

## ARTICLE II.

## IS THE WORLD SPIRITUAL?

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Is the primary movement of the world a spiritual one? While many may think that this question depends upon Revelation for its answer, and has been definitely determined by it in the affirmative; yet, even for these, an important purpose may be subserved by pushing the inquiry to an issue in our daily experience of the world. If we regard Revelation as the great source of light, that which is to be disclosed to us by this light is the make-up and inner force of human history. Events have their trend, and offer an experience which, in brief and in broad periods, is sure to have its own fulfillment. These striking historic features ought to exert a commanding influence over our conclusions, ought to come in constant correction and confirmation of opinions from whatever source derived. Indeed, Revelation will often sink into doubt, or disappear in darkness, unless it puts us upon terms of explanation with the life in which we and the whole race of men are submerged. The land may seem bright with sunlight; but great banks of fog will come drifting in from the sea, cut off our vision and confound our thoughts, if we have no knowledge of the processes of nature. What we wish to understand, what we must handle, what alone can give us a growing sense of reality, is a just perception of the flood of events which come to us from the past, push on their way beneath us, and bear us into the future. Herein vision and knowledge and courage reach their normal development. Herein God

speaks to us most directly and personally, and tests our powers of comprehension. No man can possess prophetic insight otherwise than in this direction.

The test of Revelation does not lie in itself, but in its correspondence with facts, its disclosure of things. It has been a constant and disastrous mistake in theology to suppose that a certain verbal advantage was given us by Revelation; that words, as footprints of thought, might be scented and pursued till the grandest truths were overtaken and pulled down. If we had looked upon the phenomena of life as interpreters of Revelation, as we have made Revelation the expounder of these phenomena, we should have fallen into no such absolute rendering of depravity, redemption, salvation, the justice of God and his dealings with men, as has characterized our theology.

In the inquiry *Is the world spiritual?* we mean by "spiritual" the ultimate predominance of the affections over the appetites, passions, and desires; we mean that the universal, harmonious relations of men to each other, whose most definite expression is love, are intended to rule all inferior terms, and bring us nearer an ethical law suited to themselves and productive in its fulfillment of perfect peace. The reconciliation of all lives with themselves and with each other gives us the ethical law; and this law, in the thoughts and feelings incident to it, is righteousness, the substance of spiritual life. It introduces us into a world of the widest, deepest, most subtle and commanding relations, and makes the perception of them and conformity to them the norm of being. It is this sense of a possible eternal order, hidden in events as their invisible, constructive force, that brings us into the presence of God and of a world animate with spiritual law. It is this supremacy of a spiritual element which is involved in the assertion that the world is spiritual.

It includes, however, something more than this. The

spiritual element is to rule, not by displacement, not by a moral cataclysm, but by replacement and organic transformation. The appetites, passions, and desires are only the earlier forms of life, which are the conditions of its later functions, and furnish them their resources. The higher impulse rules in and with the lower impulses, and these fall into their true positions under it. The cotyledons nourish the leaves, the leaves the flowers, and all are fulfilled in the fruit. Our appetites, passions, and desires give substance to the affections, and put abundant material at their disposal. That the world is, in this sense, spiritual, creating for itself a purer, more transcendent atmosphere, and then pushing its growth into it, is established by a great variety of facts. The proof of this spirituality is that it brings the most comprehensive and adequate explanation to the world about us.

This notion of spirituality is best in keeping with the idea of development, or, as it is more frequently expressed, evolution. That movement forward which we have come so generally to recognize, can meet with no extension so adequate as that involved in spiritual progress. Man, as a physical being, has reached a position which cannot be overpassed or much modified advantageously. On this side, adaptation has completed its work. His muscular and his nervous system are refined up to the point of weakness. Further extension would leave him less fitted for the rough contact of the world. He is already in a position in which constant watchfulness and correction are requisite to maintain a physical equilibrium. Toughness of fiber, completeness of individual resources, direct and effective powers of attack and defense, are greater in barbarous than in civilized life. The balance of power has already passed over to the intellectual, the social life. The weapons of war and the tools of industry are furnished men and put in their hands. Natural selection no longer

suffices as perfecting the individual, it must perfect society as well.

