

THE POWERS OF THE DIVINE MIND--The mysteries of God, Nature and Universal Law according to the philosophy of Lord Bacon.

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While arranging the present program, it suddenly came to mind that although we have discussed Lord Bacon and his philosophy for a number of years by inference and implication, we have never devoted an entire lecture to the study of his inductive method, and as we do regard his findings as important it appears that we should devote sometime and consideration to the work he attempted to accomplish in the field of philosophy. We hold Lord Bacon to be unique in certain particulars, and probably his outstanding attainment was the extraordinary balance which he achieved in his personal viewpoint. The scientist is known and recognized as a man of specialized interests. It is very rare to find a scientist who is a man of action. The scientific training has a tendency to limit enthusiasm and ambition, to settle the scientist in his laboratory or classroom to work patiently for years without much thought of reward, and little, if any, desire to greatly influence the social life of his time. It is not fair to say the scientist is anti-social; it is more right to say he is non-social, and the illustrious group of gentlemen responsible for the discovery of the atomic bomb was probably so interested in formula they gave little thought to consequences, which is the typical attitude of the learned. The philosopher, on the other hand gains a curious internal patience by which he is willing to permit all things to be fulfilled in time. He is satisfied to achieve small present works, looking toward an accumulation of smaller efforts in the attainment of some larger purpose. The philosopher is not by temperament a man of action, because thoughtfulness discourages our certainties concerning our own conceits. If we know very little, we are sure of everything; if we know a great deal, we are certain of nothing. So you seldom, if ever, find a philosopher who has that audacity of temperament which inclines the individual to extreme action. You seldom find a philosopher who is over-certain of even his own way. He is patient, moderate, and inclined to be humble.

In the statesman we have a different quality, he is by nature and temperament a man of action, and if he has elevated himself above that state we call political, to that state we know as true statesmanship, we then find that he is forced to decisions, that he must attempt and accomplish present reform and change. For a statesman is limited by his term of office, by the times in which he lives, for his works must be now, and he must balance the good to be attained against the inevitable ills that will result from change. There is no law that will not injure someone no matter how virtuous the law in terms of material law; there is no code that can be imposed upon collectives but to some degree will afflict the individuals making up those patterns. The statesman must, therefore, labor for the larger good, fully aware it is inevitable he will make enemies, that he will be misjudged, that he will be condemned and probably destroyed by those whom he serves. The man of literary aims lives in another sphere of experience. The literary man inhabits the world of words, which become the instrument of art and artistry. The literary man craves solitude, desires freedom from public life, and considers himself most fortunate if he can be alone.

All of these qualities, each with its own peculiar value and weight, is part of life, and in most lives one department dominates the rest, determining the pattern of the personality. In the case of Francis Bacon we have all of these qualities present in a superlative degree. We have the scholar and man of action in one body. We have the literary man and the statesman. We have the scientist and mystic. We find in his personality that he has been able to balance and to bring together without conflict phases, attitudes and policies of temperament and personality seldom gathered together compatibly in one being.

We are interested, primarily, in his Lordship's philosophy. From our standpoint his philosophy is particularly important because it arose from attainments and achievements in a variety of departments. He was not a man of great thought and small accomplishment, of broad theories and slight attainment. He was a man who spoke from experience in life, which is the most vital of all forms of experience. He discussed law not as one desiring to achieve reform, but as one having attained reform. He described not only good things that could be accomplished by the dreams of men, but he gives us the re-writing and re-codifying of the great laws of England. He gives us the lesson of the Magna Charta. He strengthens the rights of men, he abolishes the laws of paupers in England, and as England's High Chancellor he rules his country and rules it well. From this experience he speaks, from this attainment,--not from theory alone. He writes philosophy as a man disillusioned with the world yet retaining his ideals. He works for a world that he knows is a world of selfishness and corruption, about which he has no illusions and yet for which he retains to the end an admirable affection. He is not mistaken as to the quality of the world he seeks to serve. He knows its weaknesses and he loves it still, and it is because he knows many things, and not merely because he thinks them, because he has that intimate contact with the material, which is the natural end of learning, man, that his words have particular and peculiar importance. The weaknesses he has discovered, he has discovered by facts and not merely by speculation. The reforms which he has required, he has discovered by experience and not by arguments. Therefore, of all philosophers,--certainly of the modern world,--Lord Bacon brings to the problems that he considers the greatest practical, realistic idealism. It is easy to sustain ideals if we nurse them upon illusions. It is easy to love the world if we do not know the world, but to know it intimately with all its corruption and machinations, to know its conceits and selfishness, and to perceive through all these things into the infinite integrity beneath, to find the honesty through the dishonesty, and to find the spirit through the corruption of its body, is to approach learning with great security of principle and understanding.

We know, also, that Lord Bacon in his philosophy pointed all his doctrines toward the requirements which he had discovered in nature. He realized that humanity desperately needed certain knowledge,--not certain other knowledge, but certain knowledge. That mankind did not need to know everything and would never know everything, and if it were instructed in everything it would still be blind. But mankind needed certain knowledge about certain things and required that knowledge desperately for its survival. That knowledge is most valuable which is knowledge toward survival, the knowledge which remedies those institutions set up by man which prevent knowledge. He realized that the beginning of all learning was to be free from false learning and to set the world upon a foundation of reality.

