

a soul. From this period man is defined in science as "A Living Soul."\*

The birth of the human has been scientifically, though poetically, expressed in Genesis. The poet says, "God breathed into his nostrils the breath of life and man became a living soul." The higher science regards this as merely a poetic version of a literal truth. That is to say, when the dual organisms of animal man reach a certain stage of refinement and vibratory action he becomes susceptible to the potencies of the highest Life Element in Nature.

When this evolutionary stage is reached, the infant so prepared breathes it as the breath of a higher life, thus becoming "A Living Soul."

Science holds that the induction of this element confers upon man those distinctive qualities defined as human. From this period man enjoys self consciousness and consciousness of other selves. This means an independent intelligence and a personal identity with the higher powers of reason, intuition and memory. It means also the higher powers of love and a capacity for purely moral development.

These, however, are not the limit of the soul's capacities.

The supreme power of the Soul Element is held to be its power of persistence after physical death as an individual and self conscious intelligence. The Soul Element in its positive and receptive energies corresponds with all of the lower Life Elements of Nature. Moved by the same principle of polarity or affinity, the Soul Element animates and inspires humanity. It moves in lines of positive and receptive intelligence, the intelligent Ego being essentially masculine or feminine. The positive or masculine soul particularly represents intelligent force of will, while the receptive or feminine soul particularly represents intelligent force of desire.

\*See quotation at the close of this chapter from Alfred Russel Wallace in his "Darwinism."

Thus a distinct cleavage exists in the intelligence as well as in the physical and spiritual organisms of the human family.

It must be understood that each higher kingdom includes all of the energies and functions and powers of the lower Life Elements.

For illustration, a plant includes the energies and powers of Electro-Magnetism as well as those of Vito-Chemical Life. The animal also represents these same two elements though governed by the Spiritual Life Element. Man, however, combines the energies, functions, and capacities of all the elements, though he is dominated by the highest, the self conscious soul. It follows, therefore, that the polar affinities in human life include an attraction in all of the lower elements. The strongest attraction between man and woman is, however, an attraction governed by the demands of the highest element, the soul.

Attraction between intelligent human beings is based upon THAT FUNDAMENTAL PRINCIPLE IN NATURE WHICH IMPELS EVERY ENTITY TO SEEK VIBRATORY CORRESPONDENCE WITH ANOTHER LIKE ENTITY OF OPPOSITE POLARITY.

The result of attraction and affinity between intelligent human beings is union or marriage. Failure to attain the harmonic relation sought results in a natural repulsion, natural divorce and a natural desire to seek self adjustment elsewhere. The physical union of two human beings is an expression of the soul's desire for an individual happiness.

In that physical union, however, the powers of generation are attained and reproduction follows. Reproduction in the human family is, therefore, an incidental result of an effort made by individual intelligence seeking its own satisfactions.

Thus the same principle of affinity which crystallized the fiery cloud ball into our solid earth continues to operate even after it has perfected the four great physical kingdoms and established man as master of them all. The arrest of the physical body occurs with man. Nature has completed the physical instrument of intelligence as far as its mechanism is concerned. Man is now

provided with all necessary organs for the uses of physical, spiritual, intellectual and moral living.

NATURE FURNISHES NO HIGHER KNOWN TYPE IN ORGANIC FORM THAN MAN.

The physical organism of man is susceptible to immeasurable refinement and corresponding increase in vibratory action, but not to any known change structurally.

With the arrest of the physical body begins the higher evolution of man.

The Soul Element, though manifesting through physical forms, yet governs the distinct kingdom of intellectual life and therein carries on the higher evolution of man. The greatest kingdom in Nature, the realm of rational intelligence and of ethical development, is the kingdom of the Soul.

Thus, the universal Life Elements appear to have special offices in the economy of Nature. To Electro-Magnetism is assigned the refinement of mineral substance and the solidifying of the planet. To Vito-Chemical Life is given the task of preparing the planet for physical life. The particular office of the Spiritual Life Element appears to be the completion of the physical body. To the intelligent soul is specially assigned the acquisition of knowledge, the acquirement of power, the exercise of love and the attainment of happiness.

From lowest to highest each element has performed its task through the sex principle of positive and receptive energy. Only by comparison is human intelligence able to comprehend this stupendous drama which is being enacted by the positive and receptive powers in Nature. Only by comparing a positive and a negative mineral atom with a man and a woman can the mind grasp the meaning of the word evolution.

Linnæus concisely expressed these evolutionary steps in Nature when he said: "Stones grow, plants grow and live, animals grow, live and feel."

Had he gone one step further and added, "Men grow, live, feel and think," he would have expressed our philosophy.

It requires the greatest effort of intelligence to perceive that all of this marvelous movement, change and progress depend upon that one principle which impels everything that is, to seek correspondence in that which is of opposite polarity. It is, however, these ceaseless efforts of individuals, seeking individual adjustment, which occasion all this mighty movement, variation and improvement. To the effort of the individual must be attributed all evolution, from coarser to finer, from simple to complex and from unconscious and involuntary to conscious and voluntary, to self conscious and independent.

