Life Everlasting and Psychic Evolution

A Scientific Inquiry into the Origin of Man considered as Body, Soul and Spirit, and some Speculations on his Destiny. By

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WORKS BY
J. W. FRINGS

The Occult Arts
God in the Universe
The Dawn of Democracy
Life Everlasting

Mr. FRINGS has also written
Pseudonymously
a series of small books

Practical Crystal Gazing
Dreams and Omens
Hypnotism Simplified
Card Fortune Telling
Character Reading from Handwriting
Palmistry Simply Explained
and others

In Collaboration
With C. MAXWELL TREGURTHA
The Craft of Silent Salesmanship

To

G. A. E. MARSHALL

My dear Marshall,

You will perhaps wonder why I have dedicated this book to you.

There are two reasons, either of which alone would have been sufficient.

In the first place I wish to place on record, in a definite and permanent form, my appreciation of some years' great friendship, the result of a close business association, during which we have not always seen things alike.

My second reason is that I consider you an excellent example of the subject-matter of my book. I know of no one who has in so short a time travelled so far.

May your pace ever quicken.

Yours sincerely,

J. W. Frings.

PREFACE

A FRIEND once said to me—it was just after he had read my first book, " The Occult Arts " —" There seems to be little difficulty in writing a book. I think I shall write one myself."

Almost unconsciously I replied, " There is no difficulty in writing a book. The difficulty begins when you want to stop writing other books."

This, at least, was my own difficulty. Having written the one, which had a very good welcome, others followed—in an endeavour to make more clear, especially in the outlying ground, some of the matter that necessarily had to be dealt with very scantily.

Although there was no definite connection, design or actual scheme carried out in the four books, to be briefly referred to, it will be found that they are parts of a general whole which are more interesting if thus grouped.

In writing " The Occult Arts " my intention was to find some scientific explanation, if possible, for the supernormal powers of man which had been claimed from time to time, in addition to fitting them into a scheme

with well-authenticated cases of psychic phenomena, and pathological hysteria.

"God in the Universe" was an endeavour to find a keynote for the cosmos in an examination of the evolution of mental processes from physical sensations, to trace the origin of life, and the birth and death of the stellar bodies. Man here was relegated to his proper place in the universe.

In "The Dawn of Democracy" an effort was made to trace more particularly the social and economic development of man, his aggregation into great states, and the causes of struggle for survival which culminate in terrible wars. Competition instead of co-operation seems to be the cause of these conflicts. The selfishness of the individual is the outcome of a materialistic conception.

"Life Everlasting"—the present work—examines evolution as a general process, particularly in relation to man. To make the examination more effective, man is analysed under a sevenfold division into his various principles.

If evolution be a general process, there must be for man a future, as he develops his psychical faculties, that makes the older conception of the Christian heaven seem but a pale reflection of the majestic possibilities which lie before him.

Preface

A mass of evidence is afforded of the truth of such process, particularly in relation to man, and some effort is devoted to indicate how the evolutionary process may be speeded up, by co-operation and unselfishness on the material side, and by culture of the psychic faculties on the non-material planes.

Cosmic progress, in a long series of incarnations on this and other worlds, is suggested as the fitting prelude to the entrance consciously, and at will, upon the Life Everlasting.

J. W. FRINGS.

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AND PSYCHIC EVOLUTION

CHAPTER I

INTRODUCTORY

IT would be difficult, perhaps, to find two words more pregnant with meaning than those embodied in the title of this book. For, taking "psychic" in its most usually accepted meaning, as indicating the soul, and "evolution" as denoting the gradual process of development, it will be admitted that around the two ideas underlying these terms much of the controversy of the ages has been centred. The coming of the idea of a soul in man marked one great stepping-stone in his progress from the brute. The acceptance—as a working hypothesis—of the idea of evolution marked another.

It would not be easy to assign a date for either. For as our knowledge of man's earlier conditions becomes more extended we become less dogmatic. We no longer care to deny the existence of ideas to man in his most primitive days which, with the arrogance of

our later knowledge, we have thought have arisen with ourselves.

Investigations into the teachings of the earliest philosophic and religious systems have given us many disagreeable surprises. General ideas and abstract notions that we have thought quite peculiar to ourselves, in a much later stage of development, have been found pre-existing in them. It would seem that all we have been able to do is to reaffirm and define them more precisely.

With the later re-statement of the idea of evolution, as a general process of development, or unfolding, there appeared to arise a conflict with the earlier notion of the soul. For the latter was held to be, in more general exoteric religious doctrine, if not in actual philosophic speculation, as something untouched by the process. The soul was the psyche, or the indwelling principle, immortal and unchangeable. It was implanted in the body as a direct creative act, and it was not amenable to the laws of change and flux. The body was observed to form, to grow, to decay, to dissipate; but the soul, the animating principle, was untouched by the process. It was a mystery: something that it was undesirable to investigate. It could not be observed. It was intangible, and therefore was inexplicable. This was the attitude of one class of mind.

But another, more daring, questioned the position, and endeavoured to bring the soul within the scope of analysis. It demanded that the soul, the psyche, should be amenable to law. It required that it should be included in the scheme of evolution. And, as a consequence, it almost succeeded, to its own satisfaction at least, in destroying the idea of soul or mind. The soul was held to be only a general term to indicate the mental activities of the body, and these activities arose as a reflex of its physical action. The soul was demolished by the coming of evolution.

Yet others saw in evolution a general idea which would enable them to clear up a little of the mystery of the soul or psyche. They declined to see any necessary antagonism of thought between the existence of the soul and the truth of evolution as a consistent process. For them the soul formed an intelligible unit in the scheme. It was no more to be considered wholly outside the range of speculation, analysis and definition than the body.

Since the body appeared to fall within the scope of evolution, as a developing organism, so they felt that the soul, too, might be conceived as being amenable to progress. Its individual development could be traced. And, as the development of the individual was one

of the lines of demonstration, by analogy, of the racial development, the soul might also be considered, in the individual, to give a résumé of its racial development.

These two fundamental ideas, then, that of the existence of the soul and that of its progress, or development, form the substructure of this work. Its purpose will be to establish, if it be possible, an argument which shall justify not only the truth of these propositions, but foreshadow some hints of yet further practicable psychical developments. In order, however, to present a case as clear as possible of objections, an effort will be made to demonstrate the truth of each step as it is taken.

It will not be assumed, therefore, that evolution, as a process, is admitted until a brief statement of the case for it has been presented. The existence of the soul will not be taken for granted either. An argument will be adduced for it. The next step will be to apply the idea of evolution to the soul. And if it can be proved that the psyche has shown development, and continues so to do, it will be regarded as the first point successfully taken in the demonstration of the possibilities that lie before the soul for yet further progress.

Evolution, then, as a general process, will

be our first consideration. Evidence will be tendered, weighed and compared which, it is hoped, will establish incontestably the truth of this first proposition that such a process is in being. This evidence will be drawn from many sources. As far as possible, familiar facts and ideas will be taken, and these will lead to the latest dicta of modern scientific research in various lines of thought and experiment.

It will not be considered sufficient, for example, to take the evidence of a single science as establishing our first proposition. Corroboration will be sought in many directions. Embryology will be asked to justify the conclusions of palæontology. Chemistry will be asked to support biology. Psychology will be besought to assist physics, and so on.

Having justified, generally, the theory of evolution, it will be applied particularly to man, to demonstrate that he, as a physical organism, is amenable to the process. The evidence offered here will be largely parallel to, but not identical with, that presented above. Then man, as a physical mechanism, will be analysed. The purpose of this will be to establish that man shows also feeling, or psychic activity.

Psychology will be used to present the modes of psychic action. It will be seen, how-

ever, that man presents, as a psychic organism, other and higher activities than those of feeling. He exhibits constantly varying phases of mentality and intellection. His intellectual processes will be analysed, first individually by psychology, then generally and racially as shown in anthropology, sociology and political history. This, it will be found, will justify the proposition that man physically and psychically is an evolving organism.

Another aspect of man's functioning psychically is his capacity for abstract thought, idealisation, philosophic speculation and religious emotion. These form the basis for an examination of his possible and prospective spirituality. The argument used here will be largely analogetic—an hypothesis will be presented which will be useful for further study and comparison. The presentation of such an hypothesis is proof of the evolving capacity of the mind.

Even if untrue, it shows that there is change and growth in the psychic activities. The question of truth having now arisen in relation to the psyche or soul, it becomes necessary to investigate the ideas of truth and untruth, of right and wrong. Herein it will be shown that our ideas, even on such fundamental points as these, are themselves the product of an evolutionary process. There

are no infallible standards by which to judge specific actions save the circumstances in which they arise.

But such attempts to determine the rectitude or error of conduct is one mode of the psychic growth. The capacity and progress of the soul is shown by its genius in defining and legitimatising conduct. The psychic activity is most apparent in the sphere of shaping conduct in its relation to general progress of itself. It will be shown that action usually arises out of a previous process of thought. If, therefore, we are to act aright we must first think aright.

Right thought and right action are the two next steps in the investigation before us. Some fundamental concepts will then be laid down to indicate the lines by which such thought and action should be guided. These concepts, it will be suggested, are not themselves permanent and eternal. They are merely those which are sufficient to carry some stages further forward the process of psychic evolution. In differing circumstances such lines of conduct may be found unnecessary. The soul in its growth will have ceased to need them.

What will be the nature of this further soul growth will be the next idea to be discussed. Evidence will be offered to show that psychic activity is not regular nor conformable

to a general standard. As there are innumerable instances of physical development both above and below the normal, so, it will be suggested, are there equally innumerable instances of the same phenomena on the psychic side.

Such abnormality is to be seen in many modes or forms. The musical prodigy, the calculating marvel, the prophet, the seer and the poet are all instances fairly familiar, but not so familiar as those others who possess so-called occult powers. These are merely extensions of normal faculties, and, as such, are to be considered within the possible development of all persons. Such development may be slow or rapid, according to the means taken to advance or to retard its growth.

Some considerable body of opinion inclines to the belief that a single earth-life is insufficient to complete the growth of the soul. It is held by these that the great difference in psychic activity displayed is in itself evidence for pre-existence of the soul in an earthly body.

This theory of reincarnation, therefore, will be examined to see how far it is justified by the evidence generally for evolution and specifically for itself.

If reincarnation be true, it would hold out an extensive prospect of development to

the individual soul or ego. If, on the other hand, reincarnation be not true—that is, for the individual souls—it will be urged that the evolutionary process demands something akin to it for the racial psychic activity. The psychic activity, as a form of energy, must be held to be conserved. It must, therefore, necessarily manifest itself continuously and alternately as kinetic and potential energy. This might be best expressed by the theosophical concept of earth-life.

Progress for the soul having been admitted, it remains to follow its possible development through one complete phase of cosmic activity. Here, too, the theosophical idea of the Manvantara seems quite reasonable. This in effect is an autobiological and metaphysical conception of the journeying of the soul, from its emergence from the bosom of the unconscious, its immolation in matter, its triumph and re-emergence from matter, which in its pilgrimage it has refined and elevated, and its final reabsorption into its source.

It must not be thought that this book is an exposition of theosophical doctrine. The writer has no axe to grind. His position is that of a student, who in his inquiry after truth takes the various formulæ presented by many schools of thought and examines them to see if, perchance, he may find a more general

explanation of the universe as a complete whole, and of man's position in it, regarded as a reflex of it.

In this way it is hoped to interest a very large section of the reading public. Truth is almost wholly relative. It depends upon the view-point of the observer. Dogmatism, therefore, is of little value. An *ipse dixit* is of less real worth than a suggestive idea which may be worked out in its bearings by each reader, who must prove its intrinsic value, and helpfulness to himself, by the measure of its capacity to assist him to achieve for himself the greater explanation.

If it does this, the book will have achieved its purpose.

CHAPTER II

EVOLUTION A GENERAL PROCESS

EVOLUTION is a word which to some minds conveys an idea that is abominable. It suggests to them particularly the notion that their great-grandparents were simians. And this they hold to be unspeakably repulsive. Man, at least, was a special creation. He had been made good. He had been tempted, he had played fast and loose with his divine gift of free-will; and he fell. This was the comforting doctrine that they hugged to their bosoms when they wished to differentiate man from the lower animal kingdom.

Man possessed a soul, too. And this severed him the more widely. And because a man was thus thought to be a special creation, and, as such, the lord indeed of creation, the earth, and even the universe, were also regarded as having been wrought miraculously, out of nothing, by the divine fiat.

But opposed to these ideas, back through the ages so far as we can trace connected thought, there were those who imagined otherwise. In Egypt, where comparatively an unbroken succession of civilisations of a fairly

high order obtained for some millenniums, there arose a school of thinkers, contemplative and speculative, who pictured in their minds a process continuous and regular rather than catastrophic and miraculous.

The lower ground of the Nile valley, its delta, was seen to be such a gradual growth, and the idea took root, in these physically peaceful regions, undisturbed by earthquakes, tidal waves, and volcanoes, that all nature might be a series of orderly happenings and advancement. The world, the region immediately surrounding their home, was conceived to be the flowering of a process of incubation. The world was an egg, produced by its divine progenitors, who watched over it and fostered its fruition.

Pythagoras, who learned much of his wisdom from the Egyptians, with whom he lived for twenty years, spread abroad in the Grecian schools the newer ideas, and so there arose a conflict with the older notions of special creations. True, these ideas were never formulated with strict definition. They were rather a searching after an order to be intellectual in place of a chaos. They were the glimmering of a belief in uniformity or continuity rather than in a theory of evolution as we know it.

Mystics and poets were the first to sense these larger conceptions of a nobler order.

By living close to nature, untrammelled by the artificialities of the life around them, they came into closer touch with the great realities of life and living processes; and so we find that, from Empedocles and Lucretius to Goethe and Tennyson, Shelley and Browning, the poets and mystics are in the van of the newer thought.

The earlier thinkers, Empedocles and Lucretius, laboured under many disadvantages from which we no longer suffer. The world of their observation was limited to a narrow area around the Mediterranean. Their knowledge of the various animals and plants was similarly limited. At most a few hundreds of different kinds or species of such were known. It had been observed, of course, that certain kinds of trees and shrubs grew quite definite sorts of fruit. It had also been noted that various species of animals mated only amongst themselves and produced after their kind. A sharpness of definition between the species, therefore, would have been noted, and this gave colour to the more general idea that each was a distinct creation. Variations had been noted also. But these were insufficiently great to be significant. Heredity had been seen to produce a uniformity of type. Observations had not been sufficiently great in number nor extensive in point of time to suggest that

variations might lead, as they widened, to the production of distinct species.

With the more exact knowledge at our service now, we are acquainted with the gigantic total of no fewer than 600,000 distinct species of plants and animals. Each year brings a further quota. It is not, perhaps, outside the mark to suggest that, with the extension of exploration of the earth's surface and of the depths of the oceans, the total may be nearly a million.

The magnitude of the total of species does not necessarily negate the notion of a special creation. For, to an omnipotent power, mere numbers are of as little account as mere size. The power that could produce a million stars of varying sizes and temperatures would be little deterred by the task of creating a similar number of smaller orders of structures of living beings. Indeed, it is customary even for evolutionists to speak of the creation of species. The particular task before us, therefore, is not the philosophical one of determining the ultimate method so much as the proximate cause.

It was, no doubt, the enormous number of differing species, and well-marked distinctions, but also with suggestive similarities, that gave rise to the more modern idea of a common origin for many of the species. The wider

knowledge, gained by closer observations over far more extended areas, prompted the idea that variation was the keynote to the production of species.

But, before the broad generalisation had come to be accepted as a possibility in the biological field, geology had entered the lists as another champion of the evolutionary theory. Hutton in 1785 had published a "Theory of the Earth" in which he advanced certain principles which, though found later to be inaccurate in substance, were largely to influence subsequent thought. Hutton enunciated the theory of a gradual progression, an orderly succession of rock-making for the earth's crust; and, though he attributed this to the agency of fire instead of to water—as was, in fact, almost wholly the case with the stratified rocks—this was the beginning of an era in the development of the theory of inorganic evolution. In ascribing the principal credit for this to Hutton, it must not be forgotten that Hutton was himself influenced by the earlier thought and observations in this connection of Generelli, Da Vinci and others.

It is here that we obtain an independent testimony to the validity of the theory of evolution generally. We see plainly how the attitude of each successive generation of thinkers

is the outcome of the knowledge bequeathed them by their predecessors. Each generation starts in a position of advantage to those who have gone before. It begins to move from their most advanced position.

Lyell was born in the year in which Hutton died—1797. With Scrope he became later joint secretary of the Geological Society and a pioneer of a movement which led the way to a triumphant vindication of the reasonableness of the evolutionary theory. Both he and Scrope were trained in the older idea of catastrophism, but in early manhood they emancipated themselves from the teaching as the result of their own observations. They were not enlightened by the influence of the principles of Hutton until later in life. At Oxford Lyell derived inspiration from Buckland. It has been argued that both men arrived at their conclusions independently in their geological research, as was the case later with Russel Wallace and Darwin in the biological field.

Lyell's work, "The Principles of Geology," as first issued was an endeavour to compromise between his discoveries, of the uniformity of nature and the gradual development of life forms, as exhibited in fossil remains, and the cosmology of the Bible. It held that it was not desirable to antagonise

the teaching of Mosaic theology more than was necessary to establish his principles.

Later, as a result of further knowledge, he was compelled conscientiously to elaborate and extend his views, and it was seen by those who zealously championed the other side that his conclusions were logically deducible from the evidence tendered. It was admitted, more and more generally, even by those whose interests demanded the maintenance of the older views, that Lyell had advanced human thought by a greater and a nobler conception of Nature's progress. Instead of dependence upon the Noachian flood, a few thousand years previously, having caused all the stratifications, it was thought that the evidence justified the newer thought of countless ages of marine action and atmospheric weathering of rocks. The " days " of Moses began to be recognised as epochs of geological periods running into countless thousands, if not millions, of years.

Two great principles emerged. The first that in the crust of the earth, wherever it is open to inspection, definite ranges of strata are always to be found in the same order. The presence of one particular stratum as the top layer indicates infallibly that beneath it will be found in a given order the remainder of the series. Observations have been assisted by the fact that strata do not always lie

horizontally. At many points, by the action of internal forces, the overlying strata have been forced up to various angles from the horizontal. Volcanic and seismic action account for this. Evidence is available to show the action of these forces continuing to this day in earthquakes and volcanoes.

Astronomy pictures for us a universe in being. It shows us stars and worlds in various stages of development; some intensely hot, blazing incandescent gas fires. Others are to be seen less intensely heated; yet others much colder; and some worlds, like our own moon, so cold that life forms, such as we know them, could scarcely exist upon the surface of them.

It is not difficult, therefore, to draw the conclusion that our earth at one time was a blazing gas fire; that in the course of ages it settled down to a less intense temperature, and, gradually cooling, shows on its surface the coldest particles. Further, it may be concluded that such process of cooling is still going on, and that as the earth consolidates, yet more contractions on its surface give rise to the crinklings we see as mountain ranges. The process of cooling has been accompanied for millions of years by the deposition of strata.

Of no less importance—perhaps of even

greater importance—was the observation of the fact that the strata, in similar order, gave evidence of varied life forms. However we may conceive the strata to have been laid down, one conclusion is incontestable: the lowest stratum is the earliest. It must have been the first to be deposited. In the early strata, wherever they are to be found, the first traces of life forms, of a simple character, are alone to be found.

Marine life forms precede invariably all other forms of living remains. The foraminifera are the earliest forms of living structures which have been identified. Following them at later periods come sponges, corals and crustacea, and early vertebrates, with seaweeds and club mosses—all marine forms.

Later stages of development on our earth, although still millions of years ago, give the first land forms of insects, with ferns as earth growths, fishes and amphibians for the sea, and, still later, reptiles. After this, in successive periods, are to be observed giant reptiles and marsupials, bird-reptiles and true birds, ammonites and fish with bony skeletons, with the orders of pines or coniferous plants as earth forms. All these are still the remote ancestry of many thousands, or hundreds of thousands, of years ago.

Following the procession of life forms, em-

balmed for us in the rocks, in the pages of the book of geology, we find later huge placental mammals and serpents, true whales and man-like apes. Yet later we find the ruminants, the three-toed ancestors of the horse. With the two last there emerged trees, shrubs and herbs whose relationship to existing species of subtropical plants can quite easily be noted.

All these periods are ages before we have direct historical knowledge; as is also the Ice Age or glacial epoch in the deposits of which period are to be found the remains of the mammoth and other gigantic quadrupeds. Finally, we come to the last period of all, the recent, or post-pliocene, in which are to be found the bones of extant animals and the stone implements used by primeval man.

At the moment it is desired only to emphasise these two points: that there is a certain order in which the stratified rocks are always to be found, and that life forms of certain specific characters are always to be found in a similar series.

Now we have to consider here whether the evidence tendered justifies the belief in a *progression* as well as in an orderly succession. So far we have only been concerned with establishing a principle of uniformity, rather than one of evolution. For convenience of argument, the term "simple life form" was

used. What, then, is meant by a simple life form? An easy mode of illustration is chosen. The individual, man, may be considered from some points of view a self-sufficient being. He gathers his food so that he may live, grow, and reproduce his kind. The modern state is a composite of many millions of such units. As a nation it, too, seeks its food and its simpler necessities that it may live, grow, and perpetuate itself.

But its functions are much more complex than that of the individual. The units of the nation co-operate and compete. The simpler duties of food getting and preparation become divided into countless operations, each of which is the province of a different class. The functions of a state grow with the diversities of its units. Its structure as an organism is much more complex. The individual is a simple form by comparison.

On this basis we shall be on sure ground if it be taken that a simple life form is one in which there is little complexity of structure or diversity of function. The foraminifer is just such a form. It is a single-celled organism in which function is simplicity itself. The normal uni-cellular organism feeds and grows, and reproduces itself by simple division of its substance.

To take a physical example, we shall be

able to see how really simple this is. If we conduct two streams of aqueous vapour to a point there will be a coalescence of the molecules with the formation ultimately of a drop of water. The drop of water will grow by feeding upon the vapour substance, till it reaches the limit of surface tension. Then it will divide into two rain-drops.

The single-celled organism may be considered to be but little more complex in its structure and functions than this. When conditions are favourable, the multiplication of the cells may be followed by a coalescence of their walls. The cell colony is then born. The pressures of the environment will determine the functions, and a many-celled organism will arise. This is the beginning of the complexity of structure and diversity of function.

Specialisation follows. One part of the organism, by virtue possibly of its variability, responds more quickly, or more easily, to some particular stimulus and a potential organ is born in the organism. Stage by stage such specialisation may be traced in the book of geology. In the order of succession an order of progression may also be traced. With each successive stage there is an increasing complexity of structure and diversity of function. There is a development from a simplicity of

form to an intricacy of form. There is a progress, or advance, from a simplicity of function to a subdivision of duty into countless duties and reactions.

Another point that must be noted here in the progression of life forms is the restriction of production in the types as they approach the more complex. A single pair of fishes would, in a few generations—if unchecked in the production of their own progeny—stock the whole ocean.

Man, on the other hand, who may be considered for the moment to be the apex of this progression of development, requires an almost incalculable period to accomplish the same generative processes. Broadly speaking, it may be asserted that the higher the type the lower the reproduction rate.

It must be noted that there is no question of the fact of this increasing complexity of form in the geological records. The only question at issue is whether such increasing complexity is a real advance. This may be put to a simple test.

Man in a savage state finds his time mainly occupied by the provision of food and shelter and, perhaps, clothing. So soon as he combines with others, and co-operates with them in his functions, he finds that he has some leisure. This he may spend partly in con-

templation of nature, from which arise religious ideas and speculative philosophy ; partly in games, whence arises ritual; and partly in decorative exhibitions, whence arises art.

However we may view, with abhorrence or delight, the marked artificiality of modern life by comparison with the simplicity of that of the savage, we never doubt that an advance has been made, though it may be largely modified, either in utility or beauty, by such artificiality. The most ardent advocate of the return to nature does not view with complete relish a reversion to uncooked food, shelter in caves, weaponless contests with huge beasts of prey, with perhaps cannibalism and incest as appropriate accompaniments. There has, in this direction, undoubtedly been an advance.

Broadly speaking, it may be conceded that a good case has been made out for an orderly succession in nature with a general indication of advance or progress. It remains to specify this more clearly : to show that we have seen so far that geology affords proof of the succession of life forms in point of time. Since the farther back we go the fewer become the types, and the simpler the character, the whole of the evidence tends to establish the production of species by descent and variability. The conclusion appears to be inevitable that

had other forms existed side by side with the simpler one, they, too, would have left traces of such existence.

If the observations of geological strata and their remains had been made only in one district, the evidence would be liable to contradiction perhaps, or certainly to modification, from another quarter. But the observations have been made and verified, and seen to agree, with the most scrupulous accuracy, by a host of observers, over a long period, and in all quarters of the globe. We cannot escape, therefore, the negative evidence that no forms are to be found other than those recorded, and that these conform to the general expression of the theory of evolution: the unfolding of the complex from the simple.

Lyell's work paved the way for Wallace and Darwin. The foundations for the theory of evolution had been soundly laid. As with Scrope and Lyell, these two great nineteenth-century scientists independently arrived at similar conclusions: that the organism constantly tended to adapt itself to its environment; that, by a principle of mutual selection, there was a survival of the fittest variations that arose; and that these variations tended to become specialised in time as species.

Both Darwin and Wallace spent many years observing, noting and collecting, ere they felt

justified in presenting to the world the conclusions at which they had arrived. Both had collected evidence from several quarters of the globe. Darwin particularly had hesitated to put his specific conclusions before the scientific world till he felt that the mass of accumulative evidence was incontestable. Wallace, much earlier, had reached the same personal conclusions as Darwin himself had done, and was actually prepared to announce his theory whilst Darwin was yet writing his book. By a generous appreciation of each other's work they agreed to a joint declaration.

It was the study of variations of allied species in different parts of the world that led to the conclusion that species were produced from variations perpetually advancing, under suitable conditions, from the parent stock, characterised with such modifications as were also given by a response to the pressures of the environment. The further conclusions, by the light of such evidence, that the greater divisions, of genus, order and class, might be, initially, variations from a common stock that had become species, and then more widely severed, almost seemed inevitable.

Observation of domestic animals, the study of breeding, crossing, inbreeding and hybridising, confirmed the tentative theory. It became possible to produce species by careful

selection of characteristics and uniting them by breeding from differing stocks. The work of ages in natural selection was to be produced in a few generations, in some cases in even less time by artificial selection. The culminative value of these proofs strengthened the general theory of evolution, which had arisen primarily from geology and, secondly, from natural history and botany.

Anatomy proved a useful ally. The study of form in structure led to surprising conclusions. Most of the mammals were found to be very clearly akin. The identity of organ and function left little doubt of a common origin of the stock, the departure from which had been a response to some pressure in the environment, which induced a modification in size and habits.

But this conclusion was not reached immediately. It came as the result of a succession of steps. The lemurs, monkeys and apes were seen to have a general resemblance, even outwardly, that could not be accidental, and must almost necessarily indicate kinship. There were immense differences, naturally, between the marmoset and the gorilla. But the links of the chain were easily discernible with the increasing evidence that became available.

The cat and tiger and lion and leopard were clearly of a type that betokened a common

ancestry. The wild cat and lynx added fresh evidence that amounts almost to a certainty.

When to the evidence of form and physiological structure were added the habits and disposition, the conclusion of a descent from a single stock of all these mammals seemed unassailable.

Embryology offered a fresh field that was cultivated assiduously. A working hypothesis was put forward that the embryo reproduced in its successive stages of fœtal growth the great phases of racial progression. The theory of a common ancestry for all life forms received a striking testimony, inasmuch as it was impossible in the earliest stages of all to distinguish any embryo. There was practically nothing to differentiate one from another.

All life begins in the cell. Every form known to human experience, whether it be plant or animal, began its life as a single cell. The material substance of the cell is identical. It is indistinguishable. It is a complex structure, considered molecularly, of a few simple elements. It is extremely small, a microscopic object, that escapes our ordinary vision.

In most organisms the cell requires the junction with another diverse character—that is, in bisexual forms of organisms. The two cells, male and female, coalesce. They unite to form one single cell. This operation com-

plete, the cell divides and redivides to complete its growth as a fœtus, if it be one of the mammals.

But the broader generalisation that *all* the mammals were descended from a common stock required more weight of evidence. They varied so greatly, not only in size, but in class and habit and disposition, that to build up the general theory here required no little imagination. Palæontology, however, assisted. The remains of extinct animals bridged tremendous gulfs. The discovery of fresh types and varieties of extinct animals aided the process.

Link by link the chain was forged. Piece by piece the gaps were filled. It was seen how the varieties approached and merged, how types of widely severed character seemed to unite in a composite type. The botanical knowledge was justified by its zoological cousin.

This comparison of early fœtal growth yielded two great conclusions. It pointed, as plainly as possible, to the similarity of all life forms. It showed, in the successive stages of fœtal growth, well-marked phases of evolution—the specialisation of substance into greater and greater complexity of structure; the provision of organs for the performance of specific functions. The human fœtus, as well as that of any other mammal, reproduced

the stages of racial evolution as it was hypothetically laid down. First the single-celled organism, then the colony.

This then assumed, in turn, the forms of the earliest known life forms. First the worm, then the fish type, then the amphibian, reptilian, and, finally, the mammal form of warm-blooded highly specialised organism. There was little doubt then that these phases accurately reproduced the progress of all life forms. The individual summed up, in a few weeks or months, the progress made through millions of years of growth.

Each successive application of the theory was seen to result in an added confirmation of the proposition. The balance of probability grew stronger with each set of fresh tests that was imposed.

Anthropology was pressed into service. It was seen that man, regarded merely as a physical structure, was an evolving organism. Races, co-existing, showed tremendous differences in mentality as well as in mental capacity. The brain capacity of the cranium was approximately a measure of the potential mentality.

It was thought there had been a succession here of growth in structure and function. The lower types were assumed, on account of their small cranial capacity, to be survivals of very ancient races. Regarding races, as individuals

may be regarded, as having a period of infancy, adolescence, maturity, old age and decay, it was felt that such ancient types were the last flickering remnants of an old type. The generalisation was seen to be true. These old races were dying. Some, well-known within recent times, are almost extinct.

