

THE
UNIVERSAL
MEDIUM

A NEW INTERPRETATION OF THE SOUL

BY
J. N. LANDSEER MACKENZIE

Author of "The Trinity of Life"

LONDON :
ARTHUR H. STOCKWELL,
29, LUDGATE HILL, E.C. 4.

NEW YORK CITY :
D. V. NICHOLS,
THE ENGLISH BOOKSHOP, 333, FIFTH AVENUE.

U.S. Copyright pending.

PRINTED BY
CRYPT HOUSE PRESS
GLOUCESTER

BL
290
M19u

CONTENTS.

CHAP TERS

PAGES

INTRODUCTION

I THE SOUL 1

Civilization has brought increase of mentality—Largely used for material ends—Lack of clear ideas regarding the soul—Working hypothesis for understanding—Soul can be studied and analysed—Soul and spirit confused in idea—Sensation of feeling as the quality of individuality—It is THE SOUL WHICH FEELS.

II FEELING 7

The soul as a sense of feeling—Feeling as an element—Need of confirmation from scientists who are “psychicists”—Feeling as a mass—Conscious feeling is intensified sensation—Differentiation of sense—Unconscious feeling—Soul, the medium between spirit and matter—The process of particularization—One sensation at a time penetrates consciousness—The subconsciousness—One mind, and that always conscious—The “subliminal self”—Function of thought peculiar to physical existence.

1022115

III THOUGHT AND FEELING 13

The heart believed to be the source of feeling—Explained by reaction of heart to feeling—Belief that feeling originates in brain—Deductions from anæsthesia—Relation of brain to feeling—Power of thought and speech—Discarnate souls incapable of thought—Importance of physical existence—Interaction of thought and feeling—Initial energy contained in feeling.

IV THE SENSES 18

The senses as avenues for feeling—Physical senses, the means for material sensation—The body as an instrument of expression for the soul—Acuteness of sense varies in individuals—Age no reason for impairment of sense—The brain the means for interpretation of feeling in concrete idea—Senses not limited to five—Evidence of a sense peculiar to the soul—The normality of the psychic sense—Why unusual manifestations are puzzling—A seventh sense: the avenue for spirit in the soul. Hence the confusion in idea between soul and spirit.

V THE SIXTH SENSE 23

The soul realm as the world of sense—The field of sensation extends beyond the physical senses—Many facts in sensation unrecognized in consciousness—Sub-conscious "mind" formed of mass of unconscious sensations—Activity of psychic sense: and the soul's sense of itself and its surroundings—Sympathy a fitting quality to the soul as a sense of feeling—The wide range of sympathy—Sympathetic activity not necessarily marked by emotional reaction—The sixth sense the avenue for super-physical impression—Psychic phenomena normal, but not understood in light of prevalent ideas—Majority of persons not sensitive to interpretation of super-physical senses—The need for general understanding extending beyond the range of physical sense—Recognition of sympathy as the distinguishing quality of the sixth

sense will dissipate surrounding vagueness and mystery—Need for mental response to its activity.

VI SENSE AND MENTALITY 30

Civilization has developed mental powers at expense of sense—Origin of ideas from sensation—Sense activity essential to both inception and reception of idea—Present sense stimulus means for starting trains of associated ideas—Origin of scientific discoveries—The brain as the instrument of the senses—Mental calibre judged by the number of senses to which there is response in idea—Primitive man's response to sense—Civilized man limits ideas mainly to those received through sight and hearing—Substitution of knowledge for experience—Civilized man inferior to savage in point of personal sense experience—Association centres of modern brain not cultivated to respond in idea equally to all senses—Expression easiest to those who respond to greatest number—The artistic temperament—The man of learning—Susceptibility to idea from present sense impression the method for developing finely balanced brain.

VII EMOTION 36

Emotion confused with feeling—Meaning of the word "emotion"—Its true relation to feeling—Involuntary character of emotion—Condition necessary to its presence—True nature of emotional expression—Distinction between emotion and hysteria—Emotion, nature's safety valve—Psychic equilibrium preferable—Value of dynamic feeling.

VIII HYSTERIA 40

Theories respecting hysteria—Suppression of feeling—Poisons precipitated—Their action on the brain—Susceptibility of sexes to hysteria compared—Relation of sexuality to hysteria—Other causes—Cure to be sought in normal expression—Bodily hygiene valuable adjunct in treatment.

IX INSTINCT 45

The meaning of the word "instinct"—Its relation to sense—Human action usually the result of thought—Undeveloped mentality tends to instinctive action—Relationship of instinct and emotion—Instinct not concerned with reason and intelligence—Actions resulting from thought often foolish—Wisdom of instinct—Its source—Automatic and reflex actions probably due to instinct—Identification with psychic sense—Deflection of functions from normal dependence upon sense a cause of physical disorder—Effects of mental healing analysed—Animal instinct seen to be quite explicable—All marvels possible to instinct can be consciously achieved by man.

X INTUITION 51

Intuition closely allied to instinct in its nature—The power of thought peculiar to man—Intuition a faculty attendant upon mentality—Depends upon balance between mental and psychic activity—Over-developed mentality rarely exhibits intuition—Processes of logical reasoning may often arrive at same results—Women generally more intuitive than men—"Jumping" at conclusions hard to distinguish from intuition—The logical formation of conclusions—The unwarrantable conclusion—Standard test required to distinguish intuition—Intuition one of the highest of human faculties.

XI INTELLIGENCE 57

Intelligence inseparable from consciousness of soul—Consciousness widely associated with feeling—Consciousness is "knowledge of sensation": a window between body and soul—Similarity of function in intellect and intelligence—Intelligence not a mental faculty—The three great kingdoms of the visible world—The mineral a manifest of unconsciousness: also the vegetable—Animals show consciousness of

individual sensation—Wrongly credited with thinking powers—Outward effects of intelligence and other psychic qualities easily mistaken for results of thought—Intelligence a faculty of *sense as a whole* to select among its various sensations—Over-active mentality often blunts psychic qualities—Analysis of intellect—Its co-operation with intelligence.

XII MEMORY 62

Memory is the soul's record of impressions made upon it—The experience of drowning—The most vivid facts of memory those of pure sense impression—The relation of memory to the present—Sub-conscious operations of memory attributed to sub-conscious "mind"—"The mental content"—Automatic association of ideas—Sympathetic action in the recalling of ideas—The memory cannot be at fault—Cause of difficulty in recalling names—Memory a register of the reactions of feeling.

XIII IMAGINATION 68

Images of the imagination formed of feeling—Relation of imagination to the soul—Its vivid pictures—Formed from both past and present impressions—Imagination in animals—Stimulated by rousing of memory—Re-formation of facts causes fictitious appearance—Imagination as the psychic brain—Two phases of activity—"Creations" of imagination due to reconstruction—No limit to the material of imagination—Represented in memory in sensory images or ideas—Ideas traceable to memory—Imagination in recalling facts of memory—The sense of truth.

XIV UNDERSTANDING 75

Understanding complementary function to the mind—Includes ideas from complete range of sensory activity—Synthetic instrument—Relation to sympathy—Inexhaustible supply of ideas—Individual ex-

perience plays small part in mind—Process of thought—Mental content of memory—Cultivation of understanding—The value of words and phrases—Effect of understanding—The complete evolution of understanding.

XV TELEPATHY 80

The meaning of the word telepathy shows it to be connected with feeling—Thought incapable of being transmitted direct in its original form—Sensation the source of idea—Impulse of life alternates in action and reaction—Outward expression of thought must be in terms appreciable to physical sense—Unexpressed thought produces reaction in sensation within the thinker himself—Telepathy no violation of the natural law for reception of idea—Feeling as the medium of transmission and the psychic sense as receiving agent—Process of telepathic communication—Direct transmission of impressions from soul to soul—Not necessarily restricted to physical existence—Nothing in the process to eliminate possibility of telepathic communication from discarnate sources—Unusual appearances of phenomena due to unfamiliarity with cause.

XVI THE SOUL AFTER PHYSICAL DEATH ... 85

In the material world the soul adds to the sense of itself, a sense of *things*—Distinction between state of sense, and state of consciousness—Probability that consciousness is confined to physical existence—Consciousness as *knowledge of sense*—The soul in its own stato a body of undifferentiated sense—Differentiations of sense only necessary to consciousness—Organs of body counterparts of soul qualities—Death cuts off avenues for expression—The soul as a body of intensified sensation—Death of the body brings the soul awareness of much that is shut off from consciousness—Life energy indrawn into soul after death.

XVII PSYCHIC COMMUNICATION 89

Communication between one soul and another probably unaffected by presence or absence of physical body—The soul presumably unchanged by death of body—Nothing unusual in communication from discarnate souls, save consciousness of its occurrence—"Psychic power" merely knowledge of psychic activity—Mental activity the cause of false interpretation—Trance state one of "shifted" consciousness—Inhibition of physical impressions—Mental receptivity to ideas from psychic impression constitutes mediumship—Accepted ideas the only barrier between physical and psychic worlds—Need for investigators of psychic phenomena with first-hand experience.

XVIII REINCARNATION 95

Variety of personal convictions concerning reincarnation—Rarity of instances of perfect earthly lives—Little mention of reincarnation shown in psychic communications—Possible reasons for this omission—Likelihood of choice in higher soul states—Also probability of a law—Conditions for recalling memory of past lives—Reincarnation may be a fact for some and not for others—Necessity for earning the privilege of altruism—The overcoming of death—Still need for death in present state of consciousness—Divine purpose for reincarnation.

XIX MATTER 101

All effects result from force acting upon substance—Type of phenomena determined by degree of intensity of life—Life the factor common to all manifestation—The difference between man and the mineral—The scale of intensity is measured in the one elemental substance—Evolution must bring increasingly rapid changes in form—The noticeable decay of buildings and fabrics in modern times—Elemental soul substance must eventually find rest in spirit.

XX THE PHILOSOPHERS' STONE 106

Distinction between feeling and sensation—Spirit as life itself—Spirit, Soul and Matter classed as Cause, Medium and Effect—No effects apart from the agency of feeling—The soul as an individualized point of life in the elemental substance of feeling—Feeling as a primal element—The "matter" of the Philosopher's Stone—The soul of minerals—Difference between highest and lowest manifestations of life—The reaction of the elemental soul substance.

XXI THE DOMINION OF MAN 111

The soul as a point of sensibility to life in the elemental substance of feeling—Man's dominion over the manifest world has existed since his creation—Authority not yet consciously exercised—The soul of man a continual source of life for the soul realm—The mineral soul—The Philosophers' Stone—Possession of secret of "stone" only first step towards the art of transmutation—The purity of gold—The significance of the New Age—Its new science a heritage of confused ideas—The alchemical method—The correspondence of feeling, as a primal elemental substance to the Virgin of the World of the philosophers—The Universal Medicine of Understanding.

XXII MAN THE ARTIST 118

The three great kingdoms of the manifest world—The words "man" and "mind" synonymous—The appearance of thought in animals due to associated sense impressions—Misuse of the power of thought—The nature of its potency—The preparation of the Elixir—The art of transmutation—Quality of form dependent upon sensibility of elemental soul substance—Regenerating force of spirit continually at work.

XXIII ART AND NATURE 122

Nature, the result of unconscious working of the law of expression—"Laws of nature" probably only aspects of one fundamental law—Art, the working of universal law through consciousness—The alchemists as true artists—Distinction between artists and artisans—The "art" of to-day—Essentials to genuine art—The true purpose of art—Art, the production of conscious perfection by means of natural law.

XXIV THE TRI-UNITY OF LIFE 126

Diversity of effects of life—Spirit and God, ideas representing Ultimate Cause—Personal aspect of God—The human soul as particularized sensation of the universe—The earthly and the spiritual soul—The triune life of spirit—Opposite poles of life force—Negative energy of matter—Origin of evil as presented in story of the Garden of Eden—Evil as resistance to good—Mystery of Adversary—Personal aspect of Adversary—The effect of Jesus Christ on the world—Life both produces and destroys form—Expression, the purpose of life—Good and evil—Reaction of soul to three modes of life—Persistent quality of good—Process of evolution—Guarantee for future—Present catastrophes significant of new age.

XXV PRAYER 136

Various opinions as to nature of prayer—Words of prayer stimulus to spiritual sensation—Prayer raises soul to direct reaction to spirit—The seventh sense—State of prayer—Prayer, conscious means of tuning the soul—Higher purpose than mere gratification of personal desires—Regenerative effect of Prayer.

INTRODUCTION.

In presenting the hypothesis set forth in this book, my aim has been to suggest a somewhat unusual point of view from which to reconsider all that has hitherto been given out as knowledge of the soul. The value of this attempt remains to be tested by the further understanding which time will bring, and by the increased receptivity to fresh ideas that may be expected from the new age. I have always been interested in psychology and so-called psychic problems, and have spent much time in the past studying the theories of other writers on such subjects. Gradually I discovered that many of the ideas gathered from these sources refused to live together in comfortable association; finally, this lack of agreement was succeeded by an attitude of mind which more or less harmonized my own observations and experiences with those of others.

I am fully aware that this book offers a good target for criticism in the light of popularly accepted ideas on psychology. My object in giving it publicity, however, is not to provoke antagonism, but rather to open up a vista for further and more important discoveries by those who may bring detailed and precise scientific knowledge to bear upon the hypothesis I have advanced.

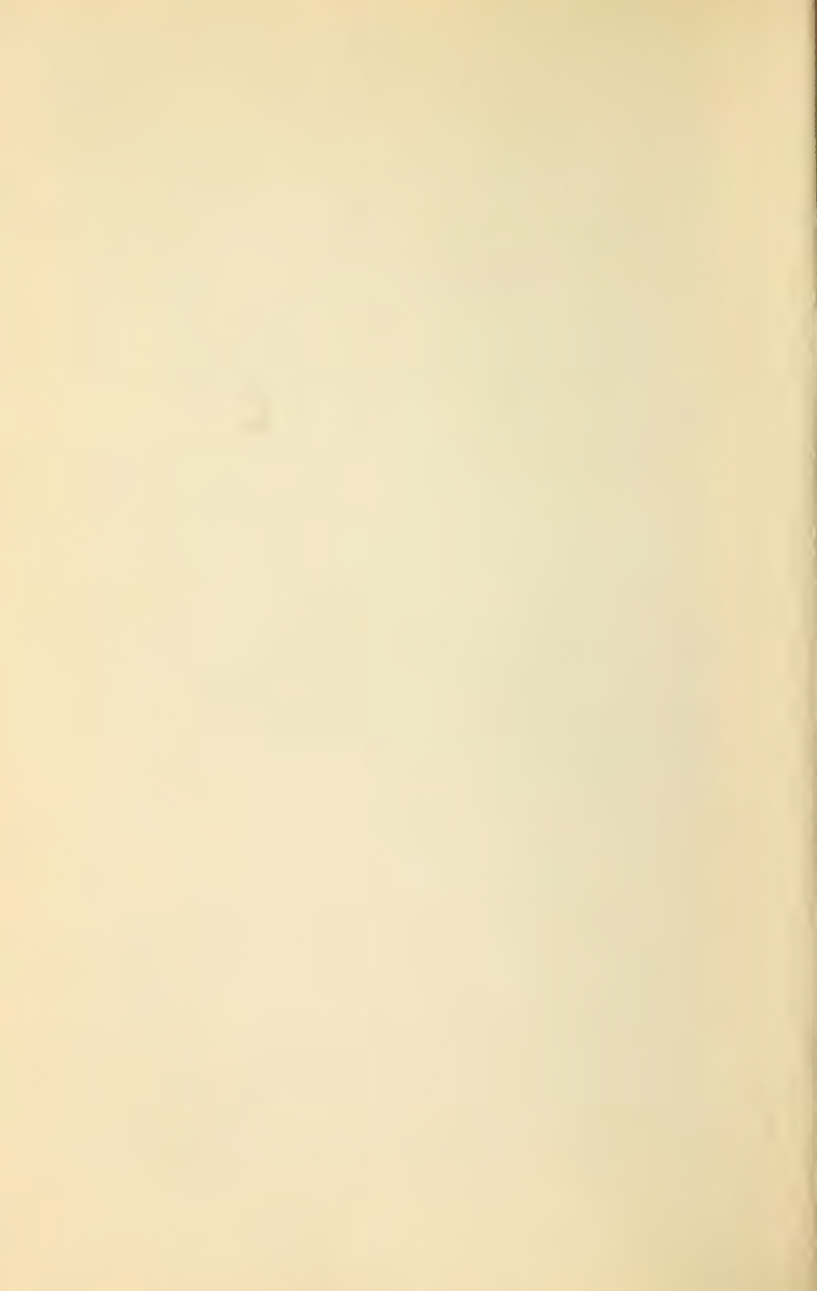
Consideration of the soul provides an entirely new world of facts to be reconciled with old and confused methods of thinking. Therefore I do not expect a blind acceptance of my theories, nor do I regard them as in any way final. I suggest merely that the reader should take the views herein outlined to live with his own family of ideas, to see whether it be possible for them to remain in happy association. The working out of the point of view set forth depends so largely upon ideas which can be fully explained only in subsequent chapters, that some sense of the book as a whole will be found necessary to an appreciation of the links in the chain of argument.

The difficulties of coherent expression have been enormous. It is the common experience of writers on super-physical matters to find few applicable words that can be trusted to convey exactly the sense desired. There has been much confusion of thought and arbitrary association of ideas in most psychological discussions, with the result that many available words have become endowed with meanings in direct opposition to their original significance. In certain cases the root meanings have been deliberately explained away to suit the purpose of writers who found these interpretations inconvenient to the theories they wished to advance at the moment. Many of the primary meanings are those which bear out my point of view; therefore, I have preferred to employ such words in their original significance, rather than in the generally accepted sense, although in so doing I have frequently found myself quite at a loss for other words to take their place. Any attempt to elucidate a sense of matters appertaining to the soul might well be likened to an endeavour to drive through a thick forest of trees growing on a quicksand while forced simultaneously to construct the road of progress!

To instance another of many difficulties: it has been necessary for the purpose of this book to draw

a clear distinction between feeling and sensation. I wish to convey an idea of *feeling* as the element from which sensation is derived, yet I have constantly found myself forced to employ the word "feeling" in its usual meaning of "sensation of feeling," since it would have become pedantically wearisome to point a distinction every time. Also I would call particular attention to the word "psychic," which I have stripped entirely of its modern connotation and association with unusual phenomena, using it in its purely literal sense, as the adjective of the word *soul*.

I hope that those who read will exercise the sympathy that is essential to all true understanding; and I would ask that the book be judged by sense and not by mental criticism alone. In arriving at some practical understanding of the problem of physical existence, the assumption of the point of view set forth in the following chapters has proved of the greatest assistance. If at any time I appear dogmatic in my assertions, it must be remembered that the spirit in which I have written is that of the pioneer, not that of the positive scientist, who is in a position to assert that such and such a thing IS.



THE UNIVERSAL MEDIUM

CHAPTER I.

THE SOUL.

THE advance of civilization has brought with it a great increase in average mentality. There have been isolated examples of superlative intellectuality throughout the ages which still stand unrivalled; but a general advancement of mentality, with its consequent effects, is practically the one form of progress manifested in the civilized world. Whether this be a blessing or no, is, perhaps, a question: as yet, the world in general does not appear to be using its increased powers to great advantage. Indeed, at the time of writing, much of the mental force of civilization seems to be concentrated on devising ingenious methods for the destruction of that which it has laboriously built up.

The tendency of modern civilization has been to cultivate the use of the mind at the expense of other functions. Civilized man uses his mind far more than uncivilized man, but thus far he has employed it largely for purposes of material gain. This use of mentality is one of the most widespread reasons for neglecting the soul; yet the question raised in the Bible: "For what shall it profit a man if he

shall gain the whole world, and lose his own soul? ” indicates that consideration of the soul is of primary importance.

To be sure, for those who do not expend their mentality in an effort to understand the soul, the prospect of losing something with which they have never been concerned should not be disturbing. But the curious fact remains, that there are moments in the lives of many of these individuals when the prospect of “ losing ” the soul assumes an appalling aspect. Let the crisis pass, however, and life is continued as before; the hideous apprehension is carefully excluded, or stifled by resolutions “to lead a better life ” at some future day, when opportunity may present itself to give the matter attention.

The soul is commonly pictured as something that will wait for consideration until the more immediate interests of life have been attended to. Needless to say, this idea carries with it no desire for real understanding of the soul. Many persons have a vague impression that it is to be mollified or appeased by some denial of the flesh. If they possessed the habit of honesty with themselves, they would make the astonishing discovery that they actually conceive the soul to be a sort of ogre, waiting to consume them bodily, unless propitiated in some manner or other. Such a conception of the soul bears a painful resemblance to the most horrible of heathen gods who were supposed to demand human sacrifice.

And what, pray, is the occupation of the soul while it is waiting for attention? Does it stand aside, and patiently wait for the crumbs which may fall to its lot when its owner shall have satisfied his material appetites? The soul is none the less present, even though ignored; and unless its life be progressive, it must be retrogressive. Will a few short hours of attention when a man is too ill for the affairs of ordinary life, suffice to counteract the results of a lifetime of neglect?

If the soul be an essential part of man, it stands to reason that it must have an important rôle to play. This being the case, surely some portion of the mentality developed by civilization should be devoted to an understanding of the soul, in order that it may be helped to an intelligent participation in daily life. Consideration of the soul need no longer assume the aspect of a bogey to haunt the guilty conscience: it may prove, instead, a practical measure for eliminating all supposed necessity of long and painful penance in the effort to redeem that which has been regarded as lost. The soul is not lost. It cannot be lost in reality. It is only lost to the understanding. To formulate a working hypothesis by which it could be restored to the understanding and comfortably included in ordinary everyday affairs would be worth much.

In all that has been written of the soul by poets and philosophers of the past, there is but little that has any practical appeal to the modern mind. Even amongst those who profess to believe in nothing which cannot be reduced to tangible proof, there is a generally accepted belief that each person has, or is, an individual soul. How strange it is, upon consideration, that belief in an individual soul should be so nearly universal, despite the fact that no one is prepared to say exactly what he believes the soul to be! It seems incongruous that the world in general should cling thus persistently to the idea of a soul without troubling to understand it.

