

# The Way To Life

*The author is the 'Soldier' who broadcast the Postscript to the Nine o' Clock News in the B.B.C. programme on Saturday, the 28<sup>th</sup> December, 1940, on the subject of how to use the minute when Big Ben strikes the hour of nine each evening. He also broadcast a talk on the 10<sup>th</sup> October, 1940, on the power and projection of thought. The present work is an explanation and development of his ideas.*

By

'The Soldier'

## FOREWORD

The author writes of The Way of Life. But it is of no new way of life that he writes. It is of the old, old way. Yet that way needs to be expounded again and again, fresh and fresh, age after age till it is finally and inexpungably stamped upon heart and mind and soul of man so that he follows it as naturally as he breathes.

What is this way? It is the way of kindness and consideration towards all - animals being included with men. The way of a great loving-kindness springing from the root conviction that just as God is within each one of us so also is He in all about us and, not only in all, but high above and beyond and over-ruling all.

There is nothing new in this. Countless theologians and writers have said the same thing. The value of the present book lies in the fact that it comes neither from a professional theologian nor from a professional writer but from a man of wide and varied experience of the world. From a soldier who has had the handling of men both in the last Great War and on Indian Frontier Campaigns. From a soldier who has had to lead and be dependent upon Hindus and Muslims as well as Christians. From a soldier who has not only served in a regiment but who has achieved distinction on the intellectual side of military service.

It is a man of such rich experience who has come to the reasoned conviction that the law of goodwill and harmony must be the guiding motive in our lives - that the spiritual forces of justice and truth, good-will and harmony can and will resolve all problems, and that therefore we must get into as close a touch as possible with them. The ideal of the brotherhood of all living things will, according to him, govern men's outlook more and more. Of these living creatures man is first and must accept responsibility for leadership. But that leadership can only be effective if it is guided by sympathy and spiritual wisdom. This is the author's conclusion.

And he has a firm belief in the theory of re-incarnation - in present existence - being part of a divine plan for the evolution of the human race.

But simple as is the law, its practical application is a matter of vast complexity. For it severe training is essential. He therefore fervently appeals to religious leaders for a wider outlook, for an understanding and appreciation of other lines of religious thought than their own, and for a direct encouragement of their followers to embark upon independent investigation.

The author sees that much more mutual aid is required in the future. Between man and man, nation and nation, sect and sect, religion and religion must be mutual appreciation. In politics, in business, in art, in religion men must first discipline themselves and then work far more harmoniously together. To the weak they must extend the hand of friendship. The stronger they must emulate.

And the ideal in the minds of all should be the good of humanity as a whole. That, in the author's view, is the indisputable urge in the Divine Plan for the World. That is The Way of Life experience has taught him to follow. And that corresponds precisely with what experience has also taught me.

FRANCIS YOUNGHUSBAND.

## CHAPTER I

### *Approach to Belief*

A new age is dawning - individual revolt from material aspect to spiritual side of life - wide variation in approach to the subject - indifference - fear of exploration - point of view of orthodoxy - intellectual arrogance - solution lies in a relentless search for truth

So many works have been written in recent years on religious, philosophical, and occult subjects, and their like, that there should be a very strong reason for adding to their number. The incentive is that in every walk of life to-day there is the clearest evidence of an insistent and growing demand for the spiritual side of existence and of a widespread search for the great truths which lie behind the material life; a type of enquiry which in fact represents an extremely important phase of human evolution.

A new age has already dawned, but its early hours are darkened by world conditions which may continue for some little time yet to wear an appearance of hopeless confusion. There is urgent need for action. In view of the chaotic state of world affairs to-day, we need to press on with the development of this spiritual phase, not so much to achieve security for ourselves and the society we know, but in order to foster and encourage a world-wide realisation of genuine truth.

There will come a great turning away on the part of both men and nations from their present ruling ambitions of greed and lust for power, and from the inevitable accompaniment of Hate and Fear. Material progress and intellectual arrogance will no longer be permitted to obscure the spiritual side of life and must gradually surrender pride of place to spiritual guidance.

In entire contrast to the superficial conditions of to-day, which seem as crude and savage as those of medieval times, men and women everywhere as individuals are coming to recognise and search for the spiritual. All other ways of life having failed, and failed dismally, the essential connection between the material and the spiritual is at last gradually coming to human notice and is under examination. The fundamental aspect of the change is that the individual, here, there, and everywhere, is becoming aware of his or her divine origin and destiny. A new revival of outstanding significance is taking place and has come to stay.

Past revivals and many recent movements have depended essentially on a leader to follow and a creed or doctrine for acceptance and study. The present movement is developing mainly on a basis of individual self-awareness, a realisation, that is, of the inner self as opposed to the outer man, or a state of mind which impels the self to search and search for the reality of life and the reasons for its present existence and predicament.

Discovery of the Truth will mean a direct application to life of the teachings of Christ, and the search must be a personal one if it is to attain enduring value. It is to be hoped that established religions will aid and abet this personal tendency, rather

than assume, as some are inclined to do, that which is essentially the responsibility of the individual.

