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**THE SCIENCE
OF MINDS**

GODLOVER

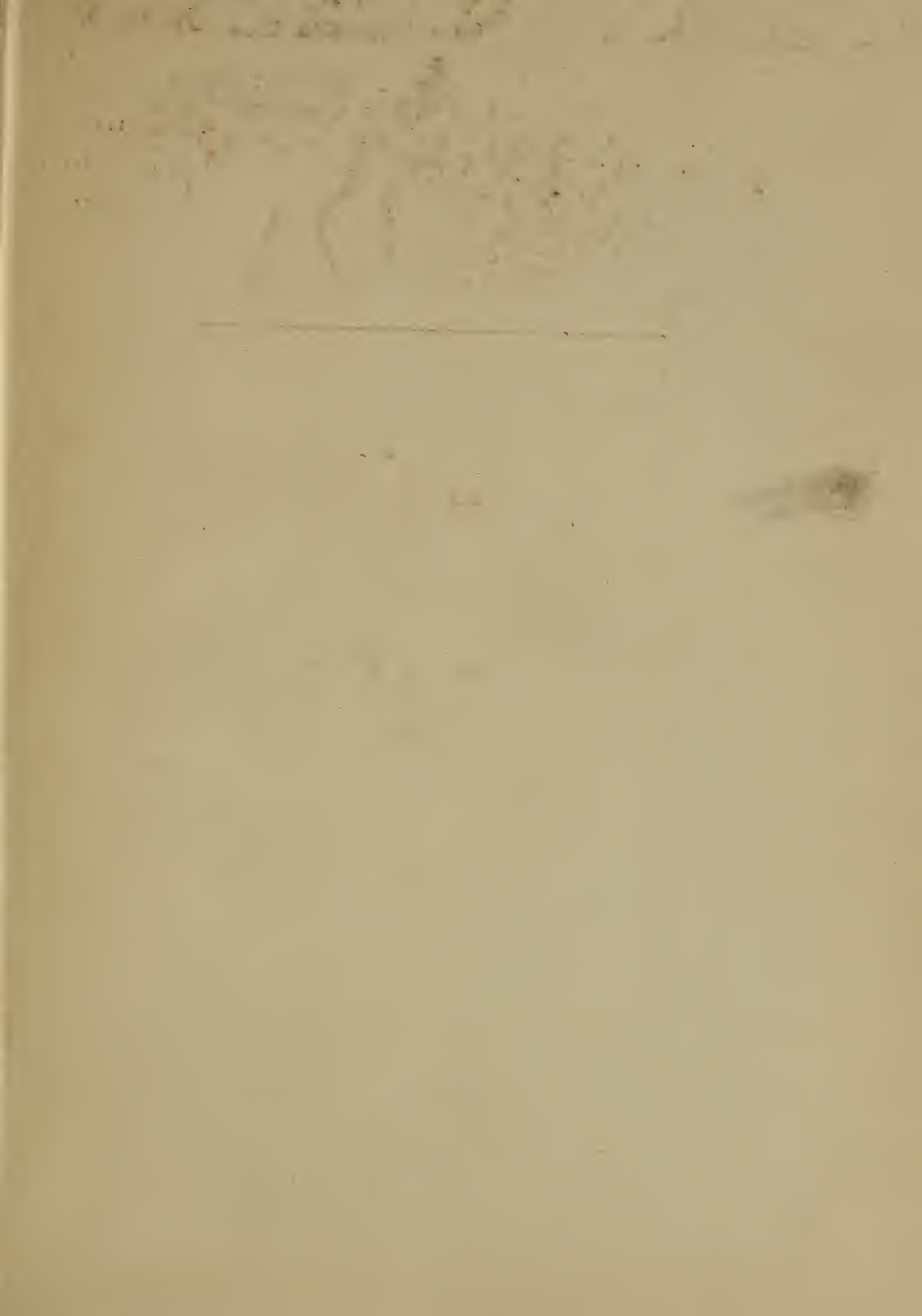


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THE
SCIENCE OF MINDS

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HUGH BLISS GODLOVER

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MASTER OF SCIENCE

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Preface.

The content presented in this book is the result of **pioneer-work** and is thus far **preliminary**. Preliminary steps are therein taken to lay the **foundation** of a new science, the building-materials for which, though since long times provided, were not used for the formation of a **systematic** and **logically consistent** work.

The same task undertaken by the various philosophical schools with, alas, often the most deplorable results, is here carried on in a way which promises the hope for a successful result. The old problems as to the nature of the **universal** and the **individual**, the old enigmas of **mind** and **matter** constitute the task, the solution of which is offered in this work.

As a **pioneer work** it was only achieved with **difficulties** and, indeed, after the overcoming of great many hardships. As in a preliminary work the subject-matter is yet fundamentally treated, but with the aim and hope to **continue** the enterprise, till the building—the new **Science of Minds**—in its details is erected to the **benefit** of **man-kind**, and to the **glory** of **God**.