The development incident to this civilization calls for constantly increased specialization. Robustness and delicacy of organization have become extremes opposed to each other. The infinite variety of combination which lies between them, and plays so important a part in the one whole of human life, offers no absolute type. The symmetry of society is no longer found in the single specimen. Men can be judged separately no more than can trees which have grown in a forest and whose fellows have been cut away. The worker in iron may possess extreme endurance, and the engraver extreme delicacy of touch, but neither suffices to men's wants. The collective idea enters with civilization, and, having once entered, it becomes the ruling idea. Henceforth individualism and collectivism must be reconciled, and man as a perfect creature is not to be separated from man as a perfect citizen.

But this supremacy of the collective life means the growth of spiritual life, which turns on the relations of men to each other. Men can no longer be acted on singly, but must secure their personal power in and with their collective power. This transition is incident to civilization. Civilization means this very thing, the taking up the individual into social development. Society becomes the organic unit; and harmonious social relations are spirituality.

Thus there is opened up a new and unlimited line of development—the reconciliation of men to each other. There is no limit to the variety which this combining power can embrace; no measure of the strength it can confer. All our ideals lie henceforth in this direction, and we conceive as yet but faintly even the nearer possibilities which lie open to us. The Kingdom of Heaven is the best verbal translation we possess of this ineffable

being. If, therefore, we are evolutionists in the more rational sense of the word; if we believe there is an undying push in the creative thought, we are carried at once forward into a spiritual world as the only realm in which this force can expend itself.

The prominence of the family in human development makes the same disclosure. Attention has been drawn to the fact of the protracted dependence of children upon parents as showing the need of nurture and as giving the opportunity for it. Suggestive as the fact is, it by no means completes the case. The family relation not only extends through a series of years in which children are attaining physical strength, this period is also especially fruitful in spiritual growth. If these first terms are in any moderate degree met, the family can never lose its coherence; new dependencies are constantly arising. The husband and the wife are more essential to each other in the weakness of age than in the vigor of youth. Children coalesce by a unity of interest, concurrent action, and the first flow of affection. Parents, in the advance of years, make a claim upon children the counterpart of that made by children on parents. The wont of united life and its inevitable affinities widen, fortify, and make more enjoyable the relations of the household. There is nothing to replace the household but the household. However physical in their connection may be the roots of the family, growth carries it higher and yet higher up into the light and warmth of a spiritual heaven. The family thus becomes a most undeniable example of physical connections expanding into spiritual activities, and finding their own fulfillment in them, and that with as little delay and danger as the nature of the transition allows. It is not easy to lay out in imagination another or a better road from low, sensuous levels to spiritual elevations than this of the household,—a thorny, flowery path, with long stretches

through dangerous and miasmatic regions and sharp ascents into bracing air, with innumerable divisions of the way, partings and reunions, all with an upward trend. We are compelled in the household by endless reiteration and the finest and grossest shades of experience to feel that love is the fulfilling of the law. Every failure has its rebuke, every success its reward.

The family is a condensed rehearsal of the development of the race. It is with profound significance that we speak of the family of nations, and with deeper significance that we gather them all into one household in the words "Our Father which art in Heaven."

In the dependence of the poor upon the rich there have been two theories of duty. The early and more prevalent one—the brutal temper of indifference having partially passed away—has been that of charity, a liberal hand extended to those who need aid. Later this disposition has come under criticism as unwise in method and false in theory. The law of animal life, the survival of the fittest, has been reaffirmed, and aid extended to the criminal and feeble and unfortunate classes has been condemned as inconsistent with the purging, progressive processes of nature. A definite issue has thus been made between physical and spiritual law, and the efficiency of the former invoked to put down the weakness and sentimentality of the latter. On which side lies the record of the world in this debate? It plainly lies with the plea of mercy—with those modifications of mercy which make it most complete and efficacious.

The power of communities rests ultimately in combination, and combination finds completeness only in sympathy. The strong hand of power may unite men, but the moment this tie weakens, the confederacy, the army, the nation crumbles to pieces; as conglomerate disintegrates when the cohesive element is disappearing. Men are held to

each other and held to their work, not by the temper "Every man for himself," but by a notion of collective welfare. Those who have no sympathy with the weak, have no sympathy with the strong. The unions they form arise from an accidental concurrence of interests, like combinations in the stock market. When the wind blows in some new direction, the drift which has been gathered by the previous current is again dispersed. The redemptive labor directed toward the unfortunate, feeble, and criminal classes is a most effective expression of the unifying force of spiritual life, and lies most truly in the line of human development. The lower physical law is driven from the field by the higher spiritual law. Deny charity, and we cut short the only line of growth which will ever remove the need of charity and enable us to escape the otherwise incurable weakness of a collective life whose constituents are embittered against each other. The tears of sympathy as certainly fertilize the spiritual soil as drops of dew the arable field.