Could man but gain some understanding of the soul, he would find the body easier of comprehension. If the body be the outward expression of the soul, which seems extremely probable, then a study of the inner cause would naturally bring much enlightenment as to effects, or manifestation, of that cause.

Man has dissected and vivisected the body, but in so doing never has he found a trace of the soul.

Had he recognised the means by which the soul might also be studied and analysed, his ideas of the body would be in a less confused state.

If the soul be the vital part of man by which he lives on earth as an individual, it must then possess something relating to earth which can be subject to investigation. The intimate relation of the soul to spirit, which seems to discourage the great mass of mankind from speculation upon the subject as savouring of sacrilege, need be no deterrent. For if the soul lives in spirit, so has it unquestionably attributes which enable it to live on earth, and these must be quite within our province of examination. There need be no hushing of voices in speaking of the soul. It is human and part of us, even though it be intrinsically divine. There is greater probability of a true manifestation of this divinity if we endeavour to understand at least something of the soul, than if we leave everything to chance and ignorance. At any rate, we are not going out of our province in seeking to become acquainted with that part of the soul which functions on earth, and which must of necessity take part in every detail of our daily lives.

Suppose we should discover that we do know what the soul is: that we have long been in possession of this knowledge, but have simply failed to understand its significance—surely life in general would take on quite another aspect? Many things which before were obscure would become clear, and a great obstruction to present happiness would be removed.

Much of the mischief with regard to a true interpretation of the soul has arisen from its confusion in idea with spirit—indeed the words are often used interchangeably. Because spirit is commonly thought to be incomprehensible, this identification results in the prevalent belief that the soul likewise is incomprehensible; it is therefore left unconsidered, or as it were, lost, for want of an

idea to represent it. Having no definite concept of the soul, we have been denied the comfort which understanding would have brought; on the other hand, by formulating our thoughts we are able to gain, not a lost soul, but knowledge of the procedure by which the soul may save itself.

That is the crucial point: the soul saves itself, and cannot possibly be lost to us, for WE are our own souls. In other words, the individual self of which we are more or less conscious, *is* the soul. The soul is the self, and the self is the soul. This theory may not at first appear strikingly new, but it is pregnant with possibilities of development. For we must find the particular *quality* which makes us individual, then we shall have a clue to the mystery of the soul.

There is one factor above all which distinguishes each one of us from the other. This one factor enables us to know ourselves as ourselves. However intimately we may think we know another person, and however close we may seem to be to that person, there is an essential *something* that is absolutely peculiar to each one of us—namely, FEELING. Our feeling is our own, and is absolutely individual to us. We may feel with another person, or share what we suppose to be his feeling, but even in that case the feeling is our own. It is merely the *similarity* of feeling we have shared with another, the feeling itself is individual. The quality which marks individuality is sense of feeling, for even our bodies, which appear to be our most distinguishing marks, are known to us only through our senses.

This is the working hypothesis for the understanding of the soul: IT IS THE SOUL WHICH FEELS! That with which we are conscious of feeling is the soul. The soul *is* the individual, the vital, feeling part of man. There is no soul outside of feeling. There may be much feeling, or sensation of feeling, outside the consciousness; but feel-

ing, of whatever kind, takes place in the soul, or rather constitutes the soul itself. Therefore, we may call the soul the organ, or body, of feeling.

Roughly speaking, it is by means of the soul that we feel, just as by means of the brain we think.

CHAPTER II.

FEELING.

AN attempt to describe the soul is difficult without making use of terms which may lead the mind to consider it as a receptacle, or as something other than a mere sense of feeling. Thus when the soul is termed an organ of feeling, or a means of feeling, immediately a picture is evoked which presents the soul as a thing or entity with feeling attached to it, as it were, or outside of it. In describing the soul as an organ of feeling, or as a body of sensation, we do so for lack of correct and definite terms in which to convey the idea that the soul is a *sense of feeling*.

The physical body is made up of matter, which has long been popularly known as an element, although not in the modern chemical sense. It may possibly be discovered later that, in the older interpretation of the word, *feeling* is also an "element"—of a far more primary order. Should this prove to be the case, then, as the physical body is made up of individualized *matter* from the material plane, it may be found that the soul, or psychic body, is composed of individualized *feeling* from the plane to which the element of feeling belongs.

The whole conception of feeling as an elemental substance must await confirmation until scientists have arisen who specialize in "psychics." At present our scientists confine themselves in the main

to physics. All that does not legitimately fall under this heading, comes to us in the form of confused ideas, because physicists are still making the attempt to explain psychic phenomena in terms of materiality. Hence, it has come to pass that phenomena which do not submit to explanation in terms of physics are generally regarded as untrue or hallucinatory. The physicist and the psychicist should work hand in hand, in the full understanding that the one specializes in the analysis of effects, while the other sets himself to understand something of the cause of these effects.

In order to form a true idea of universal soul, as an element of feeling, we must picture the whole range of possible feeling as a mass, and the individual soul as a point at which life intensifies to produce sense.

The action of life in the element of feeling gives rise to sensation and the differentiation of sense produces individualized feeling. In this way, sensation indicates feeling that has become particularized, as a result of the activity of life force through an individual centre.

We are so accustomed to classify sensation as a low, or slight degree of feeling, and feeling as something more intense than sensation, that it is difficult to order our thoughts to a new conception. But since there is no new language to apply to the soul, we must perforce use the old words in the light of a new understanding.

The idea that soul is sense, and that all conscious feeling is intensified sensation differs radically from the point of view which leads us to assume that one feeling or sensation replaces another. If this latter hypothesis were correct, it would point to the conclusion that feeling comes and goes, leaving us with no theory as to its source, or the limbo into which it vanishes, and without knowledge of its essential nature. But if the soul be the very sense of feeling, we have some conception of the nature

of feeling, and we are spared idle speculation as to its source or destination. At least we know that it IS, whether we be conscious of the fact or not.

Each centre in the element of feeling through which the action of life combines with the reaction of feeling to generate sensation, is that which is termed a *soul*. It is highly probable that the differentiation of sense, and the consequent raising of its degree of sensibility constitutes the history of the evolution of the soul. Soul, then, is *sense as a whole*, resulting in individualized feeling. It is probable that the differentiation of sense into the so-called "senses" is only an effect of physical consciousness.

There are many sensations of feeling of which we are unconscious at the moment, but which nevertheless we recognise as belonging to ourselves. A better idea of unconscious feeling may be formed if we concede that the individual soul is a centre through which life energizes feeling into sensation. In other words, each soul is the aggregate of individual sensations of feeling. Therefore, the sum of our experiences in sensation has gone to make up what we know as the individual soul, thus producing a mass of feeling which belongs to us, yet which may play no part in our present consciousness. It is ours because we have responded to it at some time through sense, and thus particularized it as our own.

Feeling is the medium between spirit and matter, with power to become either material or spiritual. If the soul encourages and intensifies its sensations of spirit, feeling will become increasingly infused with the life of spirit. If, on the other hand, the soul seeks to confine itself to sensations of a material nature, then it is walking the way of death, since matter alone is subject to death and corruption. Fortunately, the activities of the soul are not confined to the limits of human consciousness, and our senses are constantly withholding us

from the path into which our ignorance and lack of understanding would otherwise be forcing us.

The human soul represents all feeling, and all possibilities of sensation, because it is endowed with senses which function in both the invisible and visible worlds. We could know nothing of these worlds, even in imagination, had we not been able to *sense* them. Our knowledge of them increases as we are better able to interpret sense in terms of idea.

The particularization of feeling is brought about by the action of life through sense. When thus acted upon, feeling is charged with a certain degree of life energy, and it is this mass of unconscious sensation which goes to make up the soul. If its energy be further intensified, this feeling, not individualized, is ready at any time to become active and productive of effects. The only limit to sensation is measured by the ability to intensify feeling through sense activity. Consciousness of feeling is determined merely by the degree of its intensity.

Only one sensation at a time penetrates the consciousness, and this is the feeling that is uppermost at the time, because it is the most intense. In this fact we can trace an explanation of the mystery which has proved such a mystery to psychologists. They have demonstrated the existence of feelings not present to the consciousness, but have been at a loss to account for them. These feelings, or sensations, have been strong enough to become impulses for thought, and therefore have sometimes been erroneously classified as thought itself. In order to explain this, psychology has postulated a suppositious second mind, which it terms the *Sub-conscious Mind*. Much confusion in idea has been caused by labelling as "mind" the mass of individualized unconscious feeling which constitutes merely the material for ideas. One finds in many descriptions of the so-called "Sub-conscious Mind," that it is endowed by the writers with feeling. How

readily the mystery of the sub-conscious factor would disappear and its power become manifest, did we but recognize this term as applying to certain soul activities below the level of present consciousness. And since we speak of Consciousness without necessarily implicating the mind, might we not equally use the term Sub-consciousness without entailing its necessity for thought?

To speak as though we possessed a second mind is a fertile source of confusion; it is much more simple, and probably nearer the truth, to assume that there is but one mind, and that it is always conscious.

All that occurs outside of consciousness is probably traceable to some activity of the soul in sensation. The avenues are so many through which sensation can be produced. Sensation of feeling is a *fact* before the consciousness becomes aware of it.

The "*Sub-liminal self*" is another term used to embrace other hidden activities of the soul. The "sub-liminal self" asserts itself when the ordinary consciousness is absent. It is represented as something that seems to have existence apart from the conscious life of the individual. May not the so-called "sub-liminal self" be the inner and more secret life of the soul which can find no representation in idea because of our present limited state of mentality? There are times and circumstances when consciousness would seem to become extraordinary, to take cognizance of conditions and events beyond the scope of its everyday functioning. This occurs when consciousness is present, but is loosed from the grip of things of the material, or immediate outside world, and thus takes a peep into the world within which is the abode of the soul.

The terms "subconscious mind" and "sub-liminal self" are both used to cover the individualized feeling of the soul, which lies beyond the focus of ordinary consciousness. Although this feeling is

not defined in consciousness, it is nevertheless recognized as part of the make-up of the individual. By acknowledging the presence of the *soul* in all investigations concerned with feeling, we may find that we know much more than we realize regarding its composition and activities.

Much confusion of ideas will be cleared up by looking upon thought and feeling as entirely separate in themselves, despite their close inter-action. Feeling is the soul, and thought is an interpretation of the sense of feeling. Sensation of feeling results from life energizing a centre of sense.

Thought is a mental activity instigated by sense. Both thought and feeling are operations of life, but taking place on different planes, and each is peculiar to its own world.

Feeling is the elemental substance of the soul, while thought is the articulation of sense into definite form for purposes of communication in the physical world.

CHAPTER III.

THOUGHT AND FEELING.

A BELIEF, widely prevalent, which has come down to us from antiquity, is that the heart is the seat of feeling. The heart in itself is a muscle which governs the circulation of the blood and it responds more quickly than any other organ of the body to conscious feeling. In view of its importance to the body as a whole, it is easy to see why the heart should have been believed to be the source of feeling; for since it controls the vital factor in physical life, the whole system is naturally affected by its response to feeling. But it is the soul—the intrinsic seat of feeling—which acts directly upon the heart, and which causes it to *re-act* according to the quality and intensity of the sensation. It is principally in, and through, the heart that we have the physical manifestation of feeling.

So wide is the possible range of feeling that there are in reality no limits to it beyond those imposed by our restricted powers of ideation; our knowledge of feeling, however, is largely confined to the results which follow the activity of the physical senses. Among the infinite number of sensations possible to the soul, there are many to which the heart is not capable of re-acting.

The assertion is often made that the brain is the seat of feeling. The brain is merely a physical organ; and while it also acts in response to feeling,

this action is not so popularly acknowledged to be inherently connected with sensation as is that of the heart. The brain, in addition to being an instrument for ideation, is likewise the seat of many nerve centres which control the movements of the body. These centres are highly sensitive in their re-actions to feeling. But there must be a clear distinction drawn between the thing which is acted upon, and that which acts. The whole body, including the brain, acts in response to feeling; but this is quite different from asserting that feeling originates in the body itself.

As to the brain's being the seat of feeling, there is much evidence cited in physiological and psychological books tending to disprove this assumption. From these sources we gather that the seat of feeling cannot be physical; if it were, it would be impossible to inhibit sensation while life remained in the body. In the case of operations under anæsthetics, it frequently happens that, by the action of certain drugs, all physical sensation is prevented, despite the fact that the body is in full vigor. It might then be argued that if it be the soul which feels, it must feel in spite of anæsthetics. Undoubtedly such might seem to be the case, and the only effect of an anæsthetic would be to deprive us of consciousness of feeling. This would indicate much unconscious suffering.

But on considering the avenues through which the soul obtains sensations of feeling, it becomes clear that the action of an anæsthetic is to close certain of these for the time being, so that the soul may be spared sensations of a physical nature during the period of inhibition. It is possible that, through its own sense, the soul may feel the effects of a severe operation, but that it is spared the actual physical pain. There are many cases in which an operation is entirely successful from the surgeon's point of view, and yet during, or shortly after which, without apparent cause, the patient dies.

This may be due to the peculiar sense of the soul which leads it to feel the operation through sympathy, and thereby receive a shock severe enough to sever its connection with the body and produce death.

The brain is the organ of the body, through which feeling is expressed in ideas. In other words, we could have no ideas of feeling were it not for the agency of the brain. Ideas of feeling and actual feeling, although intimately connected, are not the same. An idea of feeling is a mental response to soul activity. The brain is the instrument through which feeling is formulated into consciousness.

Feeling finds physical expression either in movement or in idea, and both again promote feeling. Ideas and feeling act and re-act one upon the other, but is most important that their natures should not be confused. Ideas emanate from the brain, which is physical and peculiar to the body; feeling originates in the soul, and can be stimulated to further sensation by means of idea.

The brain may be likened to a piano, and the soul to a pianist. The piano is an instrument for the interpretation and expression of the musical feelings of the pianist. Apart from the piano, the pianist remains as undeniably a musician as before, but he lacks the means for expression. In somewhat the same way, the brain corresponds to the instrument of expression, and the soul to the artist, while individual sensation forms the material for interpretation.

The foregoing analogy, however, must not be pressed too far, for the soul is not a thing separate from the body, acting upon it from without. In normal physical health, it might be said to interpenetrate the body, in a manner similar to the interpenetration of a sponge by water. Each soul is peculiar to the individual, and is a centre for action and reaction in the element of feeling. The area affected by any given soul must be determined by

the character and sensibility of the particular centre.

Feeling and thought act and react one upon the other, but the initial energy is centred in feeling.

Thought in itself, apart from the reaction it produces in the soul, has no life of its own. The power of thought lies in its association with feeling.

Speech is a result of an expression of thought, and as such is an immense power for good and evil. The power of the "spoken word" has been recognised throughout all ages. What is this power? We have many times known the spoken word to produce no perceptible effect. Must we seek for some specific word unknown to us? No, the power of the word, or speech, is measured by the reaction in feeling which results from it. Any word is powerful if it causes reaction in feeling. Any word is powerless if it fails to produce this result. The reaction in feeling brought about in response to speech is the result produced upon the soul by the "word."

As far as our knowledge extends, man in the soul state, without a physical body, must be incapable of thought. Thought is the product of the physical brain, but the brain could not manifest the phenomenon of thought except at the instigation of feeling. In the abstract, we can quite conceive of feeling apart from thought, or ideas of feeling; but as thought is so intimately concerned with feeling in conscious existence, we often fail to distinguish between the two.

Feeling and thought are cause and effect; cause, on one plane, and on the other, effect. Since we think upon the material plane, on which thought could not be exhibited without the impulse of feeling, we find it exceedingly hard to separate thought and feeling in idea.

If it be true that the phenomenon of thought is limited to the physical state, we perceive at once the immense importance to the soul of material

existence. The soul is an individualised centre of feeling which is endowed with life from spirit. If the conscious state of a soul be unsatisfactory, may not the means by which to remould it nearer to its aspiration be found in the power of thought allied with feeling? A man is what he feels. Therefore, if he wishes to alter himself, he can do so by directing his thoughts to an ideal and allowing the feelings to respond. If he becomes aware by his sensations in consciousness that his soul is tending towards the unworthy things of life, he can, by tuning his sensations to thoughts of spirit, energize feelings of a higher nature.

If the capacity for thought be confined to physical existence, then earthly life presents itself as a privilege to be judiciously employed, instead of a phase to be hurried through in order to arrive at supposed joys of rest and peace in the future. The faculty of thought, rightly used, can bring us, while yet on earth, the peace of soul "which passeth all understanding." We all desire this peace, but the common mistake is to look for it in material pleasures.

Since our feelings are derived from three planes, it is certain that harmony cannot be attained by emphasizing one kind of feeling at the expense of others.

Each feeling or sensation experienced marks the progress of the soul. We are what we feel, and our feelings are capable of being moulded by thought. In this way we can *become* as we *think*. Our use of the power of thought can be either a help or a hindrance.

It were wiser not to postpone spiritual thinking until freed from material things that claim our attention, for we may then find no instrument left us with which to think, and may even wish to return to earth in order to make better use of our time and opportunity.

CHAPTER IV.

THE SENSES.

IN the hypothesis that the soul is the source and centre of all feeling, the senses play the part of avenues through which the soul derives sensations of feeling and the so-called physical senses form the means by which the soul comes into contact with the material world. Although these senses operate through the body, this fact is no indication that it is the body which feels. Each of the senses has a distinct organ through which to function. The organs of the physical senses are definite, tangible things, but the senses which operate through them are not located in the organs.

Sense means feeling, and the five material senses provide the means by which the soul becomes aware of, or feels, the physical environment of its body. The body is moved and guided in its activity by feelings in the soul engendered by the senses. The body acts in response to the feelings of the soul. The interaction between body and soul is so close and intimate that we have been led to lose sight of the soul, and to think of it as vague and far away, whereas, like the blue bird, it has been at home all the time!

If the senses of the body did not exist, the soul could have no feelings of a physical nature. The soul would have no sense of the world of matter, and its sensations would be confined to the super-

physical realm. Therefore, the five material senses constitute the means by which the soul becomes human and able to dwell upon earth. But although the soul lives on earth by means of the body, and is thus able to participate in earthly conditions, its intrinsic state remains unchanged; it has merely provided itself with an instrument through which it may feel earthly things, express feeling, and gain experience.

The degree of acuteness in the five physical senses varies greatly with the individual. There are persons in whom the sense organs show no actual defects, and in whom the senses appear dull and sub-acute; others again show a high degree of susceptibility. In the case of so-called defective or dull senses, the soul itself need not necessarily be dull or less alive than in the case of acute senses. Dullness of the physical senses seems to indicate that the soul is taking but small part in earthly life: it is neither troubling itself to receive information of its physical existence, nor is it exerting itself to use the body as a means of expression. The physical life of such a soul is of the negative order.

In the case of those whose senses appear to fade with advancing years, the soul is gradually withdrawing from active participation in the earth life. In this connection it may be remarked that feeling in general among old people is seldom very acute. Comparatively few persons retain full possession of all their senses until the close of life, but there is no valid reason why age in itself should entail any such impairment. Such loss of, or diminished functioning very frequently occurs as a result of misuse, or from neglect of the body as an instrument for soul expression.

The brain is the organ of the body through which expression takes place either in movement or thought. If this means for expression is not cultivated and developed in some form, physical existence is of little use to the soul.

The senses are the sources of information for the feeling, which in turn finds articulation in concrete idea by means of the brain and its functions.

Expression in thought does not necessarily mean that ideas need be formulated in speech or writing, but only that the activity of the senses be presented to consciousness in terms of idea.

But the soul would be incomplete as a body of feeling if it had no possibilities beyond those of a physical nature. If there were no other senses than the five which connect with the material world, the life of the soul would necessarily begin and end on earth. The fact that life continues through deep sleep when the physical senses are quiescent, tends to show that the soul must have other avenues for activity than those associated with the body. We may, therefore, suppose that the soul has a sense peculiar to itself, by which it feels the things of the soul realm. Even in waking life, consciousness becomes aware of many feelings which cannot be traced to any specific physical agency, and which seem to originate from a super-physical sense. It is perfectly reasonable to surmise that *all* feelings are the result of sense activity, since we are able to prove this to be so in specific cases.

The sense which is peculiar to the soul is gradually coming to be recognised as the "sixth sense." Unfortunately, this term is not used to indicate a definite sense in the same category with those universally so accepted. The sixth sense is so little understood as a natural normal functioning of the soul, that it has come to be associated exclusively with phenomena outside or beyond the pale of ordinary every-day existence. Appertaining as it does to the soul, this sense would naturally possess a very wide sphere of operation, but only a limited degree of its activity is apt to penetrate consciousness.

It is inconceivable that the soul, as a body of feeling, should be denied a sense of the things that appertain to itself and its surroundings. Such a

limitation would place the soul in a predicament analogous to that of a body unconscious of the material world in which it lives! Since so little is understood in regard to the soul, it was inevitable that the kind of activity normal to the sixth sense should fail of general recognition. Hence the association of that sense, in the minds of the multitude, with things abnormal.

There is no inherent cause for so limiting consciousness of the activities of the sixth sense, to that which cannot be checked up by sober judgment. Neither is there any reason why persons credited with the "psychic" sense should be regarded as abnormal, and classed either among charlatans, or the mentally unbalanced.

All of us have a "psychic" sense as surely as we have a soul. The psychic sense is functioning uninterruptedly throughout our lives, as actively, or even more so, than are the physical senses; but thus far we have failed to identify even its most common manifestations.

When unusual phenomena penetrate consciousness they seem puzzling, because they belong to a fundamentally different realm, and few of us possess the type of mentality directly receptive to the doings of the soul and to conditions of the soul plane. It is only by further study of the soul itself that manifestations abnormal to the material plane may be understood, at least to some degree.

As the soul is a life centre of sense and the medium between matter and spirit, it is reasonable to suppose that there must be an avenue through which spirit may be apprehended. This further sense of the soul would correspond to a seventh, or spiritual sense, and would be the means by which feeling becomes imbued with spirit, thus raising the soul to a higher level. We shall see later, how this sense, as well as the sixth sense, may be continually functioning, although the feelings produced by its activity do not possess sufficient intens-

ity, under ordinary circumstances, to penetrate consciousness.

On the supposition of a spiritual sense as the avenue for spirit, it can readily be seen how natural is the confusion of the ideas of soul and spirit in the minds of the public.

