

fancy. There is a world of beauty and of pathos in the vast aether of the Unknown in which this solid ball hangs like a speck. Let all who list, who have true imagination and not mere paltering with a loose fancy, let them indulge their gift, and tell us what their soaring has unfolded. Only let us not waste life in crude dreaming, or loosen the knees of action. For life and conduct, and the great emotions which react on life and conduct, we can place nowhere but in the same sphere of knowledge, under the same canons of proof, to which we entrust all parts of our life. We will ask the same philosophy which teaches us the lessons of civilization to guide our lives as responsible men; and we go again to the same philosophy which orders our lives to explain to us the lessons of death. We crave to have the supreme hours of our existence lighted up by thoughts and motives such as we can measure beside the common acts of our daily existence, so that each hour of our life up to the grave may be linked to the life beyond the grave as one continuous whole, 'bound each to each by natural piety.' And so, wasting no sighs over the incommensurable possibilities of the fancy, we will march on with a firm step till we knock at the Gates of Death; bearing always the same human temper, in the same reasonable beliefs, and with the same earthly hopes of prolonged activity amongst our fellows, with which we set out gaily in the morning of life.

When we come to the problem of the human Soul; we simply treat man as man, and we study him in accordance with our human experience. Man is a marvellous and complex being, we may fairly say of complexity past any hope of final analysis of ours, fearfully and wonderfully made to the point of being mysterious. But incredible progress has been won in reading this complexity, in reducing this mystery to order. Who can say that man shall ever be anything but an object of awe and of unfathomable pondering to himself? Yet he would be false to all that is great in him, if he decried what he already has achieved towards self-knowledge. Man has probed his own corporeal and animal life, and is each day arranging it in more accurate adjustment with the immense procession of animal life around him. He has grouped the intellectual powers, he has traced to their relations the functions of mind, and ordered the laws of thought into a logic of a regular kind. He has analysed and grouped the capacities of action, the moral faculties, the instincts and emotions. And not only is the analysis of these tolerably clear, but the associations and correlations of each with the other are fairly made manifest. At the lowest, we are all assured that every single faculty of man is capable of scientific study. Philosophy simply means, that every part of human nature acts upon a method, and does not act chaotically, inscrutably, or in mere caprice.

But then we find throughout man's knowledge of himself signs of a common type. There is organic unity in the whole. These laws of the separate functions, of body, mind, or feeling, have visible relations to each other, are inextricably woven in with each other, act and react, depend and interdepend one on the other. There is no such thing as an isolated phenomenon, nothing *sui generis*, in our entire scrutiny of human nature. Whatever the complexities of it, there is through the whole the solidarity of a single unit. Touch the smallest fibre of the corporeal man, and in some infinitesimal way we may watch the effect in the moral man, and we may trace this effect up into the highest pinnacles of the spiritual life. On the other hand, when we rouse chords of the most glorious ecstasy of the soul, we may see the vibration of them visibly thrilling upon the skin. The very animals about us can perceive the emotion. Suppose a martyr nerved to the last sacrifice, or a saint in the act of relieving a sufferer, the sacred passion within them is stamped in the eye, or plays about the mouth, with a connection as visible as when we see a muscle acting on a bone, or the brain affected by the supply of blood. Thus from the summit of spiritual life to the base of corporeal life, whether we pass up or down the gamut of human forces, there runs one organic correlation and sympathy of parts. Man is one, however compound. Fire his conscience, and he blushes. Check his circulation, and he thinks wildly, or thinks not at all. Impair his secretions, and moral sense is dulled, discoloured, or depraved; his aspirations flag, his hope, love, faith reel. Impair them still more, and he becomes a brute. A cup of drink degrades his moral nature below that of a swine. Again, a violent emotion of pity or horror makes him vomit. A lancet will restore him from delirium to clear thought. Excess of thought will waste his sinews. Excess of muscular exercise will deaden thought. An emotion will double the strength of his muscles. And at last the prick of a needle or a grain of mineral will in an instant lay to rest for ever his body and its unity, and all the spontaneous activities of intelligence, feeling and action, with which that compound organism was charged.

These are the obvious and ancient observations about the human organism. But modern philosophy and science have carried these hints into complete explanations. By a vast accumulation of proof positive thought at last has established a distinct correspondence between every process of thought or of feeling and some corporeal phenomenon. Even when we cannot explain the precise relation, we can show that definite correlations exist. To positive methods, every fact of thinking reveals itself as having functional relation with molecular change. Every fact of will or of feeling is in similar relation with kindred molecular facts. And all these facts again have some relation to each other. Hence we have established an organic correspondence in all manifestations of human life. To think implies a corresponding adjustment of molecular activity. To feel emotion implies nervous organs of feeling. To will implies vital cerebral hemispheres. Observation, reflection, memory, imagination, judgment, have all been analysed out, till they stand forth as functions of living organs in given conditions of the organism, that is in a particular environment. The whole range of man's powers, from the finest spiritual sensibility down to a mere automatic contraction, falls into one coherent scheme: being all the multifarious functions of a living organism in presence of its encircling conditions.

