

MATTER AND SOME OF ITS DIMENSIONS

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Matter and Some of Its Dimensions by W. K. Carr

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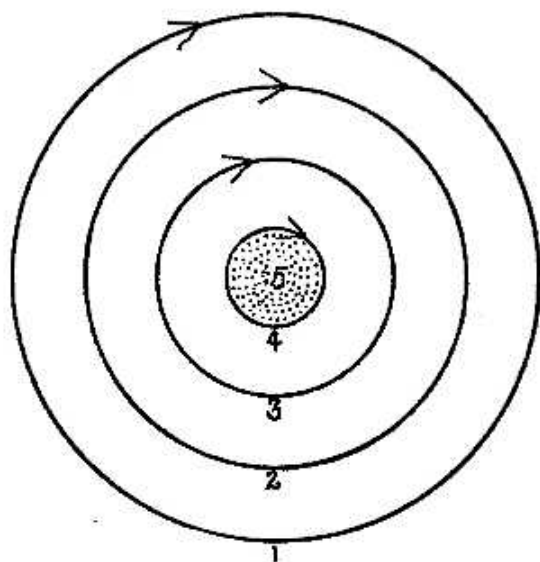
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W. K. CARR

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(See page 38.)

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"The sciences progress to the limit of the senses, but there they must stop unless they intend to investigate more than the senses can teach"


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MATTER AND SOME OF ITS DIMENSIONS.

 ESTIMATED by its results, the French Revolution was one of the most important epochs in history, since it destroyed feudalism and the privilege of blood. In eliminating one devouring force, however, it ushered in another, modern capitalism, which metamorphoses men into machines, destroys their bodies, and enslaves their imaginations and their souls.

The aspect of the Western world, especially in America, and east of the Mississippi river, has been wholly changed within the last twenty-five years. Men of ability and ambitions no longer find the farms an outlet for their energies, and the drift of these to the cities has transformed the old American hearthstone into the radiator of the apartment house, with all that that implies. This change in the domestic condition has brought about a corresponding change in the intellectual complexion of the race.

Countless millions still find ineffable consolation in the sheltering arms of the old orthodox faiths. There are a few restless spirits, however, to whom

the ancient ideals no longer appeal, and they are casting about for new anchorages. This is evidenced by the unparalleled demand for non-orthodox religious and philosophical literature. Everything is read with avidity, from the Christian Science doctrines of Mrs. Eddy to the literature of the so-called "tricks" of the Indian fakirs. The inventive genius of man has been so stimulated that nothing seems impossible, and many now believe that the dream of ages will be realized in the production of some physical proof of a life beyond the grave.

However that may be, the revelations of modern science seem to demonstrate that not only is there no antagonism between religion and science, but that the latter may eventually do much towards elucidating this greatest of all problems.

Particularly is this true with reference to the electrical theory of matter which seems to give a moral value to the intellectual perceptions of modern physicists. Though not yet elevated to the dignity of a universally accepted theory, it is no exaggeration to say that its advocates are to be found among the world's greatest thinkers, and that their numbers daily increase.

The content of the following pages is to be regarded in the light of an hypothesis only. The

facts have been culled from a variety of sources, and only those discussed which are well recognized in the scientific and philosophical worlds. Much time has been expended in marshaling these facts, but the writer feels that he will be more than repaid if, in the case of a single reader, he has dulled the edge of doubt or caused one sorrow to seem less real.

PART I.

From the earliest times men have pondered the great problem of their existence and their environment. Anaximander, the Greek philosopher, as early as the fifth century before Christ, in order to account for matter, was forced to postulate the existence of an all-pervading substance which, for want of a better name, men have in later days called the ether. To build up matter out of this all-pervading substance he was compelled to subdivide it into unit particles, and these unit, or ultimate particles he conceived to be fine precipitations of the ether within the ether itself. Thus his system was pre-eminently monistic, for with the ether and the precipitations within itself, or, in other words, with the ether alone, he felt that he was able to account for matter in all its aspects.* Intensely philosophic, still the Greek mind of that day was unprepared for a theory so advanced, and

*The reader must not fall into the error of believing that Anaximander's concept of the ether was that entertained at the present time. The modern concept was ushered in by Dalton, the great English chemist of the 18th century. Suffice it to say that Anaximander felt the necessity of postulating the existence of just one all-pervading substance to account for all phenomena, and that the revelations of modern laboratories tend to confirm the truth of his theory.