A critical study of some of the alleged sources of greatness in man

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A CRITICAL STUDY OF SOME OF THE ALLEGED SOURCES OF GREATNESS IN MAN.

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III. CONCLUSION.
I. INTRODUCTION.

a- The Problem Stated.

"Some are born great; some achieve greatness, Some have greatness thrust upon them."

These words are the summation of the popular conceptions of greatness. Greatness may come by the way of heredity, of environment or of individual capacity. This has been the accepted explanation of that "vital something" which raises a man above his fellows, and to which is given the name "genius."

The purpose of this study is to trace these causes of greatness; and to scrutinize them as to determine whether or not they constitute an all-conclusive explanation.

The world has been charmed by the beauty of artistic production. It has been thrilled with the passion of poetic works. It has looked on with amazement at the results of inventive minds. It has been ready to bow before such manifest powers, and to call such persons so endowed "great". The element of greatness is a fact of human experience, and it is our problem to determine what it is and from whence it comes.
b- Plan of Procedure.

The plan to be followed is that of any investigator. The gathering of facts; their classification and scrutiny the forming of an hypothesis and the gathering of evidence in substantiation. The object is to find, if possible, the ultimate source of that "genius" which inspires men to work on a higher plane.

In the evolution of the race the popular conceptions of greatness may be reduced to two theories by which this phenomenon of human experience may possibly be explained. They are the (1) Sociological Theory; (2) Psychological Theory.

1- The Sociological Theory.

The Sociological Theory seeks the explanation of human greatness in the fact that in the evolution of the race human ability is quickened and becomes powerful through simple struggle and conflicts with his fellow, thus fitting the individual for greater conflicts and conquests in the future. It is by the way of social contacts that the individual is induced to strive and to acquire that which his fellows have not.

2- The Psychological Theory.

The Psychological Theory seeks the cause of greatness inwardly. It holds that primitive man was given latent powers and endowments, and in the natural evolution of his life, increase in strength, both mental and physical comes rather in the direction of the refinement
of the instincts and latent powers, than through any external cause.

That heredity and natural endowments together with social contact to give one the needed impetus, we have all that is essential in making a person great.

But it seems that an objection can be raised and justified with the development of these two theories, in the search for the ultimate cause of greatness, in the fact, that they are merely a description of a process of development. The one, a description of a process of development on the outward and external side; the other, a description of a similar process of development on the internal side. Being a description of the evolution through which an individual passes, they are not concerned with the ultimate source, merely with the fact observed and its development through successive stages.

The plan of investigation seeks a further source and it is to be hoped that the ultimate source of greatness is a fact tangible and capable of being appreciated. It is necessary to trace through the evolution which has come to the individual both sociologically and psychologically to a common source from which point the cause may be found.
II. THE SEARCH FOR THE ULTIMATE CAUSE.

A. Evidences of the elements of greatness in humanity.

1- The testimony of Ethnology.

It is in the history of the races, that we find this phenomena traced. Generations have come and gone, and have left hardly a trace of their existence. Then, suddenly has come a generation of people whose natural endowments seem to break into a great mass of production.

Not much is known of the older civilizations long since gone. A few inscriptions, some buried ruins, and are all that is left to tell the story. In these inscriptions and from these ruins, archeologists are constructing the past in such a way that it is possible to ascertain fairly clearly that they had the elements of the greatness which characterizes human history. The pyramids of Egypt are still with us, although the brain which planned and executed has long since been lost to the world. Modern thought stands in amazement at the stupendous task which seemed to have been satisfactorily solved.

The older civilizations of Assyria and Babylonia are suggesting that there existed a generation of people with characteristics of innate greatness. Their temples, and palaces, their laws and forms of government, their inventions and public works which are being brought to light by modern discovery all point to this fact.

The greatest phenomenon of the older civilization is the rise of culture in Greece. In a few centuries, rising
from obscurity, with no observed cause for it, this nation of people presented to the world the greatest type of thought-life which the world has to see. In the amount and quality of their production they have not been equalled by succeeding generations.

"Attica contained less than 90,000 native free-born citizens; 40,000 resident aliens, and a laboring and artisan class of 400,000 slaves. The population renewing itself three times a century, so in this country of Greece, we are dealing with approximately a total population of 270,000 free-born citizens. Out of this population there came the greatest producers in almost every kind of activity. There were poets, sculptors, philosophers, architects, scientists, statesmen, orators, the greatest that the world has seen, leaving to the world a wealth of statues, temples, books, and beautiful ideals and profound thinking which has stood as the ideal of all ages.

The average ability of the Athenian was at least higher than our own, and that is about as much as our race is above the African negro."¹

When one stops to consider that philosophers like Plato and Aristotle have influenced the thought life of the world since their day; when one looks to the Parthenon for beauty in architecture and to the multitude of beautiful statues...