H. B. GODLOVER.

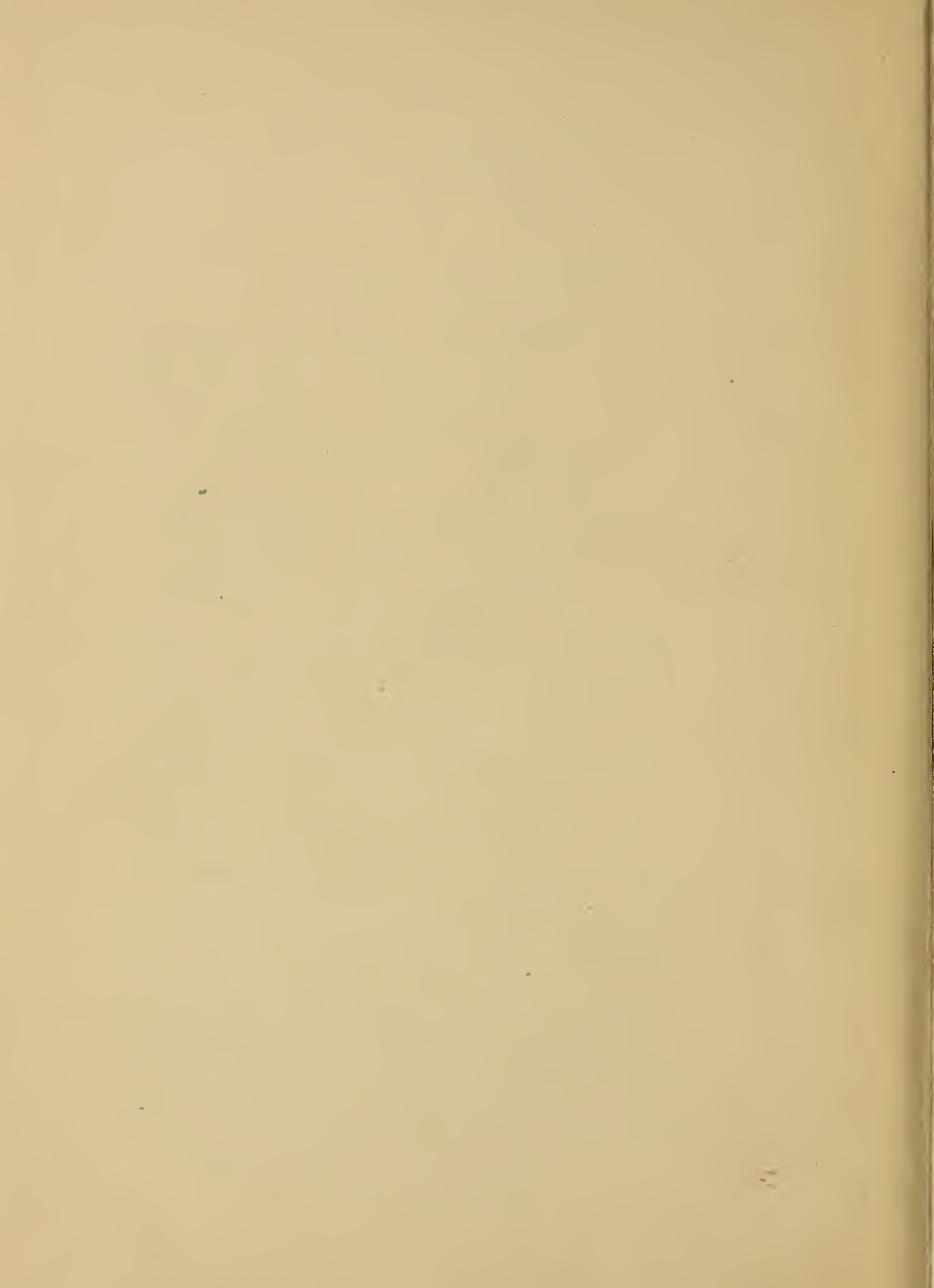
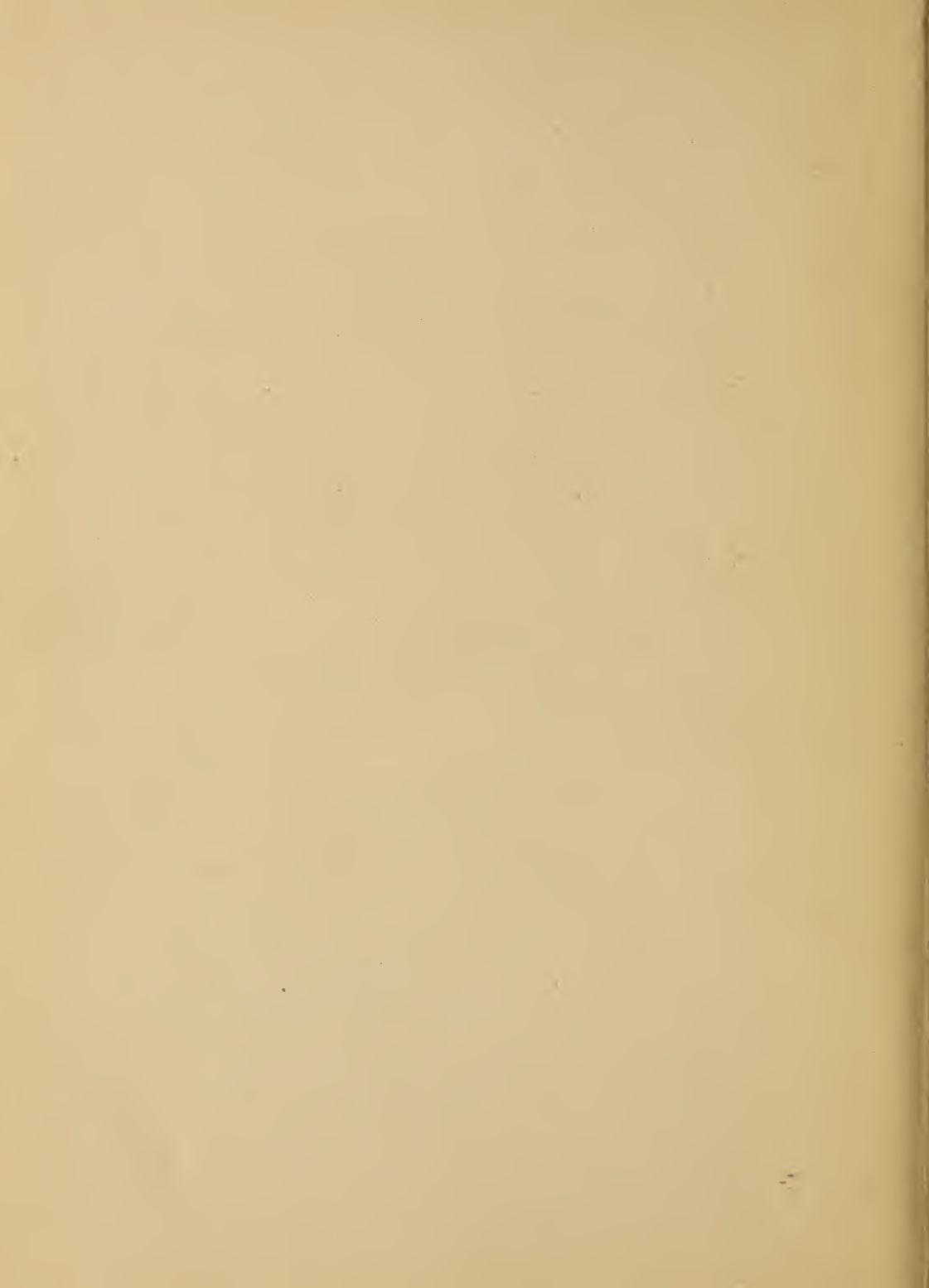


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The Scope, Definition and Methods of the Science of Minds.