Spirit is the source of life for the human soul; but until the soul becomes entirely spiritualised, it cannot accurately be spoken of as spirit.

CHAPTER V.

THE SIXTH SENSE.

MATERIALLY-MINDED people frequently allude to the world of sense as distinct from, or opposed to, the psychic or soul world. The world of sense is popularly supposed to be the material plane, but if the soul be the seat of sense, this cannot be true. Correctly speaking, the world of sense is the soul realm, and the physical world stands as the plane of effects produced by psychic activity.

To regard the physical plane as the world of sense is to limit the possible number of senses to five, and to leave everything that cannot be traced to their agency unaccounted for and unexplained. There are many admitted facts outside the range of physical sense—foremost of these is the soul itself. Further, there are the facts and phenomena labelled “psychic,” which result from operations of an unfamiliar nature. The attitude is often taken that there can be no truth in such manifestations because material proof is lacking. Yet evidence of the psychic order continues to increase and multiply in despite of those whose entire hope in life is limited to their sense of the outer world.

It has been asserted by accepted authorities that nothing is a fact except in sensation, a statement which may unwittingly express a great truth. But where the field of sensation is arbitrarily restricted to activity of the physical sense, this assertion constitutes a shutting off of a wider and more compre-

hensive perception. It has been proven in many ways that sensation is by no means confined to consciousness of sensation. Degrees of conscious sensation, moreover, are known to differ widely in various types of individuals. Persons whose consciousness is limited to sensations directly traceable to *physical* agency, are not those of the highest degree of sensibility. Neither are the sensations of this class of individuals of the acute order, except when reinforced by thought, therefore their consciousness of sensation is limited in a large degree by the ideas which they hold.

There are many facts in sensation unrecognised as such—particularly when the conception of sense is limited to the physical plane. Psychic phenomena are facts in sensation produced by functioning of the soul sense. This psychic sense covers all the activities of the physical senses in addition to its own, but in a manner in keeping with its character.

Just as we know of no definite limit to the soul, so we can recognise none for the psychic sense. The peculiar sense of the soul must concern itself with matters less tangible than those dealt with by material senses, and it is only to be expected that the reaction of the soul will be less easily defined in consciousness. Nevertheless, all that comes within the functioning of this sense must produce sensation as inevitably as in the case of those senses with which we are more familiar. It is highly probable that those sensations yielded by the soul sense which fail to penetrate consciousness form a large part of the mass of unconscious sensation commonly attributed to a "sub-conscious mind." This mass of sensation is ever present and constantly productive of action, the causes of which are not apparent.

Hence, if it be granted that the soul has a sense peculiar to itself for the cognizance of psychic facts, it follows that such a sense will be a source for sensation. If there be no facts except "in sensa-

tion," then we are faced with an entire new world of facts in the soul, which, in order to be understood, must be included and linked up with those already known. Moreover, this point of view must shift the recognised world of sense from the physical to the psychic, or soul world.

An appreciation and understanding of the activities of the soul will be found, in the long run, to present fewer problems than the limiting of facts in sensation to the physical plane.

The sixth sense is commonly spoken of as an abnormality that involves special development. But this is not so. The sixth, or soul sense, plays its part in ordinary every-day life, in ordinary every-day people, together with the five physical senses. The soul IS, all the time, and there can be no condition or circumstance in which the soul is NOT; therefore, its own peculiar sense must be always active.

It is precisely because so little has been understood of the sixth sense that only its unusual operations have come under general recognition. Let us now consider what the more usual forms of its activity may be. We have seen that, as the five physical senses are the means by which the soul becomes aware of the body and its environment, so the sixth is the channel through which alone the soul gains cognizance of itself and its surroundings. Only by this subtle self-awareness can we account for the remarkable persistence of human belief in the reality of the soul.

But in what manner is this information garnered? The soul is a body of sense, of individualised sensation of feeling, and the psychic sense, we are therefore justified in assuming, must be in the nature of a "feeler" with which to touch states of feeling. The human quality that answers these requirements is sympathy, which unites feeling with feeling. We should comprehend much more easily, the sixth sense, with all its manifold activities, did we recog-

nize it as the sympathetic sense, and realise that its activity consists in putting the self, or soul in *sympathy*, or "feeling with," other soul conditions and states of feeling. It is extremely probable that all our experience of sympathy and its activities is actual first-hand knowledge of the sixth sense.

The action of sympathy can, in like manner, be traced through all the more unusual phenomena attributed to the psychic sense.

Sympathy is frequently considered to be merely an ability to feel sorry for others in trouble or distress. In another sense, two persons are said to be "in sympathy" when they unconsciously register the state of each other's feelings—a condition often remarked in the case of twins. These two manifestations are the most commonly recognised forms of sympathy. What but the soul itself could take on a new feeling, or change its sensation of feeling in response to another? The soul, as a mass of individualised feeling, exercises its own sense, which is literally the sense of feeling, to put itself in touch with other states, and thereby to come into relation with surrounding conditions. Sympathy means to put oneself in "feeling with." What more satisfying conception of the sixth or soul sense could there be than to accept sympathy as its normal function?

The action of sympathy has a much wider range than is generally included in the ordinary acceptations of the word. It is not confined to occasional sensations of pity, or responsiveness to the moods of another.

The sense of sympathy is active in every moment of life, but its action is not commonly recognised as such, save when the feeling induced is of an emotional nature. The sense of sympathy may be very keen, and yet produce no emotional reaction. In fact, it seems highly probable that the keener it be, and the wider its range, the less emotional will be the result.

Reactions of a highly emotional order merely in-

dicating a state of feeling which, at the slightest provocation, becomes unbalanced, and hence uncontrolled. The sense of sympathy must not be confused with an emotional reaction to its operation.

The true nature of sympathy will be more easily understood if recognised as the sense through which we receive impressions from super-physical sources. In this light it can be seen that the sixth sense, the sense of sympathy, by means of which all impression from *feeling* are received, plays a very large part in every-day life.

Every fact of consciousness is the result of impression through sense.

All those impressions which cannot be traced to the activity of physical sense, but which are nevertheless directly concerned with feeling, may be attributed to the sixth sense. This opens up a vast field for the range of the sixth sense, for it includes the whole of the mental content, and the record of memory.

As an illustration, if we wish to recall an idea into consciousness, how else may this be done save by extending the sense of sympathy to the feeling behind the idea, in order that it may reimpress us, and present itself anew? It is extremely probable that the use of the memory is entirely dependent upon the activity of the sense of sympathy.

The range of sympathy is limitless, for by using it as the conscious means through which all impression of feeling is received, we may, with cultivation and training, employ this sense to put ourselves in touch with whatever may be desired. The soul is continually receiving impressions from everything with which we are in sympathy, but it follows by no means that we always acquire definite ideas, or conscious knowledge of the impressions thus received; whether this knowledge be gained, depends entirely on the receptivity of our mental equipment.

If we are sufficiently open to the formulation of ideas from a wide range of sense, we become in-

creasingly conscious of the far-reaching field of sympathetic sense activity. But if the mentality be more or less confined to ideas gathered from outside sources, we remain placidly unaware of the higher functioning of the sense of sympathy.

There is a wide-spread desire at present to develop and cultivate the psychic sense, and the idea is prevalent that the means for so doing lies in running to seances and mediums, and in reading books on so-called "spiritualism." This indicates a craving for mere sensationalism on the part of those who look upon the sixth sense as confined to the spectacular and mysterious.

The psychic sense, the soul's sympathetic sense of itself and its surroundings, must continually be receiving direct impressions from the soul realm; the majority of people, however, are not sensitive enough to receive the interpretation of these impressions in conscious idea.

When the psychic sense shall be more fully understood, and when we shall have been trained to respond in idea to more senses than the five, there need be no restrictions placed upon what is considered normal to the range of sympathetic activity. The possibilities of the soul are without limit, and when the obstructions to the further range of ideas receivable through its own particular sense shall have been removed, we shall have definite knowledge and experience of our own to compare with that of others.

Were more persons of accredited mentality receiving interpretation of the activities of their psychic sense, much confirmation might be found for that which is now discounted as impossible and untrue—simply because it is not understood. Moreover, such confirmation would be a protection against unscrupulous persons who are now at liberty to prejudice serious consideration of a subject which is undoubtedly of the utmost importance to the future of the race.

The need of the present day then, is for a general understanding that extends beyond the range of the five physical senses. All impressions are received by the soul as a result of the activity of one or more senses, and a close analysis will bring to light the fact that many of these are untraceable to any definite outside stimulus. They show themselves to be the result of relations with states of feeling other than our own; the factor of sympathy will distinguish this class of impression as arising from sixth sense activity. In this way, therefore, we shall gain an increased understanding of the sixth sense and its functioning.

To recognise the quality of sympathy as the function of the sixth sense will help to dissipate the vagueness and mystery pertaining to current ideas on this subject; it will also help to an understanding of some of the more unusual phenomena. Furthermore, the knowledge that conscious exercise of sympathy is a direct use of the psychic sense will serve greatly to bring this sense into general cultivation and control. We need, not development of the sense itself, but rather responsiveness to its ceaseless activities through a definite understanding of its functions.

CHAPTER VI.

SENSE AND MENTALITY.

IN all animals, and to a lesser degree in primitive man, activity of sense takes the place of mentality. Primitive man, as represented by the savage, depends almost wholly upon sense for information, in contradistinction to civilised man, who relies principally upon ideas. With the growth of civilization, the thinking powers of humanity have been developed at the expense of sense activity. The only form of civilization as yet known to the world is based on this increase of mentality, so that the term "civilized man" has come to mean "mentally developed man."

Ideas originate from sensation, that is to say, they are initiated by the reaction of feeling to sense impression. There are seven avenues, or sources of sensation, from which ideas may be derived. The mental content, or stock of ideas, is formed entirely from sense experience. There can be no idea which has not come to us through sense activity. This assertion may raise the question as to ideas gathered from books, and other similar sources of information; a moment's thought, however, will show that these could not be included in our mental content except through the agency of sense.

In reading, they are received through the sense of sight; in listening, the sense of hearing is the channel for the thought, while in cases of blindness the sense of touch becomes the medium. Sense

activity is essential both to the inception and reception of idea.

There is a further question as to ideas dealing with abstract subjects, in which neither consciousness of sensation, nor definite sense activity are apparent. Here we must take into consideration the enormous mass of sensation lying outside the focus of attention, which has resulted from unconscious sense activity on the physical and super-physical planes; and in addition, the limitless possibilities from old ideas brought into new association must not be neglected.

Many of the greatest discoveries known to science are directly traceable to physical sense activity followed by deduction from associated ideas. The impression made upon Newton by the sight of an apple falling to the ground led him to formulate his idea of the law of gravitation. Similarly, observation of water boiling in a kettle resulted in the conception of steam as a means of mechanical propulsion. Thousands of persons observe equally common-place occurrences day after day, without making world-stirring discoveries. But occasionally the impression made upon the soul as a mass of individualised sensation, together with certain associations of already-formed ideas, generates a wholly new line of thought.

The brain is the instrument of the senses for the formation and expression of idea. The mental calibre depends upon the number and acuteness of the senses to which there is *response* in idea. Although man has seven senses, the brain is far from being equally responsive to all of them; in fact, the tendency of civilised education is to limit mental reaction to as few senses as possible. The real quality of mentality can be judged, not by the amount of *thinking* that takes place, but by the number of senses to which there is response in the form of idea, and the balance preserved between physical and super-physical reaction.

The brain of the savage is probably more responsive to the sixth sense than is that of highly civilised man. Moreover, his physical senses are highly acute but the stock of ideas gathered from these sources is not so large as in the case of civilised man because the reaction of the brain, for the most part, results directly in physical motion. Therefore, although the senses are preternaturally keen, his ideas are entirely primitive and relate chiefly to his immediate needs.

Civilised man, on the other hand, has few ideas relating to himself and his surroundings, beyond those directly traceable to the senses of sight and hearing. He has almost no innate ideas for the protection of himself from possible dangers, or for the supplying of his bodily needs, for he lives in a community in which his personal safety and physical necessities are more or less guaranteed to him in return for the payment of money. Practically all his ideas have come directly or indirectly from book learning, which involves either the agency of the eye or ear. It may be remarked in this connection that the arts which distinguish civilization are mainly those that appeal to the senses of sight and hearing.

In spite of the limited reaction of the ordinary brain, there have been, and are to-day, individuals whose mental response is more extensive, and from them we have obtained evidence wherewith to gain knowledge of things outside our own experience. The knowledge of the savage is mainly confined to his own experience, whereas that of civilised man comprises information extending far beyond such limitation. He is able to employ his senses of sight and hearing to acquire from other minds, knowledge of every kind of experience, without the necessity of formulating ideas directly through a more extended use of his own senses.

It is customary to say that certain persons have a "keen sense" of one kind or another; probably

it would be more correct to say that they react readily in idea to a particular order of stimulus. An epicure is one whose palate is supposed to be educated to a nice distinction in flavours of food. But is it not rather his brain which is peculiarly trained to respond in idea to the sensations of his palate? It is not that this sense is deficient in other persons (unless there be some actual physical defect), or that their mental capacity is necessarily poor, but rather that the mode of civilized life tends to limit the number of senses to which there is reaction in idea. In other words, the man of education is prone to rely largely on the physical experience of others rather than on his own.

It seems a shocking anomaly that the man of to-day should be in any way inferior to the savage, but such is undoubtedly the case as regards ideas of personal sense experience, both physical and super-physical. Therefore, civilization, as representing a comprehensive development of mentality, is only in its infancy. Until we train our brains to react primarily to the whole range of personal experience, we are in no position to judge either the truth of outside ideas, or to appreciate the value of our own.

It is the association centres of the brain in man that are not yet sufficiently cultivated to react equally *in idea* to all the senses. The educational methods of civilization have tended to overwork some of these centres at the expense of others. The type of brain which stocks the mental content with ready-made ideas, is of the non-receptive order. It is slow to accept new points of view, and tardy in forming judgments. The outcome of the predominance of this type of brain in civilised communities is that the weight of majority opinion inevitably overpowers the value of individual sense impression.

Men distrust themselves and their own judgments and require a mass of overwhelming evidence, or the corroboration of standard authorities, before

committing themselves to individual opinion. There is a general dearth of self expression—in fact, most persons have little of their own to express, for the mental content is largely composed of second-hand facts. The individuals to whom expression comes most easily are those who react in idea to the greatest number of senses. They have something of their own to express; in other words, they are in possession of knowledge from their own sense experience.

The true artist and the genius are rich in knowledge of this class. These types react in idea to psychic experience, or to the soul's sense of itself and to its impressions from the soul realm. Such persons are thought to have keener senses than the ordinary type of human beings; in reality, they are merely sensitive to ideas from a greater number of sources. This accounts for the well-known sensitiveness which marks the artistic temperament, and which must be kept fully occupied in giving expression to the results of its activity, lest it become a curse to its possessor, and to all who may come in contact with it!

The artist is seldom a man of learning in the ordinary acceptation of the word, for he is always more interested in his own experiences than in those of others. But he is usually a very keen observer of his fellows and of his surroundings, and is constantly adding to his stock of ideas from the activity of his senses.

The brain which reacts more or less equally to all sense stimuli is the well-developed brain, though it may possibly not be of the "learned" order. The learned brain is packed with a large assortment of outside facts, and is liable to congestion and lack of plasticity. It soon becomes old-fashioned and out-of-date, from inability to appreciate new situations in the light of their relationship to the mass of already accumulated facts. The brain which responds in idea to every present sense stimulus

will renew its youth with every moment, and is likely to be found in a healthy body. The possessor of such a brain has abundant self-knowledge to provide material for expression.

With greater mental susceptibility to present sense impressions, we shall gain further knowledge of the activities of the super-physical senses. Such knowledge puts us in direct touch with the soul realm, and will gradually increase our understanding of the wonders which are awaiting expression. Moreover, training the brain to respond in idea to a wider range of sense impression will develop a finely balanced mentality, capable of judging the truth of outside ideas in the light of inner personal experience.

CHAPTER VII.

EMOTION.

EMOTION is generally considered to be a kind of feeling; in fact, the words are sometimes used interchangeably. The presence of feeling is often denied unless signs of emotion are apparent. If the soul, however, be *sense of feeling*, then sensation of feeling must be present in all circumstances. There is no condition possible in which feeling is not concerned; its absence would indicate a state of no-soul, which is inconceivable. On the strength of our hypothesis, therefore, it is clear that emotion and feeling are far from being identical.

The meaning of emotion is, literally taken, "movement;" there is nothing in the word itself to imply feeling, or even to connect it with the idea. A near approach is made to a true conception of the relation between the two words, when we say colloquially that we are "moved by our feelings"; for, as a matter of fact, emotion is naught else than a physical effect produced by feeling. It is sometimes said that we are moved by emotion to tears, laughter, or to whatever the particular effect may be. It would be more correct, but more cumbersome, to say that tears, laughter, etc., belong to the class of emotion induced by the state of feeling.

The "movements" indicating the presence of emotion are of a spontaneous and involuntary character. If once the feeling is allowed to reach a

certain pitch of intensity, there is no conscious choice as to whether emotion shall take place or not. Even the State recognises this fact in its careful distinction between murder and manslaughter. Some persons are more prone to emotion than others, which means that their feelings come to the surface more readily. There are many who can remain quite unmoved under the most trying circumstances, but clearly this does not signify that they are devoid of feeling, nor does it mean that they do not experience the same kind of feeling as that which causes emotion in others. All sensations of feeling do not produce emotion, neither do the particular feelings connected with emotion invariably result in its manifestation, even in the same individual.

The emotional condition depends upon the intensity of sensation. We have already seen that we are constantly feeling without becoming conscious of the fact. In like manner, we can be *conscious* of feeling without necessarily being outwardly moved by it to the point of becoming emotional. It is only hyper-intensity of a particular sensation that provides the condition resulting in emotion.

Hence, we can postulate that emotion is an involuntary physical effect caused by the action of feeling upon certain association centres of the brain which are productive of movement. In other words, the soul sometimes "moves" the body, or produces physical effects quite apart from conscious consent. Feeling, intensified to the point of generating emotion, tends to over-ride all mental control for the time being. The soul is finding expression free from physical restraint. This particular form of expression, however, is not one to be encouraged or cultivated, for the soul should act in co-operation with the body and not in defiance of it; the brain is the channel through which the soul should find its normal expression. The soul is capable of an infinite variety of sensation, but it is not wise to

postpone expression of those feelings until the emotional stage has been reached.

Persons subject to emotion are generally classed as hysterical, but at this point there is need of a very clear distinction. Hysterical cases are most often found among those whose feelings are in such a state of constant suppression that natural emotion is inhibited. In emotional outbreaks a vent is provided for energy which has unduly intensified a specific state of feeling, thus relieving a condition which might otherwise result in hysteria. Only when emotion is insufficient to carry off extreme intensity of feeling is there danger of an hysterical attack.

Some emotions are commonly classed as worthy, and others as unworthy, but it is a moot point whether emotion of any kind should be deliberately encouraged. Quite certain is it that when feeling is intensified to the pitch of producing emotion, it should never be suppressed, otherwise the hysterical state may supervene. But since emotion serves to indicate a state of feeling beyond the point of mental control, it is seen that a knowledge of the nature of the soul will prove helpful in avoiding the psychic condition from which it arises.

Tears are one of the forms of emotion most beneficial as a relief from congestion. Weeping has been described as a bleeding of the soul, and in many cases the relief of tears seems to act in much the same way as the former practice of letting blood from the body when it had become unhealthy. It is a well-known fact that people who weep easily often suffer less than those who do not thus manifest grief. Tears are often regarded as a sign of suffering, but they should also be recognised as the quickest relief for the condition of feeling which causes the emotion. As for the alternate laughter and crying that frequently characterise hysteria, it may be that this is Nature's attempt to lessen the tension and thus ward off a more serious condition.

Congested feeling is dangerous, and emotion is Nature's method of relief. But this constitutes no reason why emotion should be extolled above a state of psychic equilibrium in which there is no need to expend energy in so extravagant a manner. Emotion consumes energy which could be better employed by the highly-evolved individual in constructive expression. It is indicative of a lack of balance between soul and body, and should not be regarded as a desirable manifestation.

Feeling as an element is undynamic until it is acted upon by sense, or soul (an individual centre for the life force). The effect of sense upon feeling as an element is to render it dynamic; therefore, all individual feeling is charged with force. When this shall have been fully recognised and scientifically understood, it will be found that there are many better uses for feeling than wasteful expenditure in emotion. The condition in which emotion becomes dominant will then be regarded as merely the safety valve for unemployed dynamic feeling.

CHAPTER VIII.

HYSTERIA.

IN the light of the hypothesis of the soul that has been put forward in the preceding pages, hysteria may prove less of a baffling mystery than it now appears according to accepted ideas. It is generally recognised as a disorder, not actually of the body, but as one often manifesting the symptoms of physical disease.

One of the recent theories respecting hysteria is to classify it as a malady of the imagination pure and simple. This seems plausible, because in many cases the imagination becomes seriously involved.

Again, a few have asserted hysteria to be a psychic disorder. This supposition appears to be an approach to the truth, but the mere statement is not enough to bring to us a practical understanding of the means for its alleviation. There is well-founded doubt as to whether hysteria can rightly be termed a "disease" in the ordinarily accepted sense. In the majority of cases which come under the notice of the physician, the body manifests symptoms of disease for the time being, but when these have passed, the general health is found to be unaffected. If hysteria were to be recognised as a temporary derangement of the soul due to a specific cause, this view might possibly lead to an efficacious treatment for the relief of the predisposing condition.

The typical hysterical subject is generally to be

found in the class of individuals in whom feeling is habitually suppressed. In this type there is more energy centred in feeling than can find expression in mental or physical activity. When suppression occurs, congestion is apt to set in and the condition of feeling becomes morbid. In speaking of morbid feeling, a state is indicated in which the poisons of the system are precipitated in larger quantities than can be eliminated in a natural manner. Actual experiment has demonstrated the presence of virulent poisons directly traceable to the action of certain types of feeling.