Many men and women to-day are professed agnostics in the sense that while they may faintly support some belief, religion or doctrine, they can claim no final knowledge of the reasons for their existence or for the creation of the universe in its multifarious forms. These truths are awaiting acknowledgment by every human soul, and it is individual enterprise and exploration which will bring about the new order.

Human speech and the written word, valuable and necessary as they are in normal intercourse, become halting and inadequate when fundamental truths have to be presented. Every attempt to express those things which can really only be known and felt intuitively may however afford inspiration to those who are beginning to think. Since also experience shows that the search for truth can be sustained and helped by ideas presented in print, this book is launched in all humility and diffidence in the hope that its contents may assist or act as an incentive to other seekers.

A cursory examination of certain recognisable methods of mental approach to the spiritual may be a useful preliminary and serve as introduction to the major task. No criticism is intended in the comments which follow.

One of the commonest types of mental standpoint can be defined generally as indifference. Such an attitude is readily understandable, especially perhaps in youth, because so many find that the busy doings of daily life occupy them mentally and physically to the exclusion of all else. Life seems quite strenuous enough without being further complicated by an additional burden of constructive thought on matters which do not appear to have any connection with an earthly struggle for existence.

Many who adopt this line of approach live kindly, decent, and unselfish lives because it seems to them an obviously sound code of behaviour for the comfort and survival of the society they know and wish to support. There appears to be no real necessity for any deeper investigation. Religion thus becomes reserved more or less for Sundays only; the individual idea is entirely lost, and spiritual matters are never permitted to intrude upon daily mundane affairs, still less to permeate them.

Such mental apathy is also caused by the fact that so many aspects of life seem bewildering or completely obscure, and easily understandable evidence or proof appears to be unobtainable.

There can never be any doubt that we exist and are trying to live out a life here on earth, so the reasons and object of that existence must obviously be very well worth discovery. Actually the urge to probe into these reasons must surely impel all those who are capable of consecutive thought at all and the busiest of working lives can be made to yield requisite leisure and time for an investigation into their spiritual

aspect.

Fear, man's most imposing enemy, is responsible for preventing many from undertaking the search, since it makes them feel that the necessary exploration, whether successful or not, is inclined to be harmful and unsafe. Many will acknowledge that there is a great deal to be studied and learnt about spiritual matters, but they fear that a too thorough examination or really deep thinking will be liable to disturb the even tenor of their lives. Existence for them seems to pass on quite smoothly and satisfactorily without any such investigation, and might be liable to serious disturbance, were it undertaken.

This type of restraint is the more understandable if it is remembered that in past ages the Churches set their face against any study of occult matters, because the knowledge gained was often diverted to evil ends and what was known as the black arts. Those who dabble in such things were laying up a store of serious trouble for themselves, and the Churches were right to enforce protection.

Although a considerable amount of fraud still flourishes and even indeed certain relics of those black sciences, there can no longer be excuse for a closed frame of mind which deliberately shuts out investigation or thought on what is hidden from material eyes.

Another common, cause of restraint is the fear of introspection, the fear of probing too deeply into the reasons for existence and of what may be unearthed by such intimate reflection. Many are afraid and perhaps with reason to analyse the unvarnished motives of their life and behaviour in the light of unalloyed truth. There is undoubtedly great danger in the kind of morbid introspection which is applied, as it so often is, to the outer self alone; but the individual search referred to depends entirely for success on the complete elimination of the outer or material personality. The divine or inner self which alone can offer safe guidance has to be found and focussed.

Fear also plays a large part in a reluctance to consider or acknowledge any state or condition of consciousness after death or the part that we may have to play in such an environment.

Many who are afraid to take the plunge into constructive thoughts of their own on life and existence here, prefer instead to have a ready-made creed under which they can obtain shelter and to which they may securely anchor themselves. It is in this way that the orthodox religions solve the personal problem for so many adherents. The followers of some particular denomination or creed are prepared to accept wholesale the interpretations and dogma of their priesthood and pastors without analysis, or even questioning. The human assurance they receive that such dogma possesses a divine origin is quite sufficient, and the doctrine laid down provides a spiritual background which suffices for all their needs.

The line of thought here is that so much erudition and learning, backed by tradition

from past ages must surely have found the correct and final solution of the Truth and its interpretation. It seems almost wrong for an insignificant individual to question a creed laid down and accepted by so many illustrious men and women in the past.

There is no intention whatever to tilt at or criticise the great religions which have played so decisive a part in history, or their followers who so often achieve the most blameless and saintly lives. Many widely accepted doctrines have assisted in forming avenues of approach to the divine, and are assuredly part and parcel of the great universal scheme of affairs. At the same time, every individual has the urge within to question firmly whether they themselves, as individuals, can really concur or not in the teaching laid before them. Such a point will not often apply in early youth before the mind is sufficiently developed, but it can hardly be overstressed or sufficiently repeated in these days that in all spiritual matters we are fully capable of reaching a conclusion for ourselves and must assuredly do so.

