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**IMMORTALITY FROM NEW
STANDPOINTS**

by

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EDITOR'S PREFACE.

In segregating Prof. Gates' contribution from the main body of this work [Thompson, Robert J. *Proofs of Life After Death* (Boston: Small, Maynard & Company, 1908)] I have been governed by its highly scientific character, the originality and profundity of the thought expressed, and the startling, luminous prospects of man's coming knowledge opened up by it to the mind of the student. It is a fitting climax to this Symposium—I was about to say, the voice of Plato at the *banquet*.

It has been my endeavor, throughout, to keep the matter comprising these pages within the easy comprehension of the general reader. In this chapter, however, there is room and need for the closest study. I have placed it apart, therefore, from the rest of the book and in the form of a special scientific supplement. It will be found a deep and lucid essay on this supreme question of

life, an essay by one whom, in the judgment of the Editor, future history is likely to pronounce the greatest thinker of his day.

Prof. Gates is but little past forty years of age, yet Prof. McGee of the Smithsonian Institution writes of him: "His work will revolutionize education and lead to greater intellectual progress in the next quarter of a century than has been achieved in all the centuries before." "His work covers the whole range of the sciences," says Prof. Herman T. Lukens, Ph. D. "I am profoundly impressed by his educational ideas and his

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experimental originality, fertility and clearness," writes Prof. Geddes, of the University of Edinburgh, Scotland. "I look upon him," says Theodore Dreiser, "as one of the great mental leaders upon whose periodic appearance on the earth the advancement of human thought depends." Ella Wheeler Wilcox, our modern—and greater than—George Eliot writes, "Elmer Gates I consider one of the most remarkable men of his age, if not *the* most remarkable." Prof. Eustace Miles, M. A., Cambridge University, England, says: "I am interested in every aspect of his work and see nothing at fault either with his methods or his conclusions."

Scores of others bear witness to the genius, the originality and preeminent intellectual qualifications of Prof. Gates.

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INTRODUCTORY.

My Dear Mr. Thompson: Your several urgent requests for a brief statement of my strongest reasons for believing in the continuance of one's conscious personal identity after the change or biotic crisis called death finds me rather unwilling to attempt to write out my speculations and convictions upon that subject. This reluctance is partly due to the diffidence one might naturally be expected to feel in undertaking to discuss a problem about which there is no definite scientific knowledge; and chiefly because what I have to say is deduced from certain psychologic data contained in one of my yet unpublished books. These data, too extensive and technical to be epitomized in so short an article, are facts derived from certain new and special methods of studying consciousness and of using the mind, and which, if not understood, will deprive my arguments of their main force and meaning. Furthermore, I have no knowledge of any other kind of existence

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than those ordinary forms of life with which biologists are

acquainted, and my statements must therefore consist of deductive speculations based on psycho-physical principles and on certain difficultly-describable subjective experiences derived from a study of my own consciousness by special methods of experimental introspection.

I do not deem it necessary to refer to any of the well known arguments which, whatever their value, have failed to convince beyond the possibility of a reasonable doubt. In this article I can offer only the merest suggestions of a few of the main points upon which I base the hope that death is but a doorway to some kind of continued existence, the precise nature and conditions of which the world has probably not even guessed. Those who are interested in following further these lines of insight will find them more fully elaborated in some one of my forthcoming books on Psychology and Psychurgy;¹ wherein will be found data for two other arguments, and the arguments herein given will acquire a much more profound meaning after becoming acquainted with the subject matter of these volumes.

WHAT WOULD BE PROOF OF IMMORTALITY?

Science needs just one inductive fact from a direct observation of the objective conditions of the other life; and whilst I do not deny the possibility that there are those who have had such a personal experience, yet, if such is the case, that experience is so purely personal

¹Psychology is the science of mind, and Psychurgy is the art of more skillfully and efficiently using it. As Psychology is the science of all mental experiences whatsoever it follows that the sciences as taxonomic groups of experiences are subdivisions of Psychology, and that Psychology is the science of the sciences, and Psychurgy is the art of arts.

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that it is divested of the essential characteristics of scientific proof.

To give a concrete instance of what I would consider to be adequate proof of another kind of existence I will give a hypothetical case. Suppose there were a form of wave-energy somewhat similar to Roentgen Rays, but differing from them as they differ from sound. Let us suppose this new kind of radiant force to be invisible, but that it can be made visible by projecting it upon a wall coated with a substance whose color is altered by the action of the rays. Suppose, further, that all known inorganic and inanimate substances are transparent to that force, so that they can be held in the path of the rays, between their source and the wall, without cutting off part of the rays, and thus causing the color of the wall to be changed over a corresponding area—producing an

effect like a shadow. Suppose, also, that it were discovered that a living thing is opaque to these rays and that it casts a shadow as long as it is alive, but becomes transparent at the moment of actual death. If on killing the animal hermetically sealed in a glass tube it were found, after a certain lapse of time, to become suddenly transparent, and if at the same instant a shadow precisely the same shape as the animal were seen to pass out through the wall of glass and move upward in front of the wall, then the presumption would be that some organism, not atomic, perhaps etheric, and capable of passing through glass, had left the atomic body of the animal. If that escaping organism could be caught and made to give evidence that it still possesses mind, then we would have an inductive laboratory proof of the existence of a

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“spiritual” organism and of the continuity of life beyond death,—but this would not demonstrate endless existence. If such an experiment can ever be made, then biology and psychology will have been extended across the border without an intervening chasm, and the continuity of personal identity beyond death will be scientifically demonstrated. It might be argued that the visible animal organism is composed of atomic solids and liquids and gases; and may there not be etheric solids and liquids and gases, the particles of which are infinitesimally smaller than atoms, and might there not be an etheric body composed thereof? Such proof could be made a coordinate part of the growing body of scientific knowledge. In the judgment of nearly every scientist in the world such demonstration of the actuality of another life has not yet been made.

