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SOLUTION

OF THE

VERSE'S RIDDLE

BY

JACQUES COHEN

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1909

SOLUTION
OF THE
UNIVERSE'S RIDDLE

BY
JACQUES COHEN

AUTHOR OF
"PROLEGOMENA TO A COMPLETE EXPOSITION OF THEISM"
"THE SOCIAL PROBLEM"



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PREFACE

THE chief purpose of this work is to prove the Existence of God and convince Monotheists of the strength of their belief and its validity. It is shown that in order to know God we must see Him first through Man, that afterwards we are necessarily led to know Him as He is in Himself. So it is that in this work we meet with both, the relative God and the true God; by the former we unfold the greater mysteries of Experience and History, through the Light which reveals the understanding of Him in the different stages of the human mind; while the latter clarifies our understanding and rids us of its past fetters and limitations. It is a very ambitious end which this booklet must serve. Does it fulfil it? It is not for me to say.

I may also mention that I have spared no

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effort to be brief and concise. Of all my works, I want this one to be read by everybody. If met with in a library or club, it will not take much longer to read than a magazine article. I make my appeal chiefly to the illiterate who form the masses of the people, not so much in order to make them understand difficult questions, but to make them sufficiently receptive for their solution in the manner herein directed, so that changes that are necessary may also be practicable.

INTRODUCTION

EVERYTHING must have a cause. But as a cause must be in its turn an effect of its own cause, the interminable chain of Cause and Effect can, apparently, lead to nothing positive. It would follow, therefore, that it is only through evolving such conceptualism, which is intrinsically and characteristically transcendental in both its expression and our comprehension of it, that we can attain to the knowledge of The Absolute and First Cause.

Let the enquirer go to his garden and pluck a whole green leaf off a tree. With this leaf, visible on the palm of the hand, let us ask ourselves if it can be other than : either " of " or " for " or " from " an absolute Cause ? Obviously it cannot. Before proceeding further, we must first enquire into the distinction which underlies each differentiation from the rest.

What is " of " is that which occupies a partitive relation with Something else.

What is "for" is that which must have had an origin independent of a Something to whom or to which it now belongs or will belong.

What is "from" is that which has been or could have been "for," and not unlikely in the latter case it must have an independent origin from "That," by whom it is lent or arbitrarily taken away.

Obviously, if the leaf is merely "for" or "from" a cause, the latter cannot be absolute at all. Also, we cannot say that the leaf is "of" an absolute Cause, for that the latter may be absolute there must be nothing else in the Universe but this particular leaf, or the Universe itself must be one never-ending and everlasting leaf, while facts belie such contention. Then what is the leaf in its relation to an absolute Cause? The answer is simply this: The Absolute and First Cause has an Effect or expression of Itself; the which is allied with and even manifests each and every thing, as well as all the attributes of form, artistic, or atomic and physiological, conceived in relation to anything. So the moment that any attribute concerning anything vanishes, its correspondent soul-motive and expression in the Absolute

Cause's Effect ceases, and the attribute that was once becomes the Absolute Cause's Effect Itself.

Are we now any nearer to the knowledge of The Absolute? Not a bit of it. I have only drawn a conclusion before the argument which alone can render it conclusive and rational.

Once more we will examine this same leaf. It is whole, but is not an absolute whole; because it is "dependent" upon its parts which constitute it, a characteristic incompatible with absoluteness. We will now tear and burn away half of the leaf, and only a half of the whole leaf remains. Now let us consume also the remaining half, and the artistic capacity of the leaf, in form and harmony, has completely vanished. But the idea of the same leaf still remains, into the nature of which we shall enquire for a moment. At most, the idea can be no more than an imaginable objected qualification before our eyes, as an extended Space of its exact volume impressed by its form. Now this imaginable leaf, too, is not an absolute whole, because I cannot help thinking that it is dependent upon the many Leasts, monads, or points that constitute it. Yet, supposing we

want to do away with one half of this imaginable leaf, we shall then have to project the idea of only one half of the leaf. But we cannot say that, positively, we have done completely away with one half of the leaf, because to do this positively implies the necessity of depriving Space of the quality of extension to the extent of half the volume of the whole leaf, which is, needless to say, quite unthinkable. Hence the recognition is *ipso facto* acknowledged to the effect that the imaginable leaf is nearer to an absolute whole than the material. So we are necessarily led to believe that The Absolute lies more and more toward The Imaginable or Thought proper. Indeed, That which can and does subordinate The Imaginable, namely, Space Itself, must needs correspond to The Absolute and First Cause. The Absolute is necessarily The Whole of all wholes which rules over its parts and is not dependently constituted by them. And as wholes of either material or imaginable substances cannot be said to be otherwise than dependently constituted by their parts, it would follow, therefore, that The Absolute must be neither material nor imaginable, and yet thinkable!