¹ Galton, Heredity Genius page 329.
for the beautiful in art and that the Grecian ideal has been followed in all phases of life's activity, then, we begin to realize what sort of a civilization it was. The problem is to account for this universal greatness in Greece in so short a time. A people coming from the Ionian shores a few centuries before, mingling with the others found there, giving no indications of great mentality or of genius until it broke forth suddenly and charmed the world with its beauty and grandeur.

The period of the Renaissance showed the same phenomenon. After a long sleep of centuries, there broke forth like manifestations of greatness in various lines of activity which has well nigh equaled the productive genius of ancient Greece. In a short two centuries there was given to the world a group of painters, sculptors, and architects as well as those who produced great things in the realm of religion and literature, in science and discovery, in statesmanship and diplomacy.

2. The Testimony of Sociology.

To make a man great it is essential to "have a great opportunity for the adequate exercise and demonstration of his endowments, without which they remain undeveloped as well as unknown." Social contacts provide for his contingency. The history of the race reveals a group of people falling into the vanguard, and others willing to be led. This is a history of one successive leader after another impressing the life of his generation.

His leadership may be within the bounds of government, as for example, the king, potentate or ruler, or it may be through the very power of the personality of the leader. In either case many elements enter in to prove and sustain that leadership.

In primitive times, a leader was a man, who by his own prowess, succeeded in vanquishing his enemies, and declaring himself the victor; after successive fights and conflicts, he succeeded in maintaining his position.

In the development of human nature through the process of civilization, this same commanding position has been maintained by individuals, not so much through the force of physical power, as through the power of intellect and soul greatness. Endowed with a trained intellect, a sympathetic heart, and a trained mind, people have commanded the respect of their fellows, and by the power of their personality have been leaders. This with their innate confidence and wisdom in dealing with their fellows, their power of initiative, and greater wisdom has given them a prestige.

But it is maintained that all these attributes of character have come through social contacts, and by means of conflict of prestige with prestige, of prestige with merit, and merit with merit has the individual gained supremacy.

(3) Social Psychology, E.A. Ross Chapter on Conflict.
So have world leaders been given, great statesmen for important crises in the world's history; great poets; great inventors; great men to serve the nation in the time of need. These are the product of their generation, and have been made by the time in which they lived.

3. The Testimony of Psychology.

In seeking for evidences of greatness we must not overlook the field of psychology. Here may be the secret of our search. Native ability may do much; environment may be effective, but it is in the product of a mind trained by hard and stern discipline that a variety of means that greatness appears. Products of the hands are but replicas of ideas resident in the brain. Great temples, beautiful sculptures, fine paintings, high ideals, which have been the inspiration to the better things of life, are but so many reproductions in material form of memory images. It is to the mind we look for the phenomenon of greatness.

Evidences of genius are revealed in its study. Great thinkers evolving their philosophical systems; great poets giving to the world a vision in song of higher ideals and loftier conceptions than most mortals possess; great statesmen with a "knack" at government, who, by a manifestation of wisdom lead great nations through important crises in their history to higher planes of living; great inventors delving into the hidden secrets of the universe with a power of penetration, so sublime as to give the ordinary individual a most uncanny feeling. These are the products of great
minds.

B. Scrutiny of these instances of Greatness.

1- Sociological Evolution.

We have taken our illustrations of greatness from the history of races; from the results of social contacts and from the power of the human mind. Ethnology, Sociology, Psychology have provided material of illustration.

Our problem is to scrutinize these examples of greatness, and find, if perchance, these reveal the ultimate source of genius. The first question to arise is this:-

Can the greatness of a race of people, such as that of Greece in the Golden Age be accounted for by the evolution of that race? We think not. The study of race development indicates that the evolution has not been at all gradual from the psychical point of view, but rather by starts, with long periods between. We infer that the starts have come by reason of external condition, such as stern and decisive crises impelling the individual to act, rather than from an impulse generated within the mind. The occasion made the demand rather than the creative mind projected its thought upon the occasion. Thus in these crises, there has come a demand for leadership, and leadership has been provided. Some leader with a knowledge of the signs of the times, projecting his vision for the greater life of his people, making it extremely essential that progress come or inevitable stagnation and deterioration.

The study of human progress reveals this phenomenon. The following chart will reveal in graphic
10.

form the stages of production in human evolution.

CHART A.

Ancient Egyptian and Babylonian Civilization

Greek Period of Production

Dark Ages

Enlightenment

Productive Phil

Renaissance

Scholastic Period

Modern Thought

CHART B.

a— Ancient Egyption and Babylonian Civilization.
   Evidences of greatness as indicated by the ruins
   and recent discoveries.

b— Greek thought in many lines of activity culminating
   in Plato and Aristotle.

c— Dark Ages with its long period of static existence and
   its thought life in eclipse.
d - The Scholastic thinkers in their revival of Aristotle and the Grecian ideal.

e - The Renaissance and the age of discovery, with its impetus felt in all lines of production.

f - The period of enlightenment with productive genius traversing original lines of thought.

g - The modern period with its advance in all lines.