Research in palæontology confirmed this view. Discoveries were made, in various regions at differing depths in the gravels, of human remains of very early types. These receded gradually from the lowest known extant types back almost to the simian, ape-like character. The very latest discoveries have afforded proof of a type of human being whose mental characteristics must have differed not remotely from the higher brutes.

Evidence was steadily accumulating that all life forms, including that of man, showed distinct, unmistakable traces of progress from a lower form to the higher types now known. Evolution was becoming more than a theory. It was seen to be a statement of an actual process in being rather than an hypothetical surmise by which individual and isolated facts might be tested for their fitness and relationship.

In all this there was nothing necessarily degrading. The earliest life forms were seen to be marine. They had emerged from the

slime and ooze by the combination of the simpler earth elements. But the Lord God formed man out of the dust of the earth. The Mosaic "days" were not to be confounded with our arbitrary divisions of one revolution of this globe about its axis. The "days" of the Lord God might easily have been geological periods represented by millions of years.

And so with man. However formed, it is not the less wonderful that it should have taken millions of years to bring him to his present form than that he should have been completed and perfected in a moment. Our conception has enlarged, not decreased. The Jehovah of the Jew, the Elohim of the older theogony, is not the less, but the more, to be reverenced, if we regard it as the spiritual principle which manifests through all the stellar depths rather than as isolating itself for our puny and inconsiderable race.

In another work ("God in the Universe") the writer has devoted considerable space to cosmic and stellar evolution. The reader is referred to that book for further evidence of the universality of the principle of evolution. There it may be traced at work to build the tiny atom of science, of which millions upon millions united fail to make a body big enough to be seen by the highest powers of the microscope. It may also be seen in the largest

aggregations of fire-mist which compose the flaming gas-stars millions of miles in diameter.

Simplicity of structure in the stars is shown in that they approach the spherical shape—the most fundamental we know. Their substance, too, is of the simplest. It is mainly the condition which precedes the evolution of the material atoms. Their functions may be said to be potential only. They have yet to be. In later stages the stars are seen to be consolidating—to offer a life of inorganic evolution parallel to that which obtains in the organic world.

Wherever we look, therefore, similar evidence confronts us. If for a moment we turn to the mental or spiritual aspects of man, phases which will be dealt with in detail as the argument develops, we shall find a similar process at work. Always there is present the tendency, easily discoverable, of a progression from the simple to the complex.

Sensation and feeling tend to become more analytical—more complex. Thought and ideas, and the ideals they provoke, become extensive and comprehensive. Language, the vehicle by which man exchanges his thoughts and aspirations with his fellows, becomes more complex, more highly specialised. It is a growth, a progression that marks the evolutionary movement.

Custom and habit, our concepts of law and order, our concepts of ethics, of religion, of philosophy, are growths. Our functions as citizens become more complex, more finely divided, more highly developed, more acutely evolved. The state marks our evolutionary growth in political science. It shows our advance sociologically.

Commerce and internationalism mark our advance, our evolutionary growth, in economic science. In art, in music, in literature, we tend to become less national, more cosmopolitan. We are becoming conscious of a phase of evolution that is humanitarian. From "a citizen of no mean city" we tend to emerge as an integral unit of the brotherhood of man.

Our concepts, then, as they become wider and greater, tend to show us that in every aspect of thought, as applied to the material universe, and no less to that immaterial or ideal sphere of our visions and reflections, there is ever-present and eternally operative a law of evolution.

CHAPTER III

MAN AN EVOLVING ORGANISM

It was said in the previous chapter that all life forms, including man, showed traces of evolution. In the latter case the principal evidence for the truth of the theory of the process lies in palæontology and anthropology. We shall be on surer ground if we take the evidence of the latter first.

Anthropology affords evidence that is available for test and verification to-day, the other science is largely deductive ; it, perhaps, affords confirmation of a truth already put forward than conclusive testimony on its own account. Not that palæontology is inconclusive. Alone it would be sufficient for most minds if it were to be presented to them as an original conception to be weighed and judged without bias.

But the other theory—of miraculous and instantaneous creation—has preceded it. This is why it is insufficient of itself generally for a proof as against the other. But supported by, or rather itself regarded as a support of, the evidence of anthropology, the fact of man's evolution from successively lower levels is practically indisputable.

Anthropology, then, will be taken first. It is essentially the study of man as a social animal, and the comparison of the various races; their actual history, in short. If we take man as we find him to-day in various parts of the world we shall have no difficulty whatever in dividing him into three, or four, sharply defined processes, the nomadic and pastoral, the agricultural and the industrial. History affords us indisputable evidence that this order is the actual order of advance; that the industrial peoples have become so from a previous stage of agriculture: that this has been preceded by a pastoral stage, and this, in turn, followed a hunting-nomadic existence.

This progression is an evolutionary form in itself. For as man lives aggregated more closely, as he does in an industrial community, he also subdivides his functions more and more, and thus specialisation arises. In the agricultural stage there is less coalescence of the people, more self-sufficiency and less specialisation. In the most primitive condition, man as a hunting-nomad is more simple in his wants and his satisfactions.

Take, for example, the Eskimo at one end of the temperature scale, and the Papuans or the Australian aborigines at the other. Life is strenuous but simple in the one case, almost

wholly simple in the other. Life for both these races means little more than the provision of shelter and the capture and cooking of food. They live in comparatively small communities with little political organisation, scarcely any social life and history, the crudest possible science, and only a glimmering of religion and primitive arts.

Their faculties have been sharpened only so far as is necessary to perfect their food getting and shelter. Their tools, weapons and hunting implements are of the simplest and crudest order. Their wants are few: their satisfaction not really difficult.

They have no knowledge of mathematics. Their calculations of times and dates is a seasonal or lunar cycle. Life to them is a matter merely of food and sleep—warmth and shelter, in the case of the Arctic dwellers, being a concomitant of food.

Perhaps the most primitive type extant to-day is the Australian aborigine—the Blackfellow. He is perhaps best described negatively, though certainly not adequately. The Blackfellow stands practically for the negation of all that life represents to us on its higher side. Of the intellectual side of art, religion, science and philosophy as we know them, he may be considered to be wholly deficient. On the material side he is no better off.

He has contented himself almost entirely with living. He has not been fired with the ambition to live well. His physical equipment is poor. He has no means of transport, no machines, no tools and few weapons. He is not equipped for war, perhaps because he has nothing to war for, and in the arts of peace he is behind all other races and peoples.

If food be scarce he hunts farther and farther afield. For hunting and fishing are mainly his modes of procuring his food. His dog is his only domestic animal. He is most nearly related to the beast of prey. Like the sparrows, he takes little heed for the morrow. Like them, he is little concerned with clothing or adornment. Like the birds or beasts, the rudest shelter is sufficient for his purpose. It may then be left without remorse and a new one made when convenient.

In Central Africa are to be found the Bushmen and other low types of men. These are tribes at a very low level of civilisation. The language they speak is only a little more articulated than the chatter of the monkeys. And the people themselves are almost as wild in their behaviour and as simple in their habits as the monkeys.

They subsist almost entirely by hunting and fishing, and upon the natural products of the earth. They have scarcely begun to react

upon their environment. They are almost wholly occupied in reacting to its simpler impulses. They possess no domestic animals, cultivate no crops, and follow their game or fruits as may become necessary, almost exactly as the subhuman animals do.

South America, too, has its tribes, in the Amazon Valley, who show little more advance than do the Bushmen. They are, however, just a grade ahead in their hunting methods. Lower down on the South American continent are the Tierra del Fuegeans. Well down in the scale of civilisation they yet show an advance upon the still more primitive peoples already referred to.

From the southernmost land we may now take a jump towards the North Pole. In the Arctic regions are to be found the Eskimo, a race whose traditions go back to remote ages. They possess dogs, and in some instances reindeer, who have been broken to domestic service as well as providing for the larder.

Language here becomes more inflectional; there is a trace of religion, and a glimmering of philosophy. Art emerges, and there are the beginnings of science in their natural history. Economics is dawning, and we have reached here the makings of a civilisation.

With the Indians of the Far North another

step in the stage of progress is reached. The organisation becomes more comprehensive and detailed. There is an emergence of a code of morals and historical associations. Economics and politics are less crude. There is a more drastic limitation of territory, the infringement of which entails war with the invader. The elements of barter with neighbouring tribes and peoples grow more extensive and afford opportunities for travel, exchange of ideas, and amplified language.

Life becomes more complex, more detailed, more complete. The influx of peaceful visitors, or even of war prisoners, enlarges the minds of the folk and reacts upon their mode of life. Occupations become more specialised. A higher degree of skill is shown in particular callings. Art and the crafts are encouraged. The life of the nation has become more diversified and more versatile. Each of them shows a greater capacity for accomplishment. The friction and agitation between them has resulted in a higher phase of life.

In similar fashion one might take races or nations from a dozen different parts of the globe and compare them to show the progress made and in the making. The Laplander in the deserts of tundra and silent expanses of ice and snow for months of the year at one side of the picture; the Somali, the Sudanese,

the Afghan and the Tibetan, in various degrees of temperature and elevation, of isolation or of contact with other races, exhibiting equally various grades of progress in organisation, art, science and religion. History and language, temperament and character, all show evidences of evolution. Each is seen to be the result of an ascent from a cruder or more barbarous stage.

If also we take the history of a single nationality like that of the British, the signs are the same. On every hand there is this omnipresent process of evolution in evidence. The simple tends to become the more complex. Our semi-savage ancestors, who lived half-clothed in the rudest shelters, with primitive weapons of offence and defence, have been displaced, through the twenty centuries of their historical evolution, by a race who feel it is their destiny to influence the progress of the whole world, at least economically and politically.

Our clothing, our housing, and our subsistence has advanced by leaps and bounds. Our weapons of offence and defence include two fresh elements, the sea and air. Our modes of communication and transit have almost annihilated our concepts of space and mass.

So far, then, as regards the evolution of man from a most primitive condition to that

of his present high degree of civilisation, there can be little dispute of the reality and universality of the process. Man has evolved and man is evolving. Each day sees some fresh triumph in science or industry and perhaps in art. Language and literature share this development. Thought itself is progressive. Ideas and ideals ever seek to conquer fresh fields and lead man on to further heights of aspiration and accomplishment.

There is no cessation in the process. The power behind, or within, urges man on and on. The divine spirit of discontent forces the march through fresh areas of conquest. But there is no satisfaction. The widened horizon invites, as the power impels. And no obstacle is sufficient to bar the way. Its presence acts almost as fuel to the all-consuming fire. It adds to its fervour. It does not quench its ardour.

For many years after the first promulgation of the Darwinian and Wallace theories of evolution there was a widespread and popular impression that man was the direct descendant of the monkey family. This, in fact, was fastened upon by one type of mind as a possible line of disproof of the theory. If man had evolved, why had the monkeys ceased to do so? Other men said, "Show us the missing link, and we will believe."

For the first argument nothing further need be said here than this: the theory of evolution does not postulate the evolution of man from the monkey. But it does postulate the evolution of the monkey and man, and, indeed, all mammals, as has been shown, from a common ancestor, from which the stock has diverged, in various directions for countless thousands of years.

All that is needed to prove, so far as anything can be proved, the ascent of man from a cruder type of beast is the discovery of evidence that man, thousands of years ago, approximated to a type of more lowly character. If, too, it could be shown that, preceding that epoch by many more thousands of years, man was yet more lowly in physical type, it would be conceded by any fair-minded individual that an excellent case had been established.

Now this is just the evidence that palæontology affords. It gives remains of man, whose period can be asserted chronologically with fair exactitude, at intervals of perhaps hundreds of thousands of years. And these remains confirm the view advanced in other quarters first, and then finally extended to man.

Recent observations, that is, those within historical periods, and thoroughly authenticated, and others, yet more detailed in the

life period of a single individual, give approximate, in the first case, and exact in the second, rates of deposition of soil, or of its erosion by the action of water. It is possible in this way to lay down a scale that shall be fairly accurate, even allowing a margin for alteration in the rate of flow and the volume of the water.

The bases of the evidence are here geological, and it may be said that there is no dispute, anywhere, as to the order or sequence, of the phenomena observed. No one disputes, for example, that certain strata are always found in a given order in any section of the earth's crust which has been examined. Similarly there is no dispute that the presence in old river beds of gravels at various levels, in terraces, indicates indubitably the course of the stream at various dates in its history.

A section through a valley will give corroborative evidence from the terraces that in the remote past the stream level was 40 feet, 50 feet, or even 100 feet or more higher than at present. In other words, the valleys themselves, in their lower levels, have actually been carved out of the softer strata by the stream flow.

This being so, it is a matter of direct evidence that the higher terraces were formed before the lower ones. Remains in the higher gravels, if evidence be forthcoming that such

deposits are *in statu quo*, are therefore of far greater age than those in the more recent gravels. Now the early evidence of man's existence depends upon two separate lines of remains—of himself and the tools or weapons he had left. The latter are far more numerous than the former and far more widespread.

But the remains of man himself are not less significant, nor less noteworthy. The weapons themselves, however, are more easily productive of evidence of evolution since they show marked progress by comparison, in two great epochs, the palæolithic and neolithic divisions of the Stone Age. Indeed, the latest observations tend to prove that three stages may be marked by the eolithic in addition to the other two.

Flint is the material from which man fashioned his earliest implements and weapons. The older types are called the palæoliths (*paleos*, early), the neoliths the latter stage of stone (*neos*, new), the polished or ground period, while the eoliths (*eos*, dawn) are stones which bear faint traces of man's attempt to fashion a weapon or tool by the rudest working upon them.

For the purpose of the argument we may ignore the eoliths and come at once to the weapons and tools concerning which there is no dispute. And here anthropology confirms

the evidence of palæontology. For almost within the knowledge of men living to-day palæoliths have been found in use by tribes of a low order of progress.

The Tasmanian aborigines and some of the Alaskan tribes use, or used until quite recent years, flint implements which are of palæolithic form and material. These tribes were, and are still, in the early Stone Age. Other tribes and races are still to be found using polished or ground stone tools and weapons. These are yet in the neolithic age.

There is always the evidence available of the progress or movement in the use of the cruder weapon or tool to that of the higher type. In the gravels this is seen to be the case. The older the formation, speaking quite generally, the cruder and older the form of the weapon or tool. The order of progression is always maintained. The palæoliths are to be found invariably before the neoliths and vast ages separated the two epochs.

It is unsafe to attempt a chronology except on the widest margin of tens of thousands of years. Perhaps hundreds of thousands would be nearer the mark. Certain it is that the antiquity of man, much in the form that we now know him in his lowest types, must be measured in such terms that the historical period—say of seven or eight thousand years

—is but as a year in the life cycle of an individual man.

In addition to the evidence afforded by the cutting of the river channels over almost countless thousands of years there is an independent line in the remains themselves, of the deposits of drift and on the sides of the valleys. The Glacial Epoch, as it is termed, was a period when enormous icefields covered the northern portion of Europe and the climatic conditions in these islands were arctic.

Fossil remains, both of plants and animals, mark this era, and superimposed are the remains of the more temperate climate as the Glacial Epoch waned. The valleys are scored with the passage of the icefields. Indeed, some portions of the valleys were originally cut in this manner.

It is a matter of comparative certainty that a climatic change from arctic to temperate would not occur in a period of a few thousand years, because observation of terrestrial changes in the inclination of the earth's axis to the ecliptic show a cycle of much longer period, and this undoubtedly governs—or at least affects—such climatic changes.

Pre-glacial man is no longer a matter for controversy. His existence, then, is now unquestioned. Remains of arctic flora and fauna have been found in the deposits with palæo-

liths. Temperate flora and fauna remains, antedating the Glacial Epoch by a tremendous period of years, have also rendered up their evidence of man's co-existence.

These early evidences are very crude. The weapons and tools show man to have made little progress in his conquest of nature. They would indicate that he was still largely a brute animal, with pronounced animal instincts —the range of which was almost completely filled with feeding, sleeping and reproducing his kind.

He lived principally in caves, sometimes in the fastnesses of the mountains, more generally on the banks of a stream. Some of these caves, which at the time of his use of them were little above the stream level—proved by the fact that in flood time their floors were occasionally beneath it—are now 70 to 100 feet above the old level.

Since man first used these caves the river has carved out the valley bed another 70 or 100 feet. Seeing that many years are required to lower the level by an inch, some rough idea may be gleaned of the thousands of years that must have elapsed since man lived in these caves. The contemporary animals in many instances have become extinct. In his day they must have been numerous and widespread. Now all have vanished. Thus again

we have another line of evidence for the vast period that has elapsed.

But the most important line of evidence, necessarily, is that of the remains of man himself. For we have to justify a physiological change of structure which shall show a progression. It will not be disputed to-day that brain capacity and intellection march side by side. It will hardly be disputed that superior intellection—that is, of wider range, a quantitative rather than a qualitative criterion—is a mark of progress. If, therefore, we can prove that palæontology establishes beyond a shadow of doubt very considerable increases, successively, in the brain capacity of man, we shall, on the physical side, have demonstrated the case for the evolution of man from a cruder, lower animal type.

This is what palæontology does. It offers proof, in the skulls and portion of skulls found in various places, in circumstances and under conditions which leave no room for doubt as to their relative antiquity, of a successive increase in the brain capacity of man at advancing epochs in his history.

The lowest type of skull is still far removed above the ape, but approaching midway between the ape and the more highly developed man of the present day. The evidence is strongly in proof of the theory because the

remains are undoubtedly those of men, but of men who differ rather *more* in brain capacity from their descendant of to-day than the earlier type do from the apes. The missing link has not been found. But a substantial bridge has been built by which we can step back to the common form from which both ascended.

From the evidence available man may be reconstructed as he then was: *Homo giganticus* rather than *homo sapiens.* Of massive build, with great breadth of chest, arms reaching below his knees, covered mainly with hair, projecting jaw, squat nostrils, overhanging brows, low skull with little frontal development, ungainly gait and a scarcely erect posture, man was no beauty considered æsthetically. As a cave dweller he had perhaps learned the use of fire, though no doubt much of his food was consumed raw. Of his social and economic condition we know nothing. Of his organisation for offence or defence, we can only conjecture.

But of his mental capacity we may be more sure. His outlook upon life could have been little better, higher or more extended than the animals he lived amongst and upon. He had no domesticated creatures upon whom he could increase the first glimmerings of mentality as they arose within him. He could

communicate at the best only indifferently with his kind.

Language and thought itself must have been yet in the future for him. His elemental appetites and passions were roused and assuaged much as the tide motions. He had not yet learned to differentiate, to analyse, to dissect, to reflect.

How vast an interval separates man in that condition from man as we know him in the very earliest historical eras it is indeed difficult to conjecture. It is by comparison, by analogy only, that we can even begin to realise its immensity. When we take, for example, the historical records left on the clay tablets of Babylon and Assyria, five and six thousand years ago, we quickly realise that man then was not widely divergent from his present representatives.

He had a system of law, of religion, of politics, of economics. He had his mental and physical sciences, his prophets, priests and kings, his warriors, traders, industrialists, agriculturists and pastoralists. His diversity of occupation and versatility of achievement were little less than they are now when the question is considered comparatively. Physically man was much as he is to-day.

It is only in the evolution of his ideas and reflections and their materialisation in action

that he differs from the man of five or perhaps ten thousand years ago. Here, then, we are afforded negative evidence. Ten thousand, or, taking the most moderate estimate, five thousand, years have made scarcely any difference in man physically. The actual difference, then, in physical form, in brain capacity and otherwise, may well have occupied the hundreds of thousands of years that geology demands for them.

There is no dispute as to the facts of the succession of forms, nor is there any dispute as to their having arisen slowly and gradually by a continuous progression. Further discoveries will undoubtedly be made which will build up the chain of facts more securely for those who are yet unsatisfied. For those who care to investigate there is already existing ample material to remove any difficulty or doubt.

History affords ample evidence of man's evolution on lines other than the purely physical. His progress in science and industry, art and literature, religion and philosophy are alone sufficient to justify the claim. When to this is added his progress in politics, his conquest of time and space, his domination of earth, air and water, there can be little doubt that he has moved, that he has progressed, that he has evolved.

His range is more expansive. His power greater. His control of material forces is more complete. Instead of being at the mercy of nature, it is nature which is much at his mercy. The tiny coracle in which he dared the swamps and streams of his native haunts have given way to a giant, almost alive, that throbs and thrashes its way through the turbulent ocean in defiance of its greatest powers and at a speed that has to be experienced to be believed.

For his natural pace of four to seven or eight miles an hour, walking or trotting, he has produced a fiery dragon which devours the earth, and does it at more than ten times his fastest speed. Taking a lesson from the giant water mammals, he has built boats that enable him to cruise for hours at a time beneath the seas in place of his normal one to three-minute gasping immersion. He vies with the great birds in flight in an element which he has only just made his own.

His brain has produced for his body new powers of locomotion by the subjugation of inert materials to his will. Compared with the cave man, he appears a veritable god. He raises his hand and a messenger of death and destruction flies across a space of water his primitive ancestor would never have dared venture to attempt to cross. At the pressure of a finger on an electric button half a moun-

tain is blasted away that he may rifle its treasures. Men descend a mile or two miles into the bowels of the earth to bring up coal for his warmth or to work other magic for him.

Instead of the laborious production of a single copy of a book, the work of years, a thousand copies, or a hundred thousand if need be, are wound off the machines in a few days. Instead of the crier of news in the market-place, who was limited to what was brought in by messenger, who travelled slow-footed, and who could only bring the most circumscribed narration to a small locality, we have to-day the world's happenings, as they happen, at our disposal.

History provides us with the record of how this has been done. It is no miraculous growth, as of a sultan's palace, in a single night. Instead we can see the slow growth by accretion, by aggregation of organ to organ, of function to function. The logogram, then the single letter, in wooden type. The metal letter cut by hand, then the punch, the mould, and the multiplication of faces or founts of type. The gradual evolution of the type-setting machine. The press, with hand-turned bed, in and out, with lever drawn over for the impression; the faster platen, the cylinder machine with fast-running bed, first for hand

power and then for steam, finally for electricity; the rotary, the multiple rotary, the multiplex rotary and perfector; piece by piece all were built up, and fresh functions were allocated as the organism grew under the hands of a succession of inventors and improvers.

It was the evolution of many centuries, embodied in the manual skill of the man, turned to account in a few hundred years, with his conquest of fire, coal and iron.

In electricity the tale is the same. The giant alternating machine to-day with its output of myriad kilowatts is the natural descendant, through a long line of improvements and expansions of the electrically-excited piece of amber of Thales. The steps are all there for us to see. We can trace every link in the chain of the progress.

There are no missing links. The frictional or high-tension machine, the Leyden jar, the electrophorous, electroscope, the voltaic pile, the voltaic cell, the accumulator, the first little electro magnet, simple telegraph instrument, induction coil, the toy motor, and the experimental generator of Simms are steps that lead, slowly but surely, to the giant machines of to-day.

The jump spark of the big induction coil, the Hertzian waves, or etheric oscillations, the Bramley coherer and the Marconi system,

are all equally steps in a similar sequence. From the one series we have derived a system of power units that will light a city of a hundred square miles with a blaze that challenges the sun, that will move a thousand or ten thousand cars, that will convey fifty thousand or a half a million people at a time, at a rapid pace all over its area.

With the other, we have been able to bridge the oceans, to speak through space from continent to continent, to convey messages from shore to mid-ocean and back again, with the speed of light. In all this there is no miracle beyond that of the steady growth and change of the building of the form—in a word of material evolution.

This material evolution brooks no contradiction. It is there for our inspection. It calls to us with no uncertain voice. It speaks with a decision and a certitude that is unanswerable. It is the final proof of man's own evolution. It is the sign, the mark, of his own physical progress as an organism. It is the trumpet call that should lead him to the contemplation of the fresh powers that are dawning in him, as he enters a new path in which to continue this evolving progress.

CHAPTER IV

PHYSICAL MAN

WHEN we speak of physical man normally, we mean his material shell that dissipates at death or soon afterwards. We mean just that congeries of physical elements, that we regard as a unit, in which we view the interplay of chemico-physical changes. It is the built-up structure of living matter, or protoplasm, that feeds, grows, expands, matures, reproduces itself, ages, expires and becomes dust again. The materialist recognises nothing beyond this physical shell.

It acts and reacts in obedience to external stimuli. Its mentality, its psychic existence is wrapped up in, is coincident with, its earthly existence, and, for him, has no reality apart from it. Indeed its pyschic or mental activities are to him nothing beyond a reflection of its physical activities.

The idealist, on the other hand, would have us regard the physical as merely the manifestation of an underlying spirit or idea. The physical is the unreal, to him. It is an illusion of our minds—a self-created illusion that vanishes with our non-perception of it.

We are not concerned here with the wider speculations of Philosophy—of metaphysical principles, or with epistemological theories. For the time, at any rate, we will take the world of normal experience—as we find it. This is fairly safe, sane and reasonable ground.

Cogito ergo sum; I think—therefore I am. *Ex nihilo nihil fit.* Out of nothing comes nothing. Subject and object we know. Our selves—whatever we may be—exist. Things outside us, or ideas inside us, act. There are, then, obviously these two categories on which we may safely speculate. Man exists and man changes—he dies. Man grows and expands. Man reproduces himself. He thinks, plans, formulates. He dances, he jumps, he swims. He feels love, hate, desire. He has appetites, emotions, understanding. He acts like a god at times. At other times he acts like a devil.

Man is essentially complex. The longer the race continues the farther he removes himself from his simpler ancestor. His growth in evolution has been the reaction to more and more complex stimuli. His response to the ever-increasing range of stimuli has modified his structure and permitted further development of his physical and mental capacities. The fingers that grasped a rock or a tree trunk have become so delicately specialised by oppor-

tunity and training that they are removed by millions of years of experience from his nearest neighbours in the sub-human world.

It is with this delicately balanced external organism—the man of flesh—that we are immediately concerned. It is this marvellous mechanism of structure, organisation and adjustment, that we have now to analyse, to dissect, to lay bare in its details and items.

Physiologically we can trace in the physical man a number of systems. There are the bony skeleton, the system of ligaments and muscles, the nervous system, the blood circulating system, the alimentary, digestive, assimilative and excretory systems. Each may be regarded as a complete and concrete whole—not perhaps entirely independent of the others, working, each as it does, with those others to form the complete, the integral physical man.

But each system, for purposes of study and analysis, must almost necessarily be regarded individually. It is not, however, our purpose here to dwell upon these subdivisions of the physical form. Rather it is that we propose to add to the physical frame other aspects of the man to get a more complete picture of him even thus physically. For example, we know that there is a distinct difference between the *living*, loving and hating, physical organism that we call man, and the

corpse or shell that is still left when the breath is gone.

That living element we propose to deal with as though it were something separable from the shell—the physical vehicle. Here, again, we do not propose to probe into abstract philosophical speculations of vitalism or mechanism.

We are content to take the familiar experiences of our daily life. These are that a vast, a complete, change occurs in physical man at the moment we speak of as death. His physical frame is bereft of some energy charge. It no longer responds to those complex stimuli which, in their equally complex variations, we speak of as life functions. The life—or life essence—has left the body. The man is dead.

There is something less there than there was immediately before. If we regard it as no more than the air that was being breathed into and out of the lungs, we have a something material and tangible of which to speak. At least, this it is of which the body is now bereft.

But this life principle, in the view to be laid down here, is something more than this. It is as elemental as the air. It is even more so. For it is a principle which animates the whole universe in varying degrees of mani-

festation. It is less obvious in the vegetable than in the animal kingdom. Man, then, in addition to his physical frame, of bones, sinews, muscles, tissues, nerves and blood, may be regarded, when a living organism, as invested with a charge of this ubiquitous life principle.

Every organism in the universe may be regarded as energised by this life principle. It is by virtue of this that it preserves the capacity for change, for growth, for association, for dissociation. Each combination may be regarded, similarly, as again functioning as an individuality by a charge of this life principle.

It is the co-ordinating principle by which such an association becomes and remains what it is. The physical body, in each of its systems, bony, nervous tissue, etc., is made up of countless millions of cells of varying orders. Each of these cells is living. Each may be regarded as an individual organism. In fact, for purposes of pathological, and bacteriological research, these cells can be isolated and the living processes of each—by division of the daughter cells—growth, expansion and reproduction, watched.

Each cell lives. Each is a life. Each is an embodiment of this life principle. But we do not on that account regard the man normally as nothing but a colony of such cells

with their independent lives. We regard the man as the individual. He is one. He is an integral whole, built up of these minor lives.

When the last breath passes from his body we are not concerned with the living processes of the cell life, which, for a time at least, continue or there would be no corruption of the physical mass. We regard the man, the individual, as dead. The life principle, which co-ordinated him as an individual, has left him.

In the last analysis of matter we have to view it as stresses in the ether. The electronic theory, which may be regarded as a substantially accurate statement of a difficult problem of definition, postulates the ultimate condition of matter as intangible, impalpable and immaterial. The ether, a medium which pervades all space, an almost incomprehensible substance, of extreme tenuity, yet of great density and nearly perfect elasticity, a bundle of contradictions, but the best that science can afford us, is subjected to stresses by electricity, an equally incomprehensible entity, recognisable by its effects, but in itself, in its essence, unknown.

We need not quarrel with this. Our organism is not perfect. If it were it would be a denial of the first proposition of this book. There can be no evolution for an organism that

is perfect. But because we recognise this process of evolution we may take heart. There may be, probably will be, always something that will evade our intellects. But with each stage of new growth we learn a little more.

If we do not know what electricity actually is we know enough of it to make a servant of it, which performs for us wonders beside which the work of the genie of Aladdin's lamp is as child's play. If we fail to know what ether is really, we have yet been able to employ our knowledge of the chemical elements for synthesising compounds that nature herself has apparently failed to produce. If, as with children, there are many things which to us are still mysteries, yet like the child we can yet play.

