

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.



Not even then can a people be taught except by their own free choice and desire. Picture the perplexity of a Darwin or an Edison attempting to teach his science to our native American Indians in their own language. Imagine still further the difficulties, should the savage entertain a prejudice against the scientist and condemn his teaching in advance.

The relation between the learned few and the people has, for ages, furnished a parallel to this hypothetical case.

For six hundred years physical science has suffered just such embarrassments. It is a continual struggle between the man who discovers and the masses which are prejudiced against discoveries. Thus has the modern school suffered, although it claims to teach only the visible and tangible facts of physical Nature which are demonstrable to any intelligence demanding proof. The older school, however, has a still more difficult task. It undertakes to teach the natural facts of spiritual Nature, which can only be personally demonstrated by a high order of INTELLIGENCE, COURAGE and PERSEVERANCE.

Christ's ministry illustrated the gulf between a "Master" of the higher science and the public mind in Judea nineteen hundred years ago. It will be remembered that the man then addressed as "Master" by the common people continually exhibited his superior powers. For illustration, he clearly read the minds of those about him and those at a distance. He made no attempt, however, to explain the process of mental telepathy. He could not have done so had He desired. At that time there was not sufficient general scientific knowledge. The public mind was a child's mind. It was not the simplicity of the Nazarene but the limitations of His hearers which gave rise to the Parables.

Christ healed the sick by the laying on of hands. He did not, however, discuss either physical or spiritual magnetism. He turned water into wine, yet He did not explain the process which raised the vibratory action of water into that of the wine he imitated. He cast out Devils; that is, He released certain weak-willed persons from the control of vicious disembodied

intelligences. He did not, however, explain the law of control and obsession. He did no more than utter a warning against such communication with and submission to "evil spirits."

Had Christ declared at the beginning of His ministry that the world was round or that man evolved through lower forms, it is probable that He would have been crucified several years earlier. He could no more have explained His science to those simple people of Judea than a Röntgen could explain the "X-ray" to native Patagonians.

Nineteen hundred years ago the common intelligence was closed to science. Study and utilization of Nature's forces had no place in the popular mind. Even the better educated had not studied Nature after the rational methods of our modern western nations. So great has been the chasm between the common mind and the trained intelligence of the few that no attempt has heretofore been made to publicly teach the science underlying this philosophy.

The most ever attempted up to this time has been the presentation of ethical codes based upon science.

Even this ethical teaching has appeared mysterious. It has been presented in poetic and figurative speech. The simple facts of Nature have been concealed in symbol and parable, in allegory, proverb and song. A primitive people, like young children, can be taught ethical truth before they have either a craving or capacity for scientific knowledge. Teachers of the primitive mind, like the teachers of young children, have universally adopted a figurative and poetic style.

Only advanced intelligence desires and demands literal and exact knowledge.

Public teaching of any class of knowledge necessitates, first, a common language; next, a general community of ideas and sympathy of purposes, and, finally, a desire for instruction on the part of the unlearned. A common vocabulary and a community of ideas and purposes are, however, matters of slow growth. Neither new words nor new ideas can be forced upon



the mind that is either unprepared or hostile. A great scientist may coin a few words and inject them into a language. He can not, however, coin an entire vocabulary. A scholar may inject a few new ideas into the common mind. He can not, however, immediately impart an entire science or system of philosophy.

The knowledge gained by the specialists of the higher science is not selfishly withheld from the world. The transmission of that knowledge merely waits upon the preparation and hospitality of the general mind. The dearest ambition of every such specialist is to impart his knowledge. How to impart it has been the problem of the ages. He finds, to his sorrow, that the task of acquirement is infinitely less than the task of teaching.

The past six hundred years have developed an order of intelligence unlike anything in the history of man on this planet. The people of this western world occupy a position that is unique in the intellectual history of the world. Six hundred years along the exact lines of physical science have carried this people to a very high average of intellectual development. During this period of gradual accumulation of knowledge have been evolved a scientific vocabulary and scientific ideas and habits of thought. During this period the common mind has been gradually trained to rational methods of investigation and demonstration.