If we pass from the earlier, somewhat more physical, dependencies of men upon each other to a consideration of their intellectual powers, we find the soil equally full of spiritual germs. There are transitional forms in our mental constitution by which the upward path is so carefully graded as to secure an insensible ascent. The natural affections, associated with our physical structure, lead on to the spiritual affections, which first refine them and then displace them. Love is of such diverse, yet commingled, quality that we allow the word, with little effort at definition, to range from the highest to almost the lowest states of mind. It may be thoroughly suffused with reason, a cloud dipped in light; or it may be almost destitute of reason, a cloud dripping with darkness. Our novelists, for the most part, still persist in making it a blind, fatalistic impulse, whose evil is inescapable and whose good comes

unachieved. This is not the tale of experience. Every position and every action is critical with consequences, an egress or regress in the soul's movement. There is an active delivery of ethical forces on all the turning-points in human conduct. Pent-up feelings, like pent-up waters, may make for themselves very diverse paths of escape. Anger or indignation may arise in different persons from the same experience. Contempt or pity may be the bearing of the mind toward the same objects. Repulsion or sympathy may follow similar perceptions. The showers which fill the springs fill also the stagnant pools. Custom and conscience are constantly opposed, and constantly concurrent, forces. Conscience struggles to reshape custom, and custom, restored in tone, strengthens and extends conscience. By virtue of the two, men fall into step in the ethical world. One who comes most closely in contact with the suffering of the world in a remedial way is likely to have a keener sense of God's goodness than one who, with large resources, is immersed in the pursuit of pleasure. If we lose sight of this constant conflict of tendencies, we become fatalistic; if we are observant of it, we see that the world is thickly sown with spiritual germs. The reactions we encounter, as well as the actions we perform, impel us onward.

The intellect, in its most mechanical function as a purely elaborative power, still works with freedom, and may turn the very friction of movement into corruscations of light, lying, as it does, between the physical and the spiritual world, and drawing its supply of power both from above and below. It thus becomes brilliant, self-propagating, beneficent. Philosophy is justly reproached with many practical faults; but it has expanded, disciplined, and ennobled life with an efficiency that quite cancels its failures. The thought that one takes into his mind, like the air he receives into his lungs, may all have to be expelled again,

yet he has lived by means of it. Let the intellect become thoroughly topographical, measuring and delineating physical things, and its products are, like the well-cured cereals of the market, good for food; but, if they are to be improved and propagated, they must be cast back once more into the ever-renewed, and ever-renewing, processes of nature. Exact observation, downward bent, makes firm our footing in the world, but needs itself, from time to time, to be refreshed at the eternal fountains of truth. Thought brooding the world becomes weary, and ever more increasingly empty. It hatches some eggs, and addles some, and makes but little more of the one than of the other. Human life is not a flat, creeping thing. It must lift itself into the air. It is entitled in a grand world to its own grand reactions, and these bear it into a spiritual realm. As the sultry and oppressive atmosphere is restored to vitality by the thunder-storm, breaking on it from above, so men gain fresh coherence, get new momentum, from some phase of faith that comes sweeping in among them from the abysses of speculation.

There are two bases of physical life, each adapted to a different degree of development,—instinct and habit. Both give regular and safe movement to daily processes, but they admit of very distinct degrees of flexibility in movement. By instinct we understand the direct action, whether conscious or unconscious, of physical stimuli in securing appropriate effort under irregular and variable conditions. It is thus closely allied to those organic stimuli which control the habitual play of physical functions. Habit, on the other hand, is an acquired connection between stimuli and action, and is established by previous acts of choice. Choice creates dependencies which take on an instinctive character. The region of instincts and of habits lies in the twilight of consciousness, but instincts are far more deeply submerged in darkness

than are habits. There has been much effort expended to show that instincts, like habits, are the deposit of intelligent action. This is like trying to prove that healthy, physical functions are the product of hygiene, though hygiene itself arises in connection with a partial mastery of functions. Instinct tends to immediate, decisive action; but also to fixed and restricted methods. It is a direct constitutional provision for physical welfare. It occupies the ground previous to intellectual activity, and leaves but little room for it. Its efficiency, in its own field, surpasses that of thought, and thought is but a hesitating and awkward substitute. As long and as far as instinct prevails, there is but little occasion for the looser connections of reflection.

