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POSTULATES OF PERFECTIBILITY

being a thesis on

CREATIVE PERSONALITY

Submitted
in
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of
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POSTULATES OF PERFECTIBILITY

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CREATIVE PERSONALITY

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I - INTRODUCTION.

This thesis is a study of reflective thinking with an emphasis upon the creative factor in the process. The postulate is used as the agent, and perfectibility as the expression for that complete correspondence between subject and object - matter and spirit. It is an attempt to relate thought to reality. The task before me is to put forth in as clear and logical a way as possible, a new "Weltanschauung", joining the "Hilfegriffe" of science with those of philosophy. The attempt of this thesis is to find a common denominator in the process of thinking employed by many thinkers in the fields of science and philosophy. 1) With this common denominator we may build up a superstructure of logical consequent agreements. The postulate is the agent, and this agent, the thinkers can, without fear, accept. What is asked of the reader is logically to follow the writer to the conclusion that the world, viewed as a logical problem, can be solved by the individual in a positive way.

In order to accomplish the above I have set out to present my thesis in three general divisions. Conflicts and agreements are discussed first. To be sure, these are not all-inclusive, but nevertheless are indicative of the aim of the thesis. Each conflict is discussed as briefly as possible and an

1) Shall we harmonize the discrepancies of empiricism and rationalism by emphasizing PROCESS as the explanation of reality of knowledge?

attempt made at finding its inherent contribution towards progressive effort. The agreements are discussed in like manner. Both divisions may show some parallelism in arrangement, but this is accidental. However, the last in each division is the most important and may serve partly as a reflective analysis and summary of the preceding.

The division on postulates forms a most important part of the thesis. In fact, it is the body of the thesis. Process is evident in the postulate as it was in the conflicts and agreements. The postulate is a process and shows its efficacy in consciousness and life. It helps man become creative as thought is creative. Thought is limited within the passive individual who is hampered by pre-conceived ideas; he is not desirous of accepting the creative and dynamic element in the "idea." Law, Custom, and Morality, in short the Mores of thought and action, impede progress. It is the fervent hope that this thesis may act as an impetus to the individual for emancipating his mind and his spirit from ancient and artificial moorings. He is to create new intellectual climates and breathe afresh the air of freedom to postulate ever anew. A synthesis of the past is always necessary; it is for us, of the present, to find out the inherent purpose of the whole social process, and the postulates, that accumulated experience and knowledge have refined, come as "clearing agents" for our muddled and stubborn minds.

It is in the chapter on Perfectibility, where I try to summarize the salient points in the thesis, as well as the synthetic attempts of the past, in order to indicate a certain methodology in our reflective thinking. These would enable the individual to appreciate the factors inherent in the origin and nature of perfectibility towards a greater economy of life. The postulate with its potentiality for axiom and law, is of greatest utility. It leads towards a universality and a necessity within the individual, insofar as he tries to secure a dynamic and positive philosophy of life. I try to point out this particular in the last part of the third division, where I discuss "God, Soul, and Immortality", which, together with the discussions on "Matter and Spirit", "The Absolute," and "Process and Postulate" may form a cross-section of the main argument. Imagine each individual fashioning his life in accordance with the live and positive postulates of perfectibility, and you can easily imagine - shall we say POSTULATE - a world of creative personalities, with the resulting universal brotherhood and peace. Man becomes the fullest realization and manifestation of the process between Matter and Spirit - he becomes the immediate reality of the process. It is not difficult for him to postulate an unseen order for he does combine the unseen with the seen in the process. He is the creative factor in the process - he postulates and enters into realms still untrodden by countless thousands.

II

A. General Remarks:-

"The Mind goes antagonizing on" said Emerson. Despite the many impediments in the thought-expressions of our day--we feel the impetus implied in this terse and philosophical utterance. Our minds, through the ages, have "acquired" an antagonistic attitude and the processes through which it developed have given it almost the element of force and power--with cumulative results. It is this mind that has increased in its acquisitive and inquisitive functions; it is this mind that has liberated the spirits of men and peoples from the thralldom of beaten to new paths. It has assumed an "increasing purpose" and has been instrumental towards creating ever and anon new syntheses with inherent principles. The crowning position that mind has assumed is, that through its antagonizing element, it has placed reason upon a firm basis and has made it supreme in the search for knowledge.

One hesitates to launch forth in the discussion of this thesis because of many maxima and minima points reached in philosophic thought from the Ancient Greeks to the present day. At this writing I am amazed at the enormous amount of treatises put forth by eminent students who try to synthesize knowledge; one is embarrassed by both the quantity and the quality of the subject-matter; the maze of conflicting currents and cross-currents of thought--the gropings of the truth-seekers thru the matrix of divergent schools of philosophy.

I gain strength, however, when I look back to the Greeks,

to get the secret of the process of the evolution of the soul and the mind in his book "The Soul and the Body".

and find, that they were in the same predicament--namely--in a quandary. They searched for a universal element to explain the cosmos;--the ubiquitous eye of the Greek was anxious to know Nature in all its ramifications and then looked within himself in order to relate the world of becoming, the world of generation and decay, to his inner doubts, perplexities, and yearnings. This Mind was in this process of change, development and combat. The greatest help to and agent for the mind in these antagonisms was the postulate which, now and then, proved itself partially true, later assuming the important role of axiom and law. The Mind met many crises; the postulate persisted in its efficacy; it initiated, organized and directed the process thru the turbulent perplexities that surrounded them in the worlds of nature and of man. We have not traversed much further! The essence of the process is the same. The content has not changed much although, we must admit, it has been clarified. The latter has been achieved only through a process of development. We note, with fair accuracy, that this process is the outcome of the philosophico-psychical and social nature of man and not the result nor at the mercy of an external will. There has been a clear differentiation between the orders of nature and man, each having their own postulatory beginnings and then, the cumulative effects in the forms of axiom and law. The process is ever on-going--all is in flux, in change and, altho, nature may be fixed in its various functions as expressed in its laws, man, thru the ages, is the expression of the truth that within him runs an ever-increasing purpose. 1) This distinction is 1) Is not this the essence of the problem with which L. T. Hobhouse deals in his book "Development and Purpose"?

an all-important one; it has been the fulcrum upon which many philosophies balanced themselves, and about which an equal number of schools tried to find their eternal resting place. Conflicts arose and agreements or concurrences arrived at in accordance with the "intellectual climates" of the centuries. 1) Statuses were created and processes continued or terminated. The Mind, as such, with its "arresting" function, prodded on each status to a still higher conflict with a resultant higher adjustment. There developed a Social Mind (concomitantly with this individual mind) which sponsored the "status quo" and a social consciousness (as with the individual consciousness) which embodied the element of "awareness,"--the element of "antagonism." Thus a principle, universal in aspect, has been evolved--namely, that process, as such, goes from the stage of isolation to contact (through a postulatory method) then to conflict and to a resultant agreement or adjustment 2). Within this process, the mind (social and individual) has always been a determining factor. The individual, with whom we are concerned, has always yearned for an harmonization, an agreement, a clarification of his doubts, perplexities, and concepts. To-day, as the Greek in

1) See Bury, J. B. "Idea of Progress." This book is a most edifying summary and survey of the trend in progressive thought and action from the Greeks to Modern times.

2) Note Chapter IV of Cooley, C. H. "Social Process."

his day, man tries to find in the many conflicts a common or universal element as a means of interpreting the cosmos. This he will find within himself--within his active mind--which postulates continually--which antagonizes the status quo with indomitable persistence. At each stage in this process the mind assumed a greater part in unravelling the mysteries of nature. The mind grappled with the primary elements of our environments; man's consciousness of his latent ability grew and he classified and corrected data and then systematized and synthesized the objective elements; he got meaning--he understood relations and observed certain functions. He then realized different grades and degrees of consciousness and self-consciousness and soared higher into yet untrodden realms--into the self-consciousness of the human spirit 1) In this manner, the mind went antagonizing on--its conflicts, agreements and adjustments are written in the pages of history 2). The postulates were the hammers, so to speak, that broke down the idols of custom and tradition and put them to the test of observation, experiment and verification. The mind itself had to undergo a struggle for existence and a certain immanence (call it soul?) of man brought it to a fair degree of freedom.

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- 1) I cannot go into a discussion of the fourth dimension--I am more concerned with the method and the content of acquiring same. However, two books of inestimable value to me, in the preparation of this thesis and books to which I shall refer are: Ouspensky, P. D.--"Tertium Organum" translated from Russian by Bessaraboff and Brogdon. 1921-22. Eriksen, Richard--"Consciousness, Life and the Fourth Dimension," 1923--both published by Alfred A. Knopf.
 - 2) See Taylor, H. O. "Freedom of the Mind in History," a most interesting account of this phase of our thesis.

The fact that the Mind is still in process, not perfect, raises the interesting questions for us--namely--since our mind is in the process of development, and is not perfect, how can we say that our knowledge is correct? Are not all our data subject to change and in all likelihood wrong? To these questions 1), we, in all faith, can point again to history, and say--let us keep on postulating. In this way we will obtain a greater perfectibility in knowledge--our method becomes more and more all-embracing and universal--the Mind participates in the process of perfectibility and introduces order and establishes control 2).

The various fields of knowledge already show some similarities in the principles governing their essence, content and process. The universe is beginning to show some unity to us. 3) With the knowledge of the tests of life

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- 1) These questions were, to some extent, answered by Moses Mendelssohn in his essays--
 "Inquiry into Probability" 1755, which must replace certainty in the limited sphere of human knowledge--
 "Are Philosophical (Metaphysical) Truths Susceptible of Mathematical Demonstration" 1763, which was the prize essay won in the competition with no less a thinker as Kant.
 - 2) Hobhouse, l.c. emphasises the element of correlation in this process and develops this idea more thoroughly in his volume on "Mind in Evolution," 1901.
 - 3) See the masterly article on "The Mind of the Molecule," by Clifford Farr in the Atlantic Monthly, October 1923.

such as structure, function, composition and behavior we are beginning to arrive at "differentials" which prod us on again to postulate--we are feeling our way in this life 1)-- We ourselves are in the process--we have emerged 2) from the fears of natural and social control-- We recognize that the process is shifting its ground and its importance from the control of nature into the ethical sphere. We see in the horizon the power of Reason manifesting itself in its control both of social and natural causality. Thus a new type is possible in this process of perfectibility--and inner unity and harmony is within the reach of each individual who desires to postulate. Consciousness, in all its degrees and stages, becomes known and synthesized. 3) The conflicts bring about a new status and the postulate creates a new conflict with a resultant process. As will be pointed out later, 4)

1) See Osipovskiy, l.c. Ch. IV.

2) See Morgan, L. "Emergent Evolution." In this connection it is interesting to note a different point of view in re: the emergence of reality in Alexander. S. "Space, Time, and Deity," Vol II, p 52, where his whole thesis is partly summarized in saying that from space and time we have the emergence of motion then matter then primary and secondary qualities, then living qualities, then the mental and then the Deity. The question is raised whether or no electricity (electron) comes in between matter and motion. Here I may say that the Medieval philosophers pointed out that the soul, the active intellect of man, made itself manifest at this point. Is not this whole discussion a revival, so to speak, of the ancient emanation theory?

3) Osipovskiy, l.c. Ch. XXIII and the summary table at the end of the book entitled "The Four Forms of the Manifestation of Consciousness."

4) Ch. III of this thesis.

the process (as metaphysical as one wants to be in the subject) is in essence a logical one and is logically solvent 1). A careful perusal of the table of consciousness 2) shows that this principle holds together the various fields of knowledge and gives them all a certain consistency. What gives the process its "dynamicity," if you please, is the ubiquitousness of the possibility of postulation; true, many postulates have been discarded, but how many more have proven to be the stepping stones for universality and necessity. The postulate has always been the incentive for action and interaction--it has been the catalyzer in the various dualities of our conflicts; it has resolved the opposite tendencies to progressive effort. Philosophy, science, psychology, ethics and sociology, all have had, and still have, this catalytic agent--the postulate. Has not the method been made more perfect? Have not terms been made more clear? Have not conflicts been made more productive? An introspective and reflective glance at the past and present statuses of knowledge convinces one of the inherent element of perfectibility within the postulate.

In this thesis one will readily see the unity of structure and plan. True, the whole field of knowledge cannot be covered. We must be satisfied with a limited cross-

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- 1) Science is no exception to this. See Taylor, l.c. Westaway, F. w. "Scientific Method" and the American Journal of Sociology, March 1924 "The Logical Method of Science" by Ralph W. Nelson.
 - 2) Ospensky, supra--under heading "Logic."

section and this is done in a comparatively brief span.
 Our process does go from "nature to God;"¹⁾ from the conflicts of cause and effect, space and time, etc. to matter and spirit and then arrive at some fair agreements and definitions-- questions of consciousness, life, evolution and the absolute. We have attained certain first and fundamental truths 2)-- one of which is the Postulate and which can, at that point of the thesis be dealt with most minutely and thoroughly. All fields of knowledge have had, and still have, their characteristic postulates and it is for us to derive therefrom the elements of progress and perfectibility. As long as postulation remains as an inherent principle of man--his mind will be ever active; there will be a perpetual and unlimited augmentation of reason 3), rational ends are sought for, inner unity and harmony are attained; the beginnings of personality and personal immortality appear at the transitional stage from the world of matter into the world of the spirit.

1) Fiske, J. "Through Nature to God."

2) See Mc James, "Realistic Philosophy," Vol I pp33-49.

B. Conflicts:-

1. Cause and Effect:-

One of the most discussed questions in our philosophical circles is that of causation. I choose to treat of this in a very simple way--yess--just as the Greeks did--but shall endeavor to relate it (as I shall with the other conflicts) to the subject of progressive effort. The principle of cause and effect is a part of the general process thru which we endeavor to ascertain truth--truth in religion, philosophy, and science.

This discussion, (for our purpose) of causation may well be begun with Aristotle and Plato. I consider these two great thinkers not so antithetical as some may intimate--they are, rather, complementary and, particularly so, in the relationship of idea and causation 1). Aristotle was interested in the causes of phenomena whereas Plato was more concerned with the search for determining the "forms of Intelligible Things"--Plato built up his "Theory of Ideas" a world of pbuzene. This Aristotle desired to connect with nature and he put forth his famous classification of causes. 2) From this desire on the part of Aristotle to combine the world of ideas with the world of nature we have the beginning of the many philosophical conflicts that persist to our present day. 3) Within these fields lies our specific problem--

- 1) For various views of causation of recent philosophers, see Westaway, l.c. Ch. XII.
- 2) See Grote's "Plato" Vol II, pp 407-10 and notes. See Metaphysica 1013a) Oxford English Translation. Material, efficient, formal, and final.
- 3) For our purpose we have chosen only the few mentioned in this section of the thesis.

namely--causation its importance and relation to progressive effort.

Aristotle gives us a good start when he defines Nature 1) as the beginning and primary cause through which a thing moves or rests, not by accidents, but on account of its innate essence. Is this not as forceful now as it was when first uttered? Thus we conclude that the thing which moves or rests in its own account has a cause through which it moves and rests. It gives us the clear distinction between accidental and natural occurrences. It implies that there is no intelligence or volition in the operation; the motion and rest are only functions 2). Within the realm of volition and intelligence insofar as they relate to causation we find many controversial schools of thought. The conflict gave rise to the fatalists and determinists as against the advocates of free-will and in this lies our quest. It gives rise to the question of the relation of Something or Some One--God--to matter or physical energy or law--a problem of creation--of giving intelligence to certain activities of the phenomena about us. We have, in the realm of nature and the natural order, the question of law arising due to the repeti-

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- 1) Physics III; and Metaphysics 1014 b).
 - 2) Altho the question of matter and form is here very vital, I shall defer same for its proper place.
 - 3) See David Neumark "Geschichte der jüdischen Philosophie des Mittelalters, nach Problemen dargestellt," Vols I and II, for discussion of the Greek influence upon Jewish Philosophers and of the Schools in re: the question of free-will.
Also, "A History of Medieval Jewish Philosophy," by Husik, Isaac. pp xxi-xxvii.

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tive occurrences of like actions and reactions. We have the law of causation which implies that every event has a cause. The difficulty arises, however, when we cannot equate exactly the relationship of cause and effect;--to determine exactly the true degree of causation or effectuation. In nature 1) and in the exact sciences we can, to a great degree, connect the antecedent (cause) and the consequent (effect) and say that the causation is unconditioned and invariable--the uniformity of nature lends itself to such exact interpretation and we say that like causes under like conditions produce like effects--it is from this that we get the element of necessity in nature--and--we come to the conclusion and say that the specifically characteristic mark of causation is the necessary connection between cause and effect. This element of necessity raises many pertinent questions as to freedom of will and progressive effort.

We may, at present, move out of the realm of the natural order. We may, with fairness assume that the laws therein are determined by their conditions and sequences. The question that confronts us now is, how far do the laws of nature, and, causation in particular, affect or enter into the realms other than that of nature? The realms of the world of spirit, mind, and ideas? Truly this is not an easy question to answer--Kant himself was awakened from his "dogma-

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- 1) "Natura" is equivalent to the Greek " " but when we speak of Law--the term "Natural" has much broader significance than "physical" which has more direct contrast to the terms "mental" and "spiritual."

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tic slumber" when confronted with this and wrote his "Critique of Pure Reason." 1) In this age with conceptions of growth development, progress and evolution much more clarified, we find that freedom of the will receives greater credence than at any other time. The creative function of the mind was clearly emphasized in the many postulates in the various fields of knowledge, which forced freedom as a principle out of and away from mere natural causation 2). The soul--a postulate to many is a reality to an equal or a greater number. The Soul's creative value is manifest in the many acts of freedom resulting from its effectuations. Lotze, most poignantly 3) utters the following:-

- 1) See Kant's own reference to this problem raised by Hume in his "Prolegomena" p7--(published by "Open Court Publishing Co.")
See also Taylor, l.c. in re: this interesting matter p174ff, and also notes thereto.
See Concluding Chapter to Book I of Hume's "Treatise" as well as Chs. I, III, and XII.
- 2) The limits of this thesis preclude a discussion of the question of evil insofar as it relates to freedom. This will be touched upon partly in the discussion of "Matter and Spirit" Neither can we go into detail to discuss the question of Absolute free-will. Mill and many others do not believe that there is such. We all, however, may agree that there are various "orders of causes" namely those determined by God, by Nature, by Chance against all of which we may guard ourselves. There is one order, namely, that which embraces the free choice of the individual and it is in this that I as an individual may find absolute free will.
- 3) Microcosm, Vol. I p545.

"This development we therefore believe we cannot fully comprehend unless we find in what the soul is in itself--the regulative creative formula from which we may learn, by supplementing what experience cannot show us, to make intelligent and connected even the fragment of experience which lies open to our observation. This craving it is that carries us ever back to the question concerning what the soul is in itself 1)--but in different wise from before. What we are now in search of is not a universal nature of the soul, whence proceed the various individual souls, but the Idea within each soul that expands into the variety of manifold activities, as into its natural results." This soul is the creative principle from which there emerges the "breaking with nature," if you please, and gives man this freedom--a freedom not only of will, but its concomitants of freedom of choice and attention 2). It is in this that man (mind, soul, reason, etc.)

- 1) This will be treated in Chapter III of this Thesis.
- 2) May we not here quote Bradley, F.H. "Principles of Logic" Book III, Part I, Ch. VI, p487, in re: process and individuality?
 "If for metaphysics what is individual is real and what is real individual, for logic too the rational is individual and individuality is truth. And this is no paradox. Our practical criterion in every enquiry is the gaining all the facts and the getting them consistent. But this simple test unconsciously affirms that the individual is true and the truth individual. For a fragment of the whole broken off abruptly, or a whole that internally was at issue with itself, would alike fall short of individuality. Unawares then we strive to realize a completion, single and self-contained, where difference and identity are two aspects of one process in a self-same substance, and where construction is self- and analysis self-synthesis. This idea of system is the goal of our thoughts, and the sight of this perfection we have been conducted."

separates himself from matter and physical force--from natural law, and, causation in particular-- He is the determinator.--He, it is, who increases his "differential" of spiritual elements and creates, so to speak, a spiritual rather than a physical law--namely--that by giving himself to positive choice, attention and volition he gains and attains himself. 1) The will becomes the causality of living beings insofar as they are rational. Freedom is that causality insofar as it can be considered as efficient without being determined to activity by any cause other than itself. Natural necessity (as referred to above) is part of non-rational beings to be determined to activity by some cause external to themselves 2). This element of inner unity, immanent creative power, to do and to think, is a factor in human progress. The power of reason and freedom manifests itself in our control, not only of natural causality from which we have emerged but, also, of social causality. This makes progress both necessary and certain and a natural and necessary effect of the contributions of the human mind. 3) We have, with the above, answered the perplexing question as to whether there is such a thing as moral causality--in the affirmative. Freedom is a creative activity 4) and the will

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- 1) A contrary point of view--See Bury l.c. p171, in re: D'Holbach who was a strict determinist.
 - 2) This is Kantian: see Taylor l.c. and Prof. Watson's "Selections from Kant," pp175-189. See Bury l.c. pp5-7.
 - 3) See Bury l.c. Ch. V, particularly pp107-9, 112, 126.
 - 4) See Perry, R.B. "Present Philosophical Tendencies," pp261-4 and references thereto of Bergson, Schiller and James. See also Bergson's "Metaphysics" pp36-92.

is "the original and more definite archetype, of which causation is a derivative, vaguer and fainter ectype." We see in this principle of individualization arrived at thru a process. 1) May we not say that this power (force or creativity) is the connecting link, or rather, the explanation of the process between potentiality and actuality? Are not Bradley's logical implications and Lotze's metaphysical yearnings both joined together in an harmonious unit? 2) This creativity which lends itself to a continual progressive effort in the process is clear, simple and self-sufficient. 3) The freedom of the will, which appears to man when he severs himself from the bonds of natural causation and enters into the world of the spirit 4)-- this freedom gives him a "personality" that is indivisible and unanalyzable. 5)

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- 1) Royce, J. "The World and the Individual" Vol I pp466-70; and Taylor l.c. p87 and note thereto.
 - 2) Supra in re: Lotze's and Bradley's quotations. I originally thought that my thesis would be a metaphysical treatise but after much reading and study, I have been forced to come to the conclusion that the whole subject is, in essence, a logical one and must be so treated.
 - 3) I have refrained in this thesis to take up the questions of mechanism and teleology. I refer the reader particularly to Hobhouse l.c. Part II, Ch. IV, for a full and most edifying discussion of same.
 - 4) In this connection it is interesting to note Alexander's discussion of the universality of freedom l.c. Vol II, pp332-333--freedom is enjoyment.
 - 5) The development of freedom of will into the God idea, etc. will be taken up in Ch. III.

2. Mind and Body:-

It is just a short step from the discussion of the conflict of cause and effect to that of mind and body--In this discussion I choose to state the mind-body problem, the nature of mind and then to give, what I consider, the conclusion that tends towards progressive effort 1). We are here more interested in the controlling and creative factor of mind; its relation to purposive action and, whether it is, in part, a social process.

I have used the term mind 2) in the sense of agent--a force--a power. It is for us now to determine the problem that such assumption raises. The discussion can well begin with the question that Mill 3) raises--namely--what is the relation of mental facts to physical conditions? In this we have the essence of the problem--one of dualism 4)--namely--the mind is immaterial, yet real,--the physical world material and also real. The problem is to relate these two antithetical realities. Most will admit that a relationship exists but

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- 1) The discussion of mind in its relation to consciousness and soul will be given in appropriate places. The term "Body" will, to a great extent, be used coterminously with matter and substance.
 - 2) Under General Remarks.
 - 3) "System of Logic" Book VI, Ch. IV, P IV, pp594-6.
 - 4) The historical background is not pertinent here. Suffice it to say that this dualism received its first classic formulation by Descartes. Mind and body were conceived as two self-contained and separate spheres distinguished by the attributes "thought" and "extension."

the explanation of the nature and the extent of this relationship has given rise to many theories. Dualism and monism both have their share. The dualistic theories divide in accordance with their answers to the question whether or not there exists a causal relation between the mind and body. The theory of interactionism 1) is advanced and admits a causal relationship between mind and body--both are real. Against this theory is that of Parallelism--which admits no unity of mental and physical events in the same order of causes and effects; both orders--mental and physical--are independent and self-sufficient. The theory of Epiphenomenalism--a materialistic form of parallelism--advocates the idea that the mind is an off-shoot, a by-product, a shadow accompanying the causal changes in the brain. As against the above theories we have the Monistic Schools--these deny causal relation between mind and body because they do not regard these as separate and distinct things. There are three distinct views; firstly, the theory of psychological monism, a deduction from spiritualism; secondly, the double-aspect theory, which advocates an identity at bottom between body and mind; and thirdly, the unity theory which holds that consciousness is a part of the brain when it is functioning. 2)

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- 1) For a fuller discussion of these theories see Strong, G. A. "Why the Mind has a Body," also, Philosophical Review, May 1914, article by Carr, H. W., and Thilly, F. "The Theory of Interaction" in Phil. Rev. March 1901.
 - 2) Space does not permit an elaborate discussion of brain and mind. May I refer the reader to a most thought-provoking article by Carr, H. Wilson, "Why the Mind Seems to be and yet cannot be Produced by the Brain," Philosophical Review, May 1914. I shall refer to this article in more detail when "Consciousness" is discussed.

From the above we see how diverse the conceptions of mind and body are. We may safely say, that, whatever the theory be, that the elements of perception and volition run through all of them. These are not separate in essence and process and they blend reciprocally and complementally. 1) "We find sensible qualities and logical categories common to both" (See note 2, previous page) and this conclusion we come to by submitting both mind and body to thorough analysis. I am inclined to agree in the theory of immanence which proposes to harmonize the various problems entailed in the discussion of Mind and body--this theory rectifies the dualism by emphasizing the fact that the difference is relational and functional and not one of content. 2) It is this theory of immanence that gives us the element of progressive effort in this and other problems. 3) There is a process of transcendancy, and, the mind, in this process, working with the body, changes the representation of things. 3) This process involves, but is not identical with, the physical process, constituting with it a psycho-physical unity. 4)

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- 1) See Perry, R. B., l.c. pp308-313, and notes thereto-- particularly p 310 in re: Ernst Mach's remark to the effect that the elements of the physical and psychical orders are the same.
 - 2) The same applies to the problem of duality in re: Knowledge and things.
 - 3) Cf. James--"The Meaning of Truth" and Dewey--"Influence of Darwin on Philosophy and other Essays" p103.
 - 4) Hobhouse, l.c. Ch. II.

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We come now to another phase of our discussion--namely--mind and purpose. This is essential to our thesis--equally as important as that of the theory of immanence. Hobhouse, after the discussion of the "Lines of Development" 1) properly takes up the "conditions of Development." He advocates the rational method 3). This method is ever progressive and mind, as such, extends itself into the irrational and seeks to establish a greater harmony; which is a condition for success. We have discussed the question of causation and freedom--the mind's freedom is attained when it finds enjoyment 4) in the performance of its task--i.e. directs and

1) Ibid, Part I.

2) Ibid, Part II.

3) Ibid, p249--"Thus, the work of reason appears unsatisfactory, because, at any stage, there is more working in the mind than can get itself clearly expressed. The world of mind is not irrational, but at any stage short of its perfection it is imperfectly rational."

4) In the sense of Alexander, S--in "Space, Time, and Deity," Vol II, pp332-333.

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controls with ever-increasing ability the various parts of the whole process that are assigned to it--its directive function towards feeling, will and perception. In this respect can we say that mind is purposive. 1) There is no external agent that controls the mind; the purposive element, the systematic principle is immanent and inherent in the mind itself. The mind, in fact, stands outside the instrument (body) and shapes and controls it; operates upon it as any other existent cause may do. 2) "The purposive mind

presents itself, in fact, as an organized system of elements --organized for the production of a common end. Whereas in a field of mechanical elements we have a set of forces subsisting side by side, each producing its own effect without regard to the rest, and unaffected by the resultant character of the whole process which their interaction forms; in the case of purpose we have a system of elements in which the part played by each is subdued to the requirements of the whole--In short we have an organism...Here we touch the center of the problem...What holds of the means, however, will be seen, on close analysis, to apply also to the mind, which uses the means. The means came into existence, we agree, on account of their causal efficacy, as starting points of certain lines or streams of causation...the purposive state...is guided by an idea of the end and of the way and means thereto. Thus idea is a forward-looking something; its relation to the future, to what is to come out of it, is an integral part of its being...But the forward-looking idea is not the whole of the purpose. The idea must interest, arouse feeling, dominate impulse. The purposive state is an impulse idea, a conative state, an idée force. It is forward looking, but more than that. It is forward moving." 3)

1)

This, in truth, is against the mechanistic point of view. See Hobhouse, loc. Chs. IV and V of Part II.

2) Ibid p318.

3) Hobhouse pp318-319. See also p 335, in re; Purposiveness of mind and value.

The mind is a cause, a cause for growth and development--yes, a force for synthesizing the past with an inherent purpose for future direction and control. 1) The mind is a catalyser between status and process and makes its way towards progress by recasting and reforming elements to their full realization. This phase of mind lends towards harmony--it manifests a certain degree of permanency, and, at the same time, a basis of purposive conception and activity. 2)

1) See Berry's definition of progress, l.c. p5.

2) Hobhouse, pp 350, 365.