To the efforts of individual intelligence are attributed the rise of consciousness into self consciousness, the addition of rational conceptions to intuitive perceptions, and finally, the evolution from unmoral animal nature to moral human nature. Man, the highest product in Nature, a living soul physically embodied, continues the higher evolution through ceaseless efforts for self adjustment.

Thus, it appears that everything, from the unconscious mineral atom to the self conscious living soul, is seeking an individual relation that is in correspondence or harmony with itself.

Everything that is, atom, cell, organism, animal and human, is in a present state of refining, change and improvement. The physical matter of one kingdom is being perpetually refined for the uses of another. The life of one kingdom is continually preparing the way for the higher life of another kingdom. The intelligence of one kingdom is continually aspiring to intelligence of a higher order.

Thus, the universal principle of polarity or affinity, recognized by physical science as the law of vibration, is, in reality, the fundamental principle of evolution and the generator of all physical life.

Thus, the teaching of the older school comes to fulfill and not to destroy the laws already apprehended by the modern school. It approaches physical science, not to belittle its achievements, but simply to enlarge its scope. It denies none of

the facts of physical science. It only refutes certain theories of physical materialism and presents additional facts to support that refutation.

What is denied, and all that is denied, are those deductions which ignore the spiritual principles, elements and forces in Nature and assign the evolution of an intelligent moral being to the blind and mechanical physical forces of digestion. It denies only those deductions which reverse the natural order of cause and effect, and refer that which is spiritual, intellectual and ethical to that which is physical and mechanical.

The higher science does not undertake to explain why the principle of affinity governs the universal Life Elements. It simply accepts both the principle and the elements as it does matter and intelligence, viz., as ultimates in finite science. It does not attempt to explain why evolution is conducted through the sex principle of positive and receptive energy. It merely demonstrates that the affinities and unions of entities thus polarized refine matter, increase its vibratory action, generate life and develop individual intelligence.

It does not pretend to explain how or why Nature improves its products through vibratory correspondences. It merely discovers that the nearer two entities of opposite polarity approach a perfect correspondence in vibratory action, the finer are the effects upon that entity physically, spiritually and ethically. What the higher science has really verified is:

- (1) The universality of the principle of polarity in the evolutionary scheme.
- (2) The universality of the Life Elements in physical man.
- (3) The process by which these polarized elements charge physical matter, combine it, refine it and key it to higher vibrations in Nature.
- (4) The effects correlated to such combination, refinement and increase of vibratory action.

These deductions are not presented as explanations of the first cause of either matter, motion, life or intelligence. They

may, however, simplify to the mind those principles and processes which are involved in the generation of physical life, the completion of the physical body, and the rise of individual intelligence.

The moralist who claims that "Everything in the moral world has a physical basis" has also declared that "Evolution began in protoplasm and ends in man."

Natural Science, more conservative, would say—evolution begins——? and ends——?

It is thus admitted that finite science has neither comprehended nor demonstrated the beginnings nor the endings of the infinite scheme of evolution. Evolution is regarded as an infinite process. Man is considered as a factor in that process. To actually know the beginnings and the endings of this stupendous drama would be to know God.

That which the higher science does claim to know concerning the genesis of physical life and the evolution of man are:

- (1) That the genesis of the animal life cell is the point of contact between a particle of vegetable substance and the universal Spiritual Life Element.
- (2) That point of contact is the stage of evolution at which the vibratory action of the vegetable particle rises to a necessary ratio of correspondence with the Spiritual Life Element.
- (3) The genesis of all physical life is governed by the spiritual principle of polarity or affinity.
- (4) Polarity, or positive and receptive energy, are powers which inhere in the Life Elements.
- (5) The operation of these highly active but opposite energies occasions the phenomena of chemical affinity and of sex in plant, animal and human life.
- (6) The office of sex in Nature is to promote and achieve equalization of those positive and receptive energies.
- (7) Nature seeks equalization of the whole by and through individual efforts for self equalization of the individual.
- (8) The ceaseless attractions, unions, combinations and

activities of positive and receptive physical entities entail the refinement of matter, the increase of vibratory action and the genesis of physical life.

Says Alfred Russel Wallace:

The special faculties we have been discussing clearly point to the existence in man of something which he has not derived from his animal progenitors—something which we may best refer to as being of a spiritual essence or nature, capable of progressive development under favorable conditions. On the hypothesis of this spiritual nature, super-added to the animal nature of man, we are able to understand much that is otherwise mysterious or unintelligible in regard to him, especially the enormous influence of ideas, principles, and beliefs over his whole life and actions. Thus alone we can understand the constancy of the martyr, the unselfishness of the philanthropist, the devotion of the patriot, the enthusiasm of the artist, and the resolute and persevering search of the scientific worker after Nature's secrets. Thus we may perceive that the love of truth, the delight in beauty, the passion for justice, and the thrill of exultation with which we hear of any act of courageous self-sacrifice, are the workings within us of a higher nature which has not been developed by means of the struggle for material existence.