Habit, on the other hand, is an acceptance by the physical constitution of certain forms of activity laid down for it in the voluntary life. The voluntary life is thus relieved of settled details, and is left to open new and less familiar questions of conduct. Instinct furnishes a safe but inflexible basis of life, and allows but little growth. Habit gives an adequate basis, yet open to easy enlargement and constant modification. It is the result of intellectual activity; and helps to extend it still farther. Instinct is the instrument of physical life, habit of spiritual life. Habit, carelessly formed and left to its physical dependencies, may become as rigid as instinct and far less safe; but in the measure in which reflection and spiritual affections have play, it remains the pliant, yet firm and reliable, mold of character. Like the moist clay in the hand of the sculptor, it retains the work already done and is ready to receive farther work. The *régime* of habit is adapted to the highest spiritual development. It is a distinct departure from that of instinct, though closely united to it. It loosens up all the bearings of action, and allows free play under fresh impulses. Such a constitution

is adapted to higher experiences. It gives a new phase of being as distinctly as does the flight of the butterfly in contrast with the slumber of the cocoon. This rooting downward of spiritual impulses in the physical soil through the freedom secured by habit and in the correction of habit, is a clear indication of the direction which evolution is ready to take. Not only is the spiritual attainable, the moment it is attained it takes possession of the physical, and fortifies itself in it. The terms of spiritual life are familiar terms, yet terms so transformed as to be possessed of wholly new adaptations.

While there are these indications of higher forms of activity in the relation of our physical and our intellectual constitution to each other, the trend of life becomes still plainer when we reach social phenomena, where spiritual results are chiefly to be secured. Civil government, though it may absorb some more kindly incentives in its germinating state from feelings which arise in kinship, soon comes to rest on force. This is not only an inevitable result, it gives rise to much desirable order, and often approximates justice. The theory that force is the foundation of the state, has much, therefore, to support it in experience, and something to sustain it even in ultimate, ideal relations. It is a theory so simple in itself, so generally prevalent, and has done so much for good order, that if it were intrinsically sound, it should at once displace every other view. As a matter of fact, under the shadow of the civic relations thus secured, there begin at once to spring up spiritual dependencies which first soften, and then largely displace, those of force. Well-defined classes, as in the case of slavery, may be maintained by strength, but in each class, whether of master or slave, a certain equality and adjustment of rights are sure to arise, no longer resting on the simple fact of force. The members of the ruling class, with whom freedom is the greatest,

take on more general and genial relations to each other.

While nations may settle the interests which lie between them by war, within each nation principles of jurisprudence slowly arise which are by no means a simple rendering of the fact of power. At length nations, in their action toward each other, begin to accept similar principles, and the domain of violence is correspondingly narrowed. We thus start with a tree of simple and sturdy construction, which resists attack and reaches strength by its own growth. Shortly, there springs up a vine at its root which creeps up the trunk, follows out the limbs, and at length hides the scant foliage of the parent stock under its own luxuriant leafage. Strength may still sustain all, but it no longer expresses the most conspicuous and most felicitous results. This secondary growth is inevitable. It as much belongs to the climate and the soil as does the primary growth which it displaces. The displacement may be slow and interrupted by many failures, but it is none the less the latest creative energy pushing its way in the world. "The trumpeting anger with which young men regard injustices in the first flush of youth—although in a few years they will tamely acquiesce in their existence and knowingly profit by their completeness"—is sure to arise again and again, sure to win admiration while it lasts, and will occasionally ripen into the mature fruit of righteousness. Though the words of our Lord, forbidding us to resist evil, may seem to involve a fundamental denial of the principles of action which have prevailed in the growth of society, and are in fact difficult of application, yet we cannot thrust them aside as without suitability in human life. They still impress us as the emergence of deeper truth than that on which the uncertain and partial concord of society has hitherto been built. They speak of a reconciliation which, once accomplished, would be complete, final, illustrious.

