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Spiritual

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SPIRITUAL EVOLUTION

HOW THE INTELLECTUAL, MORAL
AND SPIRITUAL QUALITIES
ARE DEVELOPED
IN MAN.

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BY S. W. FRANCE.



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GROWTH AND PROGRESS.

Man's body is but a loom
For weaving the webs of time —
 One, two or three,
 As the case may be.
God's spirit and love are warp and woof,
That make the web at his behoof.



SPIRITUAL EVOLUTION.

INTRODUCTION.

Having lived to the age of maturity, and been compelled to look upon the problems of life with my own eyes, as it were, directly, and not through the eyes of others, I have arrived at certain conclusions concerning the nature of man, his destiny and his duty, which appear to me both true and important. Being a member of no Church or religious body, though deeply interested in religion, and convinced of the supreme importance of living a true and virtuous life, I am often questioned by my friends about my belief. Hence, I have been led to write out the conclusions which have been forced upon me by thought and experience, hoping thereby at least to make my own position clear, and desiring also, if possible, to make the results of my thought helpful to others.

As I have thought these matters out for myself, with little aid from the speculations of others, amid the labors and trials of a busy life, I have been compelled to present my ideas in my own language, which I have tried to make so simple and plain that all can understand, instead of attempting to use the technical terms of science and philosophy, with which I am not familiar. I make no claim to be a philosopher. The subjects herein discussed have all come before my mind in a practical way, and I have looked upon them as I have been compelled to, with only a sincere desire to find for each problem a practical and rational solution. So I present the matter as I see it. The conclusions to which I have come appear consistent with all my experience; therefore I regard them as true and valid. I do not claim, however, that these conclusions are infallible or perfect in all respects, but

hold myself in readiness to change any of them upon evidence that they are erroneous.

THE TEMPORAL AND SPIRITUAL BODIES.

Man as we see and know him is made up of a body, or physical organism, and a spiritual organism, which is the seat of his intellectual life. The first is subject to the law of waste, repair and decay. It has its beginning and end in time, and therefore I call it the Temporal Man. The second contains powers and capacities which are not limited by temporal or physical conditions, and I therefore term it the inner or spiritual man.

The temporal man when in health is a very perfect physical machine — an organization of parts working together harmoniously like the wheels of a watch. Each part has a bearing on the other parts to which it is related. His various powers are all designed to produce certain

definite results. We find the condition of the temporal man most perfectly illustrated in the young child. Such a child is, I might say, only an animal, and is more helpless, even, than a young animal. Yet he has within him the germ or seed of a spiritual organism. When that begins to develop, it absorbs life from the infinite spirit, which is God's spirit, as the physical organism absorbs life from the material world. Thus the spiritual body is developed, inheriting the qualities of an immortal being, as the temporal man inherits those of mortality.

THE ORDER OF DEVELOPMENT.

The Mind, and Intellectual Qualities are first developed in and grow with the spiritual body. Little by little, the personality of the child—the inner man—develops. It learns to know its parents, its brothers and sisters, the familiar

objects by which it is surrounded. When sufficiently mature it is taught the alphabet, and learns to read, to spell, and acquire a knowledge of the ordinary and special industries.

The moral qualities of the child are next developed. The child cannot build them up until he has some instruction, and learns to understand something about right and wrong. The moral qualities develop later than but in harmony with the intellectual qualities: the two then grow along together, side by side. By the aid of both—the moral qualities and the mind or intellect,—the child or older person is enabled to decide what he considers right, and what wrong. In the beginning the judgment of the parents takes the place of the moral sense in the child's mind. The moral qualities are not born in the child, though the germ of his moral sense exists at birth in his spiritual organism: they are first implanted by

the parents, and grow until the child can form its own ideas of right and wrong, and act independently of the instructions of others. If the child was not first instructed by the parents, it would know nothing about the moral qualities. After the inner man learns to perceive the difference between right and wrong, and to do the right, the moral power, as a result of this practice, will gradually grow stronger. This power will influence the mind, and through it guide the actions of the temporal man, and restrain the animal impulses.

Next to the moral, come the spiritual qualities. After the growth of the moral power has developed the disposition to do right, or to restrain one's self from the tendency to actions that are positively evil, the further development of the same power apparently creates the disposition to do good—to actively help the world and our fellow men. This is

what I mean by the spiritual qualities: that disposition that will not permit the person to rest in a condition of mere negative goodness, but which impels him to love the good and seek to positively benefit and bless his fellow men. This is the disposition which Christ manifested, and so beautifully illustrated in his personal acts while here on earth.

THE MIND.

It will be observed that I not only make a distinction between the temporal man and the inner or spiritual man, but I also distinguish between the spiritual man and the mind, and between the mind itself, or the consciousness, and the moral, intellectual and spiritual qualities. Our knowledge belongs to the inner or spiritual man, and I am persuaded that it is not generated out of anything temporal, but is constituted out of spiritual things—out of

something more than the body and its relations to the material world. If the intellect and mind of man were temporal, the intellectual qualities, and the knowledge gained during life, would leave no permanent result. All our mental acquisitions would be a blank after the death of the physical body. The temporal man does not produce or generate anything that is new. Each organ or part of the temporal man has a certain function to perform, and that is all. It operates as a machine, and obeys the guidance of the inner man. The mind is developed by the contact of the inner man with the surrounding universe, and it is so constituted that by the aid and action of the brain and bodily organs, the inner man, or child, receives the power and develops the functions necessary to thought and action.

THE INTELLECTUAL QUALITIES.

As soon as the mind or inner man, and the temporal man, have together gained strength and developed their several functions, they are then prepared to manifest the various intellectual qualities. By intellectual qualities, I mean that part or function of the inner or spiritual man which lies next to and corresponds with the brain in the bodily organism. They are a part, as it were, of the spiritual organism, and constitute the material which the mind uses in the processes of thought. They receive and register the impressions made upon the inner man through the action of the five senses, and store up these impressions for the use of the mind in thinking.