The poison thus created acts directly on the brain, and in acute cases of hysteria, actual dementia is produced for the time being, that is, until the poison can be reduced. In less severe attacks, the working of the poison may cause semblances of bodily disease, or may manifest itself in a condition of general lethargy. In either case, the poison is the immediate physical cause of the manifestation. The soul and body are so intimately interdependent in action and reaction that, even though we grant the origin of the trouble to be purely psychic, the body may sometimes prove an avenue through which to give the soul relief.

It is interesting to note that the name hysteria originated from a supposed connection with the womb. Probably the perception that hysterical subjects are characterised by a preponderance of feeling was responsible for the old belief that hysteria is a peculiarly feminine affliction; this idea which persisted until quite recently, has doubtless tended to prevent a more general recognition of the disorder among men. Women, being by nature prone to intensity of feeling, will naturally be found more disposed to hysteria. A contributory cause appears in the fact that the generality of women are less mentally and physically active than men, which leaves a greater amount of energy free to centre itself in feeling.

There are physical causes in woman which predispose her to a surplus of feeling of a sexual nature, which is doomed to suppression unless she be suitably mated. In man this class of feeling is sexually indulged, and so dissipated for the time being, or else the excess of energy is expended in physical or mental exercise.

The suppression, as opposed to the dispersion of surplus sexual feeling, causes a morbid accumulation of this sensation, and results in a dangerous state of congestion. Unsatisfied sexuality being one of the most prevalent causes of hysteria, it is easy to see how the condition came to be given a name which suggests the womb as the predisposing agent.

Many sufferers from hysteria are totally unconscious of sexual feeling, and might resent keenly such an interpretation of their disorder. Nevertheless, normal and healthy sexual functioning has in certain cases proved an effective remedy, while in others it has prevented the subsequent recurrence of acute attacks.

It must not be concluded from this, however, that sexual functioning will inevitably restore psychic health. Hysteria need not necessarily arise from inhibited sexual energy, but may result from an overplus of any kind of feeling which is denied outlet. A grievance, or sense of injury, is prolific cause for hysteria. Morbid ideas are generated in the brain, and through this channel act upon the soul and energise a mass of unwholesome feeling into activity. In this way a vicious circle, or vortex of energy is set in motion between soul and brain, sapping the normal vitality, and interfering seriously with healthy functioning. If the physical derangement thus caused becomes sufficiently acute to act as a counter-irritant, the hysterical condition is relieved for the time.

In cases of hysteria resulting from shock, such as have arisen in large numbers in the war, some

one particular sense impression is of sufficient depth and intensity to take precedence over all succeeding ones, and to form a vicious circle between thought and feeling. This vicious circle absorbs the energy, and thus forms a vortex in which feeling is imprisoned; this becomes increasingly morbid, and thereby produces poison which affects the brain. In normal functioning the physical energy is more or less centralised, radiating then equally in all directions without forming vortices.

The problem in hysterical cases is to break the circle which is deflecting energy from its normal centre. The sense impression which is causing the mischief, in cases of shock, is of such force that the impressions of ordinary life are not strong enough to overcome it as instigators of action. Moreover, the recurrent thought engendered by the morbid feeling calls persistent images of the original impression back into consciousness. The ordinary means of treatment in such cases is continued effort to stimulate feeling in other directions until these become intense enough to draw the energy from the vicious circle.

The natural recuperative powers of nature, coupled with manifold new impressions, in time tend inevitably to exhaust this vortex, and thus release the victim from a constant renewal of the painful impression and its recurrence in idea. The order of stimulus used to distract the mind from its pre-occupation should be of a nature to engage as many senses as possible, or to produce impressions of such strength as to stir fresh feeling into action. The proof of this was shown in the fact that a large number of cases of hysteria resulting from shell-shock were completely restored on learning news of the signing of the armistice. The intensity of joyous feeling diverted to itself the energy previously absorbed by the feeling concerned with the inimical impression.

The hysterical condition will also be moderated

by stimulating the circulatory and eliminatory functions into increased activity, to assist in breaking the vicious circle of energy which is absorbing an undue amount of physical vigour. It is most important that the system be kept in a free and healthy condition to prevent, as far as possible, an accumulation of poison.

The avenue of cure is through feeling, not through the reason, which is temporarily disturbed owing to lack of psychic and physical balance. The main object in stimulating new feeling should be to distract the sense of sympathy from its morbid preoccupation with the disturbing impression, and to engage it along other lines which will promote feeling of sufficient intensity to become productive of action. The point to be remembered is that once the vicious circle is broken, its powers of working mischief are dispelled. The victim is released from the vortex in which his soul was involved, and is in a position again to control his energies from their normal centre.

It is the purpose of physical life to give expression to the energy contained in feeling, and it is precisely in expression, that the fundamental cure of hysteria may be sought. The interest should be aroused to find active occupation for the natural capabilities of the individual, in order to guard against the augmentation of unexpressed energy of feeling, and its disturbing effects on the body.

The hysteric is not mentally abnormal in any way, except when temporarily in the grip of an attack. It is simply a case of liability to psychic congestion for lack of adequate physical expression. To keep the patient healthily occupied in such a way that the energy of diverse feelings could find natural channels for expression, would probably demonstrate both the cause and the cure of the condition known as hysteria.

CHAPTER IX.

INSTINCT.

THERE has been much discussion of the subject of instinct and its effects, but we need go no further into the details of what has already been written than to establish the relation of instinct to the soul.

“Instinct” is derived from a root meaning “to sting,” “to prick,” or “to incite,” and the word has come to be applied to a certain order of impulse productive of action.

The motive power behind all manifestation is sense activity, which, under given circumstances, becomes a stimulus to direct physical action, and falls under the heading of instinct. Instinct cannot properly be classified as a separate sense in itself, but is rather a specific activity of sense, designed to produce certain definite effects.

In contrast to the actions known as instinctive the ordinary actions of man are usually the result of thought or idea. Animals naturally act from instinct since they lack mental processes which might take its place. When man acts from instinct, he reverts to a primitive state of undeveloped mentality in which action is the result of sense activity unrepresented in idea.

A clear distinction must be made between conscious action, which results from thought, and the after-consciousness of actions due to direct sense

stimulus. Sensation holds the energy from which all action is derived, and as we have already said, may cause either direct bodily action or stimulate ideas. The more undeveloped the mentality, the stronger the tendency to act from instinct without the intervention of idea. In such case, the energy contained in the impelling sensation eventuates in direct action.

Whether action or non-action result from a new idea depends upon the allied association of ideas in mental content, and their power to intensify fresh feeling. Actions of the instinctive order are brought about by the direct stimulation of the association centres of the brain connected with movement, without reference to the ideational centres; thus, the body is operated by the soul regardless of mentality and the faculties of reason and logic. There is no idea present at the moment when instinctive action takes place; subsequent idea takes form from the *consciousness of such action having taken place*.

Both instinct and emotion set up actions which are independent of idea, and in each case the soul assumes direct control of the body without reference to the mentality. In emotional states the body is acting in direct response to intensity of feeling, in order to relieve psychic congestion. In the case of instinct, certain actions are directly instigated by sense to secure the welfare of the individual. Both instinct and emotion are designed for purposes of self-preservation. Emotion may be regarded as the relief of a condition, and instinct as a protection against circumstance.

Instinct is concerned neither with reason nor intelligence. Intelligence gives a certain measure of choice (which may be quite unconscious), but with instinct there is no choice of impulse for action. The *modus operandi* of instinct is direct and unpremeditated, yet it is a significant fact that the actions springing from this source usually prove themselves to be the wisest possible under the cir-

cumstances. For example, when peril is imminent, often we do not stop to reason or choose our action, but act directly from impulse; we may not even realise the danger until it is safely past.

What is the source of this protective impulse, and why should we "instinctively" avoid certain things which might be harmful?

The clue is not to be found in the brain, nor has it any connection with thought. This has been proved conclusively in various experiments apart from ordinary observation. Actions which result from thinking, not infrequently prove foolish, and sometimes disastrous to our well-being. It seems as though there were some part of us lying beyond or behind reason which is endowed with greater wisdom than is manifested through consciousness. Instinct is generally recognised as surpassing the ordinary mental processes in ingenuity and foresight. Therefore, it is to the source of instinct we must look for that in us which displays more insight than do our powers of reasoning.

Instinct is an operation of sense, and sense is the activity of the soul. Why should not the soul, with its boundless possibilities, manifest more wisdom than mere mentality? In picturing the human soul it must be remembered that it is a body of sensation built up, or agglomerated, as the result of reaction to seven senses or distinct types of activity. Our consciousness of these activities is extremely limited, and for the most part is strictly confined to knowledge of the five senses, which operate solely upon the physical plane; this, however, is no reason for supposing the other activities of the soul to be idle in the meantime.

The body could not maintain its existence were it at the mercy of consciousness and its limitations. As it is, we interfere sadly enough with our orderly and natural processes by the interference of thought, simply from non-recognition of the soul as the mainspring of all physical effects. Consider for

a moment the marvellous automatic functioning of the human body. We have no consciousness of this unless disorder arises; nor then do we know how to remedy it or restore harmony. What is the nature of all these wonderful sub-conscious workings?

We have postulated that all physical manifestations result from sense in some form; in these particularly intricate processes, it seems impossible to trace their origin to physical sense alone. There is always another factor that eludes our grasp and refuses material classification. *May it not be that all the operations known as automatic, sub-conscious, and reflex, are instinctive actions resulting from activity of the sixth, or sympathetic sense, which would thereby prove itself the regulator of the entire sympathetic nervous system?*

In this case, the reactions of the psychic sense to its surroundings would provide the sensation of which instinct is constituted, and thus—to give a minute analysis of a process that is practically instantaneous—we may say that instinct is an impulse to direct action from the stimulus of sensation arising out of a definite activity of the sixth or psychic sense. The type of action resulting from the working of the sixth sense is of a reflex order, and corresponds to what is already known of instinct.

It appears probable that all action of an involuntary nature results from the operation of the psychic sense, or at least from its co-operation with physical sense, and this demonstrates the futility of attempts to treat functional disorders by direct physical means alone. The surer method would be to locate the cause of failure in the natural instinctive processes. Could this obstruction be removed, it is evident that normal functioning would, as a consequence, immediately be restored.

The conception of instinctive action that we have touched upon will throw much light on cases in

which mental healing has effected a cure after medical means have failed. An automatic physical function may have been deflected from its normal dependence on sense, and be unsuspectingly reacting to idea. In other words, the disturbance arises from an interference on the part of the mind, which has unwittingly usurped control of a function belonging to sense—and the soul sense at that! In this way, through the inefficiency of thought, the function is disturbed in its natural instinctive reaction, and limited in its operation. The idea responsible for the mischief can often be eliminated by a grasping of the fact that its mere removal will arouse the function, of its own accord, to revert to sense control.

In mental healing, the thought is diverted from the body to abstract ideas, and thereby freedom for normal reaction is gained. The withdrawing of the thought from concentration on physical effects tends automatically to set the body free from mental interference with the operation of natural law.

The psychic sense produces sensation of its surroundings in the soul, and also awareness of its own reaction to those surroundings. Thus it can be seen that the field of operation of the psychic sense is far wider than the area possible to the limitations of physical consciousness. The conditions of time and space surrounding the physical body are non-existent in the soul state, in which they are replaced by direct *relationship*. Therefore, no limits to the operations and activities of the psychic sense can be set from mere knowledge of physical conditions.

Many of the puzzling manifestations of instinct, notably in the animal kingdom, are seen to be quite normal and natural when recognised as the outcome of the psychic sense, which relates the soul to its surroundings and initiates action best adapted to the welfare and protection of the body. All the

marvels possible to instinct can be consciously achieved by man when, through understanding of the soul and its sense activities, he extends his consciousness to their all-embracing operations. Without such understanding and consciousness, action promoted by idea is likely to be of an inferior order to that prompted by instinct.

CHAPTER X.

INTUITION.

INTUITION is closely allied to instinct in that it is a faculty in which the sixth, or psychic, sense is largely concerned; the difference lies in the fact that instinct is the working of the psychic sense to produce *action*, whereas intuition is the working of the psychic sense to produce *idea*. Intuition is a higher manifestation of psychic activity than instinct, for the response to sense is mental, appearing in the form of spontaneous idea instead of unpremeditated bodily action. Another reason for according the higher place to intuition is that it allows a choice of action; in the case of instinct, as we have seen, there is no consciousness of action until after it has taken place—and therefore no possibility of choice.

One of the essential points of human superiority over all other forms of creation lies in the mental factor, although it is not generally accepted that man alone is endowed with the power of thought. The apparent evidence of thought in animals, if carefully analysed, can be traced to a co-ordination of psychic qualities productive of results indistinguishable in effect from those of thought. The interaction of sense, imagination, memory, intelligence and instinct, as qualities of the soul, are quite sufficient to produce many effects similar to those of thought without the necessity for representation in idea.

Intuition is a faculty attendant upon mentality, and generally recognised as peculiar to the higher types of humanity. Primitive man shows evidence of highly developed instinct far in excess of mentally evolved man. The mere fact of the predominance of instinct, however, is likely to preclude the development of intuition, for if the customary action be of the instinctive order, there will be no demand for antecedent ideas.

Mentally evolved humanity requires ideas upon which to proceed, and this tends to check instinctive action. This by no means indicates, however, that civilization has yet learned to rely upon intuition; on the contrary, civilised man's ideas are usually those borrowed from without. Mental development in itself does not necessarily involve the attainment of the faculty of intuition.

Intuition depends upon a balance between mental and psychic activity. If the mental activity be far in advance of the psychic, the result will show as ordinary mentality of the "clever" variety. If, on the other hand, psychic activity predominates, the results will tend to manifest as instinct. It is important to note that intuition is the outcome of a balanced interaction between brain and sense.

A mentality which is cultivated almost entirely through the senses of sight and hearing is not likely to exhibit intuition, except in rare cases. The brain of the ordinary man is not trained to respond to an extensive field of sense stimuli, and therefore remains unresponsive to the psychic sense activity essential to intuition. The balance between sense and mentality is not in that state of equilibrium necessary for interchange of action.

The man of learning is seldom intuitive, because his mentality has been over-developed at the expense of his psychic qualities. He may frequently show results which coincide with those of intuition, but they have been arrived at by the purely mental, and therefore slower, process of deduction. This

process shows itself subject to proof by the very consciousness of the association, or train, of ideas which led to the forming of the conclusion.

In the case of intuition, on the other hand, the process is original and unconscious, and cannot be followed by logical reasoning. The brain, which uses logical deduction as a means of arriving at conclusions, is generally sure of its ground, for the procedure is comprehensible from start to finish. Nevertheless, the results of intuition frequently prove themselves more correct, for the processes of logical reasoning and deduction from ideas that already form the mental content are liable to omit some new factor that may be appreciable to sense alone. It is in this respect that conscious mental processes prove inferior to those of intuition, which has been shown to be the mental faculty for formulating ideas in response to a present sense stimulus of the psychic order.

It is a matter of common observation that women are, in the main, more intuitive than men. This would be due to the fact that their psychic qualities are more on a par with their mentality. The generality of women react more largely to sense than men, who are prone to rely upon conscious mental processes, and given to distrusting all that does not submit to definite explanation in terms familiar to their association of ideas. The frequent assertions of women that they "know" a thing, but can give no account of how, or why they know it, are liable to be set aside as worthless by the strictly logical mind. When this intuitive class of knowledge proves itself to be right, the means by which it was reached is dismissed as accidental and given no serious consideration.

It is extremely difficult to distinguish the result of an intuition from a mere "jump to a conclusion," which frequently proves to be wrong. The pernicious habit of jumping to conclusions has done immense harm to belief in intuition as a serious

faculty. Unfortunately, it is precisely the naturally intuitive person who is inclined to this habit, and the conclusions so reached are proclaimed as the results of intuition. In this connection it must be granted that even for the person in whom the process is manifest, it is very difficult to distinguish between a conclusion that has been "jumped at" and an idea which has resulted from a mental response to the psychic sense.

The unwarranted conclusion results from a trick of the uncontrolled brain to skip, or jump over, the orderly sequence of associated ideas, and so form an arbitrary concept from two ideas having no legitimate connection with each other. It is a perversion of the purely mental process of deduction, which is an orderly and definite proceeding on the associative law of like to like and like to similar.

In the process of deduction, the automatic and unconscious work of the brain comes to the surface in a train of conscious thought in which the starting idea is linked to the final one by a series of gradual and orderly steps. On the other hand, when a conclusion is "jumped at," the two ideas of which it is formed bear no relationship to each other, and have been linked together by an arbitrary and lawless action of the brain.

Only by careful analysis and minute understanding of mental and psychic processes can distinction be made between arbitrary conclusions and the results of intuition. Apart from outside proof, it is only in the light of self-knowledge and psychological understanding that the individual can discriminate between the two. When an idea is reinforced by strong feeling, the chances are that it is due to intuition. On the other hand, strong feeling can likewise be produced by an arbitrary conclusion, but in this case it has been induced by dwelling on the idea, and therefore lacks the spontaneous character of the feeling associated with intuition.

Although intuition is a universally recognised

faculty, in the present stage of human evolution, it is impossible to rely upon its general application. As yet those who lay claim to the possession of this faculty can furnish no guarantee for the source of the idea. If it were possible to trace ideas to a definitely psychic origin, reliance could then be placed upon them as arising from intuition, but in the prevailing confusion of thought regarding the soul and its functions, the source of ideas cannot be known with any degree of certainty.

There are many well-known cases of pure intuition which have proved themselves correct. Also, there are many persons who rely upon the faculty for every-day use, but except in the opinion of the individuals themselves, its genuineness is open to doubt. Before the claims for intuition can be generally accepted, there must be some standard of test for the ruling out of erratic conclusions.

Intuition is one of the highest faculties with which humanity is endowed: It leaves free choice as to whether the ideas from psychic impression shall be acted upon or not. The sense of sympathy acting upon the brain produces ideas which can then be modified by those already existing, and adapted to action in present circumstances in the light of conscious experience. Accordingly, ideas arising from intuition naturally prove more trustworthy than those which result from conscious mental processes unrelated to present sense impression.

Intuition is the only direct means by which conscious knowledge can be gained of the operations of the sixth sense. All other knowledge of its activity is indirect, and is gathered after the physical effects have taken place. Intuitive ideas constitute knowledge gained from within, instead of from without. With the development of intuition, knowledge gathered from outside sources can be checked up and verified by deliberate use of this faculty.

Intuition is mental receptivity to sense impression, and cannot be present without a marked

degree of general sensibility, to which there is ideational response. In other words, sensibility must be conscious, or represented in idea. Intuition reinforced by understanding, is mentality raised to its highest power. It is a means to gain direct and definite knowledge of ourselves and of all with which we are concerned.

to the movable window through which the body gains knowledge of soul-awareness, and the soul thereby becomes "aware" of physical existence. The "knowledge" of consciousness represents the physical equivalent of soul "awareness," which is the sense of *being* brought down to the plane of *existence*.

The word "intelligence" is derived from a root meaning to "choose" or "select," and has exactly the same derivation as the word "intellect." But these two words are used to convey totally different ideas; although both mean "choice in," the dissimilarity lies in the material of selection. Intelligence is manifested both by man and by the higher forms of animals; but we cannot credit the latter with intellect. The use of the word intellect is confined to selection of idea, and is a faculty of the mature and highly developed brain.

Intelligence is certainly not a mental faculty, for animals exhibit it in high degree quite out of proportion to their brain capacity. It is an attribute developed from acuteness of sense, and this proves intelligence to be essentially a quality of the soul. Since it is concerned with sense, the meaning of the word will show it to be a faculty of choice among sensations. The intelligent soul has a degree of choice as to the sensation to which it will respond in action.

The element or substance of feeling common to all the manifest world is operated upon by the various faculties developed from differentiations of sense. The stages of its sensibility are marked by division into three great kingdoms; mineral, vegetable and animal. The one elemental substance is common to all, and its degree of susceptibility to impression is indicated by the rapidity of change shown in outward form.

The mineral kingdom is a manifestation of unconsciousness. The soul substance of the mineral is of a very low degree of response to life activity.

The mineral evidences very slight changes, and such as take place are only appreciable after long periods of time.

The vegetable kingdom is a further manifestation of unconsciousness, but here the soul substance is in a higher degree of response to the action of life than in the case of the mineral. The vegetable world is still without knowledge of its own sense of feeling and is non-intelligent.

The animal kingdom is the highest of the three great divisions of the material world, and is the only one in which consciousness of individual sensation is shown. Feeling is commonly recognised in the higher forms of animal life, because here, for the first time, consciousness of sensation is apparent—implying the presence of a brain and accompanied by varying degrees of intelligence.

The high degree of intelligence shown by some animals is very naturally ascribed to powers of thought, but it is doubtful whether the brain capacity of any animal serves a further purpose than to control the movements of the body in response to sense activity. Intelligence is essentially concerned with sensation, and its selective function necessitates the existence of a brain for the purpose of providing association centres to render possible a choice of action.

The belief in the capacity of animals for thought inevitably encounters serious opposition, but, on the other hand, it must be remembered that the effects of a delicately adjusted selection among sense impressions may easily appear on the surface as resulting from thought. The outward evidences are somewhat the same as those which proceed from a deliberate choice of ideas in man; in both cases the actual motive power originated in sensation. Further, animals have been proved to exhibit undoubted signs of memory—a fact which has furnished another reason for crediting them with thinking powers. But the stimulus to memory is trace-

able to sense, and we shall later discuss memory as peculiarly a property of the soul.

Although intelligence indicates a power of selection, and depends upon the fact of consciousness, we need not therefore identify every manifestation of intelligence as necessarily falling within the focus of conscious activity. Investigation seems to prove that often the highest degree of intelligence operates quite apart from any consciousness of selection, which shows that there must be some record of past sensation rendering a choice possible. Intelligence seems to be essentially a faculty of *sense as a whole* to select amongst the various sensations of which it is composed. Therefore, it is not necessarily associated with mental capacity, but is clearly inseparable from the factor of consciousness.

In man, the effects of intelligence are registered by the brain and by it articulated into ideas. There can be no mental capacity without a certain measure of intelligence, but it is an interesting fact that increase of mentality in many cases has the effect of blunting the soul qualities, for the reason that an over-active mentality will often crowd the results of psychic functioning out of consciousness. A course of action determined upon by mentality alone is liable to err in judgment; in other words, it is apt to be *senseless*!

