

individual is in fact a larger individual of which the ordinary one is a part or branch. The Deeper Self—the Tree of which the ordinary is a branch, includes other living beings, and at its deepest the entire universe, all of it conscious and feeling, on the same lines as we are.

Morphologists have accumulated a whole literature of disputation as to what is the typical "individual." In the vegetable world different writers hold it to be the plant, the leaf, the bud, the tree, the cell, the molecule or the atom. Some regard the tree as but a colony of buds, or of cells. Let us try to solve the similar problems for the world of consciousness. The first wonderful and satisfactory thing is that such a power belongs to us. The second is that the whole universe has that power.

*Justus*.—But there are some well-known objections to Purpose in the universe. For example, that the universe-action is conflicting; it is simultaneously behind the instinct of the mother-buffalo to defend her calf from the wolves, and of the wolf-pack to systematically encircle the buffalo. The reasoned aim of the former instinct is the happiness of the buffalo race, that of the other the happiness of the wolf race.

*Chateauclair*.—If we lay aside our fearsome interpretations of death and struggle, these are but lesser parts of a broader good process.

*Justus*.—The process is at least imperfect.

*Chateauclair*.—It seems so, from our point of view. But the apparent imperfection at least does not destroy the general success of the scheme. My argument is not for a perfect process, but simply to record the fact. Yet in the higher achievements of Evolution the results are enormously improved, so that humanity may look for further improvement in the future. And doubtless we also regard the lower orders of Life from an artificial standpoint. They are not troubled by imagination and regard death as a sleep.

*Justus*.—Another contention is that the general result of our cosmic environment is a surplus of pains; and hence that we cannot conclude that the Universe, or any effective Power in it, acts for happiness.

*Chateauclair*.—In other words the attitude of the Pessimists. One answer would seem to be that we are not altogether helpless; we have some power to seek and to flee.

*Justus*.—Again, that Nature is reckless of the individual.

*Chateauclair*.—Not if she is serving the Deeper Self of that individual, and taking care of its hidden future and larger extent of interests.

*Justus*.—Then there is the objection that the wonderful contrivances of Evolution are but the results of an unfeeling mechanical selection by obliteration of the unfit to survive.

*Chateauclair*.—That would give us only a set of elaborate machines, contrived for self-perpetuation, but without any relation to feeling;—whereas in fact Feeling is the object served by all the contrivances in question. That is the test.

*Justus*.—Some maintain that Feeling is on the contrary only the