There are three principal grades of the intellectual qualities. The first grade is unfolded through the sense of sight. When a young

child first sees an object, the image of the object is conveyed to the corresponding intellectual quality by the organ of vision. Impressions are thus made and stored up in the quality. After such impressions are made, however, the child does not know what the image is, or what it represents, until it is taught. The parents must teach the child by the use of the voice what the objects are which they see. This additional knowledge is conveyed to the intellectual qualities through the organ of hearing. This will explain the impressions made through the organs of vision. The child will then know what the image is which it sees. When the child is able to read, and to understand what it reads, the same result is attained by and through the organs of vision. For example: when the child sees some new object, something which it has never seen before and knows nothing about,

the image will be conveyed to the intellectual qualities, and an impression made thereon. The child will not know what the object is, but if the parents will write the required explanation on paper and give it to the child to read, the knowledge will then be conveyed to the intellect by the organ of vision, as it was in our first example by the organ of hearing.

The second grade of the intellectual qualities is unfolded as follows: when the child hears a voice or other sound the impression is directly conveyed to the mind through the organ of hearing. This sound, of itself, does not make any impression on the intellectual qualities. But when the voice or sound conveys knowledge, then the intellectual qualities receive the knowledge thus conveyed, and the mind, by fixing its attention upon them, becomes conscious of the information thus given. This faculty of attention, whereby the mind is en-

abled to recall past impressions made through the senses on the intellectual qualities, I call the Mind's Eye, since it performs for the mind or consciousness a similar function to that which is performed for the temporal man by the organ of vision. There is this difference, however, in the action of the physical and mental faculties of vision: the natural eye ranges over a wide field of vision, and receives a great many impressions, or impressions from a great many objects at once; while the Mind's Eye, in order to bring to view a past impression made upon the intellectual qualities, must concentrate itself upon that single impression alone, excluding, so far as possible, all others. To the degree in which this concentration is completely effected, the object is perfectly recalled.

Thus, in developing the second grade of the intellectual qualities, if the voice or sound

received is new to the child it will have to be taught what it is. When taught by the voice, the knowledge will be conveyed by the organ of hearing to the intellectual quality, where it will be duly established. When the child can read, the knowledge can be conveyed by the organ of vision. The organ of hearing, unlike that of vision, thus conveys knowledge directly to the intellect, and does not require the aid of any other organ to produce the required impression.

The third grade of the intellectual qualities is developed by the direct action of the mind, through a process of continuous or concentrated thought. In other words, the Mind's Eye is consciously seeking what it wishes to develop. This involves the activity of those mental faculties commonly known as attention, concentration and memory. When the quality sought by the Mind's Eye is discovered and clearly

brought before the mental vision, it will be duly unfolded and established so that it can at any time be brought before the mind.

The faculties of taste, smell and touch differ materially from those of vision and hearing in the manner in which they convey knowledge to the mind. They construct no image, voice or sound, by means of which they produce impressions on the intellectual qualities. They cannot, therefore, convey knowledge to these qualities until they have first been unfolded by the action of the other senses. After they are thus unfolded or developed, the organs of taste, smell and touch can convey the knowledge which they derive from the outer world to the intellect. For example: when a child tastes something which it has never tasted before, it does not recognize what it is. The parent will have to teach the child with what particular object the peculiar taste is

connected. This he does by telling the child; and thus through the organ of hearing the knowledge is conveyed to the intellectual qualities. Later on, the same result is effected through the organ of vision, as before described.

As soon as the child is sufficiently mature to unfold the intellectual qualities, the process of development commences. Impressions will be made slowly at first, but later on with greater frequency. Many impressions will be made of which the child will at first have no true knowledge. As soon as one definite impression is made, the Mind's Eye can seek it out and rest upon it, bringing it thus directly before the mind for examination. Two impressions increase the field of mental vision, and so on. As the child develops with maturer years the impressions are more numerous and more quickly made. The impressions upon the

young child, though more slowly made, are apparently more deeply implanted. In later years, when the child is further advanced and better prepared to unfold a higher grade of intellectual qualities, the mind will be called upon for severer labor. It will have to unfold the higher qualities of the intellect, not by the direct action of voice, sound or image but by submitting the materials thus acquired by past experience, to the Mind's Eye, and the higher processes of thought.

The child first learns the alphabet, observing each particular letter as it observes other objects, and obtaining a knowledge of it as I have before described. When it begins to combine these letters into syllables it will be obliged to develop and use other and higher qualities. This will require thought and reflection. For example, place before the child the letters *a* and *b* in the form of a syllable, *ab*. It will

recognize the letters, but it will not know that they form a syllable or combined sound until it is so taught. Then, knowing what a syllable is, it will look carefully at the letters as they are combined, and reflect upon them until the new impression is made and the knowledge of the combination is established in the intellectual qualities. As the child grows and advances, the combinations become more complex and difficult. After he has unfolded some of the higher qualities of the intellect, and advanced to a point where he is capable of employing himself in some industry, or following some special branch of education; after he has made a success in his chosen pursuit, he will have learned that the process of development is an endless one, and he will obtain some idea of the number of the intellectual qualities which God has given him to unfold.

FURTHER POINTS CONCERNING THE MIND.