The Science of Minds comprises all minds. Since minds and their actions constitute **every reality**, this science deals with the subject-matter of **every special science**. But its relations to them are of a different kind. Whereas it furnishes to all of them explanatory and fundamental principles, its further bearing upon some is quite slight, while others as e. g. Psychology it substitutes in considerable parts, and Metaphysics it even absorbs entirely.

The Science of Minds has thus a **universal scope**, and may be defined as **the science of sciences** or, more detailed, as that **systematized knowledge which has all realities for its objects**.

The **methods** employed by the Science of Minds are both **deductive** and **inductive**. To verify the hypotheses of deductive reasoning which properly arise as inspirations, inductive means are used, including especially the psychological procedure of introspection, and when actual instances are not sufficiently available, the argument of analogy.

Definition and Classification of Minds.

Minds or spirits are individual beings.

Being implies the criterion of **activity**; **individuality** that of **freedom**. Furthermore, every activity is somehow signified, which fact establishes the **properties** and **character** of minds. Preëminently **general characteristics** of minds are **infinity** and **finiteness**, **goodness** and **evil**. Accordingly the following categories of minds can be distinguished: Infinite, finite, good, and evil minds. As **finite minds** vary by different degrees in their properties, the distinction can be drawn between **souls** and finite **spirits** properly so called; moreover, as they may exist in an embodied or disembodied state, finite minds can in this respect be classified in **embodied** and **pure**.

Activity and Individuality of Minds.

All minds are **beings** and exhibit therefore an **activity**. The actions of minds are those of their **thinking**, **feeling**, and **willing** faculties. Thinking is the cognizing, differentiating, and conjoining of

objects by concepts. Feeling involves the emotional activities, such as love and hatred. Will is mere power. The realization of the potentialities of either faculty in an **action**. But every action of one faculty is at once more or less blended with those of the others.

Individuality is likewise an attribute possessed by **all minds**. Individuality means **independence** or **freedom**.

I. THE INFINITE MINDS.

Next to the universal attributes of activity and individuality, those of **degree** and **morality** rank as the **uppermost categories**. Hence there are but **two** original, respectively **infinite minds**.

The infinite, good mind is **God**. The infinite, evil mind is **Satan**.

1. GOD.

The **infinitude** of God is His **perfection**. God is neither restricted to particular space, nor to time-limitations. He is therefore **eternal**, **omni-present**, and **omniscient**, thinking infinitely many thoughts at once and cognizing minutest distinctions. He also possesses a **universal power**. The **goodness** of God implies **creating**, **respecting** and **supporting** minds.

2. SATAN.

Satan as an **infinite mind** is also **eternal**, **omni-present**, **universally mighty**, and **omniscient**. His **evilness** is realized by **depraving**, **despising** and **hindering** minds.

II. THE FINITE MINDS.

Finite minds are created by God. They are finite as to their activities, although their originator is an infinite mind. They became finite in consequence of the counteraction of the infinite, evil mind, **Satan**. The latter is met by the creatures at the very act of their liberation as an obstacle, which hinders their existence. Satan's physical antagonism manifests itself merely in a **negative** sense, since an **infinite being** is **motionless**. For the same reason God's further activity for His creatures after their coming into life consists in favoring their existence by only **inspiring** acts. The obstructing activity of Satan restricts the life-functions of the original creatures to an infinitesimal amount, but can **never** result in **annihilation**. Annihilation is impossible, for it contradicts the fundamental, cosmic principle of the **conservation of life**.

But creatures reacting on the invigorating inspirations of God realize their infinite potentialities, though, on account of their freedom, **differently** with respect to the singular faculties, and the latter themselves in the most divergent degrees. Whereas e. g. men have left the infini-

tesimal state of their ancestors, and differ from them by having highly developed the cognitive faculty, and somewhat that of power, other finite minds have during the course of past ages mainly evolved the latter, and acquired such huge power as the stars.

As **God's inspirations** are characterized by **goodness**, the according reactions of creatures can only be actions of love, what, very probably, they most frequently will be, since **creatures** are **originally** also of **good** character. God leads His creatures to **co-operation** in which by evolution the realization of their faculties proceeds. **The co-operation of a finite mind as principal for the moral purpose of self-realization is his embodiment.** The co-operators themselves constitute the **body.**

A. The Embodied State of Finite Minds.

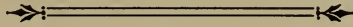
Finite minds are restricted to **limits** in exercising their faculty of **power**. Were finite minds unobstructed the sphere of their dynamic activity would of course infinitely expand. To some degree an **expansion** in fact takes place, especially in consequence of some inspirations of **God**. But the latter are very different and frequently also towards the opposite direction. God acts according to system and design which comprises **all** finite minds of the universe. As the responding actions of creatures differ greatly, God takes regard of this fact by harmonizing His inspirations, imparted to one of His creatures with those for others, that is for the whole rest. Thus His inspiring impulses vary, and are accordingly in an **expanding** or **contracting** direction.

Beside the ordering inspirations of God, there are yet **other factors** determining the expanding and contracting activity of finite minds, namely, the disturbing inducements of **Satan**, further the stimuli received from **other finite minds**, and lastly of course their **spontaneous motives**. Finite minds as free beings act spontaneously, and thus not only determine their own behavior, but exert

also influence on that of fellow finite minds who reciprocally do this with regard to the former.