Yet another point of view and one which deserves full notoriety is represented by a general tendency to withhold belief because no proofs exist or because the proofs as presented fail to satisfy the reason. This form of intellectual pride is extremely rife to-day and might even be set down as intellectual arrogance. The more highly trained and acute the intellect, the more accustomed it will be in many cases to demand exact proof or explanation of a tangible kind supported by items of human knowledge based on carefully accumulated evidence.

Worshippers at the shrine of the intellect do not recognise other channels, or dispose of them as being guess-work or at least very subsidiary. The idol of the intellect can often do no wrong and demands constant sacrifice of factual proof before accepting belief.

The things of the spirit can be felt but rarely proven in the sense that humans demand proof by word of mouth, writing, or ocular demonstration. The intellect is a faculty which must be used and developed to the greatest extent possible, but it is only an instrument, and should never be permitted to assume dictatorship and refuse admittance to theories which are incapable of precise exposition or unsupported by scientific data.

Scientists and scientific thinkers are indeed coming to realise that material fact is strictly limited and that the avenue of the intuition deserves exploration. Science and the intellect have in fact to learn to march with the intuition and strive to link up with those metaphysical facts which lie at present beyond the veil of the material things we know and can assess. This co-operation will in due course be achieved and the advance then made will be rapid indeed. Most material activities of life depend largely on science for progress and the scientist and intellectual worker deserve fully the profound admiration and gratitude they receive from their fellow beings. It is only when the unfolding of ever increasing knowledge begins to demand that anything and everything must be capable of detailed material analysis, that grave

harm is being done. When applied to things of the spirit science must be barren of results if it works on the basis of reason alone. The great fundamental truths are not at present susceptible to reasoned human proof.

And so finally there is the method of approach, to which many hold allegiance today, and which seems the most likely to lead out of the darkness in which we live. It is an attitude of relentless search, undertaken with an open heart and mind to find out for oneself the true way of life, untrammelled by any human dogmas or superstition, and combined with a determination to face the facts of existence without fear; facts which will lead inevitably to a life of service. The searcher must hold a firm conviction that the spiritual has the closest possible connection with the material, and that a complete spiritual background is essential to the living of a material existence.

It will be recognised that the spiritual essence can be found within the self through the faculty of the intuition, a divine quality which deserves to be fully developed.

It is difficult to define intuition, but it indicates an instinctive awareness of right and wrong, which can never be subjected to any purely intellectual analysis. Men called it Conscience. Instead of erecting a barrier which this divine faculty cannot pass, the intellect should be used as an essential ally wherewith to probe deeply into any source which may assist in the search whether the nature of that source is religious or secular. The human intellect varies of course greatly in force and capacity, but the intuition is an innate power in all awaiting recognition and development.

Although this last line of approach is necessarily individual and independent, it recognises with complete tolerance the claims of others who are themselves searching or groping to find their way in the darkness which seems to surround them, and is very ready and looking for opportunities to assist and co-operate. It is an attitude which can be expected to yield ultimately the most fruitful results.

Those in whom no desire has yet arisen to examine the spiritual side of life may not wish to pursue the subject further, and will continue to look to science and the intellect as their natural leaders. Others may perhaps examine with tolerance the outcome and results of belief which follow, even if their reason will not permit them to accept the beliefs themselves.

## CHAPTER II

### *Belief: Divinity and the Human Being*

Miracles of the existence of Man and nature - divine design and organization indisputable - the divine plan - evolution of man to perfection - experience alone teaches durable lessons - existence of Evil and the encouragement of its growth - three components of Man's make-up - interplay of these three subordinates - Inner self must control the outer - means of control the Intuition.

At the outset of this adventure, it may be well to affirm that there is no intention to initiate any new sect or doctrine for which regulations can be laid down or to which any sort of label can be attached. In fact the setting down of personal conviction and belief can have no relation to rites and observances or dogma of any kind. The sole desire is to attempt an expression of fundamental truth in the hope that such expression may be of assistance to others in formulating their own ideas on the living of life.

Before embarking on any actual statement, there are certain definite limitations to be noticed. Firstly, human capacity for expression in words either written or spoken is indeed very restricted; and this is especially the case when the unseen is under discussion. Often it is the intuition alone which can translate an impression lying behind the literal meaning of a chain of words. Secondly there must always be a number of definite acts quite outside the range of understanding of even the most brilliant intellect; human powers of comprehension and perception are also decidedly limited.

The stupendous fact of Eternity may be cited in illustration of this last assertion. It is unassailable and beyond question that there has never been a beginning and there will never be an end. So colossal a truth is not as yet capable of ordinary human exposition or proof, and as with other fundamental issues, the human brain would be unable to grasp their full meaning even if the proofs were now available. The intuition has to come into play, and the fact of eternity can be sensed instinctively as being true, although the intellect will be inclined to reject it in the absence of proof.