Now you must realize that his times were not our times. He lived in the long afternoon and twilight of European scholasticism, and we must define scholasticism before we can pass on to the things which Lord Bacon attained. Scholasticism was the evolution and development of Patristic philosophy. Patristic philosophy was the philosophy of church fathers in the early centuries of the Christian era. Patristic philosophy was essentially a philosophy concerning religious and theological matters. Gradually as the temporal power of the state and people increased it was necessary to broaden the foundation of Patristic thought,--Patristic philosophy meaning the philosophy of the fathers or the fathers. It was necessary to take their philosophy and religion and apply them to secular matters, and gradually these speculations among the monks and hermits took the form of an integrated pattern of thinking, which evolved gradually toward an elaborate program for the assumed improvement of the mind. In scholasticism we have the highest phase of medieval thought, the natural product of its time. There was nothing wrong with scholasticism, any more than there is something wrong with the rowboat because it is not an ocean liner. The

Patristic philosophy and religion were inevitable for their time. They were the honest gropings of the men of those times toward the right by the only way they knew. There was nothing wrong, but fortunately man outgrows his own thoughts and he has to have bigger thoughts and broader thoughts and deeper thoughts, and failing to escape from the old he then crystallizes because he is a slave to his own worn-out thinking.

In the period in which Lord Bacon lived, this long twilight of expiring scholasticism, the thinking processes of the church led to the establishment of a series of empirical beliefs. All thinking was then on books or paper. When a man was sick you never looked at the man, you began with God and through an elaborate series of formulas, without any recourse to the patient at all, you decided what the disease was. Then you turned to some scholastic work, like that of Galen and Avicenna, and here on page so and so, about 1500, because all these works were voluminous to the point of extinction, you found a formula for medicating this ailment, and you applied your formula and perhaps the patient survived, but if he did not it was exactly the same as in modern medicine where if the patient survives it is because of science and if he dies it is in spite of science. Science is never wrong. The same was true in scholasticism, the individual was inconsiderate if he refused to fit into the formula. If the disease could not be diagnosed it was not the shortcomings of science, it was the inconsistency and inconsiderateness of the patient. Always in scholasticism solutions were on paper. The scholastics divided the universe into an infinite number of principles, powers, principalities, angels, archangels and hierarchies, and combined this into the strangest kind of knitting and crocheting you can possibly imagine. The result was an immense design, a fabric so involved, and in itself so artistic and symmetrical, nobody doubted its reality although no one could prove it. But proof was not important in those days, no one wanted to prove anything. There was no authority beyond authority. If St. Thomas Aquinas said it no one doubted it. No one questioned whether St. Thomas Aquinas knew any more about it than any one else or not. Authority was all important. Men thought from authority toward authority. The end was set down before you began to learn, therefore conformity in thought was the priceless ingredient in the pattern of success. The universe, everything, was solved by Galen and Avicenna in a few words. Everything was solved on paper. Everything was solved by formula. If this is true then that is true and the other must inevitably follow. The logic was off but the formula was perfect, but no one cared about that primary If. If a certain thing is true certain other things are true, but what about the If itself?

So we had a world of learning in which the lid was clamped down, --we must agree or we were wrong. We must follow, unquestioningly, formula or else we were heretics. We must agree and accept as proven that which is unprovable or we show lack of understanding and lack of an appropriate attitude toward learning. Yet under this broad scholasticism the world was just the same as it had been under the broad Patristic system, and the world under the broad Patristic system was precisely the same as it was under the broad Peripatetic system, and the world under that was the same as that under the broad preceding system. This war of minds, this battle of books and ideas, this endless struggle of formula, --one formula dominating and then another, one system after another took over, at one time it was idealism, at another time it was realism; one year it was scholasticism, another year it was the philosophy of Kant, but under all these systems men were born, men suffered and men died. Under all these systems we had to have laws to prevent people from breaking into other people's houses; under all these systems we had the poor with us from the beginning, for whom the Lord must have a great affection because he created so many of them. Under all these systems we have had sickness and disease, and it did not make any difference whether we were following after Galen, Avicenna, after St. Thomas Aquinas or Kant, we still had dyspepsia. It did not make any difference what system of philosophy you were

under you could still have a broken bone and a broken heart, because all these systems of philosophy dealt with formula. One old Patristic father spent his whole life trying to discover how many tail feathers there were in the tail of the Holy Ghost. Another father spent years trying to determine how many hairs there were in the beard of God, the Father.

Those were important questions in those days, and as late as 1935 A.D. I knew one prominent divine who spent twenty-seven years trying to prove that Jesus was six feet two and one-eighth inches tall. Now that was a fine example of a "gnat and camel" type of philosophy. After you have proved it you haven't anything, and yet great scholars have been divided, one from the other, by these immense contentions. There was a great break in Medieval thought,--this lasted for centuries,--as to whether the First Principle of the Trinity contained the other two, co-substantial and co-identical; whether God the Father and God the Son were co-identical and substantial or co-substantial and identical, and then they had the problem they fought over for centuries as to whether or not the Virgin Mary was entitled to be part of the Godhead. These were the things they pondered. They pondered them on paper and proved conclusively the co-substantiality of that^{about} which they knew nothing, and then, after it was done, they did not know any more than they did before. All this proof did not prevent the Dark Ages, did not prevent the bubonic plague and did not solve the social problem of the age until an agnostic, like Tom Paine, came along with his four-page pamphlet which changed the face of nature.

