

I Am a Correlationist!

That is to say, a Scientist, pure and simple. And this is said in answer to the following note from a warm friend of L. U. O.

Silverton, Ore., Oct. 10th, 1900.
DEAR MR. WAKEMAN:—

You don't seem to be an Agnostic nor a Phenomenalist, nor a Creationist, nor a Spiritualist, nor an Atheist, nor a Christian. Now tell us squarely, what you are, what you do believe, so we can get hold of you, and oblige a

TORCH READER.

"I am a Democrat!" said David B. Hill of New York, and his insistence upon that fact rallied thousands to the faltering Democracy and made his party a power. Now if every or many Liberals could and would say as decisively, "I am a Correlationist," it would brace the Liberals right up into a position of power and influence invincible.

The reason is that Science is simply the application and realization of the Co-relation of things; the law of the Sequence, Equivalence, Causation and Co-existence of all of the things and changes, great or small, in us, and in all of the boundless Nature, Universe, Cosmos or World around and beyond us, and of which we are the constant correlative product.

The beauty of this bottom and universal law of Science is that it sustains, includes and realizes all that is true and good in all of the other phases of thought and Liberalism named in the above note as Agnostic, etc. Col. Ingersoll paid the greatest compliment to his correlationist friend in saying—"he is bed-rock"—he cannot be moved or shaken.

The best way to understand this position is to see how it explains and fulfills the older notions referred to. For instance, the Phenomenalist used to say we only know things as they appear to us; appearances, that is in Greek, phenomena, are all the world we perceive or know. Back of these appearances must be "the-thing-in-itself," the "unknowable," which is the reality in and of every thing, from every bit of matter up to and including the infinite Universe itself.

And then right behind the Phenomenalist follows the Agnostic, and says: "I don't know, it is all beyond me. This Unknowable may be, or may not be a God, and live in a Heaven which I don't know; I only pretend to know the phenomena which appear in and by my sensations." And what are they?

Then right after the Agnostic comes the Spiritualist, old or new, and says: "My soul or spirit is MY thing-in-itself, my deathless and real existence, which perceives and 'Spiritually discovers' the real world which is back of the 'phe-

nominal world,' which are appearances that our sensations receive and picture to us"—and which are transitory shams.

Then after the Spiritualist comes the Theologian and says: "Yes, that real world of spirit has an active Deity, which causes the apparent Unity and Co-relation in our phenomenal world of sense phenomena, which we call matter and force, and which the Special Scientists are playing with, or using to gain material goods or pleasure."

Then they say, Phenomenalists, Agnostics and all; "Tell us Oh Spiritual Realist, how we may know of this reality beyond the phenomenal?" And through the ages he has said: "First CLOSE your eyes in prayer; so that you may see and know nothing of this phenomenal world of the senses." Do it in prayer, so as thereby to take it FOR GRANTED by addressing this unknown reality, that it does really EXIST, and can hear and answer prayer; and then keep intensifying this auto-suggestion, until your "sub-consciousness" takes the place of the sense consciousness and then you will realize the reality of the Spirit world, and you will KNOW by spiritual discernment that the world back of phenomena with its God is the ultimate reality, which created and constantly creates the sense world, and governs it and us as subconscious parts of that Spirit world. If closing eyes in prayer is not enough to bring this inward sight, try the helpful effect of fasting, watching, physical contortions, sorcery, fear, hypnotism, hysterics, long yogi-meditation, opium, cloral, etc., and even the "spirit of wine;" and if in America, do not omit the conversion-agonies of the prayer experience and camp-meeting.

Thus on a supposed foundation "deeper than Sensation and all phenomena" the world Religions of the past have built their Spiritual Faiths and Creeds; worked and heated up their inspirations into revelations, and on them placed its Priests, Temples and Churches to dominate, control and lead the "Souls" of the human race into this sub-liminal Spirit-World by trances, and finally by leaving this sense world by death, subject, however, to occasional returns?

