

## PART II. THE PHILOSOPHY OF OSCAR GEIGER

### INTRODUCTION

"Follow me," said Oscar Geiger to his students, "and I will give you a philosophy of life that will place you head and shoulders above your fellow men."

Through years of study, Geiger had formulated a philosophy of life which he felt embodied "the wisdom of the ages."

But he never wrote out this philosophy in complete form. As with the Georgist philosophy, he relied on teaching, on imparting his message directly to his audience. We have only his scattered lecture notes and his letters as a written guide.

I studied under Oscar Geiger the last two years of his life and had the good fortune of hearing him deliver his philosophy orally. After he died, his lecture notes fell into my hands. In the present reconstruction of Geiger's philosophy, his own written words are used, as far as possible, as they appear in his notes. These portions are indicated by quotation marks. (Where one quotation ends and another begins, they are taken from different papers.) The quoted portions are supplemented by my own restatement of Geiger's ideas where his written word is insufficient to convey the complete thought. In these portions, his own spoken words and expressions are used as nearly as I can recollect them; but they are not in quotes. It will be seen that his notes are more extensive, requiring fewer bridges in the chapters dealing with his social philosophy. To each chapter I have appended a few words of comment or explanation.

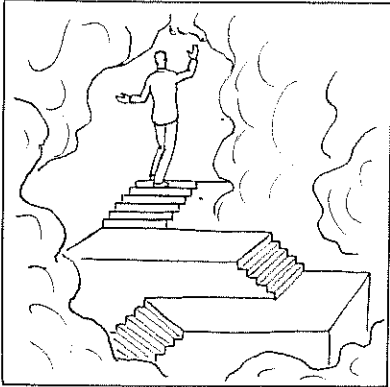
Geiger's philosophy was not presented by himself in the precise form and order as set forth in this volume. Since he considered his first and foremost task to be the propagation of the Georgist philosophy, his own had to be presented whenever opportunity offered, seldom in extenso. Shortly before he died, however, he was contemplating an advanced seminar at the Henry George School which would include his own philosophy. (No doubt his philosophy was covered completely during the ten years of the Round Table Club, but this period had also to meet the requirements of a group of growing boys.)

But what may be construed to be Geiger's system of philosophy is here presented in its logical order.

Geiger's presentation of philosophic subjects in classroom discussions were indeed colorful. A special treat would be his discourses on astronomy - a favorite topic with him. Of necessity, the subjects must be here dealt with a little more abstractly, and in outline form - at a sacrifice of much of the richness with which he alone could endow them.

Many aspects of Geiger's philosophy were original with him; others were not. If we were to classify his philosophy, we might term it a "spiritual monism." I'm not sure that he would welcome this classification; but neither did he claim originality. He was endeavoring to impart to his students sound principles, a sound guide to right thought and right action.

PROEM: THE ROAD TO WISDOM



Life presents many problems--of our existence, our source and destiny; the problem of understanding and controlling and improving our condition. Not to answer them is to be willing to blunder through life in aimless confusion.

"The path of life to the uninitiated may be likened to a place of darkness. One cannot see much by straining the eyes, one must seek a light. The light held by another will light the path only while it is being held. The light which we hold will be with us always. There is no permanent help from without--it must come from within."

What faculty within us will give us the light we are seeking? Our senses? They are necessary for contact with the world, but our material senses alone will not solve our problems, or give us wisdom. For often the obvious thing that presents itself to our senses is not real. That the sun rises and sets is the most "obvious" thing in the world. "Common sense" is based on such things as appear to be true. An uncommon sense is needed to discern reality.

Shall we trust our impulses? To follow them blindly would mean to give up the idea of controlling our destiny. "Impulse uncontrolled by reason may lead or catapult one into grotesque, anomalous and perhaps uncomfortable situations."

It is our minds that we must learn to use. We must learn to think. "The brain is a creature of the subjective mind and created for the purpose of objective thinking." It is that function that we can develop. It is necessary then that we use the brain in order to understand objective reality--to ascertain the truth about phenomena, about ourselves and the world we are in, and our relation to it. "It is clearly the path of intelligence to learn objective thinking; otherwise, why have we a brain?"

This then is the first and all-important step--"We must learn to use our minds as a directing force to guide us on our way through life."

Often what passes for thought is mere will-o'-the-wisp fantasy. "In the strictest sense, to think is to exercise the comparative and constructive faculties of the intellect. In this sense to think is to reason."

"Reasoning is the act or process of the mind by which, from propositions known or evident or admitted for the sake of argument, new and previously unknown propositions are reached. Herbert Spencer, in First Principles, says: 'All reasoning (inductive or deductive) is a reaching of the unknown through the known; and where nothing unknown is reached there is no reasoning.'"\*

\*Many of the quotations from Geiger's notes used in this Chapter were evidently borrowed or rephrased from standard works.

In the act of reasoning the mind takes judgments already formed and by means of the relation of cause and effect, apprehends other judgments known as conclusions. To be able to reach conclusions, thought must be continuous and connected by reason.

In reasoning, the principle of cause and effect is all-important. "Every effect has a cause and every fact implies a preceding fact. Every event, whether a beginning or a change, requires an appropriate and adequate cause."

Knowledge is attained through reason. "It must be achieved as the climbing of a ladder or stairs--one step at a time, one floor at a time. We cannot attain the succeeding ones (or even understand them) until the preceding conditions are mastered. Each successive step, however, will become easier."

There are various forms of reasoning. The two most important are the deductive and the inductive forms.

To reason or think deductively implies some previous knowledge. "Deduction is that form of reasoning in which a fact or the truth of a specific or individual statement is inferred from a general fact, law or principle given as a starting point, through the connecting relation of reason and consequent." It is reaching or demonstrating an individual fact or truth from general principles or truths.

The deductive method pertains to a priori reasoning; which is, literally, reasoning from that which is prior - that is, from prior knowledge. This knowledge may be principles and judgments already formed, as well as established facts. ("In the philosophy of Immanuel Kant, by the a priori method is meant proceeding from principles embedded in the mind and independent of experience.")

The deductive method takes the syllogistic form. "This is the regular logical form of reasoning or argument consisting of three propositions, the first two of which are called the premises and the third the conclusion. The first two are called the major premise and the minor premise, having one term in common called the middle term. This forms the basis for a conclusion in which the common term disappears after furnishing the logical connection between the other two. As an example: God is good. God is everywhere. There is no evil, no disease.

"If the premises be true and the process of reasoning valid, the conclusion is demonstrative. However, the premises may not be true and yet the conclusion from them be formally valid, though false in actuality."

Thus we need more than a valid form of reasoning and a real connecting principle in the middle term. We also need true premises. Our premises must be based upon facts.

This is where the inductive method serves us.

"Induction is the process of inferring general conclusions from particular cases. Specifically--the inference of a specific law of causal connection or sequence from the observation and analysis of some particular instance or instances."

The inductive method pertains to a posteriori reasoning; which is, literally, reasoning from that which follows. That is, proceeding from observed facts to generalizations or principles, or from effect to cause.

"Induction is of two general kinds: Perfect induction, in which every case must be enumerated; and imperfect induction, in which a general law is obtained from less than the entire number of cases, through confidence that a causal relation underlies the sameness of these cases.

"The result of perfect (or formal) induction is mathematically accurate, that of imperfect (or philosophical) induction is subject to modification as new cases are observed. The latter is the process of science used in establishing natural laws from observation and experiment.

"The inductive method requires:

1. Exact observation.
2. Correct interpretation of the observed facts with a view to understanding them in relation to each other and to their causes.
3. Rational explanation of the facts by referring them to their real cause.
4. Scientific construction - putting the facts together in such condition that the system reached shall agree with reality."

From the deductive and inductive methods of reasoning it can be seen that two things are necessary in the quest for truths that will help us in life--facts and reason. Or, as Henry George suggests, intelligent observation of accessible facts.

"We must start with facts. We must reason from facts, or if we choose to start with principles and reason deductively we must first be sure that those principles square with facts. For if thought is to guide human action there must be a test to its correctness.

"If we can assume that certain principles or facts are true, we must with these as bases or as premises attempt by correct reasoning to arrive at conclusions. If our premises are true and our reasoning correct our conclusions will be right."

The test of a theory, or a premise, is that we must be able to draw conclusions from it. If the conclusions we reach do not agree with the facts, either our reasoning is not connected, or our premises need to be re-examined, to make sure that they are based on facts. "If we accept conclusions without inquiring into the premises from which and the reasoning by which they are reached, how can we know that such conclusions are correct?"

If, however, we accept the principles of correct thought, we will then be seekers of truth. We will be philosophers. For philosophy is "the love of wisdom as leading to the search for it."

Ptolemy says, "He that is to follow philosophy must be a freeman in mind." Being a freeman in mind means using the instrument of correct thinking to discover Truth for ourselves. "If we accept as correct the conclusions of others without

such inquiry, what right have we to call ourselves philosophers or freemen in mind?"

There is another onus besides that of "authority" from which the philosopher must free himself. That is, prejudice and emotional bias. They have a very real place in human life--but not in the search for truth. A person who is emotionally biased may deliberately refuse to recognize a truth that runs counter to his prejudice.

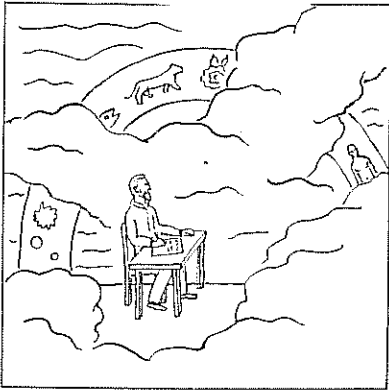
"Learn to know that intelligence is impartial. No man is your enemy. No man is your friend. All men and all things are your teachers. Acquire knowledge, study facts. Behold the Universe and study it--you are part of it. To understand it is to know yourself--to know yourself is to understand it."