This was the thing Lord Bacon was working on. He realized that scholasticism, even if it could prove its assertions, it could prove formulas only, that even if scholasticism was able to demonstrate absolutely the co-substantiality of the Holy Ghost, nothing happened; the human being remained just the same. Furthermore, the human being, because of circumstances and environment, because of the pressure of beliefs about them, human beings were trying to live by formula, they were trying to live in a world they had created in their own minds, while at the same time their bodies and natures were existing in another world, a world created by universal wisdom itself, a world that never changed to meet the fancies of men, a world that was what it was regardless of what men thought it was. If we go back to the old problem of Columbus and the belief that only a few held, although it is a good story that the majority of men thought the world was flat, the world did not become flat as a consequence, it remained exactly as it was and will always remain that way. But sometime we will wake up to the realization that the world is not flat, it is not the world but men that must change to meet the fact.

Lord Bacon pointed out one important principle that was the basis of the Baconian system of thinking,--to us it is common knowledge, but to his world it was a seven-day wonder,--that there is only one source of information that is worth anything, and that is the universe itself, nature, experience, observance, and in the laboratory the reproduction under controlled methods of natural phenomena, by means of which we prove that which is reasonable and demonstrable. We may be able to actually reproduce natural phenomena in such a way we may have all the evidence necessary for factual discoveries.

Lord Bacon is the father of materialism, yet in himself he was no materialist. Today there are many who feel that he is responsible for the crafts of the materialistic world in which we must now live, but he is no more responsible for our materialistic world than Jesus was responsible for the Spanish Inquisition. There is no thought or reformation which we loose upon the world, that once having escaped from our control must not be protected against abuse. That is the reason why wise men say but little, anything they say will be used either against them or their world. Bacon was not responsible for materialism; materialism was a rebellion against formalized thinking. To us materialism is a great problem; to the ages it is an interlude, it is a moment of intellectual conflict on

the surface of the internal life. Materialism is the result of accepting a fragment of the Baconian method and reject^{ing} the rest. But we do that with all the philosophers who ever lived. We accept with considerable interest Plato's political writings and reject his theological writings. It is that way always, we reject that which differs with our own opinion, regardless of time and circumstance.

Lord Bacon's idea was to get knowlege off of paper into the working life of the individual, and he believed so firm ly in this theory that he was forced to create a series of categories to prove his convictions. He also warned his would-be or possible followers that there was going to be a lot of trouble when men began to use nature as a standard of action. The moment we set to work our preconceptions come into violent conflict with experience and then we have a lot of weeding-out to do. In simple terms, if we accomplish this we must give up, reject and cast aside many of our most cherished beliefs, because these cherished beliefs were not based upon fact and could not be demonstrated in action. We could hold them forever, but they will not work, and if we tried to live by them, no matter how honorable and idealistic might be their content, if they are not so they cannot work. If in any way they are inconsistent with natural law, that law is supreme and the individual's opinions are of no value whatsoever if they depart from fact. And yet we love our opinions much more than we love our facts, and for centuries our beliefs and not our knowledge have demonstrated our code of action and policy of life.

The reason Lord Bacon was so definitely down to earth in so many of his opinions, and why, therefore, he is the most important philosopher in his world, is because he himself was a man of practical experience. He speaks from knowledge, from use, from the machinery of application, and in the simplest of his theories his first task was to try them, put them to work and see they did work, and if they did not work he would not for one moment cherish them although he may have in their abstract form. They had to work, they had to add up to something in patterns of conduct and practise. Lord Bacon agrees with most of the world concerning the nature of the abstract, and then we come to the beginning of his actual inductive method.

All philosophies depend upon some concept concerning universality. Now, as Socrates pointed out earlier, as Buddha pointed out in India, as Confucius emphasized in China, as Zoroaster taught in Persia and Mōhammed taught in Islam, and as we find it given by implication in the New Testament,--inasmuch as the entire document contains no reference to the disputed matter,--there is nothing less important and at the same time less practical than the effort to discover the nature of First Cause. In the first place, as Buddha pointed out, and Bacon gives us exactly the same formula in the Novum Organum, it is impossible for the human mind to define the Infinite, and any effort to define the Infinite defiles the Infinite. It is utterly impossible for us to know, to comprehend or to use directly any knowledge concerning the nature of the Absolute Being, or any of the extensions of the Absolute Being in terms ~~in terms~~ of infinity. All right, through the extensions of knowledge we can know many thing, but absolute knowledge is non-attainable. Now there are hundreds of thousands of materialistic philosophers and idealists who contradict that fact, but although they have all told us absolute knowledge is obtainable not one of them has demonstrated it because it cannot be attained in our material world regardless of how much we talk about it.

It is the same way in the matter of absolute wisdom. Although wisdom is the capacity to know, absolute wisdom is non-attainable, although man may be wise to various degrees, he may be as wise as Plato, but Plato, as he himself expressed it, knew his wisdom only taught him his lack of wisdom. He knew, because he knew so much, how little he knew. The attainment of absolute wisdom is impossible.

The same is true in the matter of Truth. Truth is a word to signify

the absolute fact of thing. Some things may be truer than others. It is true that an article thrown in the air will fall. It is true that tides ebb and flow. Those things are true, but truth itself in the absolute knowledge of absolute fact is impossible to man.

All these impossibilities,--one of which, and primarily, is the knowledge of the Absolute Nature of God,--all these things present us with certain problems. First of all, we will never know the Absolute Nature of God; therefore, we will never know the absolute why of anything. We will know the relative why but not the absolute why. For instance, we will not know why the Universe was created. We may find out how it was created by a combination of certain forces and factors, but why in Infinite Wisdom it was desirable that this finite world be fashioned, why, we shall never know. We may have opinions on it, and every man's opinion on such subjects is of greatest importance to that individual, but the facts are beyond our comprehension. We shall never know for that reason the actual absolute equation of morality or universal ethics. We can create laws for our own times. We can say it is not good for a man to steal, and we have a certain code of ethics, but the Absolute Will of the Absolute Creator for his creation in its fullness we cannot know because we have not the capacity to know.