I am convinced that the mind has an existence separate from that of the physical organism. In some respects it is independent of the brain; yet, in our earthly life it receives communications from the brain, and acts jointly with it, and also with the intellectual qualities. The mind possesses life; it receives and transmits impressions and is ever active. By reason of its joint activity with the brain, which is a part of the physical organism, it makes use of force in its operations, and requires sustenance and nutrition. It is not sustained, however, by the same means which nourish the physical body, but by other means, required by its higher nature. If the mind were temporal in its nature, it would constitute a part of the physical organism, and be sustained by the same means, and by

those only, which sustain the temporal man. If it were temporal, it would be subject to our examination, like the parts of the physical body, and we should know as much about the mind as we do about the brain. I contend, however, that the Mind is not temporal, but spiritual. Now, if the mind is spiritual, it must have been developed out of something which is spiritual or lasting. My experience teaches me that the mind, though not itself material, is in close communication with its material organ — the brain. The intellectual qualities are also closely related to the various organs of the brain, and to the mind. What is the structure and appearance, the form and shape of the intellectual qualities, I do not know; but my experience proves to me that there must be something connected with mind which enables me to remember and recall the objects of my previous observation,

or the impressions which they have made, and to picture them before my mental vision.

HOW THE MIND REMEMBERS PAST EVENTS.

I know there is something which receives the impressions and retains the knowledge gained. This knowledge must be located in or on something real and substantial. It cannot be on the physical brain, for all that we could see there, even with the strongest microscope, would be the movements of particles of matter. It cannot be hanging or floating about in the air, without any substantial foundation. Take, for example, a person who has reached a ripe old age: he can recall and see with his Mind's Eye impressions that were made in his early youth. If his mind be clear and his faculties unimpaired, he can see them as perfectly as when the impressions were first made.

The theory that the brain receives the impressions and retains them is no more practical than my own theory, and does not account for all the facts. It would practically leave the spiritual body headless, with no permanent store of wisdom and information, whereas I believe it to be the storehouse of all our knowledge. God teaches us through the observation of creatures living upon the earth that are developed, or transformed, out of lower organizations, as the moth or butterfly from the silk-worm, that each has its proper knowledge developed with it. It is not a special creation, introduced from without when the transformation takes place, but the knowledge develops as the form develops, naturally. A similar development of man's spiritual nature takes place during his life upon the earth, and is not, as some suppose, bestowed

instantaneously upon him, as a new creation, after the death of the temporal body.

The principles which I have laid down find an illustration in every school-room. Let a teacher have brought before him a class of new pupils, about whom he knows nothing. He will be obliged to study their characters, their modes of action and their dispositions. After they have been under his instruction for some time, and are ready to pass on to a higher grade, he will have the impressions which they have made upon his intellectual faculties deeply implanted, so that when he concentrates his Mind's Eye on one of those pupils, and desires to remember him, he can bring him before his mental or spiritual vision almost as perfectly as if he were present in the body. When he is thus recalling one of his former pupils, he can see no other at the same time. If the impressions were all

made directly on the mind itself, he would be able to recall all the pupils at one time, since the impressions were made simultaneously, and are of equal force. If the mind were capable of receiving impressions from all the pupils directly, without the aid of the intellectual qualities, and at the same time, then it would be capable of recalling them at the same time before the mental vision. Experience proves, however, that the Mind's Eye can dwell upon and distinguish only one object at a time. This demonstrates to me that the impressions are not made directly on the mind, and that we must distinguish the intellectual qualities on which they are made both from the mind or consciousness and from the material brain.

Again, when a person takes a journey through a country which he has never visited before, his eyes will see many new things,

and his ears will hear new sounds and new voices. Impressions will thus be taken, and the knowledge so gained will be implanted in the intellectual qualities. After he returns home, at his leisure he will recall the incidents of his journey. The popular belief seems to be that when he does so, the Mind's Eye actually revisits the scenes which it perceives, wandering from place to place and from object to object. This, however, is not the case. The mind does not leave the place where the person now is. The Mind's Eye simply seeks out those impressions which were made during the journey, upon that part of the inner or spiritual man which I distinguish as the intellectual qualities.

HOW TO STUDY THE MIND'S ACTION.

We can study this action of the mind most perfectly when all disturbing influences are,

so far as possible, shut out. When I go into a room where everything is dark and quiet, and concentrate my Mind's Eye on a village or houses some miles away, with which I am familiar, the mind apparently goes directly to the place, but the Mind's Eye does not at once distinguish any particular object. All that I am aware of is a vague recollection. If I concentrate my thought on the particular house in which I have dwelt, a change gradually occurs, and the Mind's Eye begins to receive definite impressions of the place. It can see the streets and houses, and can search from house to house until it discovers the particular dwelling with which I am most familiar. If my mind actually went out to those places as I was educated to think was the case, then I could see other houses and localities as well as the ones with which I am acquainted. Experience teaches me, however, that I cannot see

any object with the Mind's Eye unless I first see it with my temporal eyes. This demonstrates to me that the Mind's Eye regards only the impressions previously made on the intellectual qualities. Impressions received through either the organs of vision or of hearing will be located in the direction of the place or places where the objects were when they were originally seen or heard. This still further convinces me that the Mind, the Mind's Eye, and the Intellectual Qualities are not one and the same thing. They are separate. At least, the Mind and the Mind's Eye are separate from the Intellectual Qualities, yet they are definitely related to each other, and have communication, one with the other. The impressions made on the intellect through the organs of sense are so located that the Mind's Eye can observe them all in turn, and convey the knowledge thus gained to the mind.

HOW THE MEMORY REWARDS AND PUNISHES.

If any person will try the experiment before suggested, of going into a dark room, where all is quiet, and there is nothing to disturb or distract the attention, and if he will direct his Mind's Eye to the good impressions which have been made from time to time by his previous actions, he will find enjoyment in the contemplation. The good deeds which he has inscribed on his book of remembrance will be recalled and be pleasant to look at. On the other hand, if he turns his attention to the evil acts of his past life, he will find them painful to look at. Impressions made years ago will appear as vivid as if made yesterday. In this way, by the action of the Mind and its faculties we are continually judged, and rewarded or punished by the experience of pleasure or inflic-

tion of pain, according to the nature of our past actions. Every day or hour of quiet contemplation thus becomes a judgment day.