Socialism, which breaks through the soil with so much energy from time to time, is the appearance of an ideal which wholly sets aside force, and makes the dependence of men upon each other purely spiritual. Its strength is due to this germ of spiritual power. Its errors lie in making mechanical and hastening a process which can only be secured by the slow stages of growth. The bud whose petals are forced apart is ruined not only in reference to the immediate blossom, but also in reference to those very processes which would have secured its development in a perfect form.

The growth of democracy in the world is wholly akin to this spiritual unfolding. Democracy not only sets aside force, it greatly limits the claims of wisdom and experience. These two no longer have an undisputed field in society. Men claim, in the development of their own lives, the right to develop wisdom and to gather experience. The mistakes of democracy are thrown into the background by its possible gains, and every interest is put at hazard in behalf of growth. This attitude of democracy is the audacity of spirituality, and it returns again and again in spite of the wisdom of the wise. The kingdoms of this world, no more than the Kingdom of Heaven, are given peremptorily to the prudent and the wise.

This constant springing up of spiritual ideas, and this ever-increasing power which they disclose, are as much facts of observation as are new species in the vegetable or animal kingdom. Equally they indicate enlarged possibilities, and can no more be treated slightly and forgetfully.

That general and pervasive form of social action which we designate as Economics, presents similar facts, and opens up similar lines of reasoning. There has been a determined effort to establish Economics as a field of action sufficient unto itself, complete in its own incentives and laws. The effort has signally failed. It has become plain

that no tolerable social state can be achieved by economic forces simply. Ethical law and ethical impulses must pervade productive effort, or it induces conditions of weakness and conflict which utterly entangle society. This is seen in the pertinacity with which the eager competitor beats down wages, as if low wages were the essential condition of profitable production. Yet, by virtue of moral and social affiliations, low wages are sure to be associated increasingly with inferior productive power. Manhood, the motives of manhood, the temper of manhood, determine productive power. The two rise and sink together. The unwisdom of feelings too immediate and narrow takes possession of the operator, and baffles him in the pursuit, if not of his own prosperity, yet in the pursuit of social welfare. The manager, with his much wider outlook, thinks and feels and acts as does the fisherman with his lobster pots. The law requires him, as a protection of his industry, to take no lobster which has not reached a specified size. Yet with reluctance he flings back the young into the sea, for he fears that they will never reach his hand again. He is willing to concede nothing to the future. No more is capital willing to make the necessary concessions to society, though it is the vital air in which it lives. The immediate chance rules all. Labor is everywhere a chief productive force, yet comparatively few can accomplish so simple a reconciliation in thought as that between welfare and productive incentive in the workman. The ethical sentiment must enter in to bridge even this narrow space. True prosperity is best reached with the long swinging stride of reason, yet most prefer the short, stumbling gait of expediency.

Men have been disposed to regard the poverty of the working classes as the result of an inescapable economic law; something, therefore, on which sympathy and aid were thrown away. This is to look upon social incentives as having no application beyond certain narrow limits.

Welfare always sustains itself by the higher motives which it begets. These motives are indigenous to the human mind, and issue everywhere in much the same results. Destroy the motives to progress, and we arrest progress. The two must arise together. Give the laborer prosperity and the incentives of prosperity come with it. Nothing can be more stupid, regarded from a wide outlook, than the notion that labor reaches its maximum power when driven by want, and begins to languish when fed at a full table. Liberal returns hold in themselves the universal energy of production. They are like air in the furnace; it makes glow the otherwise smouldering fuel. The economist often demands that the fire shall first burn, and then be given air. Spiritual incentives are the essential conditions of productive power, in its inception, in its guidance, and in its full development.

Competition, which is often regarded and pursued as mimic war, with the great reduction or entire neglect of sympathetic bonds, has, so pursued, no more justification than war itself. It is impossible that men slaying each other and destroying the products of industry, can thrive as well as they might under concurrent effort. We have expelled war from interior, national relations, and driven it out into the darkness of international dependencies. Contention is no less absurd in the economic field. Its presence, as a ruling policy, shows that spiritual, creative forces have only begun to brood the chaos. Economic war is a waste of economic strength. Prosperity is productive of prosperity; poverty of poverty. The actions and reactions in a legitimate pursuit of wealth are all helpful. The present attitude of the industrial world is an eclipse of common sense by passion and desire. There is no inherent conflict in the interests of men, but only in the manner in which they pursue them. Let the expansive processes of reason have play, and immediately the world

becomes spiritual in its motives, spiritual in its successes, spiritual in its pleasures. The illusions of selfishness disappear as clouds before the sun. The universal corrective of all economic entanglements, the solvent of all irreducible, social compounds, is ethical sentiment; a sentiment which thrives on spiritual pleasures.