All these factors combine to produce the greatest **variety** in the resulting **actions**. The **interval** between one action and the following constitutes the concept of **time**; the **degree** to which the expanding and contracting actions occur, that of **space**. **Both** of these concepts are implied in the concept of **motion**, that is a more or less long series of actions, by which a change of position of the agent to that of other finite minds is effected. As those elementary actions, so, consequently, the compound motions themselves are of very **different** kind. They are produced according to the individuality of the performer, his spontaneous agility and vigor, and the vivacity with which he responds to foreign impulses. Thus while some motions are so faint, as hardly to be perceptible, others take place with the most exceeding force. Motions vary from the simplest and uniform changes of position to the most artful and rhythmical vibrations. During the course of evolution some kind of motion became characteristic for the agent, and since all faculties are intimately connected, at once characterizing his entire individuality.

The **dynamic activities** of finite minds are thus of the greatest importance, and especially stand in close correlation with the **process of formation** of their **bodies**. The **same factors** influencing the former are, therefore, also involved in the latter occurrence.



Firstly it is **God** who according to His wise design **builds up** the **bodies** of finite minds. God as **designer** and **builder** of embodied finite minds is their **continuous creator**. God accomplishes this work by **assembling** finite minds through inspiration, according to the **affinity** of their characters. Minds possessing some characteristic, respectively the special ability to perform certain motions, are allied to minds who are not only wanting of this aptness, but possess one of opposite kind and, therefore, corresponding to that of the former. Hence the expanding actions of the one will fit to the contracting actions of the other, and by this the minds become tied and knit together. By such a **unification** of a **vast number** of **minds** a **body-system** is built up.

Since the embodiment lasts for some time, the constituent minds become not only accustomed to those peculiarities of their neighbors to which they are already adapted, but as during that time changes in properties take possibly place, they reciprocally habituate themselves also to these new aptitudes. When then after dissolution of the body its constituents are freed, they will exactly fit for a similar co-operation and, having become familiar with a certain species of minds, they will directly seek the co-operators with whom they suit.

Habits thus play in this process a highly important rôle, especially as regards those **finite minds**, which are yet at **lower** stages of evolution, where the **cognitive faculty** is quite **rudimentary**. These individuals, therefore, almost entirely lack spontaneous decisions, but rather **passively** follow external impulses. Now, habits are acquired by the individual within time; furthermore are transmitted according to the principle of heredity to the offspring; the latter, again, with more or less slight variations, entails them on his own descendants, and so on, till after long ages those habits become established **laws**. Thus **natural laws** comprise a **series** of **facts**, from which they

evolved. Natural laws cannot, therefore, in their efficiency suddenly be suspended, because the producing facts cannot be simply revoked. But a derogation of natural laws would require a time-period proportionate to that during which they arose, and an adequate reverse bearing of all those factors who have been involved in their establishment. Slight sudden **changes** certainly **occur** in the physical world, and minute ones probably every moment, since even the agents constituting nature are principally free beings. In so far can, therefore, only in a **relative** sense of a **uniformity** of nature be spoken. But such gross mutations as e. g., a reembodiment of human minds, with overleaping all phylogenetic and ontogenetic facts, are absolutely inconceivable. Therefore unless habits are not yet acquired by the individual, respectively natural laws have not yet become efficient, God cannot essentially and instantly change the behaviour of those unconscious, finite minds, properly involved in executing a natural law. Moreover, God acts according to system which comprises in its range the infinite universe, and cannot, therefore, arbitrarily attend to a particular fact, but has to reconcile all facts in their immense multitude.

Therefore, great as the influence of God is with regard to intelligent, receptive minds, and with regard to those of inferior minds which do not yet act by habits, limited is His modifying control over the finite minds that properly produce the physical phenomena. The **limits** of the **physical world** are at once those of **Divine miracles**.

The **second** factor taking influence on the structure of the body is **Satan**. Of course his activity in this respect is only **disturbing**, and by **malicious** inspiration of creatures to destruction he causes corruption and degeneration, in the removal of which finite minds are preëminently aided by God.

The **third** factor engaged in the molding of the body is the **embodied finite mind himself**. Among the assemblage of minds representing the body gradually arises one who, because of his superior qualities, gains an overwhelming influence over the rest, and becomes the **governing** and prevailing agent at the formation-process of the body. The individual thus presiding over the inferior body-constituents is by their aid put in the condition to perform actions that alone he were too

weak to accomplish. Moreover, while exerting his influence he attains the **development** of his faculties. As the exercise of the faculties involves the use of the body, the body develops accordingly, as the development of the directing individual proceeds. Hence at higher stages of evolution, where the body already possesses organization, by a **special use** of the **body, special organs develop**. The principal mind thus impresses his individuality upon the body, while the latter, on the other side, **symbolizes** in its properties more or less the character of the former.

The **last factor** decisive for the constitution of the body is its **environment**. The individual lives not isolated, but stays in a universe of minds by which he is persistently more or less affected. He is part of the vast unified whole. Influences of the environment **coerce** the individual to take regard of it by proper **adapting** his attitude. While some of the impulses received from the surroundings are favorable to his development, others on the contrary blight his activities. Thence the individual is impelled to realize his faculties, to exercise his organs, and to acquire

adequate qualities. That who is **most fitted** will of course **survive**. In this struggle creatures are also supported, above all, by **God**, and as God patronizes necessarily only **good** actions, the **best** will gain the **victory**.

All these factors contribute to produce the most abundant **variety** of bodies, as we meet them on the heaven as **stars**, and on earth as **men**, **animals**, **plants**, **minerals**, till down to those **corpuscles** with which physics and chemistry deals.

Embodied Finite Minds.