Matter, then, is essentially etheric. Its essence is ether. Ether, stressed, becomes an electron. A system of electrons, held in balance, becomes an atom. A congregation of atoms becomes a molecule. Molecules in aggregation and association constitute protoplasm. Organised protoplasm becomes the cell. A cell colony becomes a man.

Man, then, in the mass is etheric. We may regard the whole man, the physical shell, as a stressed etheric globule or spheroid, elongated rather than oblate. But here we want to carry the idea somewhat further. As we

have suggested that the atom is energised with a life principle, as also the cell, and man, a position that we think carries its own conviction, we now suggest that man—and, for that matter, every atom or electron in the universe—in addition to being etheric in essence, is really the crystallisation, so to speak, of a grosser medium, around a framework of something a little less tangible even than ether.

If we regard this more attenuated substance formally as a mould or form or substratum, which limits the size and shape of the organised entity, we shall convey the idea we have in mind. A tree, or a man, or a pebble, or a planet, is of the mass and form it is because of this underlying principle of formation or mould, about which it is built.

This underlying form or principle we propose to speak of as the etheric body. Later in the book we purpose giving the grounds upon which these suggestions are made. Here we merely ask that they be taken as working hypotheses upon which to build up a theory that will be subjected afterwards to rigorous test. So far, then, our physical man has three principles to his score which, when co-ordinated, make of him the man we familiarly know.

But there is yet another principle that we must add. This is the animal soul or desires. Here, again, we need not pause to consider

whether man has or has not a soul in the theological sense, with immortality beginning with its inception and other intellectual difficulties. It will be enough for our purpose if it be admitted that man, like the lower animals, is constantly being swayed and moved by the activities of appetites and desires. These appetites and desires, considered as a complex of motives or inclinations, constitute one phase of the living activity of the man or brute, and may be viewed as a portion of his make-up.

The desires and inclinations are just as much to be taken into account, in a survey of man, as is the life principle which distinguishes the living organism from the corpse. The animal soul is not this life principle—in this analysis—any more than the nervous system is the muscular one, or than the bony skeleton is the blood circulating system. Each must be regarded as essential portions of a composite and complex whole.

The man is not a man without his skeleton, or without any of the other purely physical systems to which reference has been made. Similarly, if deprived of his animal soul, or his life principle, or his etheric body, he ceases to be the organised and complete integer we know.

There is no difficulty in assigning to the

individual man a definite moment for the beginning of his existence as an individual. This is that at which the two cells—the ovum and the spermatozoon—coalesce. Thereafter, by division, a colony is built up and man is made. Regarded separately, each of the two coalesced cells is of course man *in potentia*. But man *in esse* only becomes such after the coalescence. The life principle which ensouls the two cells, by division, ensouls also all the other cells.

But at the moment of coalescence the combination has produced a new individual. This new individual becomes ensouled similarly with the life principle which remains an integral part of his make-up till dissociation permits its withdrawal. In the same way the animal soul begins its existence at this moment of coalescence. As the mass, considered physically, of the new man is, comparatively speaking, negligible, so, too, the intensity, or the energy capacity for changes, of the animal soul is then negligible.

But with the passage of time both grow: the one in mass, the other in capacity for action and reaction. The body becomes defined; the soul becomes a factor in the life history of the individual.

At birth the body has become a replica of its future form; it needs only growth and

expansion to make it assume its normal type. The animal soul, or desire capacity, needs only its earth life experience to develop and manifest itself more fully. That the child, even at the moment of its birth, does actually possess an animal soul no one would be foolhardy enough to deny.

It is apparent that thus early it is, in this respect, a complex of appetites and inclinations that require only opportunities for enlargement and expansion. Here, too, the note of evolution is present. For we view, as a process working itself out under our observation, this tendency for complexity of structure and diversity of function.

For the etheric double, we may suggestively postulate, to be verified later, a birth at the moment of conception, though with a considerable difference to be applied to the idea of birth. We cannot comprehend the possibility of the miraculous creation of something out of nothing.

We can conceive of the modification of preexisting material in other forms or even in essence only. Therefore it is that we regard the birth of the physical organism as due to a process of accretion and organisation of material already available. The coalesced cells derive food for their growth from the fluids in the womb. As the cell divides and re-

divides and builds up its colony, it draws from the matrix more and more substance to nourish it.

The fœtus finally makes tremendous demands upon the mother, who has to adapt herself to the condition of nourishing two almost complete individualities. Now the point to be made here is that as the physical mass of the fœtus is merely the structural organisation of existing material, and not a miraculous creation of something out of nothing, so, too, the beginning of the animal soul, the emergence of the life principle and the etheric body, are merely individualisations of existing material.

Consider a rose blossom. It is really a presentation of an organisation of what we are pleased to call inorganic, or lifeless, matter —though, as was suggested earlier, we are really much more accurate in thinking of all matter as living and ensouled. That the rose blossom is an aggregation of matter in other forms we are convinced when, in time, it perishes as a blossom and its chemical elements, or constituents, are restored to about their original form and characteristics.

As the rose blossom, as blossom, emerges from, or is born from, pre-existing material, to which it returns in due course, so also we may regard the life principle as being isolated

and individualised by its association in the form it energises, and as being taken from, and returning to, a diffused mass or ocean of life. It has persistence only as an entity of individualised energy, for the period of the life history of that organism with which it is associated.

The words "mass" and "ocean" above are used for lack of better terms to describe the reservoir of energy from which it is taken. The physical frame of man, like the blossom of the rose, is palpably material. We can recognise its adaptation of pre-existing material. We can note almost its dissociation of that material again.

The desires and appetites which it displays, in so far as these are prime movers, must also be regarded, in a measure, as withdrawals from, and returns to, a similar reservoir of energising causes. The etheric double, or body, remains.

This, like the physical shell, may be regarded as material. It is material in that it has mass and responds to pressure and exerts resistance. It is elastic and extensible. It is also contractible. It may be regarded as highly tenuous and normally invisible and impalpable.

It possesses the property of interpenetrating or passing through ordinary material sub-

stances. It is closely allied in structure to the physical body which is built in, about, and upon it. In normal life there is a close association between the two. They are rarely severed.

It may be thought of as the cement which, in a ferro-concrete structure, interpenetrates the coarser material and binds it into an integral whole, while the life principle may be likened to the water which enlivens and renders active the cement. These analogies are very rough, but may serve the purpose of building up the hypothesis.

These four principles, then, embody the idea of the physical man as here to be presented. The term physical is used advisedly. For later we shall consider man as a psychical unit, as an intellectual unit and as a spiritual unit.

In using the term physical man we want to make it clear that materiality in the ordinary sense is not to be imposed upon the life principle, nor upon the appetites and desires. These, in so far as they may be regarded as the causes of action, rather than substance acted upon, are to be thought of as immaterial. But they form part of that quaternary which the materialist would recognise as forming man.

Man devoid of appetites and desires, or

bereft of his life principle, is no longer physical man. He is then an unco-ordinated aggregation of physical matter. Man recognised thus as a quaternary of four principles is about the equivalent of the normal brute beast. Many beasts, of course, surpass him—if he be no better than this. For most beasts possess some degree of intellectuality. They have, as it were, the beginning of the manifestations of a superior principle.

It may, therefore, clear the air a little if we say at once that man possesses, in addition to the four principles we have enumerated, three others of a more permanent character. These will be dealt with separately in due course. They may be labelled, for convenience, the intellect or mind, the spiritual consciousness, and the spirit.

In normal earth life these principles, seven in all, in this view, interblend and interpenetrate, making up one composite whole of the man who is normally only conscious of himself as a unit, and not a complex. But immediately man begins to reflect he becomes conscious of his complexity. The "I" or ego in him is not to be identified with this, that or the other phase of his existence.

The ego is not the bony skeleton, obviously. It is not the blood system, or the nervous system. It is not what he calls his mind or

his conscience, or his spirit. The ego is at once none of these and all of them—at least, from the materialist's view.

From an idealistic standpoint, the mind would be the ego and the body a mere presentation of the mind's idea of itself. From a religious point of view, the spirit would be the real "I," or ego, and the body just a vestment or vehicle used for the purposes of experience or exposition. The complexity of man is not in doubt.

From whatever standpoint it is viewed, there is this complexity. If we take the mind only, we see that it is capable of dissection and analysis, of explanation and demonstration, under three heads—viz. will, feeling, understanding. No one suggests that the will is a real entity having persistence or continuity apart from the others. It is really a view, or aspect, or phase of activity that we investigate.

In like manner it is suggested that the four principles of the physical body may similarly be viewed. For purposes of explanation of the functions and substance, it is convenient to regard the four principles as existing side by side completed and compacted into one whole, leavened and enlightened by the other three principles to be dealt with later.

Now we are concerned at the moment

mainly with the four lower or more objective of these principles, as we view them as physical man. Has this physical man shown signs of progression, of evolution in a word? There can be only one reply if we reflect but a moment. There has been such progress. For in the life history of a single form we have seen a growth in dexterity in the use of a tool, in manipulative skill, in modelling a medium that marks a progress from a less dexterous use, a less skilful modelling.

Physically, man has evolved and is evolving. His frame becomes more and more adapted as he uses it to such purposes. Take the one illustration of climatic difference. Man, here, has made an almost complete conquest of nature. He can live in temperatures that few other organisms can bear—from 60° to 70° below zero to 110° Fahrenheit above.

This he has done by the provision of protection above what has been afforded him. He has added to his powers of vision and hearing and of locomotion till he no longer even faintly resembles his far-off ancestors. By tools and machines he has multiplied his productivity till he emulates the miracle of the feeding of the multitude with the five loaves and two little fishes.

Justification, therefore, is afforded for the proposition that man, as a merely physical

unit, has evolved—is evolving. Considered materially, we have evidence everywhere around us of this progress. In building, in sanitation, in clothing, in arms, in equipment of all kinds for all manner of operations. In the collection and transport of goods, in the exchange of commodities for his physical needs, physical man shows almost unlimited progress.

For the simple fare, gathered at his door, for the satisfaction of his material needs of hunger, he now has substituted the effective range of the whole planet; for a simple dietary he has substituted a system that has occasioned the production, collection, preparation and transport of foodstuffs from all parts of the globe.

An apparently simple foot covering, like a boot, represents the collective efforts of ranchers, cowboys, tanners, railways, ships, engineers, millwrights and craftsmen of all descriptions. With this in view, we can assert without fear that physical man has evolved.

It would be as well here, perhaps, to note how the physical evolution of man is typified and recapitulated in the early years of the life of each individual. Take the efforts of the infant to feed itself, which is, after all, its main object in life as an infant. The food supply is close at hand in the breast of the mother, and the child has but to open and

close his mouth, apparently, to ingest what he requires. He resembles, then, the lowly amœba ingesting its food from the surrounding medium.

But after a time the infant develops some little powers of locomotion. He squirms and struggles in his mother's arms. The little hands shoot out and beat the breasts. In this is seen a rudimentary note of effort to enhance the food supply. Later comes the crawling stage. Then anything that can be reached and held in the hands, which now are developing a power to grasp and hold, is conveyed to the mouth.

By trial and error the child learns what is pleasant and unpleasant. As the boy grows he robs an orchard or helps himself to nuts from the copse, each effort carrying him further from his initial surroundings and developing his physical powers. The growing capacity of his muscles to resist fatigue enables him to move farther and farther. He can hunt his food far and wide.

And however we may regard his after physical life, it begins and ends really with this fundamental idea of food for growth and expansion. Whatever he does is done in reply to the impulse. He feeds that he may grow. Growth implies expansion of the physical form till it reaches the limit of tension, as it were.

Any further progress in growth must be reproductive.

It would not be too much to assert that the evolution of speech, the control of the vocal muscles, and the development of language has been solely due to man's need for more and different food. By articulate sounds he is enabled the more readily and accurately to express his needs to his fellows and to hunt his food in the pack.

Later in the evolution of the race man learns languages with the same object ever in view. He develops his means of locomotion for the same purpose: always to feed himself more thoroughly and more variably.

For, whatever its apparent purpose, the conquest of nature and his environment, and the produce of such conquest, is food for man's growth ultimately. Food in this connection is essentially the larger idea of all that makes for his growth. Clothing, housing and warmth are integral factors of the food process. This is seen by comparison of the Eskimo with the Central African negro. The latter feeds largely upon fruit and wears no clothing. The former has to wear thick furs, lives largely on animal food, huddles himself into a tiny igloo, and warms this as best he may with a seal oil lamp or stove.

Both are merely feeding themselves. If

on the other hand, we take the most elaborately furnished of the civilised races, we find that food is the ultimate factor. True, it is somewhat more elaborated. Housing may now be a country home, a town house, a shooting box in Scotland, a château in Switzerland, a villa in the Mediterranean, or a fishing shanty in Norway, or even far-off California. Clothing may, and probably will, range from Arctic furs to tropical cottons, and silks and linens, and pearls from the antipodes.

The more rudimentary forms of food—the assimilable parts—will be brought from every clime and accessible spot on the globe. Game from the Arctic, condiments from the Indies, spices from Malay, rice from China, tea from India, coffee and sugar from the West Indies, corn from Russia or Australia. For the maintenance of his material needs—which may thus be summed up as food—he may and does lay the whole earth under tribute.

All his inventions, all his discoveries, are bent to this same purpose. Wireless telegraphy and aviation, meteorology and war, are steps in the process of subjugating nature's supply of materials for man's needs. Each conquest is envisaged by a little more violent squabble on the part of the infant for more food. Each advance in power and growth on

the part of the child represents the struggle through which the race has gone. From the comparatively helpless puling infant, the sport of its surroundings, man is seen to emerge in a few years to the high position he has wrought for himself. For though we may reduce all his activities thus to a mere filling of his material needs—which they truly are, and no more—yet we are enabled to see also the immense gulf which stretches, and which has been so successfully bridged, by the evolution of physical man.

CHAPTER V

PSYCHICAL MAN

In the preceding chapter it was shown that man is a composite structure, capable of being viewed and analysed from many points. Another way of stating this would be to say that man may be considered in many different aspects. The physical man, for example, may be sharply differentiated from the psychical man. For close as this physical relationship is seen to be between all men, yet the points or details of differences, physically, are enormous. And when we come to the psychic man, the differences are greater still.

Most men come within the range in height and weight of 4 feet 6 inches to 6 feet 6 inches or 7 feet, and from 7 stone to 16 or 17 stone. These differences may appear considerable. But by comparison with any other animal, we see at once how insignificant the differences really are. "A man's a man for a' that." He is always much more like a man than like anything else.

So, too, with the psychic man: the man who wills, feels and understands. The differences between the capacities and exercising of those psychic faculties may be very great:

the learned don or professor at one end of the scale, the semi-articulate bushman at the other; but the psychic man is always better than the brutes.

And here it is that we reach our mode of distinction. Man is different from the brutes mainly because of his greater psychic range. He thinks, feels and understands more than they do. It is these powers that we regard as constituting the psychic man, and it is at once obvious that they may be analysed and considered apart from the physical man which they employ, as it were, as a vehicle for their activities.

However we may regard these psychic faculties as a portion of the complete man—and we are justified in doing this from one point of view—we note always the ease with which the psychic may be railed off from the physical. A man may be a beautiful specimen of physical development and extremely backward psychically. He may be a physical wreck, or a degenerate, and yet be psychically very far advanced.

The fact that a man is thin or stout, tall or short, dark complexioned or light, is not a certain means of determining the capacity and development of his mind. And because we can note these differences so readily, we distinguish easily between what we term man's

personality and his temperament, between his mind and his body.

And though we regard the facts of his evolution as proceeding generally, coincidently, we may, by taking a small section of his history, see that this is not always so. The better the instrument, as a rule, the better is the melody extracted from it. It is, then, because the outer shell or physical man may be a fair indication of the degree of development of the mental faculties, that we are able thus easily to differentiate between the psychical and the physical.

Man's mind may be roughly summed up as that complex of tendencies which determine his physical activities. It is the portion of the complete man which is engaged in moving the other part. Here we do not propose to enter into the larger issue of determinism or free will. These will be considered later. For the moment we will take the more ordinary position of the individual who views the mind as the factor which governs the body.

What, then, is the mind? If we may take this—as we will do—for a synonym for the psychic man, in the view of some the mind is the product of the physical activity of the body. In the view of others, the body is the product of the activity of the mind. These two views, modified in various ways, sum up

practically the whole range of opinion that exists upon the subject.

Each view confirms the position taken up at the head of this chapter. Neither disputes the existence of both mind *and* body. In fact, both affirm it very strongly. And, equally strongly, they differentiate between the two. We may regard ourselves, therefore, as on very secure ground in postulating the existence of a psychic man who may be examined independently of his physical husk.

Now it was seen, in the analysis presented of the physical man, that under the one idea of physical man as a unit, he might yet be examined from four different standpoints. He was, in fact, a complex of four principles at least. These, it was to be inferred, though this was not so definitely stated, were taken together to form the more transient portion of the whole man, in whom obtained yet another three principles, or aspects for examination.

These three higher principles—mentality, spiritual consciousness and spirit—may again be viewed as a unit, making up the more persistent, the more energetic side of the whole man. In a foregoing paragraph it is seen that there is no opposition to the idea of mind in man, as distinct from body, from any source of intellectual questioning.

It is not necessary, therefore, to proceed with any evidence that man has a mind. Moreover, there is little question that the most familiar methods of proceeding with an analysis of the mind is to take it as possessing three channels through which it displays itself—understanding, emotions, will. Here, for the simplification of the argument, we will concede at once that our term mentality will be considered the equivalent of the understanding in normal psychology: emotions or feeling will be fairly represented by spiritual consciousness, and will by spirit.

This will save a tremendous amount of argument initially. For were we to attempt to demonstrate the existence of spiritual consciousness and spirit in man this might well be a gargantuan task. But to say at first, quite simply, that no more than what is popularly understood by emotions and will are to be conveyed by the two previous terms, gives a common ground for developing a thesis

It will be seen, however, that as the argument develops very much more will be claimed both for mind, spiritual consciousness and spirit than are to be implied by the more common position.

It is essential that this psychic man should be very clearly defined. For it is the purpose of this work to substantiate that man, as a

psychic organism, has evolved, in order to demonstrate the larger issue that he is still evolving, and to indicate in some measure the possibilities that lie before him in future evolution.

Taking, therefore, the ground that the mind of man answers reasonably well to the psychical man, whom we have agreed to regard as an alternative unity, a composite of the three further principles, mentality, spiritual consciousness and spirit, we will proceed to suggest what is to be understood by these principles. First, then, we will take mentality, which we agreed to consider as practically equivalent to the understanding in normal psychology. What then is this principle or faculty of understanding in man which we are to call his mentality? If we give a command to a domesticated animal and it responds to that command we say that it understands. By this we mean that the particular stimulus we have just given to it is related to some other stimuli or experiences, and that the association of the experiences under the stimulus stirs the animal to action.

It apprehends and acts. The better the understanding of the animal the more accurately it is enabled to respond. An animal was chosen for the illustration here rather than a man because it is desirable to postulate

and demonstrate the existence in the lower animal kingdom of understanding.

Experience, then, is the basis of understanding. Mentality is the product of experience. In dealing with physical man—as a quaternary of principles—one of these was seen to be the animal soul—that complex of desires and appetites that man shares with the brutes. The satisfaction and gratification of these appetites and desires, or the negation of them, are the medium of experience. All life functions are associated with growth.

Birth of the new organism is growth to the older organism. Expansion is growth to the new one. Reproduction completes the cycle, when we add to it the death of the parent, which is merely the preliminary to rebirth in another form. The changes we note generally as growth are possible only by the satisfaction of appetites, by the functioning of the animal soul, which thus provides the media for experience, the basis of the understanding or mentality.

In man mentality or understanding is of a far more complex character than in the brutes. This requires no demonstration. It is within the experience and knowledge of each of us. And why this is so is not difficult to determine. Man is more responsive to

stimuli. He reacts more readily to sense impressions. His instruments for receiving, collating, classifying, and comparing his experiences are more finely attuned, and of more complicated character and construction.

His experiences are much more complex than those of the brutes. The brutes are very largely subject to their environment. Man modifies his. The construction and development of his physical instrument has enabled him to pass into a far higher kingdom. The comparative ease with which he satisfies his needs and gratifies his desires tends ever to the creation of fresh needs. This is one expression of the law of evolution.

For no sooner is one need supplied than the divine discontent becomes apparent, and man feels another desire uprising. He is urged to go always on. And the very means he adopts to satisfy these new desires bring him a wealth of experience denied to the lowlier orders. The experiences collated and classified expand his understanding. His mentality grows.

Man not only reacts upon his environment. He reacts upon his fellow man. And this is perhaps the cause of his most rapid progress. Man is imitative. What he sees done he tries to reproduce. What he hears he tries to repeat. This is why man is at once the most

virtuous and the most vicious product of the animal kingdom.

To paraphrase an old saying man is worse than the brutes and better than the angels. He commits acts of which the lower orders would be ashamed. He desires to do and even strives to do that which marks him close to Godhead, And since this is so, we become conscious at once of the wide range of man's understanding.

At one end he stands lower than the brutes, from whom he derived his physical shell. Lower because the principles which animate him should elevate him, always well above, instead of submerging him as they do, beneath their level. Higher, immeasurably higher, because in his reflections and his idealisations he aspires to take his place and do his part in the great scheme of creation, using this term not for a miraculous production of something out of nothing, but rather for the orderly unfolding, in time and space, of a pre-existent plan, applied to pre-existing substance.

It has been suggested that understanding, or mentality, in its simplest form implied little more than the apprehension of a command and the reaction to it. As the understanding develops or evolves it becomes cognisant of many differing stimuli or commands that escape the less well developed organism.

There is constant interaction between organ and function. The two evolve, as it were, *pari passu*. The sum of the experience becomes greater and greater. And from this mass of experience, which becomes more or less constantly available through the faculty of memory, man's understanding grows rapidly.

Two modes of development of this principle are apparent. That which is within the experience of each of us—through the phases of infancy, childhood, youth, manhood and maturity—is open to no question. The other is the more general advance, made racially, by the addition to each generation of the accumulated experience of previous generations. And though we may have no direct evidence of this—this would be impossible—the indirect evidence is unassailable. The understanding of man to-day is seen to be far more extensive than in any previous phase of history.

But, in addition to the response to a command, we see that the understanding, in man, at any rate, is to be reviewed as an aggregate of experience, and a field of resource. Each new sensation with its accompanying mental reflex is fitted into its place. This provides a complex that constantly tends to modify the conduct of a man. His response may apparently be as rapid as before to a stimulus. But before the response actually emerges as

action, mental processes are performed with almost lightning-like rapidity.

Because man understands, he weighs impulses, he thinks, he reflects. In his mental make-up we realise that there are various levels or planes. For example, there is the lower level of appetites which is constantly modified by the understanding. The child will seize a cup with drink in it, if thirsty, and drink. The man with his added experience, his understanding, will satisfy himself first that the drink is good for him. That is, that it will afford him gratification. For it may be that the drink he takes will ultimately be bad for him. But if it satisfies his immediate craving, and, in his opinion, it is not immediately deleterious to him, it will be good.

Thus we see there are these two levels quite apparent. Another may be suggested in this same instance. For where the man, reflecting on the drink he proposes to take, denies himself because he feels that it may afterwards have an inimical effect, the action of a higher stage or state of consciousness is seen. The feeling here is the first phase of the spiritual consciousness which it is proposed now to demonstrate.

This example is purposely made as crude as possible so that it may be developed. To make it quite clear, let us state the case again.

There is first the bodily craving for refreshment, an almost purely physical reaction, due initially to chemical changes in the structure of the organism as the result of physical exertion or energy changes. The desires and appetites were classed as one of the principles of the lower four. Thirst is experienced, and mentality now comes into play to control, as a higher principle, the satisfaction of that thirst which in the brute world is almost mechanically satisfied. The next higher principle is seen when although he wishes to drink he abstains because of impulses springing from a higher level.

If we analyse the circumstances in a concrete case the position may be made yet clearer. A traveller is in the desert. His water supply is exhausted. He is parched with thirst. Water now becomes apparently available for him as he approaches a pool. His physical desire is strong. His thirst is terrible. He approaches the pool and bends down to drink hastily and greedily.

This is the lowest principle in action—desire or appetite. But now he pauses. His past experience tells him that the water may be polluted, and that if this is so his speedy death will be certain. He has no means of testing the water. He can drink or not. But if he drinks and the water is bad, his end is

near. As he is uncertain, and his need is great his understanding gives way, and he bends again. This is the second phase.

But now an inner or higher centre operates. He feels that, great as is his need, desperate as is the possibility of reaching further water, it will be better so to do than to take the other chance. The higher centre controls the lower. He abstains and plunges on through the desert. This is the third phase. Let us hope he will meet his due reward.

Spiritual consciousness, then, is seen in the first phase as an extension, or perhaps a projection upon another level would be a better way of expressing it, of the understanding, just as the understanding itself is the projection at a higher level of the experience of reaction to appetites and desires.

Hunger, for example, may be either physical or mental. A man may be ravenous either for physical food or for mental food. Meat and drink will satisfy the one; books or conversation the other. The appetites, therefore, stand as a progenitor of the understanding, just as the latter does of the higher centre, the interior feeling or spiritual consciousness. And just as the understanding is built up from the aggregation of experience so does the spiritual consciousness evolve or develop.

Just as the opportunity is provided for the

growth of the physical form by the addition of material, so does the soul, the mental body or complex of mental processes, grow by the processes of accretion; of adding piece to piece. The spiritual consciousness, then, is not a miraculous something added to the other principles from without. It is on the other hand a steady growth, an unfolding of a germ carried along the racial line.

Growth, development and evolution are almost synonymous, as was suggested earlier in the book, inasmuch as the tendency is always in the direction of complexity of structure and diversity of function. It cannot be denied that for diversity of function and for complexity of structure no other organism can compare with man. And it is equally without question that man is later in point of time than other organisms.

That he has evolved from other forms of simpler type is also indisputable. And when we carry the argument from the consideration of his physical form and purely physical functions to the consideration of his mental reflexes, the same truth holds good.

Man's mentality, his understanding, is also evolving. He understands more to-day than ever before. He feels more, both intensively and extensively, than ever before. His experiences and his knowledge are greater. His

field of reactions is greater. His understanding being at a higher level now than heretofore, provides him with a greater range of spiritual consciousness or feeling.

If the spiritual consciousness, then, be compared roughly to the feelings or emotions, we shall see that little more is suggested in the difference between this and the understanding than is commonly meant when speaking of the qualities of the head and of the heart.

We are not concerned to prove any real connection between the understanding and the head except that there is some little warrant for this physiologically.

The head contains the brain, the centre and apex of the sensory system and the seat of the memory. The heart we know also is subject to the more violent feelings or emotions. A wave of anger or love or fear will affect the blood circulation by tensing the nerves and muscles of the heart system. And when we feel intensely we say, because we think of it as centred there, "my heart tells me," using the term more generally for the higher centre.

That the head and the heart are often in conflict over a given issue is so common an experience that it need only be alluded to to be accepted. It is a matter of daily, or hourly, occurrence. Our baser thoughts direct us one

way. The higher centre, the heart, directs us otherwise. This higher centre, this control principle, is the spiritual consciousness in man.

Like the other faculties it is a growth, a progress from stage to stage. This is clearly seen if we compare our individual experiences as we remember them to have occurred in time. The consciousness awakens more and more as we live and grow.

It may be regarded in one sense as a sublimation of the understanding—this is speaking materialistically. Speaking idealistically we should regard it as the other way round. The understanding would be the crystallisation of the more ethereal spiritual consciousness.

If we think of matter as the vehicle for the manifestation of life we way regard it—as Bergson does—as opposing the flow of life, or consciousness, spiritual and otherwise. Life and consciousness, then, may be held to be an entity that strives for expression, using matter as its cloak or vestment to assume visibility and tangibility, a progress or evolution, it may be suggested, from the universe of idea to that of manifestation.

Just so far as the opposition of matter is overcome will the spiritual consciousness, life, understanding, sensation, contraction, chemical reaction, or electrical poise, call it what we may, become more apparent. Only so far as

it affects matter ordinarily will it become obvious to us. The vehicle which opposes the flow becomes less opposed to it with repeated reactions, and the energy or life flow becomes cognisable.

From this standpoint, then, we may think of the spiritual consciousness as the reality, and the body as its mode of exhibiting it. Its apparent growth is due to the steady breaking down of the opposition to its manifestation.

This point will be taken much more fully later. It is referred to here because it is desirable that the hypothesis we are erecting may be seen as capable of view from two distinct view-points. The other—that of the more normal experience—is that the spiritual consciousness, or conscience, grows and progresses as it sublimates its experiences.

Our higher centre, the heart, when given the opportunity, dominates the head, because it is the receptacle of all our finest and noblest aspirations and feelings. Whether we regard these as arising spontaneously within us, or caused by the growth of experience, matters little at the moment, if we will but make clear to ourselves that there is this distinction between the qualities of the head and of the heart, and that there is a progress or growth in these qualities.

This much will undoubtedly be admitted,

since the experience of such distinction is constant and common to us all. We may then consider our analysis of the principles to have substantiated the fifth and sixth of the seven we started to demonstrate, viz.: mentality or understanding, and spiritual consciousness or conscience.

There remains the seventh. It was suggested that this, which we will call spirit, may be compared to the idea of will, in ordinary psychology. The spirit, in man, regarded as the seventh or highest principle may be viewed from two points. The simplest perhaps is to think of it as the synthesis of the other six—that which best expresses them collectively.

Regarded otherwise, as a unit and the crown of the other six, it is the spiritual energy which pervades the universe and becomes individualised in man as the propelling power of his evolution. It is the Divine Essence: the one supreme reality which exists and persists and subsists eternally in alternate phases of being and non-being.

It is the cause of causes, itself uncaused. It is the incomprehensible without which the comprehensible could not exist. In man, viewed as the will, it is the factor which makes for action. It is that which is and does.

This seventh principle will, it is thought, be accepted in this statement. For the will,

again, is one of those faculties which requires little demonstration. It is apparent to us as soon as we reflect. We exercise will minute by minute, and second by second. And whether we regard the will as free or determined seems only to emphasise its reality.