3. Space and Time:- Infinity and Finitude.

It is a big task that we have before us. Space and time! How many different schools of thought struggled to clarify these concepts and their correlatives--infinity and finitude. 1) It is interesting to note that the most recent and very inclusive work of Alexander is on "Space, Time and Deity," wherein he more than emphasizes the part that these concepts play towards obtaining a true understanding of the world-order and--of Deity. To Alexander, all reality emerges from space and time. 2) His whole presentation begins with a thorough analysis of these concepts--relating them (and the correlatives of infinitude and finitude) to the physical and mental orders. The duality of thinking and extension, of primary and secondary qualities, substance and accident (qualities and categories) all have a great share in this discussion. It devolves upon me, in my humble capacity, to try at least to state the essence of the problem and state what I can conclude therefrom towards progress, effort and thought.

In the discussion of Space and Time there arises two distinct orders and, within these--spatial and temporal, respectively, there arise many conflicting concepts and relations. The question of dimensions, third and fourth have their due significance. 3) It is well to note here that

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- 1) A very good summary historical, of space and time, is given in James' "Psychology" Vol II pp270-272.
 - 2) Vol II, p52.
 - 3) See James' "Psychology," Vol II, Ch.XX, on "Perception of Space."

Berkley recognizes only two dimensions and that the third is obtained thru association of ideas. Hume 1) classifies laws of association of ideas into those of similarity, contrast and contiguity and, James, with his usual boldness, claims that laws of similarity and contrast are the same and that there is one law--namely, that of contiguity--law of memory. This memory is an important criterion in the discussion of space and time--particularly--the latter. True, if our memory were perfect we might be able to refer every event to its proper place in a chronological series. In mathematics we think of time as a "duration in itself," that it is considered as progressing at a constant and uniform rate. 2) It is an abstraction, just as the mathematical point is the abstraction of space. These "instants" of time and space, therefore, are inferred, and so constructed mentally. When we deal with finite time, the terms earlier, simultaneous and later are consistent with one another, but not so when we deal with something instantaneous. An absolute time in the finite cannot be ascertained. Events occur in time we refer to events that occur in time. Simultaneity and succession are the characteristics of experience. We are conscious of change and duration--and these we place in time. This change and duration we try to measure thru some arbitrarily chosen motion e.g. the angle of the earth's rotation--and this motion

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- 1) "Treatise" Vol I, pE10ff, and pp334-371 for discussion of "Space and Time."
 - 2) See Westaway, F.W. "Science and Theology" Ch IV.

is essentially relative. We try to arrive at an infinite time and we find that the question of infinite time cannot be imagined, for we immediately fall into the dilemma of the infinite regress. 1) We have had many philosophical difficulties with regard to "afflicting" the mind with the idea infinity of time--whether it be an endless progress and regress 2)-- It has, as Bradley points out, 3) let us to utter helplessness--But, may we not agree in the fact of timeless nature of reality? 4) Does not this hold time of space too? Is it not an idealization of the space of sense--experience which we intellectually construct as a reality. 5) Progressive motion and the correlation of space with matter 5) give us the conception of space as extending in all directions--

- 1) In this connection it is interesting to note the quandary in which Bradley finds himself (see "Appearance and Reality" pp33-34) "The conclusion which I am brought to is that a relational way of thought--anyone that moves by machinery of throughhand relations--must give appearance and not truth... Our intellect, then, has been condemned to confusion and bankruptcy, and the reality has been left outside uncomprehended."
- 2) Zeno's argument should not bother us. Suffice it to say that it is wrong to assume that an infinite number of instants make up an infinitely long time. An instant does not last for a finite time; there is no beginning and end of an instant, with an interval between them. Cf Schiller, "Riddles of the Sphinx" Ch. XII, See also American Mathematical Monthly, Vol XXX #5, July and August, p231, where it is shown that the actual infinite cannot be realized.
- 3) Sufra
- 4) Here it is well to bear in mind the distinction between durational (clock) time and qualitative time.
- 5) See Schiller, l.c. essay on "Axioms as Postulates" in vol- "Personal Idealism" edited by H. Sturt, pp111-117.
- 5) Matter and motion are inseparable from space and time. I shall discuss the question of matter later. Suffice it to say that motion is matter traversing thru space and time.

it is infinite.1) We feel that space surrounds us--it is all-present and we cannot conceive of its absence either in the past or future. Space has assumed properties (just as time has). We say that it is continuous, infinite, dimensional, homogeneous, non-resistant and responsive to our senses. These elements or characteristics of space intimate a greater permanency than that of time. However, one may come to the conclusion, that the reason of our belief in the infinity of time or space is the disability of our imperfect thought. 2) --a lack correspondence between the constitution of our minds and that of the universe. But is this conflict to be a

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- 1) It is interesting to note Mc Cosh's ("Realistic Philosophy" Vol II p 5) view--"There are other realities about which there are disputes, and which it is not necessary to enumerate. For example--the Mind has in the germ our idea of and belief in the Infinite, as was held by Anselm, Descartes, and Leibnitz. It cannot be made to believe that, however, far out we go, there is an end to existence. A true Realist believes in the existence of the Infinite."

See also Inge, W. I. "Outspoken Essays." Vol III pp18-19. His notes to Augustine's suggestion that the world and time were made together (p18) saying "Empty space is thinkable; empty time is not. If nothing were happening, time would not be empty; it would disappear." Also Dean Inge notes, to his remark that the world is perpetual as the creator is eternal (p19) "So of space. Nicholas of Cusa was, I think, the first to distinguish between the infinitem of God and intermination of the world. As infinity is to the boundlessness, so is eternity to perpetuity. It is well known that Finitism and Infinitism are equally demonstrable and equally reputable. This indicates, I think, that in space and time we are not dealing with the fully real. "This is parallel to Bradley pp35-43. In answer to these divergent views, I may quote Flammarion, C. "Dreams of an Astronomer" pp85h89, "Only the thinkers standing on the heights from which the whole of things and events can be surveyed, realized that important truth, that the doctrine of the plurality of worlds applies to eternity as well as infinity...In our attempts to arrive at an idea of the constitution of the universe, two questions constantly and inevitably present themselves to our minds: the questions of time and space. They are correlative but their interpretation are far from being identical."

permanent one? I dare say no--because there is change, movement, clarification and accretions of elements of perfection in the process of perfectibility--the realities of space and time become enriched.

I choose to cull from the above summary discussion a few inherent points that lend towards progressive effort. Flanmanon's view does appeal, I'm sure, to most of us. It is both logical and scientific. He does answer Bradley and he does carry time and space from "potentiality" to actuality--he explains, in a fair degree, the process involved. Nature herself has set no limits or terms to the process of improving human faculties and--that the advance towards perfection is limited only by the duration of the globe. 1) Kant's

...Space does not exist by itself, nor does time. It is impossible to imagine the suppression of space. It is asserted in vain that space is the interval which separates two objects, and that if the objects all suppressed, space vanishes also. That is a pure scholastic sophism. The definition is not exact. Empty space, ready to receive an object always exists. Space exists by itself even if it cannot be measured in any way. It is not the same with time: it is created by the movement of the heavenly bodies; if the earth did not turn, nor the stars, if there were no succession of periods; time, would not exist. If you suppress the universe--space continues to exist--but--time, vanishes, ceases and disappears...The terrestrial days and years do not count in the heavens...If we suppress life, the sensation of time disappears, time itself ceases to exist. In empty space a thousand centuries are no longer than one minute because they do not exist...Time only exists by the succession of events, whereas space exists absolutely."

2) From Previous Page. Westaway, sup p111.

1) See Bury, l.c. on Cindarcot, Ch XI, particularly p211.

treatment of space and time as pure intuitions or perception giving rise to synthetic judgments a priori may be partly answered in saying that these "pure intuitions" are nevertheless intermediate between a perception and a conception. May I be so bold as to say that they are the "harmonizers" of this so-called conflict of space and time? And what can we get from the various views of space and time? We can, to some degree have our views clarified by combining the essential features embraced in them. Whether space or time as such, be subjective, objective or conceptual 1) we can gather the threads of difference together and say, that in reality they are one only insofar as we, as individuals with active minds contemplate and enjoy each or all of them.2) Metaphysics is necessary for completing the process--for bringing the contemplation of Space and Time into full enjoyment. They are compresent--they are the same reality in one. What is contemplated as physical Space--Time is enjoyed as mental space-time.3) I may say that in this one finds a time element of progress--because of the inherent elements of change variation, continuity, action, succession and development. Progress is made possible and, also, guaranteed by the high probability (based on)

1) See Schiller supra.

2) Alexander Vol I, pp170-175; 180.

3) Cf Hegel and Kant--see Wallace's (William) "The Logic of Hegel" pp97-101; 172-176.

astro-physical science) of an immense time to progress in within an assured realm of space.1) The future is not so great a mystery--it has become more definable solely by will 2) which the mind of man has so well directed. "The future is the region of opportunity of the finite will... The unity and continuity of the time of the universe are definable only thru the practical relation of my will to this world will!" Hence Progress, is in one sense, but by no means in every sense, a part always present in time."3)

I choose to draw another important point from the discussion of space and time--namely, the correlative concepts of infinity and continuity--a discussion of modern importance--mathematical and philosophical circles.4) These correlative concepts, they claim, must be examined and described without any relation to an Absolute. The objections usually raised are on the one hand empirical and on the other dialectical--in the former case that the least unit of Spatial extension that can be observed or defined is divisible by two. This being so, empirically, we may proceed further, dialectically, to the concept of infinity, without physical demonstration. This does not contradict the notion, such as,

1) Bury, loc. p6.

2) See Royce's essay on "Immortality," in Volume "Wm. James and other Essays."

3) Royce's "The World and the Individual," pp420-25.

4) See Perry, l.c. 103-105; Russel, B. "Principles of Mathematics" Chs. 42 and 43.
Cf. Works of Cantor, Dedekind and Whitehead.

"a whole is made up of parts." The non-metaphysical mathematicians agree that space and time are infinite and use description for the fact and definition to eliminate the dialectical difficulties. It is here that I draw an important conclusion with regard to progressive effort. The confusion usually arises in the terms containing and arriving: i.e. the whole as containing its parts as against the whole as arrived at by the successive enumeration and synthesis of its parts. The latter phase gives the clearest of principle and law. 1) The part, in essence and in principle may be equal to the whole; the part, in quantity (science) may not equal the whole--but in quality (metaphysics) may equal the whole. The part is a whole process within itself; its elements can be enriched and developed. The individual 2) is the consummation of the process. This consciousness of arriving at the compresence of whole with part, finite with infinite within space and time is the greatest enjoyment--the highest freedom. 3) The result of a process of self-activity culminating in self-realization. The part becomes

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- 1) The Binomial Theory is a good example.
See Royce's "The World and the Individual" Vol I, Supplementary Essay, pp471-473.
I shall deal with the postulatory phase of this important subject in Ch. III, under "Atomic Theory."
 - 2) The question of self-consciousness and self-feeling will be treated separately.
 - 3) Royce *ibid*: pp468-9 "My act, too, is a part of the divine life that, however fragmentary, is not elsewhere repeated in the divine consciousness. When I thus consciously and uniquely will, it is I then who just here am God's will, or who just here consciously act for the whole. I then am so for free...and here and now your individuality in your act is your freedom."

a small segment of a larger whole, a larger process--but-- nevertheless complete within itse f.

Another, and my concluding remark on this subject. We note from the above that repetition is in essence the same as time. This we stated at the begining of this part of the thesis and it now requires a little elaboration. The repetitive phase of contrasting our own entity with something different produces within us the "feeling" of time. The element of contrast also applies to space and it is qualified, too, by the element of repition. This process of repetition entails many contrasts and we thus increase the content of our realizations through "sameness" or "otherness." The more this repetition of contrast occurs between our own entity and the objects around us the more actual, the richer and more wholesome does our mind become--the individual traverses from the stage of potentiality to that of actuality. The mind that becomes so vitalized "enjoys" his freedom and is able to reduce the element of time to a minimum. It takes such a mind very little time to visualize and to comprehend the phenomena of nature, the details of science and other branches of knowledge. It is possible that such mind (and there have been many such) can grasp the whole universe in all its manifestations, laws, relations, details and systematic coherences--but--there will always remain that feeling of repetition which gives us our conception of space. 1) In this point

1) In this discussion I am indebted greatly to Dr. David Neumark's article on "Spirit" in Vol.I of "Journal of Jewish Lore and Philosophy." May I add here and say, is not this point well expressed by Flammanin-quoted

we must all claim to be partly Realists for we overcome, in this process, the subjective feeling of repetition but not the objective. 1) The latter entails the source of many realities--shall we say independent?--as yet not fathomed by the mind. The mind, however, can fathom the unknown, for the unknown is so only because the mind has not "appropriated" it as yet--it is in process--from potentiality to actuality. The mind--thru postulation--does participate in time and space--both of which are compresent-- This characteristic of mind gives man his uniqueness--supplies him with the power of creative synthesis.2) It is not the sense but the intellect of man that makes him move on and resolve conflicts into adjustments. With such an element of transcendence that is conducive towards progressive effort in time and space.

1) This will be more fully discussed under "Subject and Object."

2) See Ward's, J. "Realm of Ends," p 105, and Article on "Psychology" in Encyclopaedia Brit. 11th ed. p572...to this inability to combine simple precepts into one complex of a single object or situation we may reasonably attribute the fishes lack of sagacity. It is just this difference between apprehending the parts and comprehending the whole that distinguishes what we intellect from mere sense."

4. Subject and Object:-

We come now to almost the last, but one, of our conflicts--namely--subject and object. The question before us is one of experiential reconstruction and entails many diverse angles. To evaluate this whole problem of subject and object would entail a lengthy dissertation on the questions of realism and idealism; dualism and monism, and a summary treatment of pragmatism and all the of conflicting tendencies.1) However, I shall, at once, limit myself to a logical presentation and discussion of this conflict and try to draw therefrom the element of progressive effort.2) This short attempt must make due recognition of the fact that the discussion of the relationship of subject to object is the central contribution of the first movement in modern philosophy--from Descartes to Kant. It centers about the problems of knowledge and experience. It claims that knowledge is possessed by a conscious subject and that this knowledge is conditioned by the character and limitations of the subject. It is here that the various schools of modern philosophy emerge. 3) The ancient relativ-

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- 1) See "The New Realism" published by MacMillan's for a full discussion of these problems. Also, Perry, R.B. "Present Philosophical Tendencies" Part V pp271-345.
See Westaway, F.W. "Science and Theology" pp11-15.
 - 2) I shall discuss the question of consciousness later.
 - 3) See references above. I may say here that the element of relativism of mind and body was emphasized by the Ancient Greeks and this was also manifest with regard to the question of subject and object.e.g. in the "Theaetetus"--the mind is a structure interacting with objects, but, man, however, was the measure of all things.

ism of the Greeks is now accepted in part, but the modern philosophers are interested more in analyzing cognition. Humean scepticism arose in which knowledge was reduced to "impressions" and "ideas" devoid of valid reference beyond themselves. 1) Objectivity was criticized in an attempt to reconstruct the philosophical tendencies. Is there an immutable order? 2) Berkley and Kant contributed much towards the solution by giving us the important theory that the mind adds to our thinking as well as to our experience. Whatever the difficulties entailed in this theory we find that, as its natural result, knowledge was now considered relative and objective--a mind--structure with elementary functions of a coordinate kind, experiential and psychological. The mind--world was thus enlarged and so was reality--the conflict of subject and object was thus harmonized. 3) I am more inclined to believe of this mind-structure as a development--with its concomitants of truth etc. as relative and in the process. Our thoughts and thought-world are in process of growth--the subject (mind) acts in consilience and compresence 4) with the object in an ascending order and process. This

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- 1) See Mc Cosh, James, "Realistic Philosophy" for this and other interesting discussions of Realism.
 - 2) An ancient Greek question--See Bury, l.c. pp11-20; pp82-88.
 - 3) Hobhouse, l.c. pp153-158.
See Also, his "Theory of Knowledge" Part III.
 - 4) Alexander, S., l.c. Book III Ch. 4.

leads to a form of knowledge in which the mind is the synthetic agent. 1)

I cannot, but help, in this connection, to bring to bear the fine contribution of Hegel where he discusses (in his "Logic") the "qualitative syllogism." He gives the three forms wherein the individual is put into relation with the universal (U) and the particular (P). In the first syllogism we have the following representation: the subject (I) is coupled (concluded) with a universal (U) character by means of a Particular (P) quality: it is expressed as follows:
I--P--U. I am aware of the shortcomings of the "medius terminus" 2)

- 1) Schiller, F.C.S. in "Personal Idealism" pp62-63:
 "If we cling to the notion of an absolutely objective fact of which the imperfect stages of knowledge only catch distorted glimpses, we must at least admit that only a final and perfect rounding off of knowledge would be adequate to the cognition of such fact...The facts, therefore which we as yet encounter are not of this character: it may turn out that they are not what they seem and can be transfigured if we try. Hence the antithesis of subject and object is a false one: in the process of experience "subject" and "object" are only the poles and the "subject" is the "positive" pole from which proceeds the impetus to the growth of knowledge. For the modifications in the world, which we desire, can only be brought about by our assuming them to be possible, and, therefore, trying to effect them. There is no revelation of nature or of God, except to those who have opened their eyes; and we at best are still self-blinded puppies."

- 2) The difficulty of infinite progression.

But, what interests us here is to further specify the syllogism through the immediate syllogism I--P. U, the individual is mediated (through a Particular) with the universal, and in this conclusion comes from potentiality to actuality of the universal--it unites both extremes and gives us the second syllogism U--I--PP1)--thus the universal is concluded with the particular--it is put as particular and is now made to mediate between the two extremes and we have the third figure--P--U--I. To me these three figures show a distinct necessity, import and value. The three figures imply that everything rational can be made manifest as a triple syllogism--that is--each member has turn as an extreme as well as the reconciling mean. To summarize the above we may put it as follows:

- 1) I--P--U.
- 2) U--I--P.
- 3) P--U--I.

--Figure I--

Now let us take subject and object in a different way--Mind (subject), Nature (particular object of experience) and the Logical Idea (the universal. We first see these terms in the following relation: M--N--L. Nature unfolds itself into two extremes of the Mind and the Logical Idea. But, it is necessary to note that Mind is Mind only when it is mediated through Nature--it, therefore, in the second syllogism becomes the mean and we have L--M--N--in this it

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- 1) Cf the discussion of Space and Time.

is Mind which cognizes the Logical Idea in Nature and which raises nature to its essence. In the third place the Logical Idea itself becomes the mean--and it is the Absolute Substance of both mind and Nature. The Mind, as a mean, is the principle of individuality--it is the principle that brings man from a state of potentiality to that of complete actuality. We may put this in the following syllogistic form.

- 1) M--N--L
- 2) L--M--N
- 3) N--L--M

--Figure II--

The above gives us a contrast, which, in essence, brings out subject and object more clearly. This process is the "realization" of the notion--this process of mediation has given us the object--an actuality--an independent and self-complete entity. This entity (shall we call it the Absolute Object) when divided falls into parts, which parts are complete in themselves, the parts constitute the objective world. 1)

The process of mediation is important for us. We cannot go into the questions of causation, freedom and error insofar as they relate themselves to the conflict of subject and object. Suffice it to say that these leave their qualitative effect in the ascending process of mediation--a process that goes from potentiality to actuality. Our experience, it is true, is continually being reconstructed--and--

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- 1) In this whole discussion I have followed very closely the splendid exposition given in Wallace's translation of "The Logic of Hegel" pp314-336.
 - 2) As to the relation that this discussion has to the topic of "Freedom" see "Personal Idealism" pp162-164; See also, p5 ff. for the presentation of Plato's problem of "error"

to this fact--modern philosophy attests and agrees that progressive effort thereby is greatly enhanced. The subjective factor of experience is continually being evaluated and, this is aided greatly by our syllogistic method. Reality and truth, as such, are being more and more clarified in accordance with the greater perfection of our mind-structure. Our attitude in the whole conflict of subject and object is one that endeavors to harmonize and clarify relation and meaning; one of effort and conscious imperfections; an attitude that does not savour of immutability in the laws of mind and nature. 1) I cannot go into a discussion of transcendental knowledge 2) and the synthetic activity of thought in the whole process of harmonization of the conflict between subject and object. 3) Suffice it to say here that the principle of correlation, of consilience both have helped towards progressive effort--in motivating the subject and clarifying the object. Postulates have arisen on the basis of the facts already built up upon the well-tested postulates of former days. New truth has been made manifest--Intelligence was constructed upon previously established facts--This was done thru an

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- 1) See Bury, lc. Ch. II, p54ff. and Hobhouse, lc. pp152-160.
 - 2) See Taylor's lc. review of Kant's view on this matter, p183ff.
 - 3) See "Personal Idealism" p176ff with regard to consciousness as a synthesis of the experience of subject and object.

active assimilation of the new by the old, and the mind, logic, subject and object have all had their part in this on-going process.

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5. Matter and Spirit:-

We now come to the last and most important of the conflicts. It is, to me, a sort of summary analysis of the preceding but with a greater inherent factor and principle towards progressive effort. It is well that we close this discussion of conflicts with a survey of the problem of matter and spirit. These conceptions have given rise to many schools of thought as well as specific creeds and religions. Matter and spirit, motion and force, corporeality, substance and accident all are to some degree correlative. The problems of evil, freedom, time and space, finitude and infinitude, mind and body, cause and effect have all had their influence in the interpretation of matter and spirit. It remains for me however, to synthesize the above concepts as best I can, (together with the conflicts already expounded) into a somewhat harmonious whole. I shall not advocate dualism or monism for that is not my problem, despite the fact that we are all, consciously or unconsciously dualists to a greater or lesser degree.

The conflict between matter and spirit is not a new one. I may say that it plays a very important part in Greek philosophy and an ever-greater part in medieval philosophy. The schools founded in the latter period on the alignment of this conflict are many and these influenced greatly the modern philosophical schools. Many religions depend greatly upon the nature of the term spirit as contrasted with matter. The first group of philosophers who advocated matter as the

all-prevailing universal substance were called "Materialist"--they believed that "spirit" or "mind" is nothing more than a phenomenon of matter--all goes back to one principle--Matter--and they are, therefore, in the true sense Monists. These philosophers have no room for such concepts of "soul," "Immortality," or "God." The other school claims Matter as being a product of Spirit. To most of these religion was a strong reality. The principle of reality was Mind and those who believed that Matter is nothing more than a mere "representation" or "phantom" within this mind are absolute monists--or Idealists. Other schools that branch off from those who concede to matter a certain degree of reality are the Spiritualist who claim Spirit to be the "real" reality and the Realists who tend towards materialism.¹⁾ These distinctions plus many more ramifications fill our philosophical texts.

The Greeks helped greatly to clarify the concepts of matter and spirit. Aristotle contributed much. Change, motion, form, quality, potentiality and actuality, substance and accident, are all part of the array of subsidiary concepts. To Aristotle, it was clear that in all change there is a substratum which is always the same which takes on different qualities at different times, i.e. different forms. This substratum is what we may call Matter, which in its part is not affected with any quality or form of which it is the recipient. The forms, on the other hand come and go--and but,

1) The terms here are used in the modern sense. It must be noted here that the realism of medieval times (as opposed to nominalism) is somewhat parallel with spiritualism used here.

like matter, does not change. It is in the composite of matter and form that we first evidence change. However, that which takes forms but itself is not form is called matter. 1)

Pure matter is never found as an objective existence--but has a potential existence--this leads us to the important correlative terms of potentiality and actuality--matter being the first and form the second. The actual essence of an object is its form. 2) When Matter becomes anything it is invested with form. We see, therefore, that Matter and Form are the bases of life. Matter plus form gives change and motion 3). Within the sublunar world there occurs generation and decay but change is perpetual decay, rather destruction of one thing is the genesis of another-- There is no annihilation. This is indicative of continual process. Man, with his intellect (soul) 4) possesses a Form which combines characteristics of both the sublunar and celestial forms. This

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- 1) In this connection we may give Maimonide's, a reincarnation to a great extent of Aristotle, classical definition of matter and form when he interprets the passage in the Bible, (Proverbs Ch.VII) relating to the harlot in the following way. The harlot, never faithful to one man, leaving one and taking up with another, is representative of Matter, which never is without form and constantly changes one form for another.
 - 2) See Wallace's "The Logic of Hegel" pp236-244.
 - 3) We may pass over the idea of the "Spheres" of Aristotle. Suffice it to say here that in the supra-lunar world pure forms without matter are in God and in the Spirits of the spheres.
 - 4) Aristotle's conception of soul will be taken up separately.

form, the soul, the first "entellchy" (realization or actualization) of the body, exhibits itself through matter--the body. Participation of the soul in the body with the end of developing the rational faculty into the active intellect which alone is the immortal part of man. Thought differs from sensation in that sensation only perceives the particular form of the individual whereas thought apprehends the essential nature of the object--namely, that which makes it a member of a certain class. This, in brief, is a sketch of Aristotle's approach to the solution of the problem of matter and spirit, of God and of man. It gave rise to many diverse schools, each of which, however, adopted all or part of the above adding thereto their own individual philosophies.

The theory of emanation was adopted by many; 1) matter as a positive principle of evil and the "Theory of Ideas" of Plato both were added to emanation and were the bases of many schools and sects of a philosophico-religious and mystical nature.2) Matter and form were the central concepts upon which and about which the philosophies turned. The world of nature, of matter, of phenomena, of change and decay, was placed in juxtaposition to and contrast with the

- 1) Philo and Plotinus are notable examples and these two influenced the whole trend of Medieval philosophy--and--shall we not say Modern philosophy too?
- 2) Note particularly Avicenna's (ibn Gabirol) conception (in his Fous Vitae) of a universal matter underlying all existence outside of God. This led to the organization of the Dominicans under the leadership of St. Thomas Aquinas who opposed this un-Aristotelian principle and the formation of the Franciscans with Duns Scotus at their head adopting this principle.

world of intelligence of spirit, of the indefinite, of the infinite and these worlds were joined together by the world of soul, thru a process of emanation, with elements of gradation and causation in matter and spirit 1). The whole range of man's experience was within the limits of extreme corporeality on the one hand and the "highest Sphere" or the "First Intelligence" on the other--that is--the range of experience was within the confines of matter and spirit. 2) Man is within a potential state and can decrease his corporeality 3) thru a process of actualization--Man is to attain a degree of active intellect wherewith he can distinguish between matter and form and, thus be able to apprehend reality.

I choose now to bring this conflict of matter and spirit to a focus. The problem is an ever-present one: what can we draw therefrom that will be conducive towards progressive effort? It is true that we are daily changing--yes--in our own matter and form. We are, in fact, emerging, evolving. Yes, we are part of an emanation--shall we say an emanation from a cosmic soul, from a cosmic intelligence? We go thru

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- 1) Note Plotinus, Philo and the Scholastics.
 - 2) Using this in the sense of soul, Reason and intellect.
 - 3) It is here interesting to note that Avicenna (Fons Vitae IV and V) distinguishes between materiality and corporeality. To him matter itself is intelligible or spiritual and not corporeal. The prime matter as it emerges from the creator decreases in spirituality the further it extends from its origin and assumes in the sublunar world quantity, magnitude, figure and color.

experiences with things that have properties; we may call them primary (external and extensive) and secondary (internal and intensive) qualities 1). Mind and body work together to clarify our ideas--we get the purely mental concept of quantity and with it the correlative ideas of substance and relation 2). Our experience in this world, shall I say in the span from potentiality to actuality, embraces the conflicts as explained above--namely--cause and effect, time and space, mind and body, subject and object, finitude and infinitude. These conflicts make themselves felt both within matter and within spirit. May I be so bold as to summarize the experience, both the necessary and possible, in the two terms matter and spirit: the former is the sum-total of our sense-perceptions, the latter the sum-total of the ideas found in the matter.

It is important for us to note that matter (objects of experience) may change and with it there will be changes in our sense-perceptions, the material elements of our experience--but our ideas or spiritual elements do not change 3). Spirit, therefore, unifies and furnishes the mental

1) Locke's Classification.

2) In this connection I may refer the reader again to the Article on "Spirit" by Dr. David Neumark in Vol I. "Journal of Jewish Lore and Philosophy."

3) See Berkley's "Principle of Human Understanding" P27, in re: spirit and will--"A spirit is one simple, undivided, active being; as it perceived ideas it is called understanding, and as it produces or otherwise operates about them it is called the will. Hence there can be no idea formed of a soul or spirit; for all ideas whatever, being passive and inert, they cannot represent unto us, by way of image or likeness, that which acts." See Taylor, loc. Ch.V, wherein the "Freedom of the Philosophic Mind" is admirably treated."

frame-work identical with and in all experience. We have, thus arrived at a very important point in this process, this trend of emanation 1). What share, we may ask, has the individual in this process? We may say that, thus far, there is not individual! At this point of the conflict between matter and spirit we find the possibility of the emergence of the Individual 2). It is at this point where the Greeks emerged from their ancient moorings. It is at this point that Patriarchs, Moses, the Prophets, Plato, Socrates, and Jesus emerged from the thralldom of corporeality into the form of a true personality--a high type of individual. The material elements and the spiritual elements are in conflict; consciousness appears, with which and from which man may liberate himself from corporeality and progress in ever-ascending order towards greater spirituality--action, actualization, contrast and repetition (time) clarify and enrich our spiritual elements 3).

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- 1) I claim that Alexander's "Space, Time, and Deity" is nothing more than a recapitulation (probably unconscious on his part) and a subtle combination of the theories of emanation and ideas, plus the idea that matter is a positive principle of evil all of which were thoroughly treated by the ancient and medieval philosophers. Note, for example, Volume II, pp 45-73 on "The Order of the Qualities and compare same with Plotinus or Avicenna.
 - 2) Is not this the beginning, the dawn, of the inquisitive mind? Rationality and understanding?
 - 3) See discussion on "Space and Time."