1. STARS.

A most **peculiar** mode of **embodiment** of finite minds is that of **stars**. Out of the vast chaotic mass of His unconscious creatures God brings into being those gigantic bodies, on which after enormous ages of continuous metamorphosis and development His rational children are born. The formation of a **nuclear** portion in a confused nebular mass marks the beginning of a star-body. Under the designing direction of God some of those unconscious, finite minds, **superior** in activity to its fellow-minds, gathers around it a multitude of the latter to live with them in **community**. At first it is a whirl of fiery vapor from which the future sidereal body evolves, but gradually this gyrating vapor comes to some order, performs its movements with more constancy, and having monstrously increased in size, commences by a continuous contracting of its mass to solidify. Thus the fierce, incandescent vapor passes into a glowing, molten mass which slowly on its surface cools and hardens. But as this process is not uniform, the crust which has been formed cracks

in many regions, and the crevices and elevations become grounds of valleys and mountains. Surrounded above by an atmosphere, inclosing within the various rocks and minerals, consisting on its surface of soil and water, the star-body furnishes the conditions for further differentiation and development.

Such is in brief outline the evolution-process of stars analogously to that through which our earth has passed. The latter itself is part of the solar system, therefore the sun is intimately connected with the life on earth, but himself the independent center of the system.

Infinite is the number of stellar systems in the infinite space. Incalculably many suns with enormous speed periodically circumscribe their vast orbits, carrying with them planets and moons which they with huge power attract. All these celestial bodies have a **limited embodied life**, passing from infancy and full grown age to senility and decay, though their lifetime comprises enormous ages. Of course, with their fate is bound that of their inhabitants; and would they suddenly die, certainly would then also the latter perish. But sudden world-catastrophes cannot take place, for **starminds** are **unconscious** minds

and, therefore, subject to **natural laws** in which sudden breakages, without **gradual transitions**, never occur. Therefore stars in their old age, slowly fade away, and when they die, they are desert and barren.

2. CHEMICAL AND PHYSICAL CORPUSCLES.

The **constituents** of which the substance of the earth, its atmosphere and **matter** in general consist, are in the last resort all **alike**; they are all **finite spirits**. Inductively this is proved by the periodic law of chemistry. This law states that the chemical elements are all related to each other, it classifies them into families, and bases this proposition upon the fact that their properties are functions of their **atomic weights**. If then all ultimate constituents of matter are characterized by the same principle, it follows that they essentially equal.

But what is the meaning of that principle? What does the concept of weight imply? The weight of a body is a result of the gravitational

force. As every force also the latter exhibits, at least, two aspects, namely, the activities of two factors which in this case are the earth and the body. Since the ultimate particles of matter have weight, they thereby prove themselves as **active**. They are agents or beings, for to be is to act. Moreover, as ultimate particles they are **individual**, and as restricted in their activity to a limited space they are **finite**. **The ultimate particles of matter or atoms are therefore finite, individual beings or finite minds.**

The atoms are **unconscious, finite minds**. They are in a dreamlike state, and their faculties, except that of **power**, are in a most rudimentary condition. Perceptibly they manifest themselves, therefore, merely as **forces**. All forces are reducible to actions of either contracting i. e., centripetal, or expanding i. e., centrifugal direction. If exerted in the same direction these elementary activities result in a repulsion of the agents, if in different direction in an attraction, and are immersed in the concept of motion, if considered in their time and space aspects. Thus every motion, because involving an activity of the power faculty, is an expenditure of **potential energy** which at the performance of the motion

in **kinetic energy** is converted. The velocity with which motions proceed and their diverse character in wave-motions determine the **sensations** which they produce in the perceiver. Relatively quick motions are perceived as heat, those of less velocity as cold; motions of very rapid velocity produce the sensation of light, the color of which depends on the wave-length of this motion. Vibrations proceeding especially in air as medium arouse sound-sensations, whereas the producing of electric oscillations, and the intensity of the magnetic state is foremostly connected with the nature of the medium.

The latter, that is **matter**, indeed displays the **greatest variety**. The internal structure of matter is determined by the complexity of arrangement of its constituents. The simplest modes of structure belong to the so-called ethereal state of matter. Ether-matter, because of its subtlety and tenuity, is naturally imperceptible by human sense-organs. To a limited degree perceptible are gases, whereas quite perceptible, even for the lower senses, is matter in its liquid and solid state of aggregation.

Solids, liquids and gases are built up of **molecules**; and the latter themselves of compounds

which only by extraordinary means are dissoluble. The ultimate constituents of matter, viz., its real **atoms**, those unconscious finite minds are, because of their most minute magnitude, of course inaccessible for sense-experience.

Molecules are held together by **molecular forces**, while the more refined compounds are linked by **chemical** and **ethereal forces**. Forces, respectively the modes of motion in which they exhibit themselves, are convertible into each other without perceptible loss. The **conservation of energy** which is thus greatly maintained, is explainable by the fact that the agents which ultimately constitute matter act mechanically i. e., by habits, for they are **unconscious, finite minds**.

3. MINERALS.

The **lowest** stage in the **evolutional** scale, as far as obvious to the unaided human senses, is maintained by **minerals**. This class of matter includes not only the earth's substance, but also its atmosphere that represents minerals in a gaseous state of aggregation. In their solid state

minerals differ from other material substances by their, usually, excessive **hardness**. Moreover, all minerals are morphologically characterized by the property of **crystalizing**. Crystals are bodies of symmetrical shape, and especially distinguished by having a body composed of planes that meet in straight lines and subtend angles. The formation of crystals proceeds from a minute particle of the mineral substance as a center, the **nucleus**, around which other minute constituents of the same mineral accrue, effecting thus an external growth of it. Minerals are, therefore, of homogeneous substance, which itself presents some chemical compound. As chemical compounds are built up of elements, and the latter themselves are ultimately reducible to unconscious, finite minds, the nucleus, consequently, contains the **principal, finite spirit** that in the process of crystalization attains embodiment.

This form of embodied life is primitive enough. Neither does there any visible, external motion take place, nor internally a change of substance occur. Minerals live a **still and rigid** life. Since, then, owing to the **absence of vigorous activities** the mineral, especially the nucleus, remains in the same composition after the dissolution of the

crystal, as at entering the crystalization, the nucleus, respectively the finite spirit inclosed in it, may, without an overleap of philogenetic and ontogenetic antecedents, so far embody again and again till, having overcome this lethargic state, it reaches a stage, where in activity and progress it may display its slumbering potentialities.

