


THE NATURE OF MAN

By
JAMES F. MALCOLM




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*A Sequel to the S.N.U. booklet "The Search for God,"
by the same author.*

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"What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him but little lower than God, and crownest him with glory and honour."

—Psalm VIII.

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THE AUTHOR.

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FOREWORD

SOMEONE has said that, "Science has proof but no certainty; Religion has certainty but no proof." Nevertheless the inquiring mind of man will not be satisfied with religious affirmations alone. Tangible proof is demanded. This cannot always be forthcoming when we are dealing with imponderable substances that have neither weight nor shape. And so when Dr. Malcolm begins his treatise on "The Nature of Man" by saying, "Man is a Spirit" one is justified in asking, 'How does he know? What proof has he?' Perhaps a few words about the author of this booklet will help us to feel that Dr. Malcolm is not saying something without having first-hand information. He is a graduate of London and Glasgow Universities and holds the degrees of D.Sc., Ph.D., and is an F.R.S.E., and for many years was head of the Bacteriological Department, West of Scotland Agricultural College, and for his distinguished work there, was awarded the O.B.E. He is a Minister of the Spiritualist National Union and has devoted much time and study to Spiritualist and Psychical Research. On the S.N.U. Education Course he is a Tutor and Examiner in Psychology. Therefore when he makes a statement of any kind in this booklet on philosophy or science, it is backed up by a long term of University training in various branches of physical sciences and an equally long training in Spiritualist phenomena and Psychical Research.

The Nature of Man sets out to give a verbal picture of the physical structure of Man, followed by showing the link between Mind and Physical Brain, and finally dealing with the structure and functions of the Spirit Body as the citadel of the indwelling Spirit, or God immanent. This little booklet is a sequel to Dr. Malcolm's other book, "The Search for God," and as far as humanly possible proves

that Man is an Immortal Being here and now, a God in the making, working and striving to reach perfection until he realises his at-one-ment with God—the Creative and Directive Power behind and beyond this Physical and Spiritual Universe.

Dr. JOHN WINNING,
Vice-President, S.N.U.

THE NATURE OF MAN

MAN is a spirit. He is fundamentally of the same nature as God from whom he originates, and can therefore be said to be a Son of God.

Man comes forth from God and enters earth-life as an individual or separate entity. But he is not entirely independent because, in virtue of his spirit nature, he is linked with God for all eternity, no matter how undeveloped spiritually he may be.

Earth-life is but a short phase in the existence of his spirit. It is necessary to provide him with experiences in a physical environment, and in association with other men ; experiences which will enable him to acquire a distinct personality, and to build up his moral character and develop his spiritual nature. As the spirit in earth-life has the power of freewill it can make wrong decisions, some of which may be of a low ethical or spiritual standard and therefore evil in nature, but it can learn to appreciate the harmful effects of evil behaviour and realise the merits of a good life. From the knowledge thus acquired of the effects of good and evil behaviour, it can develop a conscience with a sense of personal responsibility. Of its own freewill it can endeavour to live in a highly moral and spiritual manner, in attunement with the Divine Mind, and so fit itself for the next stage in its existence.

In earth-life a physical body is necessary to enable the spirit to function as an individual entity and acquire consciousness, or a sense of awareness, of its physical environment. The spirit, however, cannot act directly on the physical body, but does so through the intermediary of a spirit body, which interpenetrates the physical. The spirit body appears to be a highly organised structure composed of substance of a higher order than that of the

physical universe. It is subject to the influences of the spirit and is also affected by the condition of the physical body.

THE PHYSICAL BODY

The physical body is the one of which we are consciously aware. It consists of the same type of substance as the physical universe, being made up of the atoms and molecules of various chemical elements present in that universe. This body has been specially developed over a long course of evolutionary changes, extending over perhaps a thousand million years, to enable the spirit entity to function on the surface of the earth. In the process of evolution the different tissues of the body, *e.g.*, bones, muscles, blood vessels, nerves and glands, have been developed. Although these tissues may differ in function, their activities are co-ordinated, so that they work together in a harmonious manner to enable the whole body to maintain itself and carry out its various activities.

The body has the ability to grow, to renew worn-out tissue, to reproduce and to do work. The energy needed for carrying out such activities and for maintaining the body temperature, is obtained from the food by oxidising changes. The oxygen required for this purpose is derived from the air which is inspired into the lungs. The oxygen comes into intimate contact with the blood circulating through these organs. It is taken up by the red blood corpuscles and carried to all parts of the body, to be combined with the sugars and other substances present in the tissues.

THE MUSCLES

Muscles are necessary for the action of the organs of digestion, circulation and respiration. They are also required for carrying out the movements entailed in work and locomotion, and for this purpose are attached to the firm but flexible framework of bones, termed the skeleton.

The bones are so jointed that the body can carry out a wide range of movements with great precision. The skeleton also gives support and protection to the internal organs.

THE NERVOUS SYSTEM

The nervous system controls and co-ordinates the activities of the various organs; it is responsible for the harmonious working of all parts of the body. It is made up of a central part, *i.e.*, the brain and spinal cord, and a peripheral part consisting of nerves connecting all parts of the body to the central part. The action of the nervous system may be automatic or involuntary, *i.e.*, carried out without the conscious working of the mind, as in the case of the action of the heart, lungs and digestive organs; or it may be voluntary, when it is due to the conscious working of the mind.

There are two types of nerves, namely sensory and motor. The sensory nerves form connecting links between the central nervous system and the sensory organs, *e.g.*, the eyes, nose and ears. These organs are influenced by external agents, such as light, smell and sound, and as a result, impulses are set up in the sensory nerves and are transmitted to the central nervous system. The motor nerves transmit impulses from the central nervous system to muscles, glands and other organs and thus affect their activities. They cause glands to secrete, and muscles to contract, relax or alter their rhythmical beat (as in the case of the heart). The central nervous system can carry out countless connections between the sensory and motor nerves, and thus act as a central control exchange.

THE BRAIN

In the brain there are not only *sensory areas* (receiving stimuli from sensory nerves) and *motor areas* (sending impulses through the motor nerves to the muscles or glands), but also *association areas* in which sensory experiences may be linked up with others of the same, or different nature. Hence the mind through the brain, instead of re-

garding each sensory experience by itself alone, can consider it in relation to others. As these association areas deal with mental images (visual, sound, etc.), memories and related ideas, the mind can remember its sensory experiences and link up the present with the past. At the same time it can make use of its sensory experiences, recognising and understanding happenings and conditions in the environment of the body. It is in virtue of these association areas that conscious memories, thoughts and emotions, may be stirred up by the recurrence of some past sensory experience. It has been claimed by materialists that all mental (even the higher) processes are based on the activities of these areas.

SIMPLE REFLEX ACTION

In some cases when an impulse is sent from a sensory organ through a sensory nerve to the central control, there is an immediate response in that an impulse is sent directly back through a motor nerve to a functioning muscle or gland. For instance, if a finger touches a hot object, an impulse from the sensory organs of the finger is sent at once through the sensory nerves to the central nervous system. There, the information is transmitted to motor nerves, which then convey an impulse to the appropriate muscles, causing them to contract so that the finger is withdrawn. This is an example of *simple reflex action*. These reflex actions are carried out automatically in response to certain stimuli; for instance, a speck of dust causes the blinking of an eye-lid, a bright light causes the contraction of the pupil of the eye, and an irritant in the nostril causes sneezing.

Simple reflex actions are occasionally due to the direct contact of sensory and motor nerves, but as a rule the linking is done through the central nervous system. In these cases the sensory impulse may also be transmitted to the brain, so that a sensation is experienced such as pain, heat, cold or smell.

The linking up of the central nervous system with the

sensory and motor nerves enables the body to carry out a wide variety of reflex actions and in this respect to be highly adaptable. Thus changes of temperature, extreme exertion, emotional upsets, may affect the heart, the digestive or respiratory systems, or the lachrymal (or tear) glands. In many of these cases the individual is consciously aware of the reflex action, *e.g.*, shivering when cold, trembling when afraid, yawning when tired and laughing when amused; in others, the action is purely unconscious, *e.g.*, in the case of the action of the stomach and endocrine glands. In conscious reflex actions, the brain may to some extent control the process by activating muscles which have an opposing effect, as in checking a cough or a sneeze.

CONDITIONED REFLEX ACTION

The fact that one sensory experience may be linked or associated with one of a different nature, owing to their occurring together in the past, may cause the brain to react always to one of these stimuli as if the other were also present. This renders the reflex action more complicated and is known as a *conditioned reflex*. Thus a dog may salivate on hearing a dinner bell, even in absence of food, if it is the practice to ring a dinner bell each time he is fed.

The Behaviourist School of psychology claims that all human behaviour is due to conditioned reflexes and the thoughts, ideas and memories associated with these reflexes. But the purposive action and will-power of the human mind and its ability to reason cannot be accounted for on this basis.

THE SENSORY ORGANS

The sensory organs are responsible for all the so-called *sensory methods of perception*. These organs are the means by which the body can detect and keep in touch with conditions of its earthly environment. They enable the body to adapt itself to its surroundings, and thus survive. They were primarily evolved for finding food, for

detecting other favourable environmental factors and for giving warning of harmful ones. In man and the higher animals, they have become highly specialised so that they can give precise and detailed information of environmental conditions—light, sound, smell, heat, cold, contact or pressure, and balance.

Different sensory organs are responsible for the sensations of *pain, pressure (or touch), heat and cold*. They are located in most parts of the body, but especially in the skin. The numerous small sensory organs of pain in the skin give the brain warning of some harmful condition, *e.g.*, the presence of a sharp object, which if left unheeded, might lead to injury. The sensory organs of touch or contact are specially numerous on the palm-side of the fingers and on the tongue.

The sensory organs of *taste* are found in the mouth, particularly on the tongue. They can detect taste provided the substance is in the form of a liquid or is dissolved in the saliva. There are four fundamental tastes—sweet, sour, bitter and salt. The individual taste organs may not be capable of detecting all of these; some can detect only one, but others, two or more.