It will, no doubt, be urged that the admitted continuity of man's progress from the brute does not admit of the introduction of new causes, and that we have no evidence of the sudden change of nature which such introduction would bring about. The fallacy as to new causes involving any breach of continuity, or any sudden or abrupt change, in the effects, has already been shown; but we will further point out that there are at least three stages in the development of the organic world when some new cause or power must necessarily have come into action.

The first stage is the change from inorganic to organic, when the earliest vegetable cell, or the living protoplasm out of which it arose, first appeared. This is often imputed to a mere increase of complexity of chemical compounds; but increase of complexity, with consequent instability, even if we admit that it may have produced protoplasm as a chemical compound, could certainly not have produced living protoplasm—protoplasm which has the power of growth and of reproduction, and of that continuous process of development which has resulted in the marvelous variety and complex organization of the whole vegetable kingdom. There is in all this something quite beyond and apart from chemical changes, however complex; and it has been well said that the first vegetable cell was a new thing in the world, possessing alto-

gether new powers—that of extracting and fixing carbon from the carbon-dioxide of the atmosphere, that of indefinite reproduction, and, still more marvelous, the power of variation and of reproducing those variations till endless complications of structure and varieties of form have been the result. Here, then, we have indications of a new power at work, which we may term vitality, since it gives to certain forms of matter all those characters and properties which constitute life.

The next stage is still more marvelous, still more completely beyond all possibility of explanation by matter, its laws and forces. It is the introduction of sensation or consciousness, constituting the fundamental distinction between the animal and vegetable kingdoms. Here all idea of mere complication of structure producing the result is out of the question. We feel it to be altogether preposterous to assume that at a certain stage of complexity of atomic constitution, and as a necessary result of that complexity alone, an ego should start into existence, a thing that feels, that is conscious of its own existence. Here we have the certainty that something new has arisen, a being whose nascent consciousness has gone on increasing in power and definiteness till it has culminated in the higher animals. No verbal explanation or attempt at explanation—such as the statement that life is the result of the molecular forces of the protoplasm, or that the whole existing organic universe, from the amœba up to man, was latent in the fire-mist from which the solar system was developed—can afford any mental satisfaction, or help us in any way to a solution of the mystery.

The third stage is, as we have seen, the existence in man of a number of his most characteristic and noblest faculties, those which raise him furthest above the brutes and open up possibilities of almost indefinite advancement. These faculties could not possibly have been developed by means of the same laws which have determined the progressive development of the organic world in general, and also of man's physical organism.

These three distinct stages of progress from the inorganic world of matter and motion up to man, point clearly to an unseen universe—to a world of spirit, to which the world of matter is altogether subordinate. To this spiritual world we may refer the marvelously complex forces which we know as gravitation, cohesion, chemical force, radiant force, and electricity, without which the material universe could not exist for a moment in its present form, and perhaps not at all, since without these forces, and perhaps others which may be termed atomic, it is doubtful whether matter itself could have any existence. And still more surely can we refer to it those progressive manifestations of life in the vegetable, the animal, and man—which we may classify as

unconscious, conscious, and intellectual life—and which probably depend upon different degrees of spiritual influx. I have already shown that this involves no necessary infraction of the law of continuity in physical or mental evolution; whence it follows that any difficulty we may find in discriminating the inorganic from the organic, the lower vegetable from the lower animal organisms, or the higher animals from the lower types of man, has no bearing at all upon the question. This is to be decided by showing that a change in essential nature (due, probably, to causes of a higher order than those of the material universe) took place at the several stages of progress which I have indicated; a change which may be none the less real because absolutely imperceptible at its point of origin, as is the change that takes place in the curve in which a body is moving when the application of some new force causes the curve to be slightly altered.



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## CHAPTER VII.

### THE SPIRITUAL BASIS OF EVOLUTION.

The word "Evolution" belongs to modern physical science. The principles and processes, however, which constitute evolution have been known to Natural Science for ages.

Why, then, has Natural Science remained so long silent concerning these known facts of Nature?

This is a question the reader will naturally ask. It is one the writer cheerfully answers.

History and experience show that the instruction of a people must be conducted within the limitations of the average intelligence.

Scientists have been forced to silence, first, by general ignorance concerning Nature, and, second, by the general prejudices against men who assume to be the superiors or teachers of mankind.

The few who outstrip the many always have suffered and always will suffer embarrassment in their attempts to transmit their knowledge to the world. Between the learned few and the unlearned masses are many barriers. There is, first, the fundamental barrier of ideas; next is the barrier of words, and last, but not least, the universal barrier of prejudice on the side of the unlearned.

Though the world clamors for truth, the history of human development is a long record of persecutions and indignities which the world has heaped upon its teachers of truth. No man nor school of men can teach a science or philosophy except the people have reached a development corresponding to the class of knowledge to be taught.