Crystals are not only in their substance homogeneous, but also of uniform external structure, **lacking** whatever special **organs**. For the latter reason minerals are separated as **anorgana** from other bodies that possess structural differentiation. But that an absolute distinction between inorganic and organic bodies does not exist, is evident from the facts that science succeeded in synthetizing simpler forms of organic matter from inorganic, further that the former contains no element which is not found in the latter.

4. PLANTS.

Plants are **organisms** or **embodied**, more or less **developed**, **unconscious finite minds**. Their **bodies** consist of **organized matter**. The passing from inorganic to organic matter and to organisms does not without gradual transition take place, and though spontaneous generation, that is the production of organisms from crude inorganic or even organic matter has not been experimentally accomplished, nevertheless nature furnishes abundant organisms that do not much differ from mere matter. Such organisms consisting of a single cell vindicate their position on the stage of **biological** development by exhibiting the fundamental and characteristic biological functions, namely, metabolism and reproduction, but of special organs for performing these phenomena they are entirely wanting.

Higher developed life thus proceeds from single cell-organisms that in botany by the protophytes are represented, and correspond to the simple germ cells from which multicellular plants develop. As single cells both protophytes and germs possess as essential part the **nucleus**. Here as in unorganic crystals the seat of the

directing spirit is located. But whereas anorgana are growing from without by apposition of homogeneous particles upon the nucleus, organisms are characterized by an interior growth. As regards the latter itself the nucleus is of the greatest importance. Consisting chemically of protoplasm, the proper living matter of the cell, the nucleus possesses the property of converting the crude, inorganic particles which were absorbed in the cell, into organic substance, the bulk of the building-material of the plant-body. From this it is obvious that especially the directing agent operating in protophytes or one of the germ-cells, exerts in plants a **more thorough-going influence** upon the body than in crystals. This fact is at once an explanation for the **higher development of plants**, and the **deeper differences** between botanical specimens. Plant-spirits possessing more vigor and irritability, respond more readily upon the stimuli received from without, and not only are able to express their individuality in the responding actions, but also in some degree spontaneously to effect mutation of their bodies. In consequence of these facts they, especially, adapt the latter to the environment according to the functions required. As the

needs and necessities to be satisfied by them vary with different food-supply and external circumstances, it follows that also their bodies will display **abundant variance**. And here lies a remarkable distinction between plants and minerals. Whereas samples of mineral substances from all parts of the globe, because of the rigidity and inertness of the determinative constituent-factors, morphologically almost entirely equal each other, plants grown in different zones vary widely in shape. But also structurally plants already attained to most conspicuous differentiation. For performing diverse functions plants possess **special organs**. This specialization is remarkably realized in their reproductive organs, and flowering plants have even reached the stage of sexual reproduction. Also for effecting the other characteristic, biological function, namely, metabolism plants have developed proper organs. Roots and leaves serve to this purpose, the former being nutritive organs, the latter organs for transpiration.

Plants absorb dissolved, mineral substances from the soil, and dioxide gas from the atmosphere. Under the influence of sunlight this gas is decomposed, and of its carbon-constituents

with other elementary ingredients higher chemical compounds are formed. Thus the kinetic energy of the sun becomes converted into the potential energy of those preparates, which partly by plants themselves are used for their sustenance, partly by other organisms as their food. These considerations in connection with the fact that men and animals can also as regards oxygen-supply avail themselves of the **unconscious aid of plants**, prove clearly the **benevolent, teleological aspect** of nature, namely, the **wise providence of God**.

5. ANIMALS.

Descending as plants from the same ancestry, namely from unicellular organisms, **animals** however, have reached a **higher** stage of **development**. This they achieved by virtue of their **finer susceptibility** towards external influences, and their **more active vivacity** with which they responded to such impulses. Therefore, though even plants display an abundance of varieties in form and structure, the **variability** exhibited in the **fauna surpasses** by far that of the **flora**.

Directly are **variations** due to the amount of functions performed by the individual, and to the degree of activity. Corresponding to activity and functions the development of organs takes place. That the activity expended by animals is quantitatively so considerable, is to explain by their mode of nutrition, and the way of employment of the nutriments. Animals feed by substances in which great amounts of potential energy are accumulated, that they mostly expend for performing external work. The latter, respectively the functions of the body, comprise a relatively wide range. But as the functions increase the body becomes more **heterogeneous**, and by adapting itself to the respective requirements **special organs** are formed. Thus animals gradually acquire diverse muscles for executing of work, and lastly a **nerve-system** which in addition to their **locomotion** and peculiar mode of **nutrition** **characteristically** distinguishes them from plants.

Nerve-organs are of course differently developed with different animals. While in animalcules special nerve-organs are entirely absent, and the single cell that constitutes the whole body, performs also sensory functions, higher

developed animals possess for this purpose special nerve-organs which in the highest, zoological groups become completely systematized. As with the possession of nerve-organs the **sensibility** of the body is connected, that is, the animal's capability of feeling pleasures and pains, it follows that, while to animalcules but dim feelings can be ascribed, **real pains and pleasures** only as regards animals with nerve-system can be spoken of. The main part of a **nerve-system** is the **brain** that **superintends** the rest of the body, and, as a co-ordinating center especially accomplishes an integration of the different bodily parts. And, indeed, such a consolidating organ becomes necessary at this stage of bodily development, where the specialization of functions according to the economic principle of division of labor is brought to such an efficiency. As muscles are the special organs for executing volitions, so the brain is the special organ, where these psychical acts originate. Moreover, not only blind will-determinations, but also other mental activities are produced in the animal-brain, though of course to a very different extent. The **brain**, especially the pineal gland-region has, therefore, to be considered as the **location** of the **embodied**

animal-spirit that presides over the whole bodily system. Consequently the assemblage of mind-constituents or the body that has lost the brain will, if not immediately dissolve and die, persist in an only ephemeral existence, and, because of want of the directing agent, in a very precarious manner perform its functions.