"If we are to seek in philosophy a guide through life we must turn to that philosophy that leads us step by step to pragmatic applications of theories out of which will come the well-being of mankind. We must not only ask of a theory, is it true? We must further ask, how can it help us to live and to know? How will it bring peace and happiness into the world? How will it bring Truth and Liberty and Independence and Justice? Insofar as Philosophy fails to disclose this, Philosophy has failed. And insofar as it brings us nearer to these ends it is a worthy and a true Philosophy."

*COMMENT: It is seen here that Geiger has adopted the traditional concept of cause and effect. He was aware of the newer "probabilities" doctrine and was impatient with it. In one of the numerous science clippings from the New York Times that he saved, we find the following item underscored by Geiger: "Physicists...see cause and effect dethroned. Instead of dealing with a mechanism which moves in a predictable way, we deal with probabilities." Geiger's marginal comment on this was, "Philosophy of Ignorance. 'Probabilities' due to our own shortcomings." In other words, when we have to speak in terms of probabilities, we simply do not know enough of the factors that are operating to state the cause and effect relationship precisely. Such an approach may be salutary. Indeed, it is a question whether we ever completely grasp all the factors at work in a given phenomenon. But should we not try, nonetheless? To dignify our incomplete knowledge as the successor to cause-and-effect does indeed seem to be a "Philosophy of Ignorance." R.C.*

## I. THE UNIVERSE

### CHAPTER 1: LAW



Our problem is to seek a path through life through knowledge of the world and of ourselves. Reason is the instrument that serves in attaining such knowledge.

In order to guide us, reason must be able to throw light on the path ahead. We must be able to "see" and, if possible, control the future.

"In a real sense there is, of course, no future and no past. Humanity lives in the ever-present. But events do happen, have happened and probably will continue to happen. We are fairly well in-

formed as to the things that have happened. Can we in any considerable manner apprehend what is still to come?

"It has been said that coming events cast their shadows before. It has also been said that past events leave their tracks behind. But what are these shadows and these tracks but the present in which we find ourselves?

"The present, even if it is all that is real, is but the cumulative results of the past and a progressive transition to the future. The today that was yesterday is largely responsible for the today we are in, and today is largely responsible for the today that will be tomorrow.

"It is the present, then, that concerns us primarily in any prognostications of the future and it is in what is going on now that we must read what is yet to be.

"Events occur today; will they occur tomorrow? It depends on why they occur today and whether the cause that makes them occur will prevail tomorrow. If we know why they are occurring and we see the cause continuing, we will know that they will still occur tomorrow. Equally so, if we know why they occur today and we see the cause discontinuing, we will know that they will not occur on some tomorrow.

"Thus can the future be foretold. The important question, of course, becomes-- Can we know the cause or causes, and can we know of its or their probable continuance?"

In order to apprehend coming events, and in order to control conditions--indeed, in order to understand any event--we must grasp firmly this relationship of cause and effect. "Nothing can be more useless, no effort more completely wasted, than an attempt to solve problems of any nature without first seeking the causes from which the problems arise."

"Every fact and every effect in Nature--every phenomenon--is the result of some natural cause (and in turn is itself the cause of other effects); and through-

out all Creation this relationship of cause and effect exists. We may not know all the causes of observed phenomena or, indeed, all the facts of life and existence; but those we do know convince us that Creation is a realm of Law, of Natural Law."

"Natural Law may be defined as the uniform occurrence of phenomena in the same way under the same conditions."

This definition points the way to the discovery of Natural Law. We must study the facts and observe the results of a certain condition or set of conditions. Nor is it enough to observe merely once, for we must avoid post hoc ergo propter hoc\* conclusions. An observed sequence of events may not immediately yield the cause. There may be unobserved conditions at work. Therefore we must observe or experiment with the same conditions over and over. From our fund of experience we must mentally "separate, combine, eliminate." Before accepting any condition as the cause of a given phenomenon we must make certain of the presence or absence of all other possible causes.

Having observed or repeated the same conditions a sufficient number of times and having observed that the same results invariably obtain as a consequence of these conditions, we know then that we are in the presence of Natural Law. We know the cause and may formulate the Law.

Thus we induce Laws from facts. The aim of induction is to use a certain set of facts to reach a principle or Law that may be applied to a wider field. Having discovered the Law, we may interpret other events of a similar nature, without going through the process of induction every time. We are then using the deductive method. Einstein says, "Theory is compelled to pass more and more from the inductive to the deductive method, even though the most important demand to be made of every scientific theory will remain--that it must fit the facts."

In the quest for Natural Law our approach should be what Einstein calls "the fundamental reliance on the uniformity of the secrets of Natural Law and their accessibility to the speculative intellect."\*\*

It is of course true that we do not know all of Nature's Laws. "It is even possible that what we at one time construe to be the Natural Law may be found at a later period to have been incorrectly determined as the Law, and some other and newer interpretation takes its place. Time and application alone can test the truth of all discovery."

It is also true that there are times when the Law is not obvious. "There are times when even research does not disclose beyond doubt the Law that may be operating to produce exceptional phenomena, but our experience over thousands of years has demonstrated that the difficulty lay in our own shortcomings--that is, in our lack of sufficient knowledge or our insufficient or imperfect instruments. As these shortcomings have been rectified we have found that the difficulties have disappeared."

\*"After this therefore because of this."

\*\*These quotations from Einstein are from an article written by him for the New York Times in 1929. Geiger had underscored the parts quoted here.

In spite of all these difficulties, our constant striving should be to learn Nature's Laws.

"In every field of science the true scientist understands that if he would know the facts of life and Nature, he must disclose the Laws of Nature that govern in that field."

"The Earth turns on its axis once every twenty-four hours, giving us the phenomena of night and day. It swings regularly in its orbit around the sun once in every three hundred and sixty-five days, giving us the seasons of the year. Eight other known planets like the Earth also travel around the Sun and all these, together with their moons, form the Solar System--the family of the Sun.

"So accurately do these planets obey the Natural Laws that govern their motions that we know where each one is at any time. We can foretell eclipses of the Sun and Moon to the minute, and almost to the second. We can foretell eclipses many years in advance; those that are occurring now from time to time have been foretold years ago. This obviously is so because the movements of heavenly bodies are in the control of Natural Law.

"Organic life reproduces itself in obedience to Natural Law. From the blade of grass to the noblest tree, from the most humble form of animal life to man, each species reproduces in its own kind. Deviations are known to be due to cross-breedings or to hereditary or environmental factors which, whether we understand them or not, are known to be due to natural and not to accidental causes.

"It would be a strange world if this were otherwise, for we then might plant roses and get cabbages, or we might plant wheat or rice and get grass or weeds. The farmer is always confident that the seeds he plants will bring forth the same kind of plant as that from which the seed was taken, for that is how Nature works.

"In our individual lives we have learned that pain and bodily ailments are due to infractions or violations of Natural Law that govern our personal well-being. We no longer ascribe personal illness to the possession of the afflicted by evil spirits, and no longer attempt to effect cures by ugly masks and weird incantations that once were used to frighten the devil out of the body of the sick. Today doctors know that if they are to effect a cure they must first find the cause of the disease and they also know that the cause is to be found in a disturbance of the chemical balances or in an interference with the metabolism of the body or to some other disturbance in its natural functioning and thus to an interference with Nature.

"The chemist testing the actions of solids, liquids and gases under exceedingly high and low temperatures and under tremendous pressures and in vacuums; the physicist smashing the atom to find what matter is really made of; the biologist studying genes and chromosomes to determine the question of heredity and the origin of species; the astronomers measuring and photographing distant universes; the astro-physicists weighing the stars and discovering their composition--all these are neither creating nor inventing anything (unless it be tools and instruments to



assist them in their work). They are merely discovering or attempting to discover what Nature is or what Nature does.

"What we have discovered of Nature thus far reveals to us a Creation of Natural Law so exact and so harmonious that one of our greatest scientists has referred to the Creator as a great mathematician; another equally great scientist has called Him a great artist; and one who ranks with both of these great scientists has said that his scientific research has revealed to him a Universe of such Law, such order and such harmony that he has come to the overwhelming conclusion that science is the gateway to God."

Unfortunately, there are still fields in which it is not yet generally admitted that Law operates. "There are as yet very few scientists in the field of social life--the field that concerns the well-being of mankind as it is constituted in society, in community, in government. While our scientists in the physical sciences generally accept the truth of Natural Law, our thinkers in the fields of social philosophy, economics, sociology, business science, government planning and human welfare, do not seem to know that there is such a thing as Natural Law for they have made huge failures in all these fields of thought and effort and now are blindly groping about, not knowing what to do or even in what direction to look for light and guidance."

"This being a Universe of Law, its Laws must operate everywhere and in everything. It cannot be a Universe partly governed by Law and partly left to chance. There cannot be Natural Law somewhere and chaos elsewhere. Natural Law, then, must operate not only in the fields of astronomy, physics, chemistry and biology, but in the fields of all science, including those of economics and sociology."

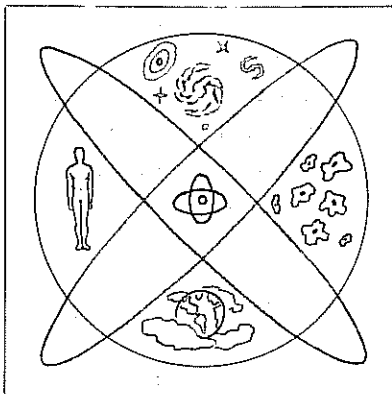
Does this not give us the light and guidance we need? If Law operates in all things, and all events are governed by Law, there is one thing we must do in order to be able to control our destiny:- Learn the Natural Law.

"The sum of human wisdom is the knowledge that we have of Nature's Laws and the use we make of that knowledge. When one has found the Natural Law that governs any phenomenon he has exhausted all the human possibilities in the attainment of knowledge with respect to that phenomenon. There is no knowledge attainable to finite beings beyond that of knowing the Natural Law; and as every phenomenon in life and nature is governed by Natural Law, there is no problem that confronts man or mankind that can be solved by any method other than by the ascertainment of and compliance with Natural Law. In fact the problems that beset mankind arise out of the violation of (or non-conformance to) Natural Law, and must be solved (if they are to be solved correctly and permanently) by discovering what Natural Law or Laws are being violated and then discontinuing the violation and conforming to the Law."