If it be that our decisions to do or to abstain are merely obediences to the balance of forces, or if, on the contrary, it be that the exercise of the will is an unconditional acting, the fact remains that the will is a real something of which we can be assured as a principle that makes up the complement we call man.

The controversy between the determinists and the libertarians, like that between the materialists and the idealists, establishes the fact of will as an entity—as something having real existence.

To accept the will as a synonym for spirit in our terminology requires little effort, since at present we do not propose to go beyond the ground already given and lay down the proposition that the spirit in man is the incitement to action in this analysis; the arbiter of the course to be pursued; the ultimate mover of the man.

And here we may well suggest that the influence of evolution is not so apparent as with the other principles. It is not absent wholly. For our experience will vouch for

the growth of will in us. Our knowledge of ourselves is much more emphatic in the case of the spiritual consciousness than in the case of the will. We know that the former grows and expands. We feel less certain about the other. But with added knowledge we may see how surely the law of evolution works, through the whole cosmos. The will can no more escape its operation than the other principles.

Psychical man, then, is the complex of the three higher principles, which, we have seen, can be sharply differentiated—understanding, emotion and will, or, as we suggest calling them, mentality, spiritual consciousness, and spirit. These are the higher trinity which, viewed as a unity, we have to regard as something quite apart from the physical man, the quaternary of lower principles.

It is this higher trinity which may be thought of as the Biblical soul and spirit as opposed to the body. It is the psyche, or the psychoplasm, of the materialistic school of Haeckel and others of that way of thinking. This psychical man it is which is largely responsible for the difference between individuals of the genus *homo*.

It is the basis of character and disposition and temperament. It is that which the Theosophists call the individuality as opposed to

the personality—the latter they connote as the lower four principles regarded as a unity.

Some of these schools of thought are opposed to the idea of the evolution of all of these principles. All of them regard the psychical man as a growth. This could scarcely be otherwise since the psychical life of the individual can be seen to have a beginning as clearly marked as does the physical life of the man. Previous to the coalescence of the two germ cells the new individual cannot be said to have existence—*qua* individual. Similarly it is impossible for the psychic entity—the three higher principles, mentality, spiritual consciousness and spirit—to have existence, in the materialistic sense, before the vehicle is ready for its manifestation.

Motion is only possible to mass. There can be no expenditure of energy except in vibration of a body. But as even the materialists conceive of motion as an abstract entity with potentiality, if without being—so do some of the idealistic schools regard the higher trinity of principles, the psychic man. It is the thought or Divine Idea in being, clothed with a body to make itself manifest.

Pictured in terms of alternation, of repose and activity, of manifestation and of absorption, the higher principles, as the outpouring of divine ideation, may be regarded as potential

being rather than as actual being. There could be no life without its prior possibility. For the impossible cannot be. Without abstract life there could be no real life. Without abstract motion there could be no motion. So that if we, on the one hand, say that the psychical man, the higher trinity of three principles, has his beginning at the moment of birth, we may also say, on the other hand, that the possibility of this life must precede it.

As, however, we must have mass, or a body, to exhibit motion, we must also have for real being some real vehicle to manifest it. In the view of the idealist, the real being is the thought or mind which externalises itself to become apparent. And if this be so, then, from that point of view—which is the one we shall adopt here as the more suitable for our purpose—the psychic man has real existence before his birth. The psychic man is eternal in essence, though as an individual he appears and disappears.

This greater question of the persistence of the psychic man will be developed later when we come to consider the possibility of rebirth and previous births—the issue of reincarnation as a solution of the immortality of the soul or mind of man. Closely connected with this is, of course, the question of real existence,

or persistence between births, as opposed merely to potential existence. It will be argued that for this persistence there must be some vehicle, some body, as we should call it, which will respond to stimuli and react on its own plane of existence, as our physical body does on the physical plane.

And here it might be well to deal with this term "plane," which is often used but perhaps does not carry too clear a meaning. In speaking of the mind—in the more materialistic sense—as capable of analysis into understanding, emotions and will, we were able to say that these complexes of mental activity, or states of mind, really represented different levels. The mind, suffering from the stress of a great emotion, is radically different from that same mind in a state of abstract reflection, idealisation, or reasoning; and again, there is a difference of condition, of mental level, so to speak, between both these states and that of the same mind exercising its supreme faculty, the judicial one of willing.

These states of mind may be called "planes" of consciousness. The terms "higher" and "lower" are not to be confused with the space of three dimension so much as with ideas of intensity or change of quality. When, therefore, we speak of planes of being, we do not mean something above or below the earth

level, as a simple illustration will serve to show.

In sleep there are three phases at least, each of which is easily distinguishable—the dozing or light sleep, heavy sleep, and lethargy. In each of these two succeeding stages we might consider the consciousness as more deeply immersed than in the first. It takes a longer time, or a more intense effort, to recall the consciousness to the plane of waking life.

In dream consciousness we see a different plane of action from that of waking life. And there is no question that the dream state is a real state. We know, because we are conscious of it, that some portion of ourselves is functioning at another level or on another plane.

In dreaming it is evidently not the normal physical body that is the vehicle of the consciousness. Because in dreaming the vehicle we use transcends, for the moment, the limitations of time and of space. We dream and live, for the moment, forward or backward in time, and cover this universe in a second or less of time. We must, therefore, as there can be no exhibition of energy without a body to be impressed and moved, stressed and strained, and there can be no consciousness without its own particular body or vehicle, suggest a suitable body to explain the phenomena.

In dream consciousness it is the dream body that we use. This we may think of as substance rather than as matter. If we may regard matter itself as now taking four forms, or of being cognisable in four states, instead of the old-time categories, earth, air, fire and water, we think of matter as solid, liquid, gaseous and *etheric*, we shall have a clue to our postulate. No physical instruments will make us conscious of the *ether*. We assent to it as a necessity to explain our new theories of matter and energy.

So in the newer psychology we require, in order to make our theory consistent and explainable, new orders of substance through which and in which the consciousness may manifest in its higher phases. If we regard physical matter as the last and grossest crystallisation of the idea, or thought, which manifests itself as the universe, and see in matter itself an orderly projection in increasing degrees of density, the problem becomes clearer.

The etheric order of matter is hardly comparable with the physical order; yet we know it is a condition which precedes the evolution of matter—it is its necessary antecedent. If we postulate now other orders of less relative substantiality, so to speak, we approach our solution. The dream body, or body of thought, then, is less tangible even than that of the

etheric body, and this latter is so imponderable and unresistant generally that it escapes our knowledge except under special conditions.

It will be shown later that both the etheric body and the thought body can, and do, become both tangible and visible, and are therefore, even in the materialistic sense, real and not mere fanciful creations to explain phenomena.

It will be seen now where these arguments lead us. If the consciousness possesses other vehicles for its manifestation than that of the physical body—and of this demonstration will be afforded—then the difficulty of the survival of the soul after physical death is solved.

And the way is then opened for the possibility of rebirth in an almost endless cycle of progression from birth to birth. In this book it will be sought to show that this continuity of life and consciousness actually does occur, and that with it all there is a psychic evolution, a real and tangible development of the soul, as there has been an evolution of the physical body.

CHAPTER VI

INTELLECTUALITY

In this chapter it is proposed to discuss the intellectual evolution of man. And, lest it be thought that this term should cover the wider field of all man's mental activities, it will be well to define at once the meaning in which the term will be used here. In the preceding chapter some effort was made to render quite distinctly the phases of consciousness or entities by which we could analyse the mind's activities.

Three principles were suggested as covering the ground: mentality, or understanding; spiritual consciousness, or the higher feelings or conscience; and spirit, the synthesis of all the others. The latter was to be alternately regarded as the supreme function of will. The purpose of this distinction will appear fully later.

At the moment it serves a primary purpose of allowing us to investigate the evolution of man's understanding or mentality independently of his finer evolution in spiritual consciousness. Broadly speaking, the difference will be between the experiences we call scien-

tific and religious, or between those which are materialistic and those which are mystical.

Intellectuality here will be taken to include also the experiences which result in the knowledge of metaphysics with natural philosophy or physics, while moral philosophy, ethics and ontology will be taken later as more directly related to spiritual consciousness. Though it may seem an arbitrary division, it is at least a practical one, because it lends itself more readily to the processes of analysis.

If, first of all, we take natural philosophy or physics as the more common basis of man's intellectuality, we have less difficulty in seeing at once the immense progress he has made in the last two or three thousand years than if we took metaphysics. The physical sciences, beginning with geography and ending so far with aviation, are manifestly capable of proving for us the evolution of man in this regard.

Within the last decade or so man has learnt to use another element, and has set his seal of acquaintance on the regions of eternal snow at the two poles. Within the last century he has reduced the mighty power of electricity to the most servile, as well as to the most magnificent, uses. In the last two centuries he has been enabled to mould to his will the tremendous energy of steam.

Progress in machine construction and design has enabled him to plan and build wonderful automatic tools that are all but self-operating—they just need the human touch. All this has been within quite recent times. If we look back a few centuries the progress is seen to have been wonderfully rapid. It is as though it had constantly accelerated as time went on.

Navigation has advanced by the aid of steam and the knowledge of astronomy and mathematics, and exploration rendered simple so that the whole earth has been rendered accessible, surveyed and mapped out. Interchange of products has become possible to a degree that is almost unbelievable.

Twenty centuries ago we exchanged tin for Tyrian products, and received the Phœnician alphabet for skins and wool. But then the known world was little more than the Mediterranean basin. The culture of Greece was the apex of a severely circumscribed phase. In art, sculpture, architecture and literature, and in metaphysical philosophy, it reached a point not lightly to be estimated nor easily to be surpassed. In science, in the classification of observations outside that range, its progress was comparatively puny.

Greece furnished us with the elements of arithmetic, geometry and algebra as a founda-

tion upon which we have based our later splendid superstructure of the physical sciences ; to which in recent years we have added an immense amount of tabulated information of experimental mental science. But as far back as we can trace we can see the beginnings—crude and frequently fallacious—of all the sciences.

Egypt shows us astronomy in embryo in the building of the Pyramids. The obelisks give us the beginnings of anthropology, which the Indian and Chinese sculptures and paintings help to amplify. Greece showed us the beginnings of anatomy and biology. Even prehistoric remains, the eoliths, cromlechs and monoliths, are evidence of the application of the laws of mechanics. Architecture steps back right into the dim night of Time.

It was the custom, not so long ago, for one school of thought to suggest that the ancients had probably all the knowledge that we possess to-day ; that in the course of time it was lost as nations and empires decayed, and that all that we have recently attained has been but the rediscovery of lost arts, crafts and sciences. This position is one that now commands little intellectual support.

It was based on the fallacy of arguing that an exception proves a rule. The fact is indisputable that we have lost some secrets of

pigmentation, of embalming, of dye-making and of tempering metals. But against these we may set off a very considerable accretion that outweighs, in a few years' recent progress, all that can be said on the other side. Our synthetic chemistry gives us a thousand tones in dyes for the few simple ones that have escaped. Our hygiene decides that cremation is better than embalming. Our high-speed tool steels and steel alloys enable us to use tempering to a degree unheard of before.

Starting with geography, it must be conceded that evolution, regarded as a process of increasing complexity of knowledge, proves itself as easily established here. During the last five centuries we have gradually acquired a knowledge of the earth's surface, which is microscopic for a large portion of it, and reasonably definite for the remainder.

There is little *terra incognita* to-day. Railways cross in direct lines the largest masses of the world's surface, and enable the travellers to traverse these continents in a matter of days. Floating cities connect the railways, and the oceans are crossed in a few days more. In about a month the globe may be encircled, and this without taking undue risks. A traveller need not absent himself for years to view a foreign country. He may pass through a score in the time it formerly occupied

to travel from one end to the other of our little island.

If for the moment we turn to geology, we see the same results appearing at a constantly increasing rate. A century or two ago there was little exact knowledge of the earth's crust even in the most advanced countries. To-day we have classified our knowledge of the constitution of the crust and its stratification in almost every clime.

This has been accomplished by careful observation on the part of numerous scientists, whose individual efforts have been checked and verified by hosts of other observers.

All this knowledge is tabulated and transcribed into the various civilised languages, so that those of similar tastes may have an abundance of material on which to base their own work. Geology, however, is but one in a vast number of sciences that have arisen and flourished exceedingly in the last few decades.

To-day, more than ever, is the age of specialisation. Labour is divided into countless operations, each of which commands its own type or class of worker. If we take animal physiology, say broadly, as the study of the human body and its relations and functions, we shall see how rapidly and effectively specialisation has proceeded. Nearly every important organ

has insisted upon its own specialist. There are eye, nose and ear specialists. The lung, heart, brain, liver and kidneys all have their own specialists. There are nerve specialists, skin specialists, and so on. These, too, merely from the viewpoint of treating human ailments.

When we come to consider the interwoven sciences that these connote as sections of zoology and biology, such as cytology the science of cell-structure, histology the science of tissues, morphology the science of form, with many other equally important subdivisions, we shall be convinced that there is little need to continue the research to demonstrate a process of evolution in these sciences.

From the comparatively simple generalisations of former times we march steadily forward to a dissection and elaboration of knowledge that tends to become more and more involved, complex and profound.

Biology and biochemistry point the way to a unifying truth: to a correlation of principles. They all show that there is a constant progression from simplicity to complexity of structure and function.

In physics, and the sciences more closely related to physics, chemistry, mineralogy and metallurgy, as well as in applied mechanics, with its divisions of pneumatics, hydraulics, steam, internal combustion and electrical

engines, motors and appliances, we see this same specialisation. A man is no longer an engineer or a chemist. He is a gas, water, steam, or electrical engineer; and he is allocated to work in some division in either of them generally; or if he be a chemist, it is some tiny corner of the field which gives him ample opportunity for the full employment of his time and talents.

In physics it is the same. The physicist specialises in some comparatively obscure corner of the subject and devotes himself to discovery and classification there. Radio-activity and wireless transmission are two discoveries that stand out at the moment as significant of this particular type of specialisation.

Each of them may be regarded as but the opening of a new book for our knowledge of the future. The energy of radio-activity may well be thought to offer possibilities of power to be handled that have exceeded our wildest dreams. Wireless transmission suggests possibilities in other directions—of communicating with other planets or other solar systems.

Let those who scoff at such ideas remember that steam, that mighty agent and servant of man's will, was seen first in tiny little efforts that appeared futile and unimportant. Electricity, too, which promises soon to supersede steam, was for a time considered little more

than a scientific toy to amuse simple minds. In face of this, there is perhaps little need to relate the growth that the application of these two forms of energy have displayed. Evolution here is quite apparent.

Instances might be multiplied almost indefinitely in nearly every direction to which we might turn. In astronomy—that study of the great celestial bodies, with their almost immeasurable distances between them and their cycles, of almost endless years of progression—and in the newer physics—the study of matter as electronic particles or force vortices: particles so small that they must for ever evade any attempt at direct perception by the highest powers of magnification yet to be evolved: in these, or in any kindred sciences, we see ever at work this tendency towards specialisation, towards division of labour, so that the research may become ever more intensive. This is intellectual evolution in being.

And when we pass from a brief review of the physical sciences to those of mentality, to psychology, with its many subdivisions, we are confronted again with a similar spectacle. The volume of facts becomes greater and greater, the generalisations broader and broader.

Taking the whole of such knowledge, we can see the tremendous strides that have been

made, say in the last century, and compare this progress with the comparatively small progress that has been made in the field of metaphysics. We use the term here in the more modern acceptance of epistemology, or the theory of knowledge, rather than that of the older Greeks, with whom metaphysics was essentially an inquiry into the nature of Being and the fundamental ideas connected with it. And even then we can see again an intellectual evolution that progresses steadily in its embrace of more and more general ideas, tending ever towards its greatest generalisation of all—a conception of the universe as a wholly related, if infinitely divided, unity.

Language itself, perhaps, affords one of the best proofs of our intellectual evolution. By philology we are able to trace the relation of the principal languages to each other, to note the descent of many varieties from a parent stock, and to mark the increasing capacity for expression amongst the latest of such languages.

It does not require much reasoning to suggest which is the earliest, since the principal languages of the world may be roughly divided into three groups, each with its significant characteristics, viz. the non-inflected languages, (1) like the Chinese and the Tibetan, the partly inflected languages, (2) like the Turk-

ish, Mongolian and Tamil, and the highly inflected languages, (3) like the Semitic and Indo-Germanic (Aryan).

It is significant that our own language grows daily, not only by its ever-increasing inflections and accretions, but also by its omnivorous capacity for seizing and assimilating, from every other tongue, any word that will help its growth as a more efficient means of expressing ideas.

In metaphysics, regarded as the study of first principles, of the nature of being and of the nature of reality, of what, if anything, underlies the sensuous experiences of the manifested and material universe, there has been a steady progress which indicates the intellectual evolution of man. The early Greeks, whose works are the more familiar, show a long succession of speculations, each tending to become more definite than its predecessor, each building the more securely upon the foundations already laid.

And if, as we find, here and there there is a tendency to break away from the orderly succession of evolution, in daring leaps into the dark, and occasionally a breaking back to a position previously surrendered, the totality viewed therein assures the appearance of a general progression or evolution.

It has already been remarked that in meta-

physics there has been no tremendous advance in recent years, such as has marked the evolution of the physical sciences. It has been rather a re-examination, a re-testing, of the older speculations, an effort towards synthesis of the various solutions of the problems.

This is the more apparent if we compare in detail the speculative work of the earlier and later Greeks with the work, say, of Descartes, Spinoza, Hegel, Fichte, Kant, Hume, Berkeley, Locke, Spencer and Caird.

From Thales to Plato and Aristotle there is a long and distinguished descent of metaphysical speculation which in later times has found for each thinker a newer and more analytical protagonist, each of whom has built upon the sturdy foundations of his master a stately superstructure.

And if we bring this review right up to date, it might be possible to see the rejuvenescence of Socrates and Plato in Nietzsche and Bergson—the two first in each doublet, subtly interrogating and questioning all previous ideas and generalisations in an attempt to re-state their truth and to arrive at a new precision of valuation, and the other two idealising and unifying, seeking in a mystical, intuitive outreach to identify the knower with the known, the self-atom with the Cosmos.

No surer ground for the presentment of a

case for the intellectual evolution of man could be found than that of empirical psychology. For here within a single generation has arisen a mental science, prodigal of its facts, labyrinthine in its ramifications, profound in its conclusions. It is not suggested that psychology has reached its present position without some great measure of indebtedness to past generations of thinkers. This tribute is deserved and paid.

If one thinks for a moment of the work of recent investigators like Freud, Munsterberg, William James, McDougall, Stout and Frederick Myers, it will be seen how great has been the intellectual advance in a field of research which only in the last few decades has received proper empirical treatment.

It is not suggested that heretofore much speculative work had not been undertaken by earlier students of psychology. The point to be made here is that the hypotheses of previous centuries have recently been tested by constant and close observation, and the hypotheses either verified and passed into exact scientific lore, or they have been proved to be undependable, and, when satisfactorily proved to be fallacious, they have been discarded.

Indian philosophy and the Vedantic metaphysics is of so lofty a type that one might be almost excused for suggesting that the better

place for its consideration would be in the chapter on Spirituality. But we may be permitted just a glance at it here in passing. It is only recently that its treasure house has been unveiled to the Occident, and its tremendous significance even imperfectly understood.

Like the more western wells of wisdom it is to-day receiving, at the hands of earnest students, elucidation and commentation. It is being re-stated, with ever-increasing lucidity and precision, and in the process giving its quota of evidence to the intellectual evolution of man.

It has its beginnings in a period so remote that it suggests to us some credence for the myth that it was a divine revelation from man's godlike teachers and ancestors on his spiritual side, who at a given period, in his racial evolution to man's form, overshadowed him and implanted within him the spark that was afterwards to evolve into mind, soul and spirit.

Mention should be made—at least incidentally—of the work of the great French metaphysician Comte, whose philosophy of Positivism has found in Frederic Harrison a magnificent exponent. Then, too, there is our own Herbert Spencer, whose monumental synthetic philosophy, with its masterly meta-

physics, "First Principles," the basis of his system, has not yet received its due meed of appreciation. But there are also to be considered the works of such writers as Mercier, McDougall and Fawcett. During the last few years there has been a stream, running clear and strong, of critical and constructive exposition in the fields of logic and psychology as well as in the more purely abstract realms of metaphysics. These works alone would justify the claim for the intellectual evolution of man.

CHAPTER VII

SPIRITUALITY

It would be difficult in a short chapter to detail all the evidence that could be produced to show the gradual progress of man from a lower to a higher degree of spirituality—which here is to be understood to indicate the moral philosophies, ethical systems, and ontological speculations, which have represented man's ideas and rules of conduct in various ages.

For those who desire a full treatment of a portion of this subject, "The Evolution of the Idea of God," by Grant Allen, and Dr. Frazer's monumental work, "The Golden Bough," in twelve large volumes, and the works of Dr. Tylor might be commended for perusal. In these works a mass of evidence is afforded, by anthropological research, of such progress.

If we investigate the origins of world philosophies we find them to be concerned, firstly, with the relations of man and his fellows, and, later, with man and his Maker. They arise, in the earliest stages of man's ascent from his material ancestors, by the experience of trial and error. Certain actions are seen to be of value—to make for individual and social good;

others are seen to be of the opposite character —inimical to individual and social good.

From the observance of the effects of such actions and reactions, customs and habits originate and afterwards consolidate into rules of conduct or correct behaviour. Customs receive the assent of the peoples who practise them, and thus become the moral law, to disobey which entails some form of punishment.

It is only at a much later period that moral philosophy takes on the form of a general scheme in which conduct and the values of ethical standards are related to a Supreme Being. It is then that the ethical systems are regarded as governed by God, and it is believed that by His Almighty fiat these laws are immutable and revealed to man for his guidance, with penal obligations to enforce their observance.

This position is only reached after a consciousness that there is some such higher, or supreme, power in the universe. It is then that speculations arise as to the nature of such Being, the subject of which is ontology.

Now here we must digress again to bring back before us the position outlined somewhat earlier. Spiritual consciousness then was roughly compared with the higher emotions or feelings. We must now define it more specifically—as those emotions or desires or

aspirations which are the results of our highest idealisations. It may make this a little clearer if it be suggested that intellectuality, as defined in this exposition, is almost wholly concerned with the material issues, with physics and mathematics and the abstract sciences concerned with them, whilst spirituality deals largely if not wholly with the relations of the psychic man to other psychic entities. The intellect deals with things that may be weighed, measured and changed in form.

Spirituality deals with the essences of things and being, the noumena which lie behind their mere phenomenal appearance of manifestation. Intellectually we may deal with cosmic physics —the birth and growth and death of the stellar universe, the formation and extinction of solar systems. Spiritually we become conscious of all this upon another plane of experience. We feel it instinctively, as a process of manifestation of the incomprehensible that lies back of it all.

One may be convinced intellectually, perhaps, that there is nothing in the universe that cannot be explained in terms of physics, of mass and motion. And yet one *feels* that matter *qua* matter, and motion as the intermittent or regular impulse that gives mass its quality, is no less wonderful and just as inexplicable, if postulated as eternally subsisting, as that

other conception—the incomprehensible unity that is its cause.

And the more specifically and intently one endeavours to view as a concrete whole the vast order and progression of the universe, from the inconceivably great to the still more difficult conception of the inconceivably minute, the more one *feels*, in this highest sense of perception of spirituality.

It is, then, of this order of experience and growth that we propose to deal with here. It is with these hypotheses, or tentative explanations, of the universe and its exposition that we here take cognisance. And this, because, as we shall see, the idea, whether it be true or fallacious, that there is a power behind the phenomenal universe which works in an orderly way towards a definite end, this idea influences very considerably the psychic evolution of man.

We may regard the Judaic account of the presentation of the tables of stone, with the Ten Commandments inscribed thereon, as a myth; but the point to be made here is that that incident, whether mythical or otherwise, has influenced profoundly a great proportion of mankind, and will continue to do so for all time.

Certain it is that, however that particular ethical code was devised or derived, it has

functioned well. And it has derived a vast amount of additional force because it was felt that it was a Divine ukase, or fiat, to disobey which would cause dire penalties to be inflicted. Throughout the world, and throughout the ages, there have been these revelations.

But long before we reach so definite a stage, as the presentation of a clearly defined code of moral precepts, there is to be seen a steady progress of spirituality, of this consciousness, this higher feeling, from the rudest possible beginnings.

Anthropology, here, is indubitably the surest guide. One has little difficulty in assigning the relative positions occupied by various races in the order of their evolution. Their physical evolution is measured by their civilisation. The latter itself is a measure of their intellectual evolution; it is also a fair criterion of their spiritual evolution.

The lowest races are those whose skulls have the least brain capacity, whose tools and implements are of the crudest description, whose material possessions are small or non-existent, whose knowledge of physics is almost nothing, and whose spiritual consciousness is merely rudimentary.

Representatives of these lower orders in the scale of evolution are to be found to-day, and very complete investigations have given us

the key to the beginnings of modern culture. There are no missing links. We can trace the whole line of development of ideas point by point.

Wonder is perhaps one of the remote causes for the origin of the spiritual consciousness. Wonder itself is a very primitive emotion. Our individual experience as children is a racial representation of the experience of our remote forbears. And so, in the early days of man's emergence from his brute ancestry, wonder played an important part in shaping his future development.

What he was unable to explain to himself satisfactorily was the subject of his wonder. And out of his amazement, his fear and his admiration, he contrived fitting explanations for the causes of his primitive emotions.

The waving tree was animated by a spirit. The frowning mountain was the home and the body of angry demons. The awful depths of the forest jungle were the abiding places of spirits powerful for good or evil. The thunder, lightning and rain equally were invested with their spiritual powers. The sun and moon and stars were the more aloof and irresponsible gods. The hurricane, the roaring torrent, the angry ocean were the more malignant of his immediate oppressors.

And as wonder and amazement gave place

to a greater degree of understanding and knowledge, the primitive, animistic theories receded. But, through it all, it was *feeling* that was essentially the basis of the spiritual emotion. In later times arose, amidst a more settled though still nomadic race, where contemplative, pastoral life would have provided ample opportunities for it, the idea of some central power who organised the whole world and took under his particular protection some definite race whose origin was lost in the dark recesses of myth.

In some cases the idea seems to have been taken from a tradition of the golden age when man's ancestors were divine and a race of god-kings reigned on earth.

In other cases the poetical fancy painted an Olympus in which the gods were the anthropomorphised ideas of the great powers which man saw outlined in his own experience, love, hunting, fighting, the all-father, the metal worker; to which were added metaphysical or more general ideas such as time, wisdom, marriage, the creator of the universe, and the like.

These deities were in the habit of taking an intense interest in the affairs of favoured mortals, and a race of semi-divine mortals, or heroes, was the result. (In so brief a résumé as this there are necessarily tremendous gaps.)

So, too, there are other systems of religious thought, or spiritual consciousness, which developed alongside these others, which touched them at points and were reacted upon accordingly. The Hindu theogony is a case in point. It is difficult to decide—our greatest scholars are still in doubt—as to whether the Grecian mythology was, or was not, derived largely from the Hindu.

One might be at least inclined to admit, in any case, that they had a common source. And this statement is capable of two lines of interpretation. One, that as the mind of man develops during the countless ages of his progression, the same general ideas will always be presented to him as a result of the complexes of his experiences. The other line of argument is that back of man's physical ancestry, his evolution from the brute kingdom in outward form, lies his spiritual unfolding from an inpouring of power, of mind and spiritual consciousness.

For the moment we will take the first hypothesis. It is the one most in accord with the evidence, tendered so far, that the same general or abstract ideas make their appearance as the result of man undergoing similar experiences. This will account fairly well for the striking similarities to be seen in widely divided parts of the earth's surface where no

evidence is available of contact between the peoples holding similar ideas.

When, from a consideration of the earlier Greeks, we turn to the Egyptian religious speculations and observances in the Book of the Dead, we find that we have bridged a great gulf. But before we reach this with the later Egyptians we have to confront us a theogony that is initially polytheistic and animistic.

The later phases of Egyptian religion are in accord with other spiritual developments. There is to be seen the shedding of the more materialistic modes of expression, the clarifying and simplifying of the ideas, and their presentation in a more idealised and mystic form. The Greeks went through the same phases, shedding their own similar polytheistic theogony, and evolving instead an abstract and spiritual philosophy.

Hinduism, too, was similarly affected by the Buddhistic clarification, and Judaistic thought followed, with the stripping of its trappings by the simplification of the Christianity of Jesus.

One might follow the process right down to modern times—the Reformation, non-conformity in its numberless sects, and, finally, free-thought.

But first of all it is necessary to trace in greater detail the steps of the evolution of man's

spiritual consciousness. And we wish for the moment to maintain our position of this spiritual consciousness being the expression of the highest feelings or emotions, using this term in the more sublimated sense in which we speak of æsthetic emotion : that feeling for beauty which it is almost hopeless to attempt to describe.

It has been shown that out of his more primitive emotions man developed general ideas which he was constantly compelled to modify as his powers of observation, classification and comparison became more complete. The growth of his emotional capacity was concurrent.

Derivative emotions, such as veneration and awe, helped him in his progress. His growing mental powers of understanding enabled him to feel more deeply, more intensively and extensively. His spiritual consciousness began to awaken and to develop.

From crude and fallacious particular ideas and idealisations, he soon passed on to abstract ideas that opened out to him a vista of tremendous possibilities. And the more he stumbled, as the child does, the more he learned.

His mistakes taught him to be the more careful. This led him by almost imperceptible steps, and with many backslidings, onwards towards his goal—the dreaming of visions that

will come true, because they are in truth the foreshadowing of his destiny.

As we saw in an earlier chapter how wonderfully the embryo reproduces in its various stages the phases of the evolution of the race, how the growth of the embryo is indeed a recapitulation of racial history, so we may see in the individual's gradual mental and spiritual development the recapitulation again of the racial progress.

Fairy stories are very real to us in our childhood. In fact, some of us never lose our love for them. And as understanding grows in us, we see beneath the allegory the truth that the fairy stories veil. With the growth of our feeling we know them to be true in essence, and we know that they were, in their original form, the only mode by which we could perceive them.