A continual progression of appropriation of the "infinite," of the "unknown" results 1). We secure a greater consciousness--self-consciousness--as a result of the eternal process going on between matter and spirit. This appearance of our individual consciousness is only incidental to the eternal process between matter and spirit--so, is the divine immanence with us par, a segment, of the larger Divine Spirit. The individual stands within the process--in the making towards perfection-- This is truly an element of progress a beginning of freedom.2) Man attains his freedom when he comes to a full self-realization of his responsibility to the world of spirit 3)-- The whole world-process going on between

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- 1) Lotze's "Microcosmus" Vol.I p714.
 "If we chose to sum up under the name of the Infinite that which stands opposed to particular finite manifestations, we may say that the capacity of becoming conscious of the Infinite is the distinguishing endowment of the human mind, and we believe that we can at the same time pronounce, as a result of our considerations, that this capacity has not been produced in us by the influence of experience with all its manifold content, but that having its origin in the very nature of our being, it only needed favoring conditions of experience for its development."
 Cf Hobhouse, lc. pp202-203.
 Cf Kant's dictum that knowledge makes nature.
 - 2) See Inge, W.R. "Outspoken Essays" p161, "They (Ancients) would have thought the modern notion of human perfectibility at once absurd and impious." Vol.II.
 p171 in referring to Hegel's "Progress is spiritual freedom."
 - 3) Lotze ibid Vol I pp1-26.

matter and spirit, has, as its aim the production of human individuals as free agents and responsible ethical subjects--man--himself is the most perfect embodiment of this element of freedom and the ultimate reality of spirit is action carried out in accordance with the ethical law 1). This positive aspect of action, this progressive effort of man, resulting from the process going on between matter and spirit; these many instances in which the ethical law prevails over the natural law either in the conduct of man or in the adjustment of his fate (thru reward and punishment), all these, make the world-spirit richer.

1) Hobhouse, l.c. pp118-120.

C. Agreements and Definitions.

1. The Postulate:- 1)

It is well that we have done away with our conflicts. We have, at least, attained certain results that contribute towards progressive effort: Freedom, immanence and self-activity, contrast and repetition of experiential factors, reality and self-consciousness are all now part of our foundation upon which we may, with fair assurance, launch forth to discuss some characteristic agreements and definitions. We have, at present, as a result of the foregoing discussion of conflicts, what the scientist calls, a "plane of reference" to which we may relate our terms and our concepts.

The Postulate is the first concept about which we may agree and which, we may, with fair accuracy, define. To begin with, we may say that at any stage of our knowledge we have, what may be called a status quo--a status--an accumulate knowledge, if you please, which, in content, may be to a larger or lesser degree wrong or right. The human (individual) mind at any point of the process meets a dissatisfaction, a difficulty, an unhabitual mode-- It is at this point that he seeks to adjust and correct the status--the "crisis" in his thinking forces him to reconstruct and reshape his experience, his concepts. The particular situation

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- 1) The detailed discussion of "The Postulate" will be given in Chapter III. Here I choose to give the general line of thought with which most of us may agree.

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is the center of attack and his "awareness" of the particular exception causes him to correlate and to synthesize the past and immediate present for pur positive action in the future. 1) This contrast of status and process, with the inherent factors of adjustment and performance gives rise to the origin of the postulate that seeks to use a plane of reference as its base in order to solve, organize and control a given situation with an inherency of axiom and law. 2) The importance of a status quo (at any period in time) as the "terra firma" upon which one may build is not only self-evident but equally essential for progressive effort, thought and volition. With this status quo as a field of reference we can thru process arrive at a point of adjustment of equilibrium, with an inherent principle of on going percept and concept verify each other in an ascending order. The factor that terminates the

1) See James "Pragmatism" (in Notion of Truth) pp208h209. Cf Bosanquet's "Logic" pp 151h165.

2) Taylor, lc. pp197h198--"Because of the limited scope of the Greek scientific achievement, we may draw from modern science ampler and clearer illustration of the freedom and energy of the human mind, reaching after knowledge and power through methodical observation, hypothesis, and experimental testing."

Cf James--"Essays in Radical Empericism" p 67. "Whoever feels his experience to be something substitutional even while he has it, may be said to have an experience that reaches beyond itself. From inside of its own entity it says 'more' and postulates reality existing elsewhere."

order is the "consilience" or compresence between mind (subject) and object 1). This process of on-going holds true of all fields of knowledge--it is thus evident that knowledge itself is the making. Some parts, however, are already valid or verified beyond dispute (for the present) but the future holds many possibilities 2). It is within this future that many new causes can be found, new elements of transcendancy, of concurrence and of correspondence. A status quo, a "static system" is necessary in order to avoid a shifting and unbalanced step in the process and, thus, insure progress 3). Laws have, in the part, proven safeguards and the bulwarks for many postulates that have, thru time, themselves become axioms and laws 4). The antagonizing mind has perforce gone thru

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- 1) See James' suprhpp.60-66
 - 2) Ibid p78, and in "Pragmatism" pp284-287 where a splendid exposition is given of "possibility" which leads to "Meliorism;" it is a form of postulation to me, which form increases in essence, process and necessity with the elimination of qualifying factors and greater frequency of verifiable occurrences.
 - 3) See Hibbert Journal article on "Postulates of Progress" April, 1923.
 - 4) See More, L.T. "On the Postulates and Conclusions of the Theory of Relativity" in the Philosophical Magazine, Nov. 1921. p344--"Newton, undoubtedly, bases mechanics on the law of inertia, and no amount of argument from phenomena of light and electricity will alter our conviction that it is a satisfactory and an adequate postulate. But the law of action and reaction is as necessary as the law of inertia. Mechanics becomes as shifting sand unless we can reduce phenomena to a balanced or static system of reactions equal to, and simultaneous with, actions."

both the judgment and syllogism of necessity 1). My question here is this--namely, if we do find a creative principle in a postulate may we not, therefore, postulate a creative principle in the individual? in society? in the mind? in the universe? 2) This creativeness is manifest in the postulates--they are not wild hallucinations--they are the result of deep contemplation and verification. The latter raises the question of belief and faith and their relation to truth--but this need not bother us, for verification in itself is not essential to rationality--what is of value to us is to what extent the postulate enters into the system of reality already present and how far this postulate enriches and strengthens this reality 3). There are, in the process, many instances of certain ideas, shall we say facts?--which we cannot prove nor which we can disprove--and when this is the case, we may agree in saying, "let us postulate." The postulate has a strong thing in its favor, namely, if the need for it exists 4).

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- 1) See Wallace's "The Logic of Hegel" pp310-12; 327-36.
 - 2) This has already been answered to a great extent in the discussion on "Matter and Spirit."
 - 3) See Roger's, A.K. "What is Truth," pp22-23.
 - 4) Is not this true of Kant's "Dingensich?"

2. Consciousness:-

The discussion of consciousness, in order to be complete, would entail an historico-religious presentation supplemented with a survey of the achievements of modern physico-psychological researches 1). In this part of the thesis I choose only to present the phase of consciousness insofar as it bears upon possible agreement and a fair degree of definition.

Mind 2), soul and consciousness were used co-terminously and to-day, consciousness, as such, has assured a special emphasis in philosophy and psychology. Consciousness is used in divers ways--it may be used in the sense of meaning, as relation and function. These three concepts of consciousness arise because of there is still no concensus of opinion among the various schools of philosophy and psychology. We must remember that consciousness, in its primary quest, is the same in import as that of Plato-- His difficulty as to truth or reality was not with the question as to why the unreal and the real are present in consciousness in the same way--but rather, that the unreal should be present to consciousness must be known; and, if it is known how can it be unreal? Also, if it is not present to consciousness it is simply unknown. Within these limits, knowing, and, being ignorant, there would be no room for intermediate steps that would lead to error 3). However, we have to consider

- 1) I shall discuss the "soul" in its proper place where the historical and philosophical bases will be given.
- 2) See section on "Mind and Body" for specific treatment.
- 3) See Stout, G.F. "Error" in "Personal Idealism" pp1-46.

this intermediate stage and it is within this gap that we have the problems of consciousness as well as its place in the process. Within this span between ignorance and knowing, the following questions arise: How is Knowledge possible? Is Mind an entity and, therefore, does it exist independently of material things? Are objects of consciousness passive? --that is--are they in cooperation with the mind in the activity of knowing 1)? These questions have given rise to three schools of thought all of which limit the discussion of consciousness to fairly well-established lines. Firstly, the Pragmatic School, biological in essence, mechanistic and materialistic. Consciousness is no longer a remnant of the soul; it is a reaction of the organism to a stimulus; it is a part or a fact of the coordinate responses to various muscles. Secondly, the extreme Realist defines mind in terms of its objects and classifies objects into physical and non-physical noting them as concepts, suppositions or "gegenstände." This non-physical field is a super-material sphere of timeless conceptual entities. Thirdly, absolute or speculative idealism claims that mind is the supreme reality; it is the integration and mutual dependence of material processes. It is no agent and not a guide or director of bodily processes 2). The above schools include, to a fair degree, the essential ramifications connected with the concept of consciousness.

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- 1) See reference to H.W. Carr in section on "Mind and Body"
 - 2) Bosanquet's "The Principle of Individuality and Value"

The general agreement as to the real significance of the term consciousness can well be made when we say it is one or more of the following: that it is a Relation; that it is Meaning, or that it is Function 1). Psychologists offer no agreement 2) except in the fact that consciousness is a "thing" rather than a "relation" or a "function." We find a great clarity, however, when the Realists assert that consciousness is not an end-term but rather that which ties up or ties together end-terms--that is--consciousness is a Relation and not a Thing 3)--it is a "unique kind of togetherness of things" 4)--a "peculiar pattern" 5)--a "cross-section" 6) which is composed of

- 1) I refer here to thesis of Shepherd, G.L. "Some Recent Conceptions of Consciousness." University of Illinois, 1915, and the many references thereto. Also, paper on the above with elaborations and criticisms which I submitted in Seminar of Prof. G. A. Tawney, 1923.
- 2) Note Titchener, P.B. "A Textbook of Psychology" 1911, pp6,7,8,13, 434; and James "Principles of Psychology" Vol I pp240; 258; 304; 341. It is well here to state his views, namely, that consciousness is a stream of thought, separate and distinct from things; it is a stream of things or the stream character of things; it is a succession of fleeting, unknown thoughts, a procession behing the scenes of experience.
- 3) McGilvary, L.M. "Experience and its Inner Duplicity" Journal of Phil., Ps., and Sc. Method. Vol I 1909, p227.
- 4) McGilvary L.M. "The Relation of Consciousness and Object in Sense Perception" Phil. Rev. Vol XXI, 1912, p163.
- 5) Perry, R.B. lc. p277.
- 6) Holt, E.B. "Concept of Consciousness" p182.

"objects to which the Nervous system is responding by some specific response,"--a "group" which is definable by its peculiar relationship to our bodily reactions. 1) We may say that the above are fairly well included when we say that consciousness is a selective response to pre-existing and independently existing environment 2). However, from our discussions of our conflicts (space and time, mind and body, subject and object and, matter and spirit) we find that relation, as such, does give meaning and, it is in this sense that consciousness as meaning is developed. This element of consciousness is conducive towards progressive effort more than anything else 3). Consciousness, like time and space "is a distinction in the existence of different things together;" "it is a kind of _____ of objects;" 3) "it is not a thing but, a relation of things 4)." The distinctive character of the form of continuity or connection that it constitutes lies in the fact that in consciousness objects become systematized and grouped in a unique manner. They become representative of each other..."as bread represents nourishment"--consciousness is therefore the relation of meaning 5) and possesses the additive characteristic.

III

- 1) Marvin, W.T. "First Book on Metaphysics" p263.
- 2) Perry, lc. p322.
- 3) See Woodbridge, F.J.E. "The Nature of Consciousness" in J'l. Phil. Psych. & Sc. M. Vol II, 1905, pp120-25.
- 4) Woodbridge, "Studies in Phil & Psych. by former students of C.E. Garmen" pp159 and 160.
- 5) Also J'l. Phil. Psych. & Sc. M. Vol.II, 1905,p121-122.

This meaning does necessarily lead to some purposive connotation and from this there arises the specific nature of the act or relationship of the object to the subject. Call it function 1)--but this is not the whole of consciousness--for, with it must be added the specific meaning and purpose of the object to the subject and vice-versa. When "awareness" occurs we have an enrichment of content within both subject and object. It is this phase of consciousness that "arrests" our attention. The object has within it a past and the subject can discern within it future possibilities 2) --the future is in the role of a present quality of an object.

Whatever the concepts of consciousness may be, we feel safe in saying that it is a reality. The discussions of space and time, and subject and object support such view. We may refer back again to our discussion of matter and spirit and cull therefrom the idea, that consciousness is not an epiphenomenon 3), but, a reality, one that assumes greater intent and content thru process--the eternal process between matter and spirit. Awareness thru contrast and repetition, causes the development of a self which is in essence the synthesizing principle 4)--giving meaning to the experiences and

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- 1) See Dewey J. "The Reflex-Arc Concept in Psych." Psych. R. Vol III, 1896, pp357-370.
 - 2) and "Reception and Organic Action" in J'l. of Phil. Psych. & Sc. M. Vol IX, 1912, pp645-668.
 - 2) Eode, B.H. "The Psych. Doctrine of Focus and Margin" Phil. Rev. Vol XXIII, 1914, p403.
 - 3) Alexander, l.c. Vol III p8.
 - 4) Hobbouse, l.c. p364, "In the higher organisms the work of establishing new correlations, and therefore in particular the work of adopting the organism to a higher synthesis, is the function of Mind, and in particular of that union of Mind-functions which constitutes consciousness."

conflicts encountered. Reality becomes more assured; persistence is felt and an enduring organic type as well as subject result 1). This enduring subject has both the faculties of analysis and synthesis--it has the possibility of falling into passivity as it has, also, the choice in becoming more active 2). The greatest point of individuality, shall I say, of consciousness, is at the meeting-place between matter and spirit; here, it is, where self-feeling arises; more psychic life and reality apprehended. This fact is important in that it does indicate that "the various fields of knowledge are related to each other as developing forms or phases of one idea--the idea of self-conscious reason 3). The volitional striving and selective attention are both effective agents in developing and refining consciousness 4). These do give persistence in personality and individuality--"so we may say that character-building, by which constancy and continuity

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- 1) See Eriksen, R.l.c. pxii, "if we look for such characteristic within reality we are led in the one hand to organic life, by which a succession of the phases in the life of organisms is related to an enduring organic type, and on the other hand to consciousness, by which a succession of experiences and ideas is related to and surveyed by an enduring subject."
Cf. Tayler l.c. pp236-250 and interesting notes thereto
 - 2) Eriksen, l.c. p18.
 - 3) See preface of Watson, J. "Cante, Mill and Spencer."
 - 4) See "Personal Idealism" p65, Schiller criticizes Empiricism for neglecting these from the realm of experience.

are given to the psychic life, depends upon the ability of the same by means of presentative consciousness to get hold on and keep under its sway the subconscious powers of feeling and will" 1). Thus consciousness becomes an on-going and ever-appropriating agent. It assumes the characteristics of foresight and teleology and endeavors to enrich the process; it motivates the process from potentiality to actuality 2). The awareness of consciousness does not permit a status quo--it is enervating and progressive.

1) Erikson lc.pp34-35.

2) See the very edifying paper "Soul and Matter" by W.H. Sheldon in The Phil. Rev. Vol 31, p119.

3. Life:-

I am not so much in doubt, nor in a quandary, when I come to write a few agreements and definitions of Life. Despite the opinion that Life (Fact and Self) is considered a dangerous immediate 1) it nevertheless is conducive towards a certain indetermination, freedom and possibility of perfection. Life is a continual change, and with Hegel we may say that it is a becoming--and in this becoming there is process. So with humanity--it is indefinitely variable and perfection is possible 2). We have seen from discussion of cause and effect and matter and spirit that mechanical causality nor finality can sufficiently interpret the vital process, the continual flux--life. Our consciousness, we have seen, is a continual expansion, adjustment, repetition of contrasts and an increase in the spiritual elements--all of which are endlessly recreative. The results were not miraculously attained. True instinct and intelligence have brought us up to this stage--namely, entrance into life's domain--they gave us the "push from behind" that gave us the impetus to tear ourselves away from the mere objects of special interest 3). This higher type of consciousness, is Life: it thrusts itself into matter being a participant in either or both its own movement or the matter thru which

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- 1) Bosanquet-"The Principle of Individuality and Value" pp13-19.
 - 2) Bury, loc. p337.
 - 3) Bergson, "Creative Evolution" Ch. II.

it passes. Thus consciousness promotes Life--it is the motive principle of change, of evolution. It is this that makes man distinct; it makes him different from animal not in degree--but--in kind. His is conscious life the other organic life. His--is an enduring subject created through an enduring organic type. His is a unique characteristic--of a persisting and progressive Kind, permeating his whole experience and resulting in distinct individuality 1). The process of life does in reality consist in getting the upper hand of the immediacy with which it is beset--and with Bergson 2)--enter into the domain of higher life--merging and over-coming immediacy 3)--giving depth and weight of meaning 4).

It is not the province of this paper to discuss

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- 1) See Bosanquet l.c. pp 95-106 as to conflicting views.
 - 2) It is interesting to note how Hegelian he is in this regard: note Wallace's "The Logic of Hegel" pp 358-62.
 - 3) The three-fold judgment and syllogism I & P. U referred to (and M-N-L) in the discussion of "Subject and Object" of this thesis holds true here.
 - 4) Wallace's "Hegel" l.c. p 163.

"Even Becoming however, taken at its best on its own ground, is an extremely poor term: it needs to grow in depth and weight of meaning. Such deepened force we find, e.g. in Life. Life is a Becoming; but that is not enough to exhaust the notion of life. A still higher form is found in Mind. Here too is Becoming, but richer and more intensive than mere logical becoming. The elements, whose unity constitutes mind, are not the bare abstracts of Being and of Thought, but the system of the Logical Idea and of Nature."

the question of mechanism and teleology nor, mechanism and vitalism. I assume, shall I say, I postulate, teleology and vitalism 1). I have answered, in part the mechanistic view in the discussion of causation. Suffice it to say that life does entail sensibility, irritability and reproduction 2). In the last form of life we have the element of perpetual restoration, that is, the vital subject is constantly restoring itself from the inner distinction of its parts, of its members, of its organs. This is the unique characteristic of a vital agent--a continual self-renewing process. It is in this that death finds a regeneration and rebirth into a new and higher process 3). What death destroys is not the weight of the mass of cells, but, rather the capacity for combining the element, which capacity, if restored could restore the life of the individual 4). This capacity is found in the spiritual side of man's development--a heightened self-consciousness and self-feeling and self-expression. These primary spiritual elements are truly organic--and--their character depend on the life of the whole. "God and

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- 1) I refer the reader to the splendid chapters on "Mechanism and Teleology" and "Evolution and Teleology" in Hobhouse, lc.
 - 2) Wallace's l.c. p360.
 - 3) See Bury, lc. p89 in re: Huxwell and his pragmatic argument against theory of degeneration--i.e. its paralyzing effect upon human energy.
 - 4) Hobhouse lc. p358.

His world are One. And this unity is not a dead natural fact. It is the unity of conscious life, in which, in the course of infinite time, a divine plan, an endlessly complex and yet perfectly definite spiritual idea, gets expressed in the lives of countless finite beings and yet with the unity of a single universal life." 1) There is an organic principle in life and this precludes a pure mechanical arrangement of elements. There are in the organic development of life certain characteristic elements firstly, a synthetic principle which coordinates previously separate and inactive parts; secondly, an element of determination filling in gaps, which constitutes the development of the individual; and thirdly, as a condition and result of the above, a new principle, energy, consciousness, originally foreign to the organism is created, and this is absorbed and arranged so as to subserve the organic movement 2). In the process of life there is a continuous development; growth and internal modification; adaptation persists and repeated syntheses and harmonies are manifest. Structure, function, composition and behavior become the tests of life, distinguishing it from non-life 3). We know that Mind 4) is the agent for bringing

- 1) Royce J. in "Wm. James and Other Essays" p170 on "What is Vital in Christianity."
- 2) Hobhouse, lc. pp358-62.
- 3) See Farr, Clifford, "The Mind of the Molecule" in "Atlantic Monthly" October 1923.
- 4) Hobhouse-lc.p362,note:"as opposed to a particular thing, which means simply the more complete realization of that thing. In the case of Mind as that which is based on a harmony and is the basis of a fuller harmony, the two meanings express different aspects of the same process, the fuller realization of the potentialities of Mind being effect and cause of a deeper and more extended harmony."

about perfection in the conditions of life as well as tests of life. Is perfection possible? We say yes (see note 4, previous page)-- It is not for us, at present, to say whether it would be desirable. However, we may say, that perfect correspondence means perfect life and this is already manifest in some parts of many subHprocesses. Logically speaking, the whole, too, therefore, can be made perfect. 1)

In all our discussions, thus far, we have noticed that, either in the conflict or in the agreement, there was evident the principle of potentiality and actuality. These were the limits, so to speak, of each process. Within these limits there occurred the many ramifications of activity, division, multiplicity and differentiation. The beginning of activity in the process (or any sub-process) came about on the border-line where matter and spirit met. It was here that the "awareness" of certain qualities arose "an actuality of potency" occurred 2). The primary spiritual elements possessed within themselves a certain degree of permanency which, in the absence of repetition and contrast, contain the potentiality of complete self-realization. The mind, the sum-total of the spiritual elements of any given status, was the agent to create, to push the spiritual element into play 3). This mind is the life of feeling and the essence

- 1) See Spencer "Principles of Biology" p68 Cf Bosanquet lc. p63, "And according to the principle on which I shall later have to insist, it is from their fullest experiences that our clues should be sought, if we desire to apprehend how life can most nearly approach perfection."
- 2) Sheldon, lc. p119.
- 3) Alexander, lc. pp59-61 uses, for this permanency of spiritual elements, "permanency of secondary qualities" a fine explanation (together with Bosanquet's lc. p63) of Pater's phrase (fr. Essay on the Renaissance, 2nd ed. p63) "Color is a spirit upon things whereby they become expressive to our spirit" is given.

of free activity. 1) Thus Alexander's theory is that the quality of mind is an emergent from the stage of living existence with its distinctive quality Life. 2) Thus, to Alexander, Mind as a thing is a living being with the mental quality or consciousness; life is an emergent from material existence. 3) Life is a living process and this process is life's function--it operates between matter and mind and is an emergent from and not an epiphenomenon of the former 4).

We may well close the discussion of life by pointing out here, as we did in our discussion of matter and spirit, that a new principle emerges in the process of life. We have noted that life embraces the three factors of sensibility, irritability and reproduction. In the on-going process new statuses and new sub-processes are created. We note new differentiations and we find in each new complex an increment of activity, mentality, creativity and vitality that make the new complex no longer purely matter through it has emerged from matter. This new principle is the "vital impetus"--it is life.

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- 1) Bornquet, lc. pp63-67
 - 2) Alexander lc. pp61-65.
 - 3) Material existence here is used as a combination of physical and chemical processes. I refer the reader here to the fascinating work of Osborn, H.F. "Origin and Evolution of Life" where the idea of "Chemical elements" is developed.
 - 4) Driesch, Hans, in "Science and Philosophy of the Organism" and in "Problem of Individuality" postulates a new directing principle for this process and calls it (Aristotle's) "entelechy" or "Psychoid."

We have heretofore intimated and postulated sufficiently to lead to a further postulate with regard to a "new kind" of life--namely, conscious psychic life. We have a right, even on logical grounds, to postulate a super-conscious life which is the source of many ideas that embrace those parts of feeling and will which cannot because of our imperfections, be fully developed until more future time. 1) Our conscious psychic life may be considered as a part of our spiritual life and nature which, under our present status can only be expressed in connection with our organic life. We can, with fair assurance imagine (and some of us do experience same) a super-biological realm with needs, propensities and drives. An active consciousness can extend its power of being aware and the psychic life and reality can thus be apprehended and enriched and life be made more abundant.

1) Eriksen, loc. pp35-39; 58-65.

4. Evolution:-

a) General Remarks:-

It is difficult to start writing upon Evolution for one finds so many angles to approach. We have, however, paved the way for the treatment of this subject. The conflicts have intimated to us certain phases of progressive effort that come to us through struggle; friction and the antitheses of mind and nature. Adjustment and continued activity have brought to us a clear recognition of separate entities, separate worlds; new possibilities and realms which men could appropriate. Man was emerging from or into a more perfect individual. We have attributed to man, consciousness and a psychic life--these were the result of an enervating creative and dynamic process. This we did not purposely, call evolution--we called the process one of emanation, emergence, development, Becoming. We are now, however, ready to use the term evolution. Originally it means a gradual unfolding of a living germ from its embryonic beginning to its final and mature form. 1) It now assumes the meaning of process, one by which the mass and energy of the universe passed from some assumed primeval state to that of our present status. We have been developing a process in this thesis, one of conflict and agreement and the many results thereof that affect progress.

We began this thesis with the discussion of causa-

1) Ward, James, "Naturalism and Agnosticism," Vol I, p185ff.

tion--Nature 1)--and from this we developed our line of discussion thru postulate consciousness and then Life. The presentation was a continuous and connected one and we have reached a point wherein we must not only review and relect, but to summarize this process from Nature to Life--to Man. Evolution, as a principle and as a process does explain much True, science, though it assumes the homogeneity of matter, and that "Natura non facit saltum," recognizes the gaps between the inorganic and the organic, and between life and mind, philosophy, does, as was pointed out above 2), attempt thru postulation to fill in the gaps. We have seen how we can, with fair assurance, postulate a status which does not exist in the world of things and how this world of knowledge becomes a reality in due course of time.

Evolution presupposes all the preceding discussion:3)

it presupposes cause and effect; variation, struggle, survival and adjustment; becoming; subject and object, mind and body, space and time, finitude and infinitude, the on-going process

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- 1) Note again Aristotle's definition of Nature in his Physics II and in his Metaphysics B'k V, Ch.3. Cf Banquet pp 149-160 where "Nature" is discussed in pure Aristotelian fashion and some compared with Bergson's "life impulse" Driesch's "entelechy" or "psychoid" referred to above.
 - 2) Note particularly Alexander, loc. Vol II pp 38-73. Also Stout, GF. "Analytic Psychology" Vol I, pp 4 and 36.
 - 3) See Underhill, G. E. "The Limits of Evolution" in "Personal Idealism" pp 193-220.

between matter and spirit, and--the cogency of the postulate. The different fields of knowledge, separately or collectively, substantiate this. Evolution has become necessary and universal in application towards the proper interpretation of life and nature and it is indicative of the possible unity of our mental and material processes 1) with an inherent element of progress. 2)

So much for a few general remarks on the subject of Evolution. I desire now, as intimated above, to review and reflect. I am confronted with an embarrassment of riches in research material pertaining to Evolution. I find it difficult to include all my findings, but, still, I must give the salient points of almost two year's work in this field 3). It is necessary to give an historical perspective of the idea of evolution, both in science and philosophy. As a cross-section of this whole movement I choose to take Charles Darwin as a typical man--personality--individual who incarnates the spirit of evolution; who exemplifies the antagonizing mind; who embodies the process between matter and spirit and who tries to ferret out various principles that

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- 1) See Royce's splendid elaboration of this point in his "The World and the Individual" Vol X II, Ch.V.
 - 2) *ibid*, pp420-25
 - 3) I refer here to the paper submitted in Philosophy Dep't. under Prof. G. A. Tawney, 1923, on "The Origin of Species and its Influence upon the Humanities."

motivate life both in nature and in man. The whole gamut of conflicts and agreements enumerated thus far in this thesis is in evidence within the mind and body of this great personality who envisaged space and time in such a productive and progressive way that the status quo of civilization in 1859 was aroused from potentiality into a new process toward a new actuality.

b) Historical Perspective. 1)

1. Ancient Greeks:-

Speculations as to the origin of life, and, life after death, had taken place in all of the early civilisations. Most of the peoples, however, directed their thoughts primarily towards finding a working basis in their speculations for establishing a true relationship between God and His chosen people, God and His chosen one, a special God and a special individual group. Thus special religions and theologies and Gods were established and wrought. These peoples were dreaming; dreaming their own dreams, living in their own paradises²⁾ The social instincts of these ancient people nevertheless had to, assert themselves. The combative instincts as well as the acquisitive instincts surely were manifest; the inquisitive instincts were, as yet, colored and inhibited. Here and there we find an individual or a small group of individuals trying to forge ahead, yes, emancipate themselves from traditional religious views³⁾ but very little do we hear of this inquisitiveness applied to nature. One people, however, stopped at speculations as such; stopped telling "tales" (if I may use this term) about life, its origin and development.

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- 1) Taylor, loc. I refer the reader to his work which gives a more complete historical survey.
 - 2) I refer to the "Evolution of Religion" see Edward Cairds, 2 volumes.
 - 3) I refer to the Deuteronomic Reformation.

