

AT PEACE WITH THE WORLD

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THE wish expressed in Omar Khayyam's quatrain beginning with the words, "Ah, love! could only you and I with Him conspire," has been uttered, though perhaps less beautifully, by many human beings. Life and the world are never just what we want it to be. They invariably oppose our desires and ambitions. A wish is born in our heart, and, looking into the external world, a thousand obstacles that prevent its gratification immediately present themselves. The manly course to follow is the one of courageous battle. Going after the thing that we want, and getting it, is certainly more commendable than backing down in the face of obstacles. Notwithstanding the fact that the self is deeply interested in reaching its aim, and that the tenacious pursuance of an object savors strongly of self-interest, the sacrifice which the individual is willing to make for the sake of reaching his object, tinges the whole matter with the hues of the impersonal. The man of perseverance and tenacity is able to ignore the voice of self. His experiences during his travels towards the desired aim, experiences that are of necessity of a more or less painful nature, tend to broaden his mind, and to make him to a greater degree world-conscious. The self's chief desire really becomes instrumental in making the individual less self-centered.

Of late, the notion has become popular that any individual can attain a desired object, if only he persevere long enough and strongly enough in the face of odds. The country is crowded with lecturers who appeal to the popular fancy by preaching the doctrine of "health, wealth and happiness." As nobody seriously objects to being healthy and happy, the lecturers in question are honored with the attendance of considerable audiences. Personally, although we thoroughly dislike the negative of the verb,

can, and although we heartily approve of healthy, mind-strengthening speech, we cannot help detecting a false note in all this loud music of health, wealth and happiness. A considerable number of disturbing thoughts immediately crowd our mind when we consider the glittering prospects that are held before our eyes.

In the first place, we cannot conceive of a condition of enduring happiness, unless it be a condition bordering on decay. Happiness, fortunately enough, is fleeting, and its sweetness is derived from an intimate acquaintance with the bitterness of sorrow. And the more bitter the sorrow is that we experience, the more quietly profound the happiness is that comes to alternate with it as day alternates with night. It is those who are capable of deep suffering who are also able to be unutterably happy. The promise of happiness, therefore, if not exactly a false promise, is a superfluous one. It is a promise of life, itself. Every individual, so does life decree, shall know his moments of supreme joy to blot out his tears of sadness. But there are sorts of happiness to conform with sorts of individual beings. The deeply self-centered person, being incapable of receiving many impressions from the external world, being incapable of *feeling*, knows comparatively little joy or sorrow. Though the comparison is rather crude, we may, for illustration's sake, liken him to the animal whose life is uneventful, and whose feelings are aroused by the needs and the desires of the physical self, only. The external world, with the exception of those objects that immediately affect its physical well being, does not exist for it. It cannot arouse its feelings and emotions, it cannot make it suffer and experience, it cannot make it tremble with joy. The little self-centered person, on the other hand, whose being is receptive to the touch of an entire universe of things and creatures, is of necessity to a higher degree susceptible to sadness and sorrow. There are innumerable impressions to arouse his longings which, when not satisfied, result in painful experience. On the other hand, the external world is for him the source of various rejoicings, of moments of inspiration and happiness. Intensity marks his feelings and emotions, an intensity that reflects the depths of the world into which his mind and soul are able to travel. We can imagine him, a solitary figure, watch the human world within an infinite universe. His emotions and thoughts are both sad and sublime. The infinite beauty of the universe and that of the great scheme of life inspire his soul with the strength of gods.

But humanity, its eyes riveted on the immediate and local, sees neither the infinity of existence nor the unutterably wise purposes of the supreme. And he, who is capable of seeing and understanding, is utterly powerless to impart his vision and his understanding to his fellow being. For, "seeing they see not, hearing they hear not, neither do they understand."

There is a great deal of happiness in the world of which we can have no conception, for the simple reason that it is not and cannot be ours. The same may be said of suffering. Although, to all appearances, individuals are often instrumental in distributing happiness, happiness does not reach the soul from external sources. It originates within the individual, himself. True, an external world is necessary to produce the state of being called, happiness. But the nature of the recipient determines the nature and the extent of the happiness.