Now what is not even imaginable can only be a point in Space of not even an imaginable extension and which must be "not at all." In other words, it can only be The Not of Nowhere pure and simple.

The Not of Nowhere, however, being to a large extent a pure syllogism, a necessary offshoot and a positive factor confirmed upon grounds of pure Reason must be specific and characteristic of itself, and may not, consistently, be said to be merely neither Here nor There, but "The" neither Here nor There. This, evidently, necessitates the self-creation of the Here and the There, and so of infinite Space. So the Not of Nowhere is both Cause and Creator to Space. We have, moreover, full reason to believe that The Not of Nowhere is, indubitably, The Absolute Whole, because It does not need Its constituents, the Here and the There, which constitute It only by Its denial of them, being The neither Here nor There, and not The Here and There. So in The Not of Nowhere we meet with a conception which is not dependent upon its constituent parts. How unlike and superior to anything that we can imagine or see, and yet quite true,

must the World of The Not of Nowhere be !
It must have become quite clear that The Not of Nowhere must be a transcendental World, moved by a Superconscious Life.

What is noteworthy, however, is the fact that material things and life, to find their due reality and true absoluteness, must reach out towards The Not of Nowhere through The Imaginable, or Thought proper.

Man, the highest and excellent combination of The Material and The Imaginable, being conscious and quite capable of Thought, must be brought to feel a paramount need for transcendental and superconscious injunctions in harmony with his conscious capacity and for its complete liberation and perfection.

THE FINAL SOLUTION OF THE RIDDLE OF THE UNIVERSE

ORDINARILY, a Creator would seem to imply a free, conscious Being who can and does create whenever and whatever He chooses. But, in truth, such Creator cannot be at once All-Wise and Perfect. For, if He may create just as He pleases, then the whole process must be purely aimless work, in which case, though His absoluteness proves Him to be quite Perfect, still we may not call Him All-Wise, for neither intelligence nor wisdom can thrive in a constitution whose moral capacity, while extant, is not restricted by Necessity and thus impelled by Design.

Conversely, if a Creator conceives Design for His Work when, presumably, it must take Him time to achieve it, though we may call Him All-Wise, we cannot call Him Perfect for want of absoluteness.

Notwithstanding all this, it must be wrong to think of a Being who is Perfect and yet not All-Wise, or All-Wise but not Perfect.

So the question turns out to be : How can a Being be at once Perfect and All-Wise ? The answer is simply this : That which may serve as the " Means " through which and thanks to which Creator may and must create is an All-Wise and Perfect Being. Because the " Means " must be greater, above and more than that which can be either, but not both, All-Wise and Perfect.

At this three difficulties arise : First. If a Creator must create through an All-Wise and Perfect Being, It must be deprived of both Will and Consciousness, as these things, if existent, must prove fatal, as they would necessarily determine and limit, and so impede, the powers of That which the Creator needs.

Second. A Creator cannot be will-less unless That through which It creates is Its own outcome resulting, as it were, from an inherent power within Itself which can attain to its express manifestation only by breaking definitely with its own source, the Creator. Moreover, as it breaks away from its source it must also be

found to need Something, the which, however, must not imply a limitation; because That which we here describe as needing is the All-Wise and Perfect Being Himself. So the need must be such as to need to be needed by His own Source, the Creator; for to be though even needed by aught else implies a cardinal separation, and so a limitation, to an All-Wise and Perfect Being. In this way a Creator will be understood to be only essentially will-less, but relatively not, as it is made to need its own Outcome, and by the latter, which is connately the same as the Creator, its Source; while both are of one and the same origin, namely, when the Creator was entirely such and before it dissolved. But, mind, what is eternal is a state resulting from the Creator's dissolution as above described, so the dissolution could never have really taken place. We account for this dissolution only by way of understanding a great truth, The Greatest Truth, as we are led to enquire into its constitution.