To sum up, therefore: the function of the Mind, as I understand it, is to receive and transmit impressions, to organize them into knowledge, to meditate, to consider, to decide, to dictate, to direct.

The function of the Mind's Eye is to search through the intellectual qualities, to contemplate the knowledge and images which have been impressed thereon by past experience, and to convey this knowledge to the Mind.

The function of the Intellectual Qualities is to receive impressions made by and through the organs of the senses from the outer world, and to store them up for future contemplation.

THE INTELLECTUAL QUALITIES.

As I have before explained, the Intellectual Qualities are of three grades. The first grade is unfolded by receiving impressions from objects of the outer world by or through the organs of vision. The second grade is developed by receiving knowledge of the various sounds and voices of the outer world by or through the organs of hearing. The third grade is developed by the action of the mind in continuous thinking. We direct the Mind's Eye to the matter which we wish to establish or develop in the intellectual qualities; and concentrate our thought thereon. As soon as the Mind's Eye comes in contact with the special matter which we desire to develop and preserve in the memory, it is at once prepared for the developing process. The knowledge immediately arises in the mind, and the Mind

can direct the temporal man how to use and appropriate it. The material which the Mind's Eye seeks for in developing the third grade of the intellectual qualities does not come from the outer world, nor is it the temporal man which receives it and is educated by it. It is the inner or spiritual man that is thus educated.

THE TEMPORAL AND SPIRITUAL BODIES.

I am persuaded that the inner or spiritual man is developed from a seed or germ which is present at birth in the organism of every young child. This germ expands and begins to form the spiritual body as soon as the child begins to grow. The Mind, as well as the Intellectual, Moral and Spiritual Qualities, are attributes of the Spiritual Body, and are developed with it. During life, the spiritual man is intimately connected with the tempo-

ral man, and guides, preserves and benefits him as the intellectual qualities are developed.

The outer or temporal body is a perfect organism, composed of different related parts, which in their combination may be compared to a loom or machine for weaving the web of life—or, in other words, for building up the spiritual qualities. All right dispositions, the disposition to act rightly, to do good and to develop knowledge, come from the inner or spiritual man. The temporal man also has certain dispositions, emotions and tendencies which belong to its own nature. These dispositions when unduly gratified become the enemy of man's higher nature. Such are the angry passions and animal appetites.

The spiritual and temporal bodies are so constructed that they work harmoniously together, acting upon one another through the organs of sense which belong to the temporal

man. They aid one another, when properly governed, in their process of growth. The Mind is that particular attribute of the spiritual man which directs the actions of the temporal man. The temporal man always obeys the mind's directions, whether the action of the mind is normal, and under the influence of the moral and spiritual qualities or whether it is abnormal, and under the influence of the animal qualities. The temporal man is thus obliged to aid in developing the intellectual qualities. These, in their turn, store up knowledge which is conveyed to the Mind, and thence transmitted through the voice, or otherwise, to direct the actions of the temporal man.

The temporal man also aids in building up the moral qualities. The temporal man is an organism composed of various parts: so also is the spiritual man. They constitute two

distinct organizations, yet it requires the activities of both to perfect either. The temporal man must receive aid from the spiritual man in order to educate himself for the duties of life and secure his maintenance. The spiritual man must receive aid from the temporal man in order to develop the intellectual, moral and spiritual qualities.

THE EVIDENCE OF A SPIRITUAL BODY.

What evidence have we, it may be asked, that we have an inner or spiritual body which forms or develops during the life within the temporal body? God's creation as it is manifested in all forms of organic life, is everywhere seen to be a perfect, economical and harmonious system. If we begin with the lowest plant or animal and follow the line of development up to the spiritual man, we shall find the finger of God pointing out all along

the line the method by which everything is brought into being. The different forms of vegetation, the various animals, and the temporal body of man, are all developed from seeds, each after its own kind. All the different parts and organs come forth in the course of the development, and they are perfectly adapted to the performance of their various functions. These parts are not developed separately and serially, one after another, at different times, but all commence to grow and are gradually perfected together. They are all parts of one perfect organism, and have a common life. So also, the qualities of the inner or spiritual man, including the mind, could not develop unless they were connected with some body or organization in common, that acts in unison and harmony with the temporal body. Experience convinces me that the mind, and the intellectual, moral and spir-

itual qualities cannot be functions or attributes of the temporal body. If this is so, they must be connected with a spiritual body. It is my belief that this body is growing within us during the entire period of our life, and that while it is connected with the temporal body it attains the complete form, size and appearance which it will manifest when the temporal body separates from it at death.

The common belief is that the spiritual part of man is the so-called soul, which is immaterial and is developed in the temporal body. When it is separated from the body at death it is believed that the soul passes on to a higher sphere where God has prepared a spiritual body to receive it. To believe that it is necessary for God to separately create such a body in the spiritual world apart from the earthly man, is to limit and underestimate the perfection and economy of the divine me-

thod in human development. It is not consistent with what we know of the operations of nature to suppose that it is necessary for God to furnish spiritual bodies in advance and keep them on hand to supply the souls as they pass on to the higher life. God says to us through all the operations of nature: Everything comes from a seed. Out of the seed is developed all forms of animal and vegetable life, including the body of man. The same is also to be assumed as true of the spiritual body, with all its noble faculties and powers.

MAN'S ANIMAL NATURE.