These charts have no value other than indicating that race progress has been by means of great jumps with long periods of inactivity between. The facts of the greatness of Greece cannot be explained by any antecedents of race or parentage. There is nothing in their ancestry to lead the anthropologist to postulate greatness to the Greek people at that particular stage in their history.

Likewise, it is hard to find the cause of the breaking out of productive genius of the Renaissance period, in the immediate antecedents of those particular periods of production.

Two problems enter here to make the explanation of greatness of the race as the outcome of immediate antecedents a most improbable one.

1- If mental development is the direct outcome of race evolution, then why should there be only a few people in a generation to show any evidences of greatness, and the rest be mediocre or worse?

2- If mental development is the direct outcome of the evolution of the race, then, why have there been periods of great mental vigor, and long stretches show practically no production at all?
Should there not have been progressive evolution of the mental life with no large gaps?

2- Psychological Evolution.

The search for the ultimate cause of greatness must go farther and deeper than mere social contacts. In a review of the product of the human mind, and indeed, a study of the mind itself we see the phenomenon of genius indicated. It is in the creative ability of mental power that the individual breaks out of the ordinary routine of life in doing of things a little differently than his fellows. Explanations have been forthcoming for this phenomenon. It may be due to the better trained memory, or to trained powers of observation, in seeing things which other people overlook, it may be that the individual brings into play many more association centers than people ordinarily use, thus enabling him to see life from a wider angle.

The historical perspective along the line of the highest production shows that genius was at the beginning as great, if not greater than in modern times. That the mental vigor of Plato and Aristotle and their contemporaries manifested as much, if not more original creative ability than modern producers. Rising out of the dimness of the Middle Ages men who thought and acted stood forth as giants of genius. Can a mental evolution, or the teaching of heredity account for such manifestations of creative power? It is true that "heredity" explains much. A long and searching study of the Judges of England shows that it is possible to transmit intellectual qualities for many generations, and the (4) Hereditary Genius Galton.
and the cause may be this in part. The various theories of heredity extant show a biological foundation, and in our search for the ultimate cause, it will be necessary to go a step further.

The psychological characteristics outlined may have much to do with genius, in giving the direction and the trend of production as well as being a contributing cause to the result. It may explain in part the power manifested by the great world thinkers e.g. Aristotle, Plato, Augustine Kant, Spinoza and multitudes of others; it may give the secret to the creative genius of men like Tatian, Raphael, Michel Angelo and others; it may give the clue to the wisdom and power of men like Cromwell; Chesterfield; Lincoln or it may point the way to the inventive genius of Galileo, Stevenson, Edison, and it may be the basis of the poet’s inspiration and the prophet’s vision. But the ultimate cause is to be sought further than these manifestations. In what is this mental activity grounded and what is the connection with the results produced. It will carry us too far afield to review all the theories given in explanation of the interaction of mind and body, but it is sufficient for our purpose to see that in all the phenomena of mental production there is a biological ground. "Every neural process has its corresponding physical process." It is in the canvas of the biological ground, particularly with reference to the theories of the origin of life, and the indications of mental or conscious life, we must take as our next step in our search for the ultimate cause.
C. The Hypothesis of An Ultimate Cause.

Thus far in the development of this thesis we have traced the cause of greatness through social contacts and environment to the phenomenon of mental production. That environment has something to do with genius in giving a channel for its manifestation no one can doubt; but it is resident in the mind to initiate the activities which manifest greatness. In the search for the ultimate source we found that the cause was more remote than the mind, i.e. there must be some cause of the impetus in the mind manifesting itself in productions of genius. The problem, then, is to show that such is the case, and by tracing through the organism to arrive at such a point where the ultimate cause may be identified.

The hypothesis which may be formulated to aid us in this search for the ultimate cause of greatness is as follows:

There is a "primum mobile" coming in direct contact with the organism, which is responsible for all the formative and directive forces as well as all teleological imports of that organism, and which may be identified with the Supreme all wise, all knowing personality, in which human personality is grounded and from which it gets its impetus.

In support of this hypothesis, it is essential to trace back along the lines of evolution to the possible place where there is that contact with this supreme intellect.
D. An Historical Excursus of the Biological Theories.

1- The Mechanical Theories of the Origin of Life.