And thus it may be that we shall find in our growing capacity for the absorption of the truth that the older ideas of our forbears were the only mode by which they, too, could learn, and that perhaps there is more of essential truth in them than we have yet been able to realise.

Trees and thunder and lightning may, after all, have their spiritual essences. There may, too, be real gods of love, of wisdom, and of beauty.

What, however—to leave fantasy aside for the moment and to revert to our more sober analysis of man's spiritual evolution—what are these milestones of progress to which reference has been made, and to which attention is invited? Broadly, they are the simplification of the great problems *what?* and *whither?* in particular reference to man, and *how?* and *why?* in reference to the universe.

When man's knowledge of himself was more limited, and his knowledge of the universe was practically nothing, the solutions offered for the problems were fantastic and speculative. They were mere guesses, that had to be modified with the acquisition of fresh information.

From animism to polytheism was a step of great importance. From polytheism to monotheism was one of no less gravity. From that to the mystical theology of the Trinity, with a spiritual hierarchy and the dualism of good and evil, was perhaps the greatest of all.

In more modern times we have the spectacle of intellectual revolt towards materialism, the negations of the higher emotions of veneration, reverence and faith, the reaction towards ancestor worship in its newest phase, *spiritualism*, and a metaphysical revolt partially emotional, but more largely intellectual, towards idealism and intuition.

Life Everlasting

One outcome of the emotional revolt against an arid and profitless materialism has been a return to the older philosophies and cosmogonies of the East. Liberal interpretations have given us a system that is satisfying emotionally—that we can feel to be true, and, what is perhaps more important in our present stage of evolution, it is not repugnant to our intellectual investigations.

It is claimed to be part of a body of ancient wisdom that periodically in the development of man is given a fresh presentation. It is put forward, in the first place, as a working hypothesis, not as a body of doctrine to be accepted upon authority. It is said to be subject to individual verification, and it is this, perhaps, that has induced many earnest seekers after truth to give it a trial, and to seek to test its theories by individual experiment.

A considerable volume of literature has in consequence grown around the subject, and it becomes increasingly simpler to obtain evidence of the truth of its broader issues.

As might be expected from its claims to be the embodiment of the truth given out in various forms and in various ages, it is a synthesis and exposition of many of the older ideas, classified, compared and modernised.

Of the universe it teaches a spiritual basis, for an objective manifestation in time and

space, in accordance with a periodical law of activity and repose. It postulates a cosmos that is continually evolving in cycles. The cosmic cycle of manifestation, a period that to the finite mind is inconceivable in its duration, an eternity in all but its mathematical sense, is succeeded by a similar eternity of repose, when the projection of the cosmos, in time and space, on planes of successive degrees of substantiality, is reabsorbed into the bosom of the ever unmanifested.

The metaphysical conceptions of the Eastern mind are extremely subtle and abstract, and, as ordinary language is insufficient to present the ideas faithfully, recourse is, therefore, made to symbolism and graphs.

One is asked to picture the universe-to-be as the negation of all that is, in a void, best represented as a white circle upon a black ground. The idea is to represent the totality of extension, infinite space, and space only, the one ever-present reality to our senses, the one thing that we cannot get rid of even if we can imagine the destruction or annihilation of all that ever does or will occupy it.

The hour strikes, and upon the white disk, at its centre, appears a spot, the germ, the root of the universe-to-be. This represents the first cause of all that will be. From it emanates the Logos, the Word, the spiritual

outpouring of the Divine thought which emanates, frames, co-ordinates and animates the universe.

From this first Logos the Divine Hierarchy proceed, and the heavenly host, in successive waves, are the cause of the various orders of manifestation, on varying planes, from pure spirituality downwards, in constantly increasing orders of palpability and grossness until the etheric plane is reached, the one immediately above or within that of our material plane.

If one can compare the material plane, with its qualities of mass-inertia, and all the physical characteristics of matter, with the scientifically demonstrated etheric plane—the plane of an imponderable and perfectly elastic non-material substance, highly resistant, rigid and yet capable of infinitely modulated vibrations; if one can compare the physical plane with this other etheric plane, and note the essential differences, and then think of a succession of others as widely divergent as these two, one can glean some idea of the seven great planes of manifestation.

It should be noted here that just as the material or physical plane is dependent, for all its qualities and characteristics, upon the etheric plane, for gross matter is, in the ultimate analysis, ether stressed electrically, so each

other plane is dependent in its turn upon the other just above it in order of emanation.

Each of the planes is the outward expression of the Divine Thought which clothes itself in ever-deepening orders of substantiality as it proceeds outwards and downwards.

Periodicity is the first great law. It is the law of alternation, of outbreathing and inbreathing, of rest and activity, of night and day. This law is closely associated with the next, the law of cycles: the periods which, from the first great cycle of the complete day and night of the Cosmos, measured in a string of figures in which millions and thousands of millions are as minutes in a century, come down in an ever-decreasing progression to solar cycles, planetary cycles, racial cycles, national cycles and individual life cycles of seventy years or so, and so on down to the inconceivably small cycles in which birth, growth, maturity, reproduction and senility all are encompassed in a single day.

A numerical order is the next thing to be noted. In *our* universe seven is an important number. There are seven notes in the musical scale, seven colours in the spectrum, seven days in the week—an apparently arbitrary arrangement, but one which closely follows a real and valid mathematical order in the universe.

There are seven great planes, seven great

races of humanity, seven principles in man, seven orders or natural kingdoms. Seven meets us everywhere in our investigations. It is the mystical number. There will be seven senses as there are seven kingdoms. Seven life waves pass around each of the seven globes in a chain.

These general observations have been made to render what follows somewhat clearer. Let us take now our own earth and see what is postulated for this on its material plane. Its origin, and that of its fellow planets, is birth from its parent stock the sun, flung off as a blazing mass of incandescent gas to consolidate and cool down during millions of years.

As soon as it has reached a suitable condition, the earliest forms arise, fashioned and animated by the lower orders of the heavenly hosts, who are preceded, in the formation of the mineral kingdom, by the three elemental kingdoms upon which the others in turn depend.

Following the mineral kingdom is the vegetable, succeeded in its turn by the animal. From the simplest possible forms, the unicellular, the more complex organisms in order are developed until the manlike ape is succeeded by the apelike man.

It is now the turn of the higher orders of the Divine Hierarchy to take up the burden, and into the mindless forms are incarnated

the divine egos whose work it is to raise man to his full spiritual birthright: emancipation from the thralls of matter.

There are seven great races; we are the fifth, and it was—so it is said—about the midway point of evolution, after three and a half races, that the egos began to incarnate. For our earth there is a finite member of such egos, and these must constantly reincarnate.

The ego is the spiritual pilgrim whose task is to raise, life by life, through thousands of such incarnations, his various personalities to ever higher stages of perfection and spirituality.

The seven races are related to the seven principles. The fifth race is the race of mentality, or intellectuality, the sixth will be that of the fully spiritually conscious, the seventh will approach in power and majesty to gods.

In each of the races all the seven principles are immanent and inherent. With each great race there is the blossoming to fullest fruition of its own particular characteristic with the conquest of all the lower ones.

If we turn to our suggested analysis of man, as the seven-principled individual, this will be made clearer. Man is always, whatever his race, a complex of these principles. But the higher principles are not apparent till in turn each of the lower has been subdued.

Thus the third root race would have been

one in which Prana, the life principle, would have been predominant. Life is here used as the chiefest expression of the physical form: life rioting and wantoning in unrestricted orgies.

The fourth root race would have seen Kama, the principle of desire, predominant, the animal becoming man with all the potentialities of man's desires and appetites. This desire body was penetrated and enlightened, and rendered teachable and reflective, by the ray of mind which struggled to subdue the more purely animal impulses.

In the fifth race mind is to win completely the mastery: the intellectual stage is reached, only to succumb, as it already shows signs of doing, to the waves of spiritual consciousness pouring down into it from the enthroned ego, the higher self, the real man, who persists through death and dissolution.

Each great race has its own continent to enable it to work out its destiny. Each race is the offshoot of its predecessor, and it is, in turn, the progenitor of the next race. The races overlap for hundreds of thousands or even millions of years. Some of the third great race, the lowest forms of the dark races, Australians and Tasmanians, are still extant.

Their continent, Lemuria, had vanished in the Indian Ocean before Africa rose from the ocean bed. The fourth race have many millions

of decadent descendants in the Mongol stocks of Asia. Their continent vanished beneath the waves of the Atlantic—it was called Atlantis.

The fifth great race, the Indo-Aryan, is the offshoot of the Atlantean race. The sixth is already preparing for its coming. Possibly its continent is already, too, preparing in the Pacific, where in hundreds of thousands of years' time the coral structures will have made a mighty land mass where dotted islands now only are to be seen.

As the races overlap, so do the individuals in a race represent at any given time the backward ones, the normal and the abnormally developed. At the present time it is claimed that there are men so highly developed that they form the vanguard of the sixth and seventh great races.

It is they who are the teachers and guardians of the race, guiding them forward, helping to smooth the path and to remove obstacles that bar the way. Poets and prophets are the better known of these more advanced souls. The lesser known are those of still very much greater power, who only occasionally leave their higher planes to dwell amongst man in the flesh as examples and world teachers, the divine avatars or Christs.

Races, like individuals, have their cycle. They rise, mature, reach their apex, and decline. The great races have their sub-races :

perhaps, if we mention India, Persia, Greece, Rome and Spain we shall make our meaning clearer. Each race has its advance and usually, ere it decays, passes on its wealth of experience as a heritage to the races to come after it.

Egypt was probably the home of a much earlier race and sub-races. There are traces now to be found of its primitive civilisation that would make its history measurable in hundreds of thousands of years. Each great race covers fairly well the same ground in its apparent development.

But each successive race raises the level of the achievement. If we picture this evolution as a spiral of advance, rather than in a closed circle, we shall see why we are occasionally mystified by the discovery of traces, in a rudimentary form, of a new knowledge to us, with which the vanished races seemed to have been in contact.

From this brief résumé of the teachings of the ancient wisdom two points emerge. The first is that this being the fifth race we should expect to find that its characteristic would be intellectualism as the predominant note of its culture. The second point is that if the race generally has some individuals well in advance of its normal level we should expect to find, even now, some great soul with well-developed spiritual consciousness and powers of intuition,

able to pierce the dark veil of the future as well as the remote recesses of the past.

For, as we said before, the racial progress gives new powers—powers almost undreamed of to our normal consciousness. The sixth race, with its fully developed spiritual consciousness, will possess powers transcending time and space, and its lower principles will be so subdued that they will exercise scarcely any inertia or clogging upon the almost emancipated ego.

If, then, these are to be the general possessions of the sixth race, and there are some amongst us who are already there, it is not surprising that we should receive from them the glimpses of, and clues to, the wisdom it is our destiny to possess also in time to come.

And these glimpses would represent the beginning of the spiritual consciousness that strives now, and is partly triumphant, to break away from the intellectualism of materialism.

A hint may be given here of some of the powers of the full spiritual consciousness so that we may subject them, too, to our analytical survey to see how far they may be justified by modern science, and if they, too, show signs of a progression, a steady evolution from the rudimentary to the more perfected form.

We may instance telepathy, psychometry and clairvoyance and clairaudience, as the elementary key to the spiritual consciousness.

In an earlier book by the present writer, " The Occult Arts," these and others were critically examined, and by the light of modern scientific research demonstrated to have established themselves upon a sound basis.

Telepathy is the communion of mind with mind, irrespective of distance, without normal means of communication, such as speech or sign. Psychometry is the reading, by the inner senses, of impressions made upon objects —the development of a latent image. Clairvoyance is the art of seeing at a distance—in time or in space. Clairaudience is the picking up, by the inner hearing, of sounds imperceptible to ordinary hearing.

In " The Occult Arts " a clear and indisputable case was not only presented for the existence of such supernormal powers mentioned, but clues were given also for their verification and practice, and evidence tendered to show the progress made in each. Here it will be desirable to show how the use of such powers is essential to quicken the pace of our normal evolution and light us forward upon the path.

And now we may revert for a moment to a previous statement in relation to the ancient wisdom. Its teachers claim that the working hypothesis, so briefly outlined, may be tested link by link by each individual for himself. He is not asked to accept the statements upon

blind faith. He is asked to make himself cognisant of their tenor and import, and thus, little by little, he may be enabled to verify each assertion for himself.

Close study and mental effort is required. Concentration is demanded. The rudimentary powers have first to be awakened, then nourished and strengthened. The path is full of difficulty and danger. Only the strong and the brave can face it. Sacrifices are demanded, simple at first, but more comprehensive and intensive as progress is made. "Knowledge is power," says the sage. And power cannot be obtained without great and ceaseless effort.

Before closing this chapter, which was designed to trace the evolution of the spiritual consciousness, reference may be made in passing to one or two other phases which mark the current of progression. Spiritualism is one. Here we see an attempt at outreach of the normal psychical faculties, by the cultivation of an intenser degree of feeling for those who have passed over. Contemplation and passivity are indulged in so that the emotional outreach shall be barred as little as possible by the lower principles.

Without attempting either to justify or to belittle the efforts made, we are bound to admit that the efforts themselves are a proof of psychical evolution. They afford evidence

of hitherto undiscovered powers becoming utilisable, and the evidence of phenomena arising therefrom is indisputable.

Another line of outreach is the cultivation of the mystical attitude. Here there is an attempt on the part of the individual to attune himself to the infinite, to reach "that peace that passes understanding" by direct communion with the oversoul. The higher thought culture is on somewhat the same lines as the spiritualistic endeavour, but more definitely psychological.

It is a process of soul training and development, with which we shall deal more fully elsewhere. Each of these movements is a recognition of the Bergsonian analogy of the antagonism of spirit and matter. The latter opposes the flow of creative evolution—the spirit essence pressing ever on in its efforts to shape and transform and transmute matter.

In a word, we might sum up this chapter by saying that spirituality is the shining through of the divine ego imprisoned in the gross envelope of matter. And right back through the ages we can trace this ceaseless effort, ever becoming more apparent—its complete and final conquest and final subjugation of the material opposition becoming nearer and more imminent. It is a triumphant spiritual evolution.

CHAPTER VIII

RIGHT THOUGHT

If we are to have an acceleration of our psychic evolution, it is necessary to begin with right thought. Thinking ever precedes action. For thought is the divine idea, and in it, and by it, we, and all that is, are shaped.

And since we are assured of the working of the law of evolution—a progression in order viewed as a whole—and since this is inevitable, our thought should also be shaped aright. By avoiding circuitous paths we may hasten our progress, and by eliminating—be it by ever so little—the earlier mode of progression by trial and error, and straightening the road, we may be able to enjoy the more quickly the delectable vision of the Promised Land.

And so, as we are convinced that the working hypothesis afforded by the ancient wisdom will tend to right thoughts—and these may be put to the test constantly as the student proceeds—we will lay down some of the simplest lines on which to start.

First, then, as to the ego itself, that postulated trinity-in-unity which is the very spark of the Divine, which persists eternally, so the

ancient wisdom says, going from birth to death and then back to birth again, for thousands and thousands of lives, gradually acquiring from each earth life some fresh experiences which it assimilates between incarnations in its progress to perfection. What is this ego? Whence comes it? What is its mission?

To each of these questions detailed replies are accorded by the ancient wisdom. Our own analytical work here has shown us—in a measure, at least—what the ego is. It has here been regarded as the synthesis of the mind, the spiritual consciousness and the highest aspect of the Divine Spirit or Supreme Cause of the Universe.

It may be asserted that ample demonstration has been afforded of the existence of the mind as an entity, a principle. If there be yet a doubter, let him proceed with this test. Let him doubt all that has heretofore been written, or that will be written, or alternatively let him believe. In either case, he proves the existence of mind. For only the mind, in mental process, can doubt or believe.

He may even doubt that he doubts, but in so doing he proves the existence of the doubter, his own mind, the entity whose function is intellectual activity.

Spiritual consciousness, too, has been similarly demonstrated. For ample evidence has

been afforded of the very definite distinctions between mere intellectualism and the higher processes of being which enable us to sense intuitively those greater mysteries or problems, if not yet effectually to solve them.

There remains the highest principle of all —the spirit in man, the crown and upholder, the cause of all the others. No further demonstration can yet be afforded of this synthetic causative principle than those occasions —only too rare—when, carried out of ourselves, we are, for the moment, as gods, knowing and being all that is. For those who have not experienced this ecstasy there can be no proof until they do.

And there is little hope of proof until they are willing to believe in its possibility. For to such as are willing (or believe), to these is given the power to become the sons of God. It is the attitude towards truth that makes it comprehensible. So long as we close our eyes, we see nothing. Yet the truth is ever there for us to see.

This ego, then, the trinity of the three higher principles, regarded as a unity, is the informing and enlightening Spirit that animates the man. It is this that distinguishes him from the brutes. It is this which lives ever and gathers fresh knowledge and power from incarnation to incarnation. It is the

ego of individuality, as opposed to the mere personality, the four lower principles which dissipate either at physical death or soon afterwards; it is the ego which strives ever to uplift the grosser material vehicles, and struggles with them in a constant conflict, as it transmutes each in turn to become obedient to its every desire.

If now we apply to the ego our analogy of evolution, we shall find a keynote to a larger scheme. Just as in our physical universe and on the physical plane we see a variety of organisms, progressing upwards from simplicity to complexity, both in form and function, so there is in the cosmic universe an evolution on all planes, physical, astral, etheric, mental, causal, and spiritual.

The egos who inform us are of an order who in previous cosmic cycles had progressed, and had won for themselves therefore a higher place than the monadic host whose task it is to build up the forms of the elemental, mineral and vegetable kingdom.

Our ego's burden it is to raise our physical and desire bodies to higher and yet higher levels of energy and potentiality, till the ego can no longer be regarded as imprisoned in and functioning on those planes. In the cycle of the Manvantara—the complete cycle of one outbreathing and inbreathing of the universe—

there is a process of evolution and involution. The Spirit returns to the God who gave it.

Breathed outwards and downwards, into grosser and yet grosser planes of substantiality, the sweep of the cycle of progress returns upon itself, in constantly increasing degrees of spirituality till all manifestation is once again merged in the bosom of the Infinite for its eternity of sleep and repose, through the æons of non-being.

This is why the lower principles are inevitably transmuted to the higher planes. That is how the progression takes place—by conquest and subjugation plane by plane. It is thus that the ego, urged by the resistless flow of the Divine Spirit, of which it is the ray, finds its power increase as the arc becomes an upward one. It is this that makes its progress on the downward sweep by comparison painfully slow.

It is just now, with us, that the arc is beginning its upward sweep. It is this which makes our progress—if we do not oppose it, but help it instead—very much quicker than heretofore. It is because of this that we see at the moment vast strides in the movement towards the better expression of the spiritual consciousness. It is now that our egos are having a chance to shine through the dense

walls of our more fleshy vehicles and to lift us the more rapidly upwards.

Some hint was given in earlier chapters of the many millions of years of the life history of our globe since the first animal forms developed. It will help us, possibly, here to suggest that man—as man, that is, since he was definitely differentiated from the brutes—has been developing for three and a half million years.

The further back in time we go, the slower the progress of his rise. The later in time we search, the faster is the progress, for the reason given above. It was, then, a few million years ago that our egos first incarnated.

And since then, with intervals of rest between incarnations of perhaps a thousand years or so, the process has been continuing. It is easy to calculate that the ego of the ordinary individual has had some thousands of earth lives. This hypothesis of reincarnation will be dealt with more fully in a later chapter.

Taking for a moment the assumption just given as real, it will be seen that a single earth life is but a day in the life of the real man, the ego. And just as in one of our earth lives a single day may be crowded with incidents, or, as is more usually the case, it passes with nothing of very great significance, so also are the earth lives themselves of the ego. But,

as in the case of the single day, each sees a character and a temperament more fully developed, with the added experiences of the previous days, so, too, the ego derives fresh consciousness, knowledge and power with each earth life.

It is when this new perspective is grasped in its entirety that the significance of an ordinary life is seen at its proper value. And if it be urged here, against this monstrous assumption of reincarnation thus arbitrarily introduced, that the mind has no consciousness of its previous existence, the reply is that the leaves which fall from the trees in the autumn know naught of the leaves of the previous year. But the trunk knows of them. For the trunk persists though the leaves fall.

And so it is with us. The perishable memory of the ordinary mind bears the same relation to the ego as the leaves do to the trunks of the trees. The ego, our true self, knows of the other lives. But until we reach to that higher consciousness when we may live, be it ever so briefly and intermittently, upon the plane of the ego's real functioning, we cannot know those other lives.

There are many, it is said, who have acquired the complete conquest. To them the book of their lives is an open volume, in

which they read and pass freely from leaf to leaf.

To others it is permitted only faintly to recall—and that for the briefest moments—some inkling of what has transpired. To them is given a momentary glimpse of the thread upon which sparkle and gleam the jewels of the past.

Those, then, who look for a rapid blossoming of the psychic faculties, an expansion, almost immediately accomplished, to spiritual perfection, are doomed to disappointment. The oak grows not to its mighty girth and splendid proportions but by constant and steady progress through the centuries. The conquest of the lower principles is no miracle to be accomplished in defiance of natural and divine law. The cosmos is an order, not a series of accidents.

Progress is by steady accretions. Little by little, and by dint of perseverance, much may be done. The ego, reviewing its progress from its own lofty eminence, is neither daunted nor impatient. It knows that it will win through in the end, though the way be both long and wearying. For the ego is the emblem of the Divine persistence.

These, then, are some of the most rudimentary thoughts upon which right action is to be moulded, the indwelling of the ego, its age-long persistence and its potentiality for

conquest. With these in view, and held ever closely in front, bravely and patiently striving, the way becomes clearer though not less hard, and progress is seen to be possible. We see on one side the leader, the conqueror, the master to whom we must turn for help in our struggle against the enemy. For surely if there be a conqueror there must be an enemy.

Our enemy is our lower self: that quaternary of principles which binds us firmly to the earth and strives its utmost to keep our eyes fixed downwards, to prevent us from the contemplation of the way of escape. The calls of the lower self are insistent.

With every effort we make to break its bondage we are conscious of the reaction. The higher self is Laocoön and the serpent folds enmesh us and try to crush us within its dreadful grip. The lower self bids us to be merry, to live for the moment only, to enjoy, to ravish, to drink to the dregs of the cup it presses to our lips. It offers seductive enchantments, and it endeavours always to maintain the illusion that the senses are the true reality.

From the point of view of the ego itself, the only reality is the world of its own plane, that eternally persisting sphere of activity in which causes are real and all else is transitory and almost valueless. From its superior posi-

tion the ego looks down upon its lower vehicles of manifestation as avenues of opportunity for acquiring the experience which will afford it self-expression and self-consciousness, whilst the effect upon the lower principles is that of elevation to higher and yet higher potential.

It is thus apparent that there must ever be the conflict between the higher and the lower self, each striving for the mastery, each endeavouring to impress upon the consciousness the message that *it* alone is worthy.

An important point that should be borne in mind constantly is that at any given time one or the other of the principles is predominant. Thus it will happen, in the experience of all of us, that at one moment our desires and lower passions sway us the most forcibly. Then comes the time when our higher centre of consciousness, the mentality, will exercise its controlling influence upon them.

And then again, rising superior to mere mentality, the spiritual consciousness comes into play, as the ego more forcibly impresses its dictates upon the personality and we are conscious of the highest fields of activity, of a depth of feeling and sympathetic outreach that transcends time and space and makes man know that he is more than mortal.

Our thought, if it is to eventuate in right action, must take cognisance of these activities

and learn to direct them aright. We cannot proceed in the right direction unless we know what that direction should be. And we are equally helpless if we fail to estimate accurately the number and disposition of the forces arrayed against us. It is essential, therefore, to have precise information about the enemy. We must be convinced first of all of the essential difference between the two opposing dispositions and of the certainty of the eventual triumph of the higher.

It is for this reason that so much stress has been laid heretofore upon the evidence for the evolution of the various principles in man. For if we can assert without fear of contradiction that there is this progress in evidence everywhere, and, secondly, that we can show an equally definite order in the principles, our conclusion cannot be gainsaid that the highest principles must eventually triumph over the others.

Another point, or series of points, in our right thought has then been reached; an optimistic attitude that ensures the right condition of mind for making progress easier, the feeling that one is in the right path, and that the sense of direction is true. If this attitude of mind be persevered with we shall find our thoughts tending in a helpful direction.

We begin to feel that there are avenues for

perception of truth now opening to us that were hidden before. We begin to see that the ego itself is a vehicle for the direct apprehension of truth, and that the evidence for this is our occasional conquest of principles and truths intuitively. The vista is widened by the recognition of other avenues of knowledge than that of ordinary intellectual activity.

It is this which leads us to consider the claims made for meditation and contemplation, that is, the cultivation of the passive side of our higher nature, so that the Divine effulgence, of which it is the reflection, may be permitted the opportunity to make itself manifest in us. In meditation and contemplation one can become conscious of the unity of all that is. The ego realises and knows its unity with the one—the Divine and Eternal, and seizes for itself the proof of the falseness and illusion of all that appears to be divisible and separate.

This plane of the real, the noumenal, is the antithesis of the phenomenal or transitory world, or stage, upon which our consciousness is the more generally working. When the ego can lift the consciousness to its plane, illusion no longer can follow or perturb us. We see things in their true relation as a phantasmagoric illusion, necessary, perhaps, as a

teaching process, but essentially transitory and therefore unreal.

This knowledge of the essential unity of all that is, and its gradual reabsorption into its source, is another fount of help to us. For we recognise then that evil done is not without its necessary concomitant. One cannot separate cause and effect. They necessarily are parts of a greater whole.

Now, if in truth there be this essential unity, then evil, if apparently inflicted upon another, is really evil done to ourselves, from the reaction of which there is no escape. Our selves are the parts of that great Self of which all equally are part. And on the real planes of being there is no separation into selves. All is the Self; all is subject to law.

Action is followed by reaction as surely as the night follows the day. This, perhaps alone, is the one immutable principle of the cosmos; an ordered progression. And here we might pause for a moment to consider what is meant by the terms good and evil. Are these both positive ideas? Or is one just the negative of the other?

In our outlined review of the idea of the universe we see it presented, in the first place, as the emergence from the bosom of the unmanifested as the emanation of the Logos. The first Logos is the real unity in

which all properties and qualities are merged —itself the source of that duality which brings it within range of our human cognition and finite consciousness.

The first Logos is both good and evil, in essence, but not in actuality. If we picture, from that Divine Idea of unity, represented by a point, a pair of lines emerging and diverging to form the sides of an equilateral triangle, we may get some idea of what follows.

As the point divides to form the two descending lines, we may imagine that the energy behind it divides also to manifest as spirit and substance—the first pair of opposities, the first duality. Essentially one in origin, and indistinguishable until borne forth on the wave of being, the further they descend from their primal source the more distinguishable they become.

On our plane of being they may be seen and recognised as the spiritual qualities and powers of the ego arrayed against the material qualities of the lower quaternary, the personality. And since man is the microcosm, reflecting in himself the universe, this duality represents in him the eternal struggle of the opposites, matter and spirit, or, in the larger world, mass and motion or energy, the two fundamental entities of the materialist's philosophy, just as spirit and matter, the celestial

body or spirit and the carnal or earthly body are the fundamentals of those of opposing, or religious views.

In the pantheistic view the universe is the garment of the Deity, which manifests its power and glory through nature. And since in no one of these views is it possible to sever the two opposites, each of which is intelligible only by virtue of its association with the other, so it is seen that each is dependent upon the other, and is a facet, or side turned towards us, of the vision of the one unity.

Evil and good, then, are seen to be terms for one or the other side of a unity which rarely, if at all, is fully cognisable. If we could view the unity as it is, we should see that there is neither good nor evil in itself. It is only after the stream of emanation divides, to become cognisable on lower planes of being, that we think of its opposing facets as being qualities which differentiate them.

Evil is evil since it appears to oppose the flow of good. Matter and material existence is evil, or bad, since it limits the spiritual manifestations of the ego. Thus the ego sees the efforts of the lower vehicle as evil and resistant, whilst the personality, in its most vivid moods, interested most vitally in its own processes, endeavours to convince us that *it* is good, and all that would detract or deflect

our consciousness from it is a waste of time and energy.

What we regard as evil, pain and suffering, sacrifice and abstinence, are merely modes or episodes of progress. In thousands they are the means for achieving the supreme purpose, the blending of all experience in the progress to divinity.

If our comprehension of the universe were complete we should see that there was no evil in it, as a positive quality that differentiates it from good. We should be able to see that obstacles retarded the rate of flow, but at the same time stimulated the divine effort to overcome them.

Work done is the overcoming of inertia, the conversion of resistance, the transmutation of forces. But since we are working out our destiny on the lower planes of being, we must recognise these differences between what aids the flow, the progression, and what resists it or obstructs it. And we must be prepared to shoulder the responsibility for all additional resistance or obstructions for which we are accountable.

In our relations with our other selves we have to note that our actions towards them inevitably bring in their train a similarity of reaction. If our thoughts towards them are good, good will be returned to us; if our

thoughts towards them are ill, ill will return upon us.

For these other selves are ourselves. We are all part of the one Divine flow and essence. We are all co-heirs. We are all one in the sight of the All Father. And since, if a man injure any part of himself the injury is felt by the whole, so that it reacts and he feels pain, so when one does ill, even if he sin, as he thinks individually and personally, so that he believes he injures none but himself, yet is the effect of that sin felt by all and harmful to all. It brings pain in its train, and it must be washed out and atoned by suffering.

If we get this thought aright—and it is a vital one if we are to make rapid progress in our psychic evolution—we shall all see that only so far as we regard all others as our kin, and strive to uplift them first—particularly the backward ones—is good progress possible. For the speed of the fleet is that of its slowest ship.

The advance of the race as a whole is dependent upon the rate of progress of its most backward souls. And just so far as we try to teach, so is our capacity to learn increased. Self must be put aside and selflessness made apparent before the shining path opens to us.

So long as we work for reward, so long will

our efforts be barren of progress. So soon as we disregard what we may win individually, in our larger effort to help these others, who are also *ourselves* in very truth, so soon shall our efforts carry us well on towards victory.

