

investigates his own being, the more often will be heard, "I am not what I am."

For this there is no apology. No man can render an excuse for absolute ignorance, when the world all around him is striving and swarming for education.

Do we believe there is a being above us? Call it God, First Cause, Absolute, The Unlimited, Unthinkable, The Imperceptible or what we will, the very fact of belief in His existence is proof that He is our Creator. If He has created us, He has given us means, premises, for finding out both our relations and the nature of our growth. To say that we have not such premises, from which we may draw conclusions respecting our advancement, would be either to say that we cannot effect in any manner at our own pleasure the states of our own existence, or to charge Him with creating intelligent beings, whose intelligence has no object upon which it may apply an effort. For as long as we can, at our own will, bring about a change in our psychical states, we have a choice, and upon this choice our improvement depends. And, further, the operation of intelligence means, to a certain extent, freedom to act toward itself or some other object, which implies a choice, which is drawing a conclusion, which always depends on premise. Therefore we have the elements of our own welfare always before us, and upon our choice depends our salvation or our condemnation. We are led thence to enquire, what are these elements or premises? and what are the conclusions that we may draw from them respecting our own development. And when we say "development," let it not be construed in any narrow sense, for only an eternal sense will satisfy the requirements of the term. We are compelled, then, to reject any Utilitarian view concerning our progress, and accept such only as look out to, and qualify our beings as immortals.

In the first place we are conscious of existence. And from the very fact of our existence we know not only that we have

a Creator (for we know also that we exist independently of our will) but we know that there are other things around us. For who could ascertain whether he existed or not if there were no objects or beings around him? But to know is only the perception of relations. Therefore whatever we know, we know it only by the relations which it sustains toward our own individual *ego*, or to something else previously known. We know others then only as they are like or unlike ourselves. By comparing these with our own individuality we perceive the relations they sustain toward each other. By comparing a third object with the relation which two bodies sustain to each other, we obtain a tertiary relation, and so on indefinitely. Sufficient to say that the farther we proceed, the more we lose sight of the primary relation, which nevertheless can always be obtained by retracing our steps. We see then that all knowledge is simply a combination of relations. But to know is a psychical state. This state depends for its quality upon the object known, hence where and how the knowing is carried on. Therefore every psychical state comprehends at least a single relation. These relations all point back to primary relations, and are therefore dependent and connected. So there is always a connection between what we are thinking of at any one time and the very first thought that entered our minds in infancy. This lengthy chain takes many varied directions; still it is always connected, and if a single link is missing there would be no influence from one section upon another, because there would be no existing relations, and hence there would be no memory beyond the severed link.

This condition of things continues as long as we continue to know, and hence must reach to death or a state of insanity. It is plain that if a person becomes insane, so that he cannot know, the relations are broken, yet connect at that point at which he again begins to know. Beyond death we of course do not know what exists