

GOD, THE INVISIBLE KING

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MR. H. G. WELLS, in his book with the above title has given a clear statement of his religious belief. He writes:

The writer's position here in this book is, firstly, complete Agnosticism in the matter of God the Creator, and secondly, entire faith in the matter of God the Redeemer. That, so to speak, is the key of his book. He cannot bring the two ideas under the same term God. He uses the word God therefore for the God in our hearts only, and he uses the term the Veiled Being for the ultimate mysteries of the universe, and he declares that we do not know and perhaps cannot know in any comprehensible terms the relation of the Veiled Being to that living reality in our lives who is, in his terminology, the true God.

and

At the back of all known there is an impenetrable curtain; the ultimate of existence is a Veiled Being, which seems to know nothing of life or death or good or ill. Of that Being, whether it is simple or complex or divine, we know nothing; to us it is no more than the limit of understanding, the unknown beyond.

and

God is a person, who can be known as a friend, who can be served and who receives service, who partakes of our nature; who is, like us, a being in conflict with the unknown and the limitless and the forces of death; who values much that we value and is against much that we are pitted against.

As I read I recall; "And Paul stood in the midst of the Areopagus, and said, "Ye men of Athens in all things I perceive that ye are very religious. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, *TO AN UNKNOWN GOD*. What therefore ye worship in ignorance, this I set forth unto you." And am moved to declare the Supreme Power, which I interpret not as "a person like us," but as a force that has developed the universe, and everything within

it, as instruments through which to manifest the imponderable qualities which constitute that power.

Preliminary to that exposition, I ask you to assent to the following facts, which have scientific support.

- (1) The electron was one, if not the very first, manifestation of energy.
- (2) From combinations of electrons have come all the material forms; the gases, fluids, and solids of the physical universe.
- (3) Through refinements or sublimations, matter became protoplasmic; life (which is a manifestation of capacity to be irritated) began and developed concomitantly with the progressing power of the nerve stuff and of its instruments.
- (4) Human beings, at the acme of that development, are the most important instruments in the cosmos for the manifestation of the imponderable qualities, which are superior to all material characteristics.

With this foundation we may assume, from manifestations, that the imponderable qualities are the underlying motivation of energy, procreation, persistence, order, rhythm, harmony, beauty, justice, truth and love, which are self evident to every normal human being, regardless of cultural attainment.

No one will dispute or deny these universal impulses, because they are part and parcel of each one's heredity that has been developing through the vast time that has elapsed since the first electron manifested itself in space.

This heredity is found in the elements that compose the vitalistic visceral system; the stomach, lungs, liver, heart and glands, in short, the entire viscera. These elements make the individual what he is; they are behind his feelings, desires, emotions, interests and instincts. All of these words are misinterpretations of the reactions that actually occur, but they must be used in communication until the average understanding is improved through exact science.

To return to individual make up; each person originates in a fructified cell which carries the elements that have been transmitted through a long line of ancestry, one half through the maternal and one half through the paternal line. The character or temperament of the offspring depends upon the dominant forces that unite in these combinations of elements in the ovum and the sperm. Such combinations are haphazard and limitless, but in the last analysis are

controlled by the imponderable qualities: not in a direct, planned, or purposive way, but negatively through punishments. As violation of physical laws, which are likewise subservient to the imponderable qualities, bring suffering, destruction and death, so do violation of the higher qualities bring like punishments. Results from experiences are the only criterion of right ways and wrong ways; any action that does not contravene any one of the imponderable qualities finds no hindrances, no contests, and persists as right; all acts that antagonize any of those qualities meet resistance, opposition and are slowly eliminated as wrong. It is no wonder, with the slowness with which experience works, the dissemination of results from the actor to other innocent beings, together with the infancy of the human race which has existed only a moment in the course of evolution, that so many wrongs still exist.

This hereditary system, with its nerves and physical effectors, has no direct connection with the sensory system except as it stimulates or is stimulated by it. The sensory system, i. e., the sense organs, striped muscles, and nerve connecting system, is ancillary to and interpreter of the fundamental hereditary self. All of the boasted knowledge of man is but an interpretation in words of the sensations that have been experienced; it has little to do with the subconscious hereditary system. At most it can but stimulate into activity some of the elements that are latent or dormant in the basic temperament. This sensory system is a wholly self-created one and is unique in each person. Its genesis and development can be exactly followed if full knowledge is had of the various factors affecting it. In the newly born babe there is no control or co-ordination or integration of the nerve processes to connect the sense organs with particular cells in the brain or spinal cord: all of the infant's movements lack definiteness, except those that are connected with his inherited visceral organization. It is not until experiences have created focussing centres to give force and direction, that his muscular system can respond to particular stimulations; his nerve energy is dissipated over a disintegrated complex of nerve action and his responses are indiscriminate, promiscuous and undirected. But with every repeated stimulation the nerve fibrils suck in more power from the blood stream, and the path from the sense organs to synchronizing fibrils in the brain structure is facilitated, automatic responses or habits are being constantly set up, and associations are

formed between the brain patterns and the word forms that become names or interpretations in the consciousness. This is nothing other than what must be expected when the operation of the mature nerve system is understood.