We have already said that intellect is a mental faculty for choice of idea. But not every possessor of mentality shows intellectuality, for intellect is something more than mere cleverness. Signs of intellect are not usually manifest except in those of mature age, the reason for this being probably, that the faculty of choice cannot be exercised to any great extent except among an extensive stock of ideas.

It is quite possible that the mental faculty of intellect depends upon the co-operation of the psychic quality of intelligence, and that a wise selection of ideas cannot be achieved without the

aid of an unconscious selection of the facts of sensation as a guide to choice.

Since all forms of physical and psychic activities are interdependent, it can easily be seen that the best results are obtainable from the harmonious interaction of the two. Hence, when the state has been reached where the mental faculty of intellect co-operates with the psychic attribute of intelligence, man will clearly demonstrate his superiority over creatures in possession of intelligence alone.

CHAPTER XII.

MEMORY.

MEMORY is the soul's record of the impressions which have been made upon it. It is commonly supposed to be a mental faculty, but there are facts and circumstances to be taken into consideration which are difficult to reconcile with this point of view.

Only a comparatively small proportion of the experience of our present lives comes into mental representation, and if memory were a record of the brain alone, it would prove itself a very incomplete chronicle of life. There are many undeniable proofs to show that memory is an automatic register of all that comes within the range of sense. Various experiments made under hypnosis have established this in the case of physical sense, and it is no doubt equally true of all the senses.

It has also been demonstrated in the same way, how few impressions, as compared with the total number found to have been recorded, penetrate consciousness. Under hypnosis, facts have been brought to light of which there was no previous representation in consciousness, and this shows that memory is entirely independent of the brain.

Another proof, to this same end, is furnished by persons who have narrowly escaped drowning. Those who have passed through this experience assert that before finally losing consciousness, the whole panorama of their lives passed before them;

that this review commenced with the most recent circumstance, and continued in an orderly sequence far back into early life, including much that was long forgotten, or even outside the range of previous conscious memory. Is not such an occurrence merely an example of the soul's sense of itself coming into consciousness?

There is abundant evidence to show that the most vivid facts of memory are those of pure sense impression, and this suggests that memory belongs to the soul. The soul is sense itself, and memory is the record of the impressions made upon it. Scarcely a day passes without the experience of some sense stimulus calling up scenes and former impressions to connect with those of the present. The scent of a rose may recall the whole history of circumstances in which such a flower played a part; the actual scent is more potent in reviving the latent memory than would be the mere idea of a rose.

This clearness with which sense experiences stand out as compared with those of idea, is a noticeable fact in connection with our knowledge of memory. In old persons whose consciousness of memory is failing, the incidents of early life spring into bold relief, while more recent happenings tend to recede into the background. There is nothing, however, puzzling in this apparent vagary, if the period of life most vividly recalled be recognised as that in which sense impressions were keenest, thus producing a deep imprint upon the memory. In most cases, as we have seen, the senses become less keen with increased mental activity, or to speak more accurately, the person becomes less conscious of pure sense impression.

In considering memory, we must not commit the error of excluding its activity in connection with the immediate past—which we are apt to think of as the present—owing to its recognised association with the *remote* past. It is extremely probable that

upon the formation of each impression, or idea, it is immediately recorded in the memory before coming into consciousness, and that everything of which we become conscious, although seemingly instantaneous, comes from the memory. The passage of time is not appreciable between the fact of an impression and our consciousness of it, therefore the part taken by the memory in recording it before its appearance in consciousness, has not been generally recognised. Nevertheless, the memory is, in all probability, the factor essential to our knowledge of all experience, equally in the present as in the past.

We have spoken of the soul as including that which is generally termed the "sub-conscious mind"; we are now about to consider the possibility that certain phases of sub-conscious activity, which seem to be purely mental, may be psychic operations due to the instrumentality of memory. In fact, by recognising the mind *solely* as the positive action of the brain in thinking, the ground is cleared of much confused thought.

If we accept memory as inseparable from the soul, and as being its record of every activity, whether physical or psychic, we shall see the vast possibilities of the "sub-consciousness" more clearly, and may possibly trace its workings more definitely than by omitting the soul as the source of all manifestation.

If we relate the supposed "minds" of modern psychology to activity of the memory, further research along this line may demonstrate that many obscure and seemingly mental processes are due to sub-conscious or unconscious operations of *memory* in response to a present stimulus, either in the form of a sense impression or of an associated idea. This point of view leaves no difficulty in accounting for ceaseless sub-conscious activity, or the seemingly limitless scope of its knowledge.

Perhaps the greatest stumbling block to accept-

ance of this theory lies in what is commonly termed by modern psychologists, the "mental content."

This consists of the stock of associated ideas available for thought; thought itself being the process of bringing ideas into consciousness through the action of the brain known as "mind." We know of no attribute, or capacity of the brain capable of storing and restoring such a vast collection of ideas as must accumulate in a life-time of continuous sensory activity. If we concede that the memory is peculiar to the soul and consists of a comprehensive record of sense impression—which as we have seen includes ideas, the term "mental content" may be found applicable to that phase of the memory concerned with the results of mentality.

The automatic association of ideas is an unconscious process, and takes place through the law of like to like, and like to similar, which fact clearly points to some sort of sympathetic action. The basis of the association of ideas is similarity of *feeling*, and it is the feeling lying behind an idea which links it to others of like kind. Sympathy is the function of the sixth sense to unite like feeling with like; thus it would seem extremely probable that the automatic association of ideas is one of the more obscure and unrecognised activities of the psychic sense.

We have already seen that sense is concerned both with the inception and reception of idea; if then, it could be shown that the sixth sense is the agent for the association of ideas, there would be no aspect or form of ideation in which sense activity is not intimately concerned. Thus, the mental content would appear as that portion of the memory formed of associated ideas.

It is highly probable that the psychic sense is also an active agent in recalling the facts of memory to consciousness. The method of reviving such facts is to extend the sense of sympathy to the *feeling* of the impression we wish to recall. It some-

times happens that in an endeavour to remember facts, we seem to know the circumstances, but fail to gain representation of them in idea. In such cases the sympathetic sense has done its work in recalling the required impression, but the feeling tends to obliterate the less vivid impression of the idea, thus frustrating the desired interpretation.

The complaint of faulty memory is often heard, but this is inaccurate, for the memory is always perfect, and constitutes a complete register of every sensation and mental experience. The memory cannot fail, it is an indelible record for all time. The supposed failure is due to a lack of co-ordination between the physical and psychic faculties, either temporary or chronic, and which obstructs, or distorts the facts of memory in their translation to consciousness.

In the case of obstruction there is an over-emphasis on feeling, which excludes the idea temporarily, or else we become conscious of an associated idea instead of the one we wish to recall. In the case of distortion, the imagination, by a trick, forms images of associated impressions, and thus presents facts not in consonance with the manner of their original impression.

An oft quoted instance of supposed faulty memory is the failure to recollect names. We may be unable to call a name to remembrance while feeling that we have knowledge of it all the time. Names are among the most difficult things to recall because they have little meaning or feeling attached to them apart from their associations. Hence, instead of the desired name, persistent images of the person, or the place, or some attendant circumstance are apt to present themselves and completely exclude the name for the time being. Nevertheless, it was present throughout, as is frequently proved by its resurgence when consciousness is no longer occupied with the more vivid associated impressions presented by the imagination. To speak accurately,

it is not failure in the memory, then, but merely obstruction to its coming through to consciousness.

As memory is a register of the reactions of feeling to sense, and as man has seven senses, all of which are active quite apart from consciousness, it can be seen that memory forms a very comprehensive history of the life of the soul.

Normally, we are able to recall only facts of our conscious activities, which form but a minute portion of sense experience as a whole. Moreover, since the majority of persons limit their ideas to consciousness of the five physical senses, the memory record of which they avail themselves is exceedingly restricted. Could we still further extend our consciousness to include more of the activity of the super-physical senses, we should find ourselves in touch with facts and possibilities hitherto unknown to us.

CHAPTER XIII.

IMAGINATION.

WHAT is imagination, and what do we know of it, beyond that it is the power of imagery? Does it belong to the soul, or is it a mental activity? Imagination has been described as the faculty of "imaging in." But in what? If we accept feeling as a reactive elemental substance, and if imagination proves itself to be an attribute of the soul, then its images must obviously be "in," or formed of the substance of feeling.

Let us consider the relation of imagination to the soul. Feeling, we assume to be an elemental substance of a reactive and plastic nature which yields to the impress of spirit, sense or thought. Picturing every form of energy as a seal, and the soul substance as wax waiting to be impressed, we shall see that this "wax" must be full of imprints of which memory is the consecutive record. From what is known of memory, we are led to conclude that these impressions are indelible, and remain intact in their original succession.

Each activity of sense leaves its record in the soul, whether it be the result of a fresh impression, or the revival of past impressions in association with those of the present. Thus, imagination seems to be the power of forming pictures or images either from past or present impressions, its pictures are formed of these impressions left upon the soul. Imagination is intimately associated with memory;

in fact, the possibility must now be considered that it depends entirely upon memory impressions for its material. We have already traced memory as being peculiar to the soul, and this leads to the conclusion that imagination is also essentially a psychic faculty.

Animals give various proofs of imagination, of which dreaming is one. There can be no doubt of the manifestation of vivid imagination in cats when they chase a paper ball, or anything which tends to stimulate into activity the memory impressions associated with mice. The cat is popularly said to "think" it sees a mouse, but probably it merely *images* a mouse, and behaves as though the imaginary prey were an actual fact. It is most unlikely that a creature of so highly acute senses would be guilty of such an egregious blunder as to mistake a ball of paper or a piece of string for a live mouse. Therefore, when the cat becomes aware of a noise or movement suggestive of its natural prey, it instinctively prepares for action; but on identifying the cause of the movement to be a paper ball or some object with which to play, it enters into the spirit of the game by continuing to allow its imagination to picture a mouse. Similarity of movement stimulates the memory of a mouse, and imagination supplies all else that is needed to provide a game to play until the cat tires, and refuses to take further notice.

The rousing of the imagination can be very definitely traced, in the case of animals, to the stirring of memory by a present sense stimulus. It is precisely this combination which furnishes the outward signs so easily mistaken for evidence of thought, or some kind of mental action. If the supposition be correct that animals possess no mental powers, the mere fact that they do possess imagination, tends to show imagination to be a soul faculty, not a mental activity.

The pictures of the imagination are at times so

vivid as to be mistaken for impressions made through the physical sense of sight. Almost everyone has undergone this experience when unaware that the imagination was at work. An object, for instance, may be so vividly pictured as present at a given point that no doubt of its location there exists until visible proof establishes the fact of its physical presence elsewhere. To cite another common example; we may often imagine that we have closed a door, or extinguished a light, when in reality we have failed to do so; ocular proof is necessary to convince us that our belief was the result of imagination.

Imagination is popularly supposed to concern itself exclusively with that which has no actual existence, yet when we begin to analyse this faculty, the question arises whether it is capable of picturing anything which cannot be traced to some form of memory. It is highly probable that every picture of the imagination is composed of sensory facts supplied by the memory. It is only on the occasion of their association with the present that they have no actuality. The material of imagination is made up of veritable facts, but they are facts of *sense*, and their seeming unreality results often merely from the manner of their association.

The facts of imagination must be true to memory since its images are formed from the record of memory. Only in their re-formation or new association do they sometimes become "fiction," and it is this novel re-arrangement in consciousness which has no connection with the truth of immediate existence. Imagination is a faculty of the soul capable of presenting the facts of memory to consciousness in all possible varieties of association, but with no relation whatever either to time or space.

Imagination may be said to be the counterpart in the soul of the physical brain in the body. As a "psychic brain," it forms sense impressions into images for the physical brain to represent in idea.

It is extremely probable that the formation of ideas in the physical brain could not take place without the co-operation of the psychic brain, or imagination. The two act and react so closely upon each other that it is not surprising that confusion should arise as to the specific activities of each. This confusion has precluded recognition of the everyday routine of the imagination, and has left it to be classed as an unreliable or poetic faculty which concerns itself only with the fictitious and untrue.

Two distinct phases of activity can be traced to the imagination, one dealing with the present and the other with the past. One of these is to form images of present sense impressions, which come into consciousness either as sensory images, or are further articulated into idea for purposes of expression. The other is the reconstruction of past impressions into present images. In both cases the imagination draws upon the memory for its material. A phase of the latter activity is to form images as the result of associations quite different from their primary forms. It is in this way that the imagination can picture things which have never had physical shape, but which are constructed by a new association of parts of forms which at some time have been facts of sense.

Presentations of the imagination which strike us as new to the world of ideas are often spoken of as "creations" of the imagination. These "creations" would more correctly be recognised as "reformations" produced by the imagination from a reconstruction of memory impressions. The investigations of psychologists have gone far to prove that we are incapable of forming absolutely new pictures; we can construct new images only by calling up similar representations to be used as building material. The imagination demands definite facts to enable it to call up visual images relating to a new idea.

Against this the argument may be urged that

writers, painters and others who give concrete expression to the pictures of imagination, often present forms which bear no resemblance to any known experience. This is true, but who would attempt to say what extraordinary facts and impressions may not be included in the comprehensive record of memory? We have no proof that its archives are confined to conscious activity, or even to the short span of our present life in the world now familiar to us. Some of the results of imagination incline us to believe that the memory contains impressions culled from many lives, and also from many surroundings foreign to our waking consciousness. Moreover, the memory is the record of *all* sense activity, which, it must be remembered, is not limited to the five senses connected with the body.

The human soul is constituted of seven senses, and this gives a range of activity far wider than the scope of ordinary physical consciousness. This being so, can we say with any degree of certainty that the images of imagination owe their inception to facts outside the range of sense? This cannot be asserted, for until we know more of the activity of the two super-physical senses, there can be no proof that the imagination employs any material save that gathered from the memory. The memory, as a record of the individual life of the soul, must perforce contain many impressions which may never at any time have come within the range of consciousness, but which nevertheless are sensory facts in the most literal meaning of the word.

The imagination, as a faculty for the making of images from sense impression, must essentially be concerned with form. The plane of matter is the world of form, hence the pictures of imagination must always be in a shape familiar to some one of the physical senses, although the material for the image may have been merely *impression* before its conversion into form by the imagination. Visual images are those most usually associated with imag-

ination, but its forms need not necessarily be confined to this class. The imagination can present an impression in any shape appreciable to consciousness, as for instance, in the calling up of imaginary sounds; also, impressions of smell, taste and feeling can be formed by the imagination.

In animals one may suppose imagination to present itself wholly in sense images, but in man there is the whole added range of idea in which to clothe the forms of imagination. In mentally evolved man the imagination tends to promote ideas in preference to definite sense images. In fact, the particular forms taken by imagination might constitute a very useful psychological test to determine the stage of development attained by the individual. Imagination interpreted in idea would thus indicate the predominance of mental over sensory activity.

It is the supremacy of idea as shown in the products of the human imagination which has caused this faculty to be classified as a mental attribute. But we have seen that the material for imagination is culled from the soul's record of experience, and afterwards expressed in the form of sense images or idea. It is not reasonable to suppose the cause to be on the same plane as the effect, and many things become clear to the understanding by recognising imagination to be an attribute of the soul which finds expression in images of forms familiar to physical sense.

It must be remembered, in speaking of the memory of man as a history of the soul's experience, that ideas are included in this record. They are classified under the heading of sense impressions because it is only through sense activity that they can be imprinted upon the memory. Each idea, whatever its form of presentation, must come under the operation of sense. If it be presented in writing, it is impressed upon the memory by the sense of sight. If it be orally presented, the sense of hearing is the avenue through which memory receives

its impression. If the idea comes into our consciousness through thinking, it is probably re-impressed upon the memory by activity of the psychic sense in its associative capacity; but in every case the impression is made by sense, so that the record of memory consists entirely of sense impressions, although some of these may be found articulated as ideas.

By means of the imagination it is possible for us to gain knowledge of the content of memory by calling up its facts into images. Whether or not the association of these facts in their present form be an accurate representation of their original impression can be judged only by the sense of truth. The soul's own sense, which brings awareness of itself and its conditions, probably corresponds to that which we recognise as a "sense of truth." When impression from this sense harmonises with that of the present form, we then admit the resulting ideas as true. If we feel lack of harmony between a fresh idea and those we have already accepted, an exercise of the psychic sense of sympathy may bring yet another idea to reinforce our feeling of the truth on one side or the other.

CHAPTER XIV.

UNDERSTANDING.

WE have stated previously that there is but one mind, which is the positive action of the brain for the bringing of ideas into consciousness in the form of thought. The understanding appears as the complementary function, relating to the receptive action of the brain. Like the mind, it is wholly concerned with ideas, but it regards them from another point of view.

We have seen that sense activity is intimately concerned in both the inception and reception of idea, and the mind, when not expressing ideas from the understanding, tends to confine itself largely to those resulting from outer sense impression. The understanding, on the other hand, seems to include ideas from *all* the senses.

In this aspect, the understanding appears as the agent through which ideas formed from unconscious sensory activity may be linked up with consciousness. In other words, the mind is the instrument of consciousness for purposes of analysis and expression in the outer world, and the understanding that of unconsciousness, for purposes of synthesis and the relating of the inner to the outer.

It is by means of the understanding that ideas from unknown sources come through to consciousness, and also that incoming ideas from all sources are brought into relation with those already familiar

to us. When thought is reinforced by understanding, the result is that it has the advantage of being modified, or tempered by association with ideas from the whole range of sense.

An idea that has been understood is one that has been taken into sympathetic association with those relating to individual sense experience stored in the mental content. It has received the consent, or approval of the soul, as it were, through the action of the sympathetic sense, and in meeting other ideas of its kind, is interpreted in the light of personal experience. It is in this way that understanding is related to sense *as a whole*, for the ideas with which it is concerned are not confined to those of conscious, or outward sense impression, such as are received through learning or other material sources. The seven differentiations of sense are in all probability more or less active every moment of life, each in its sphere, but the results of their operations do not become conscious unless the action of the mind interprets them in thought. Just how much of their activity produces ideas depends upon the intensity of resulting sensation.

We do not know when, or exactly how, ideas are stimulated into existence, but we do know that in some manner not yet understood, we become conscious of many ideas of which we have had no previous knowledge; this seems to indicate an inexhaustible supply always on hand, if only the right stimulus can be applied to bring them to the surface. With seven phases of sense always active, and the illimitable range of sympathy as the specific medium of the soul for coming into relation with feeling in every conceivable and inconceivable form, we can only speculate as to the conditions and circumstances necessary to the origination of ideas from immaterial sources, since our consciousness of all that concerns them is necessarily very limited.

Certain it is that by relying upon the understanding, which seems peculiarly related to sympathetic

action, we are helping the soul to an enlarged share of expression through the mind. Without this interplay of mind and understanding, thought is apt to confine itself to ideas imbibed from outside sources, thus causing the mind to become the instrument of expression only for the ideas of others, and cutting off the soul from individual communication.

The mind is that which *gives out*, or expresses, and many persons would be surprised, were they to analyse their thoughts, to find how small a part their own experiences play in its activity. The majority of minds merely echo the expressions of others, and in these experiences the soul has taken no share, because the understanding has been inhibited from participation.

Ideas in themselves are always separate and intact, but linked to a train of associates. No idea can come into consciousness without bringing with it others of like kind. In other words, the process of thought is ever active, and thought cannot concern itself with a single idea except by continually recurring to it. The destructive process is the perpetual recurrence of one idea, with a vicious circle of old associates, unmodified by relation to a further range of sense experience. In speaking of the process of thinking, it must not be forgotten that the energy of thought springs invariably from feeling, and that feeling and thought act and interact; but since for the moment, we are dealing more particularly with ideas, their relation to feeling is here taken for granted.

We have spoken of that phase of the memory concerned with ideas as corresponding to what is known as the "mental content." This is composed of ideas formed from both conscious and unconscious sense activity, which are then associated in groups by the action of the sympathetic sense. Thus, the mental content comprises ideas from the whole range of sensory activity, and our consciousness of this stock of ideas is limited only by the

degree in which the mind fails to co-operate with the understanding.

The question arises, in what manner may understanding be given a share of activity to balance that of the mind? The answer brings us to a realization of the intimate relation of the understanding to the soul. Those who are known as "understanding" people are those in whom sympathy can be recognised as particularly active. In other words, the sympathetic person is the understanding person. In this type of individual, sympathy is extended to that which is presented to the notice, and in exchange, ideas which tend to throw further light on the subject are contributed from the understanding. Through the sense of sympathy comes impression of the feeling experienced, which then stimulates the understanding to supply ideas from that part of the soul's record relating to the initial feeling. Hence, if we wish to exercise understanding, we must extend our sense of sympathy to the feeling behind the form presented, in order that we may become conscious of our own ideas relating to it.

In reading a book, or listening to the thoughts of others, we are prone to intensify our sense of the outward form to the exclusion of the feeling it represents; we thereby miss its inner meaning, and so cheat our souls of participating in the inspiration which stimulated it into existence. The mere beauty of words and phrases, in the case of certain persons, appeals more strongly to the eye and ear than to the soul sense, which records them in the memory without any associated ideas beyond those relating to outside impression. The intrinsic value of phrases and all forms employed in expression, lies in their power to stimulate sympathy with the feeling they represent.

Sympathy promotes understanding to bring ideas of individual soul-experience into expression through the mind. By the exercise of understanding we may link up our innermost feelings in con-

sciousness to relate them back to the source from which they sprang, and thus avoid the vicious circles which prevent our climbing the spiral that leads to spirit.

The complete evolution of mentality as comprising the equal development and cultivation of mind and understanding seems likely to prove that the purpose of physical existence is for the expression of the Divine Image in which man was created. Thought would thus appear as the means by which to bring that image into consciousness, in order that the chain of relationship may be complete through the medium of expression. But until the mind functions hand in hand with understanding, reinforced by spiritual sense, it is working against this purpose by absorbing an undue share of life energy.

CHAPTER XV.

TELEPATHY.

TELEPATHY is a term used to denote a transaction which is commonly supposed to be entirely mental, although the literal meaning of the word clearly shows it to be connected with feeling. In this aspect it comes under our consideration as relating to the soul, and we may even find the process itself to be purely psychic in its nature.