The sensation of taste may be combined in the brain with other sensations, such as smell, contact, heat or cold, and thus numerous flavours may be differentiated. Indeed, the flavour of certain foods is largely due to smell, as in the case of onions and coffee. Whether a taste is pleasant or not depends on various factors, *e.g.*, inherited traits, usage (as in acquired taste), ideas associated with particular tastes as a result of past experiences. In animals, inherited or innate likes or dislikes for various foods may be associated with their feeding habits, *i.e.*, whether they are herbivorous or carnivorous or, in the latter case, are carrion feeders.

The sensory organs of *smell* are located in the upper part of the nasal cavities. They are adapted to detect certain vapours or gases. The sense of smell was probably developed originally in our animal ancestors to detect not

only food and harmful substances, but also other animals, friends or enemies. It is highly developed in many wild animals and enables them to search for prey and avoid their enemies, but it has become greatly diminished in man. Animals and humans differ widely as to whether particular smells are pleasing or not, for reasons somewhat similar to those in connection with differences in taste.

The sense of *sight* is of great importance to man, as it is responsible for most of his information about objects, other people, animals and plants in his environment. Even in his thought processes, he uses to a large extent mental visual images.

The eyes are sensitive to certain rays of light—those of wave length between 390 and 720 millionths of a millimetre. The ultra-violet, X-rays and gamma rays are below the range of visibility; the infra-red and wireless waves are above it. As gamma rays may be only three 1,000,000,000th parts of a millimetre and wireless waves may be five or ten miles long, the series of rays visible to the eye constitutes only an infinitesimal part of the wide range of electro-magnetic radiation in the universe.

Each eye has a mechanism, the iris, by means of which its opening, the pupil, is increased or diminished in size according to the intensity of light. Thus in bright light the opening is decreased, and in dim light or the dark, increased. This action is of a reflex nature. There is also a lens in the eye, which is automatically altered with great rapidity and precision to enable the eye to focus on objects at different distances. In addition, the eye can be moved to bring objects into the field of vision. The fact that there are two eyes, whose gaze can be directed simultaneously on the same object, provides for stereoscopic or three-dimensional vision. Thus man can gauge depth and distance.

The sense of *hearing* depends on the detection of the frequency of sound waves in the air by the ear drums. The human ear can detect frequencies of from 20 to 20,000 per

second, and these are interpreted by the brain in the form of sound, of which the pitch varies with the frequency of the sound wave. Sound waves below or above this range of frequency are not heard by man. Man and animals vary in regard to the sounds which they can hear. For instance, dogs can hear sounds which are so high pitched that they are inaudible to man.

There is also a sensory organ of *balance*, which is of importance in connection with the maintenance of posture and balance.

SENSORY EXPERIENCES

Accordingly, in earth-life man has sensory experiences which enable him to be aware of, and respond to other people and creatures and conditions in his surroundings. Although there is a wide variety of these experiences, the various sensory organs are highly specialised, and in each case can deal only with a limited range of conditions. Much is therefore happening in the universe of which the individual is not consciously aware, as in the case of ultra-sonic sound waves and such electro-magnetic radiation as X-rays, infra-red rays and wireless waves. The sensory organs also are unable to detect "other-world" conditions of any kind.

THE MIND

MENTAL ASSOCIATIONS

During his waking hours man is continually receiving sensory stimuli from his environment, and these sensory experiences, together with the mental images, thoughts, ideas, memories and emotions associated with them, play an important part in his mental make-up. Indeed, the Behaviourist School of psychology claims that all behaviour in man and animals is due to simple and conditioned reflex actions and associated thoughts, and that the only way to understand their mental processes is by studying their behaviour. The behaviourists believe that these

mental associations are responsible for all human thoughts, including the higher, and that the inference could be drawn that the brain and other parts of the nervous system are responsible for *all* man's mental activities.

OTHER MENTAL PROCESSES

Against this view, it may be said that much of human behaviour does not consist in mere automatic responses, simple or conditioned, to sensory stimuli, and the mental associations connected with them, but that there are other mental processes, such as those arising from inherited or instinctive urges and the sentiments associated with them. Those processes may be purposive in nature, the mind having a certain end in view and exerting will-power in striving to attain that end. In addition, man has the ability to reflect on his various sensory experiences, and he is swayed by emotions and desires. He is also capable of creative thought, can reason, form judgments and formulate theories. Moreover, there is some unifying, organising and controlling factor in relation to the mental activities, so that man can consider a situation as a *whole* and not as a number of separate sensory experiences and reflex motor actions.

MIND AND BRAIN

For these reasons, psychologists such as Myers, McDougall, Freud and Jung, have come to the conclusion that the purely mechanistic and materialistic theory of the behaviourists does not cover all the facts; there are mental activities, higher forms of consciousness, which cannot be accounted for as mere products of the brain and nerve cells, but which are due to a mind which is distinct from brain and is non-material in nature. This is also borne out by the fact that since ancient times man has been able to apprehend, although dimly, the ethical principles (the "forms" of Plato) of Goodness, Truth, Beauty and Justice. These are eternal values, which philosophers in all ages have recognised and unhesitatingly accepted as

the true materials of human knowledge, and as the highest aims and ideals governing human behaviour, effort and aspiration. Love of these values cannot be of material origin, associated merely with brain and nerve cells, but must be spiritual in nature.

Further, the findings of the Society for Psychical Research, and the work of Rhine, Soal, Gilbert Murray and others, on extra-sensory perception show that man has psychic powers which are not affected by space or time factors, and are apparently not dependent on the action of the brain and nerves; also, that the mind, with all its memories and characteristic traits, learning and intellectual powers, survives death of the body and so must be distinct from brain and the physical body. It is therefore reasonable to assume that a non-material or spirit entity is responsible for our mental processes. In other words, the mind is a manifestation of the spirit of man, and the brain and nerves are merely the instruments by means of which the spirit governs and controls the activities of the physical body, and at the same time becomes aware of other creatures and of conditions in the earthly environment.

CONDITIONS AFFECTING THE MIND

Accordingly, there is evidence that the nervous system is merely the instrument which is used by the mind to keep in touch with its environment, and to control and co-ordinate the activities of the various organs of the body. But the activity of the mind itself can be affected by the nervous system. For instance, if the brain is injured or diseased, the mind may not be able to function properly through it and as a result the individual shows abnormal mental traits. In extreme cases the whole personality may appear to change. It has been found possible to cure certain neurotic conditions and even forms of insanity, by operating surgically on the brain or by subjecting it to electrical shock treatment. Thus patients who were in a state of utter depression or were violently insane, have been rendered care-free. The action of the mind may

also be affected by drugs, especially those which act on the nervous system, such as sedatives, tranquillisers or stimulants.

The fact that the mental activities and apparently the personality of an individual may be affected by an abnormal condition of the brain, has been brought forward by materialists in support of their claim that there is no such thing as mind. They fail to appreciate that if the instrument (the brain) is faulty, the mind will not be able to function through it in a normal fashion.

The mind may also be affected by other physical conditions. For instance, a person who suffers from chronic indigestion is frequently irritable and readily upset. The *endocrine glands*, e.g., the thyroid, adrenals, pituitary, etc., are of special importance. These produce secretions, termed *hormones*, which pass into the blood-stream and influence the action of other organs. For example, the adrenal glands, in moments of anxiety, fear or anger, produce a hormone, adrenalin, which increases the rate of respiration and of the circulation of the blood, while stimulating the activity of the muscles, so that the body is prepared for strenuous action, such as fighting or fleeing. The thyroid hormone stimulates the action of the heart and the digestive organs. It has a marked effect on temperament and on general intelligence. If this hormone is deficient, the health is impaired and the mind appears to be dull and sluggish. If it is in excess, the individual tends to become mentally unstable, tense and readily upset. Deficiency of the pituitary secretions during childhood causes growth to be stunted, but slight excess results in tall energetic individuals of high intelligence.

THE INFLUENCE OF INSTINCTS

In addition, the human mind is influenced by the innate drives or urges, termed *instincts*, to which it is subjected as a result of its being in association with a physical body which has been evolved through a long line of animal

ancestors. From these earlier forms of life man has inherited three main types of instinct:—self-preservation (*e.g.*, escape, combat, self-assertion, curiosity, acquisition and food-seeking); sex (*e.g.*, mating and parental); herd (*e.g.*, defence and social).

These instincts play an important part in enabling the individual to become adjusted to the conditions of earth-life. They are purposive in action and urge the mind to express itself in specific ways, and so have a profound effect on human behaviour. Under conditions which are suitable for their expression they may give great driving force to the individual, and thus be responsible for a life of striving after certain ends or ideals. If, however, an instinct has no opportunity of expressing itself freely in some natural outlet, or in the pursuit of some ideal in harmony with it, a state of mental tension may result. This may be prevented or reduced either by controlling the instinctive urge, or by redirecting it along other useful channels (*sublimation*), as in the case of an unmarried woman taking up nursing. In some cases, however, the mental tension arising from an unexpressed instinct is relieved by repressing it by forcing it below the level of consciousness into the unconscious mind. This may later have a harmful action on the mental health of the individual, giving rise to various forms of abnormal behaviour or perversions, *e.g.*, apathy, depression and hypochondria.

It must also be remembered that the state of the mind can affect the health of the body. Joy, hopeful expectancy and aesthetic emotion, have a stimulating influence, especially on the nervous system and the alimentary tract, whereas worry and other mental upsets, such as hatred, anger and jealousy, have the opposite effect. Thus good digestion is frequently associated with a happy disposition and a contented mind.

THE STRUCTURE OF THE MIND

There are three levels in the mind: the *conscious*,

the *subconscious* and the *unconscious*. The conscious level is the part of the mind of which we are actually aware in our waking state. The subconscious and unconscious levels lie below the threshold of consciousness and we are therefore unaware of their activities.