The Scientist, the Correlationist, comes last and says: "What a wonderful unsensible world have you built up on abnormal sensations! And its corner stone, "the-thing-in-itself, the unknowable," this sub or ultra conscious self and world, does it really exist? What is the ultimate reality?" All say "Consciousness" of some kind, whether con, sub, or ultra. I think, sense, perceive, feel or act; therefore, I AM. Well what do we find every possible phase of Con-sciousness to be? Its etymology does not mislead us; it is sense or knowledge

(Con) WITH the world. It is at last found to be a resultant correlate of changes in protoplasm—for instance, in the brain and nervous system of the higher animals. It is a reality because the Correlate of all the preceeding Correlates which produce and then sustain it. They are as constant, equivalent and REAL as itself. They are found to be not only the foods, etc., which sustain the organism, but all continuous and the equivalent changes, of the whole Universe. The whole Universe is therefore known to be an eternal succession of the realities of which our conscious reality is itself a correlative centre.

Correlation is realization; the constant production of all of that which is, and to which the word real can only be properly applied. Every correlate is an equivalent. If one, or any equivalent is real. THEN all must be. All of the modes, qualities and properties of matter, or of sensation are in ultimate analysis modes of motion; all co-existing or succeeding each other; and so realizing change substance, and our sense of matter, space, time and our reacting consciousness. There is nothing back of any thing, and nothing succeeds any thing, but another correlate. Nature is a "Business College" in which "every transaction is a reality." The world is a plenum of correlate processes, and we are of them.

The word "phenomena" is a misnomer—a specimen of ignorance, under this view. It is either nothing, or a correlate reality, of which our consciousness is another. The universe is a succession of solid equivalent correlating realities. There is nothing back of any thing nor any change, except another correlate. No "thing-in-itself" exists, for every thing is itself without any room in itself for any thing but itself. Just as soon as this is not so the thing ceases to be itself, and is correlated into something else.

The words "unknowable," and "agnostic" are also similar misnomers. Our conscious correlation may not extend far in its sensing, reasoning, reaction, and the Unknown must be infinite. Thus the "unknowable" means nothing, if not simply a way of saying that our capacity is limited. It cannot mean that the law of correlation is limited. That is inconceivable; and unless it is limited there is no room for an extramundane God—in an infinite world of correlation, and we cannot conceive of any other world.

Another astonishing and far reaching result of this law is, that Correlations are not mechanical mixtures, but EVER new products or CREATIONS from prior things and changes. These, Nature can never repeat. For every change is such only by being different from its preceding correlate, which it can

never reproduce. This precludes the notion that there may be "mind" in the Ether, or otherwise than in some form of protoplasm under impinging forces which produce it now; and which may exist, elsewhere, if there are other Suns with planetary systems, similar to ours.

We cannot pursue this sublime subject further now. Let any who can, show that the above conclusions do not follow from this demonstrated Law of Science.

In 1865 my old friend, Dr. Edward L. Youmans, published through Appleton, & Co. N. Y., "The Correlation and Conservation of Forces." It was a collection of what Grove, Faraday, Mayer, Helmholtz and others had then said on this subject, preceded by a splendid "Introduction" of his own. It was an Epoch making book on the minds of many. It was followed by Balfour and others, but it is not yet out of date, for the progress of Science since has been but an enlargement and application of the law and methods there unfolded; and we warmly recommend it to those who wish to begin the study of the Unity of the World, of which we are all the reacting Correlates.

T. B. W.

This Week's Poem.

Please to read the Poem which heads the Torch this week. It is Goethe's STAR-standard which measures us all—man or woman, old or young. How can we do that which we ought? That is the question, our star, viz: our mother earth, asks when she turns us to the Sun's meridian over us every noon. And every day our lives give answer. Millions have already said this "Saying" [Spruch] over and over again, as we may do.

But hereto belongs a very interesting incident in literary history, which we print from Carlyle's "Miscellanies" and his "Correspondence with Goethe." We print it, gladly because it shows the "atmosphere and spirit" that should pervade the "higher life," to which genuine education should lead. Notice the appreciative way in which these great men recognize and honor each other! May a similar magnanimity prevail in the little world in which we happen to live! It is not enough to be useful; we must learn how to be grateful to each other, however humble. This is the story, we therefore repeat:

"A fact," says one of our fellow-laborers in the German vineyard "has but now come to our knowledge which we take pleasure and pride in stating. Fifteen Englishmen, entertaining that high consideration for the good Goethe, which the labors and high deserts of a long life, usefully employed, so richly merit from all mankind, have presented him with a highly