But to say that Natural Law is "all we can know" does not mean that it is slight knowledge. To know Natural Law is to know Creation, and through it to know the Creator--than which there can be no higher knowledge.

COMMENT - Philosophers have been wont to speak of "law of nature" or "natural law" in two different senses. One is very much the same sense that Geiger gives it. The other sense involves an ethical principle--the perception of right and wrong that is supposed to be natural to mankind. In this sense it is more closely linked to the codified laws of society. When Geiger speaks of natural law operating in the social and economic worlds, he is abstracting it from its ethical and legal aspects. He is telling us that a certain set of causes will produce a certain set of results just as surely in the social realm as in the realm of physics, astronomy, etc. On this abstract foundation, ethics would be a superstructure. B.C.

## CHAPTER 2: UNITY



The universality of Natural Law points to a basic unity underlying all phenomena.

"Unity is philosophically the conception that all is one - one and indivisible, without hiatus and without external substance, forms or motions, and containing within itself all manifestations, all appearances, all differentiation, all growth. In short, Unity is All and All is Unity."

"The idea of Unity is old and philosophically sound. To begin with Unity as a postulate and make deductions therefrom is, as I see it, Philosophy."

If Unity is sound, it is demonstrable. No idea is philosophically worthy unless it can be demonstrated. Let us then turn to the findings of Science about our Universe.

Evidence of Unity is given by the testimony of Science that all bodies in the Universe have a unified and harmonious motion. "The earth upon which we live rotates on its axis about one thousand miles an hour. It revolves around the sun about two million miles a day. It revolves with the sun (together with the eight other planets and their moons) in the Milky Way about twelve thousand miles a minute. It is revolving with the sun and neighboring stars of a local star cloud in the direction of the constellation Hercules at about twenty miles a second. They, no doubt, move together with the Milky Way as an Island Universe--no one knows where or how fast. If our Universe is a spiral Nebula, then there is a motion so great that the human mind cannot conceive it. And then these spiral Nebulae, besides their own rotary motion, no doubt whirl in space around some center of gravity common to all existence."

In addition to disclosing a vast cosmos in related and harmonious motion, Science has investigated the nature of the matter in the Universe. The evidence here is that matter in the most distant spaces we can penetrate is composed of the same substance as the matter in our own immediate environment, and in our own bodies. Here we have another evidence of Unity.

But as the scientific analysis of matter has progressed, an even more striking evidence of Unity has been revealed.

It was formerly believed that matter was heterogeneous--that is that each material form had its own substance which was different from other material forms. Wood, for example, was wood, and would remain so no matter how minutely it was subdivided. It was discovered, however, that there is a limit to which wood can be split up and still remain wood. Beyond a certain point, after an extremely minute subdivision, "wood" was found to be composed of carbon, hydrogen, oxygen, nitrogen and a few other substances.

All other forms of matter were found to be subject to the same rule. The smallest unit of a complex substance is called a molecule, and the component parts (such as oxygen) are called elements. Ninety-two such elements have been discovered. The smallest unit of an element is called an atom of that element. Certain elements combine with others to produce molecules of matter. Out of the elements all the matter in the Universe is composed.

But scientists have discovered that even the ninety-two elements are not yet the most basic of all substances, but are themselves composed of yet more basic stuff. The atoms of the different elements, infinitesimal as they are, are composed of two prime units--the electron and the proton. It is merely the number and grouping that determines the element. Thus, one proton combined with one electron forms an atom of the simplest and lightest of all elements--hydrogen. Two protons and two electrons form helium, and so forth. The ninety-second element, uranium, is the heaviest and most complex. (It is possible that there are more than ninety-two elements. But the tendency seems to be for the heavier and more complex elements to split up into lighter and simpler ones.)\*

The proton and electron have been demonstrated to be electrical forces. They are both differently charged units of the same thing--electricity. The proton is positively charged, and the electron negatively charged. Thus we find all matter in the world reduced to electrical force, or energy.

The structure of the atom is believed to be as follows: The positive proton forms the nucleus, or center, and the negative electron forms the outer border, or periphery, in an orbit revolving around the proton much in the way planets revolve around the sun. So rapid is the motion that a continuous orbit seems to be formed. Thus, for a long time it was thought that matter had a wave structure. It is now generally conceded that the structure is granular.

The electron and proton are inconceivably small. It is estimated that there are seventeen quintillion (17,000,000,000,000,000) atoms within a cubic inch of average matter. And yet the atom itself is mostly empty space. If the electron were enlarged to the size of a pea, the corresponding size of the proton would be that of a golf-ball, and there would be a 300-mile radius between them.

Still, within the inconceivably small unit of space that contains the atom, the speed of the electron around that of the proton is estimated to be about 20

\*Heavier elements have since been created in the laboratory, all radioactive.

miles per second. A great scientist has said, "Matter is eating up space." It is the terrific energy of this motion that is creating the manifestations of all the "matter" that seems to us so tangible.

To sum up:-

"Science tells us that the basis of matter is the atom, and the basis of the atom is the electron and proton; that it is merely the different number and grouping of the protons and electrons that determine the element; that the proton and electron are electrical energy.

"Philosophy makes the following deductions:

"The atom is formed by the periphery of the electrons, and is really an attribute of the electrons. The atom is an effect, of which the electron is the cause. Protons and electrons are pure force or energy--electrical force or magnetic force, or both, but pure force. They themselves are effects of something prior, for pure basic force or energy is philosophically not understandable. Force or energy can be only the result of a more primary and more fundamental factor of existence."

This fundamental factor certainly is not material. That which is material has mass and is divisible. The electron cannot be divided, and cannot be said to have mass, unless violence is done to the word. What we see as mass is created by the motion of the electron in space. Science has already equated mass and energy. Matter is merely an appearance.

"We have the admission of Science that it finds itself at the brink of an abyss where there is no more ground on which to stand and no place to jump but into a void of pure force or energy, the source of which is unknown, but yet which manifests itself so compellingly that Science admits it to be the basis of all the forms and impulses there are in matter."

The source of this energy that fills the universe must be a universal substance or medium from which electrons and protons issue and in which they have their existence. This universal substance we may call the Ether. "The word Ether was coined by Mme. Blavatsky and given to Sir William Crookes. It has since been accepted.

"As the same elements are everywhere, the Ether must be a unit, and therefore all Creation is a unit. Unity as it is here used means being one and the same thing, essentially. Not that the atom is Ether, for that would be a play on words and confusing the underlying thought; but that everything has come out of and remains part of the all-pervading, the Fundamental Substance, the all-comprising Unity which for want of a better term we have named the Ether."

This all-comprising Unity, the Ether, is the basis of all Creation. There cannot be something beyond, in the sense of "apart," because there is no outside to an all-inclusive whole. "Nothing can be made of nothing, and if something is made out of the all-inclusive, it cannot become detached, firstly because there is no

place to go, and secondly because any division of the origin always remains part of the origin."

It is as though the Ether were a great ocean in which all matter has its existence. We might compare the atoms to tiny ripples and whirlpools in the Universal ocean, composed of the same stuff as the ocean and manifesting--or differentiating--themselves only by this motion; but always remaining part of the ocean. "Forms? They are the forms of Unity. Flux? It is the flux of Unity."

"There is not a spirit of each different change and form behind each manifestation any more than there is a spirit of oceans, a spirit for each particle of vapor as it rises from the ocean, a spirit for the mass of cloud vapor as it rests upon the air; a spirit for each drop of rain as it descends to the earth, a spirit for each lake and each stream, a spirit for the sap in the tree, a spirit for the juice in the fruit, a spirit for the blood in the animal or a spirit for the tear-drop in our eye. All these have as their one single 'spirit' the moisture that is part of this earth's component, one and indivisible, ever connected everywhere and only changing its form and location as the flux of Unity requires it."

"It is said of the fishes that they see all things about them except the water they are in. So it is with the air we breathe, to the great average of man. It is only as we come to analyze the air that we find it composed of elements such as go into our own make-up, and only thus that we can understand our dependence on it. And it is only as we become sufficiently spiritual-minded that we can conceive of an existence that has no matter in it, and of a Unity that permits of no subdivisions."

*COMMENT - Though Geiger credits that controversial figure, Mme. Blavatsky, with coining the word "Ether," it is of much more ancient origin, being a Greek word. It has been used often by philosophers and poets and was adopted by the Victorian physicists. It has not exactly been accepted ever since. Most modern scientists have rejected the "Ether" as non-existent as a result of certain experiments which failed to disclose the properties which the Victorian physicists had assumed it to possess. In The Evolution of Physics, Albert Einstein says, "After such bad experiences, this is the moment to forget the Ether. We shall say: our space has the physical property of transmitting waves, and so omit the use of a word we have decided to avoid." Geiger was familiar with the controversy over the Ether (a good deal of his science clippings bore on the subject) and considered it a quibble. His "Ether" was the same as Einstein's "space." Einstein himself admits, "the omission of a word from our vocabulary is no remedy." In dropping the Ether, scientists did not leave a vacuum, but substituted a space that was a very real and basic medium or field, with very real properties. Some modern cosmologists find the space concept inadequate and propose a revival of the Ether concept. R.C.*

### CHAPTER 3: INTENT

We have found matter to be but a manifestation of pure force or energy--and force itself but a manifestation of the Ether. All existence as we know it is a result of the force generated by the Ether.

What is the nature of the Ethereal substance? We have already seen that it cannot be material, since matter owes its existence to force. We have also seen that it cannot be force since force cannot be accepted as a basic principle. The force of what? It must be something prior and more fundamental. It must be the most basic thing there is, for the Ether is the basis of all Creation. It must be the one principle governing all Creation.

"This principle has long been recognized in philosophy. Bacon speaks of it as 'a fluid or principle giving to each substance its characteristics and properties, and by its motions causing all reactions, combinations and natural processes of which each substance is capable.'