Therefore, concerning the nature of causes there must always be deficiency of understanding, yet, without a hypothesis of Cause all philosophy collapses. All that we want to know hangs from that which we cannot know, which is a very serious conflict. Now there are many ways to get around that conflict. One is to ignore it and to begin your philosophy at some secondary level and build from there. Another way is to take an opinion which you may hold and elevate it to the state of absolute truth, affirming you do know what you cannot know, and then build your philosophy upon it. That was Scholastic method, extremely dangerous and is very likely to end in a horrible conflict.

Lord Bacon approached the matter very simply, as have all great philosophers. In handling problems of First Cause, great simplicity is a virtue. We show greater wisdom in this respect by simplicity than we can by complexity. Lord Bacon assumed what he regarded as a reasonable assumption concerning the Nature of Deity. He devotes very little space to the subject, because, as has been noted by all great thinkers, it is impossible to fill any large amount of space with anything that is truly meaningful. The purpose of philosophy is not to create a pattern like an elaborate game of chess, but to arrive at a certain number of reasonable ends as quickly as possible. A simple statement that explains many things is, "God is", and by virtue of his Being all things are explained. How, we do not know; why, we do not know. Therefore, Deity becomes the supreme hypothesis, the Unknown and the Unknowable, which we must use to explain all things known and knowable. We can say the universe was created by the Will of God. Well, that is an answer, yet it is not an answer but it is the projection of our conviction to the ultimate beyond which we cannot go. If it were not created by the Will of God we would not know what to say. So the Will of God becomes the solution. We can also say a certain thing is true because God established it. Well, that is a hypothesis. It is impossible to prove it, any more than it is possible to prove the existence of God, except by demonstrating that the existence of God is the Absolute Necessity of existence. It has to be, and because it has to be it must be, but we cannot positively prove or demonstrate any of these things.

So Lord Bacon, following the best tradition and custom of the Ancients and wisest of all times, accept Deity as the Sovereign First Cause, not to be defined but to be accepted, or believed, or posited to the point where all effects must be tied into common cause, that common cause being God. Lord Bacon accepted that hypothesis more readily than Kant, or the more modern philosophers, because he regarded it as absolutely necessary. Having assumed this he must then pass on to further assumptions as sketchily as possible, realizing the less you say the less errors you make. If you

could say nothing it would be perfect, but you must say something or else your philosophy is nothing. The more words you use the more mistakes you make, therefore the minimum of words means the minimum of error. So Lord Bacon had time to determine the level on which he was to conceive of the universal creation. He accepted the nature of a Supreme Cause in whose supremacy lies the answer to all things. He assumes and admits that he has not the answers, never had them and never can have them, but he assumes they exist. He assumes, also, that only God knows precisely what God knows and that complete knowledge is due to totality, no part of which can have the full consciousness of the entirety. We know that in a simple way. We know, no matter how hard we try, there is not one of us who can know what someone else knows, even after years of talking, because knowledge as knowing is not to be communicated by words. There is no way of sharing essential knowledge, only secondary facts. We can share secondary matters, but the abstract state of knowing we cannot share.

Lord Bacon then comes to the assumption, which is necessary to his philosophy, that the supreme Creator of all things, created with certain power the creation which he brought into existence, and that this creation was the product within the Creator of certain motions beyond which there can be no recourse. Whatever the Universal Deity did in creating his world, whatever He did must be his wisdom. We must assume that the Creator knew what he was doing, and in phenomenal existence we have certain negative proof of this in the magnificent pageantry in the world we see about us, a world, each fragment of which reveals the magnificent design that transcends all human comprehension. We cannot go far enough or deep enough in history to find any point in which there is not an admirable design. Therefore, we are entitled to assume the Creating Power, whatever it was, created wisely. Therefore, wisdom is its attribute.

Now wisdom implies a great many virtues and facts known and unknown. We have no more concept of the fulness of wisdom than we have of the fullness of life, because ninety-nine per cent of life is invisible to us, invisible to us not because of the limitation of life but because of the limitation of our visual equipment. We could not see it if we wanted to any more than we can hear two-thirds of the music of the world. Our eyes and ears are not finely enough equipped, so by lack of faculty powers we are cut off from the rest of the world. But what little we can possess, what little we can share in common, points out in the nature of wisdom itself there is a structure of virtue, a structure of reality, a structure of values in themselves empirical. Whether we wish to regard Deity as Absolute Truth, undefinable, whether we regard the universe as the result of the infinite wisdom of God, or whether it is the will and pleasure of Deity, we come to the same end, what is, is the standard beyond which we cannot go. It is useless to say that God should have done it better. It is the worst form of blasphemy in the world to assume we could do better, that we could improve on God, because regardless of whether God did it right or wrong, the way he did it is the standard of existence beyond recourse, because if Deity had any vices, those vices must still be the virtues of his world, because those vices and virtues are beyond any human modification.

But philosophers, like Bacon, and most wise men, have assumed that the way of Deity in the creation of his world is the wise way, the good way, and that wisdom contains within itself all the other qualities necessary to the survival of the plan and pattern. Wisdom contains within itself the intellect, it contains within itself the life, power and virtue, it is all these things in its own nature. For in this form wisdom itself is love; it is not love and wisdom, they are one, always have been one, always will be one, never were divided; therefore, there was never any possibility of their being reconciled because they were never divided. Division exists not in nature, but in man; division exists not in the universe, but in opinion. Although we are able to make a division between the Episcopalians and Presbyterians, there is no such division in nature. The di-

vision is in man. There is no division in nature between the Buddhists, the Brahmans, the Zends, the Mohammedans, the Jews and the Christians,-- those divisions are made by man, not by nature, because we must recognize the fact there may be difference without division, but man interprets difference as division. That is a common error. That which does not look the same must be different. This is an illusion, but we are all sustained in our opinions by illusion.