The *conscious* mind is responsible for all those mental activities of feeling, remembering, purposing, willing and reasoning, of which we are actually aware when awake; also for all the voluntary actions of the body. It enables us to be aware of the impressions received through our sensory organs, and thus to know of, and respond to conditions in our physical environment. Owing to the fact that our sensory organs are highly specialised and therefore limited in their range of action, we are conscious of only a minute fraction of all that is going on around us at any time, and we are not directly aware of any activity in the spirit state.

In conscious activities, there is as a rule a *focal* and a *marginal* field of attention or awareness. Thus the mind is generally focused or concentrated on some particular object, thought, idea or activity (the focal field), but at the same time it deals casually with extraneous or marginal stimuli (the marginal field). For instance, in reading a book, the subject matter of the print occupies the focal consciousness, but the sound of a distant conversation or the noise of a passing car, takes up only the marginal. If, however, these marginal sounds become sufficiently loud to reach the focal area of attention, they distract the mind and interfere with its powers of concentration.

The *subconscious* part of the mind lies just below the level of the conscious and the latter is largely unaware of its activities. It stores memories of names and experiences, and of learning, which can be recalled at will. As a rule these are memories which have been recently acquired, but earlier experiences and knowledge may be recallable if they have made a strong impression on the mind.

The subconscious mind merges into the *unconscious*,

there being apparently no definite line of demarcation. The unconscious mind appears to have great depths. It also is a storehouse of memories of past experiences and of learning, but these cannot be recalled at will. It is now generally accepted by psychologists that no experience or learning is ever completely forgotten, provided it made an impression on the conscious mind at the time of its occurrence. Even experiences of infancy can be recalled under certain conditions, *e.g.*, under hypnosis. There appears, however, to be some natural barrier to the free passage of thoughts from the unconscious, and even from the subconscious, to the conscious part of the mind, so that, although all parts are simultaneously active, the individual is as a rule unaware of what is happening below the threshold of consciousness. The workings of the subconscious and unconscious mind may become evident in moments of danger, of intense emotion or in dreams. But thoughts from the lower levels may not reach the conscious level in their original form; they may be altered in some peculiar or deliberate manner, or expressed in symbolic form.

As it is not possible to draw a hard and fast line between the activities of the subconscious and the unconscious parts of the mind, the term subconscious is used to cover both in the subsequent pages of this treatise. It is therefore employed in the same sense as Myers used the term *subliminal*.

ACTIVITIES OF THE SUBCONSCIOUS MIND

Although termed the subconscious level, it must not be thought that this part of the mind acts merely as a storehouse of memories, and that there is little or no mental activity. There is evidence that mental processes do occur in the subconscious, and that these are subject to the same laws as those of the conscious mind. Thus there is an element of striving and purposefulness in the subconscious activities. This may be due to the action of memories

stored there, or to the inherited or instinctive urges which are active at this level of the mind.

The subconscious mind controls the action of the involuntary muscles, *e.g.*, those of the heart and stomach. It also influences the functioning of the endocrine and other glands of the body. It has therefore a profound effect not only on the mental but also the physical health. Conscious thoughts of worry, fear and hatred become impressed on the subconscious and thus lower the health of the body, just as confident, happy and unselfish thoughts raise it. The subconscious mind therefore plays an important part in the treatment of disease by suggestion and hypnosis, and also probably in spirit treatment, including absent healing.

The subconscious activities arising from stored memories or instinctive urges may have a profound effect on behaviour and personality. The spontaneous likes or dislikes, which an individual may experience for certain people or things, may be due to some instinctive action, or even to some innate power to judge at once a person's character; but it is most frequently due to the activity in the subconscious mind of memories of past experiences of a happy or unhappy nature. The person or object is linked up in some way by the mind with these memories, which although repressed by the conscious mind, are still active in the subconscious. Frightening or distressing experiences may be similarly repressed and although the subconscious mind does not allow them to be recalled, their memories may still play an active part and cause peculiarities in behaviour. Of course, experiences may be forgotten simply because they did not make sufficient impression on the conscious mind at the time of their occurrence.

DREAMS

Dreams are the products, often in dramatised form, of the subconscious mind. Everyone has dreams, but in many cases they cannot be recalled on awaking. According

to Freud, dreaming is a necessary mental activity by which the unfulfilled desires and repressed thoughts, impulses and emotions, which are held in check by the subconscious mind, are released and find to some extent satisfactory expression in the conscious. But certain dreams, as will be discussed later, are due to the psychic activities of the subconscious mind.

Dreams may be affected by physical or physiological conditions, *e.g.*, noise, coldness, discomfort or indigestion, although these may not be given their true significance in the dream. Thus indigestion may cause palpitation of the heart of the sleeper, and as the subconscious mind may associate this condition with fright, the result may be a night-mare. In addition, these purely non-psychological stimuli may cause certain repressed memories or unfulfilled wishes to become active and find relief in their expression in the dream.

Accordingly, some dreams are of a simple nature, being merely the expression of some desire. Others are involved, arising perhaps from some repressed desire or complex, or from some psychic activity. They may also be variously disguised in their expression to prevent their unpleasant character awakening the dreamer. To disguise its nature, the dream may be put in symbolic form, as in the classic case of Pharaoh's dream of fat and lean kine. The same symbol may vary in meaning with different people. The symbolism may be highly dramatised, as, for example, when a person, studying hard for an examination, dreams he is trying to climb a precipitous rock. The disguise is said to be one of *displacement*, if some other object or person is substituted in the dream for the object or person in the repressed thought. *Condensation* is said to have occurred if the dream is concerned with the expression of several repressed desires; these have been combined in the dream owing to some common association or resemblance between them.

SUBCONSCIOUS MENTATION AND INTUITION

There is evidence that the subconscious mind has higher powers of comprehension and reasoning than the conscious. For instance, it appears to have the ability to estimate accurately the passage of time. This is shown by many people who can awaken at a predetermined hour. In fact, this sense of the passage of time is frequently more accurate in us when asleep than when awake. Also, a person under hypnotic suggestion, may carry out instructions at a time prescribed by the hypnotist, although this appointed time may be several days after the suggestion has been made.

Certain individuals possess an extraordinary power of making arithmetical calculations. This is due largely to subconscious mental activity and must be associated in some way with an insight into mathematical methods, yet it generally occurs in childhood and may disappear later in spite of mathematical education. Further, it is found not only in brilliant mathematicians, but also in individuals with apparently no knowledge of mathematics and even of low intelligence.

Subconscious activity may also be responsible for the migratory instincts of birds, the homing instincts of pigeons, the "sensing" of water from a distance by animals and the divining of water by man.

With people in general, if a problem or difficulty is dismissed completely from the conscious mind, the solution may later present itself spontaneously. As no conscious thought has been given to the matter in the interval, the problem must have been solved or the difficulty settled, by the activity of the subconscious mind, *i.e.*, by subconscious mentation. It is well known that questions have been settled in this way during sleep. Hence the soundness of the advice to a person who is confronted with a difficult situation, to "sleep over it." Mathematicians have solved problems in this way. They have become aware of the solution on awaking. So also have scientists

been able to solve their problems and make original discoveries, sometimes in absence of any scientific data. In such cases as these, the subconscious activity involved has been termed *intuitive reasoning*. The person is said to have been guided by his *intuition* or to have had a "*hunch*."

INSPIRATION

There are, however, more exalted forms of subconscious mentation, in which entirely original ideas, often of a constructive nature, come spontaneously from the subconscious mind into the conscious. This is known as *inspiration* and is characteristic of geniuses, although it is found to some extent in ordinary individuals. Tyrrell points out in his work, *The Personality of Man*, that "It is a highly significant fact that those creations of the human mind, which have borne pre-eminently the stamp of originality and greatness, have not come from within the region of consciousness. They have come from beyond consciousness, knocking at its door for admittance: they have flowed into it, sometimes slowly as if by seepage, but often with a burst of overwhelming power." Thus in true inspiration, the material frequently surges up spontaneously and unexpectedly into the conscious mind. It may have great, even dramatic, force and appear as in the nature of a *revelation* from some outside and unfamiliar or other-world source, giving the person concerned a feeling of elation or ecstasy—a common experience of great poets, writers, artists and musical composers.

Once the inspired material has entered the conscious mind, the true genius is able to interpret it and express it in words, musical notes or painting, so that it can be understood and appreciated by others. The material may be so transcendent or advanced in nature that the inspired individual has great difficulty in doing so. In the case of music and art, considerable knowledge and technical skill may be necessary. If the information is scientific in nature, it may be so advanced that it is not easy to find an explana-

tion for it or prove its truth, when using the existing scientific methods and data available.

If inspired music or poetry enters the conscious mind gradually or over an extended period, there is time for the person concerned to absorb it and express it in suitable form, but if it breaks through in a sudden rush, altogether and complete, the individual may have difficulty in remembering it and expressing it in extended form with all the details in proper sequence. Chopin sometimes took weeks to write out a piece of music he had received in a moment of inspiration.

Many great musical composers, artists, writers and poets, have admitted that their works have come from beyond the threshold of consciousness, from sources which appeared to them to be at times outside their own minds, even other-worldly—in some cases, as if a greater being was supplying the inspired material. Shelley, Coleridge, Blake, R. L. Stevenson, Wordsworth, Mozart, Handel, Beethoven, Chopin, Schubert and many others, were inspired in this way. Socrates realised fully the subconscious nature of inspiration. He said, "I soon found that it is not by wisdom (*i.e.*, conscious thought) that the poets create their works, but by a certain natural power and by inspiration, like soothsayers and prophets, who say many fine things, but who understand nothing of what they say." (See *An Anatomy of Inspiration*, by R. E. M. Harding.)

Accordingly, intuition and inspiration are primarily due to the activity of the subconscious mind, and geniuses as a rule can tap the contents of their subconscious mind more readily than can ordinary individuals. But the conscious mind is required to interpret and express the inspired material in a form which can be appreciated and understood by other people. The question naturally arises as to how inspiration comes in the subconscious mind. Is it due to subconscious mentation or does it come from outside sources? In this connection it must

be borne in mind that the subconscious mind has not only very high comprehensive and reasoning powers but, owing to its perfect memory, it has in addition a vast store of knowledge. These two factors alone could account for much of the information obtained by intuition and even by inspiration, but Myers claimed that to be the work of a genius, the inspired material must satisfy "two quite distinct requirements. It must involve something original, spontaneous, unteachable, unexpected; and it must also in some way win for itself the admiration of mankind." (See *Human Personality and its Survival of Bodily Death*, by F. W. H. Myers.)

