

**QUAERO. SOME QUESTIONS
IN MATTER, ENERGY,
INTELLIGENCE, AND
EVOLUTION. WITH DIAGRAMS**

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Quaero. Some questions in matter, energy, intelligence, and evolution. With diagrams by James H. Keeling

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JAMES H. KEELING

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QUÆRO

[SOME QUESTIONS IN MATTER, ENERGY,
INTELLIGENCE, AND EVOLUTION.]

BY

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With Diagrams.

“HOMINIS EST PROPRIA VERI INQUISITIO.”

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P R E F A C E .

THE following pages are taken from an unpublished essay. Separated from their context they are somewhat fragmentary, but this is of no moment if they remain readable. The first two chapters were contributed to a Volume issued last year, by professors and teachers in the University College of Sheffield, in commemoration of the recent incorporation of that Institution. The third and fourth chapters have not appeared before.

In his admirable "Foundations of Belief," Mr. Balfour includes, under the term "Naturalism," all those forms of thought, philosophic or scientific, which are usually held to be antagonistic to religion. Of these, Materialism is perhaps the oldest. Its significance has varied, in different ages, with

the varying conceptions of Nature ; but it has proved very tenacious of life and, in a modern form, is still widely extant.

Owing to intrinsic excellence, and as the work of an eminent and busy statesman, Mr. Balfour's book at once arrested attention, and drew forth much laudatory comment. Here and there, however, a hostile voice was raised ; amongst the rest that of Professor Huxley, whose criticism was commenced in the "Nineteenth Century" for March, 1895. It was never finished. Before its completion, death had robbed us of one of our most gifted and vigorous scientists.

He would be a bold man who should undertake to wield the club which dropped from Huxley's grasp. Indeed there are some who think the Professor himself had become less belligerent, and that, had he lived a few years longer, he would ultimately have found, like Spencer and Romanes, a peaceful meeting-ground for science and religion. But of such

a tryst, combative materialism will at present hear nothing. It asserts there is less prospect of peace than ever, in view of the support gained (as is thought) from the later advances of physical and biologic science; especially from that luminous view of Evolution which we owe to the genius of Darwin. In what follows, an attempt is made to ascertain whether this opinion is well-founded, or not.

With respect to the physiological data in the third chapter, the writer has to express his thanks for the kind supervision of Dr. A. Hall, late Professor of Physiology in the University College.

267 Glossop Road, Sheffield,
August, 1898.

NOTE.—A few copies of “*Quæro*” still remain. The Author will be glad to send a copy to anyone interested in the subject, and will be grateful for searching criticism. Address as above.

CONTENTS.

CHAPTER I.

	Page
Is Evolution Automatic?	1

CHAPTER II.

Is Evolution Power, or Mandate?	30
---	----

CHAPTER III.

Kinetics and Metakinetics of a Brain-cell	49
1. Reflex innervation	49
2. Conscious nerve-area. Excitants; sense-impressions; sense-perceptions	55
3. Orange, objective and conceptual	68
4. Relation of excitant and sense-impression to consciousness. Brain-cells and psychism	76
5. Source of Excitants	88
6. Reality: meaning attached, relation to matter and energy, evidence on which it rests	102
7. Unification of Reality	107

CHAPTER IV.

Theory of a Supreme Noumenon	113
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CHAPTER I.

IS EVOLUTION AUTOMATIC?

"Felix, qui potuit rerum cognoscere causas."

(Part of a conversation overheard in Sheffield.)

E. (Enquirer). So you turn our old friend, Nature, into an Automaton—limitless, self-maintaining, ruled by innate forces, its material basis engaged by these forces in endless alternating evolution and devolution, and having an existence to which no term can be assigned either in the past or future—a grand automaton no doubt, but nothing more.

M. (Materialist). My view, I believe, is endorsed by science. Matter can neither be destroyed nor originated by any known force. Forever changing in form, it never varies in sum, and never ceases to exist. In like