For the first time in its history the school of Natural Science sees the possibility of explaining its history, its knowledge, its methods and its purposes to the world at large.

As its name implies, physical science is concerned with the physical aspect of Nature. It deals with phenomena visible or tangible to the five physical senses. It deals with man, the earth, the planets and the universe wholly upon the physical side. It confines itself, or attempts to confine itself, entirely to that which is visible or tangible to the physical sensory organs.

Physical science, however, has not been able to ignore certain universal phenomena, which, it is forced to admit, are "super-physical" or "metaphysical." In the first place, it has been

forced to consider the phenomenon of intelligence which attaches to all sentient life. Next, it has been forced to concede the existence of certain moral elements which distinguish human beings. It has been forced to consider a certain quality of love and altruism in the human family, neither of which is sex passion. It has noted the fact of pure affection in animals. It has been forced to observe affection and friendship between animals and men.

So universal are these phenomena, so extensive their force, so potent their influence, that physical science has not been able to ignore them.

It even attempts to account for them.

Physical science, by this attempt to explain spiritual and psychical phenomena by physical analysis, betrays its insufficiency in these particular lines.

At the outset these higher phenomena appear so radically unlike physical phenomena that modern physical science is driven into a change of terminology. It is forced to select for this higher phenomena a name which shall distinguish it from physical phenomena. This definition alone furnishes a commentary upon physical materialism which declares as a basic proposition that "All is matter and mechanical force."

Physical science classifies these higher phenomena of life as "psychical." The word "psychical," it will be remembered, is derived from the Greek "psyche," meaning "soul." It is not claimed that physical science acknowledges the existence of the soul by its use of the term "psychical." It does, however, by such definition, confess that Nature embraces phenomena which cannot be classified as physical.

Physical science, after first assuming that everything has a physical basis, sets out to find the physical causes for its "psychical" facts. So long as it seeks only to relate physical cause with physical effect it is admirable. When, however, it attempts to relate psychical phenomena with physical causes it ignominiously fails.



The inevitable logic of such an assumption is to relate intelligence to the digestive organs and to define love as the efflorescence of physical lust. Against such assumptions common intuition, common experience and common sense rebel.

The best intelligence of to-day accepts the physical facts of Nature as collated and classified by physical science. This same intelligence, however, declines to accept the theories advanced by physical science as to the causes of psychical phenomena. These hypothetical dogmas, based upon only half the facts of Nature, bewildered even so great an intelligence as Mr. Huxley. Having accepted the physical facts of Darwinism, he somehow felt bound to accept Darwin's guesses as to the causes of those facts.

As a result, Huxley repudiated Nature and denounced it as a monster without a single principle that conserved justice or love or altruism. He forced his reason to accept what his intuitions always denied, viz., that all we have been, are, or may become, are merely automatic results of physical feeding, breeding and battle. It is little wonder that this great scientist declared life an unsolvable riddle, intelligence a delusion, love essentially lust and morality without the sanction of Nature. It is little wonder that he said, "I wash my hands of Nature."

Upon just such extraordinary hypotheses as these the modern school of physical science attempts to account for, and to explain a man. These are the theories which stultify intelligence, outrage conscience and violate universal experience.

The best intelligence of to-day declares that such theories and such assumptions explain neither the psychical facts of Nature nor all of the physical facts. As a result, honest and inquiring minds everywhere are seeking more satisfactory interpretations of the higher phenomena. Such investigators are moving forward regardless alike of dogmatic theology and scientific skepticism.

Physical science is also progressive. Within its own recognized boundaries are the few who have outstripped their fellows

in both the perception and demonstration of Nature's finer forces. Since Darwin's hopeless pronouncement fell upon the world, his own students have made discoveries and modified their master's dogmas. The collaborator of Charles Darwin, Mr. Alfred Russel Wallace, after an additional fifty years of investigation, repudiates Darwin's doctrine of physical materialism.