Telepathic communication is generally assumed to be a direct transmission of thought from brain to brain, but the question which concerns our immediate enquiry is whether thought in its *intrinsic* form is capable of being transmitted by any means whatsoever except by outward expression.

It must be understood that we are not attempting to deny the fact of telepathy, or its known effects, but are merely urging some consideration of the means by which it takes place, in order to see whether it has not been wrongly classified as a mental phenomenon.

The obvious similarity of idea in cases of telepathy seems to indicate that some kind of direct transference has taken place between the persons concerned; the fact that ideas can be checked up and their source identified naturally leads to the conclusion that *thought* has been transmitted direct. Yet this hypothesis leaves us with no medium of

transmission, nor even a receiver capable of registering thought as such, for the brain reacts only to sensation, and is therefore excluded as a direct receiving instrument.

Let us trace ideas back to their source. We have asserted ideas to be the results of brain reaction to sensation, while sensation is the reaction of feeling to sense activity. Sense activity is the functioning of life itself, and this initial impulse causes soul reaction in the form of sensation; in turn sensation becomes an impulse to set up reaction in the brain, culminating either in bodily movement or idea, according to the particular association-centres which respond to the stimulus.

In following up the course of an impulse of life, we see that it alternates in action and reaction; each action causing re-action, and therefore ready to become an active agent in its turn. It is first of all an effect; and cannot act as a cause until it becomes positive by being energised into thought. It cannot then be impressed directly upon other thought, because each idea in a train of thought remains separate and unchanged. Neither can thought, in its original form, be impressed directly upon the brain, without the agency of sense. The energy inherent in thought must be transmitted in the form of feeling for causation of further mental action.

The point to be noted is that thought must always produce reaction in sensation, or feeling, and that under no circumstances does it ever remain in its original state. When expressed outwardly, it is translated into forms tangible to physical sense, through which it then produces reaction in sensation in the recipient. When not expressed outwardly, it produces reaction within the thinker himself, again in the form of sensation. So that whether thought be expressed or unexpressed, the direction of its operative power is always the same, culminating in sensation.

In ordinary communication, the expression takes on a form appreciable to physical sense, such as speech or symbol, but in telepathy we are faced with the fact of apparent thought transmission apart from this agency. We may find, however, that telepathy, although there has been no expression apparent to physical sense, is no violation to the natural law for the reception of idea. It is in the region of super-physical sense that we must look for the missing link.

In telepathy it is presumably the psychic sense which receives the impression. This means that thought again reverts to sensation within the individual, this being the form necessary for psychic impression.

The psychic sense is concerned wholly with *feeling*, and here, in the universal element, we shall recognise the necessary medium of *transmission*; while the soul sense, with its function of registering impression from states of feeling, constitutes a natural *receiving agent*. Hence, we may suppose that when sympathetic relation is established with certain persons or classes of sensation, telepathic communication becomes possible from these sources.

The process of thought-communication by telepathy may be presumed to be approximately as follows: A thinks of B, and reacts to his own thought in sensation relating to B. This sensation embodies a given amount of energy, which impresses itself upon B through his psychic sense, and produces sensation, resulting in ideas corresponding to those of which A's thought was composed. A may be perfectly unconscious of any transmission taking place, but since every soul is a centre of sensation in the universal medium of feeling, the impulse set up by A's individual reaction must inevitably make an impression on that with which it is in sympathetic relation.

The point to be emphasised is that telepathy in

itself is a direct impression of *sensation* from soul to soul, and the translation of such impressions into thought is in reality a secondary process contingent upon the presence of a brain and favourable conditions for interpretation. Moreover, the communication need not necessarily *originate* in the form of thought. The current conception of telepathy as direct "thought-transmission" is clearly due to the fact that only when sensation begins and ends in idea is the process subject to proof.

The question may arise as to the importance of dwelling at length on the process *per se*, provided it be admitted that telepathy is a fact. The significant point is that since the actual transmission is a purely psychic operation, it need not necessarily be conceived of as taking place only between souls living a physical existence. Much of the evidence put forward in support of communication from discarnate souls has been set aside simply and solely on the ground of possible telepathy between *persons present*; but since we are dealing with a direct transmission from soul to soul, there is nothing in the process itself to eliminate the possibility of this form of communication being received from *any source whatever*. Unless telepathy in any particular cases can be definitely established as coming from an earthly source, it cannot fairly be used as positive evidence against communication from the other world.

There are many who will hesitate to concede telepathy to be a psychic activity, because by attributing it to the brain it has been easy to exclude all consideration of the soul in favour of the mind. Moreover, it has served a most convenient purpose in explaining away phenomena which otherwise would be hard to account for on other than super-physical grounds. So long as psychic activity be denied its inevitable participation in all species of manifestation, we are left with no explanation for

phenomena which appear unusual solely on account of our unfamiliarity with their cause. Before these matters can be fitly judged, the soul must be re-established in its rightful place as the medium for all *effects*, both ordinary and extraordinary.

CHAPTER XVI.

THE SOUL AFTER PHYSICAL DEATH.

WE have hitherto been chiefly considering the physical aspects of the soul; let us now put ourselves in touch with the soul in relation to its own world. This takes us into the realm of pure speculation. We have said that the soul is pure sense,—a *feeling* sense of itself and of surrounding conditions. In the material world this amounts to a sense of *things*, which is added to the sense of self for purposes of physical existence. The sense is still the same, but is occupied with a different set of impressions.

There is an important distinction to be noted between the state of pure sense and the state of consciousness, for consciousness is largely concerned with ideas, while sense may be entirely unrelated to them. This last fact explains the difficulty of attempting to convey ideas of a state outside the range of consciousness and yet complete in itself.

It is a moot point whether consciousness is not confined to the physical state. While the soul is associated with a material body, consciousness is a necessary medium for knowledge, but with no physical body, the soul is probably in a state of absolute sensation, or complete awareness. The soul is sense; a sense of the condition of itself and its surroundings. The soul *IS*. It needs no specific knowledge of what it is; it is a state of *being*, and *senses* or *feels* itself as such. Therefore, we may suppose that consciousness is confined to physical

existence as a means of gaining knowledge of what Is. Consciousness then appears as the means for *knowing feeling*. The soul has no need for knowledge or ideas, for it is a body of sense; it *feels* things instead of *thinking* them. A quick and lively sense is far more vivid and intense than mere knowledge.

In the physical world the soul is dulled by its association with matter; hence the necessity for consciousness as a bringer of knowledge, which acts as an intermediary between the soul and the brain. In thinking of consciousness we are prone to endow it with sense, whereas our ideas must be readjusted to the conception of consciousness as a *knowledge of sense*, and to the further consideration that such knowledge is necessary only to a state in which sense is not present. Sense is the soul, and therefore belongs to the soul state; the physical world is a plane, not of sense, but of its *effects*, and on this plane, sense is represented only by consciousness, or *knowledge of sense*.

These hair-splitting distinctions may appear quite beside the mark, and totally unnecessary, but confused ideas on such points represent the little knots and tangles in the thread of thought which must be unravelled before a definite and harmonious pattern can be woven. Each fresh consideration upon which we enter brings into clear relief the existing state of lax thinking and confused terminology, which needs setting in order before we can proceed.

The soul is a body of sense, and in its world is soul's only means of expression. In its own state the soul can grow and develop to a certain degree, but expression is essential for solidifying growth, and bringing about further opportunities for expansion.

How does the death of the body affect the soul? Possibly in no way except to cut off its avenues for self-expression. The soul IS in its own state, but

at the death of the body, it no longer *exists* as an expressive entity. In realising the fact that the soul remains essentially unchanged, death may appear a most welcome release from physical bondage, and in this respect it may seem the greatest of blessings to restore the soul to the wholeness of itself. Yes, and no! The death of the body causes the soul to withdraw from all expression into an intensely self-contained state of life, but it must never be forgotten that within itself it still carries the impressions of its earthly life, and is not yet in a state of pure and free spirit.

If there have been strong ties of affection, or intense physical desires in its earthly existence, death means a separation from the soul's means of gratification and expression.

Death does not mean that physical feelings have been overcome; they still remain, for they are of the soul, but the opportunity for indulging them is past.

The soul in its own realm has no means of expression, therefore it can only continue to take in, or to BE. The soul attached to a body is in a much less intense state of feeling than when it lacks a body through which to function. Picture the soul as a body of intensified sensation without an instrument to carry off and absorb its energy, and we can see the reason why it should seek earthly existence. If the ruling feelings of a soul be unhappy, then a physical body would relieve the acuteness of the pain; if the ruling feeling be one of happiness, then there would be the desire to express that happiness for the benefit of humanity.

If God created the universe with the purpose that man should bring its perfection into manifestation, then, when the soul relinquishes earthly existence, its super-physical state may bring awareness of much which was shut off from the consciousness.

Such realization might produce acute feeling of the futility of its past earth-life in the light of the

grand purpose of creation, and leave an unsatisfied regret at a lost opportunity. It might also become aware of having misused its facilities for expression, by the indulgence of the lower or physical part of its nature, to the exclusion of the higher. It might realise that selfish indulgence was not the true expression of the image and likeness of God in which it was created.

In picturing the soul after its complete release from the influence of earth, we must image a state of perfect awareness, much more intense, comprehensive and vivid than any state of consciousness conceivable. The belief in death as a kind of sleep applies quite properly to the physical consciousness. Compared with sense, which contains life, and is therefore intense and vivid, consciousness appears dull and dead. Only because consciousness comprises knowledge of sense, have we been led to endow it with ideas of life.

With the death of consciousness, the life energy is in-drawn, leaving the soul a vibrant body of sense. It has lost no atom of sense by death, rather is it intensified by concentration into one comprehensive whole, after having been differentiated into seven modes of activity, or senses, for purposes of consciousness. Since the body is the soul's means of expression, nothing has been lost to the soul by death save an outlet.

CHAPTER XVII.

PSYCHIC COMMUNICATION.

IF there be any truth in the theory of telepathy previously expounded, viz. : that thought transmission is possible only by means of psychic impression—it may be assumed that the process of transmitting impressions need not necessarily be restricted to incarnate souls.

The soul has ways of reaching other souls through its own peculiar sense, which is probably more active than the five physical senses, although not yet recognised as in so constant and normal use.

Since all relation on the physical plane takes place by means of this sense, the assumption seems justified that communication between souls may be unaffected by the presence or absence of a physical body.

The recognition of the soul as a centre through which life works to produce effects, leaves no grounds for supposing its nature to be radically changed by the death of the body. The effect upon the soul of being freed from physical existence must be a concentration of its own innate life force within itself, for lack of a physical body to absorb and dissipate energy. The soul continues to live and function in its own realm, the only difference being that it no longer has a means of expression in the physical world.

In cases where an individual has been much at-

tached to earthly things, or bound by strong ties of affection, the discarnate soul doubtless clings to its earth associations even after the death of the body. The method of its communication is still unchanged, but consciousness of the impressions made by the discarnate soul on incarnate souls depends upon the mental receptivity of the latter.

It is possible that there is nothing abnormal in the fact of psychic communication with souls who no longer live on earth. Probably such communion is constantly taking place, although it is seldom that we gain consciousness of its nature. Communion between souls linked by affection, or sympathetic attraction, is probably continuous, irrespective of whether such souls are incarnate or not. Sympathetic attraction is the factor which establishes the connection, but definite knowledge of such communication with the discarnate is comparatively rare.

Moreover, even when reports of such intercourse are received, it is hard to obtain proofs of identity, or verifications of the kind necessary to satisfy the reason. The communication takes place by means of the soul's sense of soul, which has need of interpretation in idea only for purposes of consciousness.

Consciousness of communication from discarnate souls is commonly termed "psychic power," but in reality it is merely knowledge of psychic activity. There is nothing abnormal in such knowledge—it is only the quality of the mental receptivity which is unusual. Persons who are able, at will, to become conscious of psychic activity are known as mediums. Such persons are highly sensitive to impressions, which are then translated in terms of idea. In other words, a medium is one whose brain is more generally responsive to the psychic sense than is the case with the ordinary man or woman.

The mental condition necessary to mediumship is one of total receptivity, in order that impressions received may take form in idea through the action

of the psychic sense on the brain; for the time being, all reaction to outside impression through physical sense must be inhibited. Psychic impressions may be equally strong in all individuals, but the majority are not in a sufficiently mediumistic, or interpretative mental state, to become conscious of these impressions. Such persons naturally incline to deny the reality of anything outside their own conscious experience.

In accepting the reports of mediums regarding psychic communications, we can unfortunately never be certain of the correctness of the interpretation in idea. The slightest activity on the part of the medium is sufficient to start up associated ideas which may not be related to the psychic impression of the moment. On this account, it is almost impossible to decide whether or not mediumistic interpretation is true to impression.

The medium gives out the thought which comes into consciousness, but is without means of discriminating between an associated idea, and those resulting directly from sensation of the impression.

The trance state is popularly supposed to be one of inhibited consciousness, but the fact that impressions received in a state of trance are expressed in terms of idea shows that consciousness must be involved. If consciousness be exclusively concerned with knowledge of sense, can it truthfully be said that trance, or similar hyperæsthetic states are conditions of unconsciousness?

It seems more correct to describe such states as those of "shifted consciousness," in which knowledge of things physical is inhibited to make way for knowledge of psychic activities. If it be understood that consciousness is the name given to our means of bringing knowledge of sense into the physical world, it must be admitted that in states of trance, consciousness is present, though concerned for the time being with super-physical matters.

This being granted, it becomes clear that a

medium is conscious even when in a deep trance, nor is the fact that he or she cannot afterwards recall particulars a proof of unconsciousness when entranced. The mere fact of the ability to communicate ideas of such experiences implies consciousness. The medium has been insensitive only to material impression—or in other words, has not been in a state to receive knowledge through physical sense. On the return of consciousness to the physical plane, the memory of its recent activities is often obliterated. That the record is still in the memory has been proved by evidence which shows that a return to the trance state will bring with it a temporary knowledge of what occurred on a previous occasion.

The trance state of mediumship is the exact reverse of the common condition of the majority of individuals, whose consciousness is limited to knowledge of impression through physical sense. Such persons are in as complete a state of trance to psychic sense, as the trance medium is to physical sense. The consciousness of one is as effectively detached from the psychic world, as is the consciousness of the other from the physical. The point of knowledge is focussed *within* in the one case, and *without* in the other.

Consideration of the normal means of psychic communication which is constantly occurring between individuals, together with realization of the unchanged condition of the soul after death of the physical body, makes it appear as though nothing were lacking to free communion with discarnate souls save a mental receptivity to psychic impression. This lack of mental response seems a slight barrier between us and the world beyond, yet it is fortified by the whole habit of civilized thinking.

The mental training and education of civilization have tended to turn the attention wholly *outward*. We have been taught to accept as true only that

which can be substantiated by material proof. The brain has been trained to action, at the expense of receptivity, and, in consequence, we find ourselves shut out from the world of pure sense by a wall of material facts.

Because we cannot satisfy the mind as to the reality of the presence of those who have passed beyond our physical sight, we do not allow ourselves to *feel* their closeness. Yet the only separation from their world is formed by our limited and inculcated ideas. Our souls cannot be anywhere else save in the soul realm, and since those who have relinquished a physical body must still be in the same state as ourselves, their access to us remains unchanged. It is our unconsciousness of them which prevents our response. Before conceding the likelihood of their proximity, we insist upon formulating definite ideas, yet we refuse to turn the consciousness inward to gain such knowledge.

On the other hand, those who encourage consciousness of psychic communication, easily become involved in all the misleading complexes of the automatic associations of ideas, and find themselves without a gauge as to the reliability of their interpretation.

Many books have been written on the possibility of psychic communication from discarnate souls. Our present purpose is to hold a brief neither for nor against such a belief. In keeping with the doctrine of the soul herein expounded, we have merely considered the probability of such intercourse taking place as a perfectly normal occurrence. The only means of ultimate verification is a careful checking up and comparison of all reports from every available source, in order to safeguard against and sift out, possible misinterpretations. Were the investigators of psychic phenomena more fitted, by virtue of first-hand experience, to weigh the evidence submitted to them against testimony of their own, there would be less danger, on the one hand,

of fraudulent imposition, and, on the other hand, of the exclusion of authentic facts.

Furthermore, could psychic investigation be carried on by persons of accredited mental standing, who could at the same time compare similar impressions received by themselves, there would be less likelihood of the rejection of acceptable proof through mere prejudice. It is a well known fact that lack of understanding breeds prejudice, but this is a point seldom taken into sufficient account when dealing with experiences outside the limited range of individual consciousness. A free and wholly unprejudiced investigation of the realm of psychic impression might lead to a new world of facts, in the light of which we should gain a better understanding of the causes underlying the physical world of effects.

CHAPTER XVIII.

REINCARNATION.

THE possibility of the soul's reincarnation on this earth is one which brings comfort to great numbers of people, yet there is a certain type of mind in which it only arouses controversy.

It is an undeniable fact that few individuals find physical existence so pleasant that they are desirous of repeating the experience in their present state of consciousness.

The theory of reincarnation is one which by some persons is instinctively felt to be true, while others are equally convinced of its falsity, because they are quite without personal feeling relating to the subject. Yet no personal belief or disbelief can make an iota of difference to the truth. Whether or not we believe in reincarnation is of slight importance, if only we are making the most of the opportunities of our earthly existence whatever belief will help us to live this life to the best advantage of the soul is surely the most to be desired for each of us.

It is with more or less hesitancy that we set ourselves to the consideration of this vexed question, upon which there are so many diverse opinions, and such a mass of evidence both for and against. We have no wish to disturb those who are comfortable in the belief that this present consciousness of one brief span of earth life constitutes the sole chance

of "making good" in the purpose of God's creation. But if we have in any way approached the truth of the soul's condition after death, it is difficult to see how the majority of souls could remain content to dwell in the soul realm, after having become fully aware of the failure of their mission on earth.

There cannot be many who feel entire satisfaction with the results of their physical existence, for neither history nor personal experience overwhelm us with instances of perfect earthly lives. Moreover, it would seem quite reasonable to suppose that when a full awareness of higher states has been attained, the soul may wish to return, in order to give expression to them in a better form of earth existence.

An argument often advanced against the theory of reincarnation, is that there is little evidence of it in communications purporting to come from disincarnate souls. In many of these, the fact of reincarnation is even emphatically denied; in others, where mention of it is made, a previous belief has often been traced either to the supposed communicator, or to the medium through whom the message was given. By those who are already unfavourably prejudiced, this is looked upon as irrefutable evidence against reincarnation; naturally, those in sympathy with the belief hold to it in spite of all such evidence, because their convictions spring from feeling, in which reason plays no part.

There may be a very good cause why many communicating souls know nothing of the facts of reincarnation, and therefore deny its reality. The soul realm must include an infinite variety of conditions and states. An individual who has lived a material life, and whose conscious impressions have been more or less confined to the things of earth, naturally passes into a state and surroundings corresponding to the state of the soul itself, which, if we may use the expression, is "of the earth, earthy!"

In such an event the soul sense continues to sense conditions very little changed from those in which it lived on earth. Its present surroundings are charged with the results of physical consciousness. It may well require a long period of time for the soul to progress out of such a state into a higher and purer one, and this consideration would suffice to account for its present ignorance of all that appertains to future experience.

In considering the case of a soul which has progressed beyond the effects of physical consciousness, it has already been suggested that it may wish to return to earth, in order that it may give expression to beauty and truth for the sake of helping others still stumbling in the darkness of earth conditions. Also, we can easily imagine that the next step upward may necessitate a return to earth for the purpose of remedying past mistakes. Such, or similar reasons might actuate an advanced soul to return to earth, yet on finding itself limited in activity by the bounds of physical consciousness, the mission might be forgotten until it passed through death and into the pure soul state again.

Moreover, apart from the possibility of active choice, a law may perhaps exist binding us to reap the effects of our sowing on the plane on which we sowed. It does not seem consonant with the wonderful laws of relationship which can be traced throughout the ordering of the universe, that the results of a misspent life on earth can be atoned for in a state in which sin appears to be impossible. The sins of the flesh need overcoming in the flesh, before there can be any surety that they have been overcome. There is no virtue in relinquishing desires for which opportunities of gratification are lacking.

If reincarnation be a fact, it is probable that considerable time elapses between each rebirth, in order that the soul may attain a state pure enough to realise its own imperfections and perceive the

remedy for them to lie among conditions similar to those in which they were made manifest. In the process of descending again from the higher state, the self-perception of the soul, together with the memory of its past, would be gradually obscured, and at last completely veiled by the new set of impressions of the present life.

It may be that, in order to recall the memory of previous lives, the conditions of the present must in some way be related to those of the past, so that the association necessary for bringing the former impression into consciousness may be formed. This may also explain the fact that we have no conscious memory of the intermediate life of the soul between its incarnations. There are no impressions from surrounding conditions to stimulate those of the pure soul state into activity.

Reincarnation may possibly be a fact for some souls and not for others. The purpose of creation is presumably for the manifestation on earth of its ordained perfection, in which process each soul is an instrument. The belief in the fulfilling of an individual mission by one brief and imperfect earthly existence is hard to reconcile with our supposed knowledge of universal law. The assumption that every individual soul lives on indefinitely in a state of pure being, after one short experience of material existence, with its manifold unrealised possibilities for expressing perfection, appears inconsistent with the fundamental significance of much religious teaching.

Altruism is taught as the highest of human virtues, but probably it is one of the highest of privileges which has to be earned by a long and faithful apprenticeship in perfecting the instrument of expression.

The perfection of the whole cannot be accomplished without perfection of the parts. Moreover, it is to the interest of every soul to do all in its power to help the progress of others, since only with

the perfection of the whole can it attain its own completion.

A series of reincarnations may be the path which some souls would choose to forward evolution; on the other hand it is possible that others might find themselves of more value in the soul state.

There is great reward promised to those who overcome death, but can it be said that the mere experience of death is an overcoming?

May not the overcoming of death indicate that the individual has proved himself worthy of release from the necessity of dying?

That the reward is the same for everyone who dies, whether the earth life has been well or mis-spent, is a supposition which does not conform to any existing ideas of justice or truth.

The death of the physical body means that the soul is restored to the oneness of sense, with better opportunities for becoming spiritual. The union of soul with spirit may be but a preparation for the fulfilment of the purpose of creation. Man was made in the image and likeness of God, and if God be a Trinity, the soul cannot *manifest* the image and likeness of God in which it was created without a physical body for the completion of the human trinity.