So Infinite Wisdom becomes, as he presents it to us in the *Novum Organum*, the Universal Being becomes, a Mind. To Bacon, Deity is expressed in term of Mind. Deity is the Universal Thinker, and the whole universe in the Baconian inductive method is a mental phenomenon. In other words, whatever Deity thinks, becomes, by virtue of the divine fiat or power. As the Deity desires or thinks, all desire and thought are mingled and they become spontaneously the fulfillment of themselves for the simple reason that Deity is the only substance or being in nature which must in its own nature not operate through a contrary medium. There is no contrary medium in Deity. Deity does not have to fight its way through itself. All other creatures have to struggle against something, against themselves, finally, but Deity containing all things within itself, it is the only being conceivable in which there is no conflict, in which the will and the fulfillment of the will are identical.

Therefore, according to Bacon, if the Universal Mind says, "I wish or want there to be a universe," the universe is by that fact. It does not have to be fashioned according to our way. It is a spontaneous generation in the Divine Mind. Remember, that all Baconian philosophy is based upon the study of the function of Deity as Mind. Mind is the medium through which the symbolism of the Baconian method is given to the world. The Creating Mind possesses three powers, the power to think, the power to remember and the power to forget. These three are the natural qualities of the mind. Creation is the process of Eternal Thinking; tradition and history, all the sequences of the world, is the process of Eternal Remembering; and the disintegration or final destruction of any pattern or thing is the result of Universal Forgetting. As the past sinks from our memory, and new incidents impose themselves upon our judgment, so that which is no longer necessary is forgotten in the Divine Mind. When the Divine Mind forgets the universe, that universe fades away in space. When the Divine Mind forgets a cosmic system, that cosmic system fades away in space. "For the Mind," says Lord Bacon, "is a glass on which all things are reflected, and which in turn reflects itself upon all things." So the Universal Mind is the principle through which and by which all the mysteries of nature and life may be explained.

Now Bacon, because of this, gives us several ideas that I suspect most students of Bacon do not know exist. Bacon says, "All future, all things to come, rest in the pleasure of the Divine Mind." Immortality, for example, is the assumption of the continuity of the Divine Mind on the subject of life, but there does not have to be any immortality, there does not have to be any spirit, there does not have to be any humanity, there does not have to be any perfection of anything, or any end of anything,--that remains the pleasure of Infinite mind. Deity by virtue of being Deity does not have to be consistent, because consistency is an attribute, not a cause, and any power that can create can cease to create at will. "Therefore," Lord Bacon says, "all survival assumes that the Universal Mind continues in its present way, but if the Universal Mind changes its way then nothing that exists need be fulfilled in any measure."

Now, you see in that Bacon breaks away from most of the philosophical systems of Asia. For example, in the East the Deities are servants to universals beyond themselves; to Bacon, the universe and Creating Mind are identical. Therefore, he does not assume that there is any necessary conformity with anything in nature. "But," says Bacon, "while it is not necessary for there to be a tomorrow, and whether there be a tomorrow or

not depends upon Infinite Wisdom, experience proves to us that there is a considerable likelihood of a tomorrow, and that in all probability these things will go on, but all these things exist as possibilities and not as facts."

For instance, let us take Bacon's definition of immortality. Bacon defines immortality as the possibility of infinite duration in the Eternal Mind. In other words, if Eternal Mind desires to manifest infinity it has the power to manifest infinity. Bacon defines growth as the possibility of infinite extension if that extension fulfills the will of the Divine Mind. All things exist by possibility, not by fact. Bacon says, for example, that "good is the possibility of excellence according to the will of the Divine Mind, that nothing exists as per se or fact, everything exists as possibility." The omniscience, or all-knowing of God, is the possibility of wisdom in the Divine Mind. The omnipotence, or the all-powerful^{ness} of God, is the possibility of the all-powerfulness. Everything is based upon the possibility not upon the proven fact. Therefore, as one philosopher said, "With God all things are possible." But Bacon ends the entire concept of absolute knowledge or absolute learning by pointing out that all things that exist, exist by virtue of the fact Deity permits them, and should Deity change its mind these things cease, therefore there can be no knowledge beyond the wisdom of Divine Mind.

Bacon, however, assumed, with that which is reasonable to assume, from experience, that in all probability the Divine Mind, acting in conformity with itself or pattern, will proceed and progress according to its own will and purpose, that as far as our lives are concerned, almost certainly they will go on for countless ages, much as they have gone on, so long as Deity conceived within its own compound the concept of the possibility of growth.

So Lord Bacon sets up what he calls the Ladder of the Mind, the Ascending Ladder by which the human being approaches the knowledge of Causes, for, as Lord Bacon points out, the knowledge of Causes is the most important of all knowledge, tempered by the recognition all human knowledge is relative. In other words, we can know the cause of all things within a certain gamut, but with all knowledge we must take into consideration the possibility of Divine change. There is no proof that because we know a thing today that it will be that way tomorrow. We may assume it, but we cannot know it as fact. So all the time Lord Bacon is telling us, he is pointing out primarily that which we cannot know, because he recognizes no man can ever know anything until he finds the boundaries of his own power to know. Otherwise, he will scatter his resources in an effort to discover that which is unknowable and not have energy and strength for the search of that which is knowable. In other words, he must set a framework upon the boundaries of his own intellect or else he will waste his mind upon things impossible of attainment.