Its keener sensibility and more impulsive individuality renders the **higher developed animal-spirit** also capable of activities pertaining to the **higher, mental faculties**. Receiving in the brain through nerve-fibres changes produced by the outer world in the special sense-organs, it becomes aware of them by apprehending those mere sense-impressions as perceptions. Holding them permanently for recollection, reinstating them at the reception of new ones, correlating and associating the latter with the former, but pre-eminently by its capability of producing spontaneous, mental actions it has thus reached a higher, mental stage.

It is true that animals, **regularly**, do not surpass the stage of **indistinct and unreliable instincts**; yet even in this condition they are not only able—of course by the aid of Divine inspirations—to provide the means for their support,

to detect their shelter, to improve the same with often admirable skill, and to evade their enemies with astonishing shrewdness, in short, to perform actions of **self-love**, but in following their sexual instincts they prove in some way also **love** to their **mates**, and many of them give, moreover, evidence of **tender feelings** to their **offspring**. Thus **animals** have made a considerable **progress** on the road of **evolution** towards its goal, that is, the **recognition** of the **creatures' original property**, **love**.

6. MANKIND.

The **highest** level of **realization** of their **cognitive faculty finite minds** have reached on earth in **men**. Though in the animal-world we also meet highly developed and remarkably differentiated individuals, yet the intellectual qualities that even the uppermost species of this class of creatures, viz., anthropoid apes, attained, are quite insignificant in comparison with those achieved by mankind. Bodily indeed the differences between both are less striking. For also some of the apes

have an erect walk, they, too, use their upper extremities as hands, and their anatomical characteristics indicate at least that both apes and men have descended from a common, ancestral stock. Especially corroborated is this assumption by the resemblance of the human **brain** with that of apes. Except some inconspicuous convolutions on its surface the former differs structurally little from the ape-brain. But how different are the functions that this bodily mechanism performs in men and in animals! While the latter have hardly surpassed the perceptual stage of intellectual development, and are absolutely unable of articulate speech, the human mind has through the dawning of his perceptual period arrived to the light of the **ideal stage**, thus to the **most advanced** degree **realizing** the **capacities** of his **cognitive faculty**.

Ideas and **perceptions** are different. Both of these psychical facts, if **true**, must be based on **ideas** of quite different character that, as **prë-emotions** are, more or less, mediately derived from **sensual** experience, yet there also exist **some ideas** of quite different character that, as **pre-eminently** the Divine idea, regularly originate from other sources. Those sources are **transcendent**

to the **senses**. Of the great number of ideas incorporated in language are especially these which were **inspired** to men. They differ essentially from ideas of the former kind and from sensations themselves. For their character is not merely subjective, that is, depending on the embodied mind who forms them, respectively his inconstant sensations, but of **absolute validity**.

By concepts abstracted from perceptions, and ideas especially inspired to him by his Creator, man was able to give his life a course, widely divergent from that of animals'. To this new mode of life men have indeed only **gradually** arrived, and **great** were their **struggles** that had preceded, ere they overcame the darkness of their mental infancy. But having once attained to the light of **reason**, the mature human mind proceeded further in fast progress, and vast are the advancements that modern man has achieved, and that distinguish him from his primitive ancestors. Modern civilization and its daily improvements verify this.

It may be assumed that the life of the **prehistoric troglodyte** will not have much differed from that of higher brutes. Like they he squats with his mate and offspring in a cave that he leaves,

when hunger drives him to seek after food. Preying on the animal-world which he hunts with weapons coarsely made of sticks or stones, he feeds on their meat without much preparation.

It is when man learns to tame and to **domesticate animals**, that a new epoch in his civilization commences. Care for his cattle employs him steadily, and by employment with regular work human life becomes more peaceful. Cruel savage-habits are thus stripped off. But also at this stage man is far from a harmonious, steady life, and without fixed abode roams the **nomado**, when the foodstuffs for his herds are exhausted. Wandering from place to place, and parting at some from family-members, he distributes the race over the earth. At these wanderings he visits different regions, till he chooses one that attracts him by the fertility of its soil. Detecting grains there among the grasses he comes to learn the value of cereals, begins to cultivate them, and tills the ground.

Thus human civilization passes from the nomado-period to the **agricultural stage**. But agricultural work requires implements which, as his clothes and household goods, the farmer has neither time nor skill enough himself to manufac-

ture. Beside, the soil yields him more products than he and his family need for their support. The selling of the superfluous remainder to people who demand it and the finding of right purchasers also requires a special knowledge that the farmer does not possess. This and the former business become therefore occupations of special tradesmen. The latter for reasons of safety and convenience locate their shops and stores on suitable places such as around churches, mission-stations or governmental castles. There cities are built up, and handicrafts as well as commerce profitably carried on. When by accumulation of capital under the control of a few individuals centralization of the many smaller enterprises into a few large concerns, that are in the condition more economically to supply the demands of the market, is effected, the **industrial period** of human civilization is inaugurated.

In cities life is conducted in ways different from those in the country. The multitude of people assembled there come continuously in contact. Social and political life thus fast and liberally develops, and for regulating of the affairs resulting from both, moreover, for adjudicating of the now quite complicated private interests laws are

promulgated. By division of labor men specialize themselves to vocations for which they possess the greatest abilities, and consequently commodities are produced that also answer the more refined tastes.

But man cannot find satisfaction in sensual pleasures, he longs after a **higher goal**. He seeks it in art and science. When studied deeply enough either opens him the **truth**; the truth that, though less consciously, and therefore stained by errors, was recognized by the simple, human intellect long ago; the truth that human satisfaction and **happiness** follow from **love**, and that with **infinite love** men are embraced by their **Creator**. Having thus come to conceive their **true origin** and **final goal** men have at once reached their **salvation** and **evolution** its **purpose**.