A multitude of theories for the origin of life have been advanced. Biologists are divided into two schools with regard to its explanation. The one school, the Mechanists hold to the theory that the explanation of the life principle is to be found in the operation of law in the germ plasm itself. Among these theories the following are the most significant:

(a) The early theories held in the seventeenth and eighteenth centuries centered in the belief that life was to be manifested in the "encasement of the germ" in one of the germ cells, either the spermatozoid or the egg. The new organism is assumed to exist in miniature with all its parts present in one of these cells, and that in this miniature body must exist by repeated encasements all its future progeny.

(b) Later came Buffon's theory of "organic molecules," which is to be explained as the substance containing life and is widely different in kind from the substance of inorganic matter. The organic material is called by him "molecules." The characteristics of these he affirms are their universal presence, indestructability and everywhere existing where there is life. When the organism breaks down these "molecules" are not destroyed, but merely are separated, and thus are free to enter into other combinations, thus producing other manifestations of life.

5 Darwinism Today, Kellogg p 215.
6. Ibid
(c) The theory of Bechamp, which is similar in kind to the preceding theory. He holds that the organism is composed of minute elementary particles which he calls "microzymes" and which by combination under the influence of certain mechanical laws, manifests various forms of life.  

(d) The theory of Spencer who sees in the organism the combination of units, which he calls "life units" which he discovers as existing between the cells of the organism. These minute units of life by certain fixed laws manifest themselves in various ways upon the organism.  

(e) The more modern theory of the bio-chemists. This group of scientists hold that in the study of the chemistry of the organism, the secret of the origin of life will be found. Researches by Miescher and later elaborated by Kossel, reveal the fact that the nutritive and reproductive functions of the cell—as the nucleus—possesses a chemical constitution of no great complexity—and it is fair to assume that the material which composes it may be prepared synthetically. When it is to be considered that the nucleus is the substance in the cell capable of causing other living substance to be built up, and is in fact the directing agent of all the principle chemical changes taking place in the living cell, it must be admitted that great changes have taken place in the knowledge of the chemical basis of life.  

The chemical elements composing living substance are few in number, and those which are consistently present

8 Ibid
9. Life, its origin and nature E.A. Schaffer Science Sep/13
are carbon, hydrogen, nitrogen and oxygen. With these phosphoros is associated in both living matter and protoplasm. Certain inorganic salts are present, namely, chloride of sodium, salts of calcium, magnesium, potassium and iron. The combination of these elements into a colloidal compound represents the chemical basis of life. When the chemist succeeds in building up this compound it will without doubt be found to exhibit the phenomena we are in the habit of associating with the term "life."\(^{10}\)

These are but few of the principle theories held by the "Mechanists" in their explanation of the origin of life. They seek their explanation in the operation of laws in the combination of certain elements which are to be found in the organism itself. There is no doubt a great deal of truth in this method of explanation, but whether it is the last word or not we have to allow time to tell.

2- The Vital Theories of the Origin of Life.

This second group of biologists know as the "Vital" school, have an equal number of theories in support of their contention. They believe that there exists in the germ cell much more than can be explained through the operation of laws and mechanical processes. They seem to see that there are manifestations of elemental "forces" which are at work giving a direction to the development, and indeed, having a part in the formative processes as well.

Starting with the "vital" theories of the past, and which in recent times have been ridiculed by the opposing school as thoroughly unscientific, biologists

\(^{10}\) ibid. p 13.
are rapidly seeing there is some truth in these contentions. This school of biology have been making rapid progress in their investigations and their findings are far from ridicule today.

(a) Professor Hans Driesch is the modern pioneer of this theory, and he bases his conclusions upon the most careful and long continued laboratory research. He is sincere in his purpose of discarding the mechanical theory.

"No kind of causality based upon the constellations of single physical or chemical acts can account for organic individual development; this development is not to be explained by any hypothesis about configuration of physical and chemical agents...Life, at least morphogenesis, is not a specialized arrangement of inorganic events; biology, therefore is not applied physics and chemistry. Life is something apart, and biology is an independent science."

Driesch's main argument is against the old mechanical theory of the origin of life. There must be, he contends, and in his book, he successfully sets forth his arguments and findings of the facts investigated, an elemental directive force. He chooses to call this "force" entelechy. On the formative side of the organism he calls this force the "psychoid"

This elemental factor is an attribute or essential kind of potentiality pertaining to organized living substances and is not found in or influencing inorganic bodies. Driesch maintains in all his discussion the reality of this principle and it is but a short step to appreciate that it is analogous to what we may call the psychical.  

11. The Origin and Philosophy of the Organism, Driesch p.142  
Professor Driesch's theory has been substantiated by other biologists, working independently along the same lines. We have among others the following:

(b) Nageli's theory of progressive development (vervollkommungsprinzip). He sees that after a long period of study and investigation that there is something inherent in the organic world which makes each organism in itself a force or factor towards specialization, that is, progressive evolution. 14.

