

proceeds outside of the realm of life as we know it,—the making of stars, suns, worlds, atmospheres, oceans, and other environments, to which Life becomes adapted in the course of Ages. This also performs its part in the purposive scheme, as proved by its action contributing to happiness-results, the only real proof of purpose. The whole scheme of the known Universe thus became evident as one of conscious Purpose,—the principle of all action within it.

*Justus*.—Where do you differ from Butler, Paley and their modern followers—those who set up the received Arguments from Design and Order?

*Chateauclair*.—Apply to them what I have said is the key to the whole question—that *feelings* are the only class of aims which can *prove* that any action is purposive,—at least apart from mere appearances of analogy to human purposes, which do not hold outside the human sphere. Paley based his famous argument on the conclusion that because, if a man found a watch he would infer a designer, he would as necessarily infer a designer of the universe from the wonders of physiology and astronomy. That argument fails against the reply that it is possible that such regularity and symmetry are merely the immanent make-up of the universe, are dead lead to nothing of interest and have no end that is not indifferent. Why could not an accidental dead universe exist which was symmetrical instead of chaotic? All the rocky masses of these great hills are of crystalline shapes and cleavages.

On the other hand, if they can be shown to be parts of a process leading constantly to conditions favoring happiness and away from pain, they would have at once a meaning and a value even if totally unsymmetrical; for we could understand them as purposive. The Argument from Symmetry—which is Paley's real stand—is an illusory one.

*Justus*.—By what explanation, do you reconcile the primitive law of the selfish individual act with that of the unselfish altruistic act?

*Chateauclair*.—These two apparently contradictory laws are really identical. The whole of the actions of the universe are performed on one and the same simple plan,—typified by the typical act of the amoeba. When the primitive lump of living jelly is seen under the microscope to come against a piece of food, it throws out projections of its jelly-like surface, envelops, and enjoys the food. Essentially, this act is that of the *moving of matter towards a happiness-end to be enjoyed by the subject*. This is just what the Deeper Self does in altruism. In doing so it apparently overrides the narrower happiness of the individual actor.

*Justus*.—How do we know whether creatures of such a low order as the amoeba are conscious?

*Chateauclair*.—That is a separate argument. It has been fully argued out by others. The essentials of its act are (1) the power to move matter; (2) in order to attain a feeling: those are the essentials of all Purpose. In the selfish act the ordinary conscious individual alone is concerned: in the altruistic, the power moving the ordinary conscious