"Ancient religious philosophers called this fundamental substance or principle, Spirit. Modern philosophers generally refer to it as Mind. Philosophers may be classified (and under cosmology are classified) according to their views regarding Spirit (or Mind) and its relation to matter."

Spirit is the most basic principle there is. The Ether is the most basic substance or medium there is. "Ether and Spirit are synonymous. The proton and the electron are attributes of the Ether. Therefore there is nothing material. All is Spirit. This explains the energy or power behind all things. This is the dynamic power which keeps things going."

"Matter is only the aspect that the Spiritual assumes as it becomes manifest to our perceptions. There being no matter, we must see in all material being and development the working of Spiritual force--not force working with matter, not force giving expression to matter, not force disassociated in any degree or manner whatever from matter; but pure Spiritual force itself--Unity expressing itself in the various manifestations which we call the material Universe, and which can change in 'forms' and 'expressions' without any change in Unity."

Spirit, or Mind, implies Intent. To decide for ourselves whether there is Intent in Creation, a Creative force expressing itself with intent, we must settle for ourselves the following question:

"Have the electrons--in which we recognize the first evidence of the existence of a fundamental force--separated themselves from this fundamental force, of their own volition and by their own action? Did the separation take place and is their continued separate existence due to their own initiative? Or have they been separ-

ated) and have they been sent or impelled, and are they being sustained on their respective errands and in their respective functions?

"To leave this unanswered, or to say that neither of these eventualities has occurred and to assert that these things 'just happened' is merely to evidence one's own unwillingness to follow philosophic reasoning to its rational and unavoidable conclusion.

"Just as the atom is the attribute of the electrons and has its form by reason of the impulses and actions of the electrons composing it, so are the electrons the attributes of the Ether and get their force or energy from the nature and Intent of the all-comprising Unity. The electrons do not take their impulses from the Ether any more than the atom takes it from the electrons. The forms and impulses of both the atoms and the electrons are imparted to them by the force that expresses itself through them.

"If, then, all original impulses come out of the Ether and receive their inspirations and sustaining element from the Ether, is there any escape from the conclusion that all material existence in its substance and its compelling energy is an expression of the one single all-comprising Unity?"

"If everything is of this Unity, it follows that every Natural Law that governs the functioning of matter is a Law of this fundamental Unity, and not merely a law of matter.

"The Law of Gravitation (or any new conception that may supersede it) is but a manifestation of the combined workings of the atoms and electrons, and is thus a Law of Unity and not merely a Law of Matter. All the laws in all the sciences are laws governing the expression of the Ether, or the intangible, into matter and force, and are thus the Laws of Unity, appertaining to the process of such expression into matter. Therefore they are not Laws of matter or material laws.

"Game laws are not laws of the game, but laws of men, made by men to govern the actions of men. They govern a relationship of men to game, but it is men, not game, that they govern.

"Assuming Nature to be the things we visualize, Natural Laws are not Laws of Nature, but Laws of Unity, made by Unity to govern the expression of Unity into Nature. They govern a relationship of Unity to Nature, but it is Unity, not Nature, that they govern."

"Law manifests order and ability to maintain and achieve. In all achievement there seems to be objective. This implies Intent, and the whole surely connotes Intelligence. Whose Intent and Intelligence is at work? It must be the Intelligence of Unity, where all attributes reside."

What is the Intent of Unity and how are we to learn of it? It is only through observing and studying the tangible and visible aspects of Unity that we will learn Natural Laws and hence the Intent of the Creator.

Let us then inquire into the nature of some of the expressions of the Fundamental Substance.

"We have already accepted the electron as the most direct and immediate expression of the Fundamental Substance into matter. The moment we leave the merely atomic, or the so-called inorganic form of matter and approach the organic, we are confronted by a complexity of motion and structure inscrutable in their causes or their beginnings, yet bearing every evidence of persistence and Intent, and forming the bases of what we call life."

Life itself is an attribute of Unity and the expression of Life into matter is governed, like everything else, by Natural Law. It awaits only favorable conditions in order to manifest itself. Produce the various conditions necessary for Life, and Life will appear. Plants will start budding in a warm spell during winter. Life seems to be pressing everywhere, eagerly seeking the opportunity to express itself. This bears evidence of intent.

"The persistence and reproduction of species, growth from seed to maturity, and development from lower or more simple, to higher or more complex forms; sensation, the power of discrimination, movement and control of movement; sight, hearing, the senses and the many other subconscious acts--all these bear evidence of intent, of persistent intent, of determination and of achievement. And these are qualities and characteristics of an expression of the substance of Unity, and therefore (making allowances for the limitations of language) are qualities and characteristics of the Substance itself.

"The evolution from protoplasmic mud to man is a process depending on an urge that governs physical being plus resistance that governs physical form, or physical change or species. And this process is all spiritual. It is Unity expressing itself by these various processes into these various forms, and it is Unity that is expressing itself into a seeming heterogeneity.

"Its changes are expressed in the forms that we see. Every plant bears its seed which contains a plant potential of its parent plant. Every egg holds within it the prototype of its immediate progenitors. And plants and seeds and eggs and progenitors and the processes involved are all Spiritual and are all expressions and forms of one and the same Spirit."

What is the direction of the evolution of life, and toward what is it tending? As life evolves from lower to higher forms there is more awareness of what is going on, more intelligence, more objective action, more control over external conditions --there is a development toward consciousness. All Nature seems to be striving and straining toward consciousness. In the human being this attribute reaches the highest development we know of.

"And what shall we say of Consciousness! Thought! and Reason! If all that we have said is true can we escape the conclusion that Consciousness, Thought and Reason, also being qualities and attributes of an expression of the all-inclusive Fundamental Substance of Unity, are in reality qualities and attributes of that Substance itself?

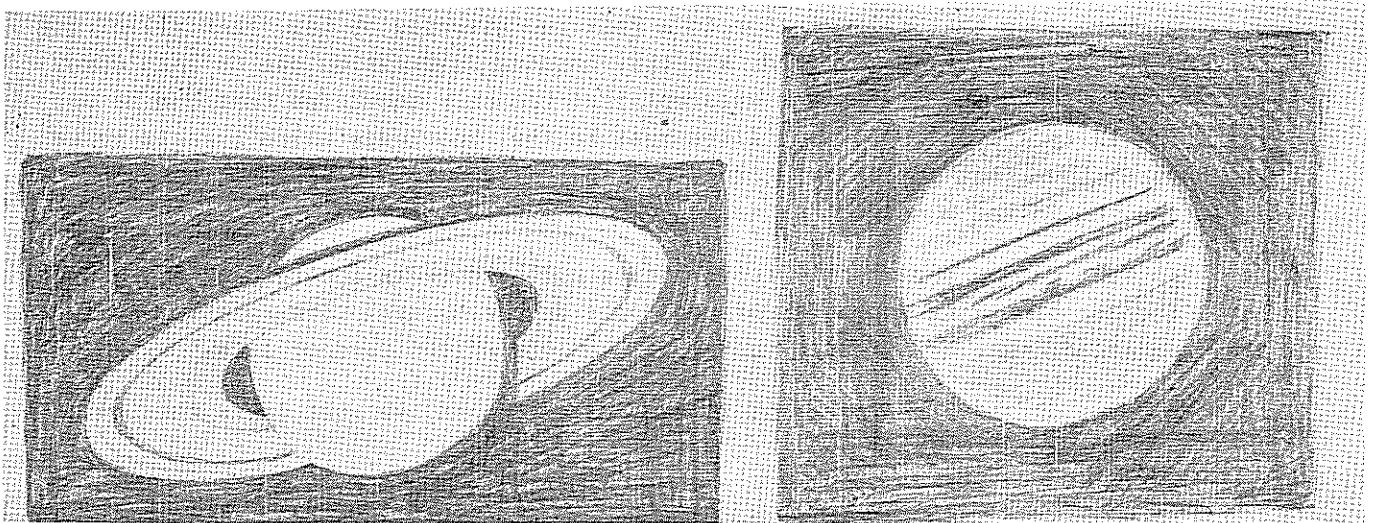


"Whether these qualities are the developed qualities latent in the electron, or whether they are a separate and distinct expression, as may appear from a differentiation between organic and inorganic matter, does not matter for the purpose of this inquiry. What does matter and what is of vital importance now is that we recognize that whatever qualities or attributes or characteristics may be correctly ascribed to any and every expression of the Universal Substance must be conceded as qualities, attributes and characteristics of that Substance."

As far as we can determine, from an observation of the expressions of Unity and a study of Natural Law, the Intent of Unity is to make manifest more and more of its attributes and qualities.

Among the higher attributes of Unity are those that appear in man--consciousness, thought and reason. These attributes enable man to trace relationships and unify apparently diverse phenomena. Hence their tendency is to unfold in a higher and more intense degree the Unity of the unmanifested Universe.

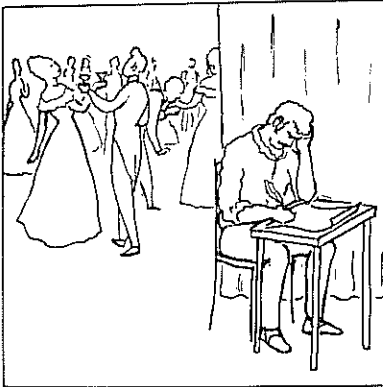
*COMMENT:- It cannot be denied that the idea of one enduring spiritual reality with many expressions and passing manifestations, was first developed in the Orient, particularly among the Hindus. Geiger was familiar with Oriental as well as Occidental thought. Yet his endorsement went to Occidental philosophy as beginning with the Greeks. In an extensive correspondence with a fellow Georgist-philosopher, August Weymann, Geiger upheld the West while Weymann championed the East. (Some of the quotations in this chapter are from this correspondence of Geiger's.) Geiger did, however, appreciate the "virtues and wisdom" of the Orient as well as its "errors and misconceptions." He had reverence for the Orient's teachings on Spiritual Unity, but he sought a more objective and logical basis than is evident in the panegyric mysticism of Hindu literature. R.C.*



Drawings (probably tracings) of the planets Saturn and Jupiter, by Oscar Geiger.

