

this is the true business of philosophy."* And it is this true principle of philosophy that must be followed in discussing the question before us. The material that we use in thought must be gathered from facts; but our decisions must rest with the legitimate inferences that are derived from these. All man's knowledge, according to Kant, begins with sensible experience; but all does not come from experience. Every fact has a meaning, sometimes lying very deep down in its nature; and this meaning has to be extracted if we would arrive at an accurate opinion. We must question the phenomena of the universe, in order to learn what they have to say of their causes, their relations, and their purposes. This may not always be an easy task, but it is a very essential one, if we would arrive at a correct conclusion. Sophocles remarks:—

"What's sought for may be found,
But truth unsearch'd for seldom comes to light."†

This is terribly applicable to many of the Atheists that I have known. Their minds appear to have been cast in such a mould that they can see nothing beyond the most palpable of material things. Hence facts have for them no meaning beyond that mere semblance which always appears on the outside.

I will now lay down a series of propositions to which I beg you to give me your attention.

I. I EXIST. I KNOW THAT I AM A CONSCIOUS PERSONAL BEING, OR WHAT PHILOSOPHERS CALL AN EGO.

In making this affirmation that I exist, I affirm of myself something that is simply amidst the complexity of my surroundings and the variety of my thoughts. This Ego may manifest itself in a thousand different ways, but underneath these manifestations there lies something that is substantial amidst the mere phenomenal variations. That which I call

*Novum Organum, Aph. 95.

† τὸ δέ ζητούμενον.

Ἀλλωτὸν ἐκφεύγει δέ τὰ μελούμενον.

—Sophocl. Œd. Tyr. 110.