These individuals were the Greeks. They were inquisitive more than combative and acquisitive. They inquired more about nature, they gave up describing what was, and, asked instead what all things really are at present 1). This was a great departure and a great emancipation. While the other peoples shrunk at the thought of inquiring into Causes 2) these Greeks forged ahead; striking most forcibly at the roots of origins and relationships. The Greeks were the first to discard the theological mind, peopled with its pious phantasms, and sought earnestly and most ardently to search through nature and dissect the material universe 3). It is for this reason that we find among the early Greeks many anticipations of modern thought upon life, its origin and development; more true, is it, that these Greeks gave us the first constructive statements as to evolution as we know it to-day. Their thoroughness, assiduousness, keenness of observation, love for truth and freedom of thought gave to the world precious testimonies in the form of literature and science. What is it that really is, and what that only seems to be? What is real and what is only apparent? This is the theme of the Greek philosopher and he finds his influences in modern thought and philosophy. Sir Henry Maine well said, "except the blind forces

1) See Caird's pp 260-285.

2) See C. P. Tiele-"Elements of the Science of Religion" pp 58-87.

3) I refer the reader her to H.F. Osborn's book "From the Greeks to Darwin" as the best exposition on the topic of Historical perspective of Evolution.

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of nature, nothing moves that is not Greek in its origin" True it is, that in Philosophy, literature and, to some extent in science, the Greeks are much nearer (in the point of originality) to us than twenty-five hundred years.

The antecedents to the year 500 B.C.E. surely must have been as stirring, comparatively speaking, as those to the year 1859. They were bold steps. The Greeks looked for a "form principle." They were dissatisfied. Thus we find Thales asserting that water is the principle of all things! Anaximander, said a contemporary of Thales, that the material cause of all things was the Infinite, from which arise all the heavens and the worlds within them." "Man," he boldly asserts, "is like another animal, namely, a fish, in the beginning," a very close approximation to what most scientists of the present day claim as an established fact. Anaximenes declares Air to be the raw material of the universe, Heraclitus, the philosopher of Change, "all things are in a state of flux like a river" he says 1). "You cannot step twice into the same rivers, for fresh waters are ever flowing in upon you." Parmenides, the poet and philosopher, insisted that the universe is a unity, which neither came out of nothing, nor could, in any degree, pass away.2) Empedocles spoke more forcibly calling men fools, "who deem that what before was not, comes into being or that aught can perish and be utterly destroyed. For it cannot be that aught can

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- 1) A parallel to Hegel's "Nothing is, everything is becoming"
 - 2) An early refutation of the doctrine of creatio ex nihilo and anticipating Lavoisier's doctrine of the permanence of matter.

arise from what in no way is, and it is impossible and unheard of that what is should perish; for it will always be, wherever one may keep putting it." He tried to combine and reconcile the teaching of his predecessors (and his ideas are still persistent to-day) by teaching that all things come from four roots--water, air, fire and earth. 1) We find in Anaxagoras the first man suffering because of his scientific assertions. He claimed the sun to be a red hot stone; for this statement he was brought to trial and saved only through the intervention of his friend Pericles. The issue was strong then (as it is now in re: the controversy between the orthodox churches and the evolutionists) because, if it was so, then what became of the religion founded on the worship of Apollo? Xenophanes and his explanation of the origin of Gods by Anthropomorphism and the Pythagoreans and their theory that the reality of the forerunners of the early Greeks in blazing the way for a true interpretation of life, its origin and development. They paved the way for that Great naturalist Aristotle 2) who may truly be called the father of many of our sciences, but, primarily the founder of natural history and scientific research. He was the greatest of all the Greeks and his studies took a wider range than had been embraced by any previous thinker. His boyhood surroundings were conducive to observation and experiment. His home, Stageira, on the Strymonic Gulf, gave

1) Cf Paracelsus (1493-1541) who deduced from these four roots, namely--sulphur, mercury, salt.

2) Socrates and Plato may be omitted in this discussion, as well as Leukippos and Democritus.

him many opportunities for noting the many variations between marine plants and animals 1). His classifications show a keen insight and a remarkable ability to study comparative structures, adaptations and habits. He insisted upon observation and experience as the foundation of knowledge. "We must not accept a general principle from logic only, but must prove its application to each fact. For it is in facts we must seek general principles, and there must always accord with facts." He came very near Von Mohe's protoplasm when he said, "Germs should have been first produced, and not immediately animals; and that soft mass which first subsisted was the germ." We come to Lucretius 2) and his "De rerum natura" in which he expounds with greater force than Democritus the Atomic theory and anticipates the nineteenth century (Spencer and Tylor) in his anthropology. He maintained that the history of man is not found in the heroic or golden age of the past but in a continued and progressive struggle out of savagery. Language is a result of the force of nature and names of things are the result of the constant use of the things. 4)

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- 1) He was the first to classify the sponge as an animal. Cf this with Agassiz, the opponent of Darwinism who declared the sponge to be a vegetable.
 - 2) Von Mohl, Hugo (1805-72) the Botanist.
 - 3) A Roman with a Grecian mind.
 - 4) Cf respective chapters of Darwin's "Descent of Man."

2. Modern Thinkers--Science:-

With the name of Lucretius there closes a long line of the evolutionary thinkers and pioneers of the ancient world. It is a long cry and a "broad jump" from Thales to Lucretius. It was a bold presentation and distinct effort towards emancipation of mind and spirit. With Lucretius, this silver thread, so far as thinking and speaking are concerned, ceases, not to reappear until many many centuries have passed.

With the decline of Rome and the rise of the power of Christianity and its organization learning was driven from Europe and found refuge among the Arabians. This brings us to the dark or Middle Ages. The economic and social systems in power, coupled with a strongly organized and powerful church, caused free speech and speculations upon the origin of life, etc. to be repressed. All the learning of past ages, the noble achievements of the Greeks and Romans, were rigorously suppressed. Only those things that favored the established systems were accepted. The "perfecting principle" of Aristotle was wrested to theology for its use; a literal interpretation of the scriptures constituted the only permissible study¹⁾; the Pythagorean mystical use of numbers was adopted and formed the basis of many speculations of these days. Broad scientific thinking, however, was impossible during this period. Nicholas Copernicus (1473-

1) In all of the discussion of the Middle Ages, I can only refer the reader to the many illuminating references in Taylor's (H.O.) "The Mediaeval Mind" two volumes--Mc Millan Co. 1919--particularly Chapters dealing with St. Augustine, Bishop of Hippo. Another valuable reference is that to Jackson's, E.J.F., "An Introduction to the History of Christianity" particularly, Chs. 7 and 8.

1543) afraid of the faggot, carried as a secret locked in his bosom, that helio-centric theory which is the foundation of modern astronomy. Giordano Bruno (1548-1600) his disciple was burned at the stake, and Galileo (1564-1642) was harassed and humiliated and died a prisoner in his own home. This suppression could not continue very long: the pent-up mental energy had to come to the fore; the truth will out and we find the forerunners of this liberation of mind and spirit in daring thinkers like Voltaire (1634-1778) Rousseau (1712-1778) and the encyclopaedists 1), who opened the way for freedom of thought and speech. Thru them science was emancipated. As a result we find such men come forth as Linnaeus (1707-1778) in Sweden, Lyell (1797-1875) in England, Goethe (1749-1832) in Germany; but the flower of that emancipation and rejuvenation of science occurred in France--with the "turn of face" of that bitter enemy of science the Sorbonne into a haven for scientific thinking and research. Cuvier (1769-1832), St. Hillaire (1799-1853), Lamarck (1744-1829) are some of the leaders who started again the stream of scientific inquiry and research 2). The approach to this period of enlightenment was brought with the same "nervousness" and excitement as was the like period of the Greeks about 500 B.C.E. It was a "tearing away" from ancient moorings, artificially and designedly created. These men, (and others to be mentioned

1) See Ueberweg's "History of Philosophy" Vol II, pp122-130.

2) I shall have many occasions later to refer to the importance of these men.

like the Greeks, threw aside the traditional phantasms injected and infected ideas, and set themselves to the task of gathering the parts and ascertaining the laws of the real--the material--world. This is the method of science and this is the method that had been retarded for so many thousands of years.

Linnaeus was the greatest naturalist of his time and could have done more for the propagation of evolutionary ideas had the church not suppressed him. He contributed to science his system of classification and nomenclature 1). This had great practical and theoretical value. The anticipation (not noticed by Linnaeus) in these classifications, were very important insofar as they led to the thought of relationship based on descent from common ancestors. Buffon (1707-1788) in his "Natural History" propounded many original ideas on evolution--he was forced to be careful in his utterances for the fate of Bruno was fresh in his mind. He was not willing to be a martyr and his utterances were couched in the most careful terms so as not to offend the church. He did not have the courage to follow his dialectics to logical conclusions and to save his reputation and life he summarized all his utterances so that they agree with the prevailing theological doctrines of the day. He admits the certainty of revelation as pointing to special and direct creation to the first pair of every species. Staunch adherence to his real views would have made him the Darwin of

- 1) His "Binary nomenclature"--calling plants and animals by genus and species. He classified genera into "orders" and "orders" into "classes" and these into "Kingdoms,"

vegetable and animal. His great work is "System of Nature"

his day--but this would have forced him to spend the rest of his life in the Bastille. It was left for Lamarck, however, to make the bold step--he believed with the utmost sincerity in the doctrine of the transformation of species 1) and did so against the great tide of antagonistic public opinion; even against the great Cuvier--the power in French scientific circles. Currier held species to be constant as was consonant with current and orthodox ideas 2); he was a special creationist. The conflict between Lamarck and Currier was most tense. Science could not be harmonized with the orthodox theology of the day and Cuvier's theory of "Cataclysms" 3) was strongly opposed by Lamarck and his followers. Lamarck's theories have outlived those of Currier. His biological evolution is admittedly sound in theory and supplemented by great scientific researches--his theory of descent is a fact. It asserts boldly that all existing species have descended from the ancestors who were in a vast number of cases, and ultimately in all, very different from their present representatives: that this difference is due, not to the total extinction of the previous species by "cataclysms," and the divine creation of new ones (as Cuvier maintained) but, rather, because previous species changed in adapting themselves to a

Cataclysmic

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- 1) Unlike Aristotle who did not enter into the discussion of the causes or Means of transformation of species. Lamarck's great work is "Zoological Philosophy."
 - 2) See Osborn's, N.F. "The Origin and Evolution of Life" p 95, and note on page 240 both as to statement and criticism in re: Cuvier for purposes of his own thesis.
 - 3) Even Agassiz of our day advocated this theory.

changed environment. The importance of the above is tremendous 1) in that it caused many scientists and philosophers to ponder over the question; since species are not fixed and immutable as they came from the hands of a creator, but were the products of an evolutionary development extending through immense periods of time, what was the process of this change. The answer to this most searching and important question was left to the most illustrious son of science Charles Darwin. However, Lamarck made a signal step toward bringing about the master-stroke of Darwin's "Origin of Species." His contribution as per his theory may be summed up as follows:-

- 1) Every change in the environment of animals created new needs.
- 2) These new needs will compel these animals to adopt new habits and discard some old ones, and these needs and habits will produce and develop new organs.
- 3) The development or disappearance of organs depends on their use or disuse.
- 4) The effects of use or disuse, acquired by animals, are transmitted by heredity to their offspring. 2)

Before taking up Darwin himself we should complete the historical perspective by considering modern thinkers aside from the field of science, and point out the connection of the general trend of evolution in philosophical thought as we had done in scientific thought, and research. It behooves us, therefore, to know what agreement there was among philosophical and scientific thinkers and evolution.

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- 1) The theory and its influence will be taken up separately; only mention can here be made.
 - 2) This fact has split the biological world since Weismann repudiated it in 1883. Two camps have arisen, the Weismannians and the Neo-Lamarckians ("The Battle of the Darwinians") who agree, nevertheless, that the "Natural selection" of Darwin is impregnable.

3. Modern Thinkers--Philosophy:-

The impetus to the thought and discussion of the topic of evolution in modern times really began with the Romantic School--made up of such men as Lessing, Herder, Schiller, Schelling, Schopenhauer, Hegel, Goethe, and Schlegel in Germany; Balzac, Hugo and others in France; Wordsworth, Scott, Coleridge, Southey, Byron and Shelley in England. This Romanticism preached the doctrine that the outer world of sense has not basis of existence except as it is a reflex and manifestation of the spirit--this spirit is One and is Beyond the small Self. You cannot Comprehend the spirit by only looking within yourself: to be true, the identity of spirit is evident both within and without you, only in nature the spirit is more evident and manifest; the will of this spirit is writ large in dormant, dead and living forces, in vitality, gravitation and in electricity. In nature life is epitomized and typified and crystallized: man gets this spirit only because it has first expressed itself in nature and is now striving in us to be cognizant of its own powers and its own work. Thus viewed, therefore, man is indeed nothing more than an evolution (from nature 1). The task of philosophy is the same as science 3), namely, to find out underlying postulates in the so-called "Caprice of nature" 2) Both fields are complementary and enrich each other with

1) See Lectures IX and X (for a fuller and very instructive account of the rise of the doctrine of Evolution) in Royce's "The Spirit of Modern Philosophy" Houghton Mifflin Co.

3) ibid pp 335-336.

2) ibid p272.

their findings. Science tires, and has tried, to get at the permanent facts of nature--high and low--philosophy, on the other hand, tries to get at the "dominant characters" of the human beings, that characteristic which is found in all stations of life. The Romantic School began the search for this characteristic and found it in the dignity of human nature so expressed in many documents, political and otherwise, of the 18th century to the present day. Evolution was part of its doctrine; humanity was progressive, struggling and becoming perfect and can be made perfect.

"Not inalienable, but hard won and painfully kept are the true rights of man. Not a special creation, but a living organism is our nature, and organism not permanent in its structure, but the outcome of labor, an organism with a long embryonic development, capable of degeneration as well as of growth, and needing therefore our constant care lest it lose all the spirituality and all the rights that it has thus far acquired."1)

The statement given above is an epitome of, and, at the same time, the stand which philosophy takes with regard to the topic of evolution. "The doctrine of evolution took its rise in such an effort to write its own autobiography, after a terrible experience of being in love with what it had believed to be liberty, and of being jilted by what proved to be despotism"2). There was an emancipation of mind and spirit--to tear away from that dependence upon the former

1) Royce "The Spirit of Modern Philosophy" p275, I cannot dwell too much on this field. I refer the reader to the chapters given as well as the very interesting discussion by Prof. James McCosh "Realistic Philosophy" Vol II pp255-281.

2) Royce p282.

generations of men! a transformation of our notion of human history occurred. Prof. Royce believes this to be very very important as he says: 1)

"people too frequently regard the doctrine of evolution as having for the first time flashed upon the world appearance of Darwin's 'Origin of Species.' Nobody can value more than I do the significance for the general student of the splendid achievement of Darwin; but it was a splendid achievement for humanity at large because the age was ripe for the extension of the historical conception far beyond the boundaries of humanity property. If you can conceive Darwin's knowledge of natural history, his investigations...that led to natural selection,...transferred to the last century...the world at large could have found no place for the doctrine...They would have called it Darwin's paradox and would have banished it into the realm of curiosities. It was coming into an historical age that made Darwin's book so great a prize, and the idea of natural selection so deeply suggestive to philosophy."

We see, therefore, that philosophy had a great share in preparing the ground for the reception of this epoch-making work of Darwin. The doctrine propounded, as a speculation, is as old as the Greek speculations. Modern geology had made probable that the earth's crust itself is a genuine history where unity, rather than catastrophic change occurs. Natural history also assumed the truly historical shape. Classifications and embryological researches 2) showed wonderful parallelisms between individual life and animal forms. The appearance of Darwin's book, "the Origin of Species" brought to a culmination all the scientific and historical tendencies of the

1) *ibid*, p284-5.

2) Von Baer and Agassiz.

day. Philosophy accepted the pleasant burden of fostering the doctrine and satisfying the world with this historical view of phenomena: giving it, what science did not, an "inner" significance 1). However, Darwin answered many perplexities 2)--answers were being courted with regard to the boundary line between species and species: people wanted to know, in scientific terms, the growth of animal forms without the interference anywhere of special creations; this was the gap in the historical movement and Darwin's book removed this great obstacle. His "natural selection" was sufficient to satisfy this inquisitive instinct on the part of the world. The transformation of species (and its relation to man too) was understood, and, altho scientists may differ on the efficacy of natural selection they all agree on the principle of transformation of species and in this sense are followers of Darwin.

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- 1) See Royce, pp287-289 and, also p 294 in re: Spencer. As to latter see also Prof. Mc Cosh's criticisms in Vol II, quoted above.
 - 2) See page 13 of this essay.

c) The Man Darwin and His Premise:-

It is impossible to disassociate the man and the personality of Darwin from the description of the nature and scope of "The Origin of Species." To read the book without supplementing same with a careful reading of his autobiography as well as the "Life and Letters of Charles Darwin" 1) would be only a half account and argument; a one-sided view of his life's work: in fact most people know Darwin only through a hasty review of his work "The Origin of Species" (Vol XI of the Harvard Classics is referred to here) and through a study of the promptings and yearning of the man and his work. The man's scientific spirit and method, 2) his fairness 3), his love for work and unbounded patience, 4) his yearning for truth 5), his love God 6), and his fellowmen 7); all these and many more fine and intimate glimpses are found in his life and in his letters: surely, not in the cold arguments and presentation of facts as comprise the major part of his scientific treatises. The above facts are only indicative of the many characteristics that have made Darwin the exponent and, at the same time, the incarnation of the scientific spirit and thought of his day. His book was the

1) by F. Darwin, 2 Vols. D Appleton and Co., 1911.

2) *ibid* pp66-67; 0393; 0 425; 540; p439; also p75; p83.

3) *ibid* pp83; 474ff.

4) *ibid* p23; 52-53; 25-26.

5) *ibid* p125.

6) *ibid* pp277; 556.

7) Note letters particularly to Huxley, Lyell, Hooker, and to family and relatives.

rocket that brought forth the pyrotechnic display in thought, scientific and philosophical, which had been pent up for centuries before. It is truly said that, next to Newton's "Principia" no single book of empirical science has been of greater importance to philosophy than "The Origin of Species." Men's minds were again beginning to emerge from the darkness as in Grecian days; the historical view of phenomena emancipated men from the dependence upon the past and a "new freedom" was launched. The human and the scientific joined hands and Darwin led the way.

Darwin had a very receptive attitude to the above immediate antecedents. He was cautious, deliberative and accurate. He was able to sift out the essential differences from the maze of essays, books, and researches; he was able to force truth to assert itself and he had the special instinct for arresting exceptions as they appeared 1). With keen insight, therefore, he formulated his premise and plunged into "the argument" as his Book may be called. 2)

"No one ought to feel surprise at much remaining as yet unexplained in regard to the origin of species and varieties, if he make due allowance for our profound ignorance in regard to the mutual relations of the many beings which live around us. Who can explain why one species ranges widely and is very numerous, and why another allied species has a narrow range and is very rare? Yet these relations are of the highest importance, for they determine the present welfare, and, as I believe, the future success and modification of every inhabitant of this world. Still less do we know of the mutual relations of the innumerable inhabitants of the world during the many past geological epochs in its history. Although much remains obscure, I can entertain no doubt, after the most deliberative study and dispassionate judgment of which I am

1) "Life and Letters, Vol I, p125.
2) p 24, "The Origin of Species."

capable, that the view which most naturalist until recently entertained, and which I formerly entertained--namely, that each species has been independently created--is erroneous. I am fully convinced that species are not unimitable; but that those belonging to what are called the same genera are lineal descendants of some other and generally extinct species, in the same manner as the acknowledged varieties of one species are the descendants of that species. Furthermore, I am convinced that natural selection has been the most important, but not the exclusive means of modification."

As an illustration of the way this premise--this postulate--became the "guiding star," so to speak, in the researches of Darwin note his chapter on "Natural Selection, or, the Survival of the Fittest." I pick out this fourth chapter because it may in truth be called Darwin's master stroke. I fell like noting most of the chapter--each paragraph is so full of pregnant thoughts and statements. However, I will humbly attempt to give the salient point in his presentation.

It seems to me that Darwin realized some of the deficiencies of his last chapter on the "Struggle for Existence" and asks at the outset how this principle will act in regard to variation. Can this principle of selection; so potent in the hands of man 1), apply under nature? His answer, in this chapter is, that it can act most efficiently.

Natural Selection (or the Survival of the Fittest) is defined 2) as the "preservation of favorable individual differences and variations and the destruction of those which are injurious." "Variations neither useful nor injurious would not be affected by natural selection and would be left either

1) C Chapter I.

2) p94.

a fluctuating element, or would ultimately become fixed, owing to the nature of the organism and the nature of the conditions."

The exact use and understanding of this term, natural selection was, at the beginning, only the property of a law. It does not imply variability--but implies only the preservation of such variations that are Beneficial to the organism under its condition of life. By nature Darwin does not mean a deification of the process of natural selection or cognate forces--"it is difficult to avoid personifying the word Nature; but I mean by Nature, only the aggregate action and product of many natural laws, and by laws the sequence of events as ascertained by us. 1)

A significant and, at the same time, searching inquiry and discussion is given on the contrast between man's and nature's powers of selection. 2)

"As man can produce,...a great result by his methodical and unconscious means of selection, what may not natural selection effect? Man can act only on external and visible characters; Nature, care nothing for appearances, except... as they are useful to any being. She can act on every internal organ, on every shade of constitutional difference, on the whole machinery of life. Man selects only for his own good: Nature only for that of the being which she tends. Every selected character is fully exercised by her, as is implied by the fact of their selection... (man) does not rigidly destroy all inferior animals... under nature, the slightest differences of structure or constitution may well turn the nicely balanced scale in the struggle for life, and so be preserved."

I must pause here and interrupt the quotation and say, Darwin surely has been misinterpreted in his views upon nature and

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- 1) p95, note, also later on in this discussion, Darwin uses the term of Aristotle "economy of nature" as a part of the process of natural selection.
 - 2) pp96-97.

man, for in the following lines of the same paragraph we find the true spirit of Darwin--his yearning for the true expression of the simple truth--namely, that science, nature and man are all the manifestations, evidences, if you please of the Divine Spirit 1):

"How fleeting are the wishes and efforts of man! how short his time! and consequently how poor will be his results, compared with those accumulated by nature during whole geological periods? Can we wonder, then, that nature's productions should be far 'truer' in character than man's productions; that they should be infinitely better adapted to the most complex conditions of life, and should plainly bear the stamp of a far higher workmanship?"

After discussing sexual selection (struggle between individuals of one sex for the possession of the other 2) Darwin gives various notable illustrations of the action of Natural Selection and concludes by reiterating his principle 3):

"Natural Selection acts only by the preservation and accumulation of small inherited modifications, each profitable to the preserved being; and as modern geology has almost banished such views as the excavation of a great valley by a single diluvial wave, so will natural selection banish the belief of the continued creation of new organic beings, or of any great and sudden modification in their structure." 4)

The intercrossing of individuals is an important part of selection! cross-breeding increases vigor and vitality and close breeding decreases such characteristics. Inter-crossing plays

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- 1) Although special emphasis will later be made "Darwin and Religion" it is not amiss here to refer the reader to pp 517-520, 528-529; and pp 550-556, 877 of the "Life and Letters."
 - 2) p101 and p76 of "Life and Letters."
 - 3) Ibid, p109.
 - 4) I am sure the reader is now impressed with the constant recurrence of Darwin's attack of "Special Creation"--this was his "hobby"--See "Life and Letters" p 519.

a very important part in nature in that it keeps individuals of the same species or variety true and uniform in character 1) It is one of the circumstances that is favorable for the production of new forms; the factors of migration isolation and largeness of area assist, also in the production of new forms. This production is a long process and its effect is far greater than man's effort thru selection"2)

"Slow though the process of selection may be, if feeble man can do much by artificial selection, I can see no limit to the amount of change, to the beauty and complexity of the adaptations between all organic beings, one with another and with their physical conditions of life, which may have been affected in the long course of time through nature's power of selection, that is by the survival of the fittest."

With the principle of selection definitely established, of nature's power being greater than man's, Darwin fortifies his presentation by the explanation of the phenomenon of extinction:

"From these several considerations I think it inevitably follows, that as new species in the course of time are formed through natural selection, others will become rarer and rarer, and finally extinct." 3)

Extinction and natural selection (implying the operation of varieties and the inheritance of favorable and beneficial divergences) work together, 4) indicative of a common ancestor Thus we find Darwin reasoning: "...I believe, species are multiplied and genera are formed" 5) and further on, towards

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- 1) pp110-114.
 - 2) p120
 - 3) p121
 - 4) Darwin gives a lengthy mathematical proof (pp126-134) to establish this premise.
 - 5) p129.

the conclusion of his mathematical demonstration, he says,

"Those two groups of genera will thus form two distinct families, or orders, according to the amount of divergent modification supposed to be represented...And the two new families, or orders, are descended from two species of the original genus, and these are supposed to be descended from some still more ancient and unknown form." 1)

In the discussion on the degree to which organization tends to advance, Darwin does not agree with Lamarck or Spencer. With regard to the former he says--"Science has not proved the truth of this belief, whatever the future may reveal." 2) Darwin himself believes that there are many causes for the existence of lowly organized forms and, furthermore, variations or individual differences of a favorable kind may never have occurred to permit the principle of natural selection to function and to accumulate: in some cases there might have occurred retrogression of organization.

"But the main cause lies in the fact that under very simple conditions of life a high organization would be of no service,--possibly would be of actual disservice, as of being of a more delicate nature, and more liable to be put out of order and injured." 3)

Darwin takes issue 3) with Spencer on the question of the origin of differentiation or advancement of parts. The latter assumed the action "that homologous units of any order became differentiated in proportion as their relations to incident forces became different." To this assertion, Darwin, calls it a speculation and an hypothesis--it is not based upon facts,

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- 1) p133
 - 2) p136--please see part of this paper on Lamarck. The specific reference here is made to the view held that new and simple forms are produced by spontaneous generation.
 - 3) p138.

if any assumption is to be made, it can, with greater accuracy be made upon the bases of struggle for existence and the operation of natural selection.

Thus is the most important chapter of the "Origin of Species" brought to a close. Individual differences are present in almost every part of the structure of organic beings; a struggle for life occurs which tests the efficacy of these differences and survival will try to bring out and propagate these variations, beneficial and progressive, through the principle of inheritance--this persistence in transmitting beneficial variations for life is the principle of natural selection--this leads to an improvement of the creature in its relation to its organic and inorganic conditions of life. This principle of natural selection entails the element of extinction, divergence of character which is an aid in the struggle for success in life; these explain the various affinities and distinctions between the innumerable organic beings in each class throughout the world. Varieties of and in like species have arisen with species in the same genus, with sections and sub-genera, etc. with sub-families, families, orders, sub-classes and classes. "If species had been independently created, no explanation would have been possible for this kind of classification; but it is explained through the inheritance and the complex action of natural selection, entailing extinction and divergence of character. 7.1)

Life upon this earth is the result of one process of generation and is not spontaneous nor is it brought about in all its ramifications and progressiveness by special creation.

1) p143 Vol I Life and Letters"

d) Summary:-

As was stated in the historical and philosophical perspective of this essay, Darwin's book, "The Origin of Species", marks a new epoch in human thought and enables us to develop a new critique of knowledge 1). The book was considered as the greatest book of the nineteenth century 2). Its appearance definitely disproved the dogma of fixity of species and gave real causes for change and development; the guesses of the past were brought to definite scientific hypotheses: the advent of this book started the "third stage of the fortunes of progress." 3) The greatness of Darwin's work is found in two aspects of thought: the immense impetus it gave to the general theory of evolution, and his discovery of its main process, "natural selection." The theory has impregnated every base of science and has brought many new students into fields of research that have, hitherto, been insignificant 4). Darwin dealt with nature and derived his law from close and minute observations such as has rarely been duplicated: the resulting "natural selection" has many advantages over "artificial" selection: Nature makes no mistakes if she does, she eventually redeems them. Her method, while

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- 1) The influence upon the humanities cannot be taken up here. I refer the reader to the volume "Darwin and the Humanities" by J.M. Baldwin: suffice here to say that man's whole introspection changed after the formulation of Darwin's views.
 - 2) See "The Outlook", 1900 where a note was taken from the leading thinkers as to which book was the greatest during the 19th century.
 - 3) See "The Idea of Progress" by J. B. Bury, (Macmillan) especially Ch. XIX, and notes thereto.
 - 4) Particularly ontogeny and phylogeny--and the "biogenetic principle" of Haeckel.

it wholly beneficial and unintelligent, is partially infallible. The condition of survival is, adaptation to environment. The very process of selection is, in itself, a sure test of fitness 1). True moral fitness and considerations are eliminated--but nature does offer a so-called fair field and no favors. Natures' favorites, as such, are those who are best fitted to meet her hard conditions 2). Evolution, however, applied to society, does not mean the movement of man to chosen goal. It is purely and simply a scientific conception which may or may not be of optimistic or pessimistic. Darwin, the originator, however, was optimistic 3) in that progress would be found in other fields of knowledge and research. There are quite a few, however, who took a pessimistic view and this is natural. 4) The most optimistic note on the subject of Evolution was discussed by Fiske when he said 5) "The fundamental characteristic of social progress is the continuous weakening of selfishness and the continuous strengthening of sympathy." The selective person chooses rather to follow the author's own introspections--to be opti-

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- 1) See Conklin, Ed. G. "Heredity and Environment" pp369-372.
 - 2) See Drummond, Henry--"The Ascent of Man" pp41-59 for a discussion of this principle to Sociology and Ch.VII of the same book, with careful reading of references thereto. See also Cooley, Ch. H. "Social organization" p295 on the social aspect of "fittest"
 - 3) Note pp. 520; 528.
 - 4) See Bury, note 4, to Chap. XIX.
 - 5) "Outlines of Cosmic Philosophy" 1874, Vol II, 192seq.

mistic as Darwin himself was optimistic and to look towards the future with hope and with the idea of progress and not regress. We are thankful to Darwin for emancipating our mind and spirits so that we may renew our enthusiasm in the search for truth--in the ability to appropriate still more of the world's consciousness.