Other and foremost representatives of the modern school are to-day experimenting along the very border line which divides physical material and physical phenomena from spiritual material and spiritual phenomena. Edison, Gray, Tesla and Röntgen are continually extending their knowledge and control over the finest physical element in existence. Keely and others have attempted to do more than this. They have endeavored to utilize the purely spiritual forces in Nature for the practical benefit of society.

Mr. Keely claimed to have passed the limitations of physical matter. He may have done so. He was not, however, able to control and practically utilize those finer and more subtle vibrations of the spiritual elements.

Experiments in hypnotism alone have pushed certain specialists of the school of physical science into the domain of the higher science. Charcot and others of the "Regular School" of medicine, have successfully passed the limitations of physical matter. These men, however, are, as yet, experimenting in total ignorance of the forces and elements employed. The modern hypnotist does not, as yet, really know that the general exercise of hypnotic control would be far more deleterious to man than is physical disease and death.

Physical disease merely destroys the physical body, while hypnotic control, if persisted in, destroys the human powers of will and the faculties of the intelligent soul itself.

Darwinism is now generally accepted as the representative system of modern physical science. "The Descent of Man" is more than a scientific treatise. It is a philosophical doctrine. It is more than a classification of physical facts. It undertakes to



explain, not only the causes of those physical facts, but the causes of the "psychical" facts in Nature.

The causes assigned to the "psychical" facts of Nature by physical materialism are wholly inadequate causes. The doctrines of Darwinism are, therefore, misleading and unfortunate.

Darwin thinks he discovers the working formula of evolution. He thinks he discovers, as a fundamental principle in the evolution of man, "A struggle for existence in the midst of a hostile environment." That is to say, Darwin holds that all living sentient entities are primarily engaged in the struggle for physical nutrition. It has been claimed for Darwin that his "Struggle for Existence" had a broader significance than a mere competitive and selfish struggle for physical nutrition. If so, that fact nowhere appears in his own works. From first to last he reduces all phenomena of the higher life of man to this primary struggle for physical nutrition. His own, now famous proposition, confirms this statement.

Darwin, himself, reduces his "struggle for existence" to a mere struggle for physical nutrition when he says: "The struggle for nutrition compels natural selection with reproduction as a consequence, entailing divergence of character and extermination of less improved species."

Darwin may have originally intended this "Struggle for Existence" to include more than the struggle for nutrition. If so, he lost sight of his own intention. The fact remains, that the popular idea of the Darwinian theory is "A Struggle for Nutrition in the midst of a hostile environment." It is, therefore, this popular idea and popular error which command the attention of Natural Science.

Darwinism claims to have discovered two very important facts, viz.:

- (1) That the fundamental struggle of sentient life is the struggle for physical nutrition.
  - (2) That Nature is universally hostile to the life it generates.
- Thus, Darwinism fixes upon the digestive organs as the

source of all progress, and holds that Nature, so prolific in generation of life, nevertheless provides infinite obstacles to living itself.

By reason of this supposed hostility Darwinism claims that a purely egoistic and competitive struggle for nutrition begins with the dawn of life. This necessity for food forces all living entities to prey upon each other. It establishes life as a perpetual battle in which the physically strong prey upon the physically weak. It establishes a universal slaughter in which only the "fittest physically" survive. It establishes the principle of competition as fundamental in evolution, and sets up a law of self-defense as the primary law of progress.

All of these supposed facts and conditions have, as a result, been taken to mean that man as we know him, a physical, intelligent, moral being, is but an automatic result of food combinations.

It will be seen, therefore, that Darwinism refers all organization, variation and progress of the original life cell to the original hunger of the cell itself. According to Darwin, this original hunger of the life cell induces a struggle for nutrition, sets up a competition for food and engenders that species of activity which forces organization, variation and improvement. These activities, be it understood, from life cell to man, are held by him to be essentially mere competitions for food and physical benefit.