Inspiration of this type can hardly be accounted for as merely the product of subconscious mentation, especially where there is something beyond the material world in the nature of the information obtained. Taking into account the fact that the subconscious mind has telepathic and clairvoyant powers (see later), it is reasonable to infer that the inspiration may have come partly or even wholly from outside sources, such as discarnate minds. This is borne out by information given in spirit communications through psychic sensitives. It is also supported to some extent by the fact that geniuses, in moments of inspiration, may show traits or mannerisms somewhat similar to sensitives under spirit control, as, for example, Handel in composing "The Messiah."

According to Myers, "the distinctive characteristic of genius is the large infusion of the subliminal (subconscious and unconscious) in its mental output; and one characteristic of the subliminal is that it is in closer relation than the supraliminal (conscious) to the spiritual world, and is thus nearer to the primitive source and extra-terrene initiation of life."

MYSTICISM

Mystical experiences also appear to come from beyond the range of the conscious mind. They are apparently associated with the exercise of the psychic faculty, and

are essentially of the same nature as inspirational experiences, but are on a higher spiritual level.

In mysticism the individual approaches and has direct contact with the Divine Mind, and thus becomes aware of truths without the use of the intellect or the sensory organs. He thereby gains a clear and utterly convincing insight into spiritual and universal knowledge, especially with regard to the eternal values of Goodness, Truth, Justice and Beauty. The knowledge obtained is in all cases fundamentally the same, irrespective of the religion of the mystic; it is not restricted to any particular period, creed or nation—it is "cosmic, not denominational" in nature. It is free from the dogmas and doctrines which have arisen in all the world's religions as a result of the wrong interpretation or misrepresentation of historical facts. But it forms the basis of all the great religions. In fact, most of the founders and leaders of great religious movements in the past have had mystical experiences, *e.g.*, Christ, Gautama the Buddha, St. Paul, St. Francis of Assisi, Fox, Swedenborg and Wesley.

Mystical experiences in general are of the same basic nature. The mystic is frequently in trance and loses all sense of awareness of time and surroundings, but the experiences are vivid and overwhelming and give rise to a feeling of exaltation, joy and enlightenment. The knowledge obtained may be so ineffable or transcendent that the conscious mind finds it difficult or impossible to express it in words. It may, however, be transmitted in trance utterances or automatic writing.

The mystics were not merely individuals who spent their lives in meditation or in contemplation. In many cases they were energetic, forceful characters, whose mystical experiences appeared to spur them on to fresh activities, as with Joan of Arc, St. Francis and George Fox. Moreover, their experiences were not due to some abnormal condition of the mind, such as hysteria, but to the exercise of the psychic faculty. This is borne out by the fact that

the information obtained could not as a rule be the result merely of subconscious mental activities, making use of the knowledge stored up in the subconscious mind. The mystical insight was generally of such an original nature that it must have come from some outside, probably other-world, source, although it had to be put in earthly terms to enable it to be passed through to, and expressed by the conscious mind.

EXTRA-SENSORY PERCEPTION

The mind may obtain information by other means than by the ordinary sensory organs, *i.e.*, by *extra-sensory perception*. This may take the form of telepathy, clairvoyance, clairaudience, automatic writing or drawing, and trance speaking. In all these processes, the information is received in the first place below the threshold of consciousness, and therefore it would appear that the subconscious mind possesses the extra-sensory perceptive, or psychic, faculty.

TELEPATHY

The term *telepathy* denotes the extra-sensory communication of thoughts or impressions from one individual to another. The thoughts do not appear to be transmitted from the communicator or agent to the percipient by means of atmospheric waves or electro-magnetic radiation of any kind, as, unlike these physical phenomena, the process is not affected by distance, telepathy occurring perhaps just as readily when the two persons concerned are hundreds of miles apart as when they are in the same room. (Physical radiations decrease in intensity in proportion to the square of the distance they pass through.) Further, the process has never been detected by any instrument for recording waves or radiation of any kind, and no organ has been found in the human body which would be capable of generating or receiving such waves or radiation.

For these reasons it is now generally agreed that

telepathy is not a physical process. This view is also borne out by the fact that, unlike the ordinary methods of transmitting information, no language or pre-arranged code, such as morse, is required; indeed, the persons concerned may not have a common language, only thoughts, impressions or visual images being involved. Further, there is generally only one percipient. This is as a rule someone who has a strong link with the communicator, such as family relationship, friendship or a common interest. The faculty is particularly marked in the case of identical twins.

There is a possibility that in telepathy no message is transmitted through space, but that the percipient becomes aware of the agent's thoughts, because their subconscious minds are in contact or attunement with each other, irrespective of spatial factors. The subconscious mind of an individual may not be confined to the particular locality occupied by the physical body; indeed, it may be free to function anywhere under suitable conditions, for example, when in harmony or rapport with another mind.

SPONTANEOUS TELEPATHY

In cases of spontaneous telepathy, the communicator is frequently in a highly emotional state owing to danger, illness, or some intense desire or longing; or he may be at the point of death. On the other hand, the percipient is generally in a relaxed condition, as in moments of abstraction or reverie, or when half-asleep. He may be asleep, and in that case the information received may take the form of a dream, which is usually characterised by its vivid and impressive nature, and perhaps by a mass of veridical details. These details and the "timing" may rule out the possibility of chance.

The telepathic communication may for some reason be retained in the subconscious mind of the percipient, so that he does not become consciously aware of it. But if it is passed in its original form from the subconscious

to the conscious mind, its nature and meaning can be understood. In many cases, however, the communication, before it reaches the conscious mind, may have become so altered that its origin and purport are not clear ; it may be put in symbolic form or changed in some peculiar and purposive fashion by the subconscious mind. In some instances the percipient, instead of becoming aware of having received a communication, has merely an unaccountable feeling of dread, depression or elation, depending on the nature of the communicator's thoughts.

TELEPATHIC COMMUNICATION BY SPIRITS

As the faculty of telepathy is possessed by the mind and not by the brain, it is retained by the spirit after death. In fact, telepathy appears to be one of the chief methods by which discarnate spirits communicate with one another, and with the incarnate.

The information given through mediums in automatic writing, trance speaking or drawing, comes in this way from discarnate spirits, and also perhaps from individuals still in earth-life, especially the sitters. This information is liable to be altered or coloured to some extent by thoughts in the medium's own mind (subconscious or conscious.) The extent to which such thoughts enter into what purports to be a spirit message will depend on a number of factors, *e.g.*, the degree of psychic development of the medium, the extent of the spirit control, and the presence of ingrained ideas in the subconscious. In some instances such automatic messages may come entirely from the medium's subconscious mind and not from spirit sources. The inspired work of geniuses, as already mentioned, may be the direct result of telepathic communications received from the spirit world.

TELEPATHY IN EVERY-DAY LIFE

In the case of the ordinary individual, telepathic communication from discarnate spirits, and individuals still in earth-life, is frequently, if not constantly, taking

place. At the same time we can transmit to others, living and dead, our own thoughts. Our minds may be likened to wireless stations, which can both send out and receive messages. The information we receive in this way, however, is as a rule retained in the subconscious mind, and we have seldom any conscious knowledge of it. There may be some screening device in the mind or brain which prevents us from becoming readily aware of such information.

All things considered, life on earth would be rendered more difficult and more complicated if our conscious minds were fully accessible at all times to those of others. Further, we would have difficulty in focusing our attention on, and adjusting ourselves to, our material environment if we were simultaneously aware of thoughts from individuals in earth-life and from those in the spirit state. But even although the conscious mind is not aware of such thoughts, they may influence the individual for good or ill.

By right thinking and by aspiration we bring our minds into attunement with those of higher spirits, *e.g.*, our guides or "guardian angels," and become subject to the influence of their thoughts. On the other hand, by leading vicious or depraved lives we attract vicious or spiritually undeveloped individuals, incarnate as well as discarnate, and become subject to their evil influences. Similarly, we can influence others, incarnate and discarnate, for good or ill by our thoughts. Kindly and sympathetic thoughts are helpful to others, whereas spiteful or critical thoughts have the reverse effect, besides being harmful to our own mind. Hence by expecting the best from a person, we are more likely to get it. For the same reason, the united thoughts of a group of earnest people may influence national leaders or start reform movements. It is possible that a feeling of sympathy or antipathy between persons may have in itself been due to a telepathic contact.

TELEPATHY AND PRAYER

Discarnate spirits become aware of our thoughts as a

result of such telepathic contacts. In fact, prayer is based on this method of communication with the spirit world. Hence, in praying, it is essential that we attune our minds to God or to our spirit helpers. It has been said that our whole life should be a prayer, *i.e.*, one of spiritual attunement to God, and that when we pray, instead of constantly making pleas to Him for this and that, we should rather thank Him for His boundless love and His countless blessings. We should have complete trust in Him and His spirit messengers to help us in our spiritual endeavours.

Socrates believed that our guardian spirits are perfectly aware of our requirements. They know them better than we do, therefore it is unnecessary to specify them in our prayers. He approved of the old Greek prayer, "Give us, O God, what is good, whether we pray for it or not; and avert from us the evil, even if we pray for it." Nevertheless, by focusing our attention on our particular needs, and by making specific requests in our prayers, our minds are more likely to become adjusted to enable the prayer to be answered. However, what we regard as our needs may be considered by our spirit helpers to be actual hindrances to our spiritual development.

EXPERIMENTAL WORK ON TELEPATHY

Spontaneous cases of telepathy, especially where the information is of a detailed nature and there is exact timing in the transfer of the information, can be highly evidential to the persons concerned, but may not be so to others, who may claim that the results could be due to coincidence or chance or to leakage of information through the sensory channels. To meet these objections, experiments have been carried out under carefully controlled conditions by a number of investigators, such as Rhine, Soal, Tyrrell and Carington. In these experiments, card detection or other tests were used, which could be carried out repeatedly.