Lord Bacon points out that the universe builds upward from physical phenomena, or from a materialistic condition, and downward from a noumenal or spiritual condition. In this he attempts an equilibrium between the principles of Aristotle and the principles of Plato. Bacon says civilization is ascending through a series of discoveries or patterns which he divides into a ladder of seven rungs, about which he weaves the structure of the seven parts of the "Instauratio magna", the great instruction, the great structure by which all men might become aware of universals to the degree that men may know them.

There is a constant interplay between the creative power of man and the strict censorship of nature. Man has an idea, "It's a wonderful idea, it must have come straight from the Infinite because I have it." Instantly then nature sets up a censorship. The individual tries it on his friend, his friend does not respond to it; he tries it on his own life and his life grows worse; therefore, the criterion of nature becomes the basis by which we may judge the merit of opinion, and nothing can be held that is contrary to nature, successfully. For example, an individual loaded with opinions,

finding them producing only unhappiness, blames the world and runs away from the world to escape the resulting afflictions, failing to realize the afflictions are in himself. So those who will not give up their opinions give up the world instead. Those who will not change their minds, go off and become anti-social, living in a hole in the ground in order to preserve their opinions against the pressure of fact, which is a sad mistake. But many people will die for their opinions. There are many more who will die for an opinion than for a fact, for in most cases opinions are more dramatic than facts. Opinions can be held to the point of extinction, but facts are exceedingly simple and do not appear nearly as impressive as does error.

Lord Bacon set up his Ladder of the Mind and gives us an ascent from those things which are the beginning of life, and at the same time sets up a descent from those things which are the causes of life. So, he says, for practical consideration, in philosophy begin at the bottom and work up, but you do this against a background of your own convictions, which you are working from above down. You descend into a state of materiality and then from a state of materiality you ascend again, and during the ascent you are always conscious of the previous descent; you know you are retracing steps, and you know that while the descending was in theory the ascending is in fact. The Ladder is the ladder of application of principles to action. That principle which is not applicable, or has not been applied, remains on the descending ladder of principle. The moment, however, it is clothed in action and is demonstrated in its own sphere in our world, then it becomes factual and deserves a place upon the ascending scale.

The ascending ladder is the ladder of ascending facts; the descending ladder is the ladder of descending theory. In the descending ladder are all the wonderful wisdoms of all time, floating in space, principles that we cannot apply, ideals that we cannot live. For example, somewhere on the descending ladder of principle is the recognition of the Brotherhood of Man. It is there somewhere, but it is certainly not upon the ascending ladder of factual attainment. It is a principle we have not been able to apply. Now, why? Is the principle wrong? That is the first consideration. Of course, it would never occur to most of us to consider that. In all probability, from what we know, if that principle be wrong, then all philosophy is wrong. To destroy that principle we must destroy every bit of idealism that we have. Therefore, at this stage of our evolutionary progress our innermost conviction affirms that principle to be right. Yet we have not been able to make it work, and we have never been any closer to making it work than our own aborigine ancestors.

The enthusiast will go out waving a flag, taking the attitude that the world is ready for the League of Nations, but it is not. Lord Bacon knew this, he knew it as High Chancellor of a nation where every man was struggling desperately for his own rights against the rest. He knew that to believe that in the 17th century, in the 20th century, in the 50th century, or in the 5000th century, A.D., we are going to suddenly have a great, overwhelming desire to be good, is a very optimistic viewpoint. We have never wanted to be good in all our lives. What we have wanted is to be bad and enjoy it, and be comfortable at the same time. What we want is a delightful method of practising our vices without unhappy consequences. We do not want to develop our virtues, we just do not want to be punished for being wrong. That is what we have against the universe. We want to be stupid, and at the same time be masters of the world. We want to be supremely ignorant and at the same time do all things perfectly, and of course, know everything without working for it. We have a wonderful idea, but unfortunately it does not conform with the pattern in the Divine Mind; therefore, nothing happens, except misfortune, which is the natural result of ignorance.

But we know that the brotherhood of man is desirable. We know that world peace is desirable. Lord Bacon, in his New Atlantis, postulates the idea of the Empire of the Learned, in which all men dwell together for the advancement of knowledge and dedicated to all things knowable, the applica-

cation of all knowledge to its legitimate end, and the perfection of men. All these things are desirable, and on the descending ladder of principles is the brotherhood of man, but on the ascending ladder of things attained there is a vacuum at that particular point. It has not been attained. Somewhere on that ladder of descending principles we also have the principle of political equity, we also have the principle of universal justice, we have the principle of a one-world dream, we have the principle of tolerance and the principle of generosity. We have somewhere on that descending ladder a plan for universal education that will not work. "But", says Lord Bacon,--or to quote under one of his pseudonyms,--"there is the rub." It does not work. It does not work for one particular mistake, and Lord Bacon points out that mistake very clearly. It is a serious error of judgment, and very unphilosophical, to expect something to work when it is not reasonable that it should work. The kind of world that can be saved has already saved itself, and the kind of world that is in trouble all the time is by virtue of its own actions incapable of being saved.

So you have a vicious circle, very depressing for all the dreamers and idealists of the world, but the infinite proof of the infinite wisdom is the fact that we are exactly the way we are, and the fact that we have a tremendous series of misfortunes is exceedingly commendable, for if we had anything but misfortunes and at the same time conducted ourselves as we do, then there would be no justice in the universe, or anywhere else.

