

CHAPTER V.

THE SCOPE, METHOD AND PURPOSE.

The following pages are intended as a partial exposition of the philosophy of individual life based upon Natural Science.

This work must be understood as departmental in character. It therefore has limitations. The first of these limitations is as to scope. The work is confined, primarily, to the consideration of man as an individual. Secondly, it is confined to the individual man physically embodied. Lastly, it is concerned with the individual man in his individual relations upon this physical plane.

This philosophy holds that the individual man and the individual human relations have their distinct places in the higher evolution of man.

The vital issue to man in the physical body is not the nature and character of ultimate conditions upon the spiritual plane. On the contrary, it is to discover how he, as an individual, may best fulfill the duties and responsibilities of this present life. It is to discover the secret of individual attainment and happiness in this present world. Mere knowledge is valueless except it be made to serve a present and practical purpose. Knowledge that does not have a direct bearing upon the present daily life of the individual is an incumbrance and not an acquirement. It does not matter how unusual or wonderful that knowledge, in itself, may be.

Knowledge of the life to come is valuable to an earthly man, only in so far as it furnishes the motive and inspiration of a higher and better earthly life. This present work is not intended to divert the mind of the reader from earthly life or living. It is

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not intended to substitute a purely intellectual vision of future spiritual possibilities for a practical knowledge that will conserve present life upon this physical plane of action. This philosophy wisely holds that so long as man lives in the physical body and makes his home upon this solid earth, his best energies belong to his development in this earthly sphere of action.

The physically embodied man who becomes exclusively engrossed with the spiritual side of life makes as grave an error as the man who permits himself to become completely absorbed in the physical side.

It is important that man should know that he survives physical death. It is equally important that he should know that this earth life affords opportunities which do not obtain in spiritual life. It is important that he should realize that earthly life constitutes a series of activities which appear to have endless consequences. This philosophy continually reminds man that it is the life here which determines life there. It is the motive here which determines the habitation of the spirit there. It is the act here which evokes recompense or penalty upon the soul in that other life. In brief, it is the foundation here which supports the superstructure there.

In treating of man from the standpoint of the individual, Natural Science simply follows Nature's universal plan.

Natural Science is so named, first, in that it includes all natural phenomena, physical, spiritual and psychical; next, in that it adopts Nature's plan when it comes to the study, analysis and demonstration of those phenomena. Nature universally begins with the individual. Nature works only through the individual, whether it be an atom, a cell or a man. Rocks are but aggregations of individual atoms. Plants, animals and men (physically speaking) are but aggregations of individual life cells. Species are but aggregations of individual animals. The human race is but an aggregation of individual men and women.

The preliminary work of the higher science is to outline those spiritual and psychical principles, properties and elements which

go to make up the physically embodied individual man or woman. True philosophy based upon this science, therefore, seeks first to outline the individual rights, relations, duties and responsibilities of this physically embodied individual. Physical science shows that Nature constitutes the individual as the center of all physical improvement in species. Natural Science proves that the individual is the magnetic center of all spiritual forces. Its consequent philosophy shows that the individual is the intellectual and moral center of all human relations. In brief, the individual must be accepted as the center of all integrations and organizations, whether they be physical, spiritual or psychical.

By thus accepting Nature's plan this particular work is not only confined to man in his earthly sphere of action, but to man in his personal relations during this earthly life. Therefore, the work is necessarily departmental and limited in scope.

In preparing this primary work the writer has adopted the rational method of treatment. In this respect alone the discussion may be found to differ materially from all previous attempts to explain the spiritual side of Nature and the ethical duties of man.

In this respect the discussion may be found to differ radically from the great body of spiritual philosophies and "occult" works now published and widely read.

The problem that has confronted the school of Natural Science for ages has been the proper presentation of its philosophy. Some mistakes have been made. There are records of failure where intemperate zeal on one side has been met and defeated by popular ignorance on the other. There have, however, been notable successes all along the path of effort. The great world religions testify to the truth of this statement. The correspondences of all great religions show that mankind are working out the same fundamental spiritual principles and are classifying the same facts in Nature and the same ethical truths.

The disagreements of religions indicate merely varying conditions as to time, race, nation, custom, language and climate.

Those disagreements also indicate the variation in degrees of knowledge, power and purity attained by a particular teacher.

Buddha and Christ were expounders of spiritual and psychic laws under widely different conditions. They differed also as individuals. They differed in personal attainment, character and method. As a result, we have two philosophies colored by the individuality of their teachers. Though both systems are based upon the same principles, they are very unlike in outer form and creed.

Each of these teachers expressed his individual concepts of spiritual principles and of human responsibilities. Each employed the method which appeared as best adapted to the intellectual and moral development of his own time and race.