In the treatment of Evolution, I have tried, comparatively speaking, to be brief. I am still embarrassed with the richness of notes, and still many more books, directly or indirectly related to this field. One must conclude and summarize at some time and I feel that the reader who was patient enough to go through these pages will find certain outstanding points of importance and significance.

Reflection upon the foregoing pages gives one a thorough appreciation of the value of scientific method and research 1) insofar as it helps one towards a richer and fuller understanding of the world, life, nature and the importance of the individual in the whole process, the whole ebb and flow of life and action. This understanding came only through an impartial and diligent search for the truth. The method, from the ancient Greeks to modern times only proved valuable if pursued without bias and with the distinct purpose of challenging the exceptions that has to be explained. Aristotle 2) did this in his own way and with the crude appurtenances of his day as Darwin did with the more advanced

1) A modern book of extreme interest and of instructive value is "Life of Pasteur" by Rene, Vallery-Radot, 1920-Doubleday Page & Co. The book portrays what I choose to call a re-incarnation of the Darwinian spirit of method and research coupled with an ardent religious fervor. For his method see pp 122, 233, 244, 256, 264-5, 301, 310-11, 352, 375, 443. For his religious ardor see pp 111-12, 125-6, 145, 180, 214, 223, 233, 328, 343, 347, 349, 385, 398, 462, 243, 244. Some of the

appliances of his day 1). The truth will out despite the fact that it took that great span of years until the publication of "The Origin of Species" It is important to stress this point of Method as an outstanding contribution of the various men and writings quoted and described in this paper. It is this scientific method that has given us many priceless and immortal landmarks in the stream of conscious development and interpretation. This method, quite to the contrary of many scientists, has not in the least detracted from our fuller and reverential attitude of appreciation of the personal element in the universe or of God 2). It has enriched our understanding and our heritage and has caused us to appropriate more and more of the world's infinite consciousness.

Next to method, I believe, that further reflection gives us, as an outstanding fact of the foregoing pages, the idea of variation--variation in all of its implications as brought out by the Greeks in the idea of change and all the

2) From previous page. See his "History of Aristotle" in re: criticism of method, p642a-643b-641a, etc.

1) Cf Aristotle's handling of exceptions in Bk IV of "Part. of Air" 667b-667b and Darwin's attack and special instinct for arresting exceptions in "Life and Letters" Vol I, p125, and the many explanations found in his book. See also p 314, as an example of arresting an exception in the study. It also point to the fact that exceptions always will arise and therefore the method is never complete.

2) Pasteur on p92, says "It is very strange that men should deny a creator and yet attribute to themselves the power of creating cells."

connotations attached thereto by Darwin in his book. This idea has had a tremendous influence upon all fields of knowledge, as was pointed out. "Variation" has led people to think anew in partically all fields of endeavour. Many great thinkers have contributed in one way or another to the idea of change, variation and evolution but it was accepted, universally, as an undeniable principle of progress only after the publication of Darwin's book. The ideas of variation, change, development and evolution have been the watchwords, so to speak, since 1859. All important researches, biological 1), psychological, chemical 1), physical 1), philosophical and religious, have attempted, (and in most cases successfully) to apply the method and the principles adopted and concluded in bringing about this idea of evolution. Thinking changed, new books had to be writte, the "map of intolligence" had to be redistricted and apportioned. In connection with this idea of progress 2) there comes before us the corollary of finality 3). Of course one may turn optimist or pessimist. However, when we view it in the sense of improvement, with all that this term implies, we can't help but accept this view--and Darwin 4) himself believed in the ameliorative and beneficial aspects

- 1) A noteworth book combining these three fields is that of H.F.Osborn "The Origin and Evolution of Life" in which the author tries to propose a new method of explaining erigin and evolution of Life. He adopts the Greek idea of the four elements, adding heat, and proposes his "Chemical Messengers" theory as an explanation. He thinks his book and theory supplements Darwin's unexplained reasons for life, its origin and evolution. See pp138, 276 where he shows how Darwin failed and Naagen succeeded.
- 2) I must here refer again to Bury's book "Idea of Progress"
- 3) See pp30-31, A.J.Balfour's "The Foundations of Belief" and William James-"Pragmatism" Lecture III.
- 4) See again his concluding paragraphs.

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of this progress, of this evolution? this principle and this law has, since his day, already found place in other quarters

With method and variation there may be added the idea of personality. Suffice it to say, that our educational systems 1), and the contributing and cooperating agencies, all emphasize the element of personality. The individual has been emancipated and is emancipating himself, mentally and spiritually; a new birth of freedom has been given him through his own recognition of his place in and unique capacity to contribute, to the world and its progress. The world has been analysed and has, even since the publication of Darwin's book, shifted its emphasis from species to individuals, leading to a still greater emphasis upon the fact that individuals may be regarded simply as aggregates of "unit characters" which may so combine as to bring about higher types of individuals--greater personalities--more highly perfected groups 2). There is no grander inspiration that comes to the thinking and feeling individual than to know that he is part of that great and majestic march of progress: that he has, within him, the heritage of the past, to use and not abuse it; to feel that, altho he has not been specially created, he has, by divine sanction and will, the power to create within himself the approximation of the Divine. Man's

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- 1) See a most interesting article in re! this subject entitled "The World in the Teacher's Mind" by Joseph K. Hart, the "Survey" Aug. 1, 1922.
 - 2) Note particularly "The Science of Human Behavior" by Maurice Parmelee, (1012, MacMillans) His thesis is "the continuity of the evolutionary series would be shown on the one hand, while on the other hand, would be illustrated the creative nature of the evolutionary process which is ever bringing into being new combinations of matter and energy whatever the ultimate elements of the universe may be" This thesis finds a great similarity to that quoted by Osborn who published his book in 1917.

ascent through aeons of time, has been slow and arduous. Standing in the present and looking backwards, we see the advance we have made despite all the existing maladjustments: we are optimistic because we feel emancipated--not wholly--no!--but the trend is definite and it points to progress and further development. Infinity is getting to become more finite; the individual is assuming greater importance and is accepting higher responsibilities; a personality is being evolved which eliminates evil, develops greater freedom and is able to approach God.

We have thus arrived at a point, not of Nirv -- but almost to a correlative state--the beginning--yes,--past the dawning stage--of the possibility of an Absolute. Our postulates have led us to many statuses, which, at certain periods were thought to be the consummation of our ideals--of our perfection--But--something within us--an enduring subject--propelled us on and on-- Our ideas--those that could not be proved or be disproved caused us to postulate further and enabled us to make things real which seemed at first, unreal. Our increased consciousness--our awareness--became the starting point for a richer teleology 1) leading us to a greater self-consciousness. Many diverse views exist with regard to the intent and content of the status quo 2) which we call the Absolute. We are now ready to discuss this phase of our process. We feel adjusted in part, at least, to attempt a synthesis of what has thus far preceded and to take another glance into the future and see whether the process can still further be extended.

1) See Bosanquet, loc. pp153-160.

2) I choose to call it so for the present.

5. The Absolute:-

We come now to the last of our agreement and definitions--namely, The Absolute. It is a term that many schools of thought attempted to clarify and one, which this thesis will attempt, in its humble way, to lessen in its now present state of ambiguity.

We have traversed a long way in our process--from causation--nature to Life. We have tried to point out the evolutionary process in the whole course of our discussion and come now to the question "Quo Vadis?" We have attained certain progressive results of our conflicts and have reached a status of ever-ascending awareness in order to give us the impetus the postulate ever move towards some goal, with some purpose. Our process between matter and spirit, with the inherent concomitants of freedom, control, adjustment thru repetition and contrast, has led to a correlative process of progress which did shift its ground and importance from the control of nature into the ethical sphere. Reason manifested itself in its control over social and natural causality. The conditions of this control are evident in the development of the life. Sciences which are conducive towards formulating ethical ideals and towards definite direction of individual and social forces. Reason is made supreme and the rise of a heightened self-and social consciousness is the inevitable result. In this conflict between matter and spirit man is the consummate production as a free agent and a responsible ethical subject--an individual with the highest self-consciousness. This is the new center where there is found a new realization of the laws of nature--it is the focus

upon which the world-spirit shows a new reflex 1). Man, as this center, strives to achieve as much and as great a part--a reflex--of this world spirit as he can. The natural sciences are but the Means, and intermediate stage in the process, towards a higher end. It is the will of this world-spirit which is reflected in the human being endowed with the capacity of free action, that motivates man to higher thought and action 2)--making not only Intellects, but individual Intellects as moral agents. Within man, this tendency of all reality, of all development, achieves its fullest realization; man is the most perfect embodiment of the element of freedom. The two orders of law--natural and ethical--becomes incentives to action and to progress. Each case that man meets tests His freedom 3)--i.e. whether he carries it out in accordance with the ethical law which epitomizes and represents the ultimate reality of spirit 3). The process becomes richer and meaning is enhanced. This moral order 4)--and--the moral

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- 1) Cf Lotze's l.c. "World Soul" Vol I. Ch.I pp1-26.
 - 2) Cf Royce, "The World and the Individual" VolII pp373-4
 - 3) Cf Schaub, E.L. "Spirit Militant and Spirit Harmonious" Phil. Rev. March 1923. pp165-66.
 - 3) Note discussion of "Life" supra.
 - 4) See Royce, lc. pp333-377.

law within man--is contrary to Natural Law. It forces man to postulate an unseen order, 1) with a God where we "carry on", so to speak, moral ideas and ideals still unattainable amid the imperfections of our daily life-- This is our Absolute--and in this sphere we place the past, present, and future achievements, hopes and unfulfilled ideals 2).

The above is a brief survey of the process that tends towards the realization of the Absolute 3). Within its limits we find the elements of mysticism, namely, the operation of the theories of emanation, of ideas, of matter as a positive principle of evil and agnosticism. These four divisions form the gamut of differences with regard to the concept of the Absolute..I have intimated above my own reflections on the matter. To me the Absolute presupposes two conditions, namely, that of development as discussed above up to the high stage of self-consciousness and the validity of the speculative ideal. The aim and goal is the Absolute Spirit which, as such, conditions the being of its objects--and--as Absolute constitutes the highest realization and ful-

1) Royce, *ibid*, pp329-52.

2) Royce, *ibid*, pp 345-350.

3) For various views of the Absolute see Royce, *loc. cit.* Vol I, pp47-91 noting particularly the various conceptions of Being. Also Vol II 273-77; 288-94; 327-31; 335-37; on the relations of the Human Self and the Absolute. Also the supplementary Essay, sections I-IV pp471-554 for a most lucid analysis and clarification of the many conflicting opinions on the subject of the Absolute and allied concepts.

fillment of human hopes and aspirations 1). With such Absolute we find a distinct basis upon which we build a super-structure of both phenomenal and noumenal worlds. There is evident the element of coherence, organization and synthetic unity in the process and, as such, it is conducive towards progress.2) It openly against naturalism and takes issue with that form of Absolutism which says that man is an unreal appearance of the Absolute 3). It emphasizes personality for it criticizes and works with experience as such and builds up or appropriates from the Absolute. Quite contrary to the one-sided view of original sin which precludes perfectibility 4) it emphasizes the possibility of even the Absolute becoming perfect.5) Faith itself is the force that makes the process

- 1) Perry, R.B. l.c. pp164-193 gives a good summary review of Absolute Idealism.
- 2) Quite different from the Greek conception of the Absolute state Cf. Bury pp9-15, Cf Bergson H. lc. p344 "While the ancient conception of scientific knowledge ended in making true a degradation, and charges dixer of a form given from all eternity--on the contrary, by following the new conception to the end, we should come to see in time a progressive growth of the Absolute, and in the evolution of things a continual invention of forms ever new.
- 3) I cannot go into detail of the views of Bradley and Hegel and others. I refer the reader to Royce's Supplementary Essays of Vol I lc. and the respective works of the authors.
Cf Volume "Personal Idealism" edited Sturt, H.
- 4) Bury, lc. pp263-265; note also De n Inge's essay on "The Idea of Progress"--Vol II of his "Outspoken Essays" p 161 "They (Ancients) would have thought Modern notion of human perfectibility at once absurd and impious."
- 5) Contra Bradley "Appearances and Reality" pp499-507.

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on-going: faith in the perfection of the whole makes the finite appropriate a larger measure of its values 1)--this implies a forward movement of life which is, in itself, a doctrine of progress. These values determine progress and determine, likewise, perfection. 2) The question arises with regard to the factor of contradiction within the Absolute--and this would be most incongruous 3) But can we envisage all of the Absolute as to be sure of the existence of non-contradiction? This assurance is only possible in the abstract--however, if we consider the fact that man is part of a world--process and ever-attaining more and more of reality we can postulate perfectibility. The "other world" 4) does include the world of intellect: the processes of thought do not in any way sum up the inner nature of the universal. There remains the possibility of a realm in which these other sides of our nature may find a refuge from the onslaughts of the principle of contradiction from reason. 5) This realm is

- 1) Cf Ames, E.S. "Religious Values and the Practical Absolute" International J'l. of Ethics, July 1922 where his premise is that the Absolute is a form principle of all effective volition. The Absolute is a function of the Will. Quite different from Plato's view who organizes reflective thinking about the Absolute.
- 2) Bradley, lc. p550 See also the splendid article of Everett, W.C. "The Problem of Progress" in which he reviews Bradley's and other views on the Absolute and perfectibility. Phil.Rev.March 1923, pp124-153.
- 3) Cf Bradley, lc.p535 and Everett, supra p141.
- 4) See discussion of consciousness.
- 5) Note Wallace's "The Logic of Hegel" pp24;51,158-164 on "Being and Nothing" 351-352;374-379.
Cf Bergson, H. "Creative Evolution" pp272-298.

our realm of the Absolute--having our ideals, symbols and the constructs of our creative intelligence. This makes the Absolute a dynamic factor in consciousness and life--and fosters a process of on-going rather than one of extermination. It rises above the conflicts and distinctions and focuses the purpose and trend of the process towards the broad synthetic features and principles of the cosmos. Postulates surely arise, 1) and their cogency for progress and increased perfectibility. Life and life's purposes are emphasized and evaluated 2) and the values become eternal 3). We surely must agree with Bergson 4) when he conclude with regard to the Absolute--"a self-sufficient reality is not necessarily a reality foreign to duration...We must strive to see in order to see, and no longer to see in order to act...Then the Absolute is revealed very near us and, in a certain measure, in us. It lives with us. Like us, but in certain aspects infinitely more concentrated and more gathered up in itself, it endures." 5) It is with this reassurance of such a thinker

1) Some characteristic ones will be taken in separate chapter.

2) Royce, Cf. "The Conception of Immortality" p49.

3) Münsterberg, Hugo "The Eternal Values" in Passim. Note also p 427 where Fichte is quoted "The true life lives in the eternal. It is a whole in every instant, the highest life which is possible at all. The phantom life lives in the changing. The phantom life therefore becomes an incessant dying; it lives in dying.

4) Supra pp298-299.

5) Cf Sheldon, W.H. "Soul and Matter" supra where is intimated (pp133-4) that mind is eternal and permanent and the reality of mind and matter inferred.

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that I take issue with the statement made "for the finite, there remains the power only 'to see in part and to know in part'" 1). I ask the question--why not postulate? Our moral attributed forces us to postulate the unseen and it begets the faith that man's consciousness, his intelligence, and his will, have not only the power of control but a creative task to perform. Reality finds its essence in the above--in the conservation of the values and truths wrought within the process. Man is partner with the Absolute, with God in working out of the creative process. The ultimate reality of spirit is in action--in creative and active intelligence coined out in accordance with the ethical and moral law, this involves "progressus ad infinitum." 2) I wish to reiterate that it is the individual who can thru continued creative acts--"cases" approach to and appropriate the Absolute--God. He persists throughout time(or non-temporal) together with selves who are ever present to the mind of God.3) but who begin to have their real being, in accordance with His will, at particular moments of time in the process between matter and spirit.

1) Everett, W.C. lc. p143

2) Schaub, E.C. supra p171.

3) Cf "Personal Idealism" lc pp392-393 and Appendix I to Lecture X in Bosanquet lc. on the Absolute.

III Postulates:- 1)

A. Origin and Nature:-

We have completed, in a rather detailed way, the discussion of our conflicts and agreements. It is well that we have pursued this method for, it eliminates much unnecessary repetition: we may use the discussion as a "plane of reference." The subject-matter thus far covered is the "experience" from which we may draw our examples to substantiate the treatment of the Postulate as such, and--furthermore, to clarify and elucidate the few characteristic postulates chosen as illustrative of part of our thesis--namely, that our world, as we know it--is a Postulate--logically to be treated.

In the process between matter and spirit we find the elements of development and purpose; as a result we find that no entity is postulated that does not present itself to us as an immediate reality. Those who are not in the process are forced (as Kant) to extend postulation into the domain of theoretic reason. We arrive at the same goal. The former method makes no distinction between matter and spirit and God is in the universe. The latter, thru postulation comes

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- 1) In this discussion I am indebted to the following two sources which have been most thought provoking:

Dewey, J. "Studies in Logical Theory" especially Chapter 7 on "The Nature of Hypothesis" by Ashley, M.L.

Schiller, F.C.S. "Axioms as Postulates" in volume "Personal Idealism." 1c.

back laden with the rich spoil of God, and soul, immortality and Freedom. 1) But where does this postulate originate?

It originates in the process of a conscious thinking individual who tries to connect the world of matter with the world of spirit. There are things we cannot prove nor can we disprove them and, therefore, we postulate their existence.

For example with God; Because we need a God; because we think of God, therefore there is a God. This is logical and is syllogistic. 2) The postulate assumes the characteristics of

universality and necessity in process and thru time. Our practical needs, likewise, make the postulate psychological

in origin; its function manifests itself in holding together the intellectual and practical sides of our nature and ex-

tending the needs of the latter into the former. 3) In the process between matter and spirit we do arrive at different

statuses; each with its "intellectual experiential and psychological climates." There result postulates 4) that en-

rich our meanings and relations thru their proper functioning- they form the nexus formativus of our whole mental development;

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- 1) Note my discussion later on this subject. Also Note Schiller, *supra* pp68-91.
 - 2) Shall deal with "Judgment" later.
 - 3) Schiller, *supra* p. 91-94.
 - 4) I may say here that in scientific research postulatory procedure of our intellect is displayed by the formation of Hypotheses. In the next division I point out the fact that there are very slight differences in the use of Law, theory, hypothesis, and postulate. The last is the most cogent term and embodies purpose and action. Cf Schiller, *loc. cit.* p107.

they have been creative in reconstructing much of our conceptions of our science and of our experience. 1) The postulate enters into "intercommunication" into "interaction" and assumes final validity, when the experience, individual or group, is rendered congruous thereto. The efficacy and cogency of the postulate is here--with made manifest--the postulate as axiom and law follows as a matter of course. Thus the postulate assumes a dynamicity; it does not hesitate; it eliminates irrelevencies and inconsistencies from our process and paves the way for norms. 2) It is evident, therefore, that "logical account of postulation is an idealized version of the course of actual postulating. But for this very reason it has a guiding power over the actual processes, which the fancy processes of an abstract logic, legislating vainly in the void can never claim. 3) Thus the method of the postulate is inherent in its origin and nature, it embodies the elements of control and organization. These are distributed in varying degrees, in the concepts of thought, fact, idea and judgment which we may now take up.

1. Subject-Matter of Thought:-

It is well to spend just a short time on the question of thought and its Subject-Matter. The postulate is a mentally constructed tool based on what we call experience.

- 1) Note Hobhouse, *loc. cit.* Part I, Chs. 8 and 9 and Part II Ch 2.
- 2) Note Testaway "Scientific Method" Ch. 21, in "Hypotheses" pp240-249.
- 3) Schiller, *supra* pp 122-24.

The subject-matter of thought embraces the antecedents of thought 1). The field is one of epistemology--to establish the true relation between thought at large to reality at large. This is a problem, also, of logical theory--and, as we stated above the postulate plays no small part in establishing an efficient relationship or correspondence. The thought-situations 2) of our daily life and of critical science are clarified through the reflective process that naturally grows out of the synthetic element inherent in the postulate: specific conditions and factors are brought to a clearer consciousness--meaning and relation. In this process of adjustment of subject-matter and thought the postulate may be instrumental in three ways: it may stimulate the appearance of a common denominator in the various situations which are antecedent to thought or which evoke thought; it may show how the antecedents of thought may provoke typical modes of the thought-reaction; it may extend thought into the realm of consequences and thus enrich meaning and relation. Thus we find distinct structures and functions in thought and its subject-matter, arising varying in degree and content with each specific situation. What is most important to us is this: that out of a chaotic relationship 3)

1) See Dewey, supra pp1-86.

2) See discussion of "Subject and Object" supra.

3) See Mill's "System of Logic" splendid discussion of this phase in Bk 3, Ch.7 Section 1, particularly p273 "inquire which is connected with which." also see Ek.4, Ch.2, where is shown that Mill and Whewell agree in the existence of a certain subject-matter which is given for distinct logical purposes quite outside of the logical process itself. They both postulate a raw material of pure sensational data.

out of vague meaning, out of a world of seeming facts and doubtful ideas there develops and emerges a universe with greater definiteness, order and system 1). The process is surely one of reflection--with the inherent elements of content and meaning 2). The process between subject-matter and thought gives us the stimulus within the thought situation 3) the datum becomes the status quo in the thinking process; the trend of the process gives us content and purpose. The above steps indicate a sort of continuity; a sort of life-process in making one's way of experience. 4) This is truly a problem of logic and philosophy; it is not a closed or finished by ten or universes; 5) this process, philosophical in essence, aims in clarifying and establishing a Method; it attempts (using the postulate as the tool) to bring about the right relationships and adjustments of the various typical experiences in every phase of life. I have intimated the aim of scientific method 6)--namely, controlled observation;

- 1) Note Bury, l.c. p159 in re: Voltaire and Turgot--"The idea of Progress...was an organizing conception just as the idea of Providence was for St Augustine and Bossuet an organizing conception which gave history unity and meaning."
- 2) Dewey, l.c. p11-22. "Introduction to Reflective Thinking" by Columbia Associates, Ch XIII.
- 3) As referred to in the discussion of "Matter and Spirit" the object becomes the center of energy.
- 4) Cf Newton's four rules for philosophizing in "Principia" Bk III.
- 5) Ch III, Central Unswell, Wm. "The philosophy of the Inductive Sciences"
- 6) See discussion of "Evolution."

it is a persistent inquiry for reality in both thought and its subject-matter; it involves anticipation and search within the incomplete given data and the inherent possibility--that is ideal--of their completion--shall we say--of their perfectibility.

2. Fact and Idea:-

Within the process between subject-matter and thought there arises the question of fact and idea. Much has been written on this controversial topic. We, however, can come only to some conclusions.

To begin with, fact and idea are not independent they are related 1). Mill comes nearer to the truth than others when he says that "ideas" must be relevant to the fact or data which it is to arrange. 2) The "idea" plus experience help towards clarification. Facts are in themselves; 3) they need assistance from ideas and the latter, to be sure, are to a great extent, the impress of unsure facts. 4) "The really difficult cases are those in which the conception destined to create light out of darkness and confusion has to

1) Note controversy between Whewell and Mill supra Bk 4; Cf Ritchie loc. Ch 6.

2) Contra, Whewell, Lotze and Kant--who claim that all induction depends upon superinduction; an imposition upon sensory data of certain ideas or general relations existing separately and independently in the Mind. We may raise the evident objections (as far as we) namely, that there is an impossibility of an orderly stimulation of ideas by facts and of any check in the imposition of ideas upon facts.

3) Mill, supra Bk 4.

4) Note Schiller, loc. p79--"the a Priori axioms are facts--real, solid, observable mental facts"--and woe betide the philosopher that collides with them! In one word they are psychical facts of the most indubitable kind." Cf the discussion of "Life" and later that on God, soul, and Immortality" For splendid analysis of worlds of fact and idea see Royce's "The World & the Individual" in Passim

be sought for among the very phenomena which it afterwards serves to arrange." 1) However, the idea is in the process of formation and the worth of the idea is judged in accordance with its appropriateness to our aim and our desire 2). We see here the important originates in a true relationship between fact and idea; between fact and want and purpose. Conflict and reconstruction in the process between subject-matter Jevon's "infinite belief-box" of nature) and thought, fact and idea, both help in giving meaning to a given situation. Reflection as a method in the process does clarify the image of contradictions; the postulate does stimulate and provoke further attempts towards elucidation. The postulate is the hypothesis plus reflective thought and will. 3) Its importance lies in the inherent element of reintegrating the residuum of subject-matter into a coherent and significant experience. 4) Thus in perfection, perfect correspondence between fact and idea made possible. The solution is not so much a metaphysical one as it is a logical one. Reality,

1) Ibid p 457.
2) See Mill supra Bk 4, Ch. 2, Sections 4 and 6.
3) Cf Ashley lc. pp162-35.
4) Note Taylor, lc. p 164 "No man ever turned more effectively from scholastic authority to human reason than Descartes in his very personally thought out system of philosophy; a system which sought to knit the reality of facts to the logic of ideas. See also pp166 and 173.

In this field, must be broad enough to include and cover the experiences of both fact and idea. Reality is the result of a continuous process resolving the conflicts (enumerated in the first chapter) that occur throughout (individual) activity--our striving toward some goal--let us say perfection. Fact and idea become in the process, merely two aspects of a total reality--the world-process. 1)

1) See Royce, supra, for the discussion of "God, Soul and Immortality" in this theme.

5. Structure and Function of the Postulate:-

A word should be said specifically with regard to the structure and function of the postulate. We may say that both elements are emphasized by inductive logic and scientific method.¹⁾ We had already intimated that the function of the Postulate is to Unify to Organize and to foster Method in dealing with both fact and idea, with things in general: its structure, however, must be suitable to this end; it is to be so arranged and formed as to make itself subject to validity. Rules and limits for its application have been put forth as a result of experience--of trials and tests. The essential element in the act of postulation, which embodies both structure and function, is that of the affirmation of identity; this is essential for both thought and judgment. 2) This presupposes the feeling of the self-identity and "unity" of consciousness 3). The origin of the postulate emerges within the matrix of its structure and function and the three are organically connected; when separated each loses its meaning. Data is not externally related to the postulate but, rather, the postulate exercises a

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- 1) See Richie, loc. "Introduction to Reflective Thinking" by Columbia Associates Ch III and XIII; also, Westaway, loc. ch.21.
 - 2) Judgment will be taken up later.
 - 3) See Schiller, loc. pp100-103.

directive influence and function in determining what are the data. 1) In this case we may say that Predicate, so to speak. It provides a way of dealing with the data--the subject matter 2). It opens a way for further inquiry and investigation. The highest form of efficient postulation is when its structure and function are so interrelated that a perfect correspondence exists between fact and idea--between subject matter and thought; the postulate thus assumes precision and self-consistency 3). Independent evidence, therefore, does not alter but rather supplements the content and efficacy of the postulate.

1) Ashby, loc. p145.

2) e.g. Kepler's law--i.e. the squares of the periodic times of the several planets are proportional to the cubes of their mean distances from the sun. This was just held tentatively and then approved as law when generally accepted. Likewise with Newton and Darwin.
Cf Mill Book III, Ch. 14 Sec. 4.

3) Mill, Book 3, Ch. 14, Sec. 5, Cf Whewell, loc. p185

4. The Judgment;-

The origin, structure and function of the postulate necessarily lead us to discuss the question of Judgment so vitally interwoven and connected with all three.

We have spoken of the postulate as Predicate and now it behoves us to consider in a brief way, the role that the Predicate plays as postulate. This is nothing more than an discussion of the nature of a Judgment.

Much has been written on and many definitions have been offered on the true nature of Judgment. Suffice it to say that the Judgment tries to state or arrive at reality. I choose to adopt Bosanquet's description of Judgment that it is the intellectual function which defines reality by significant ideas. The subject is both in and out of the subject, as Reality is both in and out of the consciousness of any particular individual. "The Judgment and Idea go pari passu"1). The predicate, to be sure, appears as Ideal. Then the "Ideal content" appears to be tentative in the presence of alter-

1) See Bosanquet's "Logic" pp31-35 and pp67-97. Dewey, loc. p 87; and Ashley, pp 146-50; and references to definitions of Lotze, Wundt, Bradley, Mill, and Uberweg. Note Hegel's (Wallace's translation) p 297 "The Judgment is the notion in its particularity, as a connection which is also a distinguishing of its functions, which are put as independent and yet as identical with themselves, not with one another...The etymological meaning of the Judgment (Urtheil) in German goes deeper, as it were declaring the unity of the notion to be primary, and its distinction to be the original partition. And that is what the Judgment really is."

natives to qualify or systematize Reality we have the origin of hypothesis or postulate. However, as was pointed out above, when the "Ideal content" is synthetically in nature the cogency of the Predicate as Postulate is evident within a scientific judgment we find that the Predicate is a postulate which is applied consciously to certain data--we find inherent therein the possibilities of full meaning, that is is Ideal and with significant quality. It is only when hesitation occurs that we may safely say that the ideal become Idea. The postulate is the predicate--function of judgment definitely apprehended and regarded with reference to its nature and adequacy. Reality has been somewhat enriched thru the act of judging 1). The judgment, with the Predicate as Postulate, becomes a living causal agency continuously effective and dynamic in the process of mental development. 2) The Postulate in this process becomes the "catalyzer" and adjusts, through judgment, the sensation content (subject) and the Ideal content (predicate) activity and progress in thought (and action) are assured. The Predicate, in most instances, assumes the role of Postulate in its relationship with the subject-matter at hand. The Judgment--as such must be regarded as essentially a process of reconstruction--may we not say also--that Life and consciousness as such is also a Judgment with an inherent postulatory factor? The Judgment, with the Predicate as postulate, has cogency and direction. It resumes an interrupted experience, even when this

1) Dewey supra, page 90.
2) See Gibson, W.F.B. in "Personal Idealism" pp123-126.

experience has become itself a consciously intellectual affair. In the latter case, the Judgment attempts to restore the subject-matter into a unified objective situation. We may agree with Hegel 2) in saying that the Judgment has within it the potentiality of the details, the particulars in this we find the element of process-- the unfolding of the details, the particulars--gives us the creative factor in the postulate as predicate in the Judgment.