Darwinian doctrine, though erroneous in principle and misleading in effect, is both logical and consistent with the purely physical facts on which it rests. Its conclusions are in a direct line with that later premise which declares that all is physical matter, mechanical force and automatic result. While Darwinism is forced to deal with metaphysical phenomena, it denies that there are innate metaphysical principles in the evolution of man. On the contrary, it refers all activity, whether competitive or cooperative, to a demand for physical food, to re-enforcement from without, and to conditions generally hostile to life and living.

Darwinism is, therefore, logical when it determines that all



phenomena, including the physical body, the intelligence and the love nature of man, are the combined results of the digestive and generating organs. By "love" Darwinism means a physical passion only. Darwin frankly confesses that he finds no sanction in Nature for either love that transcends physical passion or for altruism which is neither love nor lust. Darwinism, therefore, finds no higher inspiration for human activity than the physical appetites and a self-love engendered by the passions. It finds further, that all this progress, physical, intellectual and moral, has been accomplished in spite of Nature's hostility.

This, in brief, is the dreary doctrine which the best intelligence of the age, while fearing to deny, cannot yet force itself to accept.

This is a doctrine which modern physical science will probably discard in another decade.

Reduced to one fundamental proposition Darwinism would declare: "All living organisms, together with intelligence and love, are expressions of physical laws and forces."

Thus, the doctrine of pure physical materialism finds Nature to be a mechanical monster without intelligence or moral intent. It finds life to be a godless, loveless and hopeless warfare of the strong against the weak. It finds intelligence an automatic result of food combinations, and love the efflorescence of lust. It finds that the universal activities of matter, life and intelligence have no other meaning than physically improved species.

Darwinism discovers no higher purpose in individual life than a contribution to species. It offers no other reward for conformity to natural law than survival of the "Physically Fittest." It sets no higher ideal before human intelligence than a healthy body and material comfort. To the aspiring soul of man it promises nothing better than total extinction when its contribution to species is accomplished.

Against this unwarranted and demoralizing doctrine, intelligence rebels. It refuses to accept as final those assumptions which degrade life and life's purposes to the level of the physical functions and appetites.

It is easier, however, to protest against the errors of Darwinism than to demonstrate in what particulars they are errors. In truth, no such protest can be successfully offered except one is fortified with exact knowledge of the facts which disprove Darwinism. It is not enough that the common intuitions and the common experiences and the common sense of man himself deny this position of physical science. Proof of its weakness can be conclusively demonstrated only by and through an actual knowledge of the spiritual side of Nature.

This general protest of intelligence has been voiced in a remarkable manner by that popular literary divine, the late Henry Drummond. "The Ascent of Man," his last and most widely read book, deserves more than a passing notice.

This work is remarkable, first, for its beauty of diction; next, for the cleverness of its theory, and finally, for the errors it contains.

The author of "The Ascent of Man" undertakes a super-human task; that is, he attempts to establish a moral order in Nature based upon the theories, as well as upon the accepted facts of Darwinism. His purpose is to establish love and altruism as the direct results of the physical functions and physical forces. The work fails of its purpose by reason of two conditions: first, the author, in the main, accepts the theories of Darwin along with his facts; and, second, in that *he does not know as a literal scientific fact that there is a spiritual side to Nature*. Because of these conditions Mr. Drummond is not equipped to meet the assaults and assumptions of physical science. Neither is he prepared to formulate, as he attempts to do, a new moral philosophy.

Without a scintilla of absolute knowledge concerning spiritual laws and forces, he attempts to build a spiritualized and moral humanity upon the purely physical appetites and functions. With all its errors, however, the work is valuable, inasmuch as it is the first work which accepts the evolution of man from lower forms and yet postulates a moral order in Nature. In this it is