So we have this ladder of gradually ascending principles in action, and this tremendous overshadowing of ideals that may be true but are not useful until they can be made to work. In the great problem of philosophy too many philosophers have spent their entire lifetime working with ideals and not enough have gotten down to try to figure out how to make them work. Your philosopher is not a man of action. What he would like to do is to appoint a committee to do it for him. A man came to me one day and said, "If I can get ten honest, constructive, unselfish, universal thinkers, if I can get ten such men I can set up a new government in the United States." Well, if there were ten such men we would not need a new government in the United States, and if we could find them they would not be interested in politics. The ifs and ands cause the trouble, the great issue is to bind your ideas to some practical pattern.

So Lord Bacon pointed out the fact that while the ideals we have individually run riot, and constructively so, most ideals in principle are good, there is this tremendous interval between ideals and practice, and this interval means that while idealistically we are in college, practically we have not yet entered kindergarten. The concept, for example, of primitive man devising the idea of hollowing a log to make a boat came first from his straddling a solid log with his feet in the water when crossing the stream. Possibly a hungry crocodile came along and nipped off his foot, and this aborigine decided there must be some way of tucking his foot in the log also. Ergo, this led to the fact that by digging some of the wood out he could put some of himself in. The result was the dug-out, or the primitive boat. Later on he had new and useful improvements upon this basic idea. He found the hollow log hard to drag around at low tide, and if he wanted to transport the boat from one stream to another, he had to carry the tree with him, so he devised the idea of making the boat out of thin wood, which was lighter. And so on and on and on and on, and after ten or fifteen thousand years of experimenting with the principle of boats we have great ships like Ille de France, and the Queen Mary.

You might say, "Why didn't that primitive man back there start out building a battleship? Why start out with a dug-out? Why not start with the Queen Mary and work down? After all, there is no reason why we have to have a birchbark canoe, why not start with the perfect thing while you are at it?" When it comes down to practical facts you cannot, because each one of those steps was necessary to the next one and it was not until the little man dug out the log, and another man stretched skins over the framework of the boat,

another made sails, another invented motors, one thing after another, thousands of discoveries over thousands of years had to take place in the unfoldment of the human mind before a ship like the Normandy was possible. So, someone comes along and says, "What are we waiting for? Why don't we have world peace now?" It is very much like the little man trying to figure out how to hollow out the log, and someone seeing him says, "Listen, why bother with that? Why not start with the Normandy?" Before peace can be perfected, peace must be experienced and discovered, and thousands of years of specialized training,--arts must be developed, science must be developed, laws must be recodified, and thousands of forces must come together from thousands of directions, before the great political union of nations is possible. It must come step by step, just as the little log was hollowed out. There is not one single thing we have today that makes life more practical or pleasant for us that has not behind it thousands of years of experimentation and growth of one kind or another. Sometimes we feel these things develop rather suddenly, but that is not really true. They develop according to necessary pattern. We think the automobile was developed within a century and brought to a high degree of perfection in a few years, but there are principles involved in that automobile which prove to us conclusively that if Euclid had not lived twenty-five hundred years ago there could not be an automobile today. Things had to happen, it was not an invention of the moment, it was the development and perfection over thousands of years of the mathematical and scientific principle. If it were not for the fact over two thousand years ago the Mayams began the cultivation of rubber trees we would not have tires today. Then petroleum had to come into existence. Electricity had to be developed and many things brought together before the complex automobile could be produced.

It is the same way with world peace. It is the same way with any principle human beings work with. We cannot step from imperfection to ultimate perfection in a single step, a dozen steps, or a hundred steps; these things have to grow little by little, and the civilization that is coming, and will someday come, will be by virtue of all these streams of things in time and space floating together to make it possible. There is one thing that nature never does, and that is, hurry, because haste is impossible in a world where man must grow by experience. We can experience only slowly. We can talk rapidly and have wild opinions in great number, but factual experience is a slow and gradual process, and it takes the average individual nine-tenths of his life to figure out how he can live well, and by that time he is being put away in the long box. This is nothing to discourage us, it is all part of the plan, therefore we must accept it with the full realization that everything accomplished is in the right direction.

Lord Bacon began at the bottom of the ladder with practical things, where he put the physical necessities of the individual. There is absolutely no use for abstract reforms until we have simple, practical problems solved. The beginning of the ascent is actual, physical matter, therefore he places the basis of his Ladder on material, physical necessity,--property and family. That is where the bottom of the ladder is. One old Greek said, "If I had a material fulcrum I could turn the world over if I had a block of stone to place the fulcrum on." Bacon says we can build this ladder to heaven only when we get the earth solidly under our feet, when we get simple problems clearly and definitely solved, and instead of talking about great abstracts, such as, how we can share universal wisdom with each other, it would be much better to get simple foundations established. Do not count your chickens until the eggs are at least laid, and before we divide up the blessedness of Infinity we must get some of it. Like the well-known socialist who has nothing and wants to divide it with everyone. The first thing is physical necessity. Before we can get anywhere we must solve the problem of property. Who owns what and why, and how are we going

to hold it? Long before we can take up the problem of whether Deity is three in one or one in three, we have got to figure out an equitable distribution of material assets. The beginning of philosophy is to solve the problems of the human race, solve the physical problems of life, beginning with the individual. The first place to use a philosophy, as Socrates pointed out, is in your own home. Make it work there before you try it on the universe. The natural place to begin the application of philosophy before you can use it on a large scale is to get at the material problems of the race, which have to be solved by simple patterns of integrity. If you cannot convince an individual that honesty is the best policy by practical fact, he will never believe it as an abstract of Deity. If he cannot see the social requirement of integrity you will never be able to teach him any abstract, spiritual convictions. He may accept them and talk about them, but he does not live them, and if he does not live them nothing has been attained. So that is the first rung of the Ladder.