In the second place, the wealth which is promised by the teachers of optimism, unless it be a symbolically conceived wealth, is a purely relative something. A man is as wealthy as he thinks himself to be. It all depends on the nature and the magnanimity of his desires. Some people are not satisfied with the possession of a million dollars, and are therefore, financially speaking, poverty stricken. Others are content with a modest home and with a reasonable income, and are therefore wealthier than the millionaire referred to. But there exists a wealth other than financial. A distinction might be made between so-called spiritual and material possessions. The more developed human being cares very little for the latter, with the exception, perhaps, that they are a means of subsistence and education. The false glory that money can buy leaves him untouched. The pastimes of the pleasure-seeking crowd bore him. His particular wealth consists of his knowledge of nature, and of his understanding of the ways of existence. Greater wealth than that, no human being can possess. The man of understanding realizes that "the Lord giveth, and the Lord taketh away"—for a purpose. The Lord acts through the instrumentality of the human soul. That which the self needs for its immediate further development will come to it, whether it comes in the shape of wealth or in that of poverty. To possess anything too selfishly is unwise. For our material possessions represent possibilities of loss. The more intensely that we possess them, the more severe will be their loss. We cannot, however, be deprived of our love of truth, of

our knowledge and of our understanding, in short, of our spiritual possessions. The puzzling statement, "He that has, unto him shall be given, and he shall have more abundance; but he who has not, from him shall be taken away even that which he has," refers to the foregoing truth. In that statement, spiritual possessions, only, are considered to be of real value. The person who owns them will see his riches gradually accumulate. The person who does not own them is in constant danger of losing even "that which he has," i. e., his worldly possessions. Not infrequently, however, the loss of material possessions is neutralized by the acquisition of spiritual ones. For the suffering attending the loss tends to awaken the soul from its dream of self-centeredness, and to make it aware of the existence of a universe which holds treasures of marvel and beauty.

For an individual to promise people wealth, if they will but follow a certain prescribed conduct, or if they will but think as per prescription, is preposterous and absurd. Whether the wealth promised be of a material or of a spiritual nature, in neither case can an outsider be the cause of its acquisition. The matter rests entirely with the individual, himself. Fortunately for society, not every member is destined to be wealthy, nor is every member capable of acquiring spiritual possessions overnight. It should be a day of doom for society and for human progress and development in general if material or spiritual wealth were obtainable by all. For it is the differences both material and spiritual, that make of society a progressively evolving machine, and that enable the individual to experience and develop through contact with fellow beings who are different as regards thought, ambition and interest.

As far as the promise of health is concerned, not even Christ, himself, pretended to be able to heal the sick. The instances recorded in the Bible in which he successfully cured diseases, distinctly make mention, almost without exception, of the fact that the healing was accomplished by the individual, himself. It was accomplished "through faith." The individual strongly believed that he could and would be healed, as a result of which his ills left him. Jesus repeatedly warned his patients: "Unless ye have faith, I cannot heal ye." But that sort of faith is not given to everybody. On the contrary, the physical ailments originating in physical causes are almost without exception combated by science, and the more man develops, the more suc-

cessfully does science combat disease. Only when entering into the realm of psychology, when dealing with diseases that are symptoms revealing an unhealthy mind or a disturbed nervous system, is the mind sometimes successfully healed by mind power. The pseudo-scientific drivel commencing with the words: "Every day in every way," possibly is excellent food for psychics and neurotics, and for people that easily hypnotize themselves, or are hypnotized by others, into believing that they enjoy a certain state of health. For that matter, the Arab in the wilderness of the Atlas mountains, who never heard of faith-cures, of auto-suggestion, or of self-hypnotizing health slogans, is a past master in the art of healing himself. When he does not, in a physical sense, quite feel himself, he jumps into his sacred pool or well, and emerges a healed and rejuvenated creature. He has absolute faith in the healing powers of his sacred pool or well, with excellent results. And what difference, we ask, is there between the Arab and his sacred well, the pilgrim and his shrine of the Lady of Lourdes, or Mr. Coue with his sing-song formula? That our state of mind, to a certain extent, influences our physical condition is unquestionably true. There are, possibly, as many cases of people thinking themselves sick as there are of people thinking themselves healthy.