(c) Korchinsky is in accord with what has preceded and he says "that in order to explain the origin of higher forms out of the lower, it is necessary to assume in the organism a special tendency toward progress." 15

(d) Noll's investigations in Botany strengthens this theory. He observed in the plant life a certain tendency which is inherent, of a feeling for form. He calls this tendency "Morphesthesi." 16

(d) Professor Cope also subscribes to this theory in the following words:

"The doctrine that conscious states have preceded organisms in time and evolution, I have called "archaesthetism." It seems to have been first clearly formulated by Erasmus Darwin who believes that growth has been stimulated by "irritations" and by the pleasurable sensations attending those irritations, and by exertions in consequence of painful

15. ibid.
sensations similar to those of hunger and thirst. 17

"It maintains that consciousness as well as life preceeded organism, and has been the "primum mobile" in the creation of organic structure. This conclusion also flows from a due consideration of the nature of life. I think it possible to show that the true definition of life is "energy directed by sensibility or by a mechanism which has originated under the direction of sensibility." If this is true the two statements that life has preceeded organism and that consciousness has preceeded organism are co-equal expressions. 18

(g) Modern scientists are showing decided interest in this question and are beginning to see light. Professor Charles Sedgwick Minot of Harvard Medical School writes as follows:

"It is interesting to consider the evolution of adjustment to external reality in its broadest features. Human evolution is the continuation of animal evolution and in both the dominant factor has been the increase of the resources available for consciousness. It seems to be inconceivable that the evolution of animals should have taken place as it has taken place unless consciousness is a real factor and dominant. Accordingly I hold, that it actually effects the vital processes." 19

(f) Professor C. H. Judd writes at a somewhat later date as follows:

"I shall hope to show in strictly objective terms that consciousness is a product of evolution which continues

17. Primary factors of Organic Evol Cope p 505.
18. ibid p 513.
19. The Problem of Consciousness at Walter, op. cit. Service NS.
in a higher form the movement which is manifest in all earlier adaptations. The statement on which all students of evolution agree is that there has been a steady increase in the complexity of organisms. In all cases the obvious significance of increasing complexity is increasing autonomy of the individual. Every organ of the complex animal bears witness to the truth that inner sufficiency is the end toward which organic evolution has been progressing. The closer study of biology has revealed that evolution has been pointing away from the physical world and its laws toward a self-sufficient individual governed by inner laws."

E. Orthogenesis the Path Followed.

So many scientists are holding to the theory of an inner directive force inherent in the organism and working out along determined lines according to a purpose. Many facts are cited in support of this theory. Paleontology reveals that in species forming certain determinative lines have been followed by all or most of all individuals of successive generations. This determinative unfolding of life according to a purpose has been termed "orthogenesis." This tendency has been manifest from earlier times when biologists entered upon the fuller study of the origin of life. Various names have been given to this tendency. Nageli calls it "principle of progressive tendency" (Vervolkommungsprinzip); Cape and named it "Archaesthesis," an influence of primitive consciousness inherent and driving toward a distinct purpose. Noll's investigation led him to call it "Morphesthesia" a term descriptive of a feeling for form in plants; Whitman a great American Zoologist states definitely of indubitable evidence of specie forming variation advancing in a definite line and according to a definite purpose. 21.

Such has been the observed trend in the evolutionary processes of the organism. The problem which interests us compels us to go further and inquire into the cause of this directive and purposeful evolution, in a definite straight line.

Biology has to do with facts of phenomena and in the attempt to explain the source of this energy this "inner"

directive force" which has been observed, we must turn to the realm of psychology. For it has been identified in the minds of these students with manifestations of consciousness. Professor Judd adheres to the position that Psychology is of real value in biological interpretations. He says "I believe that we are on the eve of a newer psychology than any which we have known. This new type of psychology will not be unfriendly to biology for it will study evolution; but it will not be dependent on biology for its formulas. Psychology will boldly assert its rights to existence as the science which deals in a broad way with the evolutionary processes by which consciousness arose and through which the trend of life has been changed from organic adaptation to "intelligent" conquest. 22

If it is possible for psychology to investigate and understand the processes of consciousness in the evolution of the organism, then it is to psychology we turn to find further light.

F. The Psychological Factors Contributing to an Explanation of the Ultimate Cause of Greatness.

The investigation of the biological ground for the origin of life has revealed the fact that many biologists, particularly of the "vitalistic school" have discovered the fact of an innate, formative and directive tendency in the organism which is not to be explained by the operation of mechanical laws; but rather is something above and apart from these. It has been identified with consciousness, in that it manifests many of the characteristics of consciousness.

The source of this tendency is testified to by many eminent psychologists and philosophers of modern type, as residing in some ultimate conscious in which this is grounded. It will be our task to trace and to summarize their arguments as bearing upon our thesis.