Such experimental work, unlike cases of spontaneous telepathy, is at a disadvantage owing to the lack of emotional or dramatic content, and to the two persons concerned in

the experiment being in a normal state of mind. The percipient may even be concentrating on the experiment instead of being in a state of relaxation. Under such conditions the process is much less effective than in spontaneous cases. But such experimental tests have the advantage that they can be repeated again and again, perhaps thousands of times, and this enables results to be examined statistically so that the effects of chance can be ruled out. The result of such work provides clear evidence of the existence of the faculty of telepathy.

TELEPATHY IN ANIMALS

Animals appear to have extra-sensory faculties. For instance, dogs have been known to see human spirit forms; also, to act either as the agent or the percipient in telepathic communications with man. The howling of a dog just prior to, or at the time of its master's death (although they may be miles apart) is a well-attested phenomenon. It is possible that the special gifts, naturally possessed by certain animals and birds, of direction finding, homing, migration and water finding, may be at least partly due to extra-sensory powers; as well as their ability to foretell dangerous situations arising from avalanches, earthquakes and volcanic eruptions. The concerted wheeling in regular formation in the air of large flocks of birds, *e.g.*, crows and starlings, can hardly be accounted for on a purely sensory basis. There may be some form of telepathic communication to control their movement and constitute what might be termed a *group mind* of the birds.

CLAIRVOYANCE AND CLAIRAUDIENCE

In *clairvoyance* the percipient has an extra-sensory vision of some other individual or some scene or event, either in the physical world or in the spirit state. The clairvoyant impression is first received in the subconscious mind and then presented to the conscious mind as a visual image. This may be externalised by the conscious mind, so that it is apparently seen by the eyes. This, however,

is a false impression, as the vision would still be observed if the percipient was blind-folded or in darkness. The clairvoyant image is occasionally altered, perhaps in some peculiar manner, as in the case of Pharaoh's dreams of the fat and lean kine, and the full and blasted ears of corn, where it is put in symbolic form.

As with telepathy, the process does not appear to be affected by space or time factors. The vision may be of some event at any distance in time or space. Where the vision is of a distant friend it is almost impossible to determine whether the process involved is telepathy or clairvoyance, as both occur under practically the same conditions.

Clairaudience is the extra-sensory perception of sounds, *e.g.*, speech. It may occur alone but is frequently associated with clairvoyance. For instance, spirits seen clairvoyantly are frequently heard to speak. In clairaudience the impressions are received in the first place in the subconscious mind, but the percipient may be under the false impression that he has actually heard the sounds, as in the case of the child Samuel in the Temple, and Jeanne D'Arc. Socrates was also guided throughout his life by a spirit voice, in which he placed implicit trust.

SPONTANEOUS CLAIRVOYANCE

Spontaneous cases of clairvoyance and clairaudience, like telepathy, occur most frequently when the percipient is asleep or in a relaxed condition, half asleep or in reverie. The information contained in the vision or speech may be of so detailed a nature as to render it highly evidential. The percipient may see the event, not as the individual concerned in it would see it, but as a spectator. Thus he may witness the death of a friend and subsequent happenings to the body. This would show that the vision was due to clairvoyance and not telepathy.

Persons at the point of death occasionally become clairvoyant, and have visions of relatives and friends. Almost invariably the people seen are in the spirit state,

although their deaths may have been unknown to the percipient. It could be claimed that these visions show that a dying person is met by his spirit friends as he enters into the spirit state.

MEDIUMISTIC CLAIRVOYANCE

Sensitives as a rule are clairvoyant, but the information given by them in mediumistic communications may have been received not only by clairvoyance, but also by telepathy from the dead, or even from the living. At the same time, it may be coloured by their own conscious or subconscious thoughts. To promote the exercise of the psychic faculty, the activity of the conscious mind of the sensitive may be subdued by auto-suggestive or hypnotic methods, *e.g.*, crystal gazing.

In spirit healing, the medium, in attunement with the spirit healer, becomes the channel through which the latter works. The illness is diagnosed by the spirit and appropriate treatment given, healer and medium working together. But it is possible that healing mediums may diagnose disease by clairvoyance; or by telepathy if the subconscious mind of the patient is aware of the abnormal condition. (As the subconscious mind controls the action of the involuntary muscles and the various glands of the body, it seems reasonable to suppose that it may become aware of any abnormality in their condition.) The handling of an article, *e.g.*, a handkerchief, belonging to an absent patient serves to direct or canalise the medium's psychic faculty on the particular individual, so that a diagnosis can be made.

Absent treatment of disease is based on the linking up of the healer or his spirit control with the patient and, being entirely dependent on psychic, and not on physical forces, is not affected by space factors. It can therefore be carried out irrespective of distance. Sometimes the sensitive may have a clairvoyant vision of the patient and his surroundings.

EXPERIMENTAL WORK ON CLAIRVOYANCE

Much experimental work has been carried out to obtain evidence of clairvoyance. Such investigations have been conducted under conditions somewhat similar to those for telepathy, but precautions were taken to exclude the possibility of telepathy by ensuring that no living person had any knowledge of the matter being used in the test. For instance, in the card detection tests, the cards were shuffled by purely mechanical means and not handled by any person before or during the experiment. Thousands of these card detection tests have been made and the results examined statistically to rule out the effects of chance. These tests provide clear evidence of the faculty of clairvoyance.

In certain experiments where sensitives were asked to determine messages in sealed envelopes, or objects in sealed containers, telepathy between the sensitive and those who had prepared the material for the tests could not be ruled out. The reading of a posthumous message may be due to telepathy between the sensitive and the dead writer of the message, but this can hardly be accepted as complete proof of survival, as the medium may have read the message clairvoyantly. Book and newspaper tests of clairvoyance have been made, in which the sensitives determined words or phrases in certain specified parts of books in libraries; also, words in particular columns of next day's newspapers (in some cases at a time before the type had been finally set up).

PSYCHOMETRY

In the case of certain sensitives, telepathy or clairvoyance can be induced by their handling, or perhaps seeing, an article which was at one time in the possession of the person to be contacted, whether dead or alive. This is termed *psychometry*. The article itself is not the source of the extra-sensory information; it merely makes an impression on the subconscious mind of the sensitive, and focuses or canalises his psychic faculty on the possessor

of the article. Thus the extra-sensory matter may contain information of events which happened to the person before he possessed the article, or after it left his possession. Also, after the article has been handled by the sensitive, it can be destroyed without affecting the extra-sensory process.

Psychometry may be of importance in the reading of posthumous letters in sealed envelopes. It may also to some extent be responsible for individuals being impressed by the "atmosphere" of old houses, castles, dungeons, monasteries and abbeys. It may play a part in certain forms of haunting.

WATER DIVINATION

Water divination or *dowsing* appears to be a form of extra-sensory perception in which the presence of underground water can be detected. A small forked twig, usually hazel, is frequently used, the main stem of the twig being pointed upwards by holding one branch of the fork in each hand. In presence of water the twig turns round in the hands until the stem points downwards. The process may be due to some latent extra-sensory faculty of the subconscious mind, perhaps of the same nature as that enabling animals to detect water from a far distance. The twig may serve the purpose of quietening the conscious mind and stimulating the psychic faculty of the subconscious. The actual turning of the twig appears to be due to subconscious muscular action.

EXTRA-SENSORY PERCEPTION AND EARTH-LIFE

The fact that all these forms of extra-sensory perception are purely mental processes in which the brain plays no part, shows that mind can act independently of brain and is therefore distinct from it. The brain is merely the instrument by means of which the mind controls the physical body and thus enables the incarnate spirit to function in an earthly environment. The brain, however, by exercising a restrictive action on the mind, prevents the individual from becoming consciously aware of extra-

sensory (including other-worldly) matter. This enables the attention of the individual to be focused on the findings of the sensory organs, and on the muscular activities of the body. Thus he can concentrate better on worldly affairs and so gain a fuller experience of earth life.

It has been suggested that extra-sensory perception may have been the original method by which primitive forms of life kept in touch with their surroundings, and that the sensory organs were developed later when, in the course of evolution, organisms became more highly specialised in their relationships with other organisms and with their earthly environment. With the development of the sensory organs, the extra-sensory faculty has fallen largely into disuse with regard to the physical conditions of the environment. Nevertheless, in earth-life we are subject to countless extra-sensory influences from purely mental or other-world sources and may be affected thereby although largely unaware of the fact.

Earth-life is a highly specialised form of existence, in which a physical body has been evolved to enable the spirit to function in the material environment. The facts of extra-sensory perception show that there is another state of existence—the spirit state. As our sensory organs are not affected by, and therefore cannot detect, any form of radiation from that state, our conscious mind is unaware of the conditions and happenings there. On the other hand, our subconscious mind, owing to its psychic faculty, may be cognisant of such other-world information and under suitable conditions, *e.g.*, a relaxed state of mind, may be able to pass some of this knowledge through to the conscious mind, although in the process it may be altered so much that its true significance is not recognised.

PRECOGNITION

The mind may obtain information of future events by telepathy from the living or dead, or by clairvoyance. This is termed *precognition*. As these extra-sensory processes are due to the action of the subconscious mind, the

individual concerned is unaware of how the prediction is formed. Precognitions are therefore quite distinct from the ordinary *inferential predictions* of our daily lives, in which events are foreseen from a knowledge of human arrangements or intentions (*e.g.*, the running of railway trains) or from a knowledge of scientific data and natural laws (*e.g.*, the rising and setting of the sun, eclipses of the moon, tidal movements, etc.). In such cases the fore-knowledge is acquired by the conscious mind from existing information or by the use of its reasoning powers.