One last great thought—perhaps the largest of all for the unphilosophical mind to grasp—the worthlessness of material advantages, must be dwelt upon. It is difficult for the modern mind to realise the profound truth that lies hidden in the saying, "Take no thought for the morrow." Our wealth of material possessions and advantages is such that we nearly all of us overlook the essential simplicity of our real nature. We are all overburdened by the things that do not matter and have little time left to ponder upon those that do.

We pander to, and slave for, our lower nature as though this were all. Whereas very little—the less the better—is necessary to maintain our lower vehicles obedient to the command of the ego. It is that the more the lower nature is ministered to, the harder it is for the ego to make itself heard. This is our particular trial.

Our physical evolution has produced so much for us that the reaction is now oppressing and restricting the higher progress. We have to conquer our artificial environment, in the same way as we have conquered our savage

environment, if we are to afford opportunity for our psychic development.

And here it may be hinted that when we have accomplished this, when we stand victorious in our psychic power upon the one-time triumphant material world, we shall find that fresh vistas await us. Our spiritual energies will awaken to conquer in turn that psychic world with which we shall be surrounded, which has served to carry our evolution forward a stage from the grosser material world, and which, in its turn, will strive to retard us with its cloying sweetnesses and languors from the further steps towards spiritual glory and final emancipation.

How, then, one may ask—to get this thought clearly outlined—does this material world retard our progress? Our greatest efforts are devoted to winning just those hollow victories that leave us where we were before, but later in point of time.

Beginning as a means to an end, these efforts have become an end in themselves. The piling up of wealth, in essence, and as a means to the liberation of the body, by providing means for its future sustenance, to allow opportunities for the progress of the ego, was good.

But when wealth was sought as an end in itself, and not as a means to another end

entirely, the mind and body of man became enmeshed in the giant web of illusion—of *maya*. For no sooner does wealth begin to accumulate than it calls for—and demands it with a clangour that is undeniable—more wealth, till the victim, gasping under the weight of the ogre he has evoked, is stirred and goaded, and forced on to yet greater exertion, only to add to his already intolerable burden.

This we see is true in every direction in which it is evident. The man who panders to his physical appetite is urged ever on to fresh exertion to satisfy its demand. The woman who satisfies her personal vanities by decorating herself, goes from one excess to another. The collector of postage stamps, or thousand-pound blocks of railway or steamship shares, the book or print collector, all are nourishing their bodies at the expense of their souls.

"What shall it profit a man" indeed "if he gain the whole world and lose his soul?" Wealth brings responsibilities, we are told. In effect its accumulation binds the captive to his task. But this is true only of material wealth, whose curse is usury, the doing of a great wrong to our other selves.

Psychical wealth and spiritual wealth, that fine feeling for others, and the real thought power to help them, this wealth has no re-

tarding effect. Its possession is seen to operate far differently, as it radiates from within outwards, carrying joy and peace in its path, instead of arousing anger and resentment and envy.

When we begin to regard material wealth in its true light, by placing it in its true relation to things psychical and spiritual, we shall have achieved the first step forward. When we can limit our desires for physical satisfactions to just sufficient to maintain poise in the lower vehicles, for the ego's use, our desires for the higher growth will expand and become insistent, and we shall find that the discipline imposed upon the lower vehicles increases tremendously the ego's powers of expression. When the clamour is stilled the voice of the master can be heard.

CHAPTER IX

RIGHT ACTION

In the previous chapter, dealing with right thinking, stress was laid upon the recognition as a general principle of the unity of all the cosmos. When we come to translate that into practical action we shall find that our activities must always be regulated by our consciousness of the brotherhood of man as the necessary outcome of the acceptance of the truth of the identity of the spiritual essence from which we all spring. We must love our neighbours as ourselves.

And this must be more than a passive recognition of the principle. We must so order our lives, and our actions must be so formulated, that consideration for the wants of others shall be the keynote of our activities. We must recognise the paramount importance of the social and humanitarian necessities over the more purely individualistic ones.

Man cannot live unto himself alone. He is by virtue of his ascent and evolution a social creature. He shows this the more decisively as that evolution progresses. Man becomes less and less able to live by himself and for himself.

But so far our evolution has not given us the password to practical brotherhood. Both in the material and psychical fields there is an intense selfishness displayed that has to be overcome. Materially, while we recognise the existence of the social tie, we do not feel it incumbent upon us to make any considerable sacrifices for the need of our fellows. Spiritually, though when we pray we call ourselves "miserable sinners," we are apt to divide ourselves into the elect and rejected. Right action is inconsistent with the tenure of these positions.

But although we cannot all in a moment radically readjust this social scale so as to secure economic justice for all our fellows, we can always so act, to the best of our ability, to try to bring about a social and economic brotherhood. If we fail to do this we are obstructing our spiritual evolution.

So, too, we can endeavour to readjust immediately our attitude to our fellow-sinners. This is less difficult since it involves little more than a personal reorientation. We can, at least, treat our fellow-men as brothers in spirit.

Both of these adjustments involve a real change in outlook. When we begin to practise selflessness instead of selfishness, when we begin to realise that it is service, and not self-assertion, that will take us forward on

the path, we have begun to clear the way of its first real obstacle.

Just now we spoke of a personal reorientation. This may require some explanation. For it seems to assume a diversity of function within the same individual. It is as though one should say to oneself, " You must not do this—you must do the other."

This is the keynote of the situation, the recognition of the existence and potentialities of each of the separate principles of man. For if we regard the mind principle as being in authority over and directing the actions of the lower desire nature, and if we see set over the mind principle the spiritual consciousness, animating and enlightening the mind, and directing that, as it in turn directs the other, we can see how this reorientation may be accomplished.

It has been shown that there is not only an evolution proceeding in man as man, but also that there is an evolution proceeding by which the higher principles tend to become more dominant and the lower principles more submissive and subservient. It is by allowing freer play to the activities of the higher principles that this reorientation is achieved.

It was suggested, too, that meditation and contemplation were the means to be used. Now, here must be given some practical advice

on the cultivation of these two important states.

But first we must review in a very general way our normal mental processes. What are these processes? How do they arise? How far are they controllable, if controllable at all?

Sensation, the result of external stimuli, is accompanied by an internal consciousness—we may call it "feeling." In relating ourselves to the disturbing stimulus, we take up an attitude roughly of like or dislike—we feel pleasure or pain. Arising out of the complex of our feelings, and the memories they engender, we have associations of those states of feeling and ideas about them. We think, in other words, after we have felt deeply.

If we think long enough we find another state arising therefrom, a planning, a foresight, an attempt to save ourselves from the causes of similar difficulties in the future. Then we see arising out of this complex of thoughts of a more negative character, others of a positive nature in which we plan other conditions to which we desire to react.

We idealise, we build a more perfect cosmos or universe of ideas, we construct, we create, we will. Now, it is not intended here to suggest any very close relationship between these higher mental and spiritual processes and the

highest principles. But there is relationship nevertheless.

Regarding him from the standpoint of a physical and ethereal organism, man is rigidly determined by the laws of cause of effect which obtain on these planes. The feeling of freedom arises as the result of the perception of the will operating upon these planes as the cause.

But on the higher planes of feeling and consciousness the will is found still to be determined by yet higher powers, of which it is the effect. We see in operation the chain of cause-effect and cause, in which the last of the series, regarded as a *cause*, is the effect of a more remote cause.

For the moment, however, we may regard the will in man as a dynamic power, capable of exercising, upon the lower planes and upon the lower principles, its own dictates. It will be seen, too, that this hypothesis is capable of very exact demonstration: the will can be proved to be a power which does achieve tremendous alterations.

And if for the moment we think of the will as the potentiality of the seventh principle, the spirit which suffuses and synthesises both man and nature, we shall have arrived at a suitable launching spot.

In most of us, it will be found that the will

is seldom positively and consciously operative. Usually we are just wilful, which really must be spelt will-less. Such will as we exercise is not the potency of the Spirit, but a more casual, intellectual process of recognition of alternatives and the acceptance of one as the result of superior pressures in that direction.

The will, as creative and transformative energy, is rarely exercised, and not often recognised for what it is. The prayer of the earnest Christian, "Not my will, Lord, but Thine," is a practical illustration of the consciousness of the appeal for the awakening of the Higher Self, the Christ within.

And when, having become really conscious of this indwelling, we consciously direct ourselves, to allow it an opportunity to shine in, and through, us, we begin to feel within us the first thrills of that mighty power which moves and guides the cosmos—that is, the manifested universe.

In order, then, to acquire this new orientation we must develop the will—we must permit the higher self to become more and more apparent. We must desire to achieve this result, having first satisfied ourselves that it is possible.

Our constant endeavour should be to repel every thought that conflicts with the idea of selflessness, to combat every thought that

arises to bring within our consciousness the idea of the importance of aught else than the higher self.

If we constantly hold these ideas before our consciousness—the higher self is the real self—the real self is the all in all—we shall soon find that the powers of the spirit entity within us become more and more capable of effecting the change we desire.

Coming down to a more practical level, we shall find that the more we devote ourselves to doing good to others, the more profoundly we stir that divine flow of sympathy. We become rapidly more and more conscious of our unity with the all. And we recognise the more fully the fundamental necessity for seeing that whilst there is want and destitution, whether that be material, intellectual, psychical or spiritual, in any of our fellows, that we neglect to try to remove, we thereby retard our own spiritual growth and advancement.

And as the basis—from one point of view at least—of all that is is material, and as we are most of us most active upon the material plane, we shall find that our first duty to our fellow-man, the one that lies closest to hand, is to relieve his material needs.

Mens sana in corpore sano is more than a half truth. We cannot expect the intellectual, psychic and spiritual growth of our fellows

to mature if some efforts be not made to relieve them from the grosser material needs.

In another book, "The Dawn of Democracy," the present writer has dealt at some length with proposals for remedying many of the material evils from which the greater majority of mankind suffer. It is thought, however, that there need be no delay in presenting the case also now, for relieving the other necessities.

But we have to bear in mind the fact that we cannot uplift our brothers without first taking a slightly higher ground ourselves. To lift them we must be ourselves somewhat in advance. Progress is almost necessarily in waves. There is action and reaction everywhere apparent. And so it should not be considered more than a paradox to find that, ordinarily to liberate the higher principles initially the lower must first be afforded development, and then, for the further advance, those lower principles must be held in complete subjection.

This may best be shown by a simple illustration. If one wishes to develop the mind one needs first to afford the physical body all reasonable satisfaction of its appetite and desires to give it the necessary experience. The body should be well fed, well clothed, well housed, stimulated by education and allowed

leisure for reflection, recreation and travel. This course almost inevitably results in a great growth of the intellectual faculties.

But now, if future growth of psychic powers and spiritual development be desired, there must be a sturdy repression of all those things that were apparently necessary to produce the previous development. The appetites and desires must be checked, the needs of the physical body held in subjection, the more purely intellectual pursuits rigidly controlled, reflection must be directed consciously by the will, and meditation must take the place of recreation.

The body and mind must become subservient to the higher principles, serving just as a garment for its manifestation, rather than as the dominant power which hitherto allowed progress as a privilege.

With the awakening of the power of the will there comes the consciousness of ability to control the lower principles. It may almost be suggested that the consciousness now functions on a higher plane and views with comparative unconcern the activities of the others. Food, clothing and housing now are seen to be of little relative importance. Sufficient attention is paid to these only to ensure that the necessary minimum is afforded for the provision of a useful vehicle for the higher

faculties to work through. Beyond this the ego is not concerned.

These things are regarded as means to an end only, and of no importance whatever in themselves. The ego is concerned with the things that do really matter — the advancement of the rate of its progress and its emancipation, spiritually, from the thraldom of the lower principles. The ego cultivates the feeling that the lower planes and the lower vehicles are transitory and illusory, as they really are from its own higher standpoint.

But since they are necessary for functioning, the ego wills that the lower principles shall become more and more obedient to the higher principles. Food is only taken subject to its dictation for the higher purpose. All else on the physical and lower planes, the astral and desire planes, are similarly ruled by the ego.

In this way the ego acquires control of the external shell—the physical frame—of the etheric or astral counterpart and of the (pranic) life forces which vivify it. The physical body, regarded as the quaternary, with its animal desires, becomes the obedient subject of the ego—the higher principles as a trinity in unity.

In a later chapter it will be seen how obedient the body may be made to become, how completely it may be made to obey the dictates and desires of the higher self. The

practical work of controlling the appetites and desires, and checking the regard for other material things, is the first step to be taken. With each limitation imposed upon the body the will is strengthened. With the checking and restraining of each desire the consciousness in the higher centres becomes more apparent.

With each fresh imposition of the idea of selflessness and sympathy the power for the accomplishment of good is strengthened.

It will be found quite early in the struggle that then begins between the lower principles and the ego that each effort that the ego makes for its greater freedom is met with violent opposition from below. One sees in this, again, the eternal and immutable law of equivalence of effort, of action and reaction. The lower resists: the higher urges. It is, further, the example of Bergson's Creative Evolution: Spirit striving to express itself through the resistance of matter.

If we may consider now that the student has satisfied himself with the validity of the proposition of the power of the will to impress itself upon the lower nature, a somewhat definite course may be laid down.

This will start with the control of the physical and etheric bodies, and be gradually carried forward, through the various principles, until, more or less completely, the control is

established. It must not be thought that all this may readily be accomplished. The path is wearisome.

And many are the falls and backslidings. There is also the danger of falling into what has been called the left-hand path, Black Magic or sorcery.

To make this clear we must digress once more. A deed is good or evil according to the desire by which it springs into action. Power may be used rightly or wrongly. The conquest of the bodily functions and the liberation of the dynamic power of the will may be used either for the welfare and the uplift of the race, or it may be used simply to subserve selfish and sinful ends. Our inquiry so far has led us to the conclusion that the race is progressing. And we may safely lay down the axiom that whatever interferes with such progression is wrong, and will bring in its train its own punishment.

If, therefore, the efforts made to liberate the higher forces of the ego are dictated by selfish desires, instead of by altruistic sympathy, the deviation into the path of selfishness opens up a vista of possibility that is fatal to the ultimate progress of that soul, and by the reactions of evil that may ensue retard the progress of the race by its interaction upon it.

It will make the matter clearer perhaps if we suggest here—it will be more fully dealt with elsewhere—that the will in man is the most potent force in the universe. For man is the microcosmos and the will is the spirit or essence which first emerges as the Logos. In man it is so cloaked and clouded by the lower principles that it is scarcely apparent in the average man.

But once it is permitted control—or, it would be more correct to say, once it obtains control—it gathers momentum until there is nothing that can oppose its onslaught. This dynamic power is in itself nonsentient, as it were. It is power that has to be diverted.

It is energy that awaits control, to effect its purpose rightly or wrongly, just as it may be guided. If, then, the paramount desire is to do good, to act in accordance with the Divine Will, if the ego be oriented towards the altruistic sphere, rather than towards the selfish sphere of operations, this loosening of the dynamic power of the will may be expected to result in good to the race and to the individual.

It is therefore of supreme importance for the student to place himself in his proper relation to the Divine Power—that is, he must constantly aspire to achieve and accelerate the real purpose of the universe. "Thy will

be done, Thy kingdom come" must be his prayer and his intention.

If it be thought absurd in a book of this character to refer to magic, black and white, as though these indeed were sciences to be investigated, the writer must plead for a little more patience on the part of his readers. For it is contended that there is a Magic and that such magic has two different directions. Psychic evolution means soul culture, just as physical evolution means bodily culture. And though by magic it is not suggested that any contravention of the laws of the universe may occur, it is suggested that effects will be obtained by the use of magic that may appear, to casual observation, to be such contraventions.

If, for example, one spoke of the levitation of the human body, its action in apparent defiance of the law of gravitation, if one suggested that the body could be placed in a fire and not consumed, if one suggested that the body could be disintegrated and reintegrated and made to disappear and to reappear, if one suggested the possibility of communication with other worlds, or direct converse with other times, past or future, all these instances would appear to be contraventions of material laws. And each of these might be considered to be an exercise of magical powers.

And now, in spite of the sneers of agnostics, it is suggested, quite seriously, that all of these things will be within the power of man. It is also suggested that in each of these instances there need be no contravention of natural law. It will be admitted quite freely, no doubt, that we have not yet discovered all that there is to be known of the physical laws. Of the laws of the next higher order of matter, of the plane of ether, we are almost entirely ignorant.

Yet if we extend our conclusions, of the laws of which we do know something, we shall see that there is no impossibility involved in the suggestions just made. Let us take for analysis first the possibility of the levitation of the human body. The human body physically is a material mass bound to the earth by its inertia. In other words, it is attracted towards the centre of the earth by the earth's mass in direct proportion to the relative masses of the earth and the human body.

But our latest scientific knowledge of physics gives us the electronic theory. All matter is ultimately etheric in substance, and its qualities are the result of the electrical stresses. Mass itself is the expression of electrical inertia. The atoms of which any man is made are ultimately only force centres, balances of electrical energy.

Now; electrical energy is cognisable under two forms or in two phases, the positive and negative, the synonyms for which are attraction and repulsion. A thing may be either negatively or positively charged. Two masses oppositely charged attract one another. Two masses similarly charged repel one another. We may consider that the earth is positively charged and attracts the human body because of its negative charge. Now, if it were possible to change the charge of the human body it is evident that there would no longer be any attraction by the earth for it. Upon the rate and intensity of the change of charge would depend its power to leave the earth.

We are now confronted with the problem of the possibility of a change of charge in the human body. If we regard this body as a mass which contains within itself something more than other masses less highly organised—of lower electrical potential, let us say—we may get the answer we seek.

In man we have awakening powers of reflection, of creative and transformative thought, of ideation and of the exercise of the will, that tend to show us that mind, that will, has real, not fancied, powers over matter. Will is the ultimate force that shows in one category as electrical energy. Thought is the instrument, the transformer of the energy from high to

low potential. It is also a converter, to use electrical nomenclature, which will transform alternating current into direct current, mechanical into electrical energy, and vice versa.

When man understands this fully, when he uses his body aright, when he "winds" his coils correctly, and adjusts his commutators and slip-rings as he needs them, he will find his body responsive to the demands made upon it. It will reply to his dictates as he demands. It will change its chemical constitution and its electrical poise as he desires. It will disintegrate and reintegrate at his command.

It may be suggested that no single earth life will suffice for this. To obtain such complete control of this delicate mechanism requires many lives devoted to its subjection. But in any single earth life sufficient information will be vouchsafed and progress permitted to show the student that all that has been suggested lies within his grasp if he will but persevere.

And now we may get back to our much humbler task of showing how the elementary stages of control should be undertaken, echoing once more as we do so the advice that such control must be sought only for the purpose of effecting good.

In the first place, a complete and faithful inventory should be taken of the habits of the

body and the predominant impulses which the body most readily obeys. The body has to be disciplined first of all. Ordinary physical culture with something more added is the first step. The muscles and nerves have to be got under complete control first. But, dominating every movement made, must be the intention of the will.

That intention is to make the body the obedient subject of the will. Exercises must be used regularly and periodically. A rhythm must be introduced by which use can be made of the values of repetition and acceleration. The will must be directed consciously to acquire control of the automatic processes. The breathing must be controlled and the heart action must be directed with a view to bringing those, too, out of the domain of the automatic and mechanical reactions, into the region of consciously controlled activities.

Every morsel of food must be eaten and assimilated consciously. This is something very much more than mere Fletcherism. It is not only a question of taking the fullest advantage of the chemical potentialities of the food and its future use for chemico-electrical energy. It is necessary to orient the will to direct those changes so that each new cell built up within the body shall obey the will.

Two processes, it will be seen, are here going

on simultaneously. The body is being disciplined and the will is being exercised. In a short time it will be easy to recognise some progress in both directions. The body will acquire a new poise, a higher tone, a livelier vitality, a greater freshness, an added vigour, greater recuperative powers, and more endurance. The will itself will be seen to have taken on a new sphere of activity. It will interpenetrate the lowest planes of consciousness.

But much more than this will result almost immediately. The resistances and reactions of the physical body will have suggested prior neglect of good habits, and the presence of bad ones. Some functions will be stimulated; others will call for repression. The mind will be constantly exercised in its control, and the mind itself will become more obedient to the impulses now beginning to be originated by the higher ego.

Little by little the body will become more and more subject to these impulses. It will be strengthened against fatigue, it will suffer less from lassitude, its disobediences to the dictates of the ego will vanish. The recuperative powers will be enhanced by the capacity of the ego to effect economies in the vital chemico-physical processes.

As the atoms which compose the physical body come more and more under the ego's

domination they will be subjected to the inrush of cosmic powers drawn to itself by the ego. To use once more the language of electrical motive force, its dynamic energy will be reinforced and raised to a much higher voltage or pressure. This is all in the direction of its more complete control later when its atoms may be polarised or even disintegrated.

As was said earlier, however, one short earth life is insufficient to carry this process to its final conclusion. It is enough here to point out the direction and its possibilities. In each of us, normal individuals, there is an immense amount of leeway to make good. There are tremendous forces to be overcome if we are to stimulate in a short period what would ordinarily require many millenniums of racial development to accomplish.

To some, progress will come much more quickly than to others. This is in accordance with the theory of reincarnation, a theme to be discussed and analysed almost at once. To others, every effort made to break away from the blandishments and enticements of the flesh will be provocative of the forces of reaction and leave the student—for the time, at least—exhausted and discouraged.

But there must be no weakening. The fight must go on. St. George will conquer the dragon. The ego will triumph over the flesh.

It should be evident now that the course of the body training which has been suggested is not only to give the awakening will some material upon which to exercise itself, but also, in the process of renewing the whole of the material particles of the body, as the new cells are built and the old ones wasted and worn out, and replaced, to acquire a mastery of this, so that it will the more readily answer every suggestion.

Coincidentally with this progress in relation to the physical body, a measure of control may be secured over the etheric or astral body. If we remember that the physical envelope is built upon and into the astral framework, we shall realise why these processes should be concurrent. The astral vehicle is the bridge, too, by which the sensory impressions of the physical body are conveyed and transmuted into the lower psychical processes. The astral body is the vehicle of normal sleeping subconsciousness. It is the vehicle in which we take our dreams.

As the physical body begins to become quiescent, after exertions which demand a period of rest, the consciousness leaves the physical body for the astral double. Close observation will prove this. In dropping off to sleep there is a gradual withdrawal of the awareness, or attention, from the physical organs

or functions. One loses touch, as it were, with the limbs first. Then the trunk becomes less apparent to us in our consciousness, and finally the brain ceases to work consciously.

At this moment, if some little thing occurs to bring the consciousness back to the physical plane, there is usually a somewhat violent start. What has really happened is this. The consciousness has leaked out, as it were, into the astral vehicle, leaving the physical body unattended. An ordinary physical stimulus to which the body will respond requires the reattendance of the consciousness. This being suddenly recalled, the sudden resumption of the astral of its province of "bridge" and its complete re-entry causes the shock.

On the other hand, after a normal sleep of proper duration, the astral re-enters, and consciousness is resumed without violence or shock. In many persons, particularly those who are natural psychics, the astral has the habit of wandering even in periods of ordinary waking consciousness. This occasions fits of abstraction—day-dreaming, inattention to ordinary details of normal waking life.

Such individuals are usually those who have little control over the physical powers. They do not discipline either the bodily powers or the psychical or mental powers. On the other hand, those who do discipline the physical

body severely usually have a very normal astral vehicle. It is not completely under conscious control. But it answers admirably to the needs of the physical body.

To acquire a conscious control over the astral a similar discipline to that prescribed for the physical body must be initiated. Since the astral is the vehicle of the normal sleeping state the first effects of control over the astral will be shown by the capacity of the individual to sleep when he desires to sleep, and to awaken when he desires to awaken.

If we compare with this statement the experience of the ordinary individual, we shall see how little control is exercised over the astral. We shall also recall the fact that there have been outstanding instances of great men whose powers in this direction have been extraordinary. In every instance such men have been renowned for an indomitable will. They seem to have removed themselves, just by the power of the will, from most of the weaknesses from which the normal man suffers.

And yet, in most of these cases, the effects they obtained were obtained unconsciously, or at least subconsciously. They undoubtedly made efforts to subdue the physical body. But in nearly every case they were ignorant of the existence of the astral, although they achieved some control of it. The student,

therefore, who knows he has an astral, and is instructed in the methods of control, is in a position of advantage.

When the will is consciously exerted its effects are greater than when it becomes operative merely in a semi-conscious manner. When the will is consciously exerted to obtain control of the other planes of consciousness it may be expected that results will accrue, therefore, to justify the efforts made. To take a concrete example that will be found helpful: think for a moment of the period that is spent on the borderland of sleep, when preparing for sleep, and when awakening from it.

The latter will be the more simply handled. Usually there is, in the awakening process, a great tendency to "slip back" into a drowse or semi-conscious slumber. An effort of will will transfer the consciousness to the complete waking state immediately. Relax the will, and there is the tendency at once apparent to drowse again.

This exercise to control the semi-waking state is valuable. It should be persevered with until it is felt that the will is strong enough to compel the transfer of consciousness immediately it is desired. Then it will be found that the will may be exercised to control the moment of waking. A time may be set at which it is desired that the consciousness should pass to the waking state.

This is not an easy thing to master, but it is to be done, and can be done if the desire is present, and the will is consciously exercised. The astral is probably the chief depository of what is usually called the subconscious mind or the subliminal consciousness. The will impresses itself upon the subliminal self, or vehicle, and its dictates are obeyed.

Not, perhaps, so easy is the control of the dreaming state—or, rather, dreaming states, for there are several. The simplest or fundamental form of dream state is that which arises from brain activity due to derangement of the digestive processes. Imperfect feeding or lack of proper physical exercise leads to imperfect assimilation of foodstuffs, and overstimulation of the brain results in disorganised mental activity.

Careful attention to what has already been said will remove most, if not all, of the dreams caused in this manner.

Another type of dreaming state is that in which premonitions are given or prevision exercised. Often this class of dream state is difficult to recover in the waking consciousness. And more often than not such warnings, or glances into the future as are permitted, are overlaid with other matters and scarcely recognisable.

In yet another state of the dreaming states

we find the consciousness just newly awakening on the etheric or astral plane, and one is brought into contact with scenes and with personages and persons often of a terrifying character.

Each of these dreaming states can be controlled, and the consciousness can be used, during the sleeping condition, to acquire knowledge of the other plane of existence. At first the efforts of will must be directed to securing passivity. A condition of equilibrium must first be obtained.

Just as the student is composing himself to sleep the will must be directed to command this condition. Having assured himself that this is within his powers—as it is—he must utter the expression of his will, "I will to sleep soundly and without distraction." It will be found of great assistance to keep before the mind some positive, but preferably abstract, idea that will negate the disturbing influence. It may be a poetical fancy of sleep, a notion of quiescence, of cessation of activity or what not.

This will induce the necessary control of nerves and blood circulation aided, as it should then be, by the physical exercises which have helped to promote physical equilibrium. Constant repetition of the efforts, at the time of going to sleep, will have its due effect, and after a time sleep will always be profound and restful.

If, as may well be the case, as the psychic faculties begin to develop, there are astral invasions, these may be repelled by a strong exercise of will. The scenes and personages will disappear immediately they are commanded to do so. But if they are permitted to come and go as they wish, as the result of an idle curiosity, the results are sure to be baneful.

Having now acquired a certain facility in obtaining dreamless sleep of a really invigorating character, the next step for the student is to organise the psychic faculties so that the consciousness may function upon these planes in an orderly way, and after a time bring back to the student, in a connected series, the impressions he may receive there.

It may be suggested here that in this astral region there are forces and intelligences which will endeavour to thwart his purpose to pass without obstruction to the higher planes of being and consciousness above. It is on these higher planes that the student may meet and converse with the great intelligences that guide and direct our evolution. Great spirits are these who have themselves progressed in previous cycles of evolution on other worlds than our own.

At first the student must be satisfied with the growing powers of his psychic faculties, and not be disappointed if little direct evidence

is afforded him of the progress actually made. He will feel that he is expanding. He will be conscious of a more complete spiritual conception of truth. He will find his intuitive forces ripening. He will begin to penetrate the veil of illusion and see all things in their proper values.

It is not possible, at this stage of his evolution, for the student consciously to bring back with him from these higher planes of being and consciousness all the things he learns there. His ego is not yet sufficiently developed, and his power of will is not yet ripe enough for him to use the other vehicles even so well as he now uses his physical body. But each effort made will bring them more under control, and each journey that his consciousness takes during sleep helps to build the bridge that he later will travel over quite consciously.

Nor must the student at this stage try to peer into the future. If he does so it is generally with a selfish motive to enable him the better to manage his own individual affairs. But it is not only permissible but desirable that he should acquire a general knowledge of his own past, individually and racially, and of the future sublimities of the race. In this he may exercise the purest altruism.

He seeks knowledge then for its power to do good mainly to others, and incidentally

and concurrently to himself. It is just this kind of general knowledge that is acquired during the sleeping state, and it is this knowledge that strengthens the will and aids in the control of all the vehicles of the ego to urge on the more rapidly the accomplishment of the Divine purpose.

From what has been said it should now be evident that sleep, or trance, may be put on as a garment for the physical body, so that it may be laid aside for the time, and the higher faculties, no longer required for its direction, may be liberated for work and manifestation on other planes.

As the student progresses he will find that he becomes more and more capable of this detachment, so that in the end he may use his consciousness knowingly in the higher vehicles, whose essence is such that they are not subject to the limitations of time and space.

With the growing control over these vehicles they can be made visible and tangible, so that he may be seen and touched, or they may be made invisible and intangible—as is their normal character—passing freely through time and space.

CHAPTER X

PSYCHIC EVOLUTION

It is necessary here to recall what was said in a previous chapter in reference to the higher principles. The three higher principles were said to be the mind, in its phase of more or less pure intellectuality, the spiritual consciousness, in its operation of idealising and outreach after intuitive truth, and finally the Spirit, the Divine urge, interpenetrating and synthesising the other two. It has, we think, been clearly shown not only that these three principles are veritable entities, but also that they show similar marks of evolution to those of the lower principles.