(a) The first exponent of this position is perhaps Professor William James. His thought upon this particular problem is summed up in an essay entitled "Is Life Worth Living?" in a particularly clear statement—"Whatever else is certain, this at least is certain—that the world of our present natural knowledge is enveloped in a larger world of some sort whose residual properties we at present can frame no positive idea." In justification of this statement he argues that it is eminently scientific to be open to progress, and that, too, in directions which may not permit a laboratory analysis. The word "scientific" has become sort of an idol in the minds of many, who readily

23 The Will to Believe James p 53ff
24. Ibid 54.
assume a fondness for killing any opinion which it does not believe, by calling it "unscientific." The progress in the knowledge of the world and its workings has developed so rapidly that there are people living who have believed that they have found the solution to the problems and who have lived to see a successor making further advance in the world of thought. Any position one may take with regard to a possible solution may be scientific in the best sense of that term. The progress which has been so rapid during the past three hundred years in handling these problems causes one to ponder if, perhaps, a greater power than the human is working in the Universe.

If the inner working power inherent in the smallest organism is identical with consciousness; its ultimate source is to be found in that higher consciousness, and the trend of the solution in this direction may be eminently scientific.

(b) Professor Rudolph Eucken leads us a step further in his philosophy in showing us how it is possible to have an intimate connection with this higher power. He does this in his doctrine of "personalism".

The old atomic" theory of consciousness must be rejected as indeed it has been cast aside by the psychologists of today. In its stead came the general acceptance of the "stream" of conscious flow as indicated by James; but when we are able to see that this stream has a teleological import as the former discussion shows, then an "interest" takes the place of the stream, which seeks what it has not and is not
It is at this point that Eucken's doctrine of "personalism" takes effect as explaining the transition which takes place from the natural to the spiritual, or how there is complete unity in the action of the spiritual within the natural. For him, there is an increment manifested which he calls a "being-for-self" manifesting a directive tendency. This "being-for-self" finds its largest expression in activity. This activity Eucken refers to as "work", which he further defines as purposeful action, action inspired by an ideal, directed to an end.

The relation of the activity to the object is further explained as a synthesis in which the apparent opposition between the subjective and objective reference no longer exists, but he tells us that the personality he has in mind is that life of action which includes and envelopes an objectivity within itself. In this synthesis of action in the realm of the spirit he is corroborated by modern philosophical psychologists, as Professor Stout, who maintains that the "interest" which unifies a psychical process implies at the same time a series of events beyond that process.

Personal realization is essentially the realization of personality through action. In its working we are compelled to see the trend of the action to its ultimate source. For example. We are constrained and moved to activities by great ideals—Truth, Beauty, Goodness. Whose is the deed? If I say "mine" what do I mean my "mine" I mean "mine" as inspired by an ideal. But, again, what does this mean? How

25. Eucken's Phil of Life Gibson p42
26 Eucken Unity of Spirit p354
can I be inspired by the breath of an ideal? The solution is wrapped in a metaphor and we must unravel it by personalizing the terms. If one keeps on an abstract intellectualistic basis he may reduce the "I" to an idea; and retain the term ideal to denote the most perfect expression of that idea, but if we retain the "I" in its full concreteness, as the "I" of personal realization, then the ideal to be effective over it must be itself a personality enveloping and penetrating the "I" or "Me", at least as intimately as the ideal envelopes and penetrates the idea.

To fall back on the "principle" which inspires and idealizes ones personal work is to fall back, not upon a concept or a mere abstract unappropriated activity, but upon the ultimate personality, for nothing can be more ultimate than principle, in whom the power of the idea is finally vested. 27

When our personal activity presses toward the secret sources of its life and strength, it becomes susceptible to the presence and power of those redeeming spiritual activities which are the deepest revelations within our personal consciousness. This is the secret of revelation. On its moral side the search for the ultimate source of inspiration is to receive a renewal and quickening which can only be accounted religious; on the side of freedom to the activities of the soul, it amounts to a renewal direct from the ultimate consciousness. 28

(c) Professor Henri Bergson's position with regard to this point is similar in kind. His theory is that 27. Eucken's Phil of Life Gibson p103. 28 Eucken Life's Basis and Life's Ideal.
there is an "original creative impulse" impelled on life which is responsible for the course organic creation has taken in its evolution. He says:

"So we come back, by a roundabout way, to the idea we started from, that of an original impetus of life, passing from one generation of germs to the following generation of germs through the developed organisms which bridge the interval between the generations. This impetus sustained right along the lines of evolution among which it gets divided is the fundamental cause of variations, at least of those that are regularly passed on, that accumulate and create new species. In general, when species have begun to diverge from the common stock, they accentuate their divergence as they progress in their evolution. Yet at certain definite points they may evolve identically; in fact, they must do so if the hypothesis of common impetus be accepted. This is what we will have to show in a more precise way, by the same example we have chosen, the formation of the eye in mollusca and vertebrates. The idea of an original impetus will thus be made clearer.\textsuperscript{29}