I am persuaded that the sources of all the evils that man has to contend with are anger and the bodily passions and appetites—faculties which he possesses in common with the higher animals; I therefore call them the animal in the temporal man. From its earliest years,

the child has these animal propensities, apparently fully developed. The animal part of man is always active, and ready to exercise control over the mind, so as to induce the mind to direct the temporal man to act as it desires. The animal instincts are powerful, and it is only by the firm exercise of moral power that they can be restrained. Take, for example, any young child before his moral qualities are developed. His intellectual qualities and his bodily actions will be more or less under the control of the animal until the moral power comes to his relief. There are times, it is true, when the animal propensities are at rest. At such periods the temporal man is also at peace. But whenever circumstances arise which conflict with the animal tendencies they are at once aroused and endeavor to influence the mind to direct the temporal man to do their bidding. As long as

the animal has control over the temporal man he does as it directs, and his appetites crave a continuance of this indulgence ; but when the animal is restrained the temporal man is at rest. The animal instincts doubtless have a work to perform, in attempting to control the temporal man and thus opposing the moral power. The moral power, like all other powers, grows by exercise, and it is only exercised when something opposes it which it has to overcome. Experience and observation teach me that when man controls his anger, his passions and his appetites, he has conquered all the evil influences which beset him. He will find no further temptations to do wrong. When he willingly obeys the commands of his moral nature, the conflict with the animal will cease, and he will be at rest and peace with the world. The only devil which besets man is the evil in his animal nature.

CONSCIOUSNESS.

Self-consciousness is not born in the individual, but is a faculty of gradual growth. Its germ, however, exists in the spiritual organism. When the child is young, before the Mind and Intellectual Qualities are developed, the inner or spiritual man cannot be in any real sense conscious of anything. The temporal man may experience various sensations in his bodily organs, but he is not aware of what produces the various sensations and pains which he experiences. In this stage of development, the temporal body is like the body of an animal, without true knowledge or self-consciousness. Parents who observe a young child carefully will perceive that the inner or spiritual part of its nature becomes conscious only as fast as the intellectual qualities develop. In the process of this development, spir-

itual knowledge is gradually manifested. The child learns to recognize his own nature as a self-conscious individual. The development of each class of the intellectual qualities will be accompanied by the growth of its related spiritual knowledge. To the degree in which the inner or spiritual man is truly educated, it becomes aware that spiritual knowledge is essential to self-consciousness. This perception brings with it a disposition to develop such knowledge. When the child first begins to perceive what the image or action truly is which has impressed itself upon the intellectual qualities, this perception constitutes the beginning of consciousness in the child. Consciousness begins to develop at the same time that the child commences to receive impressions from the most familiar objects about him, for instance, his mother or his nurse, by or through the organs of sight or hearing. A person,

even the most familiar person, as his mother, is at first to him only a movable object. When the impressions are so far perfected that he can distinguish between his mother and some other person, he is then conscious that he knows the difference between such persons. This is the first perfected consciousness in the child.

In the course of time, a person, as we say, forgets many things. The impressions made by past experiences upon the intellectual qualities appear to have faded away or dispersed, or the Mind's Eye is not able readily to locate the position of the qualities so it can see them at any required moment. It may be some time before the impression can be found or recalled which contains the matter which has thus disappeared. During the time when the impressions are thus lost, the consciousness thereof is also lost. Just as soon

as the Mind's Eye discovers the lost impressions, and the matter sought for is brought before the mind, at that moment the mind becomes conscious of it and recognizes the fact that it has been conscious of it before. This fully demonstrates that consciousness depends upon the knowledge, and comes and goes with it.

MORAL DEVELOPMENT.

When any person is enjoying physical and mental health, and has nothing to unduly disturb or excite him, his condition is said to be normal. In such a condition the temporal man has no temptation to do wrong. If the person is a child, he will play, and enjoy himself with innocent amusements. If a man, he will take pleasure in his daily vocation. He will have peace and contentment until his animal nature is in some way aroused. Just as

soon as the temporal man performs any act that conflicts with the animal propensities, the influence of the animal nature will be felt throughout the entire system of the temporal man, and the mind will be induced to direct the temporal man to obey the demands of his animal propensities. When the animal nature has exhausted itself, it will cease to exert a controlling influence over the mind and the temporal man, and they will return to their normal condition. This state of things continues until after the moral qualities begin to develop in the child.

When the moral power has to some extent been developed, it constitutes an opposing force to the action of the animal propensities. The moral power always strives to influence the mind to direct the temporal man in opposition to the commands of his animal nature. If anger, the bodily passions and appetites could

be eradicated, the mind would be relieved from all evil influences, and would no longer direct the temporal man to do wrong.

When a parent informs his child that a certain action towards its neighbor is wrong, the warning will cause the child to consider the act carefully, to estimate its effects and subsequent influence, and this course of reflection will establish the parent's instructions, or a knowledge of the wrongfulness of the action, in the intellectual qualities. The moral character of the action is thus developed and recorded for the future guidance of the child. Afterwards, the child, if well-disposed, will be governed by these instructions, unless it discovers through its own experience and observation that the parent's judgment was at fault. In such a case, the child will make his own decision, contrary to that of the parent. It is the duty of the parent to instruct the child

from its earliest years until it is able to discover for itself what is right and what is wrong. Every such instruction will constitute a record for the government of the child's conduct, provided he takes an interest in his parent's counsel, and gives it due heed. If the child obeys and practices these instructions, his moral power will increase and bring with it the disposition to act according to the decisions of the parent. When the child has become capable of deciding for itself what is right and what is wrong it will no longer depend on its parent's instructions. In order to arrive at this condition of self-knowledge and self-determination, however, it must have a basis to start from. This basis is the moral knowledge which it has gained from the parent's instructions. The experience of the child up to the time when it is able to make its own decisions, will give it the conception of right and wrong

and some idea of what is right and what is wrong.