B. The Unembodied State of Finite Minds.

The part of the Science of Minds comprised by this topic, pertains to a subject entirely **metaphysical**, i. e., beyond sensual experience. Therefore, the deductions here to be drawn, will like those concerning the infinite minds have to be verified by the special, inductive modes of introspection and analogy. Thus statements will firstly be demonstrated relating the human soul, and from this basis to inferences arrived with respect to the other finite minds.

In addition to the arguments already produced as to the existence of principal finite minds, respectively of the human soul, there may yet be furnished some further evidence. As commonly known the human body changes its whole substance during life in consequence of the metabolism permanently proceeding in it. Yet notwithstanding this fact there abide the characteristics of the individual in those changes, and especially is this the case with his memory-experiences. Thus it is evident that in the organism an agent must exist who imparts his properties to the

bodily constituents. Possessing the attribute of thought and capable of will-determinations, he controls the life-course of the body as a whole, as well as its particular movements. Thus he functions as a **unifying principle** with regard to the mere mechanical conglomeration represented by the body. Itself a unity the **ego** is **indissoluble** and **indestructible**. It therefore survives the dissolution of the body, it is **immortal**.

But the immortality of the human soul is only a special case of the universal **law** of the **conservation of life**, respectively the impossibility of its annihilation. This general truth, as confirmed by considering of both human immortality, and of the fact that man himself evolved from lower creatures, more or less closely allied to him, leads to the conclusion that **immortality** has to be admitted to **all finite minds**. **Every finite spirit is imperishable, every soul has an everlasting, pure-spiritual life.**

That this **afterlife** of finite minds will greatly differ from their former **embodied state**, and that their activities will be other than those during the embodied life follows from the different conditions to which finite minds are respectively subject. In the embodied state the principal, finite mind is

concatenated with inferior ones, the body-constituents, that he directs, and by that in turn his power is increased. By this a peculiar state is brought about in consequence of which the soul can regularly become aware only of such affections by the outer world as are conveyed into it by the body, and perceived by it as **sensations**. But the body possesses only a limited number of special senses, the avenues through which external influences are properly received; moreover, each of these receivers is adapted to stimuli of a certain kind. Thus the optic nerve reacts normally only on oscillations, characterized by the length of waves and their velocity; and similar circumstances can be assumed as the presupposition for a normal function of the auditory, olfactory, gustatory and tactual nerves. By these **limitations** the soul is **confined** with regard to the **compass** of its **perceiving** the outer world, so that the **body** thus **obscures** its apprehensiveness.

On the other side it is the body that furnishes to the principal finite mind the necessary **strength** to overcome the dead point of his initial lethargy, in order to start in a vigorous way the development of his faculties. Thus finite minds pass first through a **perceptive stage** before reaching that

of **abstract thought**, the proper function of their cognitive faculty. **Thinking** enables man to arrive to broader views concerning the external reality. He concludes that the latter does not merely consist of objects immediately apprehensible by his senses, but that beside this apparent sensual world there exist also **realms** in that life manifests itself in forms which, because of their **subtlety**, remain **hidden** to the normal **senses**. Thus men also come to recognize the existence of the **pure-spiritual realm**, their own destiny after leaving the body.

But the **thinking** activity **suffers** in many ways during **embodiment**. The process of abstraction and the precise conjoining of concepts requires an intense focusing of the individual's attention to the object, and this pursuit is easily disturbed and diverted by disarrangements of the body or even by the satisfaction of its regular wants. The turbulent eddies and tedious struggles of the ordinary life impede therefore most men from a proper exercising their thinking faculty, so that indeed rarely the moments occur, when the soul in ecstasy and enthusiasm, releasing the body's obscuring spectacles, attains some clearer views,

and, as it were by sudden flashes, gains an intuitive insight into **truth**.

What thus scarce and seldom is afforded during embodiment is the natural privilege of the soul in its **pure-spiritual life**. **Fully** can it then grasp **truth**, and comprehend the cosmos that now presents itself open in its vast extent. Of course, as the process of comprehending has a double aspect, so the cognition of that grand object also presupposes a subject **capable** of such cognizing. Not every mind, passing into the new life will, therefore, equally participate of truth. Spirits of plants and animals that while embodied did not surpass the stage of crude sensations will in their dim, dreamy state be unaware of the marvels repletely displayed in the pure-spiritual realm. For them the change of conditions will be of little significance.

But quite otherwise for **intelligent minds**. To the exertion and gratification of their faculties a field is there offered of infinite range. With **most cheerful hope** they may enter the spheres, for **happiness** and **bliss** awaits them. Human souls will meet there their deceased, dear relatives and friends, and be welcomed by them. The **bonds** of **love** that connected them closely on

earth, and only temporarily were suspended by death, will be renewed; **family-life** and **friendship rejoiced** as before. Then new acquaintances will be made, and new friendships be entered. But to the pleasures of intercourse with these minds will the appeasing satisfaction be added of having contact with beloved persons, living yet on earth, though by them not apprehended under regular conditions. Parents will thus share the welfare of their children, patriots the prosperity of their country, and philanthropists the progress of mankind. Without, therefore, being excluded from the **physical world**, there will, moreover, to the unembodied mind also be available of course the wonderful advantages **and sublime amusements** of the **pure-spiritual life**. Scientists will be amazed and delighted of the abundant facilities for their pursuit, artists attentively admire the magnificent monuments of the creation, and susceptible minds will with awe listen to the incessant music of the spheres. And all of them **free and redeemed** from the **pains and cares** of the **body**, finding themselves in a congenial environment, where they neither to darkness nor tempests are ever exposed, will also contently discharge the **duties** of their **new life**. And these will not only

be duties concerning their own development, but also that of fellowminds whom they with benevolence and readily will assist in their similar aspirations.

Thus by **self-endeavor** and **co-operation** an ever **increasing number of souls** will, in infinite progress, be brought nearer to the **goal of their life**, to the attainment of **consciousness**, to **conscious love**, the property which, in addition to the **infinite capabilities** of their **faculties**, all **finite minds** innately possess from their **origin** and **Creator**, from **God**.

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