

manifesting intelligence is something else. That which we are in the habit of calling intelligence is but the manifestation of the omni-present intelligence.

What is Intelligence?

We know what brain is. We have yet to learn what intelligence is. And, until we can define electricity, we should be satisfied to know that such a "substance" as omnipresent intelligence does exist. Of either electricity or intelligence all we know is their manifestations; and because each is, as yet, incomprehensible to the human mind, that is no reason that they do not exist outside of the human body, and independent of it. That is to say—there is as much intelligence in a barren land as there is within college walls; the apparent different is a matter of instruments (brains) for manifesting the universal intelligence.

That we are surrounded by electricity no one will at present deny; and, according to this theorem, some day men will awake to the fact that all men exist in an atmosphere pregnant with intelligence. Thus it is evident that many of the attributes attributed to man are but the manifestations of the greater intelligence flowing, as it were, through the brain of man. With this view of the problem we can better understand many of the obscure mental phenomena; how God, spirits, and demons speak to men, or revelation, if you please; why mental irregularities accompany brain disorders; and how best to secure a greater display of intelligence.

If we look upon intelligence as existing everywhere, after the fashion of electricity, air, and ether, wholly independent of "intelligent" beings; and if we look upon brain, not as the seat or organ of intelligence, but simply as the organ or instrument by which the great intelligence is manifested, just as electricity is manifested by the "gener-

ator," or as a tone is manifested by the reed of a musical instrument, many of the most difficult psychic problems will be cleared away.

The Sub-Conscious Region.

To-day we are hearing much of the silence, sub-conscious attention, auto-suggestion, in tune with the infinite, the still small voice, inspiration, voices from the spirit world, etc. Socrates recognized his "demon," while others "feel it in their bones," and so on down the list. What is all this but the omnipresent intelligence flowing through the brain? And what are educational efforts but attempts to enlarge this flow and to increase our power to perceive, and to profit by it? If those efforts recognized as educational fail to do this, they have failed in their purpose, and they must be either negative or deleterious in their efforts; and, therefore, they do not educate, but may prove the source of mental perversion. And, too, if such efforts draw our attention away from the ideas created in our own brain, by the force of intelligence, they are worse than useless.

What is Education?

There are many curious notions about education. Education does not, and cannot, make brain-cells—although proper nutrition may do so. Neither does education strengthen brain-cells—though proper nutrition will. All in the world that education can do for an individual is to help him to understand, and to enlarge and employ the ideas that come to him. A horse may be taught to be bridled, but does that enable him to better understand and employ his own ideas? We should know there is a large difference between training and education. We may gain a livelihood by employing other men's ideas; but we grow intellectually by seizing and developing the ideas created within ourselves by the great intelligence. What are ideas but the action of the great intelligence upon