In the not so distant future an intuitive explanation of the intangible will become more and more readily acceptable.

The vivid existence of the World and the Universe is beyond all dispute a solid and supreme fact readily recognisable by the senses of men, women and children. Land and sea teeming with animal and human life, the air we breathe, wind and rain, constellations in the night sky alight within a seeming infinity of space, and even the force that we call life, are all unquestionable facts. Such things and many other wonders provide clear, ocular and quite indisputable evidence. No further proof is required and no one will deny the existence of these things since all can see and sense them.

At closer range also are the staggering miracles in the detail of life all around us.



Amazement is expressed and unstinted admiration given to the mechanical wonders of this material age, and to their inventors or constructors. Surely any single tree or shrub is far more remarkable than these, as are also the flowers in their myriad designs and colours or the mellow light of the sun on a summer evening?

More astounding than all perhaps is the construction and functioning of animal and human forms, which most people take so utterly for granted.

Since all these wonders do irrefutably exist, it is utterly impossible to consider their existence to be the result of accident or of blind chance. It is surely a negation of the intelligence granted to us even to listen to such theories, and to refrain from some constructive thought on the subject. To use a very material line of argument; we claim a high degree of organisation and skill for human progress in mechanical or industrial affairs, and scientific triumphs are acknowledged to be the result only of intense research work and study. If then such aspects as skill, progress, organisation and constructive power are admitted for human progress, they can hardly be rejected for matters transcending human control, and it would seem merely futile to deny them.

The inevitable deduction is therefore, that the Universe is the result of, and is controlled by, a most definite and highly organised plan or grand design. This design is clear, exact and ordered as no human plans have ever been, and takes cognizance of the most microscopic details of the created Universe. A conception of divine planning for this earth is of an ordered state or environment in which the human being is the highest created entity that we may know.

The relationship between human beings and the animal and plant kingdoms is only faintly understood now; their mutual association must come to be based eventually on a foundation of genuine cooperation and service. Humanity has no right to despise or neglect the claims of natural life merely because it lacks that consciousness of free-will and the intelligence to apply it which human beings possess.

It has been suggested that no Omnipotence or Deity could possibly deal with the individual lives of such vast masses of human beings in this or other planets; an assertion which would limit belief to the conception and reasoning power of the human brain. If the Creator can and has created such a stupendous fabric, surely He is also capable of ordering His Universe in the most minute detail?

It is beyond possibility of doubt that for all forms of created life there exists a very detailed and controlled design; a design which can best be described as evolution, a tending upwards, which must lead eventually to perfection for the type created whether human or animal, plant or mineral. This is wholly true however much the rate of progression is retarded or advanced.

For man the perfection aimed at is quite clearly Christ ideal. Teachers before Christ indicated this way in past ages and there have always been messengers and masters

who have known with certainty the goal set for man by God. Each individual human conscience knows instinctively that this is indisputable fact.

As to why the Deity should desire perfection, or make man in His image for the set purpose of achieving this perfection, poses once more a question to which the answer can never be fully comprehended by the finite mind of man. There is however enough seeming human logic in these matters to furnish a fairly simple and straightforward proposition. It is this. As the Creator was and is and will always be capable of creation; so He must naturally desire the best ultimate end for all is created works; works which, after creation, remain part of Himself, part of divinity. It is at least illogical that He should wish His creations to destroy themselves and quite reasonable to suppose that He would give them every opportunity to develop to His and their highest aspirations.

The conception of a paternal Deity is a very widespread one and acceptable to most. Any attempted definition in exact human terms is bound to falter, but God is immanent. He is everywhere and in everything and most certainly within our inward consciousness. However described or thought of, Omnipotence does in fact exist, in the form of Supreme Divinity, to create design and control. Of the absolute truth of this fact conviction is unshakable.

Love is a very over-worked word, most often given a quite spurious meaning, but it is very certain that Love in its pure spiritual sense is the true mainspring of human life and in this sense also the Deity is Love.

It is only by following this fundamental principle that eventual perfection can be, and has eventually to be attained. Few will dispute this, but few at the present time are fully aware of the real and the inner meaning of this statement and its implications, since the act of becoming aware or conscious often presents the very greatest difficulty. Individuals are either aware or unaware, and the gulf between the two states is a very wide one. Although the whole truth is simple in essence we have to search and struggle to reach understanding.

It has been represented as anomalous that the Deity, who is presumably all powerful, should institute a system of gradual evolution to perfection, when He could, if He so desired, produce the perfected article without all the present confusion and pain.

Even a limited human intelligence can refute this suggestion without much difficulty, since many ordinary examples can be found to prove that the gradually trained human or animal is a more adequate specimen in every sense than their 'robot' prototypes. Even the best mechanical piano-player will fail to reproduce the performance of a pianist playing with all the skill and finesse which are acquired from years of arduous and difficult toil. Music transmitted through a wireless set or gramophone is so much less satisfying than listening to the living orchestra or vocalist. An exact reproduction of a picture; a photograph compared to a painting,

and the well-known fact the artists must labour for years to acquire technique before they can apply their art, all serve to stress this point.