Now the second rung of the Ladder is called Justice, and justice is the setting up of the judiciary policy of mankind. The spiritual growth of man can be determined by the laws he makes for the government of his own kind. "Justice," says Lord Bacon, "arises from the legal experience that natural law is the basis for man-made law, and nothing that nature sustains can man deny." So the proof of the quality of law toward reason is the gradual motion of legislation toward natural law. Justice implies the relationship of the collective. Justice is to the state what morality is to the family, and just as surely as the personal life of the individual deals with the property and proprietary problems, so the destiny of state depends upon the establishment of a broad justice. In other words, as the family is the hollowed-out log, so justice is the first canoe built of lighter and better material. We are coming toward the boat, but we must come step by step.

The third rung of Lord Bacon's ladder is Morality, or the ethical and moral qualities of life. Now ethics and morality are individual. They are the individual, internal code by which he sustains himself inwardly, whereas his proprietary laws relate to external matters. He must have morality and ethics within himself, morality being consummated in the natural, gentle impulse of the human being toward the good. Morality is the type of thing that causes the individual to choose to do that which accomplishes the greatest good, not because of profit, but because of principle. Morality ultimately ends in the establishment of principle as the absolute and inflexible ruler of conduct. Now, we are way up the ladder, that is not just the beginning. We are almost half way up, and it is equivalent to the man's making oars to be used to make the boat run instead of using his hand and taking the chance of some creature's snapping them off.

Morality, according to Lord Bacon, verges up to the next step, which is Esthetics, the love of beauty, the service of beauty, the recognition of the naturally beautiful, which is one of the very high levels of human progress. By this time man has a sail on his boat and he can sail around the lagoon. He now has a pretty sea-worthy boat. When man loves the beautiful, desires the beautiful, is willing to sacrifice for the beautiful, he is a fairly safe human being. He is beyond the corruptions which afflict us today.

The next step beyond this, Lord Bacon says, is Religion, religion arising above the love of beauty, arising as an experience of the consciousness, and by this time man has an engine in the boat. He is now getting toward the ability to cruise in distant lands and far places. He is getting a very fine boat, and already thousands of years separate him from that little ancestor who hollowed out the first log, but that little ancestor was absolutely necessary, without him there could not have been this fine boat. By religion we have internal conviction and the repositing of the life principle. The individual no longer lives for the perfection of himself but for service to the Universal Principle beyond himself.

The sixth and seventh steps of the ladder were never committed to writing. He tells us, "There is no profit going beyond that point because there is no one in the world today who needs anything beyond that point, and only the egotist is looking beyond that point because he has not attained a fraction of the lesser points." But Lord Bacon points out, religion can only come into being as religion when it caps the first four steps. It has to come through right proprietorship, through justice, through morality, through esthetics and finally through spiritual conviction, and the individual who has not worked industriously, patiently and methodically through all these steps, one by one, can never have an intelligent religion. Religion is a very high attainment of the race in its full expression, and until that attainment is made we have not religion but theology, and theology is an endless wrangling of sects, with everyone right and everyone else wrong. The Christian world has fought eight thousand wars in two thousand years, not because of the teachings of Christ, but because they did not know what to do with the teachings of Christ, and what we cannot use we will abuse. We will always abuse while we are ignorant, and we will remain ignorant as long as we think we are ready for high school when we have not even reached the kindergarten yet. Before we can claim to be a religious people we have to solve the problems of life. No individual who cannot get along with his brother man has a right to regard himself as religious. No individual who has not made a solution of practical problems, who is not trying to build sequentially from the security of his own home and life, upward through the arts and sciences, perfecting and enriching his own life, no individual who is not so employed, can have any part in any spiritualized concept of life, because, unless he builds the little dug-out first, he cannot build the ship of state.

The Infinite Mind functions infinitely at its own pleasure. The perfection of man is inevitable, because man possesses within himself the capacity of that perfection, unless the Divine Mind decides to forget, which is the privilege of the Divine Mind. But presuming it does not forget this is the inevitable achievement of mankind, but not in time but in eternity, depending upon conduct, depending upon the individual's dedication to the things he believes. Instruction is not a substitute for conduct, but by instruction the individual may be inspired to conduct. The purpose of teaching is not to further the growth of the individual, but give the individual the means to further his own growth. It is the only way we can grow. We do not grow by ^{that} which we absorb mentally, but according to what we can use. We may have an abstract knowledge of many things and yet have not grown at all, because we have not used what we have for the greater good for the great number.

So the Baconian philosophy combines a large idealism with a very broad pattern of conduct, and the New Atlantis, the Philosophic Empire, comes as the result of it, as the great ship comes from the hollow log. It is built through time and eternity, and we are no nearer it than the actual level of our own conduct, and this level can only be raised by one circumstance, and that is effort. In time, there will be no miracles, there will be nothing inconsistent with fact, there will be no utopia in which the unworthy are rewarded. There will be no blessed state in which men, regardless of their own conduct, abide together in peace. Changes may come by the accident of tyranny, but attainment and progress can only come by the intent of consciousness.

This is a brief summary and survey of the Baconian method, and we hope at a later time we shall be able to give a class or course taking up the steps of the Great Ladder, which is one of the most important philosophies ever given to the world, a philosophy much discussed but little understood by the average layman.