Without, however, wishing to enter into the details of the matter, we wish to observe that the desire for health, wealth and happiness is a perfectly natural one. It is no difficult matter to obtain an audience as a result of advertising the fact that we successfully instruct people in the art of acquiring these things. But the instructors do not teach in accordance with the facts that underlie life and human development. They, furthermore, misinterpret the teachings of the Master whose name they unknowingly, we trust, take in vain. Jesus did not teach his audience to *evade* trials and tribulations. He endeavored to show people how to *bear* them. The presumably desirable condition of health, wealth and happiness is, after all, not dissimilar—we must reluctantly admit—from the general condition attending the existence of a well-fed hog. One cannot ask for more in this world, but neither can one expect to be healthily active in life under such ideal conditions. It is what we do not possess which makes us fight, which causes our latent powers and our potential self to come to the surface, and which is instrumental in opening new vistas of knowledge and understanding. No soul is permanently

contented or happy. Perhaps there is such a thing as apparent contentment which is permanent. It is, however, not real contentment. It hints at the absence of both sorrow and happiness, in other words, at a lack of development. It is the apparent contentment belonging to mere animal existence. Life would not be worth living, and evolution would be set at naught, if man did not constantly visualize new aims and objects, and if he did not meet with obstacles and with frequent failure in his pursuance of them.

And that brings us back to the false note that we detected in the loud music of health, wealth and happiness. The false note proceeds from this general assertion: Set your mind upon reaching an object, and you cannot fail to reach it. The great fact of individuality is left entirely out of the question. It is a fact which we are inclined to ignore in most of our philosophies of life. We see a man possessed with great understanding act unselfishly, and so we proceed to urge our audience to act unselfishly in order that they may acquire truth and wisdom. We observe that a person, after having clung with tenacity to his purpose, finally reaches his goal, and we therefore instruct our fellow beings to cling tenaciously to a purpose in order that they may reach their aim. We do not understand that, because a man is what he is, he is able to persevere. Nor do we grasp that aims and objects cannot be chosen at random for any particular individual, but that the individual, being what he is, chooses them, himself. A man can no more be given an aim, or the tenacity required for the purpose of reaching it, than he can be given knowledge, understanding, or a moral nature.

At the bottom of all this foolish business of urging our fellow man to do this or that, in order that he may acquire this or that desirable thing, lies an anxiety on our part to mould him "nearer to our own heart's desire." The hardest thing in the world for us to do is to permit our fellow man to be what he is, and to express himself in accordance with the nature of his being. Of course, there are exceptional cases in which an individual cannot be his self and a desirable member of the community. In such cases, exclusion from society is necessary—for the sake of society. The criminal is forcibly prevented from expressing, in word and deed, that which he is. But that prevention does not necessary reform him, that is to say, change his inner being in such a manner that he becomes a fit and desir-

able member of the community. On the other hand, the experience of forcible confinement, be it only for a short period of time, may completely reform the individual. It all depends on the particular development of the individual, on the intensity of his self-centeredness. A criminal represents ancient man placed in modern surroundings. Like our immature ancestor, he blindly obeys the urgent voice of self, forcibly takes what he wants, and kills the living obstacles in his path. It is a difficult matter to remould such a creature to conform with a desirable pattern of human being. In fact, it is impossible. The moulding process occurs within the individual, and is stimulated by experience. Now, the experience of confinement in jail may not constitute sufficient experience for the purpose of raising the individual's level of development to one which approximates the existing average. Evolution dislikes jumps, and never skips a single letter of the alphabet of creation. If a man is deeply self-centered, his experiences will make him a little less self-centered, but they will not make him suddenly universe-conscious. Nor can a weakling acquire, on short order, stupendous powers of concentration, unless, of course, such powers were latent in him, unless he was potentially a strong man.

