

facts, that subjective knowledge is the one fact of which he can be decently sure and that he knows nothing even of the material world by his senses but only by the use his subjective knowledge makes of the senses. Many a materialist will tell you that only those facts can be accepted as a basis to knowledge which the senses supply, — a position which no man can substantiate and which his science daily denies in practice. These reasoners consent to trust to their sovereign subjective instrument when it settles for them the truths about this world visible to their lower instruments, but the same sovereign instrument is condemned as wholly fallacious and insane when it deals in precisely the same way with another field of perceptions and experiences. When my subjective experience tells him, “I am hungry”, he consents; “Of course, you must be since you say so.” But let it tell him, “I am full of bliss from an immaterial source”; or “By certain higher instruments repeatedly tested I know that I have wandered in regions illuminated by no material sun,” and he answers, “You are only fit for the gaol or the lunatic asylum.” No one has seen the earth whirling round the sun, indeed we see daily the opposite, yet he holds the first opinion obstinately, but if you say “Although God is not seen of men, yet He exists,” he turns from you angrily and stalks into his laboratory.

The practical man avoids error by refusing to think at all. His method at least cannot be right. It is not right even for the practical uses he prefers exclusively to all others. You see him stumbling into some pit because he refuses to walk with a light and then accusing adverse circumstances or his evil fortune, or he shouts, elbows, jostles, tumbles and stumbles himself into a final success and departs at last, satisfied; leaving behind a name in history and a legacy of falsehood, evil and suffering to unborn generations. The method of the practical man is the shortest and most facile, but the least admirable of all.

Truth is an infinitely complex reality and he has the best chance of arriving nearest to it who most recognises but is not daunted by its infinite complexity. We must look at the whole thought-tangle, fact, emotion, idea, truth beyond idea,