

dependent upon it, so that when the brain ails the mind ceases to be. The position of idealism and all Christian philosophy is that the mind is an independent reality, using the brain for its present manifestation, but still retaining its existence when the brain fails. The whole question is now the subject of careful scrutiny in physiological psychology. Kant claimed that the death of the body may be the end of the sensational use of our mind but only the beginning of the intellectual use. The body would thus be, not the cause of our thinking but merely a condition restrictive thereof, and, although essential to our sensuous and animal consciousness, it may be regarded as an impediment of our pure spiritual life. This comes quite near to present day theory.

One observation only need be made in this connection. Whilst all our thinking is conditioned by the gray matter of the brain there is good reason for holding that the gray matter does not produce the thinking person. The amount of the gray matter does not determine the amount of the thinking person. Many of the world's great thinkers have had brains of less than the medium weight and size. There is not thus an identity between gray matter and mind. Again, only one hemisphere is necessary for thinking, for if one be destroyed the man can think as clearly without it. The gray matter is not the person. A man cannot see without the eye, but the eye is not the person. He cannot speak without the tongue but the tongue is not the person. He cannot think without the brain but the brain is not the person. The inter-relation and correspondence is established but not the identity. If a man is shut up in a house, the transparency of the windows is an essential condition of his seeing the sky. But it would not be a correct inference to say that if he walked out of the house he could not see the sky because there was no longer any window through which he might see it. It seems definitely established that the mind uses the brain as its organ of expression. There is no more reason to suppose that the mind ceases with physical death than to suppose that the mind ceases with the temporary suspension of consciousness in sleep. Outstanding thinkers in philosophy, medicine and psychology, as well as in theology, take this position of the independence of the mind, and claim that there are no barriers in the way of holding that the way to immortality is still open, and that the tides, full-flooded, are setting toward the shores of the Unseen World. They even go further. Evolution gives new strength to hope. The cosmic process aims at improvement. Where failure marks one stage, success crowns another. There is nothing to forbid the hope that in another world humanity will undergo its rejuvenation with happier results than in its earlier stages. Either the world is moral or it is not. If it is moral the Creator's redeeming interest must last forever and the ultimate goal be reached. With the full hope that when death comes the soul abides Tennyson thus rises to the clear vision of what this means when the hour of the soul's departure approaches:—

Sunset and evening star,
And one clear call for me;
And may there be no moaning of the bar
When I put out to sea.
But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.
Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell
When I embark;
For though from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

The striking thing is that the objections urged against the immortal hope can be urged with equal force against every aspect of the moral and spiritual life here. These objections are not urged for the simple reason that people would consider it an absurd thing to pay any attention to them. They see that the objection and the needs of actual living clash. One is false and the other true. They cling to the results of actual experience and reject the objections as idle speculations. Why should we reject the objections dealing with life in this world and then give them a determining place in dealing with this same life beyond death? It is not consistent nor is it worthy of a sane attitude toward the fundamental principles of living. We must take our stand somewhere, and it is surely in keeping with the highest intelligence to stand with our faces toward the eastern sky, from which light has been streaming over the mountain tops, rolling the mists and fogs of materialism backward. The denial of immortality does great violence to feelings and hopes inexpressibly dear. This in itself should arouse suspicion that such denial is not based upon the nature of things. The cry of the soul for a sure resting place is answered by the nature of things that the immortal hope not only does no violence to our reason, instincts or affections, but is in keeping with the principles of science found valid in this life. The way is now open to enter the temple of spiritual experience. In this Holy of Holies we ask. Is the Immortal Hope guaranteed to mortals?

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