The miraculous changes which we sometimes notice in individuals, and the cause of which we ascribe to the written or the spoken word, are made possible by the individual, himself. All men are on the verge of becoming slightly different men. To live means to experience, and experience adds to the self and to the mind. No self remains the same throughout a lifetime, for each more or less vivid experience adds to its degree of world-consciousness, and destroys an ever so little bit of self-centeredness. When an individual is on the verge of becoming, certain stimuli from the external world will complete the process. The old self changes into the new self, and the new man will think and act in accordance with his newly acquired nature. Though we observe such changes in individuals, we generally neglect to inquire into the matter of fundamental causes. We are satisfied to observe that desirable changes take place, and we are encouraged to exhort, preach, teach, and lecture. We send missionaries to savages with the object of converting the latter. Apart from the fact that we, incidentally, civilize them to a small degree, we do not convert the savages in question. The conversion consists of a veneer that thinly covers the naked and true self. A

similar veneer covers our own naked self, a veneer consisting of the sublime sayings of the Master. But the true self glares through it as soon as there is question of living the sayings of the Master. We must experience a considerable deal, live for many a hundred years, and destroy the bulk of our present self-centeredness, before we shall be able to do the least of Christ's commandments.

The fact of the matter is that nature and evolution are far more efficient than we are in the matter of moulding and developing our fellowman's inner being. It really is a presumption, an arrogance on our part to attempt to interfere with the natural process of human development. The attempt is, moreover, an utterly futile one. We should, after the world-experiences of the last ten years or so, have become thoroughly convinced of that fact. Every nation, race, and humanity as a whole, own their average degree of intellectual and moral development. Their laws, customs and institutions faithfully reflect that average degree of development. Discouraging though it may be, it is nevertheless utterly impossible to introduce laws, customs and institutions that reflect a higher average degree of development. Leagues of Nations and world-courts can be no more than visions of the future, when men shall be willing to submit their differences to arbitration, because bitter experience shall have caused them to acquire a spark of that which is called, brotherly love. At present, a League of Nations is without a foundation, and is doomed to collapse into dust and ashes. Its foundation must be rooted in the hearts of men, and the hearts of men are at present too narrow to hold it. There is as yet too much self-centeredness in the world, a self-centeredness which must be gradually eradicated by experiences resulting from behavior that bespeaks the dwindling brutality in us.

Such facts should not seriously worry the man whose inner development enables him to perceive the immorality of the individual's general behavior towards his fellow. We do not truly love our neighbor as our self until we are able to accept him as he is. It is an easy matter to love the individual whose thoughts and actions agree with our own. It is far more difficult to feel kindly towards those of whose thoughts and actions we disapprove. That sort of kindly feeling is as yet extremely rare. Our degree of world-consciousness is as yet too insignificant to enable us to place ourselves in the spiritual, mental and moral shoes of our fellow man. Our self is desirous of forcing its nature upon the rest of the human world. It wants the world to feel, think, believe, and act as it does

But we overlook the fact that the world cannot be told to feel, think, believe and act in a certain manner. It thinks and acts in the manner in which it is capable of thinking and acting. Its mental and moral activities correspond with its conditions of maturity or immaturity, as the case may be. And all our fuss and agitation, our fanatic desire to reform, our soap barrel enterprises, are of no avail. Man reforms himself, with the assistance of individual experience. Individual experience successfully accomplishes the things which lecture and sermon are powerless to accomplish.

We have said that the great fact of individuality is generally not considered in our schemes to teach and reform humanity. We will not see that the human race represents a stepladder of development, and that each degree of development owns its particular expressions in the way of thought, religion, moral, ethics, ambition, and ideal. Such expressions do not change unless the inner being changes. And the inner being changes as a result of experience, only. Our experiences, moreover, are peculiarly ours. In a sense, we choose them, because our particular being is affected by certain external conditions, only. At the bottom of human evolution, therefore, is the self which, like the proverbial snowball, becomes larger as it progresses on its path. It is the self that reacts in a certain manner upon conditions that exist in its external world, and no outsider can cause it to react in a different manner. And it is the self, being what it is, which determines whether or not certain external conditions shall stimulate it into certain activities. No other self has a voice in the matter. Nature takes its course also as regards the progressing human being, and it is our blindness to the simple facts of nature that causes us to imagine that we, outsiders, have anything to say about when and how our fellow being should develop himself.