That this impetus coming to the organism at the beginning is consciousness, Bergson clearly states. "If our analysis is correct, it is consciousness or rather supraconsciousness that is at the origin of life. Consciousness or supraconsciousness is the name for the rocket, whose extinguished fragments fall back as matter. Consciousness, again as the name for that which subsists of the rocket.\textsuperscript{29}

Creative Evolution Bergson p.87-88.
itself, passing through the fragments and lighting them up into organisms. But this consciousness, which is a "need of creation" is made manifest to itself only where creation is possible. It lies dormant when life is condemned to automatism; it wakens as soon as the possibility of a choice is restored.30

From whence comes this consciousness? Consciousness in man, is pre-eminently intellect.31 From our point of view life appears in its entirety as an immense wave which starting from a center, spreads outwards and which on almost the whole of its circumference is stopped and converted into oscillations; at one single point the obstacle has been forced, the impulsion has passed freely. It is this freedom that the human form registers. Everywhere, but in man, consciousness has had to come to a stand; in man alone it has kept upon its way. Man, then, continues the vital movement indefinitely, although he does not draw along with him all that life carries in itself. In other lines of evolution there have travelled other tendencies which life implied and of which since everything interpenetrates man has doubtless kept something, but of which he has kept only a very little. "It is as if a vague and formless being whom we may call, man or superman, as we will, had sought to realize himself, and had succeeded only by abandoning a part of himself, along the way." 32.

31 Ibid p 267.
32 Ibid p. 266.
Bergson continues his argument by saying that consciousness leads one to the place where there is the union of the spiritual with the material; the spirit with that of the body. Instinct assures of the probability of personal survival, not as yet substantiated by science, but it doubtless will be when science considers the life of the body just where it really is, on the road which leads to the life of the spirit.\footnote{Ibid 269.}

G. Summary of the Argument.

Thus far in the development of this thesis we have made definite progress step by step. Several propositions have been considered, namely:

1- The purely mechanistic view of the origin of life is not adequate in its explanation. This perhaps is as far as scientists feel justified in going in their caution; but they suspect that there is something inherent which is not to be explained on a purely mechanistic basis.

2- Biologists have agreed that there is present in the organism something over and above its component parts which are subject to analysis; that this increment partakes of the nature of consciousness, an inner directive tendency, an evolution according to a fixed purpose.

3- That Professor William James seeks an explanation of this inherent directive force in its close relationship and identity to a greater world consciousness in which it may be grounded.

4- That Professor Rudolph Eucken has seen that the inner directive tendency is a characteristic of the personality
whose very activity is the result of a larger personality or world-consciousness in which the personality has its energizing impulse.

5- That Professor Henri Bergson likewise considers this directive force or creative impulse to have its intellect and intuition, and that these are acting in the realm of the spirit where the ultimate explanation of all life must be found.
III. THE MANIFESTATION OF THE ULTIMATE CAUSE.

The investigation of the ultimate source of greatness has brought us to the place where thought as well nigh transcended. It is the world consciousness, which is the motive force of all life. In this study the identity of the consciousness of the organism with the manifestations of this world consciousness has been suggested. Points of similarity have been noted, and manifest forms of activity show a similarity in the outworking of this motive spirit. That consciousness is one, can hardly be doubted, whether it is in the lowest of organisms or in the most highly refined brain of man, capable of its largest and best creative production. Where there is the manifestation of this consciousness it is the same in kind.

Several considerations are to the point:

A. This "Ultimate Consciousness" the Ground work of all activity.

Indications of this ultimate reality are readily seen, not alone in the study of the organism, but in the reason. Consciousness manifest in the lowest forms of life must find its explanation in the larger self expressing its life and will in these organisms. The ideals of the human mind, leading on to higher and better things are but plans partly revealed in the human mind of that greater mind of which the human mind is but a part. It is in the human mind that the manifestation of this larger consciousness is most readily appreciated. The study of the workings of the human mind by the philosophers of the ages, particularly those who have canvassed the ground of epistemology eonour
in certain residual elements of the mind which are not to be explained by processes of reason, but are considered as "intuitive" and axiomatic truths. These truths are the common property of all. Kant's Categories are but the systematizing of these inherent forces of the mind. These mental elements must have been caused by something. It is reasonable to assert that it is but the outworking of this larger consciousness, this ultimate reality in the human mind in giving these realities.

So all ideals ultimately rest in this inherent capacity of the human mind for their source.

B. The Insp-shaped into the Appreciation of this Larger Consciousness is in the direction of Refinement of the Individual Consciousness.