The argument need not be further laboured, nor is there any implication that the perfected being may not have been created for certain definite purposes. For growth as we know it, however, training and effort are essential, as is obviously the case for human beings undergoing a span of life on earth. In this process there is actually little need for pain and none at all for confusion. Both of these are man-made disharmonies.

A divinely ordered Plan is then quite credible and does in fact exist for all created beings, and that design or motive for man, as already affirmed, is nothing less than a working towards perfection, the perfection of the Christ life. . . .

In regard to the original, initial, and fundamental cause for creation to be created at all, we have to turn to the desire of Omnipotence to create and once again approach the imponderable. If an explanation of first causes is sought for in more material or worldly form, the same type of reasoning must be advanced as in the attempt just made to explain perfection: The Creator is capable of Creation and therefore not only desires to, but does create. That which is created is a part of Himself as a work of art seems to be a possession or attribute of the Artist. Having created He very naturally loves all things brought to life, and so finally all created entities will willingly seek, and ultimately reach, the perfection sought for and ordained by their Creator.

The designs of God are of a fundamental beneficence which man can hardly begin to understand, though Jesus of Nazareth and other teachers have shown the truth most clearly.

If it seems to be too easily assumed that the Creator's plan is a good and kindly one, it is essential to consider carefully why it is that the vast majority of men and women possess an instinctive inclination to the kindly act and kindly feeling. Although a few do appear to be wholly evil, there is in the very worst always a spark of decency and goodwill to be discerned and unearthed, particularly if it is sought for, or the occasion offers to reveal it. Such a vast background of genuine kindly feeling must be ascribed to something much deeper and more fundamental than mere assistance to the conduct of communal and social life.

All humans and most animals recognise and discriminate between good and evil and by inspiration seek good, however much temporary appearances seem to prove the contrary. In every grade of human life, there is a definite and unmistakable recognition of giving without hope of return, and a real and deep acknowledgment of selfless sacrifice.

On the other hand the existence of evil is exceptionally difficult to explain. Evil does exist and is a living force. God does not recognise its existence, but knows of man's temptations; He knows, as do we all intuitively, that evil can and will be forced to

evaporate into the mists from which it came by the application of the Good. Man, having been given free-will by God, can choose the left hand path; and as he has so frequently chosen that road, the force of evil has been encouraged to grow to tremendous dimensions. It is man, however, who fosters, encourages and permits this growth.

God will not withdraw his gift of free-will and humanity will in due course reject the evil totally and return to the appointed path. Evil must gradually lose its hold as man determines to rid himself of its shackles.

There is a good deal in the simple, but inverted explanation, that evil exists to form obstacles which humanity must surmount on the path forwards and upwards. Evil represents the testing fire through which the spirit must pass. This explanation is inverted, because man himself has invited the expansion of evil.

The fall of man is a genuine, almost historic, incident and is the cause of so much to be expiated to-day; it assists in explaining why human beings on this earth, at least, must work out their own salvation and face the obstacles they have themselves erected in the past by their own free choice. Obviously this very knotty problem needs further elucidation; but for the moment the fact of opposites constantly presented such as night and day, poverty and plenty, light and darkness, deserve more than a passing notice in the scheme of things as they are. Passing evil must be balanced out by its opposite Good.

Any attempt to analyse or explain what is believed to be the essential composition and make up of the human being who is externally so familiar, is unlikely to reveal anything very new; but ancient discoveries can always be made afresh and their presentation alone is liable to open up new avenues of thought however haltingly expressed. Individual seekers must pursue a line of exploration of their own and make their own discoveries by a process of selection by conviction. At all events "Know thyself" must be the slogan to-day as it has always been in the past, because every individual must severally undertake that search and persist until knowledge comes.

The divine plan for man is a gradual evolution to Perfection. The divine, indestructible spirit or entity in the human being, call it what you will, is composed of a part of that divine essence of life force which is God. Each divine spark in each human form is a part of a divine Whole to which it will eventually return, and to which it has always belonged.

This is another of those profound truths which can never lend themselves to any exact human explanation, but there are those who believe that this final submersion of the ego in the Whole is complete. They believe that ultimately the individual disappears and becomes fully merged with the Whole. A rather different conception would seem to be nearer fundamental truth. It is believed that the individuality of the divine spark always remains although, on attaining perfection, it does become

merged as an essential part of the Whole, but at the same time still retains individuality. This procedure can hardly be dissected further, nor is it desirable to make the attempt.

Further emphasis is, however, needed and will be applied again and again in this work to the necessity for man to become aware of the fact of his divine or inner self. The theory is well understood and has been expressed in different ways through countless ages and even yet its truth seems to pass men by. It is through awareness of this supreme fact that the individual can gain a direct incentive to advance on his way, instead of standing still or retrogressing. As an intending bather is reluctant to remove warm outer clothing and plunge into a sea of unknown temperature, so man seems to shrink from facing the reality of his inner being. Indescribable happiness awaits the adventurous.