(The Editor visited the Elmer Gates Laboratories in April, 1902. He learned then, by personal inquiry, of certain experiments carried on by Prof. Gates in the as yet unknown fields of etheric phenomena and radiant force, which promise to lead to interesting results, but he was unwilling to say much about them until after they shall have been further investigated by others besides himself.—Editor.)

Even if a disembodied or excarnate mind could communicate with me by speech, apparition, materialization, or telepathically, I would still have to be sure that the phenomenon was not an illusion, hallucination or delusion, and even if I were personally sure that such direct communication with a spirit had taken place, the proof would be wholly personal and could not become a scientific datum except to those who, like myself, had had a like experience. In true science the

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element of personal testimony is eliminated even to the extent of making a comparative study of the personal equation; scientific proof must be capable of demonstration independently of the element of personal testimony; and a fact must not only prove itself congruous with the whole body of related scientific knowledge, but it must also be capable of direct inductive demonstration under such circumstances and conditions as to leave no possible room for uncertainty or doubt. * *

That which was thought to have been a spectre may only have been a realistically vivid dream, or some pathological aberration of the imagination, or a trick of some designing person; and this may be true even when several persons suppose they have simultaneously seen the same phantom. Persons who have witnessed an apparition—supposing, for the sake of argument, that such things really have an objective existence—cannot complain if others who have not had such an experience refuse to accept such statements as demonstrated science, because the testimony of one person or of a million persons cannot establish a scientific datum, for human testimony is notably fallible and deceptive. There is a higher authority for Truth than testimony, namely, experimental quantitative demonstration; taxonomic congruity with all the other facts of that science to which the given fact belongs; and philosophical consistency with the total body of scientific knowledge. These conditions would be satisfied by the supposed experiments with the etheric organism of an animal, but they are not satisfied by the usual reports of experiments with apparitions, etc.

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EMOTIONAL BASIS OF MY BELIEF IN IMMORTALITY.

Whilst I disclaim the possession of any personal experience tending to directly demonstrate there is an existence beyond death, yet, I must confess, that I have always had what I will call an emotive certainty or a feeling-insight that there is that in my mind which will persist after the death and dissolution of my body. You ask me for my reasons for this certainty, and I reply that I have no reasons, but that such is unmistakably and ineradicably my very definite feeling,—it is not, as I said before, an intellectual conclusion, but an emotive or esthetic insight. It is not a matter of intellective reasoning that makes Viro love Patiencia more than Furiosa, but a matter of his innate disposition and personal liking, but he can understand intellectually why he prefers one to the other. On the other hand, he cannot tell you why he prefers

Amanda to Miranda, because he is unable to detect any conspicuous differences between them in appearance or conduct; and yet the one holds his heart captive whilst to the other he is indifferent. Why? He cannot give reasons—it is a matter of feeling. Ask a Mozart or a Beethoven why he prefers music to painting, and he will not be able to give you any better reason than that it is more to his taste. Why did Faraday prefer scientific research, and Kant philosophy, and Poe poetry, and Thorwaldsen sculpture? Because of emotive preference and the predilection of feeling. Well, in like manner I find in my emotive nature a feeling of immortality—I find in the very nature of my consciousness a feeling of immeasurable

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oldness—an echo of time immemorial as well as a feeling of necessary endlessness, and I cannot reason away these feelings. Do not understand me to say that I have memories of any former existence or previsions of any future existence,—that to which I refer is far more fundamental than would be such reminiscences and previsions: I cognize in the very nature of consciousness a characteristic that is eternally old and coeternal with Space, Duration and Truth. When I am aware of my consciousness I feel and know that there is in it a factor that was present primordially in the beginningless Cosmos. This feeling is part of my consciousness just as surely as is my love for scientific research or my desire for world-betterment or my veneration for the All; I did not put these feelings there—I found them there when I grew old enough to introspect my mind, and there, in spite of recurrent doubt and criticism, they have remained. This feeling-insight of the endless perpetuity of my conscious identity is one of great certainty—I feel entirely sure that there is for my consciousness a Tomorrow after death. It may therefore be said that such belief in immortality as I possessed during the earlier years of my life was intuitive or instinctive—due to the emotional demands of my nature—and based upon a feeling-insight still more fundamental than my emotions—and I could not then and I cannot now weaken these feelings; even when I was led to believe that all known biologic and physical facts were against such an assumption I found in my consciousness, clearer than ever, the feeling of endlessness and also the emotive insight of personal continuity.

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THE VERDICT OF CONSCIOUSNESS AND ITS COSMICAL VALIDITY.

After long experience in experimental introspection and after

some skill in the art of consciousing² I began dimly to perceive that this feeling-insight—this emotive certainty—and this consciousness-cognition is inherently and innately the result of the cosmical nature of consciousness, which, having been born out of that-which-is, partakes of ITS universal nature, and thereby finds in the very modes of knowing the evidences of certain fundamental truths of existence; and that therefore my conviction and insight and cognition might be a symptom of an actuality in Nature, and that this feeling and insight might itself be based on a deeper and more universal mode of knowing than my own individual mental capacities,—and this seemed to give me an intellectual ground for my belief.

Consciousness has its own essential nature, which is constitutive of all knowledge according to the nature of that knowing-process, and also, in extension of the idea of Kant, according to the nature of the known; and I seem to understand that this nature of the knowing-process is necessarily congruous with the immanent nature of the Universe—the known—because consciousness, as individualized, has been genetically derived therefrom and is dynamically and psychologically part thereof. If, in the universe of the known, for instance, it is the nature of bodies to have dimensions,

²Exposition of Psychology and Psychurgy by Introspective Induction is the title of the third of the forthcoming volumes, and it includes a presentation of the art of consciousing as the method of knowledge-getting and criterion of Truth.