Cases of spontaneous precognition occur in waking impressions or in dreams, *e.g.*, the dreams of Joseph and Pharaoh. The prophetic death-bed blessings by the ancient patriarchs of the Bible were probably of the same nature. But evidence of this psychic process has been obtained experimentally using card detection and other methods. In the card detection tests, certain percipients were able to detect cards prior to their selection from the pack. In newspaper tests, certain sensitives foretold the precise position of certain words in the following day's newspaper, even though at the time of the prediction the setting and arrangement of the type had not been completed.

ACCOUNTABLE PRECOGNITIONS

In some cases it is possible to explain how the precognition could have been made. For instance, if a person had made up his mind to visit an old ruin, he might sometime before his visit have a clairvoyant vision or dream of the building. The conscious thoughts of the oncoming visit may have promoted the action of the clairvoyant powers in his subconscious mind. Thus when he actually went to the ruin, he would think he had seen it before.

In many precognitions, the factors which will cause the event foreseen may be already in existence at the time the prediction is made. Our conscious mind is unaware of these factors and therefore unable to foresee the event, but our subconscious mind or that of another individual,

dead or living, may have more complete information and be able to make the prediction. For example, the precognition of a death in the near future might be possible owing to the sensitive (by clairvoyance) or a communicating spirit having knowledge of an illness, which will possibly cause the death of the particular person at the time foreseen. Similarly, an aeroplane disaster might be precognised, if some mind, incarnate or discarnate, had become aware of a defect in the machine and gave the sensitive the warning.

Although an event is foretold, it does not necessarily mean that it is bound to occur. It may take place only if the factors at the time of the prediction are allowed to persist. Hence once a prediction is known, steps may be taken to prevent the occurrence of the event foretold. If, however, the precognition is vague, its true significance may not be recognised and the warning may be ignored. The fact that the precognition is frequently in the form of a warning of danger or illness serves to indicate that there is a purpose behind it. Some individual, dead or alive, is trying to give guidance and help.

UNACCOUNTABLE PRECOGNITIONS

In precognitive communications from spirits, the reasons for the precognition may be stated. But in many cases no explanation is given. In fact, it would appear to be impossible to explain how an event such as an accident can be foretold months previously, where the happening is due to a factor which is not in operation until a few seconds before the event, as in the case of a car smash due to a dog crossing the road.

There is also the difficulty that in precognitive clairvoyance the extra-sensory process does not appear to conform to the universal law of cause and effect, for how can the mind apprehend a predicted event, *i.e.*, an effect, as it were "out of the blue." The process also appears to be independent of the time factor and therefore outwith all ordinary human experience, time being a mental concept

to account for the fact that our minds experience, in earth-life, a sequence of states of awareness.

As the subconscious mind, in clairvoyance, can become aware of events, irrespective of their occurrence in the past, present or future, it would appear that, unlike the conscious mind, the subconscious is not affected in its action by time. From this it may be inferred that there is a state of existence outside our space-time universe of which our conscious mind has no direct knowledge. In this other-world state, time, as we know it on earth, does not exist, there being no beginning and no end. As our subconscious mind can function in that state it may be assumed also that it can persist for ever, and that therefore the spirit must survive bodily death.

FREEWILL AND DETERMINISM.

At first sight the facts of precognition apparently give support to the belief that all our future acts are predetermined and that there is no freedom of will in earth-life. Since ancient times the problem of *freewill* and *determinism* has occupied the minds of philosophers and religious scholars. Those who believe in man's freedom of will claim that in earth-life we have complete freedom of choice in making decisions ; we are not compelled to do so in any way by external or internal influences. Our decisions are therefore free from the principle of causation and are to some extent spontaneous in nature, so that they cannot be definitely or infallibly predicted. According to this belief, we are entirely responsible for our own actions ; we have real moral freedom and in most cases a sense of duty and responsibility, and so experience a feeling of guilt when we do wrong. This is in agreement with fundamental Christian teaching, although it is difficult to reconcile complete freedom of will with the Omnipotence of God.

On the other hand, the determinists believe that there is no such thing as freewill, but that all our decisions are determined by external and internal factors over which we

have no control, *e.g.*, inherited instincts and traits, upbringing, education, environmental influences, past experiences and conditions of health. These factors do undoubtedly have a considerable effect on our thoughts and desires and are therefore bound to influence us in making decisions, so that they are not made spontaneously. We all recognise this fact in our daily lives, and in our educational, social, public health, penal and other systems. The determinists, however, go so far as to assert that *all* future events are predetermined or "fixed" beforehand, that there is no freedom of will, and that precognition provides proof of this.

In the past, certain theologians have claimed that God has predetermined every event in the world, and has also decreed that certain people, the "chosen" or "elect," are fore-ordained to be saved, while the others are doomed to perdition. This doctrine is termed *predestination*. It is based on the belief that God rules the world according to a fixed plan, and that man, being utterly sinful, has no chance of being saved without the intervention of God.

Against this belief, it could be argued that, if God is Omniscient, He must have foreseen all things from eternity, and so must have foreseen the occurrence of evil and must have fore-ordained that it be allowed to occur. If that is the case, all man's actions are predetermined and any efforts he may make to change his destiny are useless. Under such conditions he can hardly be held responsible for his actions; and morality and duty, and responsibility and repentance for evil-doing can have no meaning. Such a doctrine tends to promote fatalism.

In spite of all the arguments in favour of determinism, the fact remains that we are all quite certain in our consciousness that, whatever the circumstances, in making decisions we have freedom of will, *i.e.*, the power to choose what we think to be the right course of action. Further, when we realise later that we have made a wrong decision,

we are fully convinced that if we had so willed at the time, we could have made the right one.

It is not possible to reconcile the theories of determinism and freewill. The truth of the matter appears to be that in neither case is determinism or freewill ever absolute. It would seem that in earth-life we have freewill, but at the same time are influenced to a greater or less extent by many deterministic factors, such as inherited traits, environment and upbringing. In effect, we have freewill within limits. It can be said that only within these limits are we morally responsible for our actions. However, even in our free-will decisions we may be influenced, although unknown to us, by spirits interested in our welfare, but we cannot be forced to act against our will. The final decision always rests with ourselves; in this way only can we become morally responsible beings.

PRECOGNITION AND FREEWILL

The fact that we have freewill does not preclude the possibility of precognition, because discarnate spirits may have such a wide knowledge of our character and the effects on us of various deterministic factors that they are able to foretell future events in our lives. It is possible that only certain events can be foretold in this way, and even these cannot be predicted infallibly and in full detail. At the same time, as we have freewill, we may be able to take avoiding action if fore-warned about coming events.

The Divine Plan of our lives has been roughly sketched out for us beforehand, but we are responsible for filling in the details in our daily lives. Although we have a certain amount of freedom in filling in the details, we are influenced and guided, and if we accept this, we cannot go too far from the original design. Thus the future is only "fixed" in broad outline; the details are "plastic" and only become fixed by us in the actual present.

It is of vital importance to us that we should have freedom of will to choose between right and wrong. If

our behaviour was controlled entirely by deterministic forces we could make no spiritual progress.

The degree of freewill increases with our spiritual development. A man of low spirituality, unlike a really good man, may be governed almost entirely by deterministic factors, such as his animal instincts and physical desires. As a rule he fails to realise that this is so, being under the impression that the compelling urge of these factors is but the expression of his own freedom of choice. Such a person, however, can widen the scope of his freedom and at the same time can become more spiritual in nature, by striving to control his natural desires and emotions, and by endeavouring to lead a less self-centred life. On the other hand, a really good man (one in whom, according to Aristotle, virtue is "a settled habit") by the exercise of his freewill can resist or control deterministic factors, and in this way can develop still further his spiritual nature.

SPIRIT COMMUNICATIONS THROUGH MEDIUMS

Most sensitives can tap their subconscious minds for material, while still retaining their normal waking consciousness, *i.e.*, without becoming entranced. Such material may contain information from (a) the subconscious mentation of the medium, (b) her clairvoyant activities, (c) the minds of sitters and others on earth with whom the medium is in telepathic rapport and (d) discarnate spirits. The information passed on by the medium to the sitters may contain material from all these sources, besides being coloured by her own conscious thoughts, and it may be difficult to determine how much of the "message" is from one source and how much is from another.

Certain investigators go so far as to assert that much of the material given in mediumistic communications does not come from discarnate spirits at all, but from these other sources. They also claim that even though the information is quite unknown to the sitter or to his friends, a sensitive can search out the particular individual with the appropriate knowledge and sift his mind for it from a

mass of other thoughts. Further, that a sensitive can carry out a clairvoyant search of books in libraries and elsewhere for the required information, and that she is able to arrange all the facts thus acquired and dramatise them to give a satisfactory simulation of the particular spirit personality. However, it is extremely doubtful whether the mind of a sensitive has such wide selective powers of extra-sensory perception, and at the same time is capable of arranging and dramatising the material. Such claims are based on an assumption which is far more fantastic than that the information has come from spirit sources. Nevertheless, it must be admitted that many Spiritualists are far too ready to accept statements in mediumistic communications as coming from discarnate spirits, especially where such information is already known to the sitters.

THE TRANCE STATE

All mediums are "overshadowed" when en rapport with spirit helpers. Some retain consciousness. With others, consciousness is diminished, in which case the term used is *trance*. In the latter case, the medium ceases to a greater or less extent to be aware of the conscious level of her mind but is in touch with some level of the subconscious. At the same time she can give expression to material from that deeper level in the form of trance speaking, writing or drawing. Such "messages" may contain subconscious thoughts as well as material from telepathic and clairvoyant sources and from discarnate spirits, but conscious thoughts are largely eliminated.

In the trance state another personality from that of the medium is manifest and is apparently in control of the proceedings. This control describes other spirits and passes on messages from them or gives instructive addresses. Although these controls may show characters and traits quite different from that of the medium's normal personality, some investigators claim that they are merely subconscious creations or psychological build-ups of the medium, which simulate spirit controls. On the other hand,

most Spiritualists believe that, although this may hold good in certain cases, the majority of these controls are what they claim to be, *i.e.*, discarnate spirits which have become associated with the sensitives, and act as links between the latter and discarnate spirits wishing to communicate. They safeguard and protect the sensitives, when in trance, against intrusion by undeveloped spirits.