Assuming then the divine in man, and on this point conviction is so strong as to amount to certain knowledge, each portion of the divine essence has been equipped for its journey in this or other planets with an outer case, an outer body or covering much as the members of an Everest Expedition require special apparatus and clothing for the task they have set themselves to undergo.

When fully accoutred or clothed in a coat of flesh for temporary residence on earth, the divine spark or spirit in each human being still remains un-changeably the real self. The divinity within should be in supreme command of, and is intended to rule, those other parts of the human fabric which are attached throughout life's journey. Those outer parts are the Body with its senses; the Mind which is the factory or transit shed of the thoughts, and thirdly the Intellect which is the grading and sorting machine for those thoughts, an amazing instrument by which the faculty of reasoning and selection is opened up for Man.

These outer parts, the Body, Mind, and Intellect, go to form that external personality and self we all know so well. It is the real and inner self of which we have to become fully conscious and learn to recognise.

Although any such division into various parts may seem arbitrary or incomplete, a more meticulous distinction might tend to confuse a simple issue which must avoid complexity if it is to assist in the living of ordinary life. In any case human definitions are bound to fall short of accurate description, but the terms used do not in themselves matter greatly so long as the meaning is clearly conveyed.

In what follows, the true inner self may be referred to somewhat indiscriminately as divine essence, spirit, entity or even soul; but it should perhaps be borne in mind that the soul is, in actual fact the channel or vehicle for the divine spirit during incarnation in the flesh. The expressions used here to define the components of the outer covering will also be adhered to, although they could be classified in many other ways and in much more scientific terms.

The three servants or subordinates, Body, Mind and Intellect, are obviously closely

inter-related especially in regard to the senses; they rarely work apart and are dependent to a large extent upon each other. However much or little these three parts co-operate or interlock, the divine entity should stand apart in undisputed control of the whole being.

The so-called bodily senses are attributes of both body and mind; they are physical as well as mental. The recording of what the eyes see or the ears hear is a dual process, because the mental interprets and transmits the action of the physical muscles. Sensation thus derived from any of the five senses can clearly be more physical than mental as in the case of animal appetite or more mental than physical, when higher or abstract feelings are touched. These abstract feelings or emotions are on a higher plane than purely physical sensation, but can be even more powerful and pressing in their demands unless restrained and safely steered into higher channels. Sensations therefore which emanate from body and mind, or through their agency, vary from the lowest carnal desire to the highest feelings of artistic appreciation or emotion, inspired by beauty and truth.

Similarly the intellect can be associated with either the higher or lower ranges of physical and mental sensation. A cold calculating intellect which over-rides human feelings is on a lower plane than an inspired intelligence directed by the spirit within. The intellectual faculty inspired by divine intelligence becomes divine wisdom.

All sensations whether physical, mental, emotional or intellectual, singly or in combination, must need the most careful direction and control, a leadership which only the spirit can rightly assume. Man's divine entity is at the helm and is the appointed Captain of the ship destined to issue orders to the crew composed of Body, Mind and Intellect.

These subordinates, like others in other walks of life, can be excellent servants if carefully trained and their obedience assured, but exceptionally bad masters. If ever allowed to get out of control and assume full charge untold damage can be done. The essential and vital fact from the practical point of view is that there is an inner self which should be in control, and an outer which must be subordinate, and the truth of this fact is absolute.

When the spirit is permitted to rule the outer human personality, and to direct the activities of Body, Mind and Intellect with all their sensations, thought, and emotions, the means by which this guidance is effected is that supreme miracle the intuition. This is man's sixth sense which, unlike the other five, is quite distinct from the physical. Intuition or the inner voice of man will hold sway when the shackles of the outer self can be cast off.

## CHAPTER III

### *Belief: The School of Life and its Laws*

Man's spirit is eternal and indestructible - relations with nature - the gift of free will - the spirit clothed in flesh embarks on a course of training - classes in the school of life's experience - control of outer self is elementary education - Law of cause and effect - effects can be transmuted and averted - explanation of human disorder - free will choice to incarnate and adjust balance - divine justice exact and infinitely merciful - the joy of life - evolution has upward trend - Death a continuance - Higher Beings.

Before travelling further with the spirit equipped for life on earth, it may be well to touch briefly on certain other relevant facets of belief, in order to reinforce the structure of a connected narrative.

Expression of a belief in Eternity includes, of course, the solid fact that the spirit within us is indestructible and eternal, so that continuance even after reaching the perfection to which we are striving is beyond all doubt assured. It is utterly imperative to grasp the fact of this continuity of progress and eternal existence here and hereafter. Those who profess a belief in extinction on the termination of this mortal span have not attempted to face the facts, since there is not a shred of evidence, scientific or otherwise, to show that the universe ever began or that it will ever have an end.