1) Dewey, lc. pp80-81.

2) Wallace's lcl p 293; in fact the whole discussion of Judgment pp 291-304 is most edifying.

5. Process and Postulate:-

Much has already been said in this thesis to show that the process between matter and spirit does give rise for dynamic postulation. However, in the process of judgment we find both the origin and nature of postulate. The Predicate of the judgment becomes more active and more stimulative to thought and to action when the status quo, the "habitual mode", has been interrupted. The conflicting tendencies must be coordinated and the postulate tends to set up a single aim which will function the specific situation. The conflicting tendencies are only conducive, yes, provocative of further postulation in the process. The postulate, as predicate of the judgment, assumes a very important position in the process giving it movement and direction; it forces to the foreground features and elements of the process that otherwise might have been unnoticed; it becomes a method of organization and control.

The above gives the limits of the postulate with regard to its activity within the process. Its functions vary from purely descriptive to that of axiom and law.¹⁾ However, its inherent "correspondence" with fact is in many instances sufficient to give it validity with future possibility of universality. Scientists who seek always for the "vera causae" have frequently objected to the postulate, forgetting 2) that much of their superstructure has been (and

1) Schiller, 1c. pp 118-22 Cf Mill's, 1c. Bk 3 Vix Chs. 15 also 14.

Also Walton's "Logic" Vol II pp 88-90.

2) See later -- "Characteristic Postulates"

is) built upon the live and dynamic postulates. Logic and philosophy has more to do with Processes as such than Science; philosophy does what science does not do, namely, it endeavors to know and understand Life and its process. As Bergson says, it shows the intuition of our spiritual life; it gives us reality--freedom. Spiritual life uses the past and lives for the future. Science deals with the immediate facts and its great aid--causation is not a sufficient explanation of the world and of reality.

The postulate stands upon its own foundation. (Begründung) and is emphasized and strengthened by the confirmation (Bestätigung) of the complete unity between fact and idea. 1) It goes still further still in that it extends its influence and dynamicity into realms beyond scientific and tangible treatment--it goes to the nth degree--into the "infinite manifold" which cannot be proven or disproven. 2) We may say that the postulate finds part of its origin in the fact that the process is unfinished, in flux, in motion and change. The various ways in which postulates may be suggested in addition to the needs and desires of our daily life, may well be reduced to three classes--namely, through enumerative induction, conversion of propositions and analogy 3) Within each of these classes we find the possibility of

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- 1) Cf Wundt's "Logic" Vol I pp 452-61.
 - 2) Note More, L.T. "Atomic Theories and Modern Physics" in Hibbert J'l Vol 7, p364-81 in re: unscientific use of postulates.
 - 3) See Welton's "Manual of Logic" Vol II ch.3.

transcending facts; the postulate is truly ideal but nevertheless dynamic in that it attempts to analyze the content in order to find a connecting principle in the process of within the elements of any one case. Analogy here arises and this, in itself, is argument with many postulates 2) The desire to arrive at a universal is immanent; there is a tendency in the process to go from extension to intension--from the universal to the particular, to the individual 3)

The above account of the origin and nature of the postulate is surely indicative of its importance and indispensableness in the process between matter and spirit. Is not the whole life-process one of a continued postulation? Are not these "judgments" ever held in abeyance? Is not the subject-matter plastic and, as such, continually being moulded? Do not our "facts" show a provisional character? Such questions, puzzling as they are to those who hold to any particular school of philosophy, are answered more

1) The reader may apply this to the progression

also the proof of the circle through the correlative use of the polygon () with the circle the circumference equals π . We arrive at the circle by means of the polygon--not at once--but--as we approach infinit. The transition is made easy, and, this is the primary motive.

2) Walton, lc. Vol II. §72.

3) Wallace's lc. pp29x 291-305.

easily if we adhere to opinion that the world and the individual are both--cooperatively in process--the conflicts that arise in the process between matter and spirit resolve themselves in an harmonious way. And it, is the process between matter and spirit; the postulate is the tool in this process of perfectibility and man is the most comprehensive manifestation of the only one reality.

B. Some Characteristic Postulates:-

We come now to discussion of a few of the many postulates that exist in the realm of mind and nature 1): We have seen that the postulate is, in essence, an efficient means for organizing and controlling ideas and facts with inherency of increasing content and meaning. In the following pages I choose to cull a few postulates from the fields of science, philosophy, religion and sociology merely as indicative of their need and importance in our present thinking in these branches of knowledge.

I cannot but help reiterate here again the fact that the mind is the controlling factor in the process of thought--it continually antagonizes and insists upon postulating when things cannot be proved or disproved. It is this attitude of mind that is creative and constructive--it resolves crises of thought by referring to past and present knowledge with an inherent purpose for future thought and action. 1) The postulates vary in degree and in efficacy in accordance with the various intellectual climate of history as well as with the ability of the individual to meet a specific thought situation or crisis 2). They are continually

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- 1) Cf Dewey, John "How We Think" Chs I and II
 - 2) Cf Erdman, I. "Human Traits and Their Social Significance" Chs E and 14.
Bury 1c. p7
It is well to note one of the many instances of the effectiveness of such postulation. Dr. Charles J. Finlay who first promulgated the theory of transmission of yellow fever by Stegomyia mosquito, in a paper which he read before the Royal Academy of Havana on Aug. 11, 1881. The title was "The Mosquito Hypothetically Considered as the Agent of Transmission of Yellow Fever."

tested and, as was pointed out have the tendency, in the absence of definite contradiction or with the accretions of verification and repeated affirmations to become axioms and laws. Such has been the process in all the fields of knowledge. These postulates have been fruitful and have helped to prove and explain many phases of mind and nature and have been conducive towards further postulation 1). The postulates have proven to be the economies of thought--they were great adjustments; they unified and systematized knowledge and information 2) The process between matter and spirit, discussed above, has shown us the trend and the method; the discussion of the postulate has given us the elements of organization and control; these two facts have convinced us that our postulates lead us to different statuses, deeper and richer in content, from which we continue to postulate anew. 3) One field of knowledge (science) particularly) cannot be exclusive or isolated in the determination of certain uniform "laws" for, all fields of knowledge are correlated--interacting--"with- in the general process. 4) "Mental economy" resulted through

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- 1) See Ch III "An Introduction to Reflective Thinking" by Columbia Associates.
 - 2) Taylor, lc. pp232,252.
 - 3) Taylor, lc. p215.
 - 4) March, Ernst, "The Science of Mechanics" (Trans.by McCormack, Chicago, 1907) pp464;494-5;579-83.
Cf Taylor's lc. review pp251_255.

postulation and progress in thought and action assured. The subject-matter of thought and experience were correlated, ideas were adopted to fact, and ideas to ideas. Thus science, religion, philosophy, and sociology cohere 1); our thinking and mental activity through postulation becomes a part of a biologico-psychical process with the inherent elements of development and purpose. Logical thinking in this process assumes the role of directing agency, giving cogency to the trend of the process.

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- 1) Note Bury, loc. pp282-3 with reference to Saint Senion "A religious system always corresponds to the stage of science which the society wherein it appears has reached; in fact, religion is merely science clothed in a form suitable to the emotional needs which it satisfies--likewise the political system of an epoch corresponds to the religious thought. They all hang together. All social phenomena cohere."

1. Laws of Conservation of Matter and Energy:-

We have, in these first examples of characteristic postulates, what may be called the true tests of good postulates. They clarify, predict, suggest, and do not conflict with existing laws of nature and mind.

Within the above two we have implied the conflicts of our first chapter namely, those of mind and body and matter and spirit. We need, here, only limit ourselves to the presentation of the postulatory nature of these laws.

The law of Conservation of matter implies that in an operation, mechanical, physical or chemical, to which matter may be subjected, its amount as measured by weight remains constant. This law is the corner-stone of chemistry and has been, also the source of much speculation in philosophy and religion 2) This law is not self evident for why should any particular property of matter remain unchangeable when all other properties are subject to change? However, we postulate the law because our finest balances do not contradict it-- the law holds true. We say even that the amount matter is constant even though its physical properties may change thru aggregation and temperature. When an atom breaks up into electrons, its weight may disappear, for we do not know whether weight is a property of the grouping called an

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- 1) Cf Westaway, loc. Ch 21. "Scientific Method" and "Reflective Thinking" loc. Chapter 3.
 - 2) Note the theory of creatio-ex nihilo of Greek, Jewish and Medieval philosophy Cf Neumark, loc. (German) and Husik loc. (English) a fine summary (religious) review of this and other postulates is given in "Whence came the Universe?" Gruber, L.F.

atom or whether it belongs to the individual electron is of that atom. However, whether its weight disappeared or not, its inertia would certainly not disappear--it is this Inertia that is the most fundamental property of matter we know. Hence, at our present state of knowledge--(our intellectual climate too) we must postulate that the constancy of fundamental material still holds good even though atoms are resolved into electrons and protons. Even though it should ultimately be shown that Inertia is not the absolutely fundamental property of matter, thus eliminating constancy of matter, still, as long as the electrons, whatever they are, remain constant, we may postulate with a fair degree of certainty, that at least the basis of matter is fundamentally conserved 1).

The Law of the conservation of Energy is a generalization that implies the postulate of the effect--that in every complete material system--subject to any kind of an internal activity, the total energy of the system does not change but is subject merely to transference and transformation. There are many categories of energy--e.g. light, heat, sound, rotation, vibration, electric currents, chemical affinity, etc. The study of radio-activity cautions us somewhat towards the complete acceptance of this law 2). Isn't it possible that a new form of energy may be discovered that will not come

1) Using Kennedy's F. phrase, I may say that Sheldon, on "Soul and Matter" supra-gives a fine discussion of the "metaphysical worth of this postulate.

2) Cf Mills, John "Within the Atom" Ch5 and pp32,39 and 46 for postulutory phase of science in general.

within the range of this law? However, the postulate stands the test for all known cases 1). The general statement may still be put into another form. Energy may be converted from one type to another. For example Heat into mechanical energy (power-plants); mechanical energy into electrical energy (hydro electric plants); chemical energy into electrical energy (electric cells) etc. The question arises: if we can convert mechanical energy into electrical energy and the electrical energy to heat will we get the same amount of energy that we would have obtained in converting the mechanical energy directly into heat? That is, is there a loss of energy in a given transformation. In an attempt to decide this numerous experiments and tests have been made. Mechanical energy generated in different ways, has been converted into heat and, in such case it is found that a given amount of energy yields a given amount of heat. Similar results have been obtained in other transformations of energy so, therefore, it is generally believed, it is postulated, that energy is not created or destroyed but exists forever 2).

- 1) Note Thilly, F. on "The Theory of Interaction" in the Phil. Rev. March 1901, for a splendid metaphysical (philosophical) discussion of this postulate. In view of my discussion of the conflicts and those of consciousness and life, I deem it not necessary to go into a detailed philosophical discussion of these postulates here. I refer the reader to the works of Mach, Ernst, L. Pearson, Karl, "The Grammar of Science"; Poincare "The Foundations of Science" and Gruber, L.F. Lc.
- 2) Note the splendid essay by Mach, Ernst, "On the Principles of the Conservation of Energy" Open Court Publ. Co 1898, pp137-185. Mayer says, "The creation or destruction of a force (work) lies without the province of human activity" and "In Joule we find this passage: 'It is manifestly absurd to suppose that the powers with which God has endowed matter can be destroyed.'"

The usual statement is: In an isolated system, the amount of energy is always constant 1). This for this postulate holds ground and forms the basis of the superstructure of a great part of science. The postulatory nature of it all is not gainsaid. As we stated above the need for it is sufficient ground for it and we postulate it. 2)

- 1) It may be added here, for completeness sake, that we arrive at this statement thru the operation and consideration of the factors of force, work, matter, distance and acceleration. We have the formulae; $F=ma$; $W= \int F \cdot ds$ or $W=F \times S$ where F is constant; with increase of work we have the formula; $W=1/2 MV^2$ i.e. the work expended equals the change in the kinetic energy of the body. Thus we get the definition of Energy as the capacity of a body to do work, or alternately, Energy is work or anything that may be converted into work. Note also Mills lc. pp46-7.
- 2) We may not the metaphysical and postulatory phases. Mach lc.pp183-5 "Some writers have observed in such statements (Mayer and Joule quoted above) the attempt at a metaphysical establishment of the doctrine of energy. But we see in them simply the formal need of a simple, clear, and living grasp of the facts, which receives its development in practical and technical life, and which we carry over, as best we can, into the province of science, as a fact, Mayer writes to Griesinger: 'If finally, you ask me how I become involved in the whole affair, my answer is simply this: Engaged during a sea voyage almost exclusively with the study of physiology, I discovered the new theory for the sufficient reason that I vividly felt the need of it.'"

2. The Atomic Theory:-

It is natural to follow up our discussion of the Laws of conservation of matter and Energy with the Atomic Theory 1). Matter is made up of particles--molecules, each of which has the same composition as the body of the whole. The many experiments of science show us that the different materials in each molecule of a compound exist as separate and distinct varieties of matter. This becomes the basis of a new hypothesis; and we thus attribute to these constituent parts of the molecules the properties which determine the weights so closely related to them. Movement of these parts into different combinations is done without alteration of the mass of the individual parts. These parts, these elements, enter into combination with each other with certain fixed weight relationships--i.e. a unified quantitative equivalence. The atomic hypothesis is an attempt to find out the possible existence of a unifying principle underneath this general quantitative arrangement and relationship. 2) The experiments of science have shown that chemical combination takes place between the differentiated constituents of the molecule and that these constituents have specific weights of their own--and these permanent coherent masses are the Atoms and their relative weights are the atomic weights 3). The atoms are

- 1) We need not here give an historical survey of this (and other) postulate, We merely wish to state the theory. Suffice it to say that it was sponsored as early as 500BCE by Leucippus and Democritus (375 BCE) and Lucretius (c97 BCE). Dalton gave it its chemical application and form. (1786-1844)
- 2) See Farr's article on "The Mind of the Molecule" referred to above.
- 3) Note Mills, lc. pp1-47, particularly figures on pp33-35, also Russel, B, in his book "The A.B.C. of the Atom."

the units of which molecules are the aggregates. Chemical elements determine the differences and variations within and of the atoms. We have not seen or touched a molecule or atom--they are metaphysical creations--but we do believe that entities more or less analogous to them do exist. Many physicists are absolutely convinced of their uniformity and in fact--"Energy and the electric elements are the postulates of the new science, the entities in terms of which all explanations of scientific phenomena must be made" 1) Such is the status of the Atomic Theory. It still holds its ground until a new postulate can replace it. Altho it is my purpose only to state the theory I cannot help, (as I have done with foregoing postules) but intimate its metaphysical worth 2). We may say that the Atomic Theory has metaphysical worth: it falls, of course, into the field of transcendental realism. The atom is not an "auxilliary concept" (Hilfsbegriff) 3) a concept without an object. But from the above discussion we find that such a thing as an Atom Exists--and--thus--the concept of atom is no long auxilliary; the problem of the existence of the atoms therefore is

1) Mills, l.c. p39; note also p46-47.

2) I refer the reader to the splendid essay by Kennedy, Francis, "The Metaphysical Worth of the Atomic Theory" Leipzig, 1898.

3) Supra p 5.

one for metaphysics. The atom is not a "Possible" experience; the hyperempirical reality is a necessary attribute of the system of atoms 1). The atomic system is a sound principle, a firm postulate to science altho it is not given in experience, is posited as real and has no element of contradiction. The Atomic theory is in essence a hypothetical concept system 2) "the possible object of which is a spacio-temporal but transcendental 'ground' of the event of outer experience. As such its internal worth (i.e. scientific validity) is not to be doubted" 3) Quoting further:

"Metaphysics is related to this principle in that to her falls the problem of examining the rationality of the conditions of such an object. The atomic theory is a hypothetical determination of the 'Ding an sich' as an hypothesis it is of internal validity. The problem of whether metaphysics can conceive the rationality of the existence of the possible object of the atomic theory--that is whether the atom must be thought to be real or not--is the problem of the spacio-temporal nature of the 'Ding an sich'. As Von Hartman has shown, the metaphysical validity of the atomic theory is conditioned by a transcendental realism."

1) Supr p9

2) Note Mills, loc. supra.

3) Kennedy loc. p 15.

4) ibid, pp15-16.

3. Law:-

We have, in the course of our theses, had occasion to refer to Law as such. At present, it is necessary for us to consider the concept of Law as a characteristic postulate. We have just finished discussing two laws and one theory and, we see that we both law and theory have been used synonymously--despite the fact that these are, to all intent and purposes--postulates. Truly--there must be some differentiations inherent or implied.

In science we find description playing a great part. We find a reduction of variety and change in the phenomena and we also possibilities of exact formulation; experimentation is carried on and, after verification, we conclude the operation of a law. Analysis and description, experimentation and verification are not necessarily limited to physical science--they extend into all the ramified activities of mind and body, subject and object--in short--thru all the conflicts and agreements enumerated at the beginning of this thesis. Wherever we were able to find a Cause we called this Cause (or its implication) the Law--whether the cause be one of Logic, mathematics, Nature, history, ethics or science. These laws are the characteristic laws--the characteristic postulates in the respective fields of knowledge 1): there is a complete correlation and interdependence of classes. Postulates, to be sure, fall in this class--and--as has been so thoroughly pointed out--the postulate has within it the

1) See Ritchie, A.D. Ch.3, in "Scientific Method."

cogency and the potentiality of axiom and law. The processes continually at work in the making of laws are selection from and classification of what is experienced 1) and the discovery of laws relating to the classes. Conflict and adjustment are in evidence but harmony and the elimination of qualifying factors strengthen the universality of the law. "Measurement"--in the broad sense--shall we say repetitive occurrences and observations--limits the law to fewer characters and render it as precise as possible. 2) Such has been the process--if you please--towards clarifying our concept of law--True, Law, as such, goes thru many stages--and--varies in degree and content in accordance with its application. Law, through repeated testing and verification assumes definite form. Limiting ourselves to the facts of nature we find events that exhibit a certain structure in their mutual relations and certain characters (forms) of their own. Science attempts to express the relations between their characters in terms of the mutual structural relations between the events thus characterized 3). We may reiterate and say that this element of form within Law applies to all fields of knowledge--particularly is this so within the fields of ethics 4) and psychol-

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- 1) I refer the reader to the conclusions on "Evolution" in this thesis.
 - 2) Ritchie, lc. pp106-155; see also p157 for Whitehead's classification of Laws--namely, "perceptual" causal and scientific.
 - 3) Taylor, lc. p242-245.
 - 4) Perry, R.E. lc. pp116-117.

ogy 1). Within all law the Individuality the Form is manifest. The knowledge of Laws enhances one freedom rather than limiting it and, in this, we find the cogency for further postulations and an inherent element for progress.

A very recent article of most thought provoking effect is that of "Law in History" 2) wherein is given in essence the above summary view of Law as it applies to the field of History. After many particular citations of historic import, Prof. Cheney says 3) "So arises the conception of Law in History" History, the great course of human affairs, has been the result not of voluntary action on the part of individuals or groups of individuals, much less of chance; but has been subject to Law." Further on he says: 4) "Why should a labored argument be required to prove that human affairs are subject to law? Man has a body which is subject to physical and chemical and biological law. Heat and gravitation and metabolism act upon him exactly as they act on other organic substances, and these forces act according to already formulated or about-to-be formulated law. The process of the minds of men, individually and in groups, are fast being

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- 1) Gibson, W.R.B. in "Personal Idealism" pp178-179 and reference to Höffding's "Outline of Psychology" pp136-140.
 - 2) Cheney, Ed.P. Presidential Address to the American Historical Association, 1923-printed in the Am.Hist.Rev. Jan., 1924.
 - 3) *ibid*, 235
 - 4) *ibid*, p236..

explained by psychological and social laws 1). Man is simply a part of a law--controlled world! There are questions that naturally arise as a result of the above intimations. If man history, science, etc. are all subject to laws can these be found? What are they? What is their nature? The only way to get at the answers is to Postulate and test the postulate; its cogency will give it validity and raise it to axiom and law. Such has been the method and the process. Are such laws permanent? Yes, until they are disproven, conditioned or qualified by the discovery of new laws 2). Time and ex-

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- 1) Eury, lc.p144, Ch.VII on "New Conceptions of History"
 "Just as the advance of science depended on the postulate that physical phenomena are subject to unavoidable laws, so if any conclusions were to be drawn from history some similar postulate as to social phenomena was required."
 Note also pp273-81 on the need for law to govern human passions.
 - 2) Taylor, lc. p215:-
 "It may be that the fundamental laws of thermodynamics--the conservation of energy, and carnot's principle of degradation--will endure, but the stable maintenance of mass is no longer accepted for bodies moving in high velocities; and the tendency is to identify mass with energy, and energy with electricity. At all events, the Aristotelian conception of matter as substance no longer obtains in physics, and the Galilean-Newtonian laws of motion seem now restricted in their application to bodies moving at comparatively low velocities, and, even as applied to such, may fail in absolute accuracy. Finally, gravitation is under revision" "Needless to say, the geometry of Euclid no longer reigns alone. Other systems, based on opposing postulates, or on a profounder mathematical analysis, have won equal recognition."

perience have both strengthened the postulates--they have made the tentative unreal--real. Thus, in history (as in all fields of knowledge) laws are proposed--gleaned from the careful perusal of events in time and space and arrived at through a careful analysis of the conflicts and agreements in the individual and group processes. Prof. Cheyney infers six laws as indicative of possible uniformity in the course of the history of mankind 1). The author answers the question of freedom of choice and action of man in conditioned by these laws in the same way as we have answered it in the discussion of our conflicts and agreements--namely, law in history, as in other fields, does not bind the thought of man or make him powerless 2)--rather, the laws lay down the conditions under which and through which man may act and think more freely--free to postulate, to make judgments, to exert effort, practice self-sacrifice, altruism and heroism; free to be atheistic, foolish, wise, weak and strong. The increase in the sum-total of the knowledge of laws--concomitantly increases the freedom and happiness of the individual provided he adjusts his actions to these laws. I cannot but reiterate here again that man is the most perfect embodiment of the element of freedom--and this is so because within him the two orders of law--the natural and the ethical--come to the highest realization.

1) Cheyney loc. pp 237-245 These six laws are continuity, permanence of nations, unity of the race, democracy, freedom, moral progress.

2) ibid p 246.

4. Progress:-

We come now to what may seem a restatement of the inherent principle of our thesis--namely, the discussion of the postulate of progress. It is a postulate for there are two (or more) camps--one that states that there is no progress and, the other which emphasizes the indomitable trend of change and development toward a goal. To many the "Golden Age" has already appeared, has become the "ideal state" (status) from which mankind, in mind and body has fallen. The past is the glorious and halcyon period from which man has descended. Time is the enemy of humanity, the ideal state or the ideal of the Absolute" was firmly established and deviation there from meant corruption and disaster. Such was and is the point of view of the peoples for many centuries and it took antagonizing minds and spirits to unleash the shackles of such adherence to and unreasonable admiration for these ideas 1).

The questions of freedom, law, rationalism, the Absolute, providence, and immortality are correlative discussions. However, it is not our purpose to go into a detailed account of these for, we have paved the way for a limited discussion of Progress as a postulate. The qualifying factors, conflicts and agreements have already been evaluated and adjusted from the point of view of progressive effort. To us, at the present moment of our thesis, we assume Progress as a necessary postulate, despite the fact that evidences in our experience point to a law of progress. This

1) In this whole discussion I am deeply indebted to Bury's book already, so frequently quoted. Also "The Problem of Progress" by Everett, W.C. in Am. Phil. Rev. March, 1923.

is further emphasized by virtue of the trend of the development of our thesis--from nature to mind to God 1) with an underlying principle of creative individuality.

Progress has best been defined as a synthesis of the past with an inherent purpose for future prediction 2). This process, as was pointed out and which is most evident, is an outcome of the psychical and social nature of man and is not at the mercy of an external will. Within this definition we find room for the full play of the elements of freedom of mind and spirit and the tool--so to speak, has been the conscious or unconscious use of the postulate that ever challenged a status quo. This condition has made progress both natural and necessary and as Baron D'Holbach said, "to criticize or to condemn it by appealing to nature is only to divide the house of nature against itself." 3) Kant himself hesitated with regard to positing progress because nothing could be decisively affirmed about the course of civilization, that is, the laws of its movement. However, scientific investigations have been fruitful in this direction. We have advanced from the ancient dogmatic and critical idea of progress 4). We, to-day, speak of a solidarity of mankind in the enterprise of life; of an emphasis upon the individual to raise himself from potentiality to actuality; of an

- 1) I refer particularly to the divisions on "Matter and Spirit," "Consciousness" and "Evolution."
- 2) Bury, loc. pp 5-6.
- 3) Leibnitz said: "The present is pregnant of the future."
- 3) Quoted in Bury p171.
- 4) See the historical part of the division on "Evolution."

implicit faith in the individual to win for himself the Good-- This Good is possible for the race as well, and, it is not in the past but in the future.1) This process of progress has ever been conducive towards developing new creative principles 2). Change has been the hand-maid of progress and history shows that both mind, spirit and people have been moving from isolation to union, from war to peace, from antagonism to association 3). Man's career upon earth has not been an accident and his activity does not lead anywhere and nowhere; he is subject to laws, and laws that are to be discovered; he works with these laws and manifests freedom and progress thereby; progress becomes more than a dream it becomes a live and working tool and postulate. True, we have many cases in history where men suffered for postulating-- the intellectual climates 4) were not there and they had to be created--be brought down, as the dew, upon the dawning intelligences of mankind. These postulates, tried and tested, conditioned effective, concerted and progressive thought, action and living.

Many schools have arisen that sponsor progress in the individual but deny that the whole, the Absolute can be further progressed. Idealism emphasizes the indispensableness of social relations to a developed self-consciousness, this we have illustrated 5); the socialized self (socius in

1) Leibnitz said: "The present is pregnant of the future."

2) See supra "Matter and Spirit"

3) Bury, lc. pp296-7

4) Very well used by Bury, lc. p7, See above also, Taylor in passim and Perry, lc. Ch.I, on "Theory and Belief"; also see the division of this thesis on "Evolution."

5) Division on "Consciousness."

sociology) is a step towards a fuller realization of that absolute self in which man is encouraged to find his true self and genuine reality 1). There is an element in the above which discredits to some extent the notion of progress in that it overemphasizes the individual effort as against the social effort as the working principle and force of the spiritual life. In this, however, I see no specific danger nor deterrent for progress. I choose to emphasize the individual aspect 2) Having reached a status quo with sentient and conscious beings 3), the individual can, thru his own effort and energy appropriate more of the unknown as well as add to the social "ignorance." 4) There is, in the above idealistic conception too much of an emphasis on the Absolute giving it the notion of a closed system and eliminating much of individual effort: to this extent it detracts from the wholesome progress 5).

- 1) Note Perry, loc. p189 and references to Royce, Sturt and Harvison.
- 2) Cf Wallace's "The Logic of Hegel" pp351-2; for contrary view.
- 3) It must be noted here that the Absolute, in order to realize itself in time ruthlessly sacrifices sentient beings. This is the point where I take issue with the Absolute idealist.
- 4) Note Bury, pp316-17 in re: St. Simon, Comte and Proudhon. The latter held that the future of civilization depends on the energy of individuals; that liberty is a condition of its advance; progress is the railway of liberty.
- 5) Supra-Proudhon and his "Philosophie du progres, Premiere lettre" 1851 is quoted in Bury pp317 and 369 as follows: "What dominates in all my studies what forms their beginning and end, their summit and their base, their reason, what makes my originality as a thinker (if I have any), is that I affirm Progress resolutely, irrevocably, and everywhere, and deny the Absolute. All that I have ever written, all I have denied or affirmed, I have written, denied or affirmed in the name of one unique idea--Progress. My adversaries, on the other hand, are all partisans of the Absolute--'in omni genere, casu, et numero,' to use the phrase of Scavareille."

However, we cannot go into all of these conflicts. Suffice it to say that the idea of progress has been connected with the growth and development of all fields of knowledge. Science particularly has overcome one great illusion and obstacle and that is the illusion of finality 1). This gives progress cogency but still the question arises--Has progress finality? We may say that its value is relative as was that of Providence.