When we look upon men as beings that slowly and gradually develop in accordance with the laws of existence, much of our former annoyance at the fact that they think and act in a manner which does not conform with our own way of thinking and acting, disappears. That individual is at peace with the human world who is willing that men should be themselves. He reasons that this path of life is his, and that yonder one belongs to his fellow. These thoughts, ambitions and ideals are his own exclusive possession, and his neighbor's thoughts, ambitions and ideals belong to the latter as light belongs to the sun, or as darkness to the night. What if, in his opinion, his fellow man is wrong as far as thought and action are concerned? That is not so much his personal business as well as

nature's. Nature, or existence, knows, if he is wrong, why he is wrong. His error results from ignorance, from inexperience, ultimately, from a comparatively immature development. His thoughts and actions are the necessary expressions of the sort of soul which is his. And his very errors will eventually prove to have been the cause of his further education in the science of being a living and thinking human being. For unto Caesar are always rendered the things that are Caesar's. One reaps the harvest of the things that one has sown. There is no error without subsequent painful experience. And because no living human being represents a condition of maturity, each man errs in his own particular way. Just because some of us do not make the mistakes which are made by our less developed neighbor, it does not follow that we do not make any whatsoever. We make ours on a higher level of development, and although their nature differs from the nature of those that are made on a lower level, there is question of error, nevertheless. Moreover, a mistake is a mistake. In the absolute sense, there are no degrees of sin or error. Every sin is a sin, and must be considered in relation to the individual who commits it. A horrible crime is, relatively speaking, a worse crime than an apparently insignificant one. In the absolute sense, however, all sins are equally severe. The nature of the sinner should be considered, as that nature determines what sort of sin the individual is capable of committing.

Unfortunately, it is not often realized that sin is not localized in a limited number of individuals, but that it belongs to the whole of progressing humanity. We are inclined to separate, in thought, a single individual from the scheme of human life, and to compare his activities on this planet with our own, or with certain ideally conceived activities. That mental attitude generally results in condemnation of the individual, and in a feeling of regret at the fact that evil flourishes in the world. But it is a local, provincial mental attitude. It should be considered that the individual is immersed in the great stream of existence, that he is a mystery like every other human being, and that the same eternity engulfs his and every other man's soul. In him, or in those who eventually must inherit his present qualities of being, the divine spark of deity will eventually find recognition. That he has advanced comparatively little on the eternal road, is not to his discredit. All individual development, the highest not excepted, once upon a time dwelt in the abysmal depths of night and immaturity. Some souls have completely emerged from the depths of night, and others are still groping in the

blackness of primitive undevelopment. Then let him proceed on his journey, and let him express himself to the best of his ability. Let us endeavor to tolerate and to forgive should his presence become obnoxious to us, and should his activities threaten to damage our interests.

To be tolerant and to forgive is the supreme lesson which life has in store for us. And, perhaps, it is the one lesson which is most difficult to master. The chance to master it, however, is furnished us almost every day of our life. Society being a heterogeneous whole, being composed of innumerable degrees of human development, differences of opinion and clashing interests are abundant. But those who are able to prevent clashes as a result of their broad-minded and forgiving spirit, are rare. We may begin our endeavor to practice tolerance and to nurse a forgiving spirit in the smallest of societies, the family. If we are able to respect the individualities of its members, to grant them the particular natures which are theirs, our endeavor is bound to be more or less successful. We should then carry it into life. The people with whom we associate daily, our employers, our fellow workers, our employees, the stranger whom we meet in the crowd, are living mysteries that express themselves, in word and deed, in their own particular manner. Taking into consideration the sort of man that we meet, and the manner in which he of necessity expresses himself, it becomes an easier task to sail unharmed and unharmed through the many-colored, choppy waves of the sea of humanity. And it is such considerations that lie at the bottom of the much-discussed and much-misunderstood "love for one's neighbor." The love in question is not of a sentimental, but of a deeply philosophic nature. That man loves his neighbor as his self who is able to grant him his age-inherited individuality with its expressions, who understands that he, like himself, stumbles about in the half-darkness of a growing understanding, as a result of which he sins in accordance with his being's degree of imperfection. His sins, he realizes, cause him suffering and are instrumental in widening his viewpoint of existence. Ultimately, they lead him towards the discovery of the existence of a true and only God.