Material matter is indestructible, even decayed burnt up refuse is never lost but merely changes condition, surely then the human spirit is no exception and much more certain of permanence? The truth of eternal existence and progress for the divine spirit of man is unassailable.

A theory has been advanced that the spirit within human being has evolved into that form from animal or even plant life. Whether this is so or not seems immaterial, but it is certain that the essence life force is the same in plant and animal life as it is in the human, although actuated by very different vibrations. Once the stage of the human envelope is reached, progress is continuous in that form and to higher ones. There is no return to the so-called lower vibrations. The human being is indeed different from other forms of natural life, but has at the same time a definite duty towards them, and an urge to work in the closest co-operation with them. In a very real sense Man and Nature are inseparable companions.

The distinction between nature and the human being is that the latter is possessed of free-will and a conscious intelligence to express that will, while animals and plants function for the most part instinctively.

The meaning of this gift of free-will, which most people will admit to possessing, is not fundamentally the power to choose the course of our lives and to control events. It is definitely the capacity to choose reaction to events and the freedom to select one of the two ancient paths of right or wrong, good or evil. This is the genuine meaning of free-will, and indeed our control of events, if we examine the facts, is hardly all powerful. It is the conscious choice of motive which forms the real

distinction of man from the animal.

In defining free-will thus, no suggestion of fatalism is inferred since that path usually signifies apathy and decay. On the contrary, every individual has a full part to play in the living of life and must endeavour to influence and divert its course aright. There will be a constant round of material problems to be solved of varying degrees of difficulty and importance, but it is always the motive which really matters and takes effect in the spiritual sense. The mistaken idea of fatalism may have arisen because the outcome of human decisions is often so unpredictable and guided by higher laws.

Human uncertainty as to the course which life may take and the fact that certain results are undoubtedly pre-ordained, will not release the individual from a choice of path or from the many important decisions he is forced to take at every turn.

Free-will is not the ability to shape events although we have that power to a limited extent; it is an unlimited capacity to choose a right or wrong reaction to the events and trials with which we are continually faced. This gift will not be withdrawn when the spirit in man passes on to full consciousness.

The Divine essence or spirit clothed in human form and possessed of free-will embarks on this earth for a course of study and training which begins a gradual process of attainment: a progression towards the goal of the Christ ideal.

The necessity for training is due to the fact that the soul which has toiled upwards through the school of earth life has attained more enduring and permanent quality than if perfection was granted without such effort. Even in material existence things which can be had for the asking never seem worth while; the effort and the striving give them their real value.

It is in the fact of this striving that the real meaning of the equality of man must rest. All Divine entities are fundamentally equal from the outset; all have the same type of equipment and prospects for reaching the appointed goal, and all must undergo a set course of experience. All finally must attain the intended perfection.

In this world souls are encountered in widely differing states of development, an apparently confusing state of affairs which is in fact an essential part of the Divine plan. There are many classes at very different grades of attainment in ordinary human schools and the pupils comprising those classes are themselves by no means level in capacity, learning or character. In respect of spiritual development, all individuals, races and nations, have their being under the same general law of progress at differing levels of experience.

In connection with this general truth, it is interesting to note that most individuals, however wide their travels, have their being and work within a certain fairly well defined and limited circle of human acquaintance. However much the phases of life may change, the population of this world contains so many millions of people that we can as individuals only encounter and contact a very small selection from among



them. This human environment must be regarded as our spiritual class, to whom we have to render service, from whom lessons have to be learnt, and for whom we ourselves provide a source of experience. Natural life completes the setting.

Assuming then that a course of study must be undergone, its progress will be gradual like every other process in nature and is similar to mundane elementary education followed by training for the mastery of some art, profession or science. Lessons have to be studied and learnt, obstacles overcome, experience acquired, and as daily life shows, such lessons or experience can only very exceptionally be rushed or hurried through.

If mundane studies are unduly accelerated, gaps will be left which must be made good at some time or another, usually by repeating those parts of the course of instruction until the subject is wholly mastered. Very much the same type of process seems to furnish the fundamental reason for our lives here on earth. We have to make good deficiencies and pass all tests. All the time the inner self, the divine essence within, knows the path it has to follow, foresees the obstacles it has to overcome, and according as it is in conscious command of the outer self, so will progress be delayed or advanced.

Attainment of control over those three partners, the body, mind and intellect, is probably an essential preliminary stage to training for any further advancement and will be for most souls a long and difficult process. Mastery has to be achieved as a groundwork in order to make further progress possible, and all will ultimately attain to this mastery.

The course of instruction is very clearly denoted by a series of tests and trials. It is not only the great events and temptations in life which are the spiritual lessons we have to learn, but those trivial affairs also which for many cause so much violent disturbance. It is in our reaction to all of these incidents, great or small that progress lies.

As such tests are daily encountered by all human beings, our capacity to follow the inner dictates of conscience or intuition is often strained to the utmost. A belief in and a recognition of these events as tests may be found to assist in overcoming them. Knowledge must finally come of the real and devastating effects of fear and worry, jealousy or ill-feeling and similar negative and destructive sensations which so often form the obstacles to be surmounted.