The degree of trance varies from light to deep. The former may be regarded as inspirational in nature rather than as actual spirit control. It may be analogous to what occurs with geniuses in moments of inspiration. Under such conditions much of the inspired matter may come from subconscious mentation. But in deep trance there is a very close association between the mind of the sensitive and of the spirit, and the latter may actually control the medium's brain and perhaps her mind. Under such conditions the subconscious thoughts of the medium are largely, if not completely, excluded. At the same time the controlling spirit usually provides evidence of a definite personality, quite distinct from that of the medium. Moreover, the medium may speak in a language foreign to her, but which was that of the spirit control in earth-life. This is the explanation of the "gift of tongues" of the Apostles at Pentecost, and it is a phenomenon with sensitives at the present day. For instance, messages from an ancient Egyptian spirit were obtained through the English medium, Rosemary. These were in the ancient Egyptian dialect and gave the hitherto unknown vowel sounds, thus enabling a vocabulary of the language to be built up.

PROOF OF SURVIVAL

The problem of proving survival after death has been rendered much more difficult since psychic research work has revealed the wide scope of extra-sensory perception. Many investigators even go so far as to assert that telepathy between the medium and other living persons, or clairvoyance, is largely, if not entirely, responsible for communications purporting to come from spirit sources.

There is no doubt that a sensitive may obtain information in these ways, and this must be borne in mind in determining the evidential value of mediumistic communications. But it is highly probable that the messages are from spirit sources if the information given is quite unknown to the sitter or to any of his friends. Moreover, it has never been proved that a sensitive has the wide powers of telepathy and clairvoyance claimed by these investigators.

Spirit communications have certain characteristics, which provide evidence of their other-world origin. Thus they may show evidence of personal traits and mannerisms, different from those of the medium. They may also show peculiarities in speech or dialect, specialised knowledge and "shared" memories. There may be evidence of independent planning and purpose. While the information given in the communications should have been known to the spirit purporting to give the messages, it will be all the more evidential if it is unknown to any living person and not obtainable from books or records. Of course, it must be veridical, *i.e.*, capable of proof, as with the Glastonbury Abbey communications, in which plans and dimensions of the ancient abbey were received through a medium, and these, on excavation of the site, were found to be correct. The information may be precognitive in nature. In this case, time will prove or disprove its validity.

PSYCHO-KINESIS

Just as the mind can receive information by extra-sensory in addition to sensory methods of perception, it can bring about physical or motor effects by extra-muscular as well as by the normal muscular action of the body. Such extra-muscular action is known as *psycho-kinesis* or *telekinesis*.

Evidence of psycho-kinesis has been obtained by Rhine and others in experiments designed to determine whether it is possible by the power of thought to influence results in the throwing of dice. Thousands of these experi-

ments have been carried out, and the results have been examined statistically to rule out the effects of chance. These investigations show clearly that the mind has this extra-muscular motor faculty. The psycho-kinetic power is not affected by variations in the method of throwing the dice, but appears to be influenced by more or less the same factors as extra-sensory perception, *e.g.*, the effects on the experimenter or agent of boredom, fatigue, distractions and drugs.

ECTOPLASM

Certain mediums are capable of producing psycho-kinetic effects, *e.g.*, raps, bangs and other sounds, the levitation of their own body or of objects (even heavy tables), the movement of articles at a distance, the altering of the weight of bodies and the playing of musical instruments with which they are not in actual contact. These phenomena are brought about by rods and other structures made of a material substance, termed *ectoplasm*, which exudes from the body of the medium and sometimes from the sitters. The medium is usually in a state of trance.

Ectoplasm varies greatly in character. (1) It is frequently invisible and intangible, especially in the production of raps. (2) It may be sufficiently condensed to form a vapour or a solid, in these cases being visible and frequently tangible. (3) It may be soft, like muslin, or hard and solid. (4) It may be luminous and may show bright "spirit lights." (5) It is sensitive to daylight but not to dull red light or infra-red rays. (It is worthy of note that Christ's appearances after death were as a rule in the morning, "while it was yet dark," or in the evening.) The character and structure of the ectoplasm are varied to meet particular requirements, *e.g.*, rigid rods with hard smooth ends for the production of raps, and rigid rods terminating in suction pads for grasping smooth flat surfaces, as in table levitations.

MATERIALISATIONS

With certain mediums the ectoplasm may be built up into complete human forms or into parts of the body, *e.g.*, hands and feet. At the same time lights, cool breezes and perfumes may be produced. These *materialised* human forms may be solid and tangible, and may be capable of movement and of carrying objects from place to place. Crookes, and Richet and Geley, carried out comprehensive investigations of such *materialisations*. Richet and Geley were able to obtain moulds of wax made from materialised hands and feet. To do this, they carried out experiments in which the materialised forms were dipped in melted paraffin wax, then withdrawn and dematerialised, leaving behind thin moulds of wax. Plaster casts were then made from the moulds. These casts showed impressions from the veins of the hand or foot, and the lines on the skin. Further, the wrists of the gloves of wax were so small that no normal human hands could possibly have been withdrawn through them.

Nothing is known as to how ectoplasm is formed, exuded from the body of the medium, and energised. In paranormal physical phenomena it forms the instrument by which the psychic force acts. Crawford showed that such phenomena as rappings, table tiltings and levitations are produced by ectoplasmic rods acting in accordance with common mechanical laws. At the same time, some directing intelligence is needed to control the formation of the ectoplasm, to vary its structure and govern its movements, so that the particular phenomenon can be produced. This directing intelligence may be the subconscious mind of the medium or of one of the sitters, or it may be the mind of a discarnate spirit. In the last case, if the materialised form can speak (*direct voice*), or write messages with a pencil on paper, it may give sufficient information to establish its identity. On the other hand, the spirit may provide evidence of its identity by materialising with the characteristic features, scars or

blemishes of its one-time earthly body, as Christ did in the Upper Room; or it may give thumb prints, as in the case of the dead brother of Mrs. Crandon of Boston.

APPORTS

Associated with materialisation is the process whereby one form of matter is passed through another. Thus complete rings of wood may be interlocked; also, objects, commonly termed *apports*, may be brought into sealed rooms. Apports frequently consist of small articles, *e.g.*, ornaments and books, but occasionally of flowers and even living animals and birds. To enable their passing through the walls of a sealed room, the apports (or a part of the wall) would require to be dematerialised first and then, after their entrance into the room, rematerialised.

POLTERGEISM

Poltergeist phenomena are psycho-kinetic in nature and apparently involve the use of ectoplasmic structures. These phenomena vary widely in character. They may consist of noises, such as raps or bangs, or the sound of the movement of furniture, even in its absence. There may also be the actual movement of books, furniture and kitchen utensils; the "controlled" flight of objects, and a lowering of the temperature of the atmosphere.

There are records of *poltergeist* since ancient times. The phenomena are as a rule associated with an adolescent person, most frequently a girl. This individual apparently provides the ectoplasm and the psychic force required for the process, and so acts as the medium, although perhaps quite unaware of the fact. There is, however, in each case a directing intelligence controlling the process. In general, this is believed to be an undeveloped or earth-bound spirit—hence the use of the German term, "*poltergeist*," meaning a boisterous or noisy spirit. Frequently there is a malicious element in *poltergeist*. In other instances it is purposive in nature and when the reason is discovered and the spirit satisfied the disturbances stop.

APPARITIONS

Apparitions are supernormal appearances of persons (frequently in a moment of crisis or dying), or of discarnate spirits. They may be purely subjective, *i.e.*, thought forms or mental images, as a rule telepathic in nature, or they may be objective and therefore capable of being seen and in some instances touched by the various persons present. These objective forms may be to a greater or less extent ectoplasmic in nature, one of the persons present acting as a materialising medium. Practically nothing is known as to the nature of apparitions in general, but there is probably a gradation of types between the purely subjective form and the completely materialised.

Apparitions are occasionally associated with, or haunt, a particular locality, house or room, and in such cases they may always act in the same manner and then disappear. Such forms are commonly termed *ghosts*, and the place is said to be *haunted*. In some cases the haunting appears to be quite meaningless. In other instances it is purposive in nature. Thus the Hydesville haunting appeared to be due to the spirit of a pedlar, who wished to call attention to the fact that he had been murdered in the house and his body buried in the cellar.

To sum up, the spirit in earth-life has a physical body to enable it to function on the earth. By means of the organs of that body, it can be aware of, and keep in touch with, its material environment. In addition, the spirit has extra-sensory experiences in earth-life due to its possession of psychic powers. These enable it to keep in touch with other beings, discarnate as well as incarnate. Thus the spirit has at one and the same time contacts with the spirit world as well as the material. It has also the power to bring about the movement of earthly matter without the use of the muscles of the body, and it may be reasonably inferred that this extra-muscular or telekinetic power is retained by the spirit after death and is used by it in the after-life.

THE SPIRIT BODY

The spirit cannot act directly on the physical body, but does so through the intermediary of the spirit body—sometimes termed etheric or spiritual body, or eidolon (Ancient Greeks). Thus the spirit body is the link between spirit and the physical body, being affected, on the one hand, by the activity of the spirit and, on the other, by that of the physical body.

NATURE OF THE SPIRIT BODY

Practically nothing is known about the nature of the spirit body. It is frequently claimed to be etheric in character, but the existence of an ether has not been generally accepted by scientists. The spirit body appears to be of much finer material than the physical, being undetectable by the ordinary sensory organs and therefore intangible and invisible. It can, however, be seen by clairvoyants, and according to their descriptions it is the exact counterpart of the physical body. It is more permanent in nature than the physical body, and is not subject to the continual breaking down and building up processes, which the latter undergoes during life on earth. It also persists after the death of the physical body, and enables the spirit to function in the spirit world as the physical body does on earth.