This fact which has been hidden from men so constantly in the long, dreary, disorderly, and disastrous march of the race is gradually developed even by the events which have arisen in contradiction of it. The errors of life are first worked out; but, disclosing themselves as errors, they put the mind on the trail of truth. The world shows itself spiritual by a ceaseless movement which brings the spiritual to the surface.

An economic interpretation of history has been zealously urged, by which the growth in civics and ethics is referred to the changing forms of production. There is much truth in the theory. Government is constantly reshaped to adapt itself to existing claims, to protect and further develop current productive methods. This is with it a primary function. The change in the productive method is likely, in many cases, to be the occasion of change in social and civic dependencies.

So, also, the relations of the several classes of producers to each other are constantly broaching ethical questions, and bringing the suggestions fitted to their solution. The coarse material which is slowly built up into society by civic and ethical law is furnished in the growth and clash of productive interests. The remarkable thing is that out of this crass soil spring so many and so beautiful forms of life. These seem to be indigenous to it, and yet so wonderfully transcend it. The last and best product is ever wont to be spiritual.

There are not only these tendencies which push us forward into the region of spiritual forces, there are many

social products which are taking form under them. Customs, which men so diligently frame and enforce, show traces of light that come from far. Public opinion is constantly reshaped that it may be a better expression of spiritual sentiment. There is a school of philosophy which believes that all ethical law is an induction of experience directed toward the general welfare. The individual, with his moral perceptions, is simply the engineer with his headlight, disclosing a track laid down for him. Though this view seems no more plausible than the assertion that mathematical truths are an affair of observation simply, yet it serves to show how constantly light is finding its way into our atmosphere. Mathematical truth, no matter how recondite, comes to a world ready to receive it, normal to it. The world needs not to be made over to be suited to it. Men have simply to see it to accept it, and conform their action to it. Equally ethical truth, when it arrives, finds that social phenomena are fitted to take on at once a higher order under it. Insight and induction are so united in the discovery that we are able to neglect neither one in behalf of the other. This percolation of human action by ethical law is a vital process open to every man's observation, and whose increase is undeniable.

It is constantly taking on special forms. Standards of honor, limited it is true, but possessed of some real spiritual flavor, are set up, and men are organized under them into classes, cliques, societies, and professions. These ethical principles which find their way into an association become at once conspicuous to all its members, and authoritative with them. The conditions of good fellowship may be narrow and exclusive; they are real. Men recognize generosity when they are insensible to the claims of benevolence. So far as the organizing power extends, so far goes with it the ethical law.

The idealizing process so common among men in reference to personal character and collective welfare, draws its material from the spiritual world. Images are constantly taken from a portion of that world nearest to us, which are pleasing to the eye and persuasive of action. Ideals are the prolific offspring of this world. Poetry and heroic effort are full of them. We enter no intense, impassioned region without encountering spiritual creations which have more potency than stubborn, sensuous facts.

Legends, mottoes, flags, are a concentrated expression of these sentiments. They serve as watchwords which may be rung in the ears, as symbols which may be offered to the eye, as standards which may be advanced to the front. We are all familiar with the force of these devices and the frequent nobility of them. "The utmost for the highest" is a clear word of guidance. He who accepts it has a talisman of all honorable endeavor, and he who apprehends it enters into a fellowship of noble deeds.

The religious world, in its manifold phases, though it may mingle the physical and the spiritual in a most confused and contradictory way, owes its universal power to the dominance of spirituality. It is this percentage of gold which keeps us hard at work to powder the rock and separate out the precious particles. It is astonishing how much we may throw away and still be made rich. We do well to sell all that we have and purchase the field that contains this treasure.