Third. We speak of a Creator because we are conscious of Creation and a Universe; but what criterion do we find for speaking of That through which the Creator might create?

In the following disquisition the three questions will be quite satisfactorily answered.

A Creator is necessarily constitutionally creative, so no limitation could, consistently, be ascribed to its capacity to create. In this way the Creator must be Perfect, but must also be "not" wise. This being due to his entire freedom for creating, which prevents him from forming designs and acquiring ends.

Further, the very fact that this is a case of a being quite Perfect and not All-Wise necessitates a schism, not unjustifiable, between the constituent and constituted in the Creator. Still, this is not only a natural, but also a harmonious result, as will be gathered from the fact that the Creator, being quite free in his creative capacity, must be aimless about it, and so must needs decay from will-lessness and apathy to Unconsciousness. We find, therefore, that truly the schism was even harmonious by rendering nugatory the Self of the Creator, while his powers and capacity for Perfection must survive and continue their subsistence in the tendency only, being necessarily unable to subsist in the actual, as this would imply the recurring necessity of the former position. Moreover, being

but tentatively Perfect, it is better and more than being Perfect in actual manifestation, because the former, unlike the latter, does not necessarily imply a not All-Wise condition.

Lastly, what does the tentatively Perfect and All-Wise really mean? The latter, being but the remnant and last vestige of the Creator before it became the Unconscious, still cannot live but through the latter, and must incline to it in a manner to rouse it to a need which amounts to claiming back its past position which, however, can never be realised, and the process must eternally continue. Because, if it is the Unconscious which, of itself, could and does claim back its old position, it will immediately revert into the Creator once again, and as it was before; but it is the tentatively Perfect and All-Wise God who impels in it the need for such. So this need in the Unconscious, being therefore purely mechanical and not intrinsic, can never be realised though it must for ever continue. Hence God's Life is truly noble; for He throws Himself, or His likeness, into the Unconscious in order to save it from utter annihilation. But this is only a relative feeling, as it is only that living and eternal part of what is doomed and

fallen for ever that can feel the need for exerting mercy to save annihilation from its utter loss of Life. So it is only relatively that God succeeds in making the Unconscious need Him and live. It is God's likeness, or His Thought through the Unconscious, and thus upon strictly scientific lines of pure necessity—since the Unconscious must be quite unimpassioned and so physical in conduct—which needing to create aught, God simply enables it. In this sense God is a transcendental Being, though not a Creator at all. He puts Capacity into the Unconscious which is the Creator, and so enables aught to be Creator and create. God thereby successfully overcomes the necessity of being free and absolute in matters of Creation.

God, however, is also transcendental in the sense of being All-Wise. Although God guides His Life by means for specific ends and designs, still His Wisdom is not necessarily based upon these. God's basic need for Life lies in His being merciful; it is a need that satisfies by giving and not by taking. God desires to serve and not to be served. Moreover, relying on the fact that no laconic language or compendious philosophy can give to human intelligence its full

knowledge unless it makes the Good the Ideal, it follows that God lives and practises that which supersedes both Intelligence and Knowledge.

God's Life, however, can serve no useful standard for human living. Holy men necessitate much evil and many bad men on the other side of the scale. The company of really holy men is, or should be, the dullest and most embarrassing thing on earth. God, let it be understood, is a transcendental and superconscious Being, and not merely conscious like Man. Herein lies the possibility for His Life to be Holy and at the same time imbued with infinitely more pathos, joys, and happiness, art and fun, than our human life.

THE AXIOM SUPPORTED BY EXPERIENCE

WE all know of a scattered people called the Hebrew race, or the Israelites, now more commonly known by the name of the Jewish people. That this unique and sacred People, the Israelites, should by their history reflect exactly the Life and Origin of God must commend them to our most earnest consideration.

The history of the Israelites may well be divided into four parts. First: the Israelites till the birth of Moses. Second: the Israelites till the beginning of the schism in the creation of the kingdom of Judah side by side with the kingdom of Israel. Third: the prophets and during the schism till the second destruction of the Temple. Fourth: The nature of Israel's Mission and their history during its delivery to mankind, dating from the first century Christian era till the twentieth.