There are to be found marked differences of potentialities and actuality between various individuals, some of whom show a far higher stage of development than others. And since these differences exist, and since the student is able to satisfy himself that progress in the development of these principles is possible, our case for psychic evolution is well maintained.

But our purpose now is to show how this development can be assisted and accelerated in pace. The previous chapter dealt with this

somewhat suggestively. It is now perhaps desirable to amplify those suggestions, and to give further practical details for the higher stages of progress.

Reference has been made to the subconscious mind. This must now be outlined, as frequent mention of it will be made subsequently. Many works have been written on the subject of psychic phenomena, and in most of them the subliminal consciousness, or conscious mind, is considered to be the *deus ex machina* of the phenomena. What, then, is this subconscious mind? It is not easy to describe. It is, perhaps, easier to demonstrate its existence.

Hypnotism provides the simplest method of doing this. Hypnotism is induced in the subject by a physiological stress which produces a phase of sleep or trance in which the normal mental faculties are inhibited, but in which some abnormal faculties of the mind seem to be highly receptive of suggestion. These abnormal faculties of the mind are called the subliminal consciousness.

When the subject is placed in the hypnotic sleep the operator maintains a bridge of action, as it were, between himself and the medium, by substituting for the latter's control of the body and his normal mind faculties his (the operator's) own authority. As the hypnosis

proceeds the subject becomes more and more amenable to the suggestions imposed upon him. His ordinary mental activities are now stilled, but he is interpenetrated, as it were, by the will and desires of the operator.

He responds to this control as though it were his own mind and will making the demand upon his physical frame. If it be suggested to the subject by the operator that the handkerchief he is given to hold is a child, the subject will be convinced that it is a child. He will feel the weight of it, be able to recognise its features, feel the impression of its physical warmth, and in every respect behave as though all the physical qualities of a real child were present.

But the power of suggestion goes much further than this. Its influence is such that complete anæsthesia can be produced. In modern surgery numerous operations of a delicate character have been successfully performed with hypnotism as an anæsthetic. The patient is perfectly unconscious, and no deleterious after-effects supervene.

Earlier experimenters have found that it is possible by suggestion to make a big difference in the breathing rate and in the circulation of the blood. Functions which are considered to be entirely reflex or automatic have been regulated through a considerable range.

Perhaps the most astonishing feature of hypnotic experiment has been the production of physical lesions by mental suggestions. The flesh of a patient has been scorched and seared, and an open sore produced, by suggestion only. There has been no occasion even for physical contact. And the wound has been healed by suggestion.

One well-known writer on psychic phenomena, T. J. Hudson, says that the subconscious —or, as he calls it, the subjective—mind :

". . . Takes cognizance of its environment by means independent of the physical senses. It perceives by intuition. It is the seat of the emotions, and the store-house of memory. It performs its highest functions when the objective senses are in abeyance. In a word, it is that intelligence which makes itself manifest in a hypnotic subject when he is in a state of somnambulism. In this state many of the most wonderful feats of the subjective mind are performed. It sees without the use of the natural organs of vision ; and in this, as in many other grades, or degrees, of the hypnotic state it can be made, apparently, to leave the body and travel to distant lands and bring back intelligence, oftentimes of the most exact and truthful character.

" It also has the power to read the thoughts of others, even to the minutest details ; to

read the contents of sealed envelopes and of closed books. In short, it is the subjective mind that possesses what is popularly designated as clairvoyant power, and the ability to apprehend the thoughts of others without the aid of the ordinary objective means of communication.

" In point of fact that which, for convenience, I have chosen to designate as the subjective mind appears to be a separate and distinct entity ; and the real distinctive difference between the two minds seems to consist in the fact that the ' objective mind ' is merely the function of the physical brain, while the ' subjective mind ' is a distinct entity possessing independent powers and functions having a mental organisation of its own, and being capable of sustaining an existence independently of the body.

" One of the most important, as well as one of the most striking, points of difference between the two minds, relates to the subject of suggestion. It is in this that the researches of the modern hypnotists give us the most important aid. Whether we agree with the Paris School in giving to suggestion a secondary place among the causes of hypnotic phenomena, or with the Nancy school in ascribing all the phenomena to the potentiality of suggestion, there can be no doubt of the fact that when

suggestion is actively and intelligently employed, it is always effective. The following propositions, therefore, will not be disputed by any intelligent student of hypnotism:

"(1) That the objective mind, or, let us say, man in his normal condition, is not controllable, against reason, positive knowledge, or the evidence of his senses, by the suggestions of another.

"(2) That the subjective mind, or man in the hypnotic state, is unqualifiedly and constantly amenable to the power of suggestion.

"That is to say, the subjective mind accepts, without hesitation or doubt, every statement that is made to it, no matter how absurd or incongruous or contrary to the objective experience of the individual. If a subject is told that he is a dog, he will instantly accept the suggestion, and, to the limit of physical possibility, act the part suggested. If he is told that he is the President of the United States, he will act the part with wonderful fidelity to life. If he is told that he is in the presence of angels, he will be profoundly moved to acts of devotion. If the presence of devils is suggested, his terror will be instant and painful to behold.

"He may be thrown into a state of intoxication by being called to drink a glass of water under the impression that it is brandy; or

he may be restored to sobriety by the administration of brandy, under the guise of an antidote to drunkenness. If told that he is in a high fever, his pulse will become rapid, his face flushed, and his temperature increased. In short, he may be made to see, hear, feel, smell, or taste anything in obedience to suggestion. He may be raised to the highest degree of mental or physical exaltation by the same power, or be plunged by it into the lethargic or cataleptic condition, simulating death.

"These are fundamental facts, known and acknowledged by every student of the science of hypnotism. There is another principle, however, which must be mentioned in this connection, which is apparently not so well understood by hypnotists generally. I refer to the phenomenon of auto-suggestion. Professor Bernheim and others have recognised its existence, and its power to modify the results of experiments in one class of hypnotic phenomena, but apparently have failed to appreciate its full significance. It is, in fact, of coextensive importance with the general principle or law of suggestion, and is an essential part of it. It modifies every phenomenon, and sometimes seems to form an exception to the general law. Properly understood, however, it will be seen, not only to emphasise that law,

but to harmonize all the facts which form apparent exceptions to it.

"The two minds being possessed of independent powers and functions, it follows as a necessary corollary that the subjective mind of an individual is as amenable to the control of his own objective mind as to the objective mind of another."

If the student will follow out the possibilities of the ideas here presented he will see at once what a field is open to him. For if what can be done by the will of the operator upon the subject can also be done by the will of the subject upon—himself, then, if he will learn to control his subconscious mind, many things will become easy that before have seemed difficult, if not impossible.

Perhaps it will make our meaning clearer if we now suggest that this subconscious mind is the principle that controls most of the so-called automatic functions of the physical body. It is the repository or reservoir of the racial memory and undertakes these instinctive activities that make for self-preservation. It is probably also the basis or controlling agency of the physical activities of metabolism—the changes as the result of chemical activities in the body, in the reaction of foodstuffs, building up of cells, repairs of

injuries, and the rejuvenation and substitution of tissues.

The subconscious mind is also the repository of all impressions that ordinarily do not enter into our normal consciousness or memory. The subconscious mind, too, is probably the mechanism by which habits are registered and actions tend to become subconscious, then unconscious, and finally almost automatic or instinctive.

To gain control of the mental mechanism is not easy, except by the way clearly indicated above—auto-suggestion. In the chapter on "Right Action" an endeavour was made to show why this should be done. Here it is more in order to show how it may be done. Since the subconscious mind is acutely suggestible—that is, it will accept and act upon any suggestion that is made to it backed by a force of will—if any idea is held firmly it will tend to impress itself upon the subconscious mind and a change of attitude is then set up which brings the desired effect.

If, for example, one is conscious of a lack of the power of concentration, or an incapacity for decision, these are deficiencies which may be remedied by auto-suggestion. It is expected that the student will already have practised some of the body training suggestions, and so far have obtained a stable equili-

brium of the physical entity. Good and deep breathing, healthful circulation of the blood, proper method in eating and subsequent complete digestion and assimilation, will have provided a good vehicle or medium through which to work.

Such bodily habits make at once a reflex in the mental and psychic processes. The discipline applied to the body, the will exercised to compel it to obey in a definite order and sequence a specific course of activities, has had, without perhaps the student's appreciation of it, considerable effect upon the psychic processes. In following the simplest bodily movements there must be a direction of the thoughts as well as the exercise of the will. Then there is a growing attention, a keener awareness.

When, therefore, it is realised that there is a deficiency in concentrativeness, the will must be exercised upon the vehicle of the thought processes, upon the psycho-plasm or thought substance, just as it was upon the physical body. Very simple exercises are to be taken at first, then, as progress is made, more and more pressure can be brought to bear. Some simple rules may be given. In the first place, there must be implicit faith in the possibilities to achieve the object desired. The initial attitude must be, " I will it to be."

A feeling of isolation or polarity should be cultivated. The student must withdraw himself from his surroundings. The attention must be fixed upon some single and simple thought. This thought may be expressed in words, and the words constantly repeated. Calmness of mind should be striven for with the accompanying feeling that the end will be achieved. Persistence in spite of comparatively negative results in the early stages must be the keynote of all endeavours.

By following out these rules daily, and so far as possible for about the same period, and at the same hour, improvement of however small a degree will become perceptible very soon. And as soon as the student has gained the first step, each successive one becomes easier. It is always the first effort to break away from the bad habit that is the hardest. It is the crack to the eggshell. Once the shell is broken, the contents lie at the mercy of the victor.

True, concentrativeness is exceptionally difficult in the beginning, because it is the re-orientation of the whole individuality. It is the beginning of a new life. It is the portal to a new series of kingdoms. For when the real or true concentrativeness is attained and the will is directed towards its proper goal, the attainment of the Divine Wisdom and

Power, it begins to be able to trample under foot all that has hitherto held it in bondage in the illusions of the flesh.

Incapacity for decision arises from the deficiency in concentrativeness. And when the latter has been achieved it will be seen that all the other deficiencies have merely to be tabulated, negated by suggestion and their contraries provided for by positive suggestion to the subconscious mind.

This is an application of the discipline of the will, to the mind, by auto-suggestion. And this use of the will is a magical or occult process, since it produces results which are beyond the ken of the ordinary mind and seem, on casual observation, to lie outside the realm of natural law. But, as was said before, magic is not an interference with natural law. It is a use by the power of the will of the laws of thought and of substance which are not generally known.

Amongst the ancients magic was largely practised. Now, what is magic? Is it just a lot of meaningless humbug and rubbish, as some of the last century scientists tried to prove? Or is it really something that has a substantial backing of fact? Is it an endeavour—and at times a successful endeavour—to use natural psychical forces to produce peculiar results? Is it possible by magic to

obtain effects that could not be produced without it?

We live to-day in an age when we test and try things before condemning them as absurd. We do not judge a thing to be ridiculous because it is strange. We examine it first and pronounce upon it afterwards. And we know now that magic has a basis of fact. We know that it is a real thing, and that it does produce effects that cannot be produced in any other way.

Two distinct lines of evidence are now available. One is the study of anthropology, in particular relation to magical experiences and practices; the other is the study of psychic processes, more especially in relation to abnormal phenomena. Both these lines of evidence have established beyond any question of doubt that there are conditions of the mind which formerly were unsuspected: that in a particular instance certain practices may result in the production of results that are really wonderful.

The two lines of evidence converge. For though the study of magic was generally directed to ascertain if one individual could influence another, or many others, by his practices, and the study of psychic processes was generally directed to ascertain why and how reactions in the mind of the individual were

brought about, it was soon found that one was a corollary of the other.

Magic depends upon this possibility of abnormal psychical processes in both the subject and the object. The magician realises that certain formalities and the performance of certain rituals is largely bound up with the production in himself of certain psychical states of a peculiar and extraordinary character. Ritual leads to an exaltation of consciousness in which new powers become evident.

In the case of the object, belief in the efficiency of magic produces also this exaltation and susceptibility to its influences. We have, therefore, the extraordinary condition, in the first place, of psychic power arising because both parties believe in its possibility and act accordingly. It is the position laid down by that greatest magician of all—we use the term with the greatest reverence—Jesus the Christ, who told His followers, " If ye have faith and say unto this mountain, ' Be ye removed,' it shall be removed."

This sums up the whole position of magic in all ages. The individual possesses, within himself, powers that are god-like if he but " wills " to use them, and to use them rightly. There is nothing impossible to him who believes and will act accordingly. The doubter is always, like Peter, a failure in his attempted

performance. Magic requires, first of all, an implicit belief in its possibility—as an outcome of the hidden powers of man—and a practice based upon that belief.

In more than one instance we have already referred to the necessity, in psychical evolution, for patience and perseverance. These sum up very generally the attitude to be adopted from our point of view. But two such simple terms must be amplified very considerably if they are to give really good results. For patience and perseverance are mainly negative virtues in this connection. And most positive virtues are required for success in the evolution of the psychic powers. It is not sufficient to remain wholly quiescent. There must be present always the endeavour to arouse the latent psychic forces.

First, then, there must be the general attitude of mind of the possibility of awakening those powers, and the desire present that they shall be helpful. Faith and desire may well be placed in the immediate forefront. Without them little can be done. Next, perhaps, it should be borne in mind that mere satisfaction of curiosity is to be avoided. The psychic powers should not be dragged out just to satisfy a morbid curiosity as to whether they really exist or not.

Such powers do exist. And they need to

be gently handled. But there are not only psychic powers, of which few ordinary persons have direct evidence, but there are powers of the air, and of the earth, and of fire, and of water, and of the spheres, which may be aroused unwittingly. The student is again cautioned against the careless or merely curious use of magic.

Quite lately there have been so many independent testimonies as to the efficacy of hypnotic treatment, both for mental diseases and as an anæsthetic, that few well-read and intelligent persons are now unconvinced that in hypnotism there is a wonderful scientific discovery that is really useful in the hands of the right people. Hypnotism is a great power that may be used for good if properly handled.

Such intelligent persons are now quite aware that hypnotism arouses the psychic faculties in such a way that clairvoyance is one of the phenomena displayed. So far as hypnotism is concerned they are convinced that clairvoyance is a real power, and not merely a fanciful claim made up for the purpose of extracting money or achieving notoriety. But many are not aware that such power can be exercised by auto-suggestion or self-hypnotism.

And here we propose to give a scientific explanation of clairvoyance. Crystal vision is

clairvoyance consciously produced by the aid of the crystal, whilst normal clairvoyance does not depend upon the use of any aid. The clairvoyant develops trance or semi-trance, and sees. The crystal-gazer concentrates on the crystal and uses his material vision, energised by the psychic faculties which the concentration stirs into activity.

In " The Occult Arts " the present writer has said : " Such rays of light as are perceptible to the normal vision, or rather, which are capable of stimulating the optic nerve, are only a small section of the almost infinite range of light rays. The eye responds only to the rays of the spectrum. But above and below it, varying immensely in pitch or wave length and frequency, are others. This is demonstrated by photography and radiography. Heat is molecular motion, light is etheric motion."

It may be that electricity is interetheric motion. Just as there are sounds too low in pitch and too high in pitch for our normal organs to respond to, so there are vibrations to which our ordinary organs will not, or cannot, respond. But because our ordinary organs fail to identify, or to react to these vibrations, we are not entitled to say that they do not exist. The same holds with the fundamental notions of weight, of mass, and of opacity and

transparency. Light rays do not penetrate sheets of lead. Light rays do penetrate sheets of glass.

This does not appear common sense until we examine the statements seriously. Then we find that some light rays do penetrate sheets of lead, and that sheets of glass are quite opaque to the same rays. The ultra violet rays, or X-rays, are referred to. It is seen, therefore, that if there are light rays which behave in this apparently contradictory and extraordinary manner, there is at least a case for inquiry to be made out for clairvoyance, which claims that things can be seen with other means than that of the ordinary light rays, or by means of the ordinary eyes.

The imagination has often been confused with thought. In reality they are as closely allied as are the positive and negative phases of electricity. As, however, we can treat of the energy of electricity either from its positive side or from its negative side, so also we can view the positive and negative aspects of the mind's energy, as manifest in "thought" or "imagination." Thought is "positive," that is, with those who think consciously. With most individuals what passes for thought is mainly "drift." It is a mere passive reception and passing along of "thought currents" which are unconsciously "inspired" and "respired."

The real thinker, on the other hand, gives proof, by the constant "materialisations" of his thoughts, of the positive character of his thinking, which is merely a foreshadowing of his future. Imagination is the passive phase of the mind's faculty, which, collectively with thought, is rendered as intellect. Unfortunately, owing to the defective "instruction" which passes for education, the power of the imagination is restrained almost to the point of atrophy. Little effort, or none at all, is made to stimulate this indifferently comprehended power. In children the exercise of "imagination" is constantly in evidence, but as the wrappings of this outer, gross life of flesh are overlaid, its sensitiveness wanes. Wordsworth has finely expressed this in his "Ode to Immortality."

In occultism there is an inner thought world, spoken of as the Astral Light. This astral light has been described as "an inner, ambient, penetrative atmosphere, a luminous etheric substance, a natural agent of infinite potency." It is as necessary to the "psychic" life of man as atmospheric air is to his physical body. Deprived of either, he becomes "psychically" or "physically" dead. The astral light holds in its bosom electric and magnetic forces and the germs of every conceivable substance. It is this enveloping

"psychic" thought atmosphere in which are reflected the past, present, and future as one eternal, ever-present NOW. We cannot separate, even in thought, cause and effect. The "present" is but the result of the "past"; and equally so is it true that the "future" is held contained "in potentia" in the "present." When, by the exercise of the imagination, we become cognisant of this vast storehouse, the mind, transcending its material envelope by its own powers, sees, feels, and hears in this sublimated etheric substance all that it desires.

The function of inner vision is the natural outcome of the possession of "etheric senses" which one and all possess in embryo. In the clairvoyant's case it is an instance of a better "balance" between the objective and subjective worlds, which is constantly being strengthened by use and exercise. To the senses of the "mind," matter is but a shadow, dimly perceived, if at all—the stuff dreams are made of. What to us, with our physical senses, appears as the realm of "reality" is, to the mind, a world of illusion and transitory phenomena, in which "permanence," the only criterion of "reality," is absent. The physical world is essentially one of "change" and not of "permanence." This being so, it will be understood that our three-dimensioned space

presents neither difficulty nor obstacle to the inner vision of the clairvoyant. Time in its aspect, to us, of duration, ceases to be. It is merged in the eternal " present."

The etheric sense of vision which is exercised in clairvoyance may be likened to the power of the X-rays. Just as these rays penetrate matter which is normally opaque to ordinary light rays, and are obstructed by substances that are transparent to ordinary light rays, so do the etheric senses in clairvoyance transcend the ordinary limitations of space. A light ray will travel from the remotest star and be visible here on earth. No limitations can be placed upon its capacity to travel so long as a medium exists for its transmission. It becomes visible only when there is something to reflect it, but reflected or not, it travels on through infinite space.

Thought possesses a similar capacity, but in other directions also. It can travel through space. It can travel through time. It can search the boundless past, it can rove throughout the infinite present, it can search the limitless future. No fetters can be placed upon thought: it is co-extensive with space and eternal likewise. Not, perhaps, the thought of an individual thinker, but the thought substance, which in the individual is a drop,

isolated for purposes of our examination, of the ocean of thought.

In this thought ocean, from which we derive our thought substance, the "psychoplasm" of Haeckel, is stored all the mental experience, past and present and future, just as in Mother Earth are stored all the possibilities of form and substance of the physical plane.

To the etheric realm, then, the clairvoyant has access. The etheric senses permit the use of the rays which lie beyond the spectrum. Matter which is opaque to the normal vision is transparent to the eyes of the psychic. The walls of the room, the mountain range, a continent, or an ocean, oppose no limitation to the traverse of the etheric sense. Like the light ray, it travels until it strikes the matter of which it is in search, and then illuminates it.

So when the clairvoyant desires to see events which are happening in distant parts, or to review the past or to see the future, the grosser senses are laid down and the penetrative rays of the etheric senses are brought into action. Space is traversed with the speed of light. Instantaneously the past or future is surveyed. To effect this transition of consciousness from one plane of existence to the other, the clairvoyant assumes the trance con-

dition. The normal senses as in hypnosis, are inhibited, and the mind, freed from its interaction with physical stimuli, reacts to the finer vibrations of the etheric realm.

At first these functions are neither too well defined nor too precise and consistent in their working.

Clairvoyance is an instance of such a function working normally in a more or less uncertain manner until it has been properly developed. It may well be that in most persons the structure, the organ by which these additional perceptions are apprehended, is still in the embryonic stage—that is, they are not yet even rudimentary; they await the call to begin their more active development.

This call in the case of the student may be made by the practice of concentration, by contemplation and meditation, and by auto-suggestion to the subconscious mind. Each effort reduces the tension and makes the path more open, but none the less difficult to climb. The student must realise that in attempting thus to awaken the psychic faculties he is endeavouring to cram into a few years the evolution that would take many successive incarnations to encompass. He is naturally much less well fitted to do this than he would be were he to await the normal progress that attends the race.

But since he feels the desire, and since he has become conscious of the power to dare and to do, he will " will " to go forward. There must ever be these brave and hardy pioneers who are willing to face isolation and dangers untold to break the ground for those who will follow. And in psychic evolution this is none the less true than in the material evolution of civilisation.

Again must be sounded the warning note. Before attempting to press forward with psychic development, make sure that the desire is pure—that no material or selfish end is the dominant motive. If he strays from the straight path of altruism the most grievous dangers await the student. These newer powers, mighty for evil as well as for good, will become within his grasp a source of temptation.

But those who watch, from afar off, over the evolution of our race, will not be content to permit their cherished knowledge and power to be used to the disadvantage of their charges. In this case the words of one of the great teachers of the world are pregnant with meaning: " What shall it profit a man if he gain the whole world and suffer the loss of his soul ? "

No less terrible a danger awaits the transgressor who uses for selfish ends the psychic powers. But he who uses his knowledge to

gain control of his physical body to attune it to higher purpose, who obtains control of his astral vehicle and the subconscious mind to use these to suppress his animal desires and inclinations, he who strives so to subordinate his life principle that it shall be obedient to the dictates of his higher self; who controls his intellectual faculties so that the Divine light of his spiritual consciousness may shine through—he it is who is fitting himself to become the leader and teacher of his fellowmen, to guide them and guard them through the ways of difficulty and to set their feet firmly on the path that leads to final emancipation.

So far we have dealt with psychic evolution as it may well be pursued in a single earth life. And though this may be considered to be a begging of the question, it is submitted now that, since evolution is seen to be a process universally in operation, there is some good grounds for examination of its application to the individual as individual. This necessarily implies the survival of man in some form or another. The simplest form of survival is that evidenced in the transmission of the physical link by reproduction of the species.

Each man that is born is the child of his parents. He derives immediately from them his physical body and his lower principles, so

that in this sense at least man is immortal. But this, after all, is not the point at issue. What has to be determined is not the passing over of some of the substance into the newer form, but the survival, if any, of man *qua* man.

Are we to conceive of man as having developed a mind, a soul, a spirit, all of which vanish into nothingness at his death? Or are we to seek for some evidence of the persistence of these higher principles when the physical shell and the lower principles dissipate? Each of us is, of course, very anxious to prove the latter. But anxiety to prove a thesis is no evidence.

If for the moment we take a different hypothesis from the one propounded above—if instead of saying that man has developed a mind, a soul, a spirit, we invert this and say spirit has developed a soul, soul a mind, and mind has called for a body to operate through, we may find ourselves on better ground.

But we must first consider the normal attitude. If we can prove this to be unsatisfying intellectually, we shall start with a better basis for our alternative hypothesis. We cannot postulate something arising from nothing. And since we distinguish mind from body—and by distinguishing we mean that the body and the mind each possesses some qualities and qualifications that constitute a real difference—if

we say that the mind develops from the body, we must postulate that in the body itself were contained all these essential differences and qualities that we are able to distinguish.

In effect, we may say that all that the mind is or may be—since we admit evolution—has been contained in the body *in potentia*. If now we admit the soul as being another distinguishable entity from both body and mind, we have also to admit that all the essential differences and qualities have also been contained in the body *in potentia*.

This argument is quite logical so far as it goes, and there is consequently nothing contradictory in the sequence. But the impasse is reached when we try to account for the development from what in the last analysis we assert is mere inert matter.

Life, consciousness, and self-consciousness are explicable in terms of energy, but not in terms of matter. We may reduce all life processes to motions—atomic, nebular, or cosmic ; but motion is the antithesis of matter. Matter we regard as inert substance awaiting impetus or urge to transform or change it.

If we mean that the body is a composite of energy—matter, i.e. electric stress and etheric substance, and that out of this has arisen the body, mind, soul, and spirit, there is more reason in this argument. But this is

not the same as saying that mind has been evolved from matter. It is really saying that mind has been evolved by mind in matter. The body, as a mass in motion, is the duality of the second logos, the twin streams of descending evolution, spirit-matter.

If by the body, therefore, we mean matter only, to suggest that it evolves from itself something that is not contained in itself and is different from itself is manifestly absurd. That which is not cannot act. But out of nothing comes nothing. And from any thing can only proceed that which is contained within it inherently and essentially—that is, potentially.

But since the distinction is made between the body—the material vehicle—and the mind, soul, and spirit which animate it, it is obviously illogical and contradictory to attempt to demonstrate that the body evolves the mind.

Now if we take the alternative—that spirit emanates soul and soul emanates mind, on the one hand, whilst substance of increasing degrees of materiality is likewise emanated by spirit, as an antithetical stream, to be transformed and transmuted by these energies or powers, we have a more comprehensible and logical system. Spirit here is not only the supreme energiser, but it is, considered as a unity, the incomprehensible first Logos, itself

both soul and substance with all that these may imply in their varying degrees of intensity, duration, materiality, or extension.

Spirit *qua* spirit is the synthesis of all that is. But when it comes within the ken of our comprehension, we cognise it as the first quality of substance and motion. In the stellar universe we may see it as the nebular masses of cosmic star dust moved by the force of attraction of sub-atomic particle for particle—for modern science postulates the proto-elements of sub-atomic substance. Here, so far as we can trace it, is the evolution of the sidereal universe. Here are matter and energy—ether and electrical inertia—at their primal birth, in their crudest terms. Life, consciousness, and self-consciousness have yet to be, in millions of æons to come, so far as these particular structures are concerned.

Yet we can trace on the stellar maps spread before us the evolution proceeding there in time and space. Other star masses are of lower temperature, with the earlier elements, carbon, hydrogen, &c., in process of emergence from the proto-elements. Still others, stars of consolidating mass now, are more firmly developed and evolved, showing the spectra of many elements. Then we proceed to examine other bodies, cooled to the point of the possibility of early life forms by the showering

rain clouds and the fervent heat and moisture. And so on from amœba to man, with every possible degree of life, consciousness, and self-consciousness between whiles.

Spirit, then, much more justly may be taken to be the originator and sustainer of all life processes—the guiding force in evolution, the transmuting and transforming power that lies behind, and is the cause of all phenomena or transitional appearances. It may be postulated as the only reality—that which is, independently of all else, sole cause of all that is and all that appears to be.

In this connection, then, we admit that the body and all its qualities are merely the expression of the primal force in terms of itself, formed of the substance of its own ineffable being, nature and man, the garment of the Deity. Ensouled in each whirling atom, overshadowed and interpenetrated in each solar system, spirit works steadily forward in its orderly progression.

Forming and evolving in our chain of evolution, the physical and astral vehicles, it pours into them the life principle, the Pranic stream of lives. Stirring the elemental appetites and desires, it develops the lower soul, the *Kama*, until man is the complete form, ready and waiting for the indwelling and enlightening mind.

Then, in due course, comes the incarnation of the higher principles, the Trinity in Unity, the ego, the Divine pilgrim, the sparks from another stream of evolving spirit. The indwelling ego accepts the responsibility of the task of carrying on the divine scheme of the evolutions of the lower forms up to the topmost heights. The ego " clothes himself in the coat of skins."

He puts on the material body so that he may work out his own salvation by its own glorification and conversion into a spiritual body. His task is one that requires countless ages to accomplish. The most that can be done in one earth life is to reflect some of the glory of the higher self into the lower vehicles to make them realise the kinship of all with the One Real Self, the Eternal.

And now, lest it be thought that too much has been taken for granted, and that we have so far failed to establish the persistence of the individual to prove the fact of the survival of death, let us appeal to another modern scientist, J. H. Hadfield, M.A., M.B., Surgeon R.N., who in 1917 contributed a discussion on immortality from the standpoint of science, to the symposium, entitled " Immortality," an essay in discovery, co-ordinating scientific, psychic and biblical research. Dr. Hadfield approaches his subject " from the scientific

and empirical rather than the philosophical and speculative point of view." He then goes on to say:

"Psychology presents us with no more difficult and certainly no more fundamental problem than that of the relation of the mind and brain. Is the mind merely an activity of the brain cells, a product of nerve stimulation? Or, on the other hand, does the mind dominate the brain and use it as its instrument of expression? On our answer to this question depends our view as to the possibility of the survival of the mind after the destruction of the brain. Let it be frankly admitted at the outset that we have no scientific proof of the existence of a disembodied mind, a mind entirely free from the limitations of the brain. All the philosophies of the world's history were cradled and nourished in a brain. In its highest flights of fancy or in its wrestling with the problems of life and destiny, the mind yet finds it necessary, like Antaeus, to keep in touch with Mother Earth from whose breasts it draws its sustenance and strength.

"Science, I repeat, gives us no evidence of the existence of a mind disembodied, naked and stripped of its covering of flesh—but always shows us mind and body associated with one another. Nevertheless, I propose to bring forward evidence which will encourage us in the

belief that in the course of evolution the mind shows an ever-increasing tendency to free itself from physical control, and, breaking loose from its bonds, to assert its independence and live a life undetermined except by laws of its own nature. The main argument of this essay is that the tendency of the mind towards independence and autonomy suggests the possibility of its becoming entirely liberated from the body, and continuing to live disembodied and free.

