

organisms have been, are, and probably will continue to be, greatly influenced by environment, and I particularly wish to concentrate your attention on this important point, because it is one which can be clearly proved through all the stages of psychical evolution and it is one that has a peculiar bearing upon your responsibilities as teachers of the young.

In the earliest stages of evolution when the groups of protoplasmic cells were floating about in the medium—water—by which they were surrounded, they were dependent upon their environment for their sustenance, and, consequently, for their growth. It was the exteriors of these organisms which were brought into contact with the surrounding medium and there was gradually built up either a sympathy or an antipathy between the medium and the exterior and interior of the organism. We ourselves recognize this sympathy or antipathy in the emotions developed in our nervous systems by beautiful strains of music, or by the poetic fancies created in us when gazing upon some lovely scenery. Or on the other hand by the gasping of our breath as we plunge into cold water, or the oppression occasioned by an over-heated room. But to return to the organism, which in its movements through the medium water came into contact with forces, either chemical, electrical or mechanical, as the case might be, it was influenced by the e forces both as to the direction of its actions and the form of its growth. But there was in the interior of even the primitive organism a mysterious power or force which exerted its influence in a greater or lesser degree on surrounding forces, and this extramissive force or mind of the primitive organism was the psychical germ of 100,000,000 years ago, which has evolved into the intellectual power of man in the present day. We know not what it is, we only know that it is there, and we rightly attribute it to the Almighty. We may, therefore, resolve all the forces acting upon any organism into two, namely, the esoteric extramissive force of the organism itself and the exoteric intromittant force of environment, and the resultant of these two forces represents the measure of the power possessed by the organism of ascension or for descension in the scale of evolution.

If then, we acknowledge that there has been evolution in the psychical condition of life—or the evolution of mind, we must also acknowledge that there has been a continuity and augmentation of thought, and heredity of actions, which are the products of thought, and we have practical experience of this in the inherited habits of animals—man included.

But we can easily understand that unless there had been some motive power of mental exaltation, there would have been a sameness in the continuity of thought over ages upon ages of time, and there could not have been any psychical advancement. But we have only to compare the psychical condition of the primitive protozoan with that of an intelligent human being to become aware that there has been a marvellous psychical advancement and an enormous graduation of the scale of psychical evolution from zero, or the genesis of life, upwards. Therefore, there must have been a motive power of mental exaltation acting through all time in a greater or lesser degree in all organisms and forming a component part of the extramissive force of the said organisms, and it must, in certain cases, have been sufficiently powerful to regulate the force of environment, otherwise it would have been overborne by that force.

Therefore it is easy to realize that a multiplication and aggregation of organisms may become important factors in the environment of a single organism, and they will