The first part corresponds to a Creator in its first aimless but still subsisting capacity as a living whole. The second, to a Creator in its waking consciousness for the necessity of the schism. The third, to the moving and very pitiable drama and true pathos of the schism itself. The fourth, to the parting of the ways—either Transcendentalism or Unconsciousness. The normal state of Consciousness, fettered by Doubt and relieved by Hope, must no longer be. We must be receptive and willing to take to a new state of Consciousness marked by clearness and self-knowledge, or humanity is doomed.

The Creator as such, before the Schism took place and about the beginning of its Life, must have undergone a subconsciously curious experience of a character reflecting a first struggle between its immortal and perishable parts. In this first struggle the immortal part must have soared sweetly in the temperance and purity of a morning dew ; a human expression of which we find in Adam's beautiful dream of Paradise and his consciousness of Good and Evil, and The Family!—with God as High-Priest officiating the holy matrimony.

The Creator's first struggle soon subsided,

only to be renewed later with greater and more conscious effort. The immortal part, now in a more feverish pathos, feels in large measure the possibility of its entire loss. But the fear which would have deceased it was overcome by a faith-strengthening, inspired by its readiness to sacrifice itself rather than change its nature of Goodness and resignation to oppose even the Evil which threatens its Life, which it pities and condemns not for its blindness.

Hence we have Abraham, who was ready to sacrifice the seed of his immortal part, Isaac, but was withheld by an Angel of God or, better, by a Super Experience of a truly divine nature and source.

Later, the Creator must have conceived somewhat subconsciously that a part of itself must perish and another remain for ever. Wherefore we have Isaac's children, Jacob and Esau; while the former was starved to be the progenitor of an immortal People, Israel, Esau fell among the Goyim. Also we know that the Creator, as such, and before the Schism though Omnipotent and therefore Perfect, was tampered with by arbitrary methods concurrent with aimlessness and lack of Purpose. Wherefore the Hebrews,

monotheists as they are, curiously enough, could hold their own among ruling idolaters.

We learn from historians that the Hyksos were an Asiatic people who conquered Egypt about 2000 years before C.E., and ruled there for several centuries.

Egypt was under the Hyksos when Abraham, himself an Asiatic, found welcome and favoured treatment in Egypt. We are, moreover, all familiar with the story of Joseph and how he summoned his parents and brethren to come and settle in Egypt. Of course, Jacob was a patriarchal prince, and Hebrews from the time of Abraham and perhaps much prior to his birth settled in Egypt in one or more communities, separated only by the exigencies of circumstances, dictated mainly by long distances, as is the case nowadays. The Israelites lived and prospered in Egypt even long after the Hyksos dynasty was overthrown and the sovereignty of the land reverted to princes of pure Egyptian blood.

Now, in the nature of things, and as things were in ancient times, the position of the Israelites was more unassailable and far more potent and safer in the land of Egypt than the Egyptians themselves.

The fertile valley of the Nile, and the richest land in the world, might well rouse the cupidity of strong Babylonia and of that most cruel and powerful but yet rising Assyria, not to speak of harassing Ethiopia and the equatorial tribes. History teaches us that the downfall of every empire has invariably been sown by the seeds of immorality and injustice. So that Egypt might be able to keep her inviolability, she must govern her inhabitants by the rules concomitant with morality and justice. Therefore the Israelitish inhabitants will be allowed to prosper, grow, and multiply in safety. But the Israelites, who became a people in Egypt, might have offered an undisguised danger. Still, the difficulties should have been met not by tyranny, but by equitable legislation ; failing which, the virile forces of the land must decay and the whole empire fall a prey to its enemies ; in which case, as it was the rule in those days, the strangers in the land are the best allies to the enemy, and with the latter share the spoil of the land of their martyrdom.

But the divine necessity for the impregnable condition of the Israelites is not destined to be vindicated by the merely practical means of

normal developments as, humanly, is always understood to happen. Their life among the Egyptians reflected a passive state of omnipotence, as being in a safer position than the Egyptians themselves. Their omnipotence had yet to be challenged in order to prove its reality, and that it was only conditionally and through its intrinsic aimlessness that, for a time, it was to endure only passively.