## II. THE INDIVIDUAL

### CHAPTER 4: THE LAW OF ACHIEVEMENT



We ourselves are expressions of the Fundamental Unity. We are part of it, in it we live and move and have our being. Our very thoughts are part of it.

Why, then, need we master ourselves? "Why not give unhampered and uncontrolled expression to our souls, as some 'artistic' folks advise?"

It is true that uncontrolled expression will in some measure be an expression of Unity, but in a lower degree. Thought and Reason are among the higher attributes of Unity. Being creatures endowed with these attributes, we are impeding the expression of Unity if we do not make use of them. Self-mastery means guiding our lives by the light of reason.

"The human individual is a ship on the sea of life. The human soul is the captain. Uncontrolled expression means proceeding under steam or sail without rudder or compass, and without charts or sounding leads. Neither sea captain nor human soul can under such conditions bring their ship into port.

"The art of living must be learned as must any other art. Just as the sea captain must learn the art of navigation and the handling of his ship, so must the soul learn the art of living and the directing of the individual." But unfortunately, the "average man"--if there be such a creature--allows himself to be a chip floating downstream rather than a navigator controlling a boat.

"We have seen that all Creation is a Unit and governed by Law, that all of its manifestations must be so governed, and that nothing in Creation can be left uncontrolled. This being so, it becomes apparent that the only knowledge that can be useful to us in the directing of our lives must be that knowledge which reveals to us the Natural Laws that govern existence, and that wisdom can be achieved only in the direction and in the measure that we know these Laws."

"Nothing can be permanently constructive unless done in accordance with Natural Law. The art of living can be understood only as the Natural Laws relating to life are understood. The art of self-mastery is but one of the Laws of life."

To guide our ship and steer it to achievement, then, we must learn the Law of achievement. What is that Law?

"We have seen all life to be a development. It begins on earth as a one-celled organism; all development is from this simple form. We have seen that the development of life is compelled by an urge from within and modified by resistance from without.

"Development takes place by the production of more and more organs which become more and more specialized. New organs are produced in the direction effort is expended. This is true of our bodies as well as of all living things.

"Development is retrogressive as well as progressive. The degeneration of the whale's flippers and the snake's legs was the result of disuse. Prehistoric man was hairy; clothing caused the loss of hair. From the remains we find, we know that men once were larger and stronger than they are now. Our loss of muscle, strength and size is due to the use of weapons and machinery--due to the greater use of the mind at the expense of the body.

"Men outdoors are healthier than men indoors. Men who exercise muscles are stronger than those who exercise only the brain. Men who exercise the brain think better than men who exercise only muscles.

"The prize fighter punches a bag; this requires use of the muscles; muscles develop in that direction. The student reads and thinks; this requires use of the brain; the brain develops in that direction.

"We can strengthen muscles, nerves and brain by use, and we can atrophy all these by disuse.

"We can also create new nerves and new brain cells.\* They develop in the direction in which we strive. They are due to concentration of thought and concentration of effort. The more concentrated the effort, the surer and more permanent the development."

"A child beginning to play on the piano makes a dismal noise. To play treble with one hand and bass with the other seems an insurmountable task. To express on the keys what is written in the notes is arduous and unpromising. Patience, persistence and continual practice finally produce a Paderewski, a Hoffman, a Rachmaninoff. No longer do the mechanics of playing enter into the performance, no longer must the keys that express the notes be sought. The reading and the expression have become synonymous. Indeed that no longer is necessary and what once was reading is now interpretation.

"What has happened? Continued effort has created new nerves. What was once purely objective has become subjective. Notes and fingers and mind have become one. As a result of continued purposeful and persistent application to the requirements of the case, the tyro has become the virtuoso.

"Follow the development of speech from the helpless mouthings of an infant to the finished diction of any orator. You will find it to be a succession of changes both in the power of controlling the organs of speech and in the adeptness at calling out of the mind the word lodged there by years of usage. Not by reading merely, but by use.

"And so with reading. From the original need of first spelling a three-lettered word in order to be able to pronounce it, to the comprehending envisagement of entire phrases, indeed of entire sentences, at a glance by a Macaulay or a Henry

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\*Modern biologists would say rather that new nerve and brain cell connections are made as the mind develops.

George\* is a development of subjective faculties through continued and persistent objective application that can be obtained in no other way. To a child learning to read, Shakespeare is meaningless. A grown person learning to read would be in the same predicament. He would have to go through all the efforts and applications that the child goes through before he, like the child, is able to read and understand the higher forms of literature.

"In the study and practice of the sciences, what at first is painstaking search and experiment, a test of fact and fallacy, a path of trial and error, becomes intuitive knowledge that permits intimate selectiveness and leads to newer and higher discoveries.

"Excepting only a Raffaello or a Michelangelo, a Mozart or a Handel, a Shakespeare or a Burns, and not entirely excluding these, Art is the result of continued and persistent application over long periods of time, developing the eye, the hand, the ear, and the mind and nerves upon which these faculties register cumulative effects.

"What we see in the operating of this Law is that progress or achievement depends on application. Achievement is not reached through the sensory organs, by hearing, seeing, smelling or tasting, nor by speaking or reading or listening merely, but by doing.

"To lift a 500-pound weight, a strong man must practice with 100-pound weights. After years of training, practicing and developing, the athlete performs feats that seem like impossible tasks to the onlooker. And yet the only difference between the athlete and the onlooker is the application of effort in that direction.

"To teach a child mathematics without giving him the opportunity to apply them as he is being taught, will not prepare him for the higher forms, and he will have to go back to simple arithmetic and work on up if he is ever to understand calculus."

In all these endeavors, and in any other that we can think of, it can be seen that we develop in the direction in which we strive--that success is due to concentration of effort. "The more concentrated the effort, the surer and more permanent the development. Not only greater personal development, but greater and more intimate knowledge of the tools or instruments, the surroundings or environment upon which success depends, is gained by concentration.

"We wonder how those lacking our education and ability succeed. Because of concentration. This is the Law." Successful people are those who set out a goal for themselves--who concentrate on it and apply themselves to it with consistent effort. That is the secret of their success.

"All that are needed are: Sincerity of purpose, concentration of thought, and persistence of effort. But these are all needed.

"Sincerity of purpose is the most important. It forms the Intent, and Intent must be established and controlled before any other control is attempted. Solomon

\*An instance of this faculty of Henry George's is given in Part I, Chapter 3.

says: 'As a man thinketh in his heart, so is he.' Earnestness and sincerity are required above all. We can fool others, we can even fool ourselves. We cannot fool the Laws of Nature.

"Concentration of thought deals with the controlling factor of the mind. Deeds are the result of thought. Thought is dynamic and always finds expression through deeds. Control of thought is therefore the surest control of deed.

"Persistence of effort is also needed, for thinking alone is not enough. To attain a goal, one must apply himself to it with constant and persistent effort. All distractions must be put out of the mind. As soon as one advance is made, he must prepare himself for the next advance. He will find, after persistent effort, that progress comes easier--that things start turning his way. Nature will work with him who obeys Nature's Law."

Another factor enters. The man who concentrates will receive ideas and inspiration in his work. "Inspiration follows aspiration. Inspiration comes to those who concentrate."

Everyone knows the story of Archimedes. He had been ordered by the king to distinguish the gold of the true Hieros crown from the alloys of any possible substitute. Having concentrated upon the problem a long while, once, while he was taking a bath, and while his mind was in an abstract mood, the answer flashed through his mind. He had struck upon the law of specific gravity.

This is how Inspiration seems to come. After a long period of concentration, it catches us in an unguarded, receptive moment--but only when we have been prepared for it by application and concentration. An analogy might be made with the alternating currents of electricity.

The Law of Achievement works for everybody, no matter what the goal may be. It works for goals that we do not approve of as well as for great and worthy goals.

"Inventions and discoveries are due nearly always to those concentrating upon these things. We associate these inventions and discoveries with the men who applied themselves to them: Euclid and mathematical principles; Harvey and the circulation of the blood; Newton and the law of attraction of gravitation; Edison and the electric light; Marconi and the wireless.

"Thus too the great Minds and Law-givers, and thus in every direction, whether mental or physical, Success comes to effort and concentration. This is the Law. It is the Natural Law which in this particular development governs the expression of Spiritual Force into Material form, and thus it is the Spiritual Law, the Divine Law.

"As we understand this Law we live and develop. As we lack understanding we lack life and development. Success is ours for the taking. But we cannot take if we do not know. And we cannot know if we do not learn. And we will not learn if we do not ask. We must ask and ask and it will be answered. We must knock and knock and it will be opened. This is the Law."

*COMMENT - When Geiger formulated his Law of Achievement, modern psychology was still in its infancy. With the development of this science, it has been more positively ascertained that within the human make-up there lies a vast reservoir of potentialities that is called the "unconscious." The more this reservoir is explored the more limitless seem its possibilities. To tap this source, to bring it under the control of the conscious mind - this is the promise that Geiger's Law of Achievement gives us. R.C.*

## CHAPTER 5: A WORTHY GOAL



We have discussed the need of using our minds to steer our course through life. And we have investigated the Law (which we have called the Law of Achievement) that enables us to reach whatever goal we set out for ourselves.

No matter what our goal may be, the Law of Achievement operates in the same way. But may we not apply this Law to the pursuit of a worthy goal?

The eternal quest of mankind is for happiness. Happiness is recognized by Aristotle as "the chief Good" and "that which all things aim at."

"There is no desire for happiness in the breast of man that is not realizable through an understanding of and obedience to some Law or Laws of Nature."

What is Happiness? How can it be attained?

Happiness is not a thing - that is, it has no objective existence. It is a subjective state caused by a relation of the individual to the world. When the relation is harmonious with our desires, we are happy. "Happiness is merely a condition of our own minds; it is not in itself an attainable objective; it cannot be found by seeking.