Buddha founded an order of ascetics vowed to poverty and beggary. He taught a literal renunciation of material comfort and of natural human ties as the life of highest attainment. He saw in a life of seclusion and introspection what appeared to him a higher life than one which shared the common activities and the common joys of human life. The fundamental doctrine of Buddha was the *sacredness of all life*. The fundamental characteristic of the man was *reverence for law*.

Christ, on the contrary, conducted an active ministry in fellowship with "publicans and sinners." He did not found an order nor adopt a distinctive garb. While he did not exalt himself, neither did he abase himself with shaven head and begging bowl. He preached temperance without imposing austerities. He neither condemned the natural activities of men nor disparaged natural, human relations. The church he attempted to found was one not built by hands, nor was it symbolized by priestly garb nor priestly authority. The fundamental doctrine of the Nazarine was the *universal brotherhood of man*. The fundamental characteristics of the man were *compassion, pity and love*.

The method adopted by Buddha would have found no response among the Jews and Gentiles of Judea. However, the truths taught by Buddha were the same as those laid down by

the later Teacher. Who that knows the spirit of this age will venture to say that the method of teaching employed by Christ would be effective in this age of scientific skepticism?

How and by what method shall Natural Science convey its message to the twentieth century?

Nineteen hundred years have wrought great changes. The natural processes of evolution have advanced the average of humanity physically, spiritually, intellectually and morally. The average physical organism among the superior races is more refined and is keyed to higher vibrations in Nature. The average of rational intelligence is immeasurably higher.

The twentieth century is confronted with purely intellectual problems undreamed of by the children of Israel three thousand or even nineteen hundred years ago. Neither the methods of teaching employed by the Indian sage nor those of the Hebrew Messiah would meet the requirements of this age and people.

Six hundred years of the most exact methods of physical science have evolved a higher character of civilization and a higher order of intelligence. The discoveries of physical science have enriched the popular mind with facts of Nature and equipped it with a scientific vocabulary. It has done more than this. It has inspired the popular mind with a desire to search for other facts in Nature, especially those facts which have to do with the evolution of man as an intelligent and moral being. Physical science has done still more than this. It has prepared the modern mind to search for the facts of Nature by the same rational methods as are employed by the specialist of the modern schools.

Because of these facts and conditions Natural Science to-day adopts that method which is in harmony with the present stage of intellectual development.

The rational method of physical science creates the inductive mind. It inspires intelligence to seek facts rather than to exercise itself with speculation. It replaces intuitive methods with rational methods. It creates the desire for that which appears practical, useful and germane to life as we know it.

Modern western intelligence is, in method, almost the exact reverse of ancient Oriental intelligence. It therefore demands methods of teaching in conformity to itself. A practical people must be practically taught. A rational and scientific intelligence must be met with rational and scientific explanations of the phenomena of life.

It is not enough for religion to say, at this time and to this people, "God is love." Modern intelligence demands of science that it shall elucidate those principles, elements and forces which will rationally and scientifically prove that "God is love."

The needs of to-day are not those which called out a Moses and a Christ. It is neither a governmental code nor an ethical creed that is required at this stage of development. It is no part of the present purpose of this philosophy to present an amended constitution for our own Republic. It neither intends nor desires to abrogate the Sermon on the Mount.

The Constitution of the United States is an almost infinitely higher ideal of human liberty and justice than was the Mosaic code. The Sermon on the Mount still embodies an ethical creed far in advance of the world's development.

The object of science in this connection is mainly to meet the demands of an advanced intelligence for a more definite and scientific knowledge of the higher laws of life. It is rather to show the scientific relation between natural law and ethical creeds. In working out this purpose the first problem is that which relates to the mere manner of presenting the laws in question.

How and by what method shall Natural Science seek audience of this critical twentieth century western intelligence?

Within the past twenty years a great wave of spiritual inquiry has passed over the western world. During that period our own country and Europe have been flooded with "occult" literature, part of which is translation of ancient writings and part is pure speculation and theory based upon those translations. The errors into which much of this literature and teaching have fallen

were inevitable. Those errors arose from causes inseparable from all such sudden and widespread impulses. Those causes are:

1. Absence of authoritative teaching.
2. Lack of personal and definite knowledge obtained in a scientific course of self-development.
3. Confusion as to the differences and distinctions between Indian and Egyptian philosophies, their methods of teaching and principles of practice.
4. The use of poetic and figurative language where exact terms and scientific explanations are demanded.
5. The natural tendency of the human mind to speculate.
6. The absence of pure literary art.

Confusion in the mind of a writer is confusion to the mind of the reader. The intellectual grasp of a writer is conveyed to the reader just as unmistakably as his insincerity, egotism or selfishness are conveyed, no matter how lofty the theme nor how ingenious the language.