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and if a body, no matter how small, could not exist without dimension—if the very nature of Reality is such as to necessitate that fact,—then, consciousness (being part of that reality and of the same identical nature) must be so constituted as to know that a dimensionless body could not exist. In the same way Consciousness insists, for example, that there is “Something” that had no beginning, and Reason adds: else there would be nothing now; it insists that Space could not have had a beginning, that Duration could not, that Truth could not; and that something or somewhat else than these Three Eternals must have been co-eternally beginningless—a Fourth Eternal, which must have been uncaused; for there was naught antecedent to cause it. That “Something” is the Eternal Mystery of Existence and we may call it Spinoza’s “eternal substance,” “energy,” “spirit,” “God,” or we may name it what we please. Whatever It is, it is that which is the mutationless substrate of the visible and invisible universe of phenomenal manifestation, and in It must have been immanently combined such essential eternal properties as dimensions,

persistence, motion and mind:— for if consciousness were not eternally immanent in this Fourth Eternal, how could mind or minds ever have arisen? Consciousness must therefore have been eternally a condition or property of that-which-fills-space, and consciousness must consequently be as universal in that space-filling substance as is motion or gravity. Mind is as much a part of the process of Nature as is the flow of the tides, the growing of grass, or the evolution of the sidereal system. Mind is as inherent in the Cosmos as is motion; and even Mr. Pierce's

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Tychism does not help us to conceive of the origination of mind out of dimension, motion and persistence. If it is not an eternal property of that which was beginningless, then how did mind arise? If consciousness is immanent in Cosmos, then it has a nature more fundamental than our own limited individual experience—it must have a cosmical nature which is constitutive of its own experiences, and if such is the case, may we not expect to find its feeling—insights and deeply intuitive cognitions to be fundamentally true? And if immortality is a fact in Nature, would not consciousness, being an immanent and omnipresent part of Nature, know it just as it knows space to be boundless? When Consciousness studies itself it is studying that factor in Nature which is regnant wherever acts are adapted to ends, whether it be in a cell or in God. And if Consciousness finds in itself a cognition of its own endlessness, then that cognition is there because such is the fact in Nature. Plato's argument that this "fond longing after immortality," being an almost universal aspiration, proves immortality, is upon my line of argument shown to be the effect of a more fundamental insight; because the argument I am offering accounts for this longing and the universality of this belief. I do not account for immortality by saying that God or Nature would not arouse hopes incapable of being fulfilled, as is also argued by Leconte, but by making it an intuitive insight arising out of the immanency of mind in the universe and its consequent acquaintance with the totality of conditions and possibilities, and being part of the entire Cosmos its nature must be the same as that which is fundamental in Cosmos, and therefore its natural

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consciousness of itself would lead to such functioning as would inevitably produce the cognition of its own endlessness and the feeling-insight of its continued personal conscious identity,—that is, it would do so if such be the fact in Nature.

Can consciousness directly know any truth about existence which the mind has not inductively experienced beforehand? If so,

then we may have further reason for confidence in this feeling-insight. An example of such knowledge anterior to experience is easily given: I have never, for example, found by personal experience that there is not a boundary to space, but consciousness tells me that there can be no such boundary—not merely that there is not such a limit, but that in the very nature of things consciousness knows that there cannot be such a limit,—and reason tells us that even an impassable boundary would only serve to indicate the unlimited extension beyond; I have had no personal proof that duration was beginningless, and yet consciousness knows that anterior to an assignable commencement there was absolutely infinite time—it not only knows that there was no beginning, but that there could not possibly have been a beginning; I have not, according to my present memory, lived always as this particular mind which I now call myself, and yet the consciousness in me knows that the same truths which are now true did not at any remote time in antiquity first commence to be true: God did not at some remote period in the past suddenly wake up and announce that thereafter the “shortest distance between two points would be a straight line”—this truth and such truths were always true and even Omnipotence could not

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change them: Truth reigns eternally over Omnipotence, in whom therefore can be no shadow of turning; and in somewhat the same way my consciousness seems to know that it will survive the death of my body, and I give it the same credence as I give to its cognitions about Space, Duration, Motion and Truth. All this is not demonstration to any but to those who clearly find such insights and cognitions in their consciousness; and I cannot evade the conviction, based on my own experience, that all persons may by proper training get that kind of skill in consciousing which will enable them to find in their own consciousness the same introspective evidence that I have found, and those who do so find it will indeed have a priceless possession.

In the book previously mentioned, and also in another one of my forthcoming books, entitled “An Introductory Account of the Art of Using the Mind,” I have shown that the active process of consciousness by which it becomes conscious of its own nature and states,— (which process I have called consciousing) the true method of knowledge-getting and the criterion of Truth, that the simplest experience or “feeling” which consciousness has in being conscious, is the fundamental experience, premise and datum, according to the nature of and in the terms of which all its other experiences are alone possible; and that this experience which it has with its own nature and mode of activity has the quality of

indubitable certainty incapable of being doubted by any form of sophism, argument or skepticism—that this basic experience is a datum that we absolutely know. All statements that may be put into words may be doubted, but this fact, namely, that

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consciousness knows that it is conscious cannot by any possibility be doubted. If consciousness had not that one first experience, then no other experiences would be possible: it is at once the process, the content and the goal of experience. Can consciousness know any more about itself? It can directly know its own nature—it knows that its states are not all qualitatively alike—that changes perpetually occur in the states; and it knows that if it could not detect differences and likenesses in these states it could not know anything whatsoever, and so on. But not only can it know its own nature—the nature of the knowing-process—but it also knows certain fundamental things about the objective world—the Cosmos—its other and completed Self: it knows *a priori* with a certainty greater than the findings of individual experience, for example, that a thing cannot be in two places at once; that a thing cannot move from one place to another and skip half the distance; that parallel lines cannot meet, etc.;—and these knowings of consciousness are confirmed by *a posteriori* experience with things. If in like manner consciousness within itself evidences that it is conscious of its own indefinite perpetuity, then may we not believe that immortality is a fact in Nature? And is not this an insight to which minds will more fully attain as they are more highly evolved, and as they become more and more experimentally acquainted with those higher mentative processes which have hitherto hardly been known to humanity?