As soon as a situation arises which requires a decision in regard to the rightness or wrongness of an action, the child will reflect about the matter. The Mind's Eye will run over the previous decisions in similar cases which have been made within the child's experience. The mind will note the bearing of these decisions on the case in hand, and decide the matter accordingly. After such a decision is once made, independently of the parent's instructions, it constitutes one more on the record for its future use and guidance. When the decision is once made, either for right or for wrong, the child abides by it and is governed by it until it learns better, or its judgment is corrected by subsequent experience. The moral power can only dictate a course of action in accordance with the degree of development

in the moral qualities. When a child does an act in opposition to the one already recorded, the moral sense indicated by that record will at once say that the act is wrong. It will so dictate because the parents of the child have taught it that such an act would be wrong. It is the decision of the moral judgment, so educated, that tells the child what is wrong. It is not conscience that so dictates. Conscience merely enforces the decision of the moral judgment of the intellect after it has been made.

THE NATURE OF CONSCIENCE.

Conscience stands in the same relation to the moral qualities as that which consciousness holds towards the intellectual qualities. Take, for example, the case of a child who has been brought up by moral parents and has received a good moral education. At about the time

when it arrives at mature age its animal passions increase in intensity and it begins to neglect the cultivation of its moral nature. It ceases to be interested in right courses of action, and is influenced by its animal propensities to do their bidding. Gradually its desires become centred in conduct which is contrary to its early moral training. Its appetites increase, and the stronger they become the more the mind is influenced to obey the behests of the animal nature. This finally reaches such a stage that the Mind's Eye is no longer able, except occasionally, at rare intervals, to seek out and contemplate the moral qualities. These qualities gradually disappear and the impressions made thereon can no longer be brought before the mental vision. At the same time conscience disappears also. Later on, if the person again changes his course of action, and regains his interest in moral courses of con-

duct, if he again becomes desirous of building up the moral qualities of his nature, many of the lost impressions will be discovered again, and the conscience which impelled him to action in accordance with those impressions made on the moral qualities will also reappear.

THE PROCESS OF MORAL DEVELOPMENT REVIEWED.

Let us now briefly review and reinforce the principles which have been already laid down.

The temporal man, as we have seen, has a work to do in developing the moral qualities. It furnishes that opposing force which compels an active exercise of the moral power, and thus enables it to develop and increase in strength. The Mind, with the aid of the moral qualities, makes the decision for right or wrong. When a child does a wrong act, and the parent knows it, the parent will say: "You must not do so: that is wrong." In so

doing, the parent bestows his standard of morality upon the child. The child absorbs it. The moral sense infuses the intellectual qualities, and establishes in them the parent's instructions. In every instance, the parent or person under whose guidance the child is placed, must take the part of the moral sense and instruct the inner man before the child can make an independent decision as to right and wrong. In making such a decision the mind and moral qualities are in communication, and the decision is the result of their combined activity. As soon as some situation arises which presents the possibility of two different courses of action, the mind will reflect thereon. It will compare, and weigh the arguments, pro and con, and make the decision. The decisions so made constitute our standard of morality. Imperfect as they are, they are our only standard until experience

leads us to something better or higher. After decisions are made as above described, and the knowledge thereof is established in the intellectual qualities, they become, as I say, the moral qualities developed. They constitute a guide by following which the child or person may develop moral power. If so guided in practice from day to day, the moral power will gradually increase in strength, and the disposition to do right will control the actions of the temporal man. The greater the strength of the moral power, the greater will be its influence over the mind to direct the temporal man in opposition to wrong doing.

CONSCIENCE NOT INFALLIBLE.

The Moral Power, or conscience, always impels man to do right—never to do wrong; but its dictates are not infallible. They act only in accordance with the standards of right and

wrong which have been established in the mind by education. The general belief appears to be that conscience dictates to us infallibly what is right and what is wrong. All people who have been brought up by moral parents have within them a sense of right and wrong which is called conscience. When they are tempted to do an act which does not agree with their education, or when they see another do such an act, they will say "that is not right." It is their conscience, apparently, that so dictates. This dictation, however, as regards the particular quality of the action, is not the act of the conscience alone; it is governed by the want of agreement between the act in question and their standard of right which is the result of their previous moral education. Conscience, therefore, simply expresses the decision of the moral qualities. The development of the moral

qualities results in the acquisition of spiritual knowledge. This spiritual knowledge is the result of an educated conscience. Just so far as the inner man has developed its moral qualities, thus far is the conscience educated. As soon as a child is capable of understanding the instructions of its parents, or the decisions which they make for it as to right and wrong, the moral qualities will begin to develop; and conscience will develop along with the increasing strength of the moral qualities.

THE TEMPORAL MAN'S POWER AND WILL.

That power in the temporal man which enables him to move and act as he wills is distributed through all parts of his organism, and responds at all times as the mind directs. This power in the physical organism may be compared to that of steam stored in a boiler, under pressure, and lying dormant until re-

quired for use. I am persuaded that the power that registers and enforces the commands of the will does not proceed from the inner man. The will's function in human action is in connection with the mind and the muscular organism of the temporal man. The will's activity is always exercised over the power of the temporal man, impelling him to do or not to do as it directs. For example, when the mind instructs the temporal man to go to a certain place at a certain time, he will obey. The word "will" simply expresses his willingness or inclination to obey the mind. The will is not something independent of the mind which guides the actions of the temporal man. When the time comes for him to go, the mind directs the temporal power to move and it moves.

Again, let us consider the case of a man who has "lost his mind," as we say,—whose

brain, from some cause, is diseased, so that the mind or inner man cannot control its action or that of the physical organism. Otherwise, the man may be in good bodily health. Everything may be normal except the brain, which is the mind's organ. He has power to move from place to place. His condition may be compared to that of a steam-boat in mid stream when the pilot has taken his hand from the wheel. The boat drifts from place to place. No man can calculate its movements or tell where it will land. Just as soon as the pilot resumes his place at the wheel, the order is restored, and the boat moves as he directs. So the temporal man when the brain is diseased has power to move from place to place, without definite purpose, not knowing where he is going or where he will stop. He has nothing to guide or direct him.