The attainment of a state in which death is overcome seems to indicate a complete *consciousness* of spirit. With such consciousness there would be continual regeneration of body and soul from the operation of spirit in every activity, thus making the trinity of man the manifestation on earth of the image and likeness of God.

In the present state of the consciousness there is still need for death of the body, in order that the soul may be released from degeneration by too prolonged a contact with matter. Until there is continued spiritual consciousness to regenerate the soul in physical life, its withdrawal from material

existence appears necessary, that it may become recharged with spirit by the union of its senses.

This abstract speculation seems to point to a divine purpose in physical incarnation beyond the mere spiritualisation of the individual soul. It also leads to the conclusion that necessity for continued reincarnation is for the purpose of divine expression.

In this light, the millennium appears as the period for complete manifestation and expression on earth of the inherent perfection of creation. The number of incarnations necessary to fit a soul for active participation in that day may depend upon the use made of the opportunities of physical existence.

CHAPTER XIX.

MATTER.

It appears as though manifest effects can be produced only upon a plane of lower degree than that on which the energy is operating. All effects are the result of force acting upon substance; that is to say, all manifest effects spring from the energising of an element into activity. The life force works in the soul, but the result can become manifest only in matter from the reaction of the soul to the action of life. Therefore the production of effects, or the manifestation of phenomena, must always be looked for in a lower element, or grade of substance than that in which the action takes place.

The particular type of phenomena manifested is determined by the intensity of action taking place in the element common to all manifest form. Immediately the mind may conceive of matter as common to all forms of manifestation. True, but matter itself is the *form* of manifestation! Scientific analyses have reduced matter in all its forms to mere collections of molecules in certain rates of vibration. It has been said of matter, "Whatever it is, it is no matter!" Therefore, we may leave the question where it is, since no satisfactory explanation of matter has as yet been put forward.

The vital point in connection with matter is to know the cause of its variety and diversity of manifestation. What is it that binds various conglomerations of atoms together in specific form? The

factor common to all forms of manifestation is life. In some cases, it is of such low degree as to be irreconcilable with ordinary ideas regarding life.

Modern science, however, is coming more and more to recognise the presence of life in apparently inanimate forms, though far removed from the throbbing vitality of higher manifestations.

We have postulated that life cannot produce any manifest effect except through the agency of a soul, which is a point of sensibility in the universal substance of feeling. Therefore, the soul substance is common to all manifest life and form; life in form must indicate the presence of soul. Throughout all manifestations of life, the only variation in the element or substance of the soul lies in its degree of sensibility to the action of life.

Scientists have affirmed degrees of matter to exist, but, according to our reasoning, such gradations can be recognised as directly due to the measure of response of the common element to the life force.

Minerals are supposed to be a low form of matter, but is not, rather, the form determined by the low degree of sensibility of the soul substance? Picture for a moment the soul of a mineral, and compare it with that of a human being. Humanity is vibrant and pulsating with individual life, which sensitises the primal element to a high degree of activity. Wherein lies the difference save in the degree of sensibility in the soul substance?

We are conscious of life in ourselves from our sensation of it. The mineral also has life, for changes in outward form are known to take place. Change cannot manifest except through the response of "feeling" to the action of life, and wherever this occurs it indicates change in surrounding conditions—conditions in the plane of feeling, or soul.

The mineral has life, and it has feeling, two factors which are shared in common with humanity.

By what then, are the feeling and life of humanity distinguished from those of the mineral? Principally by the intensity and differentiation of sense.

The element of feeling in humanity is sensitised to quick response to the stimulus of life by the action of the senses, and particularly by the presence and energy of the spiritual sense, which is peculiar to man. Therefore, the human soul is formed of the same elemental substance as that of the mineral, and all other manifestations of life, but in the soul of man it is in a higher degree of sensibility, by virtue of the increased number and activity of its senses.

The scale of intensity can be measured in the one elemental substance common to all manifestation by the degree of response to the life that permeates surrounding conditions. A high degree of sensibility will show a constant change of structure, in response to the rapidity of the influx and efflux of life in the individual soul. A low degree of sensibility will exhibit a more permanent structure, which means that the response of the soul to surrounding conditions in the soul realm is so slow as to be almost imperceptible, the effects being apparent only after long periods of time.

As a result of the growth and change consequent upon evolution, the entire elemental substance of soul becomes increasingly sensitive and more highly charged with life. The effect of this must manifest in increasingly rapid changes of form. With the advance of evolution, all form, whether high or low in the scale of soul sensibility, must respond to the change in soul conditions. As the elemental substance of feeling becomes more and more infused with life, every degree of sensibility throughout the scale must be raised accordingly.

It is a subject for general remark that life seems to move very rapidly in the present day in comparison with what is known of the history of the past. Probably this is an actual fact, and not merely an

appearance due to perspective. Changes are undoubtedly more rapid now than ever before; this is shown even in structures which we have been accustomed to look upon as more or less permanent.

All the material things of daily life, and even the fabric of our garments, give visible proof that they have not the lasting power inherent in those of former times. This has been ascribed to inferior workmanship, which may play its part in the noticeably poor materials in common use, but can scarcely be the sole reason for the lack of durability of things in general. The fabrics of to-day wear out and drop to pieces in an incredibly short space of time, and even those which have come to us from the past tend to do likewise when subjected to the same conditions. This is ascribed to their superior age, but whatever may be the reason, it is certain that in the present day, no fabric, whether new or old, can be relied upon to remain in a good state of preservation. The changes which take place are imputed to "wear and tear," and are not yet recognized as a sign of the times.

The same fact may be observed in buildings. We are familiar with the changes in old buildings, which finally reduce them to a state of ruin. But it is also a matter for comment that certain comparatively modern structure, although built of massive material, have already begun to show signs of decay, as an indication that they will not remain as monuments to the future.

We know instinctively that few, if any, of our modern buildings or fabrics are likely to last such lengths of time as those which have come to us out of the past. Changes inevitably take place with increasing rapidity as the world grows older, and the soul element becomes more sensitive to the action of life in affecting outward form.

The disintegration of form is an indication of soul change, or change in the elemental substance which produced the manifestation. The form disappears

in order that the element from which it sprang may generate fresh form. Each change of which we become conscious, brings with it wider possibilities for new types. As long as the substance of the soul realm remains the element in which life operates, it must necessarily exhibit changes in response to increased activity, and these changes must become more and more rapid with the passage of time. Thus, the mad rush of change and growth will proceed until the elemental soul substance becomes so imbued with life that it comes to rest at last in spirit.

CHAPTER XX.

THE PHILOSOPHER'S STONE.

LIFE centres are formed in the substance of feeling by the individualisation of sense or soul. It is at this point that we wish to draw a very definite distinction between feeling and sensation of feeling. Feeling in itself is the *medium, substance, or element* in which life works to express itself in form; and sensation of feeling is caused by feeling which has been energized by the action of life through sense.

There could be no forms apart from the agency of the soul element or substance, and that elemental substance we claim to be *feeling*.

As far as known, there can be no part of the substance of feeling in which life is *not*.

It was the work of creation to infuse this elemental soul-substance with life, in order that it might become a medium for the manifestation of form. Hence feeling, as the medium through and in which life manifests, must not be erroneously regarded as the source of physical life, for the ultimate cause of life lies beyond the plane of soul or feeling.

That which we call spirit is in all probability Life itself, but in speaking of spirit as life, we mean its most positive and absolute phase.

Therefore, spirit must be life *absolute*, while the

life we recognise in manifest form is the result of the action of spirit in the soul substance.

It is not our immediate purpose to attempt to gain understanding of the ultimate life force, or the absolute life of spirit. Our aim at the moment is to study the action of spirit in the universal medium of feeling, producing that which we know as *manifest* life.

For the sake of analysis, we must separate in idea the cause from the medium through which it acts to arrive at effect. Life in feeling produces results which appear in form upon another and lower plane. The three great divisions, or planes, known as spirit, soul and matter, may be broadly classified as cause, medium and effect.

Thus when feeling is spoken of as the centre of life, it must be clearly understood that although life *centres* in feeling, life does not *originate* in feeling. The life of feeling results from its permeation by spirit. The soul as a life centre, provides a point from which forms are projected in matter.

There can be no feeling apart from life, but we can conceive the idea of pure spirit above and beyond the realm of feeling.

In somewhat the same way, there can be no air without ether, but there can be ether without air, hence, we may suppose that feeling could not BE without life.

Throughout the long chain of effects, we can see one force working at different degrees of intensity in one universal elemental substance. For the sake of clarity, a sharp distinction must be drawn between that which acts and that which is acted upon. Therefore, in considering feeling as inseparable from life, it must be realised that there can be no feeling apart from life, and no *effects* or forms of life without the agency of feeling.

Each soul is a centre from which individual effects of life are produced. A centre is a point at which force intensifies. In studying the soul, we are con-

sidering an individualised point of life in the elemental substance of feeling, through which effects are produced on the material plane.

Feeling is passive or receptive to the life force, but when charged with life it becomes active and positive to matter, thereby gaining the dual mode of operation necessary for the production of effects. The greater the amount of life force centred at a given point, the more positive does feeling become. The intensity of the life force contained in feeling determines its degree of positivity.

To accept feeling as a substance, or primal element, which in itself is negative, or receptive, but which becomes positive when acted upon by spirit, is a possible solution to the puzzling descriptions given of the "virgin substance" by the philosophers of old. This mysterious element of which they spoke, was ever virgin, and at the same time female and male. The future may show that the alchemists were in possession of a mighty truth, which will eventually emerge from its wrappings of hyperbolic symbolism into a practical working principle.

It can be truly said that gold is made from this primal element, for this elemental substance is the medium from which emanate all effects of life. No material phenomenon could become manifest without an intermediate element or substance to receive the impress of life. This element must be the soul-substance, for it is only through the soul that outward material form can be produced; similarly, it is only through the soul-element that change of form can take place. Therefore, if an elemental substance can be found which is common to every manifestation in the material world, and which is also present in every individual soul, this must be the primal "matter" of the philosopher's stone.

We have attempted to show that all souls are made up of feeling sensitized by the force of life acting in and through an individual centre. Thus,

the primal substance of each soul is *feeling*, which must now be considered in its relation to various forms of material manifestation.

To the mineral kingdom is assigned the lowest place in the natural world, by virtue of its supposedly "fixed" or inanimate nature. Things are commonly termed "animate" or "inanimate," according to the degree of their susceptibility to change. Science has proved that changes do take place in the mineral kingdom, and has come to the further conclusion that minerals "feel." Such feeling is in no way acute, but the fact remains that a mineral has a sense of feeling of its own, in that it responds to surrounding conditions. This demonstrates the presence of soul in the mineral kingdom, which fact is further borne out by the changes known to take place, for as has already been said, no change can occur apart from the medium of soul or feeling.

If we concede that the lowest and most "inanimate" things in nature have soul, it is obvious that every higher form of manifestation is similarly endowed. Hence, the only difference between the highest and the lowest manifestation of life lies in the degree of sensibility of the soul's response to the action of life. Further proof seems unnecessary to show feeling in itself to be an element or substance corresponding to the descriptions of the "primal matter" of the philosopher's stone.

The elemental soul substance is continually reacting to life, thus becoming positive for the production of manifest form; it is the peculiar nature of this substance to take on the quality of the stimulus to which it responds. Thus, the first reaction of feeling to the positive force of life is to cause the substance of the soul to become *active* in its turn,—or in other words to become *sensitive*. It may be assumed, as the process of evolution continues, and the soul of man responds more and more to spirit, with the further development of the spiritual sense,

that ultimately there will be no manifestation of a physical body. The soul will have become so like spirit as to BE spirit, and the " Great Work " will be complete.

CHAPTER XXI.

THE DOMINION OF MAN.

FEELING, as an elemental substance from which spring all manifest forms, is subject in varying degrees of sensibility to the action of life at certain points or centres, which are known as souls. This substance is the medium for the expression of every form of physical effect, from the lowest or most insensate, up to man, the highest, or most sensible and sensitive, and therefore the nearest to spirit. Thus, the sensibility of feeling is measurable by the degree of intensity of life-force centred in each soul, which demonstrates itself in the susceptibility of change of outward form.

Hence, one of the differences between the mineral soul and that of man lies in the degree of life intensity to which each one is sensitive. As the degree of life intensity rises in the scale, so does the individual centre become more positive, and express more rapid changes in material form. Man is operated upon more directly and forcibly by life absolute than is the mineral, because the soul of man is a more firmly centred and individualized point in feeling. Moreover, the seventh sense of man places him in direct touch with spirit.

Man was created to have dominion over all things, but up to the present he has asserted this dominion by force of will, with but indifferent success.

Let us consider this statement of man's dominion as an already established and definite fact; we shall find that it furnishes a most valuable clue to the operation of the "great work" of transmutation. Dominion was given to man in the Beginning, at his creation, therefore throughout the intervening period the whole world of manifestation has been dependent upon his supremacy. His dominion is not something to be attained in days to come of perfected maturity. He has it NOW, and it has been his since the very beginning of the world. At present he is unconscious of the extent of his dominion, but this does not alter the fact itself.

Man was given dominion over the heavens and the earth beneath. In other words, he was endowed with power over the whole realm of soul. Thus, it appears that although man is a soul himself, there must be something peculiar in his nature which exercises authority over all other species of souls.

Without due consideration it would be claimed that the dominion of man lies in the factor of mind, by which he is distinguished from all other manifest forms. But the mind is an attribute of the *physical body*, and is the instrument for the soul's conscious expression on earth. Man has not yet learnt the full use of the mind by which to exercise conscious authority; since his dominion, however, has already existed from the Beginning, it cannot be awaiting a still further development of his mentality.

The mind is the human faculty which will eventually give *conscious* power, but the soul of man has been exerting its dominion unconsciously throughout all time; without the soul there could be no manifest world.

We have already spoken of the seventh or spiritual aspect of sense, through which the human soul becomes permeated with spirit and continually quickened into life. If, now, man should prove the

vehicle for the maintenance of life in the whole realm of feeling, would this not confirm the fact of his dominion since the Beginning over all living things—which means all things which spring from the substance of feeling?

The elemental substance of feeling is dependent upon spirit for its being, and the fact that man was made ruler over *all* living things emanating from this substance is the most forcible proof of the presence of a spiritual sense. Man is the only manifest of life on earth endowed with a sense of spirit. Spirit is Life Absolute. God created man in His own Image and Likeness, therefore He created him in Spirit, which is Life itself. He placed him in a soul element in order that he might have dominion over all things evolved from that soul-substance, and which should be dependent upon man for the maintenance of their life.

Let us now return to the mineral. The mineral has a soul, but no spiritual sense with which to put itself in direct touch with Life Absolute. It is highly probable that the soul of the mineral is represented by one sense only—a primordial sense of itself by which it responds to surrounding soul conditions. Even this one sense of the mineral, which seems to be the measure of its soul, must be of a very low degree of sensibility to life; or possibly at the stage of mineral existence there is little life to which it may respond. Hence, since the changes which occur indicate the action of life in the soul, and since the mineral is not in direct touch with spirit, whence does the life proceed to which it responds?

Man is the only being in all creation endowed with a sense of Absolute Life, and the human soul is the only one in direct touch with spirit, therefore it may be, that all the lower forms of creation are dependent for life upon the soul of man. Thus would be demonstrated the actual dominion of man

over all soul creation, and the life received through his spiritual sense would be the continual source of life for the whole realm of soul.

Man cannot create—all things were *created* in the Beginning—but man constitutes the means for the *manifestation* of evolution. Man can transmute, for it is by the direct or indirect agency of his soul that changes take place in manifest forms, by virtue of a rise in the degree of sensibility to the unceasing influx of life in the soul of man. Hence, man is continually producing transmutation, by means of himself as the “stone” of the philosophers.

Transmuting is the raising of the degree of sensibility of the soul substance to bring about change of form. Thus, man is constantly effecting transmutation by the gradual transformation of the entire soul-plane, through the power of his spirit to raise the nature of all the souls contained therein.

The art of the philosophers lay in their specific knowledge of the natures of minerals, and in the understanding of how to apply the power resident in themselves direct to the soul or nature of minerals. The first step in the art was the preparing of the Elixir, which was called a “stone” because of its “fixed” nature, the meaning being that in itself it was impervious to change. But the possession of the Philosopher’s Stone was only the preface to learning to apply it for a specific purpose. A knowledge of metallurgy and mineralogy was necessary for the right application of the stone to bring about transmutation by art. The alchemists rated gold highest in the scale of metals, not on account of its intrinsic value, but because of its maturity. It was by virtue of this purity that it could be used as an agent in the transmutation of inferior metals.

The old philosophers held their knowledge secret, because they knew the time was not ripe for the unfoldment of the powers of the human soul. They

were in advance of the age in which they lived, and their purpose was to sow the seed of knowledge that it might mature in its own due season. The new age upon which the world has just entered is said to be the age of the soul. If this be so, it will surely prove the time for an intimate understanding of the nature of the soul and its powers. With the application of such knowledge to the known facts of practical science, the generations of the future may find themselves far in advance of the achievements of the alchemists of old.

The science of knowledge of effects has progressed out of all proportion to understanding of principles and causes. On the threshold of the new age, these two branches of science stand divided only by the prejudice and ignorance of an age which is past. The new race that is to evolve in this present age may be found to combine the knowledge of one with the practice of the other, and it will thus come into consciousness of the dominion of man over the whole of the world of manifestation.

Until such time, the practice of a specific knowledge of the transmutation of base metals into gold would prove of but little use to anyone. If such practice became universal, gold would lose its market value, and that of inferior metals rise in proportion to their scarcity. Moreover, were such knowledge to be put into successful practice by the few, the resultant gold might prove nothing but a source of trouble to the philosophers who produced it!

On the other hand, understanding of the powers of man and of the manner in which they can be consciously applied in harmony with the laws of nature, must lead to many and valuable scientific discoveries for the general benefit of humanity. Also, practical and conscious exercise of these powers must tend towards the establishment of permanent peace and harmony throughout the world.

The new age is born to a heritage of confused ideas, which must be disentangled and restored to order before we can attempt to handle the actual practice of the "Great Art." All that can be done by us, as humble followers of the "great ones" of the past, is to attempt partially to straighten out this confusion, in preparation for the "artists" who are to come.

The method of the alchemists was analysis. Alchemy is the science of separation, in contradistinction to chemistry, which, in the main, is the science of mixing. As it proved, the alchemists developed into the first chemists, for in their experiments at coagulation, which formed a part of the "Great Work," many mixtures were made which founded the science of chemistry.

It is our purpose to separate, and clarify the existing confusion of ideas, in the hope of preparing an Elixir which may transmute knowledge into understanding. By means of this Universal Medicine of Understanding, we hope to discover in *feeling*, the primal substance corresponding to the "Virgin of the World" of the philosophers—the element which exhibits a dual principle, and which is common to all manifestations of life.

Feeling both acts and reacts. It reacts to spirit, which causes it to act in matter. The primal substance of the philosophers was at the same time the "stone" itself, and the matter upon which it acted, and we can think of nothing more fitting to this description than *feeling*, as the sense and substance of the soul. The medicine of understanding must be applied in the use of the word "feeling," in order that it may be realized as an elemental substance capable of the highest degree of plasticity conceivable to present imagination.

The process of philosophical transmutation requires a certain amount of time, which, however, is negligible as compared with that necessary to

natural transmutation. Therefore, we must allow time for the Universal Medicine of Understanding to work upon our present ideas of feeling, until they emerge in all the radiance of their pristine purity.

CHAPTER XXII.

MAN THE ARTIST.

THE three great kingdoms of the manifest world can be seen to be broad divisions of the effects of various degrees of sensibility in the soul element. Man is not included in any of these. He is above them all, that he may have dominion over them. Man came into existence through the soul element common to all forms of manifestation. His soul is formed from the same elemental substance as every other type of soul, but it includes the qualities of all the degrees below him, in addition to that which makes him supreme and above them all.

The feature which outwardly distinguishes man from all other manifests of the soul element lies in the possession of mind, and its powers of expression. The word "man" originally meant "thinker." The very fact that *man*, the word applied to humanity, is identical in meaning with the function of mind, goes far towards proving that the possession of mind, or the power of thought, is peculiar to the human race. Ideas form the material for thinking, and it may one day be shown, if such a thing be demonstrable, that the formation of ideas is exclusively a property of the human brain.

It is difficult to believe that certain animals, particularly of the domestic order, are incapable of thinking; but when the action of sense is more widely understood, and it is realized that all ideas have their origin in sensation, the situation may be

more clearly apprehended. For the purpose of the present argument, we will hold to the viewpoint that the brains of animals are concerned solely with the conscious control of movement, and that all which appears to be thought consists of associated sense impressions only, taking the form of images through the imagination.

In the brain of man, sense impressions are represented in idea. Thought is the process of calling forth automatically associated trains of ideas, which have been linked up by the operation of the law of like to like, and like to similar. Therefore, when the mental function of thinking is set in action, ready-made trains of associated ideas come into consciousness.

Thought is conscious power, but as yet man knows very little of its use. The power of thought has been in operation since it was first evolved, and the manifest world shows the results of the working of that principle.

Ignorance breeds confusion. The world to-day represents a mass of man-made confusion in a universe designed for law and order. When man shall have come into conscious use of his powers in accordance with divine law, he will recognise his dominion over all things. Through understanding of the great fundamental law of the universe, he will cease to cause confusion by the continued ignorant misuse of his powers. Such misuse is a great factor in the dissipation of power, which would intensify if rightly and properly employed. Fortunately, therefore, the powers of man in his present state of ignorance are limited by his abuse of them.

What is this so-called power of thought, and how does it manifest itself? The power lies wholly in the reaction of the element of feeling in direct response to thought. Despite the apparent simplicity of this statement, it is likely to provoke violent contradiction; in view, for example, of what has been

said of the "feeling" of minerals. Contemplation of the above assertion as applied to *thinking* lead into gold, makes it appear monstrously absurd! It is apparent that we might try to *think* a piece of lead into gold until the end of time without the slightest success. Why, however, should failure be so inevitable? For the reason that we are not using the philosopher's stone to effect the transmutation.