"Let us then discuss the probability of there being any path through life (I am speaking now of individual life) that may be expected to lead us to a worthwhile goal and keep us contented--yes, happy, if you will--while on the way.

"When we speak of finding a path through life--and if we are to stand a chance of finding a right path--it is essential that we know what life is. To know what life is, we must know what kind of a creation this is."

We have already inquired into the nature of the universe. We have found that matter is but the manifestation of pure force or energy and that force has its basis in a spiritual factor. We have found this spiritual factor to be a unit. The Laws of Nature are Laws of this Spiritual Unity. This is a spiritual existence.

If we accept these principles we must also accept their implication in the directing of our individual lives.

"If this is a spiritual existence, what chance have we of finding a permanent path in a world of transitory matter?"

"If all existence is a Unit, what chance have we of finding a continuous path in a purely heterogenous existence?

"If it is a world of Law, what chance have we of finding a sure path through a maze of unforeseeable, accidental happenings?"

"All matter is changeable. All material forms vanish. Worldly happiness is transient because it is the effect of works which are themselves transient. Only spiritual concepts are lasting." If we stake all on that which shifts, changes or disintegrates - that is building on sand. If we put our faith in that which is permanent and changeless - that is building on a rock.

"Thus, our path - if it is to be of service to us - must be laid in a spiritual existence, it must be a spiritual concept. It must be laid out in a continuous, a continuing and an undivided existence--in a world that is a Unit. And its guideposts must be the Natural Laws that govern all Creation. Thus, the three basic factors - Law, Unity and Intent - must form the fundamental concepts of a safe, an enduring, and a dependable path.

"If all existence is a Unit, we are part of that Unit. If all Creation is governed by Law, it is possible for us to know that Law insofar as it concerns our actions. If there is Intent in Natural Law, we are safe in guiding ourselves by such Law; and any path that we lay out in accordance with it may be safely trod.

"The goals we seek depend upon our knowledge of what goals there are, and their relative merits. Our chances of reaching them depend on the kind and measure of effort we apply in the search.

"In the application of this principle there can be no exact rule laid down that will apply alike to all natures; for no two natures are alike. Each must approach the task from his own angle, and according to his own nature, and work out his problem in his own particular way."

"My first counsel, and perhaps the most important counsel I can give is: Live and act by your own counsel. Call upon the resources within yourself. Think, reason, and dare to be guided by your own deductions and conclusions. It is in the measure that you are so guided that you will become strong and self-reliant, and in the measure that you reason well that your actions will be worthy."

"Don't be afraid to ask your soul, your inner man, your conscience, and don't be too selfish to follow. Let your conscience rather than your senses be your guide. Make your body subservient to your soul. Let your struggle in life be for your soul to develop character, rather than for your body to acquire the material things of life.

"You may have to fight battles to conquer your impulses and emotions--as others have, and will always have to do--but these are by far the greatest battles that men fight; for it is in these battles that character is proved."

"Effort in any direction creates new cells that make it cumulatively easier to attain the end sought. Character is built as these new cells are created.

"To develop a spiritual character, we must overcome ambition, desire for wealth and power, covetousness, envy, anger, hate, revenge, jealousy, hypocrisy, passion,

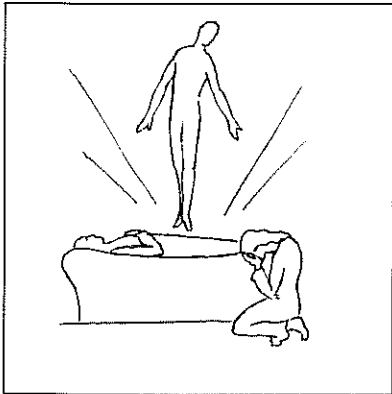
quarrelsome, desire to appropriate what belongs to others, love of comfort, honor, happiness, great rejoicing or sensitiveness to earthly pleasures, great grief or sensitiveness to earthly pain--in short, we must overcome purely earthly interests.

"We must practice love for all, truth in everything, purity of mind and speech, bodily restraint, liberality, clemency, benevolence, tolerance, helpfulness, cheerfulness and contentedness under all circumstances, control over all organs, obedience to Natural Laws.

"We should seek to understand Nature and Nature's Laws, and be of service in the furthering of Nature's work. We should have an unmixed devotion to the Supreme or Eternal Principle."

*COMMENT - The Good Life has been a philosopher's quest throughout the ages. Geiger agrees with most moral philosophers on the ingredients that make for ideal human conduct. But each philosopher has his own reasons for recommending it. With Geiger, ethical considerations form an integral part of his basic postulates--Law, Unity, Intent. Learn Natural Law, realize your oneness with the Universe, understand and act in accordance with the Intent in Nature--these are the highest goals for the individual. R.C.*

#### CHAPTER 6: THE SOUL OF MAN



The higher attributes of consciousness, thought and reason we have considered as being attributes of the Spirit. They are expressed, or made manifest, in man. Their expression in man forms part of the Intent of Unity, part of the scheme in evolution.

But what is it in man that possesses these faculties? "It is not the body of man that thinks. The body has no consciousness. Consciousness is in the soul of man and it is the soul that thinks.

"What is the soul of man? According to the Standard Dictionary definition, it is 'the uncorporeal nature of man, or principle of mental and spiritual life; that part of man's nature that is especially characterized by the attributes of self-consciousness, conscious personal identity, reason, conscience, and the higher emotions, especially as in present or former association with the body, and viewed as surviving its (the body's) dissolution.'

"The word Soul differs from Spirit as the species differs from the genus. Soul is limited to a spirit that either is or has been connected with a body or material organization. Spirit may be applied to being or existence that has not such a connection.

"The soul of man is a finite expression of infinite Spirit. We are all but part of the Universal Spirit.



"The soul of man is the human entity. It is the spirit man, the real man, that part of man which takes up the materials of earth to express itself in material form, in order to function on this material plane."

The soul of man, then, has a more fundamental existence than has the body of man. Hence, when the body is worn out, the soul is still to be accounted for. If the soul uses the body only temporarily, it must continue its existence in some form. In other words, the soul of man must be immortal.

"The doctrine of the immortality of the soul is as old as any belief we have any record of. In Egypt the Book of the Dead (a handbook of instructions for the departed soul) was written during the Eighteenth Dynasty (about 2000 B.C.) and it represented ideas held since the Third Dynasty (about 3500 B.C.) at the very dawn of History."

Closely associated with the belief in immortality is the belief that departed souls communicate with those still living in this world.

"Communication with departed spirits or with angels from the spirit world was held all through the Bible. In many places in the Old Testament, and all through the New Testament, we find evidence of spirit communication.

"Between the period of the Bible and the beginning of what is known as modern Spiritualism, many evidences of communication and direction from the Spirit World were given, of which the life and work of Joan of Arc was a shining example; and there were also many expressions of belief in spirit return, outstanding among which Shakespeare's expressions merit first mention.

"During the Middle Ages, those who claimed to receive messages from spirits were regarded as peculiar, demented, irrational, or possessed by the devil, and they were treated accordingly. The outstanding exceptions were the few who were treated as holy, some of whom were canonized and sainted by the Catholic Church (which, by the way, was one of the very few institutions that kept universal records during that period of 1000 years).

"Diligent search and fair and unbiased judgment reveal to us that everywhere, at all times, there have been attempts on the part of the disembodied to communicate with those in this life.

"We know, of course, that the message from the disembodied cannot be of a higher caliber than the mentality of the sender of the message. We know also that it would not be a message if it were of much higher caliber than the receiver could comprehend."

Why is it that departed spirits should try to communicate with those still living on the earth? What message have they for us? To answer this question, let us engage in a hypothetical survey of the growth of intelligence in man as expressed in the desire of the disembodied to communicate with those on earth.

"We can imagine the first thought of a Pithecanthropus Erectus--that earliest of prehistoric man--who went across the border during a hand-to-hand encounter with some sabre-tooth tiger. After coming into consciousness on the other side, and finding himself free from the clutches of the tiger, he would use the first moments of his freedom in looking for a rock or a club to brain that tiger.

"As prehistoric man evolved to the point of development attained by the Neanderthal man, who lived in family groups, can you not imagine that the first thought of the disembodied head of one of those families, who died fighting to defend his family, would be for the protection of that family? And can you not see how he would want to get in touch with them, and keep them protected?

"So, with the growth of mentality and the sympathies of man as time went on, grew the 'post-mortal' interest of the disembodied, first in the immediate family, and then in the entire family of mankind, the human race.

"With the development of mentality came the realization of the immortality of the soul and the spirituality of life, and the natural desire therefore to communicate this great truth to the loved ones left behind who were living on in ignorance of this wonderful fact.

"Concerted and cooperative action finally started on the other side to compel recognition of this truth on the part of those on Earth. The Bible tells us of something of this effort. It is a record of several hundred years of inspirational mediumship as exemplified by the Jewish Prophets and the high priests. After all this inspirational work of the Prophets (coming after the much misunderstood work of Moses) which had little or no effect upon the people, there was evolved the greatest of all mediums who, through miracles theretofore not performed and authority that came of knowledge of the truth and power to perform, revealed the great truth by actual proof. To prove immortality Jesus died and was resurrected."

The Biblical stories are corroborated by modern psychical research. It is not necessary to take those stories on mere faith, for the means of investigation are at hand. The movement known as Spiritualism offers these means. Most of the phenomena related in the so-called "miracle" stories are familiar to the scientific observer in the field of spiritualist investigation.

"Every phase of modern Spiritualism as so far revealed by the phenomena is known by those who are interested and have investigated. Much of it has been and is continually being recorded, and all is open to investigation."

Such careful thinkers as Oliver Lodge and William Crookes, as well as many other scientists, have investigated and found strong evidences of spirit communication. "Thinking men and women can no longer set the evidence aside as unworthy or incomplete. Unthinking men can, of course, and unthinking men will."

To grasp the message of the immortality of the soul requires a development of our spiritual faculties. The present-day reaction against such a message is due to our being imbued with materialistic teachings and standards.