But complex as it is, there is no confusion in this whole when conceived by positive methods. No rational thinker now pretends that imagination is simply the vibration of a particular fibre. No man can explain volition by purely anatomical study. Whilst keeping in view the due relations between moral and corporeal facts, we distinguish moral from biologic facts, moral science from biology. Moral science is based upon biological science; but it is not comprised in it: it has its own special facts and its own special methods, though always in the sphere of law. Just so, the mechanism of the body is based upon

mechanics, would be unintelligible but for mechanics, but could not be explained by mechanics alone, or by anything but a complete anatomy and biology. To explain the activity of the intellect as included in the activity of the body, is as idle as to explain the activity of the body as included in the motion of solid bodies. And it is equally idle to explain the activity of the will, or the emotions, as included in the theory of the intellect. All the spheres of human life are logically separable, though they are organically interdependent. Now the combined activity of the human powers organised around the highest of them we call the Soul. The combination of intellectual and moral energy which is the source of Religion, we call the spiritual life. The explaining the spiritual side of life by physical instead of moral and spiritual reasoning, we call materialism.

The consensus of the human faculties, which we call the Soul, comprises all sides of human nature according to one homogeneous theory. But the intuitional methods ask us to insert into the midst of this harmonious system of parts, as an underlying explanation of it, an indescribable entity; and to this hypothesis, since the days of Descartes (or possibly of Aquinas), the good old word Soul has been usually restricted. How and when this entity ever got into the organism, how it abides in it, what are its relations to it, how it acts on it, why and when it goes out of it—all is mystery. We ask for some evidence of the existence of any such entity; the answer is, we must imagine it in order to explain the organism. We ask what are its methods, its laws, its affinities; we are told that it simply has none, or none knowable. We ask for some description of it, of its course of development, for some single fact about it, stateable in terms of the rest of our knowledge; the reply is—mystery, absence of everything so stateable or cognisable, a line of poetry, or an ejaculation. It has no place, no matter, no modes, neither evolution nor decay; it is without body, parts, or passions: a spiritual essence, incommensurable, incomparable, indescribable. Yet with all this, it is, we are told, an entity, the most real and perfect of all entities short of the divine.

If we ask why we are to assume the existence of something of which we have certainly no direct evidence, and which is so wrapped in mystery that for practical purposes it becomes a nonentity, we are told that we need to conceive it, because a mere organism cannot act as we see the human organism act. Why not? They say there must be a *principle* within as the cause of this life. But what do we gain by supposing a 'principle?' The 'principle' only adds a fresh difficulty. Why should a 'principle,' or an entity, be more capable of possessing these marvellous human powers than the human organism? Besides, we shall have to imagine a 'principle' to explain not only why a man can feel affection, but also why a dog can feel affection. If a mother cannot love her child—merely *qua* human organism—unless her love be a manifestation of an eternal soul, how can a cat love her kittens—merely *qua* feline organism—without an immaterial principle, or soul? Nay, we shall have to go on to invent a principle to account for a tree growing, or a thunderstorm roaring, and for every force of nature. Now this very supposition was made in a way by the Greeks, and to some extent by Aquinas, the authors of the vast substructure of *anima* underlying all nature, of which our human Soul is the fragment that alone survives. One by one the steps in this series of hypothesis have faded away. Greek and mediæval philosophy imagined that every activity, resulted not from the body which exhibited the activity, but from some mysterious entity inside it. If marble was hard, it had a 'form' informing its hardness; if a blade of grass sprang up, it had a vegetative spirit mysteriously impelling it; if a dog obeyed his master, it had an animal spirit mysteriously controlling its organs. The mediæval physicists, as Molière reminds us, thought that opium induced sleep *quia est in eo vertus dormitiva*. Nothing was allowed to act as it did by its own force or vitality. In every explanation of science we were told to postulate an intercalary hypothesis. Of this huge mountain of figment, the notion of man's immaterial Soul is the one feeble residuum.

Orthodoxy has so long been accustomed to take itself for granted, that we are apt to forget how very short a period of human history this sublimated essence has been current. From Plato to Hegel the idea has been continually taking fresh shapes. There is not a trace of it in the Bible in its present sense, and nothing in the least akin to it in the Old Testament. Till the time of Aquinas theories of a material soul, as a sort of gas, were never eliminated; and until the time of Descartes, our present ideas of the antithesis of Soul and Body were never clearly defined. Thus the Bible, the Fathers, and the Mediæval Church, as was natural when philosophy was in a state of flux, all represented the Soul in very different ways; and none of these ways were those of a modern divine. It is a curious instance of the power of words that the practical weight of the popular religion is now hung on a metaphysical hypothesis, which itself has been in vogue for only a few centuries in the history of speculation, and which is now become to those trained in positive habits of thought a mere juggle of ideas.

We have in all this sought only to state what we mean by man's soul, and what we do not mean. But we make no attempt to prove a negative, or to demonstrate the non-existence of the supposed entity. Our purpose now is a very different one. We start out from this—that this positive mode of treating man is in this, as in other things, morally sufficient; that it leaves no voids and chasms in human life; that the moral and religious sequelæ which are sometimes assigned to its teaching have no foundation in fact. We say, that on this basis, not only have we an entrance into the spiritual realm, but that we have a firmer hold on the spiritual life than on the basis of hypothesis. On this theory, the world beyond the grave is in closer and truer relation to conduct than on the spiritualist theory. We look on man as man, not as man plus a heterogeneous entity. And we think that we lose nothing, but gain much thereby, in the religious as well as in the moral world. We do not deny the conceivable existence of the heterogeneous entity. But we believe that human nature is adequately equipped on human and natural grounds without this disparate nondescript.

Let us be careful to describe the method we employ as that which looks on man as man, and repudiate the various labels, such as materialist, physical, unspiritual methods, and the like, which are used as equivalent for the rational or positive method of treating man. The method of treating man as man insists, at least as much as any other method, that man has a moral, emotional, religious life, different in kind from his material and practical life, but perfectly co-ordinate with that physical life, and to be studied on similar scientific methods. The