

effect are remote from each other. Means are adapted to distant ends. The chain of causal impulses connecting antecedents with consequents is not direct. The advantages are proportioned to the interval. The more remote the effect from the cause, the greater may the disproportion be made between the cause and the effect. Such causes are called "final causes," and the same amount of energy expended in them may be made to multiply the effect to almost any required degree. Nature never employs the "final cause," but only the "efficient cause." But the tendency to organization which has existed on this planet for a vast period, in connection with the increasing adaptation of the conditions now found upon its surface from the time when it first displayed a cooled exterior to the present time, has gradually evolved a class of forms called animals, in which the remarkable quality denominated consciousness is manifested. This quality exhibits all conceivable degrees, from that seen in the monad to that found in enlightened man, and throughout this series the capacity for teleological action has steadily and uniformly kept pace with the degree of intelligence. We are therefore forced to conclude that consciousness and intelligence are products of organization; that organized beings are, as it were, devices for the concentration and intensification of molecular activities; and that mind and thought are among the necessary products of such concentrated and intensified activities—the properties of matter thus organized. The "soul of truth," therefore, in the belief that the universe possesses consciousness, intelligence and mind, consists in the fact that the primary activities of diffused matter—activities which are never divorced from it—constitute the sole element out of which, by simple focalization, these qualities are produced. But the thought must be dismissed and wholly abandoned that in their diffused unorganized state these activities actually constitute intelligence. As well proceed upon the assumption that "grass" is really "flesh," because it is known to be convertible into it by a given process. The essential condition is that process, and without it there is no result. Mind is found only at the end of the series, and not at the beginning. It is the distinctive attribute of the creature, and not of the creator. It resides in man, and not in nature. Unless this truth is recognized, the true attitude of nature toward man can never be correctly understood.

We may now, with equal brevity, consider the second division of the general problem of the mutual relations of man and nature, viz.:

What is the attitude which man should assume toward nature?

Without specializing here, it will suffice to say that this attitude should be of a two-fold character: first, that of a student; and second, that of a master.

Man finds himself an integral part of this great unconscious creative whole called nature, only a minute fraction of which can by any possible means be brought within the range of his experience. Although it consists chiefly of large masses, yet, in fact, these masses are composed of molecules so minute that probably no magnifying power can ever render the largest of them visible. It is this fact chiefly which gives rise to so many fundamental errors in primitive human judgments. One of the most powerful