

We have just named Henri Bergson, that wonderfully profound and clear thinker of France. It may be well to hear what he has to say. Dealing with the intellect, he remarks: "The intellect views the reality as solid things because that view serves our ends. It is a real world that the intellect reveals to us, it is a reality that is not relative to our understanding; it is reality itself."

In speaking of lower orders of life than man he says: "They are conscious of a world in which their activity is exercised. They receive revelations of reality through special sense organs just as we do, and they guide their activity by the revelations so received. Sense impressions make them aware." The lower orders of animal life are not concerned about Berkeley's idealism or Hume's negations; and they are guided correctly.

Discussing the relationship of mind and body, he declares: "Perception is my actual present contact with the world in which my actions are taking place." Again, he tells us: "Perception affirms the reality of matter, memory affirms the reality of spirit. Both perception and memory serve a practical purpose; they prepare us for and direct our actions." In another part of his writings, "Creative Evolution," he tells us that "the intellect does not impose its form on matter." This is quoted because it completely negatives the quotation made by Judge Smith from Professor Fiske. Further on, in treating of present perceptions, he states that "it is at that point that matter exists as fixed, external, timeless states."

The last point we shall take up is the quotation which Judge Smith makes from some writings of L. K. Hirshbirt to the effect that "the brain and nerves have no more to do with thinking, the mind, than have your feet." On this subject there are two schools of thinkers. The one holding that the brain does think, and the other, that the brain is merely the organ of the mind. For the present argument either view may be accepted, as both schools hold that all our knowledge comes by way of our senses and our experience; and add only another proof of the folly of Mrs. Eddy's system, by admitting the reality of our perceptions and the genuineness of an external world.

This view was ably argued by Professor Bain. It is also held by such leading authorities as James, Ladd, Bergson, Lotze and many others. Professor Robert Jardine puts it thus: "Perception is most complete when each of our senses has become directly acquainted with that quality of the external object which is capable of being perceived by it."

Thomas Hill Green, the outstanding of all modern philosophers and professor of moral philosophy, Oxford University, says: "By perception is understood a modification of our sensibility in which some present external object is revealed to us."