

IMMORTALITY AND MODERN THOUGHT.

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It will be admitted, we think, that the tendencies of modern science are materialistic. This is especially true of biology. In fact, to many the doctrine of the correlation of vital with physical force, and the doctrine of derivative origin of species, seem little short of a demonstration of materialism. Thus materialism has become a fashion of thought; but, like all fashions, it has run into excess, which must be followed by reaction. We believe that the reaction has already commenced. Science sees now, more clearly than ever before, its own limits. It acknowledges its impotence to bridge the chasm between the physical and the psychical. We pass from physical to chemical, and from chemical to vital, without break. All is motion, and nothing more; also, in the region of the vital, we pass from sense-impression through nerve-thrill to brain-changes, and still we find only motions. But when, just here, there emerge consciousness, thought, will, the relation of these to brain-changes is just as unimaginable as the appearance of the genii when Aladdin's lamp is rubbed.

It is impossible to emphasize this point too strongly. Suppose a living brain be exposed to an observer, with infinitely perfect senses. Such an observer would see, could see, only molecular movements. But the subject knows nothing of all this. His experiences are of a totally different order, viz., consciousness, thought, etc. Viewed from the *outside* there is nothing but motions; viewed from the *inside* nothing but thought, etc.;—from the one side only material phenomena; from the other only psychical phenomena. May we not generalize this fact? May we not extend it to nature also? From the *outside* we find nothing but motion. From the *inside* there must be consciousness, thought, etc.,—in a word, God. To bridge this chasm, whether in nature or the brain, science is impotent. As to what is on the other side of material phenomena, she is *agnostic*, but cannot be materialistic.