Let me reiterate and otherwise state this argument. I may doubt all statements capable of being put into words, but consciousness cannot doubt that it is conscious.

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The mind may indeed doubt any statement that may be made about the origin and nature of consciousness—it may doubt any theory or generalization about consciousness—but consciousness, when it has, so to speak, the “feeling” or “sensation” of being conscious, then it cannot doubt the existence of consciousness; it experiences it immediately and directly; it knows that one fact absolutely, namely, that consciousness exists. With a skepticism far more profound than that of Descartes I may question even the sanity of the mind itself, but consciousness cannot doubt its own conscious experience in being conscious. That particular experience to which I now refer cannot be stated in a proposition—it is simpler than

any concept or idea or image or sensation out of which propositions are constructed, and the experience to which I allude is at once the fundamental feeling and the fundamental cognition. It must be experienced to be known, and this experience is the fundamental and first induction,—a bit of knowledge that cannot be doubted—a fact that is a criterion of Truth. Now, can consciousness have further equally Indubitable experiences with itself? It can. And therein lies the possibility of knowledge. It may discover, e. g., that there is more than one qualitative state of consciousness; that changes of state constantly and necessarily occur; that states follow each other in a time-sequence; that the states have different intensities; that they vary in duration; that the states mutually modify each other, and so on, and all these experiences constitute inductive data even more surely than do any of the experiences of the mind with objective phenomena. Reread this point, so as to emphasize its importance

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in your mind. When an inventory is made of all these inductive experiences of consciousness with its own nature and processes, and when these data are arranged according to their different degrees of integration, and when they are taxonomically classified, we have a new domain in psychology—an inductive science of consciousness, or, if you please, an inductive metaphysic.

When we introspectively study the intellectual content of that wondrous subjective domain, we find not only those particular kinds of inductive data to which I have just referred, consisting of experiences of consciousness with itself, but we find also another kind of data relating to the constitutive conditions of objective existence. I would call the former a *posteriori* and the latter a *priori* were it not for the fact that these words have already an accepted philosophical meaning quite different to that which I attach to these two kinds of introspective data,—and yet there is an instructive similarity. When by usual methods of observation, and laboratory experiment, we discover, e. g., that a prism refracts light, we call it an *a posteriori* datum; if, however, in advance of ever having known that a prism would refract light we deduce the idea from known physical and optical laws, then we would, somewhat loosely, call it an *a priori* datum. More strictly speaking, all that humanity has by experience found to be true is a *posteriori* whilst a *priori* relates to cognitions of conditions and things which, whilst they may come to us in actual experience, have their origin in the nature of the mind and are independent of experience, and show what a thing must be if it ever comes into

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existence. My extension of the meaning of the *a priori* involves the concept that it is a cognition of the condition of things not merely as the nature of the mind constitutes them, which is the Kantian insight, but that it is also a cognition of the condition of things as they are necessarily constituted by objective nature and by that Total Reality in which the mind is one factor: that is, the nature of the mind and the nature of objective existence are one nature, and the mind has such nature as it possesses because it is part of the Total Reality, and because both the mind and objective existence must conform to the essential truth in accordance with which all things must necessarily exist. These necessary truths are known to consciousness as such, because mind and objective existence have evolved in accordance with such necessary truths.

For my present purpose I will point out that there are two domains of *a posteriori* knowledge; first, the objective domain of inductive experience as hitherto recognized by science, whether it consists of an observation of objective things or of an experimental study of one's own mental processes; second, the subjective domain of consciousness inductively studying itself. In that subjective realm consciousness may (A) make an inventory of its experiences with itself—an *a posteriori* domain which I have ventured to study by special methods, or (B) it may make an inventory of its fundamental cognitions regarding the necessary nature of objective existence;—this might also be called *a posteriori*, because these cognitions are inductively found in the mind, as, e. g., the cognition that Space is and must be boundless, Duration beginningless and endless, that

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Motion cannot be discontinuous, and so on; and on the other hand it might be called *a priori* because whatever comes into existence must conform to these cognitions; we know beforehand what a thing cannot be or do.

It is most remarkable and of highest philosophic interest that what consciousness finds *a priori* necessary human experience finds *a posteriorily* to be a fact in Nature.

Consciousness *a priorily* knows that a body cannot skip half the distance in going from one point to another, and human experience has *a posteriority* found no single instance of discontinuous motion: this demonstrates that consciousness finds in its own nature those cognitions which put it in touch with the eternal nature of existence, and being inherently and eternally part of reality, we do not wonder. To get a convenient point of view, let us for a moment consider Truth, Space and Duration as Three Eternals; and “That-which-fills-space” as the Fourth Eternal. This

Fourth Eternal can exist only according to the condition of what consciousness cognizes as necessary truths, e. g., it is a necessary truth that the half is less than the whole; that a diameter shall have one particular relation to the circumference; that the sum of the three angles of a triangle equal two right angles; that motions take the direction of least resistance, etc. The Fourth Eternal is that which is co-eternal with Duration—uncreated, endless. This Fourth Eternal is the manifested Totality, visible and invisible, known and unknown; the smallest portion of it must occupy some space, and it therefore has Dimension as an immanent and eternal property; it has lasted eternally and will last forever and has therefore

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Persistence; it is in endless movement, the amount of which motion, physics teaches us, can neither be increased nor diminished, and therefore has as an immanent and eternal property that we call Motion; and if it had not also as an immanent and eternal property that we call Life or Consciousness, then life or consciousness could never have arisen in this Universe. Of the four immanent and eternal properties of “That-which-fills-space”—Dimension, Motion, Persistence and Mind—we are directly aware of only one, namely, Mind, and through that we know the others. Mind is therefore immanent in the Cosmos, co-eternal with it, and omnipresent in it. It is not strange, then, that consciousness has in its own nature a cognition of the nature of the Total Reality,—and being eternally part of the All we may a priori expect its fundamental cognitions to be in accord with the very conditions of its own existence as well as of all objective existence.