" If we can demonstrate from the point of view of science the relative autonomy of the mind, we may, without doing violence to the facts of science, but rather by interpreting the processes which underlie them, deduce sufficient proof to justify the conclusion that, though the mind is in this life always associated with the brain, it can under suitable conditions survive the destruction of the brain; so that when the body crumbles into dust the mind may 'spring triumphant on exulting wing.' Modern researches, particularly in the domain of Psychology, normal and abnormal, have opened our eyes to the vast possibilities, as yet unexplored, which lie latent in the mind. In our discussion we shall touch upon some of these discoveries in the sphere of hypnotism, telepathy and psychotherapy, or mental healing, as well as in the more 'legitimate' sphere

of normal mental biology; and these studies will supply us with sufficient evidence to establish the claim of the mind to a progressively increasing independence, and to point to the complete liberation of the mind from the body as the probable goal and destiny of natural evolution."

Dr. Hadfield produces ample evidence to support his view that in our present state of evolution the mind even now has power to dominate the body, "having the power to abolish its sensations, to cure its ills, and liberating itself, in a sense, from the brain to communicate with other minds at a distance from it." Then, proceeding to study the mind as seen in the light of biological evolution, we note that it "passes from its lower and humbler origin to attain that position of mastery which it now possesses." In its earlier stage of development the mind was largely passive. It awaited an impulse from without of some physical stimulus. It appeared to have no power of initiation. Now, however, the mind is seen to be more constantly exercising this power of initiative, of domination of the body, "and seems to be on the way to becoming master of itself and of its own destinies."

And then Dr. Hadfield concludes: "This is nature's way always, to transform the simple and undifferentiated into the complex and

highly developed. In all true religions and philosophies there is a turning away of our evil and wrong to all that is right and good in the belief that it is only truth and beauty and love that are real and eternal. . . . Before our lives began we were each parts of the world soul, without separate consciousness and without distinct individuality; our lives were offspring of the universal life, and by interaction with other lives, with material things, and with God we are capable of developing souls free and undetermined and capable of immortal life. Our destiny is that, from the undeveloped souls with which we started, we shall become ever more differentiated, and more spiritual, in touch with the Infinite, knowing and loving God. The world soul from which we are derived came from God, and we go to God, who is our Eternal Home."

It is felt that it is not possible to end the chapter on a better or a higher note than this. It is a fitting culmination of our claim that psychic evolution as a process has been well demonstrated.

CHAPTER XI

REINCARNATION

In the preceding chapter we sought to show the prospects and the destiny of the individual in his psychic evolution. But it was evidently impossible to encompass that destiny in a single earth life. If, then, we predicate, as we do, the survival of physical death for man, it remains to inquire in what direction and by what methods his further evolution is to be carried out after death.

If any additional arguments were necessary to counter first the materialistic conception of death ending all things, it might be suggested that the doctrine of the conservation of energy requires continuity for the psychic energies of the individual at physical death just as the conservation of matter demands the transformation, but continued existence, of the material of the physical shell. It will be remembered in our discussion of the principles of the lower quaternary, the physical body, astral or etheric double, life energy, and desire principle, or animal soul—it was said that as the physical body requires after interment a greater or shorter period for its dissociation,

so, too, the astral double persisted for an equal or even longer time.

At the moment of death the desire body and the energising life principle, together with the astral double, leave the physical shell. The latter begins its process of disintegration forthwith. But the other three principles move to another plane, the astral or etheric, where they persist for some time, years or even centuries, as the case may be. The higher principles usually withdraw from the three remaining lower ones. The ego, the higher mind, the spiritual consciousness, and the spirit enter upon a plane that is higher, far higher, than the astral.

This plane is called the *Devachanic* or Thought plane—literally the Angelic or Heavenly plane, or plane of spiritual consciousness. These statements for the moment are put forward as a working hypothesis, to be explained more fully later.

We have now three distinct phases of the erstwhile man—(*a*) his physical frame (the "coat of skin" put on by the ego for the purpose of gaining experience and for the evolution of that body); (*b*) the astral double, energised by a dissipating life principle, and the *kamic* or animal desires; and (*c*) the real individuality, the immortal essence of the man, his mind, soul and spirit.

For the first statement we shall receive almost complete acquiescence from all schools of thought, idealistic and materialistic. There will be none to dispute the fact of the gradual dissociation of the physical particles of the human "remains." For the third we shall have in our favour most of the great religions of the world which believe in immortality, and, as a consequence, in some form or other of life after death.

But a widespread belief, however well founded in hope or aspiration, is not sufficient for our purpose. We want reason to support the view of the idea of survival. We want, as far as possible, the application of natural law in the spiritual world. We desire to achieve, so far as proof is possible by analogetic reasoning, proof of this survival. This we will endeavour to provide immediately.

In the meanwhile, we may be permitted to comment on the other point. For this, the second of the features of our hypothesis, the persistence of a practically mindless entity with an astral vehicle, evidence will be suggested drawn from psychical research proceedings, and well authenticated instances of *real* phenomena in spiritualistic séances.

As this second feature—of the persistence of a wraith or ghost or semi-intelligent personality, with powers of becoming visible occa-

sionally and of making itself heard on other occasions—is the one that is most in doubt, we may well take it first for analysis.

For those who have never studied the literature of psychical research it may be difficult to believe, when first told, that there is a considerable body of perfectly unimpeachable evidence for the persistence of some form of surviving personality of the character here indicated. And this evidence is as sound, as strong and as consistent as that used daily in our courts of law to convict a thief or to assign the death penalty.

On the other hand, the evidence referred to does not justify the student in believing that the personality is the whole of the remainder of the individuality that has passed beyond the border. The evidence all tends to confirm the view that the discarnate intelligences, which have been observed or interrogated, are such as would result from the withdrawal of the highest principles from the ordinary man.

It is not possible here to give such evidence in detail. As a very considerable body of such literature exists, and as it covers researches made over more than a generation, only a few generalisations can be given. To quote from the author of " Pro Christus et Ecclesia," who has written much in a critical spirit on the teaching of spiritualism and psychical research,

" the results of the scientific investigations of the P.R.S. are such that to disbelieve is as unreasonable as to say that we do not believe in any other of the common hypotheses of life which are accepted only on cumulative evidence."

In the preface to his book " Psychical Investigation," J. Arthur Hill says: " In debatable matters, such as psychical research, readers may naturally wish for information which shall enable them to estimate a writer's bias. It may therefore be useful to affirm that at the beginning of my investigations my prejudices and wishes were opposed to the conclusions which the facts gradually forced upon me. If I am now biased in favour of the belief in personal life after death, it is objective fact and not subjective preference that has brought it about. And my judgments have not been hasty. I have worked at the subject for over eleven years."

Speaking later in the book of our gradually widening conception of the human personality and its faculties, powers and principles, he says, in relation to clairvoyance, etc., " This total self has been compared to an iceberg, of which only one-twelfth, representing the normal consciousness, is ordinarily visible above the surface. Or it may be compared to a polygonal object resting upon one of its facets on the

table. The facet touching the table is the normal consciousness, the part (of the total self) which is in contact with the material world. But the other facets are existing also, in a different and higher environment, and the experience of the total self is greater than any one of its sides. If reincarnation is a fact (I express no opinion, for I see little evidence for it, while admitting that it is a legitimate speculation), we may visualise the polygon as turning over on another side, bringing a new facet in contact with the material world. It is a different facet, and consequently has no knowledge of the preceding life of the other facet, but it belongs to the same self as the other, and therefore is a sort of reincarnation, being a reappearance of the same entity."

These generalisations do not prove our second contention. This must be worked out for the student mainly by a study of the evidence of psychical research, which will demonstrate that the type of phenomena usually produced is such as that which might be expected from the entity we postulate.

But the extracts which have been given do certainly help to consolidate the consensus of probability for human survival of some kind. They are accumulative evidence of a character which cannot be ridiculed, and which it is not reasonable to ignore.

Life Everlasting

Having cleared the ground so far, we may proceed to investigate the claims made for the Heaven state of the normal religions, which corresponds fairly accurately with the Devachanic plane of our own hypothesis. We have now to strike the balance as between the eternal persistence of this Heaven state (*a*) either as a condition of everlasting bliss, but without progression towards perfection, or (*b*) as a continuous existence evolving always towards that end, or (*c*) as a state or condition of comparative blissful rest, and assimilation of earthly experience, before resuming its onward march to perfection in further earth forms, enlivening and uplifting them towards a spiritual evolution.

The first proposition, we think, is not one that calls for much serious consideration. If we think of a single earth life with its glaring inequalities and injustices, its lack of opportunities, or its wealth of them, and assert that, as a reward for the efforts made, eternal bliss or eternal damnation is a fitting balance, we shall see the absurdity of the idea. Our sense of equity stands appalled at such a judgment.

In any case, the idea of eternal damnation in the sense of perpetual punishment for the sins of a single earth life, with its denial of a fair chance for most of us, is one that is already dead, and almost, if not quite, decently interred.

The notion is not only repugnant to our sense of justice: it denies the conclusions of our sense of proportion.

We *feel*, and our reason impels us to think, that the punishment should fit the crime. And our most cruel and most vindictive human spirit would never enable us to weigh out such punishment. It would certainly never permit us to conceive of it as justice.

But if the idea of eternal damnation is seen to be unreasonable, its counterpart—that of an eternity of bliss for an instantaneously created perfectibility—equally offends our reason. The reward here is equally out of proportion to the suffering. Besides which, it negates the idea of progression, of evolution, of the gradual growth and flowering of the potentialities which, we are entitled to conceive, are, by analogy, part of the Divine scheme. Suddenly to stop progress because we have changed the state or plane of our consciousness is as violent an opposition of all our experience as to suggest that the manifested universe and ourselves sprang into instantaneous being complete and developed as we find ourselves at this moment.

It is, in effect, a limitation of the Divine purpose and design. It is as though we doubted the staying power of the Almighty. On consideration, we shall find that these ideas belong

to an earlier development of our spiritual consciousness—to a lowlier order of our understanding, to an earlier phase of our psychic evolution.

Our ideas and our idealisations grow with the inpouring of the divine effulgence. Just as we progress in our material civilisation, just as we progress in the adaptability of our physical frame to our needs and desires, so, too, do our mental, psychic and physical powers progress, and we are enabled to see further and wider into, and throughout, the divine purpose. The truth of yesterday is what we perceived from the valley in which we were lodged. The truth of to-day is what we perceive from our position of advantage, partly up the mountain side.

The truth of to-morrow will be the vastly widened horizon that will engage our attention as we climb to the top of the pinnacle. The truth that lies before us, in still unimagined vistas of ascent, may be likened to that which we should receive if we suddenly found ourselves in a new element independent of all limitations.

Coming now to the second stage, the more modern conception of Heaven and Purgatory, as states or conditions in which the imperfect soul is to be provided with the opportunity of cleansing itself from the stains of sin and

gradually becoming more beautiful, more purified, and therefore more glorious in its vestment of spirituality, and more deserving of a place near to the throne of the Most High, we find in this a near approach to the conception of justice and equity.

But there seems to be in this idea much that is unsatisfying, much that needs adjustment. It does not take into account the differences in the intensity of the suffering on earth and in other cases their almost complete absence, and it seems to be altogether an unjustifiable proportion, an earth life of a few years, seventy or eighty at most, and an eternity of bliss.

It is thought that the hypothesis of reincarnation, on the other hand, satisfies every intellectual necessity. It does not lessen, but tends to magnify, the spiritual conception. It seems to be wholly in accord with the natural law of action and reaction, and of the inseparableness of cause and effect. It appeals to the highest in us. It does not offend our reason nor does it seem to mitigate the majesty and certainty of the law. It reduces chaos and confusion to order. It unites the cosmos into an intelligible and comprehensible whole. It completes and co-ordinates, as no other conception will do, the idea of evolution as a process applicable to the manifested universe.

What, then, is this theory of reincarnation? Casual references have already been made to it in various preceding portions of the book as a possible solution of some of the difficulties that otherwise seem to be inexplicable. In the barest possible outline, reincarnation may be stated to be an evolution of the mind, soul and spirit in man by the provision of substantial periods of rest after each successive earth life, and such succession of earth lives last practically for the whole evolutionary period of humanity, from its emergence from the brute kingdom right up to its emancipations from further necessity for rebirth in human form. Reincarnation is an evolutionary process applied to human individuality, which may be viewed—the metaphor must not be pushed too far—as the growth of a tree may be viewed. Each successive earth life may be compared to the budding and blossoming of each year's growth. The tree, from a tiny beginning, gets more and more sturdy year by year until it attains its youth.

Each spring is the beginning of a new earth life, each autumn sees its physical death, whilst the winter may be regarded as the period of quiescence between the lives of the leaves, when the growth of the tree, due to its leafage and flowering, is added to the aggregate, to consolidate and augment the whole. Although

the tree is the same tree, and embodies the growth due to each successive year, the leaves or the blossoms of any one year cannot be expected to know anything, by direct knowledge, of the previous years' leaves or blossoms.

The human personality, like the tree, begins with a microscopic origin, but as each successive earth life gives it additional experience, it builds up a sturdy growth. The sensations amplify, the emotions expand, the understanding extends, the thought processes develop, the spiritual consciousness intensifies, and the whole individuality becomes more and more in touch with Godhead, less and less linked to earth.

One might venture here to give some suggestions of the period of man's development from the lowlier forms to his present psychical and mental stature. If we suggest a few million years we shall not be very wide of the mark. It will be admitted that there is little direct evidence for this. But anthropology, aided by palæontology, will help us somewhat.

The cranial capacity is a fair biometric standard. The smaller the brain substance, in relation to the weight of the human body, the lower we should expect to find the standard of intelligence and intellectuality. Anthropology confirms the view. And since it shows tremendous gaps between various races, we

may reasonably conclude that the lowest in intellectual growth are the earliest of the great human races.

Discoveries of prehistoric skulls of much lower cranial capacity have enabled us, by noting the geological records and assessing the rate of deposition of drift and of denudation of structures, to place these in periods of time distant from ourselves by hundreds of thousands of years, at the most modest estimates.

Sculptures and drawings during the historic periods, say the last seven or eight thousand years, show us that, on the other hand, only a just perceptible change has taken place in that time. We are therefore justified by this accumulation of evidence to assume, as a fair working hypothesis, the presence of man, as man, on the earth for a period that will roughly extend to, say, three million years or so.

During this period there have been many geologic changes of the continental masses. Ocean beds have been raised above the surface —Britain itself has been submerged and raised more than once—to form the existing continents. And prehistoric continents have undoubtedly vanished into the ocean beds during the resettlement by the subsidence of the earth's crust. There are myths of such vanished continents, and it may well be that these myths contain the seeds, the kernel, of truth.

And since in point of time these continents are earlier than the present ones, the earlier races of humanity must have had their homes upon them. The earliest of such *vanished* continents is said to have been in the Indian and Pacific oceans, and it may well have been that, in the course of thousands of years' gradual subsidence, and then perhaps cataclysmic convulsions, some remnants of those earlier races settled on land just rising from the sea, like Australia and New Guinea. This would account for the very low types, of an almost unbelievable age, to be found there.

Races, like individuals, have their beginning, their adolescence, their maturity, and their decay. But before they decay, like the individual, they pass along the germ, the main stem, by the production of a new type, a new race.

The other vanished continent is said to occupy the bed of the Atlantic Ocean. Before finally vanishing with its continent, the race that inhabited it might well have swept around the globe. Westward, the tide of empire spreads its sway till its descendants, the last survivors of that mighty race, might be expected to have vanished, leaving voluminous traces, ere the newer race, the Indo-Aryan, itself began its circumambulation of the globe, which is not yet complete.

These tremendous periods offer at successive stages fresh fields for the requisition of newer experiences, and it is suggested that the ego, the higher principles of the individual, returns again and again through many thousand earth lives to complete the full flowering of his experience and crown the evolution by emancipation finally from human rebirth. The operation of the law of causation and the law of periodicity is seen here.

Periodicity requires alternations of activity and repose. Causation requires that the sequence of cause-effect-cause shall not be broken, so that the individual necessarily reincarnates into the environment that will afford him the best of opportunities of working out his own salvation and of settling for his own mistakes.

This, then, is the solution offered of the apparent lack of opportunities and apparent injustice in many cases, and, on the other hand, the plentiful opportunities and happier conditions in the other cases. Man learns and grows by trial and error. Only by learning to avoid some things and to cultivate others can he progress. It is the *Karma* of the individual —his balance of merit or demerit in former earth lives—that determines his environment in this one.

Those who, by patiently struggling with their difficulties and learning how to overcome

them, rise in the scale in their present earth life, not materially, perhaps, but psychically and spiritually, are preparing a better Karma for the next incarnation. Those others, who fail to take advantage of their easier circumstances in this earth life, and neglect the opportunities afforded them for more rapid spiritual growth, are accumulating a Karma that will make their next incarnation more strenuous and more thought-compelling.

It is sometimes urged that it is a manifest injustice to penalise an ego by providing a poor earth life now, for some unknown sins of commission or omission in a previous earth life. This is thought by some opponents to be the most powerful argument against the doctrine or theory of reincarnation. And yet, as a matter of fact, as will be seen, it is one of the most potent arguments in favour of its general justice and necessity.

For if it be suggested that it is an injustice to punish the ego for what it does not remember to have done, how much more vast would be the injustice of punishing the ego for what it had not done at all—if the theory be held of a single earth life? There is no question in our minds that many lives—most of them, in fact—do not afford a fair chance to the individuals living them.

Most orthodox religions hold that this world

is a place of trial. None of them attempts to deny the manifest injustice that individuals suffer. Yet most of them propose to neutralise, to wipe out that injustice, by an exactly similar reward hereafter. Reincarnation, it is suggested, is the most rational explanation, it satisfies most completely our sense of justice, and it fits most perfectly into the scheme of general evolution.

Its one apparent weak point—and this will be explained later—is that it seems not to provide for the ego's memory of his past lives. As a matter of fact, if we could reach the plane upon which the ego is completely conscious, all the previous lives would be remembered as plainly and as definitely as we remember the momentous events which occur daily in our normal earth life.

The ego's memory inheres in a far higher plane of being than the normal consciousness can aspire to reach just yet. But even now there are some psychics who have faint reminiscences of previous existences. Further development of the psychical faculties will bring the complete remembrances.

There is much historical warrant for reincarnation. But this, too, could not be detailed here. The student is recommended to read the many excellent works on the subject. Our task is to present as briefly as we may the

arguments for the theory, its consistency with the general scheme, and its acceptability as a solution of the difficulties that we are otherwise compelled to regard as mysteries.

If reincarnation be true, it would account for many of the surprising differences we see in mental, psychical and spiritual development around us. If it be not true, then, alas! we are held fast in a shoal of mysteries from which there seems to be no escape. Accepting it, therefore, as being more in accordance with our experience, and the deductions we may make from this, and by its analogetic application of physical law in the spiritual world, we may proceed to examine the claims made for the intermediate state between incarnations.

It has been suggested that this fairly closely resembles the idea of the Christian heaven. The ego is now withdrawn from the turmoil of the earth's struggle, and lives in a world of his own creation. It is peopled with the noblest and holiest of his aspirations and thoughts. It is the period in which the quintessence of all his successful endeavours in the last earth life are gathered into the flower of his experience. It is a period of blissful contemplation and restful assimilation of the fruits of his efforts.

It is the necessary alternation of apparent inactivity in preparation for the struggle to be

renewed later. The ego, dwelling blissfully thus, is not the discarnate spirit that plays pranks at psychic séances. The ego is as remote from this childish gambolling as the high gods on Olympus might have been oblivious of the sprightly pranks of their semi-human descendants, in their interchanges and interludes with humanity.

It is probable that the ego is not completely conscious even upon the Devachanic plane. It absorbs the experiences of the past earth life semi-consciously. When the period of its rest is over, and the hour strikes for its return —provided for and regulated by its Karma— the ego descends to its selected environment. Clothing itself in the flesh of the coalescing germ cells it resumes its task of awaking the psychic life, extending the self-consciousness of its new personality, and inducing a higher phase of spiritual consciousness by which all the principles may be fitted for the final emergence, of the great synthetic principle, the Spirit or *Atma*.

The period intervening between incarnations is not always the same. In normal evolution, in that of the average individual, it may be many centuries, perhaps an interval of a thousand years in all. In other instances— that of a very advanced ego—the reincarnation may follow closely, a few score years or so

afterwards, or even less, to allow of the rapid acceleration of spiritual progress. Then we have the spectacle of a great saint, a great world teacher, or possibly one less well known, but none the less one of the great and holy ones of the earth.

In the doctrine of reincarnation there is no place for vicarious atonement. Justice demands that as "ye sow, the same also shall ye reap." There can be no forgiveness of sins till these have been paid "even to the uttermost farthing." On the other hand, the essential sonship of all men with the Father and our acceptance of the divine examples of the great teachers are made the more pregnant. We are all divine in essence. But we have to perfect ourselves with works, in faith. This may take an almost endless cycle of lives. But we can look up to those who have already triumphed, their names and deeds stand out in our histories and our traditions. They are indeed our leaders—our guides.

They are the shining examples—the finger-posts of the path to light us forward in our great tasks. What they have accomplished so may we, after many lives devoted consciously to our conquest of self and the unveiling of the real self, the true self, the Christ self, within.

CHAPTER XII

COSMIC PROGRESS

In the preceding chapter some space was devoted to outlining the progress of humanity in its physical aspect as seen in the great races. Here we might take this a little further—it will help what follows—before we proceed to outline the far wider vista of the cosmic progress that lies before the finally emancipated humanity.

It is suggested, then, that there are seven great races, corresponding in a measure to the seven principles. Our present humanity is largely of the fifth race, whilst there are still persisting a considerable offshoot of the fourth race and some vestigial remnants of the third.

This fifth race has for its predominant racial progress factor the development of the intellectuality. But since the races overlap very considerably in both directions—we have representatives of races a million or so years old—so, too, we have representatives of a vastly superior degree of evolution amongst us. These are those in which the sixth race factor, Spiritual Consciousness, is even now

well advanced. There may even be a few—a very few—in whom are to be cognised the first faint dawn of the full spiritual effulgence the heritage of the seventh race.

Each great race—root race, it may be called—has its own sub-races, seven in number. These, too, like the root races, overlap in both directions. Racial development follows mainly along the lines of individual development. There is reproduction, the new sub-race, and the new root race is thrown off as an embryo after its predecessor has passed its culminating point, but before it settles finally into its decline.

The new sub-race does not begin, as might at first be imagined, at the point its predecessor reached. It must, as in the case of the individual, for a considerable portion of its early development, continue to be apparently much behind its parent. The child, in its childhood, is necessarily behind the apex of the parents' development. But as the parents decline, so the child in turn reaches its own climax or apex, to be superseded in turn by its own progeny, which, however, for the time, seems to be behind it till it reaches its maturity.

This accounts for the newer races seeming at first to be cruder and less advanced. They have to go over the same ground of racial development as their predecessors. But the

apex they reach in their development is always a higher one than any others which have preceded it. It is for this reason that we discover occasionally some features of ancient civilisations which appear to be in advance of our times.

They were in advance, on a lower level, of our own development. But when we reach that same period for our racial development, the ground we traverse is on a higher elevation. Our development is more intensive rather than extensive. This will render the myth of the Atlanteans easier to comprehend and easier to reconcile.

The Atlanteans are credited with powers over the natural forces, and over the elements, to which we have not yet attained. They possessed powers of destruction by which mountains were torn asunder and whole peoples destroyed. They exercised powers of aerial transit which would make our own conquest of the air seem puny.

But we, too, are advancing very rapidly, and when our own fifth race reaches its culminating apex—which it is approaching very rapidly now—our powers in the same direction as the Atlanteans will far outmeasure theirs.

Coming to closer quarters, we shall find that the magical practices and powers of the ancients were in advance of our own, as they are known now. But when we begin in our racial

development to exercise our powers of magic, they will be found once more to be on a higher plane and of a more profound and altruistic nature.

This is why we are warned, over and over again, to abstain from all magic till it can be used with an absolutely clean heart and a purified mind. These are the powers which, properly used, will blossom fully in our sixth race humanity, whose advent, in the most immature and embryonic forms, is almost here. But the full standard of sixth root race development will take possibly tens of thousands of years to come. Meanwhile, the fifth root race, with its sub-races, will go on developing concurrently.

One aspect and method of progress must be referred to here. It is that of leaving the physical body during sleep and in the higher vehicles seeking and obtaining instruction from the more forward of our race. This naturally follows when obtaining the control of the dream states, and by a proper direction of the subliminal consciousness or mind. The sleeping period is used for the outreach of the subjective mind into the Akasic records, and for its proper instruction in the Halls of Wisdom.

It has been well said that when the student is ready the master is waiting. And those who have thus stimulated and practised their higher

faculties have always found a due reward. The mind should be composed before passing into the sleeping state, and directions given, with due exercise of the will, to the subjective mind. The continued direction will have its effect, and the ego will be freed for the pursuit of knowledge on the higher planes.

It may be, at first, that no effect will be noticeable. It may be for a long time impossible to bring over to waking consciousness any traces of what has been learned. But the student will feel that his perception is being refined, his intuition is the more readily exercised. He begins to see that truth may be directly apprehended. And if he will have patience all things shall be his.

If in previous earth lives he has already devoted conscious efforts to the conquest of the path, he will make rapid progress. If not, and his efforts bring him little beyond the knowledge that he is doing the right thing in the right way, he must be satisfied that at last his foot is upon the first rung of the final ladder, which takes so long to climb.

Looking back over the distance he has already traversed, he need not be faintheartedat the measure of the vista that opens before him. The end, if not in sight, is sure.

Records of the dimensions referred to some little time back give us some idea of the almost

infinite duration of one of the great cycles, itself only a factor in the greater cosmic cycles of evolution and devolution. A solar cycle is a period running into thousands of millions of years.

This is the period during which such a system is formed by the consolidation of the nebular mass and the throwing off of the odd masses that will afterwards form planetary systems. Millions, probably hundreds of millions of years are occupied in the cooling of the crust of the planets sufficiently for the formation of the earlier life forms. Many more millions are given up to the cooling and retardation of their axial revolution, and the gradual fall of the planets into the bosom of the parent sun again.

During all this time, humanity is being prepared to take its turn on this and on other spheres. Now in the humblest forms of humanity. Later, as teachers and guides of the race. Still later, in the hierarchy of rulers of other worlds to be.

So magnificent is the scheme in its broad aspect that it seems almost impossible to picture it. One can only stand appalled by the grandeur of the conception. An analogy may be helpful. Each of us is composed on the physical plane of many millions of tiny cell-lives. Each of these has its birth, its growth,

its reproduction. Each is directed in all its activities by the spiritual urge behind it.

Yet all these many millions of lives are held together as one corporate whole, guided, and in mass, by the ego. So, too, our humanity may be conceived to be the cellular lives of the greater being, our Planetary Spirit, who guides and watches over us, co-ordinating our efforts to the end that a wholesome, purified, and glorified body may be the result.

And as in biological science—here, too, we must not press the analogy unduly—we see the single cell becoming the far more complex organism, of many parts and functions, as it adapts itself to its environment, so, too, we may see for ourselves the growth that is offered us by the stringing together of our experience, in many earth lives, into beings more complex and more highly organised, with new faculties, new powers and new dominions, each in his turn to become the organiser and ruler of a complete world.

These are in very truth the thrones and the dominions which are offered to us if we will but fit ourselves to occupy them and govern them.

But not easily is this high estate to be won. Only by ceaseless endeavour and faithful service, in life after life, toiling and struggling ever onward and upward till these new per-

fections are added, as the result of countless battles fought and won. Each earth life should see us a step farther on the path.

To those to whom the impulse comes, almost resistlessly, to forsake the easier way and to take up the harder one, it may be suggested that this is the result in previous lives, at present not recognised, of fine and long-continued, consciously devoted efforts towards the goal. They are already marked, if they pursue the faith unflinchingly and unhesitatingly, for rapid promotion. They are soon to be called to make greater sacrifices and so fit themselves the earlier to be the leaders, the pioneers, of the race.

For the others, who go stolidly on, the pace is slower and the race easier. But none the less is it sure. The path steadily leads ever forward. There is no retrogression, though at times this may seem to be the case. The stone strives to become a plant, the plant an animal, the animal a man, the man a spirit, the spirit a god.

For periods of tremendous length there may seem to be no appreciable progress. In cases even there may appear to be a sinking. But, taken broadly, there is no going back. The evolutionary cycle sweeps forward and ever forward. The man, once a man, goes on—never back.

There are, in every cosmic cycle, vast hierarchies, or waves of evolutionary development. Just as in the life of the individual, the ego, there are countless earth lives, intermissions of activity and repose, so, in the life of the personality, there are day and night alternations, and in the case of the greatest cosmic cycles of all there are many minor cycles, with alternating periods of evolution and devolution. And these periods of devolution, considered materially, are the great periods of rest for the evolving hierarchies.

The egos of this cycle of ours had gained their right to incarnate as the informing and enlightening mind spirits of our humanity. The progression, from the first dawn of the greatest Manvantaric cycle to its close, covers a period inexpressible in figures, representing eternities, if the term eternity be used for duration that passes human comprehension.

But we are concerned more with fitting ourselves for the high destiny we can win than with idle speculations as to how soon it may end or how long it may last. It does not end—it is.

Each earth life should enable us to exercise the new powers that await us, powers that will permit us to transcend the confines of time and space; powers that will allow us to function on each of the seven planes, in

suitable vehicles that we shall develop for use therein and thereon.

Our physical material bodies will become our obedient servants. We shall put them on or off as we desire. We shall learn to pass, at our desire, from plane to plane, carrying over with us our consciousness complete and unabridged.

And as we learn to function on these other planes, their secrets and powers and their attributes shall be ours. We shall learn, and be enabled, to lay down our physical bodies and terminate an earth life and pass directly and consciously on to another, if necessary.

And thus, long before we have outgrown this necessity, there shall be no death. We shall enter consciously, and at will, into the Life Everlasting.

For Thine, and mine, is the Kingdom, the Power, and the Glory, for Ever and Ever. Amen!

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