As soon as his brain returns to a normal state the mind or inner man will again begin to communicate with it, and to direct what the temporal man shall do. During the time while the temporal man was in this abnormal condition he had no perceptible will power to direct him. This would indicate that the will belongs exclusively to the mind, and is not connected with the intellectual qualities or any other part of the inner man except through the mind. If it were otherwise, the will would not have lost its power so completely during the time when the brain was affected. It would undoubtedly have developed some activity under those circumstances. This convinces me that there is no power attached to the will as a separate entity or faculty independent of the mind. If the will has any power, it is, simply, to express and enforce the mind's decisions. The condition of the

temporal man as above described also convinces me that the mind or inner man is the power which directs the temporal man to move and act.

THE DUTY OF MAN.

When God created man and placed him here, on earth, it was evidently for some wise purpose. He gave him life, and also the germ or seed of his spiritual nature, out of which develops the spiritual body. God gave him power, and by calling to his aid all the faculties of the inner or spiritual nature he can develop his intellectual, moral and spiritual qualities. God has also made man a free agent, capable of forming judgments for himself, and acting in accordance therewith. Man has been provided with everything necessary wherewith to maintain himself, and perform his duty during life. In return for these beneficent

gifts, God wants man to do something for himself—to earn his daily bread, and to build up his intellectual, moral and spiritual qualities. The first is not a matter of choice, but of compulsion. The development of the higher nature is, however, largely a matter of free choice.

THE SOURCE OF SPIRITUAL GROWTH.

The soil of the earth consists of various ingredients which have been prepared in nature's laboratory to be absorbed by vegetation, and thus produce the various kinds of plants, trees, grains, grasses, etc., which we see around us. Out of the same soil grow plants of various kinds and textures, some with soft stems, some with hard, and of a wonderful variety of shapes, sizes and specific natures. Each kind absorbs from the soil that particular kind of material which it needs for its own

nourishment and growth. In a similar way, as I conceive it, the spirit of God is related to the spiritual nature of man.

SPIRITUAL ABSORPTION.

Vegetation absorbs the sustenance for building up the plant or tree from the soil. After the nutritious elements are absorbed through the roots, they are ready to be assimilated by the various parts of the vegetable organism. It requires no direct supernatural aid to distribute to each part the sustenance which it needs. When food is digested by men or animals, it is then distributed and absorbed by the various bodily organs and tissues, according to their several needs, by a wholly natural process. God does not interfere with the operations of nature, and personally dictate that so much nourishment shall go to the muscular tissues, so much to the bones, and so much

to the brain and nerves. The organism is already so constructed that it will make its own selection, and appropriate to each part according to its needs, without any such special dictation or interference. So, by his method in creation, God reveals to us how the processes of growth are carried forward. As it is in the vegetable and animal worlds, so it must be in the spiritual nature of man. It cannot be possible that God should change his whole method of procedure in supplying his spirit to the inner man. He does not do this by piece-meal—or by special acts of supernatural interference. Like all other processes of growth, spiritual development takes place naturally, in accordance with the laws of absorption and supply. The notion of special dictation or interference belittles our idea of the divine nature. In my judgment, God lives far above this. His creation is too perfect to need such

intervention. He so demonstrates to us by the operation of his laws in the physical, vegetable and animal worlds. My conclusion is, therefore, that man is placed in this world to work out his own salvation, and that according to his acts will be his reward. Infinite opportunities are spread before him, and in them is promise of eternal progression.

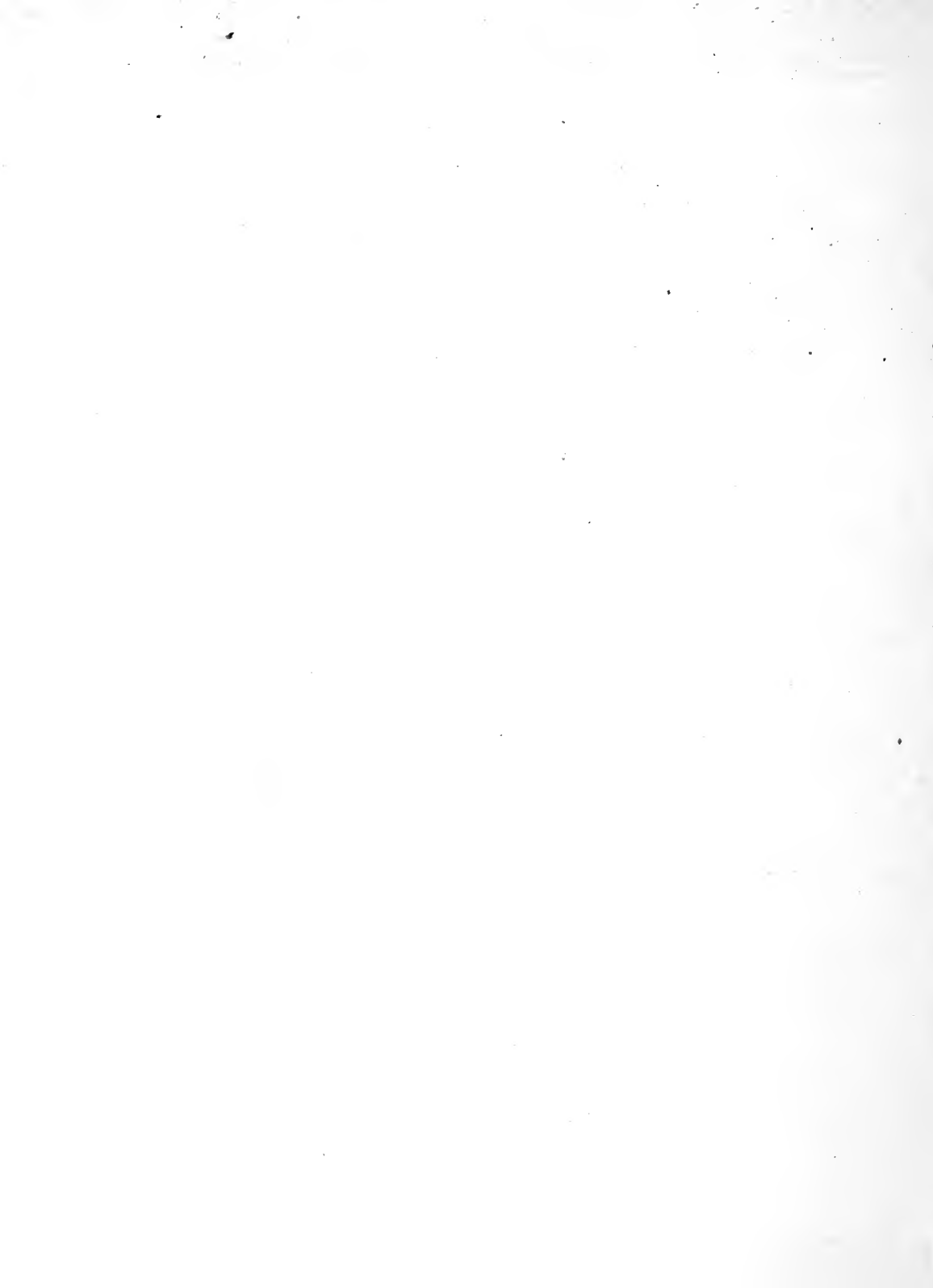
CONCLUSION.