Consequently, if consciousness, in studying itself, finds its *a priori* cognitions (known by an inductive study of itself) to be *a posteriori* true, and knows them to be necessarily so, may we not also expect to find its fundamental emotive-insights or feeling-insights to have a corresponding actuality and fulfillment in nature? Now there is evidence that such is the case: consciousness (and the mind which it builds) finds in itself certain feeling-data, e.g., it innately, inherently, and naturally avoids pain and seeks pleasure;—it prefers the happy to the unhappy emotions. This is true of all living things. Now what is its meaning? It is interesting to note, as an explanation of this meaning, that the pleasant states promote and prolong

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long life, whilst the unhappy states injure and destroy it! Conversely, all life-promoting experiences become pleasant and all life-destroying actions become painful in the course of evolution.

Now, consciousness finds in itself, after the exclusion of all irrelevant matter, a feeling-urging for the *best*, whether that best be known or unknown, and even whether its acquisition involves pleasurable or painful experiences—it is willing to endure pain if for the best; and evolutionary data as well as psycho-physical principles demonstrate that that is best which is ultimately life-promoting, and that if even at first it be painful it will ultimately secure a greater pleasure or satisfaction. In this case the feeling-insight which is a *priori* turns out to be a *posteriorly* true and best; and in this fact is a great lesson.

* * * Again, there is in us more and more as we evolve higher in the evolutionary scale another feeling-insight of an esthetic character which urges us to seek grace, symmetry and beauty. And we have learned a *posteriorly* that graceful movements are most economical of energy; that symmetry means strength; and that beauty means perfection—that the merely useful does not possess the highest utility until it also be beautiful. Thus, in the very nature of esthetic emotion is an *a priori* insight which is a *posteriorly* best.

* * * Once more, in the very nature of emotive activity is the fundamental desire for conscious contact with another self or selves, culminating in the desire for the maximum conscious contact with the total other self—the Cosmos; the mind itself is fundamentally a phenomenon of social interaction between the self and the not-self through sensory experience; in fact, until it has

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developed a cognitive relation with the not-self it cannot even have a concept of the self. Now, this desire for others—this fundamental urging towards altruism—is the basis of all social phenomena, and will culminate in a conscious oneness with the Total Reality. What is a *priorily* present in consciousness as a feeling-urging towards others is a *posteriorly* active in organic life as social development and as religious feeling.

* * Now, no factor of consciousness is more fundamental than its cognition for its own continuance, and (in my own consciousness at least) no emotive feeling is more definite than that of the endlessness of my own personal identity; therefore, if it can be shown that the fundamental cognitions of consciousness and its fundamental feeling-insights are a *posteriorly* actual in Nature, and if it can be shown that one of these cognitions of consciousness involves its own endlessness and that its feeling-insights involve its personal perpetuity, then immortality will have been demonstrated.

It is perhaps important to remark that the process of consciousing in making a progressive inventory of its experiences

arrives at a point where by means of its fundamental power to detect likenesses and differences, it discovers two great kingdoms of conscious states, namely, first, those wholly due to the experiences of consciousness with itself, some of which are modifiable by volition; and second, those which are derived from the experiences of consciousness with sensations, some of which are modifiable by volition—some belong to the bodily organs and some come from the nerves of special sensation. The first are cognized to be different from the second—the former have a subjective and the latter

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an objective character, and thus consciousness, by a process too technical to be here described, finds no chasm to be bridged between the self and the not-self; the individual self is part of the Total Self; you trace your pedigree back to the beginningless Totality—the ALL—you have the Universehood in you: whatever the Fourth Eternal is, *that thou art also!*

ARGUMENT FROM MIND-EMBODIMENT

Psycho-physical experiment proves that conscious experiences, such as those of sensations, intellections, emotions, etc., create structural changes and additions in brain cells, which additions remain as the enregistered memories of those experiences. This was directly proved by extensive experiments upon dogs and other animals, and abundant clinical and pathological evidence shows the same to be the case with man. A dog trained to consciously discriminate between thousands of different tints, shades, pitches and hues of color had a larger development of brain-fiber and a greater number of brain cells than one that had not thus been trained.³

The important conclusion is that the mind-activity creates organic structures, and that mind embodies itself in the mechanism of the body. This is an important law: namely, that states of consciousness embody themselves in material organization. The whole mass of evidence collected in the study of organic evolution is proof that with increase of mental development there is a corresponding increase of anatomical development. If this were not so there would be functional differentiation

³See *The Monist* July 1895, and the author's forthcoming volumes.

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without concomitant structural differentiation: there would be

functioning without functioning structures, which is impossible. The body of a living creature is a mind-manifesting mechanism; the different degrees of evolutionary development are different integrative degrees of mind-embodiment. If evolution resulted in getting less and less mind it would not be progression but retrogression: evolution is therefore explicable only as a process of mind-embodiment.

If Mind were not, like Motion, Dimension and Persistence, a phenomenon connected with “substance,” then it could equally well be manifested by a total and absolute vacuum. An empty space, empty of atoms, ether and of all substance whatsoever, cannot have properties—cannot act or react—cannot be dead or alive, then—only “substance” or “energy” can exhibit activities. So far as we know a living thing (that is, a mind) cannot exist apart from, or independently of, a material embodiment. Mentation is inextricably connected with metabolism; and metabolism is a series of atomic and molecular motions; and it may be true that sidereal motions are connected with higher orders of cosmic mentation. Spencer has said that throughout the Universe in general and in detail there takes place a perpetual redistribution of matter and motion, and to which I would add, there also takes place a redistribution of mind. The Universe is, owing to the mind immanent in all of it, and for other reasons, a Living Totality. The Universe is alive! If my consciousness is born out of the cosmically immanent Mind, then I am a differentiated unit of that cosmical Mind: just as my visible body is differentiant and part of the matter of