The early children of Abraham dreamt of a great multitude from their own seed which will prove not only a mighty and unconquerable people, but also a living defiance to the other nations and gods who will be regarded as a sport and an object for humility before the Mighty Jehovah. There was none of that charity and loveliness, that wild and yet sympathetic strain of the Soul, which characterises the lofty idealism of later times, of the great prophets of Israel. The greatness and genius of Israel prospers not in the wish to see their enemies fall, but in helping them to rise above their wickedness.

Nevertheless, it was necessary and therefore right for Israel to understand God differently at different times, just as God must be understood

as Creator first—the which phase is characterised by some three rather unrestrained and reckless stages—and afterwards in the sublime purity of The Good.

The Israelites were subsequently maltreated by the Pharaohs, and the land suffered terribly by the slaughter and many evils which visited the wicked idolaters. That miracles were actually worked at the time and the Israelites delivered by superhuman control and guidance need no longer be doubted. That which is to make Nature orderly and establish the unimpassioned rule of Necessity was yet to come by the advent of the Unconscious after the Schism had already taken place and God risen transcendently above the perishable part which formed a portion of His Origin and Source.

Anon Solomon governed mightily, almost omnipotently, ruled and lived immorally and yet was also wisest. Solomon's life as mirroring that of his people at his time, how beautifully and yet pathetically does it all reflect the position of Creator when roused completely to prepare for that great and grave innovation of the Schism now so near at hand!

The Schism came. Desolate Israel, His House,

was rent in two ; His Children prepared for many a captivity and a number of untold sacrifices, that the consciousness of the Israelite may be made receptive to the Voice and divine guidance of the newly liberated—but yet struggling for supremacy—and infinitely sublime, merciful God. And so we find in the later prophets a language which so captivates and enchants the human heart that even the mind is elevated above anything in the whole world or beyond it.

The Religion of Israel was consolidated, the prophets were needed no more, and the Temples slept a peaceful dream in their ruins, because their Mission was fulfilled and were no longer indispensable to the Life and growth of Israel. So has the struggle during the Schism completely subsided and a new Life begun with God free and transcendental, living upon the Unconscious which now has become entirely so.

From the first century till the twentieth c.E. the Israelites by their many trials of unprecedented martyrdom have, subconsciously, all along been fitting and preparing themselves to teach, and humanity to learn, the supreme Lesson which is expressed by the necessity now at hand for humanity to overcome its limita-

tions and rise transcendently, or it must irremediably fall.

I cannot lay too much emphasis on the fact that the evolutions of God and the Unconscious from one and the same Origin, Creator, is only relatively true. There has never been, and there can never be, anything else than God, the transcendently both All-Wise and Perfect, on the one hand, and the Unconscious on the other—the Unconscious, however, being Creator, which is enabled by God to create All.

But, seeing that the innermost value of Life is Superconsciousness and therefore transcendental, it would follow that human life being only conscious, to be saved *in toto* and in all its succeeding births, must be enabled to include Superconsciousness by its Consciousness and so rise transcendently. That this may successfully be done, Superconscious Life must be brought clearly to a conscious level and seen in the light of Consciousness pure and simple.

Consciousness necessitates systematic analysis and pure criticism into any enquiry, and even about itself, to conquer its own limitations and free itself. But Superconsciousness and Superconscious Life, being the Inspiration and absolute

Source to Knowledge and for the proper understanding of anything and everything, cannot possibly be identified with such needs that can be satisfied through the intrinsic capacity of Knowledge, e.g. the analytical and synthetic criticisms of pure Reason. So God, being Super-conscious, must be above and independent of all that underlies and constitutes His Nature and Absolute Person. But we human beings, conscious creatures as we are, in order to properly understand God must, first of all, conceive Him purely as the outcome of what constitutes Him, or rather of what might be well supposed to constitute Him, and only afterwards to rise to the full consciousness of what He truly and really is, namely, not as an outcome at all, but just as He is He has been and shall be throughout Eternity.

