and yet you say that it IS not.

In this manner, through admitting of what is not quantitative, and not even definable, because it cannot be objectified, you are thus betraying the wildest spiritualistic tendencies. In fact, none can be more truly and contingently con-

ceded by the Mind, and thus admissible, than the Not of Nowhere, so it must Be though it IS not, and if it must Be while it IS not, it follows that it must be doing aught, and it IS by what it does.

What IS must also exist, but existences are necessarily subsisting also, and the subsisting characteristic is seen in some existences to evolve the principle of self-subsistence as in the manifest life and consciousness. So it would seem, as in the case of the Not of Nowhere, that what IS, in this case at least, needs not exist, but subsist in the highest degree and best possible manner, so much so that its own existence is merely postulated by Itself and completely subordinated.

What can It be doing? To begin with, we human beings do or can do and act only by what we are and what our being is capable of, and the happy state of Being what one Does implies a freedom which we as conscious and thinking beings must needs yearn for, though secretly and yet unconsciously, so the Not of Nowhere must be superior to ourselves, and can only be a Superhuman Man and a perfect God-Man Personality.

So you, Sir, you must admit that the Not of Nowhere IS by what It Does; from this the rest is perfectly secure and facile to infer, but unless you admit that the Not of Nowhere IS by what It Does, I will order the servants to take you and confine you in a lunatic asylum, for you would be incapable of a logical conclusion.

Scientist: But I have not spoken yet, and in sanctioning your views I also add: The Not of Nowhere being quantitatively lesser than the Nothingness of Space, it is therefore imbedded and included in each Least in Space, and being also the neither Here nor There, it is therefore more extended than the Infinity of Space, and being included in the Least, thus the Ego of the latter It becomes, with the Least, very fittingly Space's Centre and the Infinite.

Thus none is more individualistic and individualised than the Not of Nowhere, Time, or God Who IS Individuality *par excellence*. The Not of Nowhere enabling the Least to become Infinity's Centre—since in including the Not of Nowhere it presumably includes the whole of infinite Space—Space Itself is enabled and thus becomes Extension, and in enabling

Space it also necessarily enables Time, Itself; and thus becomes Duration; as the Not of Nowhere Science calls Time while you call it even God, it is the same thing since, verily, I must admit that It IS by what It Does, thus the Ideal or perfect Man, God.

At length Time and Space must truly be, "in themselves," no Duration and no Extension, but they are, nevertheless, even so enabled and infinitely, thanks to the peculiarity or Genius of God, Who though He IS cannot become and Be. He really exists not, but He must think that He very really and truly exists, while He most truly and really lives manifesting as a Spiritual Human Being.

The Philosopher: Stop! Ah, nothing. I was going to speak, but I am not going to speak yet.

Inquirer: I am inspired from you in my victory over Materialism. But what of our enthusiasm about Israel? God seems to be simply God, and not necessarily the God of Israel.

The Philosopher: Israel is all the God there is or can ever be among men. Israel alone elevates the human to the Immortal and the

Divine, so Israel's troubles will come to an end and their Mission be exposed when in their Life they reflect and powerfully impress upon the Mind the meaning of Immortality. "An Individuality that maintains in the abstract and yet lives, what else can Immortality mean?" Such picture Israel now clearly shows forth before History and the whole human race; all thanks to their still living national spirit in this year 5667 of the Jewish calendar.

39. In conclusion, all our efforts have been directed, and successfully, to establish two main issues. That, Time and Space are not forms of the Intelligence nor are they beyond the Intelligence; they are included in it as forming the basis and foreground upon which it is founded and by which it is enabled. All this has called forth the necessity to prove that Time and Space are less than the Least, "in themselves"—though manifestly, quite the contrary. Time, in its relation to Duration and Space, in its relation to Extension. The first is easily deduced from the fact that, Man, for example, being himself and thus the same during all his life, and especially because he is perfectly conscious of the duration and same-

ness of his identity, he knows, therefore, that he can be no more nor less or different at any time of his life; Man thus completely defies Time, and Time negatives thereby.

As regards Space, we know that the essential part of thought is its subjective form, for truly to think is to do more and much differently than merely to compare by seeing, as a book which I see before me is to me, and it can only seem and even is but as converted Space into an extended body of its form and kind. Yet when I think of the same book, there is nothing to show that I need Space to do so, for my thought about the book is not the book itself, and it is alone the latter which needs Space whereby or wherein to extend its body. Still, even here, the thought is more and greater than its object, because it represents it in a manner which the object is incapable of, e.g. independently of Space. This plainly shows that in our thinking we transcend but are never severed from Space, thus the latter must be contained and placed in us as the germs from which the least of our being has grown and lives. This idea is heightened and further strengthened by the fact that Infinity's Being now understood to be God Himself can Be in no

particular spot and must needs be transcending, even the imaginable Least or point in Space, and in conjunction with this fact finding that Thought itself and as purely subjective also needs to live independently of Space, so God can be none but the purely subjective nature of Man. Where we thoughtfully imagine the life of a purely subjective Being, God, we not only find the freest and noblest expression of ourselves, we see in Him also that the objects which make the experience and History of His Life have no existence in themselves, thus the memory of them is as fanciful as they, so Time and Space are thereby quite superseded and transcended. Now, seeing also that such is the doing and living of the essential and larger part of our nature, it follows that thanks to our essential subjectivism our objectivism cannot degrade us further than allowing Time and Space to be better than completely ignored, meaning by justly subordinating them completely and allowing them to become just connected with ourselves, to serve as the germs from which grows the very Least of our Being and Us.

I now purpose to close this introduction by adding just three poems. Their merit will lie if

only in their intrinsic value as feelings from which crystallised the thoughts which make the lines and volume of this introduction.

