

The Psychic Origin of Thought.

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We stand so nearly upon the border of the unseen world that, though prone to deny its very existence, we must commonly express the material in terms of the immaterial—as when we speak of the *weight* of a body we must express it as a measure of gravity; that is to say, in terms of *force*—inappreciable by the senses.

Energy is known to the senses by its effect only, and the more available the form of energy the less crude is its embodiment. In the progress of the arts we must first work with that which appeals to the five senses, but through the refining action of mind we deal eventually with force direct. Now, as the efficiency of refined oil is superior to that of tallow, or as gas is superior to oil, or electricity to gas; so also is that subtle energy known as *thought* more potent than electricity.

Yesterday the vast efficiency of electricity went for nothing; to-day the mind has harnessed the intangible and commands the unseen. We whisper across the Atlantic; we put an ear to the telephone and hear our friend five hundred miles away. The school-boy reads of the modern miracles of Edison and Tesla and of Roentgen, and goes asleep over the book whose simple statement would have confounded Newton. Little children can prove that the world is round, thus passing judgment on those who arraigned Galileo. And, wise in our day and generation, we would now stand for something incontrovertible. But what does the incoming tide waft to science? Each incoming wave sweeps over the place where but yesterday science seemed to stand so firmly. And as the waves continue to come in the ground whereon science now stands must surely be covered. Presently we shall see that nothing is stable, that only Being *is*. Slowly but surely we are being forced from the lowlands to the highlands by the incoming tide; we are working from the circumference to the centre—from the seeming to the