"But spirituality is beginning to dawn in us. Science is already admitting that the basis of all matter is force, that matter is but a form that force takes on in its manifestations; and that therefore there is no matter.

"Add to this now the spiritual vision that there is no death, that all is life--life eternal and everlasting--and you have the basis for a spiritual philosophy of life. Life does not begin with birth; it does not end with death. It is not encompassed within this earthly span. Life and development are spiritual things; they have their origin in spiritual sources; they are governed by Spiritual Law.

"Our material standards are all wrong. We are being urged, assisted, inspired and guided into a better understanding of life and living by those who have gone ahead and who from their vantage point can speak with learning and authority."

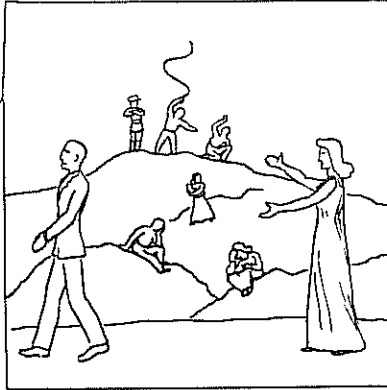
*COMMENT - In the scientific world, the question of proof of immortality is still open. The authorities mentioned--Lodge, Crookes--were trained scientists, but still not specialists in the field of psychic phenomena. Nevertheless, their testimony is weighty enough to have encouraged continued investigation. Groups of specialists are patiently conducting researches under strict scientific standards. The Spiritualist movement should at least be credited with leading to this epochal effort. There is, of course, much skepticism. As one observer has said, "If it were any other field, one-tenth the evidence would be enough. But in this field, ten times the evidence would not be enough." An understandable restraint, but one which understandably annoys the spiritualists. But some day we should have the answer. R.C.*



OSCAR H. GEIGER  
Painting (1934-35) by Robert Clancy

### III. SOCIETY

#### CHAPTER 7: THE INDIVIDUAL AND SOCIETY



We have been studying man as an individual. But we do not go through life as individuals alone. In order to understand man we must also study him in his relations with other men. We must understand the Natural Laws of human relationships in order to carry through a correct plan of life. This is a study not to be neglected, and yet it is unfortunately a study to which many pay little heed.

"Am I my brother's keeper?" asked Cain (Gen. IV), implying he was not. This seems to be the view adopted by mankind ever since." But if we adopt such a view, we must suffer the consequences.

"War, murder, and the oppression of man by man are the outstanding features of all history. History reads like a series of war stories. Patriotism has always been exalted. Wealth and material success are the goals held up before modern youth. We are not taught to seek the right.

"Have we ever seriously tried to change this condition? Or have we continued to plant the seeds of enmity by our material views and teachings?"

Is this almost universal enmity between man and man a natural condition? Can we live our lives heedless of our fellow men? Or should we be actively concerned with the welfare of others?

"This is a universe of Law. All things are governed by Law. Can we then find an answer in Natural Law?" Law, being universal, must govern men in their social relations.

"Man is a gregarious animal. He lives in families and tribes, forms governments, and is dependent for his comfort and progress on the labor of others. Disassociated from the rest of mankind and from the products of the labor of mankind, man would soon revert to the state of the beast.

"Progress and culture come with the associations and cooperations of men, and assuming progress and culture to tend toward mankind's goal, the gregariousness of man and its attendant results seem to be in accord with Nature's Law.

"Furthermore, whatever affects society affects the individual, and what affects the individual affects society. In fact, society can only be what its aggregation of individuals make it."

We cannot, then, presume to consider ourselves and our fate separately from that of the other members of society. Our own welfare is dependent upon the welfare of the rest of society.

"Formerly the area from the East River to Second Avenue in New York was swampy and disease raged there. Of course, this was no concern of the people on Fifth Avenue. But the disease spread to Fifth Avenue and the swamps had to be cleared.

New Jersey meadows and their mosquitoes were a New York joke--until malaria spread to New York. Second Avenue swamps were the concern of Fifth Avenue and New Jersey meadows the concern of New York.

"Tuberculosis, typhoid, yellow fever, bubonic plague, syphilis, leprosy, scrofula--these are only a few of the diseases that spread unless eradicated. Society could not go on if these and similar diseases were permitted to remain unchecked.

"A Grand Duke is killed in Sarajevo, the capital of Bosnia, a foreign country over 5,000 miles away. We first said, 'No concern of ours.' But it was! And over 100,000 of our own boys died and 200,000 were wounded.

"Coolie labor in China and underpaid labor in Italy, France, Germany or England affect labor here and everywhere.

"Crime and vice are cosmopolitan and not limited to any locality. They seem to follow civilization very closely.

"Permanent peace, health and prosperity anywhere seem to depend on like conditions everywhere. Complete individual well-being seems to depend on universal well-being. This seems to be a Law of Nature.

"The human race has progressed--from horseback to the airplane; from the tom-tom to the modern symphony; from primitive speech to modern oratory; from the spear and arrow, each of which killed its man if the marksman was good, to the tremendous cannons and lethal gases that destroy thousands from great distances and unseen sources. The race has also progressed in democracy; we now have freedom of assembly, thought, speech, worship and the right of self-government and trial by jury.

"These are rightly considered heritages of the human race but they can be enjoyed by individuals only.

"Society is the sum of the cumulative acts of individuals. It is an entity of which the individuals are parts. It is always only just what its individual members make it. It is not static but perpetually and eternally dynamic. It can only give what it receives.

"In the measure that the individual expects to benefit from society, in that measure must he permit society to benefit from him. He who would be served must serve.

"This seems to be the Natural Law.

"This Law is often violated--never, of course, without its inevitable results. Great potentates and absolute rulers produce serfs and slaves on the one hand, and jealousy, envy and opposition on the other, which together are the rulers' ultimate undoing. Great empires built on force and lack of consideration of the rights of the people create other forces which spell their own destruction.

"The usurpation of the Earth's surface by a small proportion of the people, thereby enriching a few and impoverishing the many, breeds poverty, ignorance, servility, discontent, crime, vice and disease; and generally so poisons the race that out of it individuals can reap only the cumulative evils thus implanted. This, too, is the Law."

When we understand that Laws of Nature are but Laws of Unity, we will better appreciate this close interaction of the individual and society. We are not separate individuals having nothing to do with one another. "The individual is but part of the Universal Soul. All individuals form one whole. We must overcome our separateness, for we are all one.

"All true spiritual progress is in the direction of the recognition of one collective entity--one mankind--one universal soul."

"St. Paul knew, or sensed, more than he is credited with when he characterized all mankind as a single body, 'made one by the Holy Ghost.'"

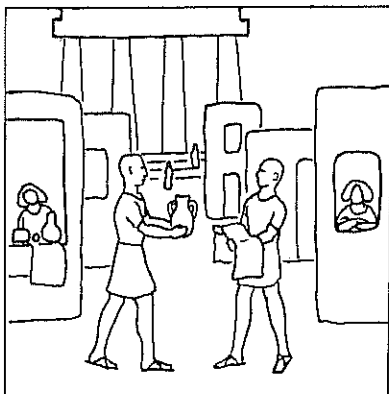
This great truth--the Unity of Creation, and hence the Unity of Mankind--must form the basis of any correct social philosophy and must guide us in seeking to establish correct relations between the individual and society.

"The welfare of the mass, then, does become the concern of the individual, and the well-being of the individual must be the business of society.

"The answer to Cain's question is, Yes, you are your brother's keeper."

*COMMENT - To Cain's question, Louis F. Post in Ethics of Democracy gives another answer: "Cain was not his brother's keeper. Had he been his brother's keeper he must have been his brother's master. The terms are interchangeable. God makes no man the keeper of other men. The true gospel of social regeneration is this: 'I am not my brother's keeper, but I am bound to respect and conserve my brother's rights' ... It is the gospel of justice and justice is the predominant law of brotherhood." With this interpretation, of course, Geiger would not be disposed to quarrel. Though apparently contradictory, it is essentially the same as Geiger's message. Post does mention man's duty to "conserve" his brother's rights. Enlarging on this duty and stressing the oneness of society, Geiger gives us an interpretation that is consistent with and enriches Post's standard. R.C.*

## CHAPTER 8: THE LAW OF SOCIAL GROWTH



"There is no field of life or living, there is no relationship between things or beings that come into contact with, or depend upon, each other, that is not governed by Natural Law. Whether it is in the field of individual life or social life or the life of the State or civilization itself, Natural Law operates."

Since men are mutually dependent upon one another, and since it is our duty to seek the welfare of all society, we must learn the Natural Laws governing society. Individual as well as social well-being comes with the growth of society. Let us then inquire into the Law of Social Growth.

"Gregariousness is an attribute of most of the higher forms of life. We see it highly developed in many of the lower orders, but find it ever-present to a high degree in man. It would take much study to trace the probable steps by which this tendency in life developed from its earliest inception, but we may safely assume that sex relationships, maternal care of offspring, mutual protection and similarity of subsistence problems had much to do with it.

"As man appears on the scene, we find him exhibiting not merely the gregarious instinct, but living a communal life; and we find sex relationships and the care of offspring translated into family life, and the need for mutual protection and similarity of subsistence problems expressed first in the formation of the band, then of the tribe and later of the forms of government with which we are now familiar.

"Sex urge, mother love, the urge for self-preservation are values, but so primeval, so universal and so subjective, that they can be considered merely as of the nature of man.

"It is as the communal spirit develops and the band becomes a unit cemented by mutual self-interest that new values, such as security and subsistence facilities, appear.

"As the community develops and subsistence and security become more certain, new and different values appear, which, while still qualitatively subjective, are objective in their appeal--such attributes, for instance, as strength and courage in the male and comeliness in the female.

"In a higher state of communal life, knowledge, intelligence, skill, material possessions, power and similar attributes are values that manifest themselves, but it is important to note that not until subsistence and security have become assured or at least are made easier by communal life do the higher or more objective values appear.