This is no new truth. To fully appreciate the larger ideals and a broader outlook of life it is essential that one overcome the crass tendencies of the life. From the time of the Psalmist of old when he said "Be still and know that I am God" to the present day when the free spirit of man hold communion with the larger spirit of the world has this been appreciated. The critical study of the poets of nature Coleridge, Wordsworth, Tennyson and many others mark the spirit of these men, who could rise above the dull clouds and the gross things of life into the larger realm of things. To enter into the spirit of the Ultimate Consciousness it is necessary to relinquish dull care and the sins which so easily effect the individual and to allow free rein to the upsurgings of the soul life.
For the one who can free his spirit there is for him a larger life, greater beauty, and more powerful ideals for his enjoyment and for the government of his activities. With such leaders as the men who have been able to see beyond the material, and to penetrate through the veil which hides the real from most mortal eyes, those who will can go much farther than would be possible, should they be content with the things which bind to the material life. It is possible to the human mind to produce by reason of that contact with the larger consciousness, what could not otherwise have been produced. May not the great men be those who have had a definite purpose, and with singleness of heart have cast aside everything which would act as a deterrent to the accomplishment of their purpose. They have been absorbed with a great ideal, and with a constant living in the presence of that ideal, have allowed the things of this life to vanish as of no value while they pour out their hearts blood for its realization. So Archimedes was content to live in his garret, and became so absorbed with the purpose at hand that he cared little or nothing for a fine home, or food or drink or a besieging army; so Raphael and Dante and Michel Angelo and Washington and Wellington, and Napoleon and indeed, all the men of greatness the world has seen. It is the consuming ideal which has lifted their spirit above that common level upon which their fellows trod. Their purpose and ideal stood for them as "life" and in the proportion as this completely took possession of their being in that proportion did the things of a distracting nature
recede, and they were able to produce largely of the fine things they saw and heard.

C. This Manifestation of the Larger Consciousness in the Individual may be controlled by existing Conditions.

When the individual mind has risen above that which would hem it in, the creative genius will manifest itself in spite of constraining conditions without. But we are not unmindful of the fact that such psychological and sociological factors as heredity and environment often play an important role in determining the lines of production.

1- Heredity.

Greatness in a given channel is often controlled by this element of heredity. Great generals are often the product of preceding generations of generals and soldier blood; statesmen who have been leaders in national crises and whose shrewdness and wisdom have been lauded, are the direct outcome of generations of statesmen before them; the mathematical minds of the great scientific discoverers may have to aid and assist them in their work the directive tendency in the proclivities of their progenitors. Galton's study already referred to, assures us of this controlling effect.

2- Environment.

With this natural bent and proclivity to a special purpose, greatness may come all the more quickly by external conditions. Statements have been made in a day
when some sudden national crisis has arisen demanding a leader of unusual talents. Usually such a leader has been produced. One illustration of this will suffice. The colonies of America were in the need of a leader of large capacity and talent, when the yoke of Great Britain was cast off. No favorite of the factions of New England would have fitted; The crisis was imminent. There was in preparation a Virginia planter, who had previously proven his capacity and natural trend at governing, and he came forward at this time to the great satisfaction of all parties, and George Washington led the Colonial Army to victory, and to fame for himself. The need made the man in one sense of the word, but the man was great before the need came, It was only the occasion of its manifestation to the world.

Other opportunities of environment, different in its demands have governed to manifestation of genius in men. The scholar amid the atmosphere of the school probably penetrated more deeply into the mystery of the Universe. He was the philosopher. Those with their lives wrapped in politics and national issues, brought forth the possible solution in the hour of need, this one was the statesman; the hungering for world knowledge and its forces, and the greater appreciation of the cries of the oppressed gave the direction for the creative abilities of the inventors. Thus has environment marked the channel of creative genius.
CONCLUSION.

Our study is finished. Greatness is to be found not primarily in the superficial conditions of life, but in the translating to the world the will and purpose of the ultimate consciousness. By refining the elements of consciousness, so as to readily appreciate the demands of this larger consciousness is genius manifested. This demand for expression of the larger consciousness through the human is through the existing channels of social and psychical laws. Heredity and Environment play their part. But it only marks the kind of production of the mind really great.

After this study is finished, we have but come back to the primitive ideas of "genius" of a spirit or genii who directed and inspired and enabled the production to come forth on a higher plane. This study has been we hope in the light of modern thought and has been made with true knowledge, but it has brought us to this primitive position. "The children were wiser than the sons of light."

Let us hope that in the evolution of the race that greatness of thought, of life, of character, of the ability to create and produce, to investigate and understand the hidden things of the world may be common to all, and the race of men stand on that high plane where they are permitted to listen to the voice of the Soul of the Universe.