In the vast amount of mystical literature one and the same strain runs throughout the whole teaching, namely, that the proper end of human life is to bring oneself in full communion and unity with God. This divine communion Mysticism teaches cannot be the outcome of a rational knowledge of God. Because human beings, according to Mysticism, cannot really

know God, but may and even must just intuitively know Him by practising such strict morality and æsthetic living as is calculated to promote and ultimately to satisfy the supreme necessity of our union with God. Philosophy, on the other hand, though admitting very much the same thing regarding the necessity for oneness with one's Creator, still maintains that we cannot be sure that we attain to such end even if we do unless we know, even rationally, all about God, which is the first necessity. Well, both Mysticism as well as Philosophy are right. Yet when all is said and done it will be found that it is Philosophy and not Mysticism which must have the last word, as by means of a rational knowledge of God we are irresistibly drawn to unity with Him. But if we attempt Oneness with God in the manner that mystics will urge us to do we not only shall know nothing positive about Him, but shall *ipso facto* stifle those powers within us which lead to any real knowledge at all and to the rational comprehension of things. So, once we acquire the right and absolute kind of Philosophy, we must rub the dust under our feet with all that belongs to the literature of mystics.

Philosophy, thanks to the history and life of Israel, affords us an objectively subjective knowledge of God which alone leads to the untangled and unmystical comprehension of Him in a pure and free subjectivism as befits His Nature, and a Light, transcendental, which combines both Heart and Mind in Man. So, really speaking, our notion about Israel that they are The Chosen People is only relatively true. God, being Superconscious, is Source and Inspiration to Knowledge proper. Man, being merely conscious, is on the one hand capable of knowing, and on the other needing to know everything. In this way humanity is self-necessitated to create such developments and circumstances as would in the speediest and best way bring it into full harmony, consciousness, and Oneness with its not-to-be-ignored (unignorable) Source, God. This humanity has carried out to the letter, and it was done through a section of it, Israel, who not without Divine Reason and Holy Purpose believe themselves to be a privileged People, with God as their Spiritual and conscious progenitor. It is thus quite understood that God knows not and cannot know even Israel or any such phenomena connected

with material extensions or conscious existence because He belongs to an entirely different phase of Life and necessarily unconnected with Man's.

Now, however, the time is come for the Cycle of human life to complete itself in one of two ways. Either humanity will acquiesce in the political and economic changes as partly indicated in my recent publication, "The Social Problem," and so prepare itself to travel on the Road to Salvation and Life, or there must be an imminent fall and the sudden close of human life, of all life, till the blade of grass is impending upon Earth. Evil, or the Unconscious, is the Creator; and Creation went on till this day in a purely normal and necessarily haphazard fashion. Now, in our present advanced stage of human life, Creation tends to develop consistently and take a definite shape in order to evolve its final stage. In the nature of things, Creation must meet Its Creator, the Unconscious; so the death of the Planet, it would appear, must be soon and imminent, prompted by one or a series of catastrophes. But humanity, in this particular case, may consistently refuse to lend itself to the normal trend of things. It is necessary that we should refuse, and by a self-willed effort, independent, free,

and self-conscious, rise to the necessity of the moment and act accordingly.

Besides, there is nothing so very transcendental in all this. What transcendentalism there is in the matter lies in that it is a time for unusual action, when all humanity is expected to co-operate, but for well-founded reasons and an obvious necessity! The object of this co-operation is to combat the manifest growth of Socialism and all that tends to it in literature, as expressed by the fatuitous temperament which characterises this mad age. Is there any doubt left that Pantheism is humanly and scientifically illogical? when we are able to show that the reverse is true concerning Individualism? It does not require a stimulant of heroism to act against one's folly when the latter is proved. Still, mind, I do not advocate the necessity for humanity to be converted to Judaism. Far from it. The Personalities of Jesus and Mohammed, not unlike Moses', I know, are divinely human. And it shall be my first care to see that what They did is not and shall never be undone. I clearly conceive that the three divisions in Monotheism are eminently necessary for the fulfilment of the Monotheist Idea, as they

evolve its constituent parts so necessary for its unfoldment and comprehension.

Now, with the simple and, I hope, obvious necessity for all Christians to become Roman Catholics instead of being so divided among themselves, I also add that no pains should be spared, by constant kindness and persuasion, to bring Buddhists and Pantheists to reason and give them the choice to become either Christians or Mohammedans, but not Jews.

I have hesitated over a matter which I will now enter to explain. Confident that the truth could not be harmful, I proceed to relate that the Nebulæ, for instance, is not a Solar system in the making, but one which has irremediably failed. In the same way, some planets must fail in their divine Purpose and must go to the Unconscious, while an equal number of planets, their humanities, shall feel the need of knowing God, and fulfil the divine Object of their human Mission.