FUNCTIONS OF THE SPIRIT BODY

The spirit body appears to be so constituted and organised that energy or other interactions can occur, on the one hand, between it and the spirit, and on the other, between it and the physical body. As a result they can influence one another. Thus material from the spirit can be transmitted to the brain and other parts of the nervous system of the physical body. Since the spirit manifests itself in the mind or mental activities, the matter transmitted in this way will include thoughts, desires, purposes, and also extra-sensory and psycho-kinetic matter. At the same time, sensory and other material are

transmitted by the spirit body in the reverse direction, *i.e.*, from the physical body to the spirit.

The spirit body probably plays an important part in the spirit treatment of disease, the healing forces from the spirit control or the sensitive being applied through the intermediary of the spirit body. Further, a spirit control may be able to diagnose disease from the condition of the spirit body, as the latter may reflect the state of health of the physical body.

In Theosophy, it is claimed that, in addition to the spirit body, there is an astral body, but in Spiritualism such a distinction is seldom made. The spirit body is frequently termed the soul, but this term is also sometimes used for the spirit itself, as in the Principles of Spiritualism.

THE SPIRIT

THE DIVINE ORIGIN OF THE SPIRIT

There is in all living organisms a life-giving, vital or motivating principle, termed *spirit*. It is essentially of the same nature as the Divine Spirit and comes in the first place from, and is sustained by, God. This has been recognised by philosophers and theologians in all ages. For instance, Herbert Spencer believed that man is "ever in the presence of an infinite and eternal energy from which all things proceed," and St. Paul, quoting from an ancient Greek poet, stated "For in Him (God) we live, and move, and have our being."

The spirit in man constitutes the real Self or Ego, and is linked with its primal source, God, for all eternity. Thus man can refer to God as the Heavenly Father and at the same time consider himself to be a son of God. This is recognised in the first two Principles of Spiritualism, "The Fatherhood of God" and "The Brotherhood of Man."

CHARACTERS OF THE SPIRIT

The human spirit, being akin to the Divine, is transcendental in nature and therefore beyond the power of human understanding. In fact, to know spirit would be to comprehend God.

Spirit has apparently no form or substance, and cannot act directly on physical matter, but does so, in the case of living organisms, through the agency of the spirit body. It is the activating factor behind the mind; the latter may be regarded simply as the activity or expression of the spirit. There is no proof that this is so, as the nature of spirit is unknown, but as Descartes said, "cogito ergo sum" (I think therefore I am).

The association with a physical body in the material environment of earth-life restricts the activities of the spirit and isolates it to some extent from other spirit entities. This probably enables it to develop as a separate individual without undue interaction with or interference from other spirits. At the same time it gains a definite and fixed personality which is capable of adjusting itself to different environments. Further, the experiences of earth-life enable it to develop its spiritual nature.

THE DISCARNATE SPIRIT

Being immortal, the spirit persists after the death of the physical body, and still retains all the knowledge, experiences and other memories of earth-life. It will also now be able to recall the memories of the other-world contacts which it had during earth-life. (These psychic contacts, being subconscious, seldom reach the conscious mind of the incarnate spirit, but are stored up in the subconscious.)

The spirit after death may be aware of space and time factors, but is not conditioned by them as it is in earth-life. Thus space and time have not the same meaning in spirit-life as they have on earth.

A discarnate spirit cannot manifest itself in the material

world except through the use of a medium's body. Owing to its telepathic powers, it is to some extent aware of the feelings, desires, aspirations and thoughts of an incarnate spirit, especially when directed to it, as by prayer. The discarnate spirit may also be able to influence the thoughts and actions of an incarnate spirit, and in this way may have a profound effect in helping the latter to develop its spiritual nature.

While it is not possible for man to understand the true nature of spirit, some indication as to its character may be obtained from the highest and best elements in the human mind. Thus, there is a purposiveness and creativeness in the mind, and a love of the ethical principles of wisdom, courage, temperance, truth, justice and beauty. These mental qualities must arise from the spirit of man—not from his physical body. In fact, they are fundamental attributes of the Divine Spirit from whom he originated.

CONCLUSION

Man is a spirit, and earth-life is but a brief phase in the endless ages of his existence. It is a phase in which he has, for the time being, a physical body to enable him to function as an individual in a material environment.

THE PURPOSE OF EARTH-LIFE

Although the fundamental principle of his existence is spiritual and not material, the life on earth is of profound importance as it enables him to build up a definite and stable personality and to develop his spiritual nature, and so become fitted for the next stage of existence. As he has a physical body he is affected by its weaknesses and inherited traits and by the conditions of the material environment. He is also influenced by his interactions, good or bad, with his fellowmen. Thus difficulties and hardships arise. In many cases these are due to the fact that he has freedom of will and is making mistakes. He must be free, however, to make his own decisions; otherwise he would

merely react to other people and to surrounding conditions according to deterministic factors, such as his animal instincts, and thus would be unable to develop a sense of responsibility. Having freewill he can fight against such factors and strive to lead a life of high ethical standard. In this way he can become a responsible moral being, showing evidence of his kinship with the Divine Spirit.

Nothing in the universe can be achieved without exertion. This applies not only to material but also to spiritual things. A continuous effort is required to carry out the duties and overcome the obstacles of earth-life, but all the striving and the hardship involved in achieving worthwhile things has a training and disciplinary effect upon the individual. Such activities, if carried out with a glad and willing heart, and not to the exclusion of spiritual things, enable a man to make spiritual progress. A life which is easy and free from difficulties, leads to indolence and apathy; while one devoted to pleasure and self-indulgence results in selfishness and satiety. These are qualities which are not conducive to spiritual achievement.

Man has developed a social instinct from the herd instinct of his animal ancestors. But communal life, if it is to be successful, depends upon the unselfish conduct of the members of the community. Thus from the social instinct in man there has arisen a code of ethical behaviour, which a good man observes and derives happiness in doing so. The keynote of his life is love, which finds its expression in service to others.

THE DIFFICULTIES OF EARTH-LIFE

Man, being a spirit, has infinite possibilities for spiritual progression, and if he can but trust in God and try to realise the spiritual significance of his existence on earth, his difficulties will not appear so formidable. Many of his troubles may be due to wrong thinking and can be avoided by changing his mental outlook. But he may have no moral courage or stability of character, and so be leading a purposeless life, without desire to make spiritual

progress. Instead of striving against adverse conditions he may prefer to drift along on a sea of daily circumstances.

Man is responsible for his own spiritual welfare and cannot be compelled to lead the good life. However, by living in attunement with the spirit world, he can obtain help and guidance to meet his troubles. Instead of availing himself of this limitless source of power, he may be content with a debased life and, owing to selfishness, jealousy or conceit, may be frequently at variance with his fellowmen. As a result, there is disharmony and ill-will. In this connection it must be remembered that peace and good fellowship within a community, and even a nation, depend upon the interactions or personal relationships of the individual members. Thus by living in harmony with his fellow-men, man is playing his part in the realisation of the true Brotherhood of Man on earth.

Man has made great material progress in the last few hundred years. He has acquired a vast amount of knowledge and can control to a great extent the forces of nature, but he has made comparatively little spiritual progress, and in most cases his life is not of high ethical standard. In fact his scientific discoveries have far outstripped his spiritual achievement. As a result, there is a grave risk of these discoveries being put to ill-use, *i.e.*, for destructive purposes instead of for good. There is therefore an urgent need for a profound spiritual upsurge throughout the nations of the world.

THE HUMAN AND THE DIVINE MIND

As man develops spiritually he comes to appreciate the spiritual value of ethical qualities, such as goodness, truth, justice and beauty. These are "eternal values" or "principles" recognised by all spiritually minded individuals throughout the ages, no matter their religion or nation. Man realises that these values are the essential basis of human wisdom, and are the ideals governing human behaviour, effort and aspiration. The love of these principles is not material in origin, but spiritual, for

they are the expressions of an order of reality, a moral order, which is Divine in nature. The fact that the human mind at its highest level unhesitatingly accepts them, shows that it has, in virtue of its spiritual nature, intuitive knowledge that they are expressions of the Creator's Mind.

As man becomes aware of his true spirituality he realises that he is not an isolated individual, but a member of a vast community of spirits, incarnate and discarnate, all linked together in a Brotherhood, having a common origin in God. He can form no clear conception of God, although he knows that he, personally, is essentially of the same nature as the Divine Spirit from which he came.

He has learned from the discoveries of science that throughout the vast universe in which he lives, things do not happen in a haphazard manner, but that there is a unity, a design and a purpose behind it all; also a conformity to law and order. Thus he realises that there is a Mind at the heart of things, a Mind which shows Infinite Wisdom, Power and Creativeness; is purposive in nature and systematic in all its activities. Although Omnipotent and Omniscient, it is the Mind of a Heavenly Father, who is concerned with all His Creation, who can be revered, loved, and communed with for fellowship, help and guidance by all his earthly children.

In the words of Isaiah—

“They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.”

BOOKS FOR FURTHER READING

TEACH YOURSELF PSYCHOLOGY, by W. E. Sargent

TEACH YOURSELF PSYCHICAL RESEARCH, by R. C. Johnson

AN ANATOMY OF INSPIRATION, by R. E. M. Harding

HUMAN PERSONALITY AND ITS SURVIVAL OF BODILY DEATH,
by F. W. H. Myers

THE PERSONALITY OF MAN, by G. N. M. Tyrrell

THE IMPRISONED SPLENDOR, by R. C. Johnson

CASE BOOK FOR SURVIVAL, by A. Baird

EXTRA-SENSORY PERCEPTION, by J. B. Rhine

NEW FRONTIERS OF THE MIND, by J. B. Rhine

THE SEARCH FOR GOD, by J. F. Malcolm

THE SEVEN PRINCIPLES OF SPIRITUALISM

1. The Fatherhood of God.
2. The Brotherhood of Man.
3. The Communion of Spirits and the Ministry of Angels.
4. The continuous existence of the Human Soul.
5. Personal Responsibility.
6. Compensation and Retribution hereafter for all the good and evil deeds done on earth.
7. Eternal Progress open to every Human Soul.

For further information and details of membership of the Spiritualists' National Union, write to the General Secretary, S.N.U., 12 Tib Lane, Cross Street, Manchester, 2.