Nevertheless, the fact remains that such a thing is possible. Not, however, through stupidity and ignorance, but by *art*. The alchemists were the first artists; they used the word "art" to describe the operation of putting into practical application their knowledge of the laws of nature for the production of specific effect. There can be no art apart from the use of natural law. The first step towards art is to become familiar with the operation of law by studying the workings of nature; the next step is to put that knowledge into practice to produce the desired result. The perfection of art can be attained only through practice.

Man was given power over the soul element as an embodiment of its highest degree of sensibility. Man was born of spirit, and possesses a sense by which his soul is continually spiritualized. Out of his own soul man can evolve the "quintessence" with which to transmute the lower into the higher. How, then, can this be done? By the power inherent in thought to affect the element of feeling. By the quality of man's thinking he can distill the quintessence of spirit in the crucible of his own soul. Once in possession of the Elixir so prepared, he can apply it consciously for the transmutation of baser things, by setting it to work upon the element which is common to all manifest form and susceptible to change by spirit.

In other words, when man has spiritualized his soul by means of controlling thought for the direction of sense, the effect upon the universal soul sub-

stance must be to cause an increase of sensibility, which in itself is the agent for change.

The method by which man can apply his spiritual sense to bring about transmutation of metals is an art which has been practised in the past, and which may be practised again, when more is understood of the response of the element of feeling to the direct action of life, combined with precise knowledge of the laws governing the nature of metals. But the art of transmuting feeling into spirit can be put to many purposes more useful than the mere production of material gold. The conscious dominion of man lies in his power of thought. All forms of manifestation are the result of the reaction of feeling to life, which in itself is the active creative force of the universe. Thought is the power by which the effects of life can be moulded and raised to conscious perfection of form.

The quality of form depends upon the sensibility of its elemental substance to respond to the stimulus of life. Therefore, the raising of the sensibility of soul must always produce changes in outward form. As far as known, man experiences more rapid changes within himself than any other manifest of life. The shape of his outer form does not alter perceptibly, but there is constant and rapid change continually at work in all the cells of which it is composed. The waste and repair of bodily tissue alone indicates the sensibility of his soul to the renewing and regenerating force of life unceasingly at work within him.

CHAPTER XXIII.

ART AND NATURE.

THE " world of nature " is the term applied to the unselfconscious effects produced by life, and which result from the unconscious working, in the soul-element, of the law for the expression of form. The law of expression works through the soul-substance to produce outward form corresponding to the degree of life-energy within.

We speak of the " laws of nature," but probably these are only the different aspects of the one great universal law of expression by which the material world is manifest. The perception of the working of that law, however, in the different grades of the elemental soul substance, might easily lead to the conclusion that as many laws existed as there are varieties of application.

Art is too often accepted to mean imitation of nature. The law of expression is the activity of life to produce living form. Many of the forms of so-called art are still-born, however cleverly they may deceive the mind. In order to be genuine, art must produce forms of expression by the conscious use of the same law as that of which the world of nature is the unconscious result. Nature is the name given to the working of the law of expression through *unconsciousness*. Art should be known as the

working of the universal law of expression through *consciousness*.

Art is concerned with the production of effects in form, or the bringing about of change in form by a practical application of the fundamental law of expression. The alchemists of old were true artists, because they produced gold by an understanding of the practical application of natural law for a definite purpose. The working of the law achieved the result, not the labour of the man. The title of artist is merited only by one who applies a natural law for the production of specific effect.

According to this definition, it is seen that there are few true artists among those who claim the distinction for those who produce effects by individual effort and labour, should in truth be classed as artisans. The true artist studies; he does not drudge. He searches for laws or principles which will bring about the desired effect. The artisan labours to attain effects with no knowledge of principle, nor further desire than to accomplish results by dint of individual effort. His mechanical skill is the result of "unprincipled" labour. The art of the alchemists is the only one for which perfection has been claimed, although the proof that it was actually practised with success is disputed; nevertheless, the art existed, for the alchemists knew the nature of minerals, and understood the application of the law by which to operate upon them.

To what extent is art understood to-day? Does the musician understand the nature of sound, and the law which governs sound? The musician senses the effects he wishes to attain, and proceeds to labour unceasingly until he can approximate that result. But this is not art, even if the result be musical. It has been brought about by individual labour, instead of by applied principle.

Does the poet know the nature of the words he uses, and their rhythmic value, so that he may

accord them to the rhythm of his inspiration? Does he know the law which governs the expression of inspiration in idea? Can he be an artist without such knowledge? He may arrive at a poetical result by good craftsmanship, or by psychic mediumship; but the process is not art.

Does the painter know the mathematical value of colours, and the law for their harmonious relationship? Does he know the colour meaning of what he wishes to express, or of what he may have depicted? Does he know the natural law which relates colour and form? The mere depicting of nature as he feels it, or thinks he sees it, cannot be art in its true sense.

Art consists of an intimate understanding of the nature of the substance or material to be operated in or upon, coupled with specific knowledge of its reaction to natural law, in order that principle may be applied to produce such reaction. Much is to be learned before the practice of art can become general; one of the preliminary steps is understanding of the *nature of the soul* and the primal substance of which it is composed. Art operates upon the soul by means of the soul. Therefore, the artist must understand something of the nature of the element with which he works, in order to insure the effects he desires.

It is characteristic of the good artisan to labour at his craft, regardless of the effect of his work upon the world, so long as his workmanship excels. There are many musicians, poets and painters who betray themselves as belonging to this category by their attitude towards their work. The purpose of art is to raise the soul or nature to the degree of sensibility necessary for the highest possible manifestation of form. The true aim of art is to bring about perfection. It is the mission of the artist to improve upon nature by bringing expression to its utmost perfection of form through the conscious

application of natural law. For there can be no doubt that conscious expression of perfection must be higher than unconscious expression.

Nature is unconscious perfection. Art is conscious perfection achieved by means of natural law.

CHAPTER XXIV.

THE TRI-UNITY OF LIFE.

THE apparent diversity of life is only in *effect*, and is due to different phases of the same energy.

Spirit is Life as a Unity, or Life in its Absolute and undifferentiated state.

Life in the soul functions as a duality, being differentiated into two modes, positive and receptive; the life of the soul is therefore both active and reactive, but never Absolute.

Life in form is generated from action and reaction in the soul substance.

We thus have the Absolute One Life of Spirit, working through the soul in two modes to generate a third, which is life in the form of matter,—life still, but imprisoned as it were, so long as the form persists. The One Life of Spirit, working as two in the soul, takes on a triple aspect in matter, of which the human body is the highest development.

Spirit is life as one,
Soul is life as two,
Body is life as three.

The three in one, and one in three, but all aspects of life. Life unmanifest and manifest at one and the same time. Man is the image and likeness of God, in Whom he lives and moves and has his being.

Spirit in itself is unmanifest and undifferentiated. In fact, all that can be represented to the understanding in connection with spirit corresponds to what has been said of God, in the Bible and the religious teachings of all ages. God as Spirit is the Unmanifest Cause of all manifest effect.

This idea of God is so abstract that it may strike terror into the hearts of those who pin their whole faith to a personal God. But a little careful consideration of Spirit and Life as ideas representing God may prove that in some aspects He is more intimately personal even than could be imagined by those who hold the most orthodox views.

Spirit is God as *Absolute and Positive Life*, but the other phases of that same life are also God, and this brings Him home to every individual as the *very life of all being and existence*. Therefore, the actual physical energy by which we exist on this earth is a phase of God Himself. We live by life, we move by it, and have our being in it. Life is in and all around us, and *all life is God*. Hence the personal life of every individual is an aspect of God, by which we relate direct to the Ultimate and Unmanifest Cause and Source of all.

Man, through his spiritual sense, is in close touch with Life Absolute. Therefore the spiritual awareness of man is, in a sense, the actual incorporation (if the word may be used in connection with the incorporeal) of spirit in himself. The soul of every individual is composed of the agglomeration of all sense activities. In other words, the soul is made up of all that has come within the range of its senses represented as individual sensation. The human soul is particularised sensation of the universe, and each individual contains within himself just so much of the universe as has come under the operation of his senses.

A human soul can be justly described as being either an earthly or a spiritual soul, according to the preponderance of physical or spiritual sensa-

tion,—sensation being the result of the working of life through a centre upon the elemental substance of feeling. When the energy of life has been chiefly concerned with earthly matters, and the physical senses exercised at the expense of the super-physical, then the make-up of that soul is mainly composed of material sensation. On the other hand, if the primary interest of life is centred upon spiritual matters, the super-physical senses naturally take precedence, and the soul becomes increasingly spiritualized.

The initial effect of spirit upon soul substance is to beget a dual mode of energy. From this duality is generated a third phase, which is negative energy in the form of matter. The soul then reacts both to the positive force of spirit, and to the negative energy known as matter.

Hence, the soul substance contains within itself life energy of varying degrees of intensity, according to the source and character of its reactions; we can even see that there might be species of form too fine to be cognised by the physical senses, and many degrees of life unknown to ordinary consciousness. The quality or fineness of form produced depends upon the character of the life-stimulus to which the soul has responded.

As God is Absolute Life in Unmanifest Trinity, so man is relative life in the form of manifest trinity, but all is life and Life is God. The question is thereby raised as to why we do not recognise God in all we know to be life. Every form of life is part of the life of God as the Ultimate Cause and Source, but God Himself is without form, therefore the forms of manifestation as such, could not be *like* God.

The first reaction produced by spirit in the substance of the soul was a second form of energy of an opposite nature to the Absolute and Positive Life Force. These two modes of energy in the soul correspond to the primal male and female principles,

and are seen to be necessary for the purpose of generating a third. This offspring of the two first principles partakes of the nature of both, being primarily negative in character, yet also positive, in that it is capable of producing further reaction in the soul. Thus it may be said of the energy of matter, that it is *positively negative*, which shows it as the extreme opposite of spirit. Here the contrast becomes evident, for the Absolute Life of Spirit is entirely *positive*, therefore anything of an actively negative character, although a projection and phase of God, is in a sense—paradoxical as this may sound—*un-God-like!*

We can now begin to see that what is known as concrete evil is a result of this “positive negative.” To explain this further, we must again consider the question of cause and effect, and their relation to the soul. Spirit and matter, as Cause and effect, are opposite poles of life force. Cause is positive; effects are negative. Life in form is effect, and therefore, when the soul reacts to *effects*, without relation to cause, it is reacting to negative energy away from God.

Herein can be seen the origin of evil as presented in the story of the Garden of Eden. Adam may be regarded as the active principle of the soul, and Eve as the reactive principle. Eve reacted to the outer world instead of to the voice of God, or Spirit; Adam (typifying action) followed her. The sin of the soul was the result of reaction to effect without relation to primary cause, thus producing a positive negation of good, in the place of positive good.

All good is positive and permanent, while evil is negative and self-destructive. All evil can be transformed into good by reversing the mode of energy, for there is no evil *per se*, but only as the result of negation, which is inharmonious with positive energy, or good. Our lives are “good” or “evil” accordingly as the life energy manifests in constructive expression, or in negative resistance. From

this point of view, so-called evil is but resistance to good.

There can be no such thing as resisting evil, for the fact of evil lies in resistance. Light does not resist, or fight with darkness; it *overcomes*, simply by taking its place. Evil is overcome when it is replaced with good.

There is a great and esoteric mystery in connection with what is known as the "Adversary." This adversary is looked upon as an entity representing an active source of evil. It is possible that the Adversary, as an evil agent, is as abstract and personal as God Himself. God is both the *Cause* and the *Means* for the manifestation of good, and the Adversary is both the *cause* and the *means* for the resisting of good. Therefore, it may be assumed that the Adversary is likewise to be found in the constitution of man himself, and we should proceed to look for something appertaining to the body, as the most negative aspect of humanity.

In the human mind, which is the positive action of the brain, we find something which is at the same time both abstract and personal. The mind divorced from understanding (the receptive function of the brain) seems to be amply sufficient cause for all known resistance; the reason for this may be traced to the fact that the mind is the *positive* action of a *negative* phase of life. The human mind, then, by usurping the place of other functions, may turn out to be all the Adversary there is—the cause within man for all resistance to good.

The ordinary mind of man is certainly not *with* God—that is to say, his thoughts are not occupied with God, nor are they related to any aspect of the great fundamental law of the universe. The majority of men have no knowledge of such a law, much less do they know of the principles for its application to every-day life. Such being the case, the mind of man may be said to work against God and against the spirit in man himself. Hence, until

man shall have gained full consciousness of understanding of spirit, he will continue to harbour his own enemy—the Adversary of God.

By the coming into the world of Jesus Christ, who was a soul living in complete spiritual consciousness, humanity was given a type of perfect man personifying positive good, by which to mould character, and towards which to direct thought.

The whole of the soul substance is impregnated with life. The energy of life both produces and destroys form. Reaction of the soul substance to positive life produces form, while reaction to negative energy is the cause of corruption, and the ultimate destruction of form. Corruption is an activity of life resulting from the turning back of energy upon itself. This takes place when there is no further outlet for expression in any given direction. When a form has reached its limit of growth, or possibilities for expression, its energy has no further outlet, and releases itself by breaking up the structure which confined it.

The purpose of life is expression. In the world of nature, the life-energy works for perfect manifestation of form. When this becomes an obstruction to oncoming expression, it is destroyed in order to make room for the new. In the case of humanity, however, there is an additional factor to be considered, for when the body is complete and mature, there is always room for further activity of the life-energy in expansion of the mental functions, with all their far-reaching effects. When such expression is impeded, the energy of life turns inwards and works inevitable havoc, usually showing as some sort of physical disorder.

We must remember that life is ever seeking expression in *form*, and that the brain is the instrument for the articulation of ideas to be expressed through the mind. We must also remember, however, that the understanding is the complementary function of the mind, with which it should work in

conjunction. This, so long as the balance of activity between the mind, as the positive, and the understanding, as the receptive mental function, is maintained, the energy of life is held in a state of equilibrium, and thus prevented from turning back on itself to produce corruption, before its present purpose is fulfilled.

Growth and corruption, as counter-operations of the one life force, represent merely another aspect of the great pair of opposites which are commonly known as good and evil. Good shows itself in continued growth for the development and renewal of form, while evil is a destructive process for the removal of those effects which no longer manifest growth. Both are activities of life, but roughly speaking, we may classify the renewal process as good, and the destructive as evil.

The idea of a sharp dividing line between good and evil is useful in the abstract, but for practical purposes we cannot be satisfied with such a cut-and-dried distinction. In physical existence there can be no such actuality as pure good or undiluted evil; instead, we find an infinity of gradations between the two, resulting from the many and varied reactions of the soul. In the first place, it reacts to spirit through the operation of its spiritual sense; secondly, it reacts to all phases of its own activity by means of the sixth or psychic sense; and thirdly, it reacts to the material world of effects through the five physical senses. With one substance from which all effects are produced, but which reacts to three modes of the same force, confusion is likely to occur, unless all the operations are in perfect harmony with one another.

The various phases of evil result from confusion of energy within man, and evil in this aspect appears simply as *inharmonious* action. Harmony being the law of the universe, evil naturally proves to be self-destructive and impermanent, while good endures and perpetuates itself.

This does not mean that the most lasting material effects are necessarily those which incorporate the highest good. However permanent the forms may appear, we know that nothing concrete has the property of indestructibility. Absolute good must be sought in the abstract, and its permanence lies in the fact that however perishable the outward manifestation may be, new form is continually forthcoming from the same source. The concrete may pass away, but its intrinsic quality persists in succeeding manifestations of the same order. Hence, in recognising the essential quality of outward effects, we have a gauge by which to determine their relative value. Good establishes itself by an inherent power of self-renewal.

With the passage of time, the reactions of the soul to material effects will be more and more of an involuntary order, from the self-propagating nature of the mass of good in the world, as contrasted with the barrenness and self-destroying character of evil. Thus, the process of evolution alone will eventually relate the soul back to spirit as its Ultimate Source.

The unconscious evolutionary process, however, can be incalculably hastened by *conscious* reaction to spirit on the part of the individual. If it were possible for the soul to react wholly to spirit while on earth, the results would be entirely good; but when this takes place it is probable that physical manifestation will come to an end, for the soul will have become spirit, and the manifestation of the trinity of life will be complete in consciousness.

To sum up: resistance to life and growth is the cause of corruption. Life is an ever active force; if it can find no outlet for expression in form, its activity does not cease, but doubles back on itself, as it were, and starts to disintegrate its previous work in order to release the imprisoned energy. In this lies the guarantee of the future, for evil has no permanence nor substantiality. Its only power is

that of resistance to life and growth. The effects of evil may accumulate and spread as moral or physical degeneration, but the point to be remembered is that nothing can be subject to corruption which is active in growth, and which manifests the power of self-renewal. It is only resistance to change that opens the way for decay. The volatile cannot corrupt. If evil were not self-destructive, the world would have perished long ago; but good augments and gathers in power, therefore the unconscious reaction of every soul must be to an ever increasing force of good in manifestation. In other words, as the world changes, the reaction of the soul to effects or conditions will gradually lose its resistive character, and come into line with the fundamental reaction to Ultimate Cause, or Spirit.

Periodically in the course of history, it seems as though fresh waves of life were infused into the soul-substance. The immediate effect on the manifest world of this influx is to precipitate cataclysms of evil, in which for the time being, destruction appears to dominate. But this appearance is only an effect from the added resistance provoked by an augmentation of positive life-force in the world.

The present day seems to be one of these periods in which the forces of evil are let loose for the destruction of civilization. But underneath can be seen the unmistakable signs of the new age upon which the world has entered. Life has been renewed by another wave of energy, and evil is rapidly destroying itself and the obstructions to further change. It is certain that no increase of spirituality, nor new ideas of life, could have thriven in the conditions of thought which preceded these present catastrophes. The events of the time, although disastrous to current ideas of civilization, may later on be recognised as an indispensable harrowing of the ground in preparation for new seeds of knowledge to germinate into crops of practice more in accordance with universal law and order than that

which has gone before. One of the first essentials to this practice is a further understanding of the soul, and the causes to which it reacts for the manifestation of God in His Universe.

CHAPTER XXV.

PRAYER.

THERE are many and various opinions as to the nature of prayer. Some persons superstitiously regard it as a power, and use it constantly, although they have no exact understanding of its operation. Others again doubt its potency, because they have found no answer to their petitions. Certainly it is a fact to be taken into account that some prayers seem to find fulfilment, while others do not.

In a previous chapter we have stated that the power of words lies in their ability to produce reaction in feeling, and it is herein that the clue will be found for an explanation of the fulfilment of certain expressed desires, whether they be formulated as prayer or not. *Any* word or thought accompanied by feeling holds power for manifestation, without the necessity for divine intervention; but in the case of prayer the feeling is of a higher order than usual and therefore conducive to greater soul reaction.

We must free the idea of praying from all old association with the repetition of phrases devoid of feeling. Words are useful for the stimulation of the right sensation, but when the state of prayer is once induced they become unnecessary. It is the resultant feeling that is of importance. Words of prayer that fail to stimulate response in feeling are

idle mockery, and will not promote the welfare of the soul further than to keep it out of more serious mischief for the moment.

Prayer has been described as an uplifting of the soul. Prayer raises feeling to the point of direct reaction to spirit, and lifts the soul out of the state of *existence* into one of *being*. The potency of prayer is measured by the intensity of spiritual feeling engendered. In this aspect, the act of praying becomes the means for raising the sensibility of the soul to conscious spiritual reaction, and this constitutes the *state of prayer*. In other words, it is a deliberate exercise of the seventh sense.

It has been stated that all ideas originate from sense activity. We are most familiar with those which can be traced to the physical sense, but it must be remembered that there are two super-physical senses to which the brain also reacts in idea. The seventh sense we have assumed to be that by which the soul comes into direct contact with spirit. This sense is peculiar to man, and is that which establishes his likeness to God. It is through the exercise of this spiritual sense that man may manifest his divine origin, and prayer is the means by which he gains knowledge, or consciousness, for this expression.

There is an order of wordless prayer used in the dim past, by sages and mystics, which must have originated from a profound understanding of hidden causes. This consists in the stilling of all thought, together with a deep indrawing of the consciousness to stimulate the spiritual receptivity of the soul. The condition of suspension and utter receptivity favours the birth of fresh ideas from the sensation experienced in penetrating the silence which lies above and beyond the noisy activity of thought. Persons who have knowledge of this state of complete silence speak of hearing "a still, small voice." May it not be that the shifting of consciousness to a higher plane of sense gives actual

THE UNIVERSAL MEDIUM

knowledge of spiritual activity, and that the consequent influx of ideas may not improperly be described as a voice speaking out of the silence? It is the direct action of spirit in the soul, of which there is conscious sensation interpreted in definite ideas.

Prayer is the conscious means of attuning the soul and gaining knowledge of spirit. The more we learn in consciousness of the activity of the spiritual sense, the more unfailingly can we become at one with spirit in feeling and in action.

The mind as Adversary is a great source of resistance to good, and this evil can most surely be overcome by means of the prayer that brings the soul into *at-one-ment* with spirit. In this condition of divine consciousness, we gain understanding of the Will and Purpose of God, to the end that it may no longer be opposed by the personal will of man.

The stronger spiritual sensation we can induce in the soul through prayer, the greater will be the regeneration of life-force working in and through us. It can thus be seen how thoroughly an effective instrument we have within our grasp to increase the power of spirit in the individual soul. This accession is potent to bring about reaction of the soul substance in accordance with desires; but with further understanding of spirit, we learn a higher use for this power than mere personal gratification. The pretext that such desires are divinely sanctioned, merely because they have been expressed in the form of prayer, offers but a feeble excuse for the subordination of divine powers to personal ends.

The state of prayer is a condition of regeneration through which we may be purified for the fulfilment of the "Great Work" of transmutation.

The action of spirit on the soul-substance is to raise its degree of sensibility, therefore to use a conscious means to bring about this result is to augment the spirituality of the soul and make it

an increasingly powerful factor for operating upon the substance around it.

No one soul can be raised in sensibility without indirectly affecting the whole of the soul realm, for each life centre in the elemental substance of feeling reacts to the conditions by which it is surrounded. The more we turn our thought to spirit and learn to harmonise our human will with the Universal Will and Purpose of Creation, the better shall we realize our instrumentality for the manifestation of the Kingdom of Heaven on earth.

THE END.