We have to deal with one more phase of the postulate of progress--namely--progress and rationalism. Our discussion of the process between matter and spirit directed our attention to the fact that mind was ever active and creative. We may say that, by virtue of this, that progress is a natural and necessary effect of the constitution of the mind. 2) The mind, the reason of man, became the criterion of authority. Man relied upon a priori axioms, postulates, definitions and laws of thought as the bases for the progressive postulations 3). Deduction and synthesis were partners in the process and pointed to further postulation. Progress was determined not by the emotional and moral faculties of man but rather by the intellect; the former two are stationary and therefore not conducive towards progress 4). Whatever may be emphasis in the postulating of progress we may say that most agree on the principle of

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- 1) See Schaefer, R "Progress and Science" and Bury, pp343-9
 - 2) Bury p126.
 - 3) See Chapter on "Postulate."
 - 4) Contra Huxley who considers progress only from an ethical point of view. Note Bury pp309-10; 345.

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progress. It is the pessimist 1) and fatalist who decry progress, and it is they themselves who do not progress by virtue of the fact that their own "intellectual climate" is not ripe. If they would try Hard to postulate progress they would "participate" in it and discern it. We have labored sufficiently in our discussions of conflicts and agreements to excuse us from tarrying much longer with the postulate of progress. We may see, as a result of our researches that progress is an evolution of adjustment, of correspondence, of harmony 2). Progress is a process and, as such there occur within it statuses which are in need of further postulation in order that they may be aroused from their dogmatic slumber. Consciousness, and its extension to conscious correlation and control, has been the motivating force; the postulate has been the tool giving progress its cogency and direction.

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- 1) Note Rieman, E.H. "The Challenge of Philosophical Pessimism" in the issue of "Unity" July 5th, 1923. He takes Russell, B. to task for the pessimism expressed in his "A Free Man's Worship" Faith is the strongest foe of pessimism. Fiske, J. in his "Outlines of Cosmic Philosophy" Vol 2 (1874) p 192 s. u. says contra fatalism and pessimism--"the fundamental characteristic of social progress is the continuous weakening of selfishness and the continuous strengthening of sympathy."
 - 2) Hobhouse, L. pp285-289.

5. God, Soul and Immortality:-

We come now to the last of the few characteristic postulates that we have to choose from the vast number that are still in operation both in the worlds of nature and mind. We capped the discussion of the conflicts with a detailed discussion of the process between matter and spirit; that of agreement with a discussion of the Absolute and now, this discussion of characteristic postulates I choose to close with a brief and summary statement of the postulates of God, soul and immortality.

a) God:-

I am confronted with an embarrassment of riches in this field ¹⁾. My task is to weed out a few of the salient statements and thoughts, and reflections on these topics. To begin with, altho to me personally, God soul and immortality are realities and need no postulation I must, in a scientific and philosophic treatise begin by saying with Kant--You cannot prove God--but you also cannot disprove His existence, therefore let us postulate God's existence. This I have already done in my life and, because of the Willingness I have Made Him real To me. So it is with Soul and Immortality. We have just finished our discussion the postulate of Progress- We have seen that the uncertainties in the fortunes of progress cannot lessen our obligation to labor for it because it cannot be

1) I refer the reader to the thesis that I submitted to the Hebrew Union College entitled "The Theories of Development of Soul in Medieval Jewish Philosophy."

proven that the improvement of the condition of mankind is impossible--we postulate progress and we feel morally bound to labor for its realization 1). We postulate God--and we labor for His full realization.

In our discussion of God we start where we left off in the discussion of the process between Matter and Spirit. We found movement, adjustment, creativity and individuality in this process. It gives man freedom of choice and freedom of action both of which are the ultimate realities of spirit: man carries these out in accordance with the ethical law. Man enriches himself in this process and we value the intellectual and spiritual worth of the individual the higher the more inclusive his intellectual grasp of all the factors involved.2) Correlative to this are the instances in which and thru which man develops his high powers of moral resistance and ethical conquest 3). This individual process,

- 1) Note Inge, W.R. Vol II "Outspoken Essays" in essay on "Confessio Fidei" pp29-30 "The upward struggle in which morality lives has no finality; an achieved good always points to a possible better...So long as we avoid two errors--that of transferring the idea of progress to the being of God Himself, and that of supposing that progress is a law of nature which works automatically--we are at liberty to cherish the inspiring thought that we are fellow-workers with God, in realizing His purposes in time." Everett's essay on "The Problem of Progress" comes to the same conclusions.
- 2) Note Everett lc. pp139-46, also Newark lc pp150-53.
- 3) Everett lc. p146-7, where the author says "To preserve morality we are compelled to will the existence of evil"--I may say, therefore, that progress is the effort to overcome evil.

the effort and action of man, is in a small way, a replica of the larger process. Man is a partner in the process 1); his conquest of the natural law through his efficacy in thought and in action within the realm of the ethical law, increases and enriches the world-spirit. This world spirit is the source for the individual spirit. Despite the fact that there is substratum of matter in the process--this matter may consist of the properties which it produces in our senses but is not the "possessor" of these properties. This, at once eliminates the materialistic conception of God--and--puts God in the realm of pure spirit 2). The material elements become an energetic center--this center is the source of the two orders of law--namely, the natural and the ethical. Yes, evil is real, but, is only as a means of producing the Good 3) and the ultimate aim of creation, with all its conflicts, agreements and adjustments, is to resolve into a pure spiritual world without corporeality and without evil 4). Matter and

- 1) The Rabbis have said "That man is partner with God in creation" and this creation, I may say, is an on-going and a transcendental one. Man re-creates himself from status to status in the process.
- 2) I agree with the Aristotelian conception that God is not corporeal, is pure form, pure thought and thought thinking thought. Maimonides (disciple of Aristotle) maintains that the intellect consists in the act of thinking, i.e. the mind, the acting subject of thinking and the process of thinking in itself are identical: in other words, God is the Intellectus, the Intelligens and the Intelligibile Ch. 68, of Part I of his "Guide for the Perplexed."
- 3) Cf Alexander, loc. Vol II pp419-20 and pp 408-9.
- 4) I hereby distinguish between corporeality and matter as Avicenna did (and note discussion of Matter and spirit)

spirit in our discussion and *orientation* are both positive and indispensable in the only one reality--ie. man 1). Within him the divine center of energy--God--converges or focuses. This is the God that I posit--yes, that is real to me. He is good, because He, the only reality, the only center of energy manifests His essence in man, the free ethical subject.

The reader having thus followed the process between matter and spirit can readily see that God is the general or whole process and man is an incident of this process. Man is an issue in Time of a tendency or Nisus in the world, in the process, of which our self-consciousness is the proximate highest outcome 2). We see in this the possibility of the good (shall we say the creation of the Absolute Good) through the development of the individual soul as the fulfilment of the very essence of the divine. God is the cosmic center of energy and the more human souls in which the divine energy finds a reflex the richer in essence and majesty does God become. This God belongs to the order of perfection and not to that of value. Man may strive towards that perfection 3).

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- 1) May we not appropriately quote from Browning's Paracelsus?
 "All tendered to Mankind,
 And man produced, it has its end thus far:
 But in completed man begins anew
 A tendency to God."
 - 2) Cf Alexander, loc. p388. I am glad. Note also p.382-87 where he discusses the religious conceptions of God, namely, that He is greater than man, He is universal, different in quality from man and responsive to man and worthy of man's trust.
 - 3) See Royce, J. p182 "William James and Other Essays."
 "We as we temporally and transiently are, are destined to win our union with the divine only thru learning to triumph over our own evil, over the griefs of fortune, over the unreasonableness and the sin that now beset us. This conquest we never accomplish alone--...get in harmony with the divine Will...the whole universe needs your spiritual triumph for the sake of its completeness.
 Also *ibid* p274

God is in all men but all men are not in God and man can appropriate more and more of this realization, this actualization of the world-spirit--God.1)

b) Soul and Immortality:-

When one tries to write upon a topic with which great thinkers of past and present centuries have grappled, he is, naturally, confronted with a tremendous complex and a matrix of philosophical concepts from which it is most difficult to evolve a "silver thread" of continuity and sequence. It becomes more difficult, too, when the subject at hand is that of the soul and its correlative--immortality. To do get an inspiration towards a fair treatment from the past: they afforded certain valuable "differentia" and variants with regard to the soul which, even to the present day have been most influential in shaping the philosophies of many peoples. However, I trust that the treatment given here would somewhat unify and focus our thoughts on the very important concepts of soul and immortality rather than add to the confusion.

It is well to begin this discussion with an historical perspective. Kant has done the greatest service to philosophy that he was able to make Reason "come to herself" and has put an end to all mystical admixtures and unjustifiable pretensions in the field of philosophy. It was, as a result of this that we can say that the essence of the

1) May we not add here that it is this, what Royce means by his fourth conception of Being--namely, as synthetic--giving reality to that which finally presents itself in a completed manner and experience; in which the whole meaning of a system of ideas presents itself. See Vol I, pp26-36; Vol II pp341-8, 391h427.

ancient philosophy was cosmology, that of the medieval, theology, and that of the modern, Psychology." 1) What should be noted in all these branches of thought is, that there existed in the curve of philosophical discussions and contributions maxima and minima points of emphasis in the treatment of soul--its nature, scope, function and importance. 2) A particular conception of soul meant Life--a "vital impetus"--to peoples and individuals. It shaped their destiny--their whole attitude towards fellowmen and God.

As a statistician draws his curve based on given facts and data, so I choose, in this preliminary way, to draw a mental and historical curve of the soul with indications of maxima and minima points. My humble contribution in the last part of this treatment is to point out and emphasize the trend of the soul curve, which trend, as in statistics, is obtained by "smoothing" the curve through the "theory of correlation". The causes for the maxima and minima points or differentials may be very well plotted on the axes of the abscissa of matter and the ordinate of spirit. The positive intersections (I shall we say of the conflict?) have given rise to mind, consciousness, self-consciousness, psychic

- 1) Noire, Ludwig pp3-4 "Development of Philosophic Thought from Thales to Kant."
- 2) Note Russell, F.W. on "The Future of Ethics" in volume of "Personal Idealism" pp344-45, especially the footnotes thereto where contrary opinions are given between Andrew Seth's view in his "Man's Place in the Cosmos" and Haeckel's view as given in his "The Riddle of the Universe." The latter claims that his Monism shatters "the three central dogmas of the Dualistic philosophy--The Personality of God, the Immortality of the Soul and the Freedom of the Will" For the last three, in his philosophy, are substituted respectively, the Truth, the Good, and the Beautiful.

life faith in absolute values, spiritual life and immortality 1). This is an ascending trend or order--the curve shows no sign of "dropping" to a minima point--its path is upward and onward--the dynamic factor in this process is what I choose to call the Creative soul--constantly recreating out of the status quo--new principles and appropriating new values.

It is well to pause for a moment and take a hurried view of the Jewish and Greek conceptions of soul and immortality. In the book of Genesis we learn that it took one act of creation for animal and two acts of creation for man.2) This double act of creation is the foundation of the superstructure of philosophical discussions as to the origin, nature and destiny of the human soul. The Jewish philosophers were very definite on the concept of soul 3) and postulated its existence

- 1) We should note here that injustice takes the concept of immortality of the soul a necessary and valid postulate. Also, the "trend" of the curve takes care of the question of wickedness and evil only insofar as the individual consciously endeavors to strive towards spirit. Note Alexander's beautiful description of this phase--he calls it the "conservation of evil"--lc.pp419-20 and reference to Royce-"Problem of Christianity" Vol I p259ff. "God unmaskes but to remake the soul." It remains that deity is neither good nor evil, not a value at all but a new perfection, in which so long as it is infinite and an ideal there is no distinction of values."
- 2) Gen 2:7--I choose here to give my own commentary and interpretation and say the following: the one act of creation gave only matter and motion, the second act gave spirit thereto and man thereby developed and there began as Browning said, "a tendency to God" May I add that he who denies immortality denies everything except matter and motion and his life is on a par with that of animal.
- 3) The terms for soul are many; most accepted one are soul (nefesh or neshamah) spirit (ruach), wisdom (chochmah) intellect (sechel).

on the basis that God exists for man, who, with his inherent right and privilege, can work with Him to develop the Divine intelligence within him from potentiality to actuality.1)

The Medieval Jewish philosophers, influenced by Greek thought, expounded on this matter. Admitting the existence of soul, they claimed it to be neither material or corporeal, but rather a substantial entity and not a mere quality or accident of the body.2) The classification of soul is threefold one namely, vegetative, animal and rational. 3) The Jewish philosophers vary in their conception of the soul from the Platonic conception that soul is a distinct entity entering the body from a spiritual world and acting upon and within the body as its instrument to the Aristotelian view, that, at least, so far as the lower faculties of sense, memory and imagination are concerned, the soul is the form of the body and disappears with the death of the latter. The human unit, according to this unit, is the body and mind, and the basis of man's operations are psycho-physical and not

- 1) We may summarize the essential points of the Jewish conception of soul as follows: The soul was specially created by God and its possession is a unique characteristic of man. The soul is the active part of man and man's aim is bliss in the future life which is obtained thru the union of the soul with the all-prevailing spirit of God. This is true perfection and is within the reach of all truly rational beings.
- 2) Using the classification of substance and accident, the twofold, classification of Aristotle's ten categories.
- 3) Plato's and Aristotle's influence.

purely psychical as with Plato's view. 1)

We have a very valuable contribution from the Arabs, who combined the above Greek and Jewish points of view and added their own.2) The theory of the Active Intellect was promulgated and this was interwoven with Plato's theory of ideas and Aristotle's view of "entelechy" plus the ideas of

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- 1) A brief summary is here appropriate. The Orphic religion (Sixth Century B.C.E.) anteceded Plato and Aristotle. It professed that the soul is a thing, separable and divine in origin. It has native purity and worth but become degraded with the body and that it was immortal. There is a process of "purification"--a mystic union with God which one can attain thru inward regeneration and observance.

Plato emphasized, among other points, the fact that the Soul is of essential importance in personality; it is immortal, it is the origin of all motion and ceaseless in motion and, therefore, soul is Life. He believed in not only preexistence but also in transmigration of soul.

Aristotle's great contribution is in his definition of soul as the first actuality (entelechy) of a natural organic body. He emphasized "nous," active and passive and the former is creative and provides forms of thought by which the receipts of the passive intellect are interpreted. Processes, in soul development (and other kinds) are from potentiality to actuality on the basis of the four causes.

For the sources and elaboration of the above see the respective dialogues of Plato and, especially, his "Republic" b'k 10, See Aristotle's "Metaphysics" 1026-46 and 1070.

- 2) Neumark's two volumes of Medieval Jewish Philosophy (in German) and Husik's book on the subject, i.e. both give elaborate accounts of this historical phase of the treatment of the soul.

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potentiality and actuality. The function of the Active Intellect was to control the activities of the sublunar world and particularly, to develop the faculty of reason within man from the state of potentiality to actuality: in this manner sense experience is converted into intellectual concepts. It is the latter that is immortal and many may attain this immortality thru theoretical study and intensive reflection.

The Christian conception of soul involves a great deal of the Platonic element 1) It implies the recapitulation, on the part of the individual, of the whole process of Christ: the individual must live thru--participate in--experience personally, the redemptive process of Christ. The victory of sin over death was won for us--but--it must also be won in us. "Know Christ and live and have eternal life through Christ" 2) that is, life--hereafter, the immortality of the soul.

The most salient points with regard to soul are given above. Other philosophies and religions 3) may be mentioned but, these are sufficiently indicative to us in order that we may focus our attention upon the matter. We find a "trend" in the above--a sort of consistency that implies the possibility of a syllogistic presentation of the notion of soul.

Soul implies life in matter, this life is immanent in matter and develops into a higher life in and through

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- 1) More, P.E. "Platonism and Christianity" also Inge, lc. Vol II pp31-47.
 - 2) St John 11:25-26.
 - 3) Particularly Buddhism--note its four-fold method of salvation; awakening of soul, its purification, serenity and complete absorption into the One. This is parallel, of course to the Greek cardinal virtues and also to the Eleatic "Being."

process. Isolation is overcome through the elements of consciousness and freedom which arise in the process of development; 1) with these the correlative element of control appears. Life, as such, can be created, developed and controlled by man himself by virtue of the powers invested within him; animals and nature have not these unique faculties. There is "purposiveness" in the development of soul. 2) The "theory of causation" may be applied to the dormant life in order that it may realize a certain degree of "finality"--of perfection. The method and process is one of perfectibility which begins and rises at a point in the process of matter and spirit where self-consciousness (Platonic use) is manifest. It transcends the ordinary conception of causation in that the latter is not a sufficient explanation of the world and reality.

Perfection is a quality and not a value--the latter precedes the former in the wake of the process or method of perfectibility. Many philosophers have expounded upon the subject of perfection insofar as it relates to man and soul. 3)

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- 1) I use freedom here in the Platonic sense namely, the cognitive and not the volitional phase of consciousness. Man is free insofar as he is at once with a more comprehensive reality; that is, a situation that stimulates to action or choice.
 - 2) A different purposiveness found in Mechanism.
 - 3) Note Aristonides summary classification of perfection in his "Guide for the Perplexed" last chapter on "True Wisdom". Perfections are of four kinds, property, physical, moral, intellect. It is the last perfection, the intellect, the possessions of such notions which lead to true metaphysical opinions as to God, that makes man's soul immortal.

The Greeks have contributed much. As mentioned above the Orphic School has as its goal the "purification of the soul" in order to obtain that mystical union with God and thus escape from the "grievous wheel" of successive incarnations. The Ionians, in their attack upon knowledge and the unreliability of sense perception put forth the "Logos" idea which all souls may apprehend. Plato's tri-partite division of soul (Reason, spirit and appetitive) emphasized the fact that the first is the only one that gives man perfection and functions in pure thought and in union with the divine principle. Aristotle made his "theory of causation" apply to the soul emphasizing the fact that the human soul is the highest expression of causation in the world: the destiny of the soul is immortality, arrived at thru "active reason" and that the "highest perfection" is found in the perfect realm of the theoretical world--the "intellect"--a happiness which he calls "eudaimonia." As was said before, within this method or process of perfectibility there is a sort of purposive consistency. 1) This latter phase of the process is its dynamicity and its creativity. There are three worlds, according to Prof. Tawney, 1) that embrace the scope of our process--namely, the worlds of presentation, of conduct and of needs and passions and each inherently possess the factors of constitutive, practical and purposive consistency

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- 1) See Tawney, G.A. on "Purposive Consistency: The Outline of the Classification of Values" in the volume of "Essays Philosophical and Psychological" in honor of Wm. James, 1908--Longmans Green & Co. In this essay the author summarizes the discrepancies in philosophic thought with regard to experience and progress.

respectively. It is in the last that we find Perfection through the method of perfectibility and the latter embodies the elements of faith, postulation, retrospection, reflection and organization. Our values in this process become clarified, enriched and equated. It is this phase of our discussion of soul, in so far as it relates to value, that gives it real immortality. "The main thesis of this essay is that true faith is belief in the reality of absolute values. It is in this kingdom of absolute values that we must look for and find our immortality." 1) It is because of this creativity in these "worlds" the urge and impulse to equate values that we postulate, yes, God, soul, and immortality--The latter become living and dynamic realities; we learn to feel and know that God does exist to bring about the equation of values, that the soul is immortal and that a divine order scheme and plan of salvation exists to help man in the process between matter and spirit 2). "The urge to perfection is a manifestation of perfection. We are enjoined to become perfect even as there is One who is perfect." 3)

Within this discussion of God, soul and immortality we see only too well how one who postulates God can soon

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- 1) Inge, l.c. Vol II p35 in essay "Confessio Fidei."
 - 2) Tawney, l.c. p407.
 - 3) See Schaub, E.L. on "Spirit Militant and Spirit Harmonious" in Am. Phil. Rev. March 1923. p 179.

higher than the greatest thinkers 1) who only look for the verification in sense-perceptions. He who accepts on faith their realities can, with him who postulates, feel a dynamic and vivifying element in the fact that he is part of a larger process of matter and spirit; it is man alone who can "extend himself" into other realms. God is in the universe and man can raise himself out of even the world soul into the world of spirit. God, soul and immortality become Immediate Realities for the individual. "It is in the moral life that the spirit militant attains to its richest and most comprehensive expression" 2) Yes, it becomes harmonious. It is in this sense that man does use the method and process with a content of perfectibility. This development proceeds through repeated synthesis towards universal harmony which is the final aim of the whole process of matter and spirit. 3) We may say, in truth, fully cognizant of this on-going process that "Those who forfeit their place in this eternal world, the world of spirit which is above the world of soul, are said to lose

1) I'm sure that the reader by now fully sees that there is no need for postulating God, soul and immortality. They are realities of the highest order. May we not say that, it is because Kant did not connect his "Ding an sich" of noumena with that of phenomena that he had to postulate when he came to apply his noumenal "Ding an sich."

2) Schaub, l.o. p165.

3) Hobhouse, l.o. , 352-372.

their souls. They have lost their portion in this life," the half real world of psychic experience through which we were meant to pass into the full light of the Divine presence"1). Thus man, a segment of this larger process labors diligently with all his faculties to find himself becoming a "superior soul" 2)--lifting himself out of the psychical world--entering into the world of soul and his spirit becoming a manifestation of the world-spirit--God.

1) Inge, loc. p 23.

2) Kant terminates his last chapter on Natural History of the Heavens "as follows: "The aspect of the starry heavens during a clear and calm night gives a joy which only superior souls can feel. In the bosom of the general silence of nature and in the calm of all our sense our immortal soul whispers an undefinable language and forms conceptions which are difficult to express. If among the thinking beings of our planet there are vulgar spirits which remain slaves to variety, this globe is to be pitied for having given birth to such creatures, but its value is enhanced by bearing on its surface intelligences capable of rising to the highest contemplations of the spectacle of nature."

IV - PERFECTIBILITY

A. Origin and Nature.

What remains for us now to consider is, in a summary and reflective way, the Concept of Perfectibility. To begin with, we must remember that we defined the term in the Introduction of our thesis, as the Method by and through which we may attain perfection. The latter, perfection, is a status quo, from which one may go still higher: it is the ever transcendent goal - once reached, a new form and content is sought for.¹⁾ Perfectibility is this process of ever-increasing stages of perfection, and it is the postulate which makes the process dynamic and purposive. It behooves us in the remaining pages to treat of the origin and nature of Perfectibility, of its historical perspective, and of its methodology. These topics will, I trust, fairly focus the salient points of our thesis to decided advantage.

Our main line of discussion has emphasized the process

1) Alexander, L.C. Vol. II, pp. 408-411, -distinguishes between value and perfection. "Deity belongs to the order of perfection and not of value..... The idea of perfection is founded upon these differences of development. The order of empirical qualities is one of perfection, and values are evolved within the level of mind and indeed with proper qualifications within every level."

Also note Thompson, Helen B. on "Bosanquet's Theory of Judgment" in Dewey, l.c. pp. 126-27, "perfect may not after all be that which is finished and ended, but that whose reality is so abundant and vital as to issue in continuous self-modification."

between matter and spirit, plus the various qualifying factors and conflicts within the process. Several resultants point indubitably to the element of Perfectibility; these are freedom, consciousness, rational control, adjustment, and variation. Many more may be mentioned, but these suffice to explain the origin and nature of Perfectibility.

1. Freedom.

I refer the reader to the discussion of causation in the first part of the thesis. Freedom is the resultant of the conflict, so called, of cause and effect. Freedom is obtained by man in the process between matter and spirit through understanding the laws of causation and not by activity contrary thereto. Freedom through knowledge and obedience to Law 1) gives one complete harmony and control of subject-matter of thought and action. Such freedom gives what Alexander calls "enjoyment"²⁾ which enjoyment is sensed in the consciousness of the self in the act of choice or will; in proper functioning through an inner cause or motive. Freedom assumes the important elements of preference and prediction, both originating within ourselves. The latter phase is what makes freedom both inherently universal and necessary. "Freedom, then, is determina-

1) See discussion of "Law" and particular reference to Prof. Cheyney's article, l.c., "Law in History."

2) See l.c., Vol. II, pp. 315-336.

tion in enjoyment,;... which distinguishes it from natural or physical action, which is contemplated. Thus freedom in general is the experience which each thing has of the working of its own nature." 1) Within this concept of freedom, applied to man as he is within the process, we see inherently the possibility of varying ascending degrees of perfection. 2) The postulate of freedom implies the process of perfectibility. We go through the process of perfectibility because we seek and strive for Freedom. The end, the goal, becomes the principle, the explanation of the method and the content of perfectibility. 3)

2. Consciousness.

Consciousness has received much attention in this thesis, and rightly so. The origin of Perfectibility is more evident therein. 4) We have stated above that progress is a natural and necessary effect of the constitution of the human mind. 5) This antagonizing mind is ever re-creative. Coordination and reconstruction are concomitant within the process, and life 6), so closely connected with consciousness, becomes an organic whole; an enduring organic type becomes the

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- 1) Alexander, l.c. Vol. II, p. 332.
 - 2) c.f. Morgan, Lloyd, "Habit and Instinct." pp. 271-335.
 - 3) c.f. Huxley's "Somanes Lecture" (Evolution and Ethics"). See also Bury, l.c. p. 345.
 - 4) c.f. Discussion of "Mind and Body." We must reiterate here the important fact that consciousness within the process becomes a new creative principle.
 - 5) See Bury, l.c. p. 126, in re. Fontenelle.
 - 6) As explained in appropriate chapter.

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"plane of reference" in the life-process, which becomes more enriched, more perfect. Consciousness, on the other hand, through a constant "repetition" of experiences and ideas likewise becomes enriched and is related to and surveyed by an enduring subject. Consciousness thus becomes the organizing factor in the method of perfectibility; there arises selective attention, the awareness and volitional striving, all of which comprise the central functioning agency of mental life conducive towards perfection from one status to another. 1) Consciousness makes man face a situation in his upward striving toward perfection; it makes him "aware" of the fact that each present status is pregnant of the future; it becomes the instrument of adaptation.

3. Rational Control.

From consciousness we naturally arrive at rational control as a principle inherent with the element of perfectibility. We employ reason for controlling the appetites (aberrations), and to distinguish (separate) between subjective satisfactions and objective function. Our whole process (ethical in particular), in order to reach fair degrees of perfection, must shift its ground and importance from control of nature into the ethical sphere; The power of reason manifests itself in the control of social and natural causality. Thus, in this rational end, we arrive at the true self, the rational self. This self, through

1) c.f. Schiller, l.c. p. 65.

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the method of Perfectibility, gives rise to the social or universal self, - self-consistent - a "superior soul" with an organized passional nature, unlimited as to its development from potentiality to actuality, and rises to the fullest realization in the approximation of the divine. 1) All may enter this "stream of realization," - not to be formally self-consistent, but to place ourselves, myself and yourself, in a rational relationship with the end in view. 2) Man has a unique faculty, namely, to raise himself through process and method to perfection. He has "La faculte de se perfectionner"; it takes him out of isolation into co-operation and then into the many ramifications of statuses that come into the wake of consciousness and rational control. 3) The latter knows no pessimism and despair and it inheres with the methodological elements of perfectibility; it places its trust in Reason; it accepts the march of the human mind and substantiates the modern spirit; rational control emphasizes the fact that the development of mind is a necessary

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- 1) Possesses virtue - a gift of the gods, as Plato says. This self contemplates and enjoys full "Justice" - wholesome harmony, as Plato says.
 - 2) c.f. The "Mean" of Aristotle and Maimonides. The latter lays down the principle that virtue is "the mean which is equidistant from both extremes." This moral end, for which the virtues are a preparation, compels us and enables us to distinguish between the extremes and the mean. The mean helps man towards attaining intellectual perfection.
 - 3) Bury, l.c. in re. Rousseau, p. 180.

step towards perfection; it dignifies the individual and individual liberty as a necessary step, is the process between matter and spirit.

4. Adjustment. We come to the next element that originates and defines perfectibility - namely, adjustment, - we may say correspondence. Within this concept we find inherent elements of change, growth, and control - all three most helpful in the method and process of perfectibility. Spencer very well correlated this idea of correspondence to life when he said: 1) "Perfect correspondence would be perfect life, were there no changes in environment, but such as the organism had adopted changes to meet; and were it never to fail in the efficiency in which it met them, there would be eternal existence and eternal knowledge." Such complete adjustment is both the origin and the validity of perfectibility. This ideal becomes the explanation of the process as well. Although we assume, and rightly so, a beginning in the process of adjustment, the end has given us the means whereby the whole and the part thereof could be properly orientated. Value and perfection have both been classified through and within

1) "Principles of Biology." p. 88. And his "Data of Ethics" in re. question of adjustment of organism to environment. c.f. also the section on "Evolution" of this thesis.

Relating this to reality, may we not say that this status is equivalent to Mr. Bradley's perfection of reality, which is based on the principle of non-contradiction.

within the method and process of perfectibility. May we not say that adjustment, the ideal, has become the cause for future action? 1) Within the process of adjustment there is inherent what I called 2) an urge for adjustment for perfection, which, in itself, becomes a manifestation of perfection. We are enjoined by our awareness, our consciousness, to become more perfect, even as the Most Perfect. The spirit militant is beneficial, it is reconstructive, and becomes the spirit harmonious. 3) Do we not see the intimations of such "trend" in the element of purpose? Adjustment implies an arrangement for something! The process assumes the phase of teleology - conscious adjustment 4) leads to economy and efficiency of much greater intensiveness than those found in nature. The individual, conscious and re-creative in the process between matter and spirit, arrives at the necessity for an adjustment of a higher order - an adjustment of his fate in accordance with his discrepancies with and towards the ethical law. Such adjustment leads to the approximation of a "Superior Soul" - the attainment of the essentials of a method of perfectibility which increase the number of orders of perfection. 5) Man, as the fullest realization of this complete adjustment, becomes the

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- 1) See Sheldon, l.c., pp. 124-125. "For this process is admittedly a causal one, giving rise to the continuation of the system, while at the same time its causation proceeds by the presence of a future end."
 - 2) See discussion in "Progress" and of "Law", and c.f. Schaub, l.c., pp. 178-179.
 - 3) Schaub, supra. 168-169.
 - 4) c/f/ Discussion on "Evolution" and c.f. references to Morgan, l.c.
 - 5) c.f. Hobhouse, l.c. p. 334.

immediate reality - the process and the method both become teleological.