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the Universe, so my consciousness is part of the Supreme Mind immanently embodied in that Universe. If all minds are taxonomic units in the psycho-logic totality—if my consciousness is a taxonomic part of the One Consciousness, then, even if my bodily organism were annihilated, my mind would still be a taxonomic part of the One Consciousness and would be rementated into structural embodiment whenever it would consciously recur to the Great Mentator. Let me restate the point: I am a living organism; a new conscious experience makes structural additions to my brain cells, and every conscious state which recurs to me creates a corresponding redistribution of the matter of my organism into an embodiment or enregistration of that given state of consciousness; and likewise, in the living Universe in which I am supposedly a psychologic unit, and a taxonomic sub-unit of the total consciousness, whenever that taxonomic conscious state which is me, is reconscioused by the ALL, I would be re-enregistered in a structural embodiment by the redistribution of the matter of the

ALL. I am not merely an anatomical but also a psychologic organ in the Omnicosm. To be a logical part of the whole or a taxonomic part of the whole is to make it quite impossible for consciousness to conceive that whole without becoming conscious of each of its parts, and if I am a taxonomic unit in the Omnicosmic Mind the act of remembering me would recreate me. I don't say this is proof of immortality, but it is a psycho-physical possibility extended from what we know actually takes place in living organisms to what can and probably must take place within the living Universe. If there is One Mind immanent in

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Cosmos, and if you as an individual are a taxonomically differentiated conscious state, then that conscious state, which is you, must be mentatively re-embodied whenever it is remembered; nay, it cannot become disembodied. If every conscious experience embodies itself in structure, and if a mind cannot exist apart from material organization, then it follows, that if you are a psychologic unit of the Universe, that you must remain embodied in some form of organism visible or invisible.

Why should Omnicosm perpetually undergo internal differentiation and integration, and the endless redistribution of its component Matter, Motion and Mind? The answer is, that in no other way can The Totality remain conscious of itself: consciousness has that nature which makes it impossible for it to exist save in a state of perpetual change. A uniform sensation of pressure becomes quickly unnoticeable—the pressure must perpetually vary or the sensation will cease, and this is true of all conscious states whatsoever. It is impossible to maintain a uniform conscious state. Consequently the Supreme Mind which is embodied in the Infinite Universe in some manner similar to the way in which mind is embodied in your organism, must constantly undergo changes within itself, and to be fully conscious these changes must take place perpetually in every part of itself or it would become unconscious. This state of psychologic change could be maintained only by an infinite series of differentiations and integrations, each one of which in order to keep on changing must continually progress or retrogress mentally, that is, only by conscious evolution of its parts (as creatures or

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worlds) can that perpetual change of consciousness take place by which consciousness can exist. And if the individual progresses indefinitely it must ever embody more and more mind, and the limit would, of course, be the becoming conscious of the One Mind, and its Nirvana of Immortality would be its conscious

identification with the ALL.

This would indicate that living things are physiologic and psychologic organs within the one organism, and you or I are functional parts of the one infinite mechanism,—that is, of the body of the living ALL. This conclusion is in harmony with the conception of a cosmical mind immanent in all substance, making a One Mind functionally transcendent in Omnicosm,—a beginningless and endless Being whose dwelling place is infinite space, who embodies all power, and in whom we literally live, move and have our being. Let it dwell awhile in your contemplation that something has always been in Space and that if that space had ever been empty of that something it would be empty now, otherwise something could come from nothing. If your mind is like mine, and if you have the same access to your consciousness that I have, you will know that there never could have been a time when there was nothing but empty space—that Something must have beginninglessly occupied that space, uncaused and uncreated,—in the same way that Space, Duration and Truth are uncaused and uncreated. Space is uncaused because it couldn't *not* have been. The Something which has been co-eternal with Duration and Space also couldn't *not* have been, because if at any time it had not been, it could never have come into being. I

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say, that if your mind is like mine you will find in your consciousness the unmistakable evidence that “That-which-fills-space” is eternal, and out of it through its endless mutations has arisen the Universe of manifestation, and all that we call Nature. If this Eternal Something had not had in it as an immanent property that which is the basis of consciousness, then life or mind could not have appeared in the Universe. For you cannot deduce mind from such other properties of the Eternal Something as Persistence, Dimension and Motion. If you find in your consciousness the evidence of which I speak, namely, that consciousness must necessarily be as eternal as the “substance” or “energy” or “reality” or “something” which is in Space, then you will understand that consciousness is something connected intimately and componently with every portion or particle of that something, and consequently that mind or intelligence is at the very heart of Cosmos. Now, mind consists in a response to stimuli by which the self adjusts itself to the environment and thus adapts acts to ends, and consequently that “eternal something” which is made up of such properties as Persistence, Dimension and Motion, is also made up of another property which directs these motions intelligently, and we have the conception of an Immanent God. Moreover, all living

things act and react upon each other through intervening space by means of several kinds of etheric wave-energy—each mind is in reciprocal action with all other minds. Thus, for instance, every living thing gives off electrical waves when mentally active and in proportion to the degree of its activity, and these waves transmitted through space at the speed of a

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hundred and eighty thousand miles per second, modify the mentative processes of the living things upon which they fall. In like manner, there is a growing body of evidence tending to show that under certain physiological, psychological and material conditions sensory images can be telepathically transmitted from one brain to another. These forces by reacting between organisms places them in reciprocal functional relation, more effectually tying them into one unitary functioning than the different organs of the body are tied together by nerves and nerve-fibers. There is much evidence proving that all minds on the earth are tied together into One Mentative Process—it is as if we were all standing in the surf of the great cosmical ocean and felt the same wave at the same instant. Furthermore, all minds according to their degree of knowledge are guided by the same truths, and in all minds the same kind of consciousness is at work, and thus it is that we are led to the conception that the earth as a whole is the center of a cosmical mentative process of evolutionary development differentiating itself into millions of creatures of every taxonomic degree of mind-embodiment. If the other worlds of space are peopled with life, then they too are mentative organs of the Cosmos, and are tied together by interplanetary wave-motions through the ether, and we are led to the conception of a sidereal functioning, and so on, including Omnicosm as a living unit.—as one functional mental totality—and this is the conception of the Functional God: the eternally begotten ALL. Once more, every mental integrant is composed of sub-units of which it is the psychic synthesis. Thus, as I have elsewhere more elaborately demonstrated,