A stimulation attacks the fibrils in the sense organ, then those fibrils which are affected undergo an electro-chemical decomposition, the released energy acts as a stimulant to corresponding fibrils in adjacent neurons and pass on, gathering force and sucking in energy from all synchronizing fibrils, until, with its accumulated energy, it reaches the centralizing cells in the brain or spinal cord, whence it is transferred to the efferent nerves which conduct it to the striped muscles where the energy is transformed into heat and motion. This transformation causes a feeling, an awareness that has been named consciousness and constitutes all that can be included under the terms of thought or knowledge. Beside the external stimulation there are inner ones which come from the reactions of the nerves and hormones of the visceral system under the motivation of the imponderable qualities in the hereditary self.

With this background we know what makes a person what he is; if one has predominating elements which express themselves in what we name energy, that one will be called a human dynamo; if procreation elements are in the ascendancy, one will be over-sexed; if elements of persistency are active, one will be sedulous in any cause, be it good or bad; if order elements prevail, one will be systematic; if rhythm and harmony are prominent, one will become a musician; if elements inclining to beauty, one will be artistic; if the moving elements develop truth and justice, one will attain honorable distinction; if the love element predominates, one will be a sentimentalist.

While every person receives from his ancestry all of the imponderable qualities in the elements of which he is composed, there is a great difference in the relative effectiveness of the elements. Training and environment profoundly affect the stimulation or the depression of the fundamental impulses. All of the imponderable qualities are inherited, but each in a different degree, depending upon the peculiar combination of elements in the chromosomes, and to the favorableness or unfavorableness of the environment and of the nurture. It depends upon the training and the situation in which one happens as to what element becomes dominant at the time.

Impulses from the different qualities are more or less conflicting; hence conflicts occur, not only with others, but within ourselves with serious results, often resulting in nervous breakdown or insanity. Equilibrium is the ideal state, in which the elements balance each other, in which the altruistic qualities restrain the more primary passions, and in which man arises from an egotistical, self-regarding state to a realization of his social obligations. The progress of the world from the crude individualism of the cave man, to the conventions of the most advanced society of the present day, is all the evidence that is needed to prove the growth, though fearfully slow, in power of the higher, finer qualities in dominating the responses of human beings.

This exposition finds much in Mr. Wells's writings to support and emphasize it, but he goes beyond facts when he postulates a finite, personal, loving and volitional God. He has done that which he condemns in others when he writes: "Men will sit at little desks remote from God or life, and rack their inadequate brains to meet fancied difficulties and state unnecessary perfections. They seek God by logic, ignoring the marginal error that creeps into every syllogism." He allows that biology has changed the thoughts of men as to man's importance when set against the supreme importance of the species. He quotes Dr. Chalmers Mitchell: "I assert as a biological fact that the moral law is as real and as external to man as the starry vault. It has no secure seat in any single man or in any single nation. It is the work of the blood and tears of long generations of men." In the words of this exposition, it is the work of the imponderable qualities as through trial and error they have been hammering out an instrument capable of apprehending and of manifesting them.

"Religion," says Mr. Wells; "is the development and synthesis of the divergent and conflicting motives of the unconverted life, and the identification of the individual life with the immortal purpose of God." That purpose of God, he says, is the attainment of knowledge as a means to power, and that to obtain that he must use human eyes, and hands and brains; he further says, "And as God gathers power he uses it to an end that he is only beginning to understand, and that he will appreciate more fully as time goes on." Surely he has almost reached the kingdom, it only needs the disabusing of his patterns of the superstitions that have been

impressed upon him by training and environment, that pattern of and anthropomorphic God, to achieve freedom in the wide fields of truth and righteousness.

Is it too simple for perplexed man, assailed upon all sides by stimulations that stir up patterns of a supernatural nature, relics or fallacious conclusions made possible by lack of knowledge of scientific facts, is it, I repeat, too simple to respond to the fact that the imponderable qualities, whose essence is unknown but of which there is indubital evidence in manifestations, are the only real, eternal objects in the cosmos and that all material forms are but instruments developed to manifest them; that the obligation of man is to increase his apprehension and manifestations of those supernal qualities. Is not this the Supreme Power which humanity has been seeking throughout the centuries, a true knowledge of which has now been made possible by scientific discoveries, particularly in the psychic nature of human beings.