"Thus it is that communal life gives rise to new values and that the greater the security of life and possessions becomes and the easier subsistence is obtained, the more values appear, and the more diversified and refined do they become.

"And thus, too, communal life, in giving rise to values and in progressively creating newer and higher values in the greater advantages it provides, is itself a value.

"In the very earliest state of communal life, when a security is partly realized, and the problem of subsistence is made only somewhat easier, values manifest themselves that lead to exchange and barter. In this state we can picture a man making a bargain for a wife with her parents, or a deal to secure a more advantageous dugout or cave, or giving his surplus animal hides in exchange for food or a weapon. Even at this stage, values such as human qualities, human efforts and human production having exchange values are expressible in price.

"As communal life becomes more defined and life and property more secure, barter takes on a more stabilized aspect, and values become more standardized.

"In the advanced state of communal life in which we are now living, where money has taken the place of barter, the value of human effort, human labor and

human services, and the value of commodities, which are also individual human values because they are produced and required by human beings, are regularly expressed in price.

"While these are individual human values, it should be clear that but for the community (originally the band or tribe, but now known as Society, the Social Structure or Civilization), individual human effort would still be devoted to a tooth-and-claw struggle between man and beast for a mere existence.

"It is Community or Collective Man, as distinct from individual man, that has made this development possible, and community too has a value that is expressed in price--the price of land, the price that men are willing to pay to live in the community.

"While the community did not make the land, that being a product of Nature, the community did and does make communal life on land possible and provides the individual with certain comforts that make life easier and more enjoyable. These communal advantages the individual pays for in the price of land, whether in an outright purchase price, in an annual rental or in interest on a land mortgage."

"Community serves man in the greater, better, easier and more varied production of the material things he needs and in the security, comfort, culture, and companionship he wants. These, among others, are the things in return for which he is willing to render service--for which he is willing to pay. Thus Community creates value.

"The value that community creates by the advantage it gives and the services it renders to individuals, expresses itself entirely in the value of land, or to be more precise, in the annual rent, called Economic Rent, that land will bring. The creation of this value forms no part of the individual's intent or purpose, nor of the intent or purpose of the community. It is entirely a subjective value and appears only in response to man's need for land, the number of people in a community, their productivity and their civic and law-abiding qualities. Men do not work on land to make it valuable. Land becomes valuable as men work to produce the things they need and want, and in the measure that they are industrious, intelligent and good.

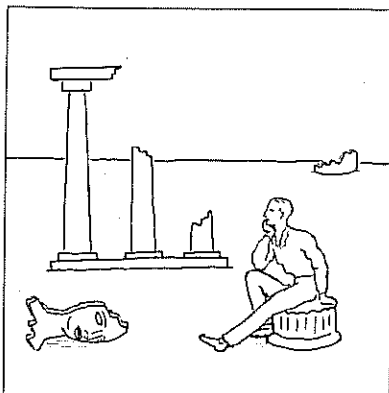
"As communities become greater, land rent becomes higher--no other value in that case rises but rent. As communities become smaller, land rent becomes lower--no other value in that case falls but rent. This is not true of commodity or service values. In fact the reverse is true. The price of commodities and services (all other things being equal) are higher in sparsely settled communities and lower in more thickly settled communities."

"The fact that land value and only land value appears where society appears, and that land value and only land value disappears where society disappears, and that this phenomenon occurs everywhere and always in direct proportion to the movement and productivity of society, discloses to us the Natural Law that operates in the relationship between Man as a member of Society and the Earth from which Man and Society derive their sustenance."



*COMMENT - Social psychologists do not as a rule look with favor on the theory that society is an organism. Such disapproval is based on the objection that a social organism would have to compare at every point with a biological organism which society fails to do. But Geiger's treatment of the development of society does not run counter to actuality, and his treatment of the community as a unified structure places it on a different level from a biological structure. The idea of land rent as the manifestation of the social organism was touched upon by Henry George; with Geiger it becomes the central point in his interpretation of the Georgist philosophy. R.C.*

## CHAPTER 9: THE FATE OF CIVILIZATION



Having learned the Law of Social Growth, we must discover the right course of action to take in order to conform to this Law, for upon our observance of Natural Law depends the fate of Civilization.

Let us now turn to certain moral considerations in order to determine the correct application of the Law of Social Growth.

"Considerations of right and wrong enter into every situation of life. This is just as true of the collective affairs of men as it is of their personal affairs.

"No organization can properly function and no structure long endure whose foundations are not securely built upon principles that are eternally right.

"What is right and what is wrong thus becomes a matter of vital interest to all of us.

"All men have equal rights and all have equal rights to the use of the land. The Earth is the birthright of all mankind.

"As all men have equal rights, each is entitled to all that his labor produces and no one has a right to deprive him of his product.

"The right to use land and the right to keep all that he produces are the fundamental rights of every man.

"It is production that establishes the right of ownership."

This Law must be observed not only insofar as the individual is concerned but also insofar as society is concerned.

"If all commodity values created by the labor of the individual belong to the individual because he has made them, then by that same token all land values belong to the entire community because the community created them."

With the growth of the community land values grow; and with the growth of the community also grow communal expenses. Both occur simultaneously and universally in conformance with Natural Law.

"Land values, then, are the fund created by Nature to pay all communal expenses; they are not now so used but are, by our system of private ownership of land, diverted into private pockets instead of into the communal coffers and individuals are penalized by being taxed instead on everything they produce or consume and on every effort that they make.

"Thus the Natural Law is violated, and to those whose minds are free, the punishment is obvious, for just as pains and aches and fevers are the symptoms that Natural Law governing individual well-being has been violated, so are poverty, misery, disease, vice, crime and ignorance the symptoms of the Social Organism calling attention to the violation of the Natural Law that governs social well-being."

"Nor does Nature stop there. The observance of her Laws are not optional but mandatory; they must be obeyed or the transgressor perish. This is just as true of society, or nations, or civilizations, as it is of individuals."

"The downfall of civilization is Nature's punishment for social transgression." Our civilization must either cease the violation of Natural Law or suffer a decline and final death.

"It need not surprise us to hear of a civilization dying. Ours would not be the first to have died. Egypt, the cradle of learning and culture; Babylon, the civilization of priests, architecture and magnificence, where astronomy was born; Greece, perhaps the greatest of civilizations, the birthplace of science and philosophy; and Rome, that proud and powerful empire--all are no more. They were born, they lived, and they died.

"Our civilization is younger than any of these and already the diseases that beset a dying civilization have taken hold of it, and unless it can be cured of these diseases, its end is not far off. Either it must adjust itself to the Laws that Nature has provided or it will be brushed aside as other civilizations have been.

"Civilization can be saved only by righting the wrongs it has done and is doing. The rent of land is created by society, it belongs to society, it must be taken by society. Wealth is the creation of individuals, it belongs to the individuals who create it, it must not be taken from those who create it."

Throughout the ages men have dimly perceived that the question of man as a social being and his relation to the earth is all-important. The problem has been wrestled with by governments and law-givers in all civilizations.

"Thirty-five hundred years ago, Leviticus proclaimed: 'The land shall not be sold for ever; for the land is Mine; for ye are strangers and sojourners with Me.' One thousand years before Moses we find in the Code of Hammurabi, 'He who worketh not the land neither shall he enjoy the fruits thereof.' And tablets have been unearthed indicating that the equitable administration of the land troubled our ancestors long before Hammurabi.

"Not until the days of the Physiocrats in France just prior to the French Revolution did men really understand the importance of this question. Turgot, France's great finance minister, and his fellow economists, saw clearly and boldly stated

their conception that the Earth belonged to all Mankind and that the tenure of land must be administered in the interest of all.

"The work of these men laid the foundation for the work of Ricardo, who discovered the Natural Law of Rent, which governs the relationship of man as a social being to the land on which men live.

"Then came the work of Henry George, who in 1879, in his epoch-making Progress and Poverty, outlined in detail the process by which, without injustice to any one but with eternal justice to all, the Earth may be restored to all Mankind for all time."

We now know the means whereby the Natural Law may be observed and bring well-being to all. There is no longer any reason for civilization to perish helplessly. Our fate and the fate of civilization is now in our hands.

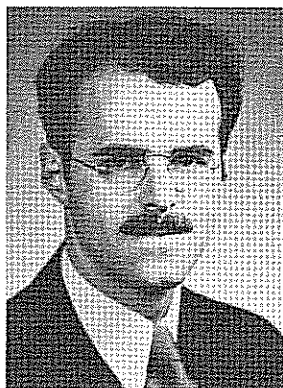
"Let us take the rent of land and stop individuals from robbing society; let us abolish taxes and stop government from robbing individuals.

"Eventually, the Law will be obeyed, even though in the meantime men and nations suffer and die because of its violation. Why not obey it now? Natural Law is the Law of God."

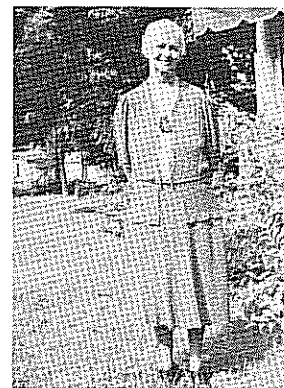
*COMMENT - Again, the central theme of Law, Unity and Intent dominates Geiger's approach to social problems. What originally attracted him to the Georgist philosophy was its exposition of Natural Law in the economic world--Law that revealed the Unity of society and the Intent in nature with respect to society--an Intent that was good and beneficent and that harmonized with the Intent observable throughout all creation. It is up to man to understand and obey the Law. But there remains the immemorial question, "If Law is all-inclusive, does it not include man's actions? And if so, is man free to decide his own fate?" Geiger's stand on this age-old debate on free will versus determinism may be found by careful reading of his philosophy. Part of the Intent in Nature, part of the achievement of Law, is the creation of beings endowed with the capacity to understand and apply Natural Law. Within limits prescribed by Law, man is free to develop more fully that capacity. Only thus may civilization continue to progress and flourish. R.C.*



Oscar (c.1925)



George (1939)



Nina (c.1948)

THE GEIGERS