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out of sensations of the nine kinds the mind constructs images of objects, each image being a synthesis of all the sensory experiences which the mind has had with that object. The sensations are actually embodied in the brain as enregistered memory-structures consisting of chemical and anatomical additions to the brain-elements, and by means of fibers the different sensation-enregistrations are associatively integrated into an image. Now, no one of these sense-cells could entertain that

state of consciousness which we call an *image*, because an image-consciousness is one taxonomic degree higher than a sensation-consciousness. In like manner, out of segregated images the mind constructs concepts, and the concept—consciousness is one taxonomic degree higher than an image-consciousness, and so on, through ideation, thinking, etc. If there is a mental unit which is a synthesis of all the individual minds on this earth, then that unit is one taxonomic degree higher than the most advanced human mind on earth; and if there is a synthesis of the world-minds of all the planets in space, then that intelligence is one taxonomic degree higher still, and so on, until we arrive at the conception of the final synthesis of all highest orders of intelligences, which would be a conscious state transcendently higher than its highest units, and this is the conception of the Transcendent God. I have given these three conceptions more as an allegory or symbol of some corresponding reality, which, in my opinion, science is some day destined to work out; and I have ventured this speculation to facilitate the conception of a Living Universe in which all creatures of all grades are functional pads of the one mind. And

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in such a universe-embodied mind each creature, as a taxonomic part, is a memory enregistered in the infinite organism, and as such would have an endless progressive existence.

The key-note to this special argument lies in the conception of what is meant by being a taxonomic unit in, and part of, the Supreme Mind. When I say that I am materially part of the Universe I allude to the fact that my body is a lump, chunk or piece of the total amount of matter of the Universe; and by being dynamically part of the ALL I mean that my body represents in its activities a definite amount of energy which is part of the Infinite Energy; but when I speak of myself as a differentiant out of, and psychologically part of, the Infinite Consciousness I do not mean an amount of matter or a quantity of energy, but a separately discriminated and discriminable conscious state which differs from all other conscious states in the ALL in two ways: 1st, according to the fundamental power of consciousness to detect likenesses and differences in its own states this particular differentiated state which in me has qualitative peculiarities of its own; 2d, it is of a given integrative degree in the taxonomic scale of conscious states and as such represents a psychic quantity. By psychic quantity I mean the relative degree of taxonomic inclusion or subsumption; thus, a sensation is a taxonomic unit in an image; images are taxonomic units in concepts; and concepts are units of an idea. An idea must consist of relations between at least two concepts, and each concept must be an integration of at least two images, and so

on. Now, two concepts represent a larger psychic quantity or a wider taxonomic

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domain than one concept,—and a concept covers a larger domain of natural phenomena than an image. It is in this sense that I speak of a man's mind as being a psychic part or a taxonomic unit in the Omnicosmic Mind; and being a taxonomic concept a man must bear taxonomic relations of inclusion and exclusion, of subsumption and supersumption, to the One Mind, and, as such, forms an integral and logical part of the total consciousness; and as such cannot be forgotten, and being kept in the consciousness of Omnicosm, must be embodied in an amount of matter and energy corresponding to that man's evolutionary degree of mind-embodiment, because consciousness cannot exist apart from organized substance.

Hence also, man's organism is part of the organized mechanism of Omnicosm according to the degree of his mind-embodiment

All that takes place in infinite Space must be due to a differentiation and integration of the perpetually-redistributed activities of the "eternal substance," and every integrant is genetically, materially, dynamically, spatially and psychically part of that ALL; and as a psychic part of the ALL must be biologically embodied, because mind cannot exist apart from matter; and every embodiment must be more complex structurally according as it is more complex and evolved mentally. Important consequences follow from this which I will not enumerate.

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HOW IMMORTALITY WILL BE DISCOVERED, IF EVER

If immortality is a fact in Nature, then the steady progress of Science may be expected eventually to discover it; and the best way to promote progress towards that end is to abandon theorizing and speculations and devote our time to the advancement of every science and of every part of science, without preferment for one part over another. It is the business of the investigator in studying any given science to acquire correct images of all the objects of his domain, giving preference to no one class over another; it is his business to get all the correct concepts and ideas of his subject without being biased for financial or other reasons towards any one class of concepts—otherwise his mental content will be neither a logical or a taxonomical whole; and with reference to the general advancement of science it may be said that no one science should

be given preference over another, but to the fullest extent of our powers and facilities all the sciences should be equally advanced; and in that way we may hope for the quickest solution of those riddles of the Universe which have so persistently baffled faith and philosophy. Hypotheses and theories generally misinterpret all the facts and phenomena subsumed under them, and a theory not only misleads the individual for a part, or whole of his lifetime, but such theories have misled whole races of people for hundreds and thousands of years. Only Truth can safely and surely lead us to more truth, and if progress is to be efficiently promoted it will be necessary to get together in classified form every fact which can be inductively demonstrated; and from this

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taxonomy of knowledge we must eliminate all personal interpretation, falsehood and theory. There is in every science a certain number of things that can be absolutely known, and such facts will remain true a million years from now, and in so far as they guide us at all they will guide us more wisely than mere theories and beliefs. Such a body of inductive knowledge is the Revelation which Cosmos has been making to Man—the collected, verified and classified sum of demonstrated knowledge constitutes the true Scriptures of the Human Race, and in its application, through invention and otherwise, we have the true methods for the betterment and redemption of humanity; and the greatest opportunity of the age consists in applying trained minds to extending science and in applying it to the amelioration of human conditions. As all discovery and invention must be made by the mind; and as all knowledge consists of mental content; and as all growth and progress is mental progress, it follows that an art of more skillfully and efficiently using the mind must be the method by which Science is to be extended and applied. Psychology is the science of all mental experiences, and it is therefore the science of the sciences; and all knowledge of any science consists of intellectual experiences with the things of that science, and by the art of consciousing we can eliminate theory and hypothesis and falsehood from scientific data and thus there will be produced a body of actual knowledge, incapable of being doubted, and safe for the guidance of conduct, because so far as it goes it is true. There is no more important undertaking for the human race than the getting together of the total sum of its verified

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knowledge and the provision of facilities for more readily and completely teaching and applying it.

