

because of the circumscribed field of investigation, have made "confusion worse confounded."

These were divided into two great schools, viz.: The idealistic and realistic. *Subjectivist* The former reasoned away the existence of the whole external world, including our bodies, except what is known by inferential evidence; and the latter logically proved that mind had no existence as far as known. *Objectivist* Between these contending scholastics we were asked to believe that both the *ego* and the *non-ego* had a mythical existence. *Subjectivist* The second class are now called materialists by theologians on the one hand, and by a certain school of physical investigators on the other. I do not say the term is a misnomer, but seeing it is so often held up as a hideous ogre to frighten the timid, and as those who really are such deny "the soft impeachment" in the sense of holding any views inimical to ethical philosophy, I have used these phrases to indicate these classes of thinkers, and which cover the whole ground of mental and physical research. The egoist declares that there is an entity called mind, affected by, but not being matter, although in intimate relation to it, and capable of exciting it to action in will, emotion or desire. He appeals to our consciousness for proof of our power at will to produce physical effects by exercising volition, and stirring to intensity the affections, not as a secondary but primary cause. He holds that these efforts are initial, and are not primarily sensational. The basis upon which he builds is surely worthy of more consideration than a sneer. In such a simple physical act as that of raising my arm consequent on a volition, I ask the *objectivist* to tell me, if the primary impulse be a command of the nerve molecules to do so; and if so, what gave them the hint that this illustration was required

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