An impersonal and unconscious knowing propels all individual activity in the universe. And it is for that reason that man is powerless to change "this sorry scheme of things entire." Moreover, the scheme is a sorry one when considered from the personal viewpoint. The world is what it should be, and it is moving in the only

manner possible, at this particular moment. When considering human thoughts and activities in relation to the thinkers and actors, when realizing that the former are necessary expressions of certain degrees of human development, the idea of a human world which is not what it should be must be abandoned. Think of the many different worlds the supreme should have to create if individuals were able to "conspire with Him to remould the present world nearer to the heart's desire"! It would be necessary to inquire of each individual concerning his particular idea of a desirable world. There are as many conceptions of an ideal world as there are individuals. Each conception betrays the nature of the individual, and does not consider the existence of other and different individuals. Being considered from entirely personal viewpoints, the present world is condemned by many. But life is an entirely impersonal something. Nor is it centered in us, but we are centered in it. We, who are in the process of developing, have no business judging existence and its mysterious ways in the light of what we are, think and hope, only. Tomorrow, experience will have transformed our soul, altered our viewpoints and conceptions. And it will be an entirely different existence that engulfs us.

The highest conception of existence in general, and of the human world in particular, is the one which sees perfection in the whole and in its activities. That perfection is, of course, a relative, and not an absolute, one. Considering the material of which the human world consists at any particular moment, it cannot be denied that it operates in a perfect manner. It cannot be active in a different manner, for the simple reason that its activities are dictated by the particular natures of its constituent members. And he is a wise man who takes the world as it is, and who accepts individual thoughts and actions as the necessary expressions of particular beings. He is blind who imagines that much noise and agitation can influence the natural course of men's thought and action. True, many are able to see imperfections dot the human world. However, a cog, as a cog, is a perfectly useless article. As a part of the machine, contributing its share towards successfully operating the whole, it is a perfect instrument. When we separate, in thought, any thing or being from the universe in which it belongs, we may perhaps be tempted to pronounce it superfluous, useless, or evil. However, when we consider it in relation to other things and beings that constitute the universe, we cannot fail to discover the directly or the indirectly useful, and therefore good, purpose of its existence.

Existence is an immense community of things and beings that are interrelated and interdependent. When we take away the things and beings which, separately considered, are evil, the goodness of the balance of the universe loses its force.

Our remark concerning the relative perfection of the human world applies to the universe in general. The things that happen in the universe cannot be correctly judged independently of the many other things that happen. An occurrence, when separated from the eternal stream of occurrences, may be considered calamitous. Granting it its rightful place in the eternal stream, however, it becomes pregnant with useful and wise purpose, linking as it does the immediate past with the immediate future in the only manner possible. But these are the very things which we find difficult to discern. In the first place, we view the world from an entirely individual standpoint, comparing it unconsciously with a world of our individual desire. In the second place, we do not realize the immensity of both space and time, and therefore, the universe as a whole. Our senses cut an insignificant scene from existence, our mind severs the present from eternity, and both the scene and the present become the all-important subjects of our considerations and of our criticisms. Both the cut-out scene and the severed present, however, are non-entities, for the simple reason that they are of a certain whole which cannot exist without them, nor they without it. The cut-out scene is a part of infinite existence, and the severed present belongs to eternity.

When condemning existing things or beings, we profanely sever the bonds that link them with the infinite and ultimate. We superficially philosophize about individual activities and expressions, and sometimes we penetrate into the individual being, itself. But it is seldom that we ask ourselves questions concerning its ultimate origin. We consider it to be more or less self-existent, failing to realize that its existence is dependent upon, and part of, a larger existence which includes it. Perhaps, too, we hesitate to accept individual existence as being dependent upon, and a part of, an infinite existence. Such an acceptance would suggest the existence of a fatalistic force that directs and destines. To the existence of such a force, many are inclined to seriously object—on moral grounds. We have endeavored to answer the moral objections in our discussion of free will and in that of good and evil. We will observe here, in addition, that the most fervent believer in divine fatalism was the Master, himself. What other conclusion can we draw from

the words: "Nevertheless, not as I will, but as Thou wilt"? What other conclusion can we arrive at when reading that "the hairs on our head are numbered," and that we should take no thought unto tomorrow, for "consider the lilies in the field, etc."? Why should we refer to the will of God only in cases of dire calamity and catastrophe, and not at *all* times?