Take the injunction "Be not overcome of evil, but overcome evil with good." It rises straight up in the face of any doctrine of force, flatly contradicts it, and puts a new law in its place. It is the shore-rock which announces land, and resists every surge of passion. To overcome evil with evil, force with force, is to renew the battle; to overcome evil with good is to end the conflict, is to reach a safe harbor, and carry our capture with us. One such

principle enunciated, apprehended, partially obeyed, gives morning light; the day can no longer be denied or delayed. The first step in religion is the affirmation of a spirit world, closely united with this present world; its latest step is the disclosure of a beneficent law which rules in both worlds, unites them in one universe, and finds personal expression in God. The growth of religion is the growth of spirituality.

The sense of the invisible is so deeply implanted in man, that those who have given it but little heed often lose all composure of thought or courage in action, when confronted with an event which suggests the supernatural. The mental disturbance is radical. Skepticism is able to win and fortify no ground. Belief is instructed, purified, and advanced by unbelief.

We have glanced at some of the facts which show that the world is spiritual—facts only the more adapted to our argument because they are so familiar. Revelation gains its force by helping us to see and comprehend these facts. It is the disclosure of these facts which makes Revelation to be Revelation. The two together—a world full of spiritual germs, normal to its lines of growth, and Revelation, with a clear declaration of these ruling forces—unite to make our steps sure. Faith and sight are reconciled. We believe because we have seen and heard. The seaweed lies at low tide on the rock a confused mass, a gelatinous mat. As the tide rises, and the air vessels in stem and leaf separate and lift each plant, the individuality and vitality of the whole reappear, and shortly all are swaying in rhythmic movement with a universal cosmic force.

When the permeating of the physical by the spiritual is fully felt, the discussion about miracles has but little effect. All is natural, all is supernatural. A natural supernatural movement is everywhere, and adequate to all ends. A miracle would be anomalous and trivial. Dropped into

the current of physical events alien to it, it would have no potency; flashed out in a world whose entire construction is spiritual, it would have no revelation.

Man's freedom cannot consist of single acts forced into the mechanical, organic movement of the body. No machine can escape the hand of the manager in nine-tenths of its movement, and remain serviceable in the remaining tenth. Its uses must strike to the center of its construction, and be the controlling influence in every revolution. Liberty with man must mean, if it means anything to any purpose, the power to take possession of all physical functions for spiritual ends. One cannot prove his freedom by stretching out his hand; he can only prove thereby that he is suffering no paralysis. The general soundness of the physical and mental movement being established, the nature of that movement still remains to be expounded. Freedom must mean the freedom of the city, personal power which acts with and under all power. The habitual, thoughtful processes of mind are its free processes, resting back on its spiritual potency. By these it enters the realm of reason and obeys reason. We accept this mystery,—if it be a mystery—because it makes so many things plain.

Thus in religion we magnify a miracle because we are weighed down with a sense of the absence of spiritual power. Be assured of this power, and we are no longer waiting for the miracle. Whether the hand is stretched out or hangs quiet by one's side, the freedom remains the same. Power that is ample must be vital, pervasive, and spiritual. One might cast a chip into a strange river to determine its flow; but, if he knew the stream, had floated upon it, and read its history from the surrounding hills, the chip might float in one direction or another and he would care nothing about its movements. The wind might have caught it, or an eddy, or a cross-current.

The two hemispheres which enclose our lives and give

us a common center of observation from which to apprehend them both, are the physical and the spiritual worlds as they supplement and complete each other. We can expound nothing in the lower hemisphere without being forced into the upper hemisphere. We can be sure of no explanation offered without returning again to the lower hemisphere for its confirmation. The spirituality of the world is the deepest truth touching it, the underlying support of every other truth. It is that truth of which it can be said, "Ye shall know the truth and it shall make you free," free to cherish every hope, free to expand every power.

We have drawn our proof, if it may be called proof, of the spirituality of the world from phenomena with which our lives are filled. If we undertake to sound the depths of being, our conclusion is the same. If we analyze matter, our last product is a mathematical relation of atoms, the atom itself having wholly disappeared from the sensuous world and remaining simply as a point; a postulate in our intellectual diagram. In the living thing the very life remains a plastic potency, with no known physical basis. Inheritance is hard to define, and rests in exposition upon no adequate causes. It is a marvelous law, and a law with a wide, self-adjusting, and constructive sweep. And when we come to the center of all knowledge, human consciousness, we are in the midst of processes whose entire movement is rational, spiritual—the impalpable flight of thought in the impalpable realm of ideas. We have many sensuous counters, but the game is wholly spiritual.