It can be shown that the order of anatomical evolution and the

taxonomic order of psychologic development and the logical order of the evolution of science are one and the same thing; and that when there is placed in the human brain the taxonomic knowledge of any science there is but little needed besides a few years of rest and growth to cause that brain to take the next step in the extension of that science; but that step can be much facilitated and augmented by a scientific art of using the mind. The most important instruments in a laboratory are the minds that make the experiments; and the most important assets of the world are its discoverers and inventors. If an organization can be effected consisting of trained mentators devoting their lives philanthropically to the ascertainment and application of Truth; if these mentators can be selected from the best minds of each race, nation, profession, vocation, etc., and furnished with the collected and verified sum of knowledge and with adequate experimental facilities they will rapidly solve the world's problems by promoting equally the progress of all sciences. A good mentator must be good emotionally and morally as well as intellectually, and the application of knowledge to the development of character is one of the most important steps in the Mentative Art.

In the Mentative Art science is becoming conscious of its own true method—a method by which the mind discovers and invents and learns to appreciate utilities and beauties; and the most fundamental opportunity of man consists in getting more mind and learning how

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to use it. Hitherto genius has blundered along haphazardly, achieving success through myriads of useless failures and that facility which has hitherto been limited to a few great minds will under the new methods become the inheritance of the majority, and through the Mentative Art the modern age will harness the greatest force of Nature—MIND—and put it to solving the problems of humanity. In this way, by the gradual increase of the amount of mind possessed by individuals and by teaching them how to use their minds and by giving them the classified sum of actual knowledge and proper experimental facilities with which to work, will they solve those interesting problems to which science as yet has given us no answer. Personally I am profoundly convinced that science will find MIND immanent in, and functionally regnant over, Nature; will demonstrate the value of a moral and ethical life and show its religious relations: that which perfects a man as a person is morality, that which perfects his relations to others is ethics, and that which perfects his relation to The ALL is religion.

One more word: Science constitutes the first world-movement in the history of the earth: all other religions and systems have

been confined to some particular race, nation, sect or tribe; and these systems in the history of humanity have appeared and disappeared like clouds in the sky. But recently there has arisen a movement that has won the respect and devotion of the best minds of every race, nation and country, and by its very nature it is destined not to be superseded by something else after a few centuries or a few thousand years: it is the world-taste for the study of inductive science and its

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beneficent application through inventions, etc. This movement began about the time of Thales in ancient Greece; it was revived in Copernicus, Galileo and Kepler; it was brought forward through Newton and his contemporaries, and was evolutionized and revolutionized by Darwin and his colleagues; and hundreds of heroic pioneers have patiently added to the sum of knowledge; inventors and practical men of all kinds applied it to immediate world-betterment. This world-movement has touched every hamlet and tribe on the face of the earth and has left not intolerance and persecutions, but blessings of all kinds; it has given us better homes, better foods, better clothes, better health,—it has brought us the telegraph, the telephone, the railroad, anesthetics, antiseptics, longer life and myriad good and useful things. Amongst the devotees of every religion, and the peoples of every race, nation and country we find the best minds looking to science for the solution of their problems, and we have thus already before us a world-movement and the basis for a world-federation. To get more mind and learn how to use it in discovering and applying truth is the basis of an active Universal Brotherhood. This great world-movement, as yet unorganized, is “in the air;” it is the Zeit-Geist of the time; and it inaugurates a millennial cycle for humanity. This movement cannot be led by one person or body of people, as most religious movements have been; it accepts for its creed and character and leader nothing less than the total ever-growing body of inductive scientific knowledge—the Revelation of Science; and its method will be the art of using the mind as that art may hereafter be developed. This will

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put the control of the world into the hands, or rather into the brains, of the best minds of each class and community; and when once a more highly developed science and art shall have been applied to the scientific begetting and rearing of children, and to their early education; and when a race of more normal people shall, by means of a perfected mentative art and with an extended scientific knowledge, have been applied to the systematic ascertainment and

application of Truth, carried on as a religious mission, then we may expect that a rapidly increasing knowledge of the Universe—a synthetic science—will lead to the solution of the various problems that now perplex us,—and among them the problems of God, Freedom and Immortality. We may anticipate the gradual obliteration of war, disease and crime. Following this recent extraordinary intellectual development will be a period of corresponding emotive development in which Humanity will learn to appreciate the utilities, beauties and opportunities of existence.

Why all this about the progress of science and the extraordinary world-movement that is revolutionizing humanity? Because I wish to emphasize one important point, namely, that there is that in the Universe which has succeeded, and is succeeding and will continue to succeed,—it has produced worlds and peopled them with evolving life; it has revealed to us a body of actual knowledge; in the very fact that evolution has taken place it shows the triumph of good over evil—the victory of knowledge over ignorance—of pleasure over pain. And that which has succeeded is MIND, or consciousness; and MIND is part of the universe, is immanent

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in it, has the eternal nature expressed in it; and you and I have inherited that nature, and are possessed of the spirit, meaning and promise of that greatest mystery of existence,—consciousness,—and by means of Mind all possibilities are open to us; and when we study its nature we are studying the nature of the Supreme Mind, and are directly conscious of that which has been eternally regnant in Cosmos. Whatever problems are solved by the future will be solved by consciousness, whether these problems relate to the objective or subjective world. All possibilities are opened to consciousness, and the possibilities of the Universe are infinite; and among these possibilities, as I hope I have shown, are those of an endless progressive existence in a Universe at whose head is an Infinite Mind, of which we are, functional parts.