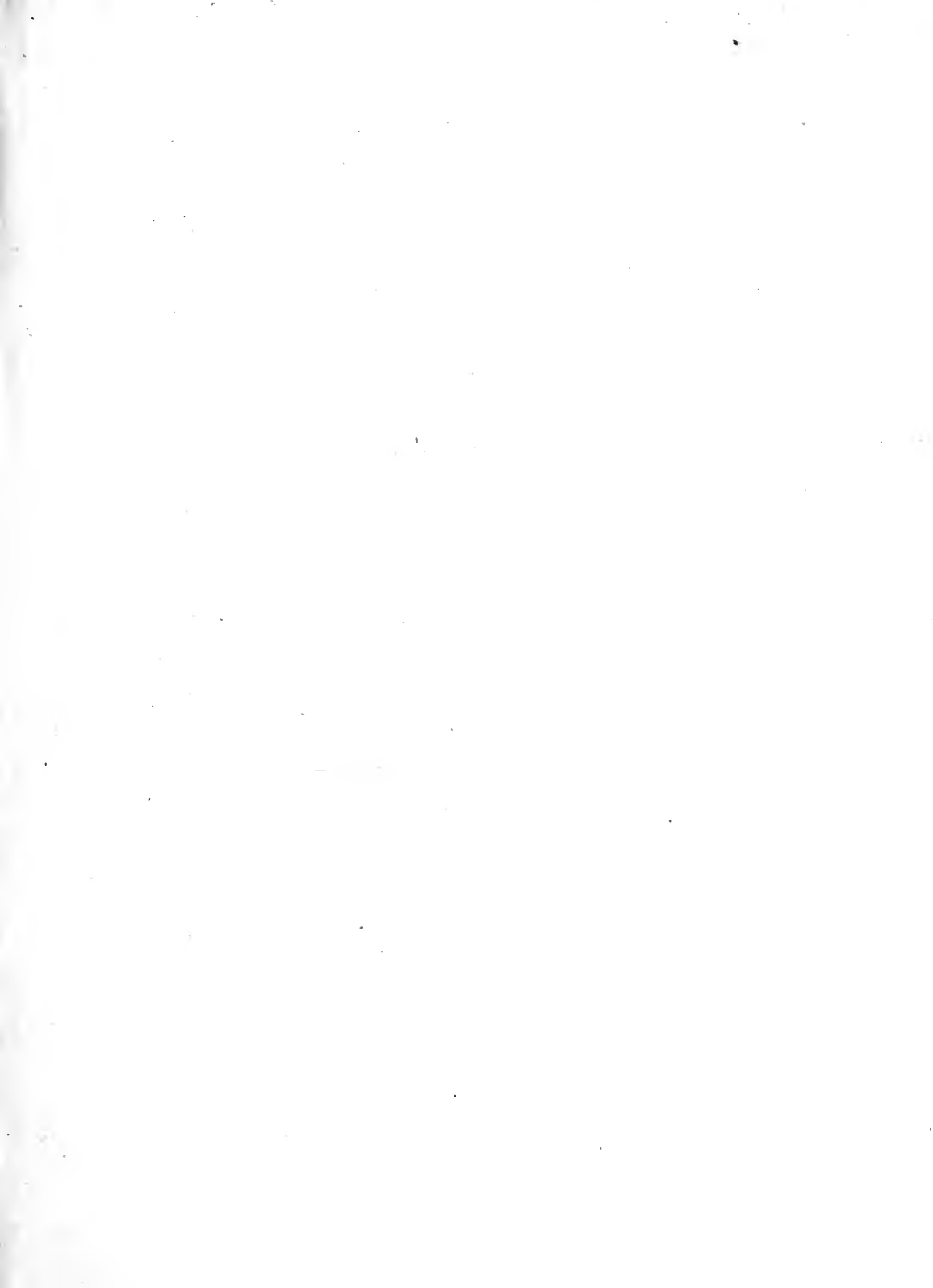
Finally, I would say, as a result of my experience and observation, that the supreme duty imposed upon us by God is to develop the intellectual part of man, and thus prepare for building up the moral and spiritual qualities of his nature. These qualities are the only ones, so far as I can see, that *must* be developed in order to elevate humanity. After we are prepared to build up these qualities, our additional duty is wholly a practical one. We

must constantly exercise our moral nature in doing right, and our spiritual nature in doing good. So doing, man will have obeyed the whole law of God, and he may confidently and calmly await the issues of life and death.









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