It is necessary to know beforehand that the first poem in French I wrote eight years ago, the second I wrote six years ago, while the last I wrote some four years ago. I chose these from many which, having no poetical interest, because I am not a poet, will perhaps never be published but will not be destroyed.

June 27th, 1908.

ISRAËL S'ADRESSANT À SION

Et pourquoi non, ma chère ?
Quand toute jeune tu m'as élevée tendre mère
Dans tes bras je respirais ton amour,
Dans le grand Amour de Dieu plus puissant que toi.
Ah ! Ne te désole pas douce maternité, tu te blâmes
pour mon cruel séjour.
Mais, sache que Dieu nous donne la Vie et t'a permis
de me faire le jour.
Il me guide même dans ton impuissance. Il me mène,
Dans les cœurs des hommes. Là Il m'inspire pour
adoucir leur aigreur,
Qu'ils conçoivent dans une antipathie forte—pour notre
faiblesse !
Là je découvrirai ta jeunesse passée et restorerai ta
confiance.
Là je me réfléchirai dans ton charme inouï ; et, par
cette main,
Maigrie encore d'une longue défense du Camp de Dieu,
Et dont tu as bercée si éperdument sur ton sein, sous
mille larmes dans l'heure de séparation,
Le moment où notre dispersion devait subir. Par cette
même main,
J'agiterai la Conscience des hommes pour ta Cause,
mon Rêve !

Seul par ta patience tu es instruite à vivre la héroïne
dans les cœurs de héros.

Mes rêves te parlent et t'écoutent, le Soleil éclaire seul
notre forme ;

Le Ciel s'élève par notre langage, tu seras plus belle
que jadis lorsque je t'embrasserai Mère.

THE CHARM OF SOLITUDE

Oh heart in which I happily dwell !
Thy feelings then thoughts and lastly in words of spell.
Shooting from Thee or from some divine fair,
For which no words have I been taught to compare.
But in all things, great or small, Thy power is felt.
And the feeling is so sweet, caressing and bent,
That in One the Mind and Heart are formed,
And One with It Who is never diffomed,
He changes not and ever abides in Truth and Joy,
Which only the pure in heart can feel and enjoy.
Only in Silence and Peace that He appears,
And softly in the heart retires and kill all fears.
Peace is absolute Sovereign, then I ignore Time and
Space,
Nature is mine to build upon, bring forth and place.
Oh dear happy Heart, when Thou receivest this Light,
Has it come to Thee or Thou findest that Might ?
Which fills Thee with Love, Goodness and Repose.
But, pray, for a moment or two let me think and
pause.
It is a fanciful Power possible only to the few and not
to all ?

Or It abideth in Thee, in Me, and in all that there is
as a Whole ?

Happily, since We Are, It ever abode in us for ever
before we lived,

And for ever in the Now We live and can never be
changed.

Why all my brethren not dwell in Thee Heart's De-
light ?

Should they in Silence retire Peace in Truth abides,
And good will with commonsense bring forth that
never hides,

Never hides but triumphantly comes forward clothed
with mighty Love.

THE BETTER CONSCIENCE OF HUMANITY

The world is a long, sweet suffering.

Even the strong in his strength ceases his tyranny,
If his heart could but think besides feeling aright.

The heart is the human, thus truly the nature of Man.
And who would not crown it at Wisdom's feet ?

Life is aught that makes frantic poor, restless Man.

When He happens to know that all things must re-
solve into his Thought.

So is he compelled to live his life as such till he,
exhaustedly,

In unthinking, is he bethought by All and his life a
Dream.

In this freedom the Conscience takes from God,
abjuring the bad and walks with the lowly.

Woe to the coward, and more woe and a thousand
shame

To the bold and brave—who are not so—if,
On their cheek as on an arid desert, a tear

Does not fall quick, and agitatingly burning at the
thought

Of a wronged Soul; a man, a woman, or a child,
Who like all humans, being conscious, a wrong done to
one

All who are deservingly human and thinking are
concerned in the same wrong.

A wronged Soul! If it must endure and accommodate
itself

To its injured life, its owner, the Man, will some day
cease complaining.

But the Soul is always alive to its own struggles, and
suffering, and Injustice!

Where is the Soul to take and find an outlet for its
tears?

If, its owner, the Man in whom it serves, has learnt
to suffer uncomplainingly.

His eyes are not possibly a prepared nor a fit channel
in its agony.

Because he is unconscious of the independent doings
of the Soul.

And, being helpless to satisfy its needs, this the soul
also knows.

The oppressed Soul sails on the torrents of blood and
fire,

Above Cruelty that chases it, and, somewhere it
quenches the fire with many tears,

And calms the Storm with many sighs. Where,
pitiab!e Soul,

Art Thou taken, and canst Thou live though alone?
Where?

A wronged Soul! Like a wounded sparrow, to the
ground fallen,

Wounded and wounded more till filled with many a
sore,

So that each succeeding wound, instead of adding to
its many injuries,

Will open the sore of a past wound and not allow it to
heal.

Till, not many more shots are fired, and the sweet
bird is perfectly cured.

Whence, the thought of charm is enduring suffering
and dreams of sweet grief.

So the cowardly hunter, in his reckless indulgence, is
bewildered at the sight

Of the bird rising and singing soaringly in the free
air above.

And, before he can try his gun again the bird is
beyond him and liberated.

“Oh foolish tyrant! While the innocent is still thy
victim

Take it to thy breast, and with kindness and respect
heal it with thine own hands.”

NOTE

Feeling that this introduction is a consistent whole in itself, for in it I have answered all the questions raised and left nothing pre-supposed, I hope that I am justified in publishing it separately under the title of "Prolegomena" to a book on Theism. It will take me some two or three years to finish my book on Theism, supplemented by this introduction.

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