It is just as impossible to teach the spiritual facts of Nature by intuition or by faith as it would be to teach mathematics by intuition and by faith. The practical and rational western mind has encountered many perplexities in its attempts to follow and assimilate the mystical poetry of a remote time, people, language and development.

The attempt has resulted in a flood of mystical and poetic, but unintelligible explanation which is profusely adorned and disguised with Sanscrit and Hindoo terminology. Anything like a clear understanding of Natural Science involves the same conditions that are necessary to an understanding of physical science, viz.:

1. Authoritative teaching.
2. The presentation of that knowledge in language reduced to the demands of the rational mind.

Because of these facts and conditions this work endeavors to present natural principles governing the ethical phenomena of

life, in plain Anglo-Saxon, and in conformity to the rational methods of modern science.

This work has a distinct and definite purpose.

This purpose is easily understood when the scope of the work is clearly outlined. The purpose involved is the transmission of certain scientific knowledge to the individual man and woman. This knowledge, it is believed, may serve their present efforts for an individual development and a personal happiness.

Every student of this philosophy learns in time that his own best development and happiness involve certain tasks. He finds that something more is required of him than the mere acquirement of knowledge, or the æsthetic enjoyments of the spiritual senses, or the exercise of individual powers. He realizes that the knowledge he is gaining is priceless knowledge to men who have not enjoyed his opportunities. He realizes that the pleasures and powers which he enjoys are those so deeply desired by but practically unknown to the average man. He realizes that the whole world suffers because of its ignorance of laws he is daily demonstrating.

Once realizing this, the student's duty to humanity becomes paramount. From this time forward his mind is occupied with the desire to pass on to others his already acquired gains.

Every student of this philosophy discovers that each individual owes a duty first to himself and next to the world. His first duty is to improve himself, his second to benefit humanity. The latter is his duty whether the world appears friendly or hostile to his purpose.

That which the individual owes to himself and that which Nature promises to him as an individual are very naturally the first themes selected by the student for discussion.

Science undertakes to analyze the individual. Philosophy presents that analysis and deduces principles therefrom. It becomes the privilege of the individual reader to investigate such findings and teachings. After this it becomes his duty to develop

himself in accordance with Nature's plan and purpose, as they shall appear and appeal to him.

Physical science has discovered and classified a long list of physical elements and essences that are deadly poison to the physical body of man. It has also discovered and classified a still larger list that is beneficial and curative to physical man. In the same way Natural Science discovers and classifies certain spiritual principles, elements and forces which, rightly understood, lead on to development and happiness, or where ignorantly dealt with breed discord and degeneracy.

The purpose of this work is not merely to generally reaffirm those spiritual principles laid down in the past. Its particular purpose is to disclose certain other principles and relationships that have never yet been scientifically and rationally explained to the general student.

The fundamental doctrine of Buddha was the sacredness of life, while that of Christ was the universal brotherhood of man. This philosophy recognizes and includes those fundamental truths as taught by the great Masters of the past. It declares further, however, that there is one other fundamental principle and one relationship which have never yet been properly nor publicly explained by theology, science, philosophy or law.

The principle here referred to is the universal spiritual principle of sex. The relationship meant is the individual, physical, spiritual and psychical relationship of man and woman.

This, indeed, is the paramount problem of this age. One who has kept pace with the development of the superior races will not question this statement. The sex question invades every department of modern life. The literature of the hour is almost wholly given over to theorists upon this question. The widespread "woman movement" is a part of this agitation. Neither theology, science, philosophy, law nor art has thus far intelligently or satisfactorily demonstrated the principle or explained the relationship involved. This, in truth, is a problem which only

the combined effort of man and woman (aided by Natural Science) can properly solve and explain.

True philosophy of all ages to come must include those spiritual principles and ethical truths which are laid down in Indian and Christian doctrine, for, as has been truly said by Colquhoun, "No one truth can possibly militate against another." It must be remembered, however, that schools of science as well as all things else, are subject to evolutionary laws. This being true, philosophies based upon science must extend their scope to meet later discoveries and demonstrations.

This being true, it will be found that the teaching in the twentieth century must be an advance upon that which was given out thousands or even hundreds of years ago. The philosophy of to-day imposes discipline but not austerities. It forbids greed, but it also advocates the proper accumulation, use and enjoyment of material wealth. It forbids intemperance and lust, but it sanctions a proper indulgence of the physical nature and of the human affections.

It reasserts the sacredness of life. It enjoins the universal brotherhood of man.

It does all this. It does more than this. The higher science to-day is prepared to state, to explain and to demonstrate the universal principle of sex. Philosophy based upon that science is to-day prepared to publicly and explicitly teach the value of individual life and the supreme importance of the true relation of man and woman.