5. Variation. 1)

The fact that humanity is indefinitely variable postulates the possibility of perfectibility. 2) Nature has set no term or limit to the process of improving the faculties of the human being, and, therefore, perfection is only limited by the duration of the globe. 3) The French philosophers, the German Romanticists and the English poets of the eighteenth century were all imbued with that great constructive optimism that man is perfectible, which means that he is constantly creating differentials and that he is capable of indefinite improvement; belief in the progress was their sustaining faith; 4) the dignity of the individual and the cherished prize of the individual liberty were emphasized. It is because man can vary, can accommodate himself to the process that both he and humanity can advance towards perfection. The postulate of indefinite variation advocates an intellectual cosmos, which is not deluded by any fixity in its foundations. It is sustained, like the physical universe, by the interplay and by the adjustment of its parts. 5) Nature in its infinite

1) c.f. Discussion on "Evolution."

2) Bury, l.c. p. 337.

3) c.f. Bury, l.c. p. 211 in re. Condorcet. c.f. Inge, l.c. his essay on "The Idea of Progress" pp. 181-3. "The laws of nature neither promise progress nor forbid it. We could do much to determine our own future..... For individuals, then, the path of progress is always open."

4) See Bury, l.c. pp. 162-64.

5) Schiller, l.c. pp. 57-58. May we not here emphasize the fact that "The conception of Natural Selection was suggested by

complexity is ever growing into a new development. How much more, therefore, is there the possibility of man to change continually and to develop new creative principles. This "variable" function is in nature and in man; it is not only a necessary consequence of freedom, as pointed out above, but also a necessary postulate of progress. Variation has given man an increment of consciousness, with the inherent elements of invention and freedom. "The whole history of life until man has been that of the effort of consciousness to raise matter, and of the more or less complete overwhelming of consciousness by the matter, which has fallen back on it." 1) Man, through variation has got himself out of a state of perfect automatism into the varying statuses of perfection within the process and method of perfectibility.

B - HISTORICAL PERSPECTIVE.

Numerous works have been written in order to portray the various methods and processes of perfectibility. Philosophico-religious expositions, economical programs for social readjustments, and metaphysical speculations of an individual character and content, all fill the pages of the history of civilization. 2) We must, at the outset, emphasize the fact that the discussion of utopias, is one of perfectibility; the individuals and groups who fostered such "projectives" of the mind and heart did so with a sincerity of purpose that, in most instances, transcended the intellectual climates of the particular age. In many instances these "projectives" became static in content, by which I mean that,

- human selection.

1) Bergson, l.c. pp. 263-265. 2) I may refer the reader to the most recent summary on this subject - Sumford Lewis.

once realized, in mind or in history, it became the standard-bearer and measure for all future peoples. I refer in particular to the so-called "Golden Ages" of the various sects, groups, and peoples. The Greeks emphasized the fact that immutable laws possessed greater value than those that vary; their ideal of an absolute state of society was fixed and that any change therefrom meant corruption and disaster. 1) It was only with Lucretius and his contemporaries that we find the rejection of the idea of a "Golden Age" and claimed the primitive origin of man and progress through intelligence and time. However, progress as such, a method of perfectibility, were still foreign to them; in fact, the idea of progress and perfectibility would have been audacious to the Greeks. It was only with the Epicureans that we find the first step of complete liberation from the "Golden Age" of the past, and the shackles of immutable laws in nature, physical and human. They discarded degeneration and accepted the view of successive improvements. This impetus reached its high-water mark

"The Story of Utopias."

- 1) Note Plato's World of Ideas. c.f. splendid description in Bury, l.c. chs. 1 and 2. I may here state that the "Ideas" of Plato were given the spiritual content by the Hebrews and, as such, they became dynamic within the individual. According to the Hebrew point of view, man can attain perfection; with Plato it is not possible, e.g. in Euthyphro.

in the sixteenth century, which was a revolt against the tyranny of antiquity 1) and was the emancipation of the mind and spirit from the thralldom of regression and stagnation.

Within the above short description we have the nature and, to some extent, the limits of the method of perfectibility. Within history, some look to the past, some look to the future, and some look not at all. They have become pessimistic and are in despair. My whole thesis is an argument which asks those of the first group to leave the past and only look to it for inspiration and direction; to cull from its achievements, its trials and tribulations the postulate of the solidarity of peoples so necessary for progress. 2) To the pessimist and the agnostic I ask him to postulate that which he cannot prove nor disprove, so that he may enter into the world which is as yet invisible; to have that moral and religious faith which discerns that deep truth that the germs of the better are already at work in the partly good and may even be contained in what may seem at first bad. Thus, he joins hand with him

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- 1) Bury, l.c. p. 34. Bury points to three stages in the march of the Idea of Progress - first, up to the French Revolution; second, the period of the search for law; third, the publication of the "Origin of Species."
 - 2) Note Bury, p. 282 - quoting Saint-Simon from his pamphlet "De La Reorganization de la Societe Europeenne", p. 111. (1814). "The imagination of the poets has placed the Golden Age in the cradle of the human race. It was the age of Iron they should have banished there. The Golden Age is not behind us but in front of us. It is the perfection of the social order. Our fathers have not seen it; our children will arrive there one day, and it is for us to clear the way for them."

who looks to the future. And the history of the Utopias of civilization include these as the positive contributions towards the perfectibility of mankind. 1) As Mr. Mumford does in his book, so can we in our review of the Utopias of history bring these classic contributions into relation with the normal processes of men. These Utopias in fact have made the lives of thousands happier; individually speaking, the more man enriches his content spiritually, the more real does his Utopia become. There is within the process between Matter and Spirit a will-to-Utopia, a will-to-perfection, and this will has made the Utopias of the past more real. We can put down, in no uncertain terms, the conditions of a Utopia. We have advanced sufficiently in our perfectibility to ignore the Utopias of escape 2), and adopt the dynamic factors in the Utopias of reconstruction, 3) those concerned with the essential values of life.

Within recent years there has been a revival in the building of Utopias. 4) This is not new and is only logical. We are not neophytes in the construction and the formulation of a Utopia. The method of perfectibility within the process between Matter and Spirit inheres with Utopian principles.

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- 10) Dean Inge, l.o., calls the Utopias of history "States, visible and invisible." He discusses in this essay, the theocracies, the Greek city state, the Medieval Ideal, the Modern God-State, Religion and the State. Note Particularly the quotation of Krause and Dean Inge's own statement, p. 154 - "There can be no durable coherence in the State Visible except so far as its members are also members of the State Invisible.... True union between human beings can be achieved only in the spiritual sphere."
- 2) c.f. St. Augustine's "Civitas Dei".
- 3) c.f. Plato, Bacon, More, Campanella, and Bellamy.
- 4) I refer particularly to two works, Wells' "Men Like Gods,"

We change from isolation to co-operation and civilization is becoming more "equipoised", more and better adjusted. Confusion gives way to co-ordination and synthesis. The Utopia within our process is a progressive kind; it is not fixed and stamped out by a genius; it is constantly being re-created. 1) Consciousness, a new principle in the process, does synthesize the past and enables postulation to play in order to reorganize and reconstruct mind and action.

- and to Flammarion's "Dreams of an Astronomer," who, pp. 57-61, pictures what seems to me the best short constitution of an Utopia. He emphasizes, among other things, perfect harmony, moral perfection and reason as the highest prerogative of the human race.

2) Bury, l.c. p. 276.

C. Perfectibility--Its Methodology.

1. General:-

The reader who has followed this thesis can easily infer what is to be said as to the methodology of Perfectibility. For the individual himself it may be said that it comprises a complete act of thought--induction plus deduction 1), extended into the world of experience. Our characteristic postulates of the last chapter are indicative of certain uniformities in the processes and in the fields of science, philosophy, history and religion. The study of evolution of the first chapter helped us to conclude that variation, method and personality are its chief contributions. We see that such uniformities in thought and in action, in nature and in knowledge, not only force us to postulate perfect regularity but, to claim that this regularity has universality and necessity 2). Thus we may draw up general rules, of methodological value, gleaned from the scattered and successful attempts to systematize and synthesize knowledge and effort. Our thinking processes included the inductive and deductive methods--a method-whole. Our postulates have (and do) helped us in this--they have given us method where chaos had heretofore existed; they have directed us

1) See Dewey's "How We Think"

2) Schiller, loc. pp 109-17--particularly p111. "Experience has shown that Nature condones our audacity and step by step our assumption has been confirmed. The reign of law has turned out to be as absolute as ever we chose to make it, and our assumption has worked wherever we have chosen to apply it...Our postulates have grown; respectable and are now entitled axioms."

thru paths and channels where others have failed or feared to traverse--we have controlled and organized our subject matter--we have survived. New statuses have been formed from new isolations; adjustment and performance were again resorted to. Each status gave the potentialities of a new process for actualization. Interaction was ever present as was its cause--the postulate. The end became the standard in the on-going process of perfectibility. We have come to a very bold conclusion, one that motivates us in shaping and directing our method of perfectibility--namely, that the future is inherent within the present--that the future is not the unknown or the infinite, it is , rather, that which exists and which, at the same time, we cannot see or fathom. Therefore we postulate a perfect group (socialization)--a perfect personality (socius)--a perfect isolation (Nirvana.)

2. The Social Process:- 1)

Such is the methodological phase of Perfectibility. It has been given in detail throughout this thesis. We have started out from isolation, nature, cause and effect,--a conflict, bringing us in to contact with status and process of varying degrees and kinds. Mind and consciousness both acted in an ever-increasing manner upon and with the subject-matter at hand. The individual emerged as the immediate reality of the whole process--he became the center of energy as God became (and is) the Cosmic center of energy.

May we not, at present, particularize the somewhat general statement of the methodology of perfectibility by applying it to one of the many processes in the universe--namely, to the Social Process.

As we look about us in this great universe we cannot help but feel that there are laws governing the course of nature and of history. We retreat from the hustle and bustle of our daily lives and we find that even the finesse of human relationships may also be correlated to some laws of thought and action. In short, we find that each branch of life and labor, if not already reduced to laws of actions and reaction, may be so reduced through research. The whole world seems to follow a certain course. Our social relations, society and its complexity, may also be included in this general course--this general process.

- 1) I choose to give here, in brief, the main conclusions drawn, from the discussions in the seminar class under Prof. E. E. Mubanks on "Advanced Sociology" where we did take up original researches into the question of the social process. The salient points of my humble contributions are here given which were stimulated by the searching questions and discussions of the members of this seminar.

We necessarily see ourselves as a small unit--a microcosmos in the great general cosmological entity. Certain laws, certain criteria, certain categories, function mentally or otherwise in this cosmological process. We also find a geological, a geographical and a psychological process, each one of which may be an entity in itself. The whole process of the universe, however, may be considered as a unit and the parts thereof--society--are integral parts in this general process. Each has laws and these laws being universal, may also apply to the particulars--the individual parts. The macrocosm and the microcosm have inherently the same governing principle. The law governing the small stick of dynamite is the same law that governs the larger stick of dynamite. The laws governing the molecule are the same laws that govern the larger molecule. In all of this we find what seems to us a struggle and conflict, but, nevertheless, in this conflict we find evidences of harmony and cooperation. This harmony and this cooperation are conducive to a greater clarification of the process. There are, as is evident from this general process, certain elements of form which give us a greater liberty in the execution of our observations, experiments and inferences.

The question immediately arises to us from the sociological point of view, wherein does the social process so-called, differ from the other parts of the process? Wherein does the small stick of dynamite differ from the large stick of dynamite? Wherein does the principle of growth in the blade of grass differ from the principle of growth in the large trees? And finally, wherein does the principle of growth

in the molecule differ from the principle of growth in the human being? Answers to these may be very self-evident 1), but we are confronted more particularly with the problem as to what are the qualifying factors when we apply them to the social process? The distinguishing features may be summarized into four distinct heads. Firstly, the social process is distinct in that there is an element of control; heredity and environment are in conflict or in complementary nature, wherein progress may be discerned. Secondly, the continuity of experience distinguishes the social process as against the other processes. Thirdly, purpose--"telosis"--characterizing a trend in the maxima and minima points of the curve of social progress. And lastly, the distinguishing factors of kind and degree mark a step towards a certain advance and certain evolutionary process within the social process as against the general process.

From the foregoing, we may say that the process itself goes from the physical to the rational and between these two limits--these extremes--are found a wide range of kinds and degrees of advancement in the molecules--the animals--men 2).

The most important part in this preliminary discussion is found in the fact that there is a certain degree of a technique developed, a certain form of organization, a

- 1) Note the discussion of "Matter and Spirit"
- 2) Note Farr, C. "The Mind of the Molecule" supra.

greater degree in range of apprehension and response, a greater activity, and lastly, and most important, a greater awareness of the element of control.

Limiting ourselves to that part of the universal process that deals with human relations, we find that these degrees of change and adaptation create certain laws because of their frequency. The distinctive characteristics point to the necessity of special treatment and lead to a particular emphasis upon laws that govern these human relations. The laws of social control and behavior that arise as a result of this awareness--the psychological factor of the social process springs forth and we have a body of observations, experiments, inferences and conclusions that set apart this field of learning as a part of the general field of knowledge--sociology--that deals with the social process as a part of the general and universal process--with the nature and growth of human relationships.

The various phenomena of human relationships--of the sentient beings--are as carefully noted and studied as are the phenomena of nature. Just as the scientist may build up strong superstructures upon various indisputable hypotheses, so the sociologist assumes a hypothetical body of notions--society, within and through which the various laws governing human relationships are postulated tested and tried. Due allowances, however, are made of the "qualifying factors" referred to above that may arise in this special process--the social process. Questions in this experimental stage arise, namely of a twofold nature. First, we can progress "ad infinitum" and, if so, what end is there in this progress?

And secondly, social control is still workable, and if so, how are we to make it work?

If progress is to be "ad infinitum" what element is it that will produce the best results? If social control is workable what principle is it that will make it work best? To these two questions one answer may be given. The suggestion of efficiency comes up and the use of the concept of heredity and environment come to our aid. Let us use the term so much in our studies of the day EFFICIENCY. To me it seems that efficiency may be best defined as the elimination of waste and the increase of production in the various fields of endeavor and interest--in the physical, mental, moral, social and religious phases of life. The term "correspondence" 1) as a relationship between the ego and the world without is also of the same content. One need only refer to the previous chapters to find out what makes an individual most efficient. All that is necessary is to note that an individual has heredity and environment, that an individual is placed into this world and put into relationship with a world of matter and a world of spirit, and it is up to him to appropriate or deny the various gifts, opportunities, and obstacles that confront him in his struggle for life and existence. Here sociology gives us a new type of individual called the socius, who, like the atom or molecule to the physicist and the scientist, has a certain degree of awareness and adaptability and relates

1) See Drummond's "Natural Order and the Spiritual World," also reference to Spencer supra.

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himself to the various worlds, as they more than the worlds of matter and spirit. These socii are the individual units which separately or collectively give the students of human relationships the materials through which and from which they may carry on their researches and observations. These socii form the nuclei for the general social matrix and give society its group sentiency for advantage or benefit. The socius is the first link in the chain of the social process. With the addition of one or more we have the beginning of the trend and the maximum and the minima points in the whole social process. Contact, association, exchange (or communication or interaction) are the steps by which the socii help to maintain society and group relationships. Any negative aspects of the above lead to decided social action for purposes of advantage and benefit. Truly, the essential characteristics of this group may be summarized 1) into three distinct classes. First, there is a commonality--a common life--"symbiosis". Secondly, there is a psychic relationship and lastly, most important for the element of progress, there is the characteristic known as reciprocal nature. I may say that there is a conscious give and take situation. The best summary is that which gives the process the intent of law as the goal of this interaction; the chief characteristic of the social process is "a combination of occurrences, each of which bears on the other and in the course of which we note regularity and this regularity resolves itself into a law which is a Becoming." 2)

- 1) Ellwood, Ch. A. "Introduction to Social Psychology"
- 2) Small, Albion W. "General Sociology" p593.

With the above factors in view we see that we are ready now for a distinct definition of what society is and we may say, for the while, that it is a sentient group of individuals for advantage and benefit. The socius as such is our molecule, is our atom, and gives us the true concept by virtue of the fact that the socius is a biological individual plus social accretions. Within this definition we have inherent the elements enumerated in the origin and nature of perfectibility.

We had intimated above that the process, necessarily, to us as conscious individuals, presupposes a certain goal--a certain trend in the curve of the process. The purposes intimated bring up the necessity of organization of the socii into groups, allied for the prolongation of life. Structure arises with the resultant phases of function, composition, and behavior of the groups, and their relationships. This arrangement of the socii into groups is done for some end or purpose and may be conscious or unconscious in origin. Most students will agree that personality is the sum total of all the necessary "abandonments," and the answer to the question as to whether we shall get rid of society for this end may be answered in the affirmative. Shall we have many perfect personalities in preference to a perfect society? Why should we have a perfect society? These questions, however, cannot be answered in the affirmative as easily as the first. We all agree that the unity of the universe exists as a result of certain universal laws that govern the world of matter as well as the world of spirit. Isolation has been abandoned because no personality therein develops.¹³ Contact has proven that

there are certain elements of progress in the relationships of the socii. Behavior in this relationship and in this association manifests itself and, communication (exchange or interaction) brings forth still greater results. Most students, however, lean towards the importance of communications with its ramifications. The psychic in essence, communication itself develops into intercommunication with elements (molecules) still yet unfathomed; communication and response is the test of the question of social progress as well as of social growth. These factors form the distinguishing bases of life and nonelife. It is in the former, life, that we find inherent the elements of dynamicity, creativity, and movement from potentiality to actuality.

The underlying motive, if I may use this term, of the structural grouping of the socii is that of function, 1) although one must inevitably be connected with other, the results must likewise inevitably be in a greater sustaining resilience of society with the concomitance of a greater distribution and control of the social factors and products. The four distinguishing characteristics of a social structure may be said to be firstly, society is made up of socii. Secondly, Socii arrange themselves in groups and in certain organized ways, that is, they are structurally organized. Thirdly, this organization is done for an end, be that end conscious or un-

- 1) From previous page. I may add here that there are two general classes of Isolation: primary and secondary and the latter I divide into three, namely, permanent, accidental, and perfect. The last of these three would include Nirvana towards which I, personally, may strive.
- 1) Small, lc. Chs. 10, 11, and 35.

conscious; and lastly, we have this social organization, whether it be organized consciously or unconsciously--as subject-matter. These elements lead necessarily to the general classification of institutions those that create and conserve life or those that enrich life, and the test primarily is whether this structure really limits function or not. If it does the structure should be changed. We see therefore that structure of the organization; is subsidiary to function; the latter giving the teleosis of the structure of the organization; it gives and points to the end--the goal. 1) With this end or goal in view, with something to be fulfilled, there naturally arises the question of individual and group consciousness-- I choose to use the term "awareness." 2) These phases are the result of a process of psychological and mental development and evolution both within the individual and the group. We see, therefore, that at bottom, the activities within a group are psychic in nature. If advantage and benefit are to be derived, a common background and basis for unity and durability of attention and interaction are necessary and essential. 3) At this point I come to a conclusion which is the result of much deliberation. It seems to clarify much existing confusion with regard to the social concepts known as "social consciousness," "the social mind" that confront us

- 1) Note discussion on "Postulates."
- 2) In the same sense as used in the discussion of "Consciousness;" it is a new form-principle, it is a differential.
- 3) Hobhouse, loc. Chs. 5 and 6 of Part II.

at this stage of the social process. My summary of the whole discussion as to what is the social consciousness or the social mind is the following very terse sentence: 1)

Social consciousness is the awareness of the social within the group and the social mind is the status quo arrived at through a period of time.

I have tested this summary out within the various discussions on these concepts and find that it holds ground. Despite the fact that the nature of the social mind is still within a matrix of doubts and perplexities, certain limitations to its definition have been given. 2) We know that it is a term for psychic interaction; that it is a group with a common background, with a distinct basis for some unity with some element of interaction and that this interaction of minds is very necessary for the social mind; an agreement as to a general conclusion is presupposed. We also know what the social mind does. It determines a group present action, that it gives the force of standards, that it is a storehouse of past contributions, and that it gives rise to certain products as the customs, etc. and the moulding of new ideas. But in all of these characteristics of the social mind we find that it affects the status quo of any particular period in history. It is

- 1) Note individual aspect in Ch. I of this thesis.
- 2) Small, loc. Ch 36; Cooley, Th. N. "Social Organization" Chapters 1, 2, 11, 12 and 13.
Giddings "Principles of Sociology" Bk II, Ch 2 and Bk III, Ch2.
Vol 12 Am. J'l. of Sociology, p 675ff.

the social consciousness that is of extreme importance to us at this stage of the social process and using the term "awareness" for the social consciousness, we find inherent in it the element of force, plus, the element of control, referred to at the beginning of this section of the thesis. It embodies to a great degree our definition of progress and gives the essentials for the method of Perfectibility.

We have in this combination, however, of the social mind and the social consciousness a social dynamic--a force propelling thought and action ~~for the benefit of the~~ the psycho phases of activity leads to a decision or a determination on the part of the group for present action and creates a desire for maintaining, sustaining and preserving the essentials of past achievements of individuals and groups. The great result of the above is, that through a process of years and ages, society gives to the achievements of thought and action the emphasis and importance of a social force to the customs of the past and to the new ideas built thereon. It is difficult to analyze the nature of this social dynamic--this social force. Many students have attempted to distinguish between social force and social forces. To me the latter only implies in a more general sense the same principle as does the former, namely, the social force. The analogy to me is the same as the small piece of dynamite to the larger piece of dynamite with the same universal law behind its action. The results may be bigger and more beneficial and more advantageous--the negative of the foregoing holds true likewise. It is for us, however in the present, to carefully discern whether these social forces carry with

them the elements for progress and whether they inhere with the essentials and perfectibility as enumerated above, namely, freedom, consciousness, rational control, adjustment and variation.

It is true as Ward 1) says that desire is the one great social force, that it is the all pervading world energizing power, that it is the basis of psychich-physics, that it is in back of all good and evil, that I have one objection to this summary of Ward's, with all due allowances to his classifications, and that is, that the socius (and many socii grouped together) may reach a stage wherein desire may not be a factor in its progress or in its activity.2) As to the origin of the social force we may all agree that it may be inherent and instinctive within the individual or the group and that the efficacy of the force may precede or may be felt within the group first or within the individual first. We are agreed that social forces may be psychic and not physical, that it is involuntary action, that it must arise as a result of social contact, that it involves the group mind but not consciously so, and finally, as intimated above, that all desire need not necessarily be a social force. Where desire does become the motivating force to the exclusion or to the minimizing of other factors--we may safely conclude that the process may not be progressive nor synthetic.

1) Ward, L.F. "Dynamic Sociology" Vol I pp 468-472.

2) The desire may be negative and self-destructive; also, the rule of "supreme reason" may preclude desire as a vital factor.

In conclusion I may say that the whole social process to me seems more a matter of relativity--relativity in the sense that it is part of a whole and parallel to a universal process; it inheres with the principles of creativity and progress which are applicable to the part as well as to the whole. The world of matter is purely passive to me and I accept it more as an accident than as a reality. The social consciousness--the awareness--that I have is to me my greatest asset, and with accidents of the flesh--of matter, I can soar easily to the realm and the world of spirit. As I said before, this social consciousness is the awareness and is my tool, and the social mind is the status quo arrived at through a period of time. This latter is my material. The social force to me is not interaction as it relates itself to the status quo but rather the force that my personality possesses by virtue of its inner self-consistency and becomes, thereby, an immediate reality--a center of energy for all with whom I come into contact. It is a reciprocal relationship. I am a socius, sure, and so is each individual who is actively and reciprocally engaged in the process. Seeing herefore, the relationship between matter and spirit so keenly the social process to me is efficient or inefficient to the degree that its telos is defined in accordance with the greater appropriation it makes of the world of the spirit.

D. Reflective Analysis:-

It is not difficult to sit back and reflect upon what has been presented in this thesis. It requires only the quietude of mind and spirit to enable one to analyze the various conflicts, resultants and methods enumerated. A synthesis of all the preceding focuses the discussion upon one concept, namely--the Proecess--a process between matter and spirit. Man stands in the center of this whole process and his success is only guaranteed to the extent that he aligns himself with God. Much accumulated experience and knowledge is his; he had obtained new courage from the despairs of the past; he had become a pioneer 1). Man's essence of his conscious life was made manifest in his creative and active relationship to the world of experience. He raised himself from potentiality to actuality, from nature to God, thru his willingness to postulate the invisible, but yet real, streams of experiences. This postulate, including many others that arise in the process between matter and spirit, is the best tool and term that we can improvise in order to epitomize the thought of our dissertation. It is both logical and metaphysical in content and method. It gave man the impetus towards the right road and goal and has put him into touch with the elements inherent in the method of perfectibility. Our struggle for existence has shifted its ground from species to that of individuals 2). The responsibility for salvation and

1) See Royce's "Wm. James and Other Essays." pp22-31.

2) It should be remembered that Darwin only referred to species in his treatise.

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perfection rests not upon one's membership within a group or sect, but rather, upon the individual 1); his own efforts, his active intellect and soul development, his own willingness to believe, make him a significant being 2)--give him significant form. It is for him himself to win his life, to make his immortality. His energy is not to be arrested as were the energies of the countless millions who sat supinely back and waited for the promised land--the world to come. "The longing that cannot be uttered" becomes articulate, the "promised land" and the "world to come" are immediate realities to the individual who postulates perfectibility; to him who has faith in himself to become a center of energy as God himself is the cosmic center of energy. The individual lives in a world of appreciation full of values for him provided he is desirous and willing to achieve. The laws are discernable and these urge him to postulate others in order that he may secure his arrival at the desired place 3). In this lies the essence of personality--to be able to define his opportunity, his action and the meanings thereof 4)--his personality becomes creative, postulating ever anew, stepping over from one order of perfection to another. He becomes not, like many others, a loiterer in a living and teeming world.

1) Note Job and particularly Jeremiah 31:29.

2) Royce supra--essay on "Immortality."

3) Bury, loc. p 144.

4) Royce, supra p 296.

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V. Conclusion and Summary:-

I refer the reader to the discussion on "Matter and Spirit," "the Absolute" and on "God, Soul and Immortality" for a detailed summary and reflective analysis of the thesis. They serve as epitomes of the various sections and, together, give a fair resume of the thought and argument with regard to postulates and perfectibility. I desire to refer the reader also to the outstanding concepts of freedom, consciousness, rational control, adjustment and variation as inherently pregnant with the origin, nature and validity of the method of perfectibility.

I am sure that here and there the reader felt a little shaken from his secure pedestal of tradition and custom particularly as they refer to religion and philosophy. If so, it is because I have asked him to become a creative personality--a pioneer in an age that has lost its way from that very simple wide path of individual responsibility. The process between matter and spirit goes on within each individual who--himself--is a reflex of the larger process. He has it within himself to become master of all he surveys and can soar into realms and paths as yet unseen and untrodden.1) In this process man can create new principles 2) and this "differential" so ever present in potential within man postulates perfectibility. The chaos of phenomena, to this

1) Cf Symond's "Renaissance in Italy" where he refers to Pico della Mirandola's "Oration on the Dignity of Man." Pp 48-49.

2) Cf Ubervell's "Novum Organum Renovatum." pp72-78.

creative personality, begins to generalize itself; confusion shows signs of a gigantic plan; no accidents, no chance but order and completeness are in evidence and system and synthesis results from his own cooperation with Nature and with God. Man strives with his antagonizing mind and feels himself attracted to a higher mind working with him in a mighty movement towards perfection--towards a complete development and a more unmingled good. "The long result of time" to his synthetic mind becomes the unfolding process and all the potentialities are aroused and developed to actualizations. I have emphasized the social aspect of such process 1) with the necessary individualistic prerequisites. It is for man to understand and place himself into communication with the universal process. But, I cannot but help reiterate again that it is the individual who makes and clarifies his own worth in the process. Society is to be sufficiently fluid to allow for the development of creative personalities--to insist upon the fullest opportunity for the development of the divine that is within each human being 2). Man is to free in his choice and in his action within the process and

1) Note also reference above to Fiske's "Outlines of Cosmic Philosophy" Vol II, p 192ff.

"The fundamental characteristic of social progress is the continuous weakening of selfishness and the continuous strengthening of sympathy."

2) A splendid volume of Philosophico-Political nature is that of Hoover, Herbert "American Individualism." p 14"... we can agree that intelligence, character, courage and the divine spark of the human soul are alone the property of individuals. They do not lie in agreements, in organizations, in institutions or masses, or in groups. They abide alone in the individual mind and heart." Note also pp 71-72.

this he can readily attain by beginning and by being willing to postulate. It then that he is able to discern the truth—it is then that he becomes the fullest realization of the process between matter and spirit. To him the light "shineth in the darkness" that pervades his spirit at times, but, he is able to comprehend it.

FINIS.