I do not know what destiny hangs upon humanity on this Earth.

Still, some six years ago, when I first retired from business to follow a literary life, I did this with the purpose to raise the sciences of Physics

and Astronomy above the stage of theorising. But, at the time, I was distracted from my work in disgust when I read about the Jewish massacres in Russia. I felt very despondent over the slaughter of my poor brethren. I felt as if paralysed, and my brain refused work. How terrible it was for me to be without occupation or aim! So much so, that my brother's ever-renewed efforts to make me join him again in business then succeeded, but only for three months, and during that time I was inwardly very unhappy. Every night I used to be terrified in my sleep and wake with these words still chiming in my ears: "The cries of Israel have reached me, their tears have washed all kindness and mercy from my heart." And with the same voice I feel myself as if answering: "Poor humanity, thy heart has many dreamings, but they must all fade away in response to the finishing stroke of Time."

But my motto for years past had been and still is: "Death, arise! Eternity, be! Infinity, sleep, I awake Thee!" With these words and their coloured meanings fleeting in and around my eyes I took up my task again with the determination that, should the Gates of Heaven

be shut against humanity, I will try to even force them to reopen.

I love the creature Man, whose breast is a perpetual music of broken sounds, its breath of life a succession of sighs, and the sighing moments are many, specially among the greatest of men. "Oh, la Vie! Sein et souffle font tes charmes et misères"—a thought which formed the basis of my childhood's philosophy. I could not condemn such creature despite all its follies and limitations.

MORAL AND CONCLUSION

THE Unconscious has become so as a result of threatening the germs which gave the now tentatively Perfect and All-Wise which we will henceforth call The Good, and the which, subsisting by the need of needing to be needed by the Unconscious, can mean no other than needing to save the latter. The Unconscious, however, indifferently and so unkindly, meets the advances from the part of The Good, and must, therefore, be called Evil Itself.

Hence, Evil is the Unconscious and The Good is the Superconscious, not the Conscious; for the former is a more fitting term for what is better and more than the Perfect.

Obviously, Creation is the product of both Good and Evil; and yet we hope that the former did predominate in the long run and will manifest in the end. But such triumphant end

can be reached only transcendently and by such achievements as demand very great and yet wise and necessary steps.

As regards the so-called Transcendentalism, it is only required to successfully defy and overcome our notion about The Unknowable or the awful Idea which asks: What is Infinity? This I have, I hope, partly fulfilled in my Prolegomena. Now concerning what great and wise step it is necessary at present to take, I refer the reader to my work entitled "The Social Problem." It is the purpose of this work to testify to the necessity for the Budget of 1909 to be entirely influenced by all that is proposed in my latter work, "The Social Problem." Also that the British Government should see their way to influence and even urge upon other governments to do the same. If this fails, then the human race is doomed—this being the time for the parting of the ways. We have all along just had the capacity capable to be receptive to Transcendentalism and the most noble influences; now, however, I feel it to be the office and need of my life to rouse humanity to its self-consciousness about this fact. I have done, am doing, and will continue to do this; but in proportion

as humanity inclines to full receptivity or to non-receptivity I succeed or fail in my message. What is certain is that humanity may confine itself no longer within such perplexing and yet not unsafe bounds as the "capacity" to be receptive, and must say Aye or No.

Socialism, Materialism, and even Democracy are communistic at the core. Philosophers who, like Nietzsche, cherish the belief that the laws of Instinct are above those of Reason, find much credence nowadays; while the sum of their teaching is adapted to present needs, which are necessarily democratic. Anyhow, Democracy's rule is the Will of the majority and not that of the expert, so qualifying the idea that Instinct and not Reason must have the last word. The consensus of modern thought is rampant Communism, since Democracy believes itself most favoured by Socialism. Communism and the individual immortality of the Soul, the Theist Ideal, are incompatible terms. With Communism humanity must live without God and without Hope, so falling to Unconsciousness till summoned by Death soon and immediate.

But so far there is absolutely no reason even

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for the least anxiety, as I refuse to believe that humanity will not be readily led to bow and submit to the dictates of Reason when facts and positive proofs are Reason's argument.

June 10th, 1909.

SOME OPINIONS OF THE PRESS

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