Let us not imagine that modern scientific thought, and the philosophies that rest upon it, tend to destroy the all-sovereignty of the supreme. They do when we fail to penetrate unto the ultimate. The statement that the evolution of the individual is an automatic process, the two chief factors of which are the individual, himself, and his self-stimulating surroundings, does not deny either the existence of deity or its ultimate instrumentality in the process. It merely separates the process of evolution from the infinite scheme of things, and proceeds to analyze it. Indirectly, perhaps, it denies the existence of an extra-universal supreme agent that directs the things and creatures of this world from a point outside of it. The old theology, conceiving of such a supreme, is gradually being replaced by the new theology which asserts that deity is in the world, and that the world is in deity.

Although science, which is often accused of attempting to dim the existence of deity, does not inquire into ultimate causes, it has, nevertheless, been instrumental in modifying man's conception of the supreme. The facts that are revealed by science being more or less unassailable, and the existence of the supreme being an undeniable fact, man's conception of deity gradually changes to conform with the more obvious scientific facts. And the thinker who bases his thoughts on scientific facts, that is to say, the philosopher, picks up the trail where science leaves off, and endeavors to reach the ultimate. This influence on the part of science upon the course of religion must eventually lead to the realization, that both the ultimate and the phenomenal world are *here*, and that deity is active through the instrumentality of things and beings whose ultimate natures partake of the nature of the supreme. In other words, the God of men becomes, more and more, a living reality, which is here and now, as man bases his philosophy of existence, more and more, on scientific facts, and as he injects into it the logic and the rationality which constitute the framework of science. The new conception of the supreme differs widely from the one which causes deity to direct the operations of the universe from a point outside of it. The extra-universal conception of God is the one to which we should raise

moral objections on the ground that we are little more than "pieces on the checkerboard of nights and days." But the idea which holds that deity is the ultimate and infinite all, and that the essence of individual beings is the essence of God, makes the members of the universe co-workers of the supreme. There is a sublime and profound philosophic truth in the symbolism: "We labor in the vineyard of the Lord." Though, to all appearances, each individual labors in his own behalf, in reality, he contributes his share towards maintaining the state of perfection of the whole. His activities and his destiny are inseparably intertwined with those of other things and beings.

Although the self says: "I do, I will, I create, I destroy," and although it imagines that it is an independent actor in the universe, deeper reflection will cause it to add to these pertinent little statements: "by the grace of the supreme." The phenomenal world, it is true, is its own creation, its own evolving dream. But who or what dreams? It is the self, that which eternally rests in the bosom of God-the-infinite, that which is *of* God-the-infinite, that which is God, as essence. And, so, if we do not penetrate unto the foundation of existence, we see man behold his own dream, we see him analyze it and frame it in a set of laws, and we see him head the final result with the word, science. When we ask ourselves, however, in what unspeakably divine soil the universe is rooted, and who or what the self is which dreams its dreams of roses and sun-systems, we soon cease to give the world and our self independent existence. As the self is "made in the image of God," as it is made of the essence of God-the-infinite, it follows that everything that is, the dreamer and the dream, the actor and the act, find their ultimate origin and cause in the supreme. That fact tinges life with the hues of sublimity, electrifies the soul with unconquerable inspiration. The busily moving, acting, and ever-changing immensity which is called, the world, is God's dream. And we, standing here, beholding it all, are seeing through the eyes of God. The part that we play in this boundless scheme of life is not our own, but the supreme's. The age-old sacred whispers of the human race, awful but meaningless heretofore, suddenly become pregnant with life and truth. We are seized with an utter indifference towards that which went before and towards that which is to follow, centering our whole being in the glory of the present. Eternity is a reality. We are standing in the very midst of it. And in God we truly live, move and have our being.