The soul must gradually work up to the higher realms of experience after the early and preliminary steps have been mastered; but as there is complete freedom of choice, the set course of experience can be deliberately abandoned and another easier or less worthy line of education pursued at will. In the same way, a passive resistance to conditions can be offered which will result in spiritual inertia. The attitude of the soul to life must largely depend on the extent to which the outer is permitted to assume control and direct the course, a fact which will help also to

explain the very varied states of development to be met with and many of the superficial inequalities.

An essential difference from the analogy of earthly education is that each soul probably makes its own free, unaided choice to attend at all.

In the living of daily life, a lack of clear cut knowledge in the intellectual sense, and a necessity for undertaking a search beneath the surface form an intrinsic part of the training and experience to be undergone. It adds a zest to life to have to make discoveries and learn by experience, and every soul knows instinctively that the selection of a path of unrelieved and untroubled ease is almost impossible. Not only would such a life be an entire waste of time, but we know that those who seem to possess all they want for the asking will make a desperate search for some experience which may prove of solid value. Such as these, if indeed they exist at all, will crave inwardly for obstacles and difficulties to surmount.

If earthly life is a training ground or school in which a series of lessons must be learnt or experience gained, it follows that such instruction will, as in earthly institutions, be subject to certain very definite rules. Of these the one most closely affecting the daily lives of all is the universally accepted law of cause and effect.

It is a proven impossibility to ascribe the miracles of world and universe to some chance accident, and it is equally impossible to hold any such fiendish conception that man's misery and pain is the result of the machinations of some evil genius. Those who are reluctant to accept the fact that the designs of God are beneficent must admit that, even on this very imperfect planet, human evil doers are vastly in the minority in every nation and that the general trend of humanity is towards kindness and goodwill.

It should not then be too difficult to accept the clear and most obvious inference that there is a guiding and designing influence for Good. Man's spirit would follow the Good, but his outer personality, if permitted to control, leads on to destruction. The Divine law of cause and effect is in fact in operation and Man has to reap as he has sown: he is in fact directly responsible for the ills, disasters and pain which he suffers.

This law which can be seen to operate daily in earthly life also functions in the spiritual sense, but on such far higher and finer standards that it is not easy to grasp their full meaning. The willing adjustment of debts incurred is a condition of affairs so very far removed indeed from the earthly practice of forcible punishment for crime under human codes of justice.

Long terms of imprisonment and heavy penalties are imposed by the Judges of this world and are considered just. It has yet to be recognised that spiritual adjustment for wrong done can be effected at the will of the offender, and by a miraculous dispensation which is capable of transforming, and even averting, the compensation due.

This outstanding feature of divine justice deserves full and immediate recognition. Man is enabled to balance the payment of the penalties he has incurred by a process of converting into gold the base metal of his former ill-doing. Suffering which might result from past causes can indeed be transmuted by living life fully and freely under the law of harmony and goodwill. This wonderful law, exact as any scientific axiom, must alter the entire human scene from the moment it is put into operation.

The delicate appraisal of motive which is involved in the higher or spiritual law is so vastly removed from human ideas on the subject of penalty and punishment, that the analogy is an entirely false one, but it does serve to illustrate very dimly an aspect which is immediately intelligible to all living beings.

A law of cause and effect does in fact apply to our spiritual lives and we are ourselves conscious of the necessity for adjusting any balance due. All can agree to the higher forms of justice tempered with mercy in this earth life, so it should not be impossible to accept something akin to it in the spiritual sphere. We pay debts on earth and expect to receive that which is our due, so the extension of such conditions to higher matters than earthly score should at least be considered just and normal.

There is constant outcry against the seeming injustice of earthly life and the wicked are so frequently seen to prosper, actually at times from the fruits of their wickedness, that in the spiritual sphere the law of cause and effect might seem to operate unequally or even unjustly. It seems impossible to account for the inexplicable differences to human conditions and human opportunity.

The logical conclusion seems inescapable that Re-incarnation takes place in some form, however much discomfort and opposition such an idea seems so often to cause.

Re-incarnation and the divine law of cause and effect, considered together, do in fact provide the only conceivable and rational explanation for the much discussed, and much reviled inequality and injustice of this earthly life, with all its apparent hardship. Taken together, they suffice to show that individuals have in fact themselves created these conditions and chosen to undergo the consequences. Humanity in the mass has not yet begun to transmute the balance due.

Quite apart from any question of adjustment or compensation, a process of re-incarnation is also clearly necessary if the requisite experience is to be gained on the path of attainment.

Most ordinary mortals will at least know intuitively that in one single life they can hardly attain to the highest aspirations of which they are capable, although all will hope to progress. It is clearly illogical to suppose that in one short span on earth sufficient experience can be gained or spiritual development achieved.

If a return to earth has to be undertaken in order to gain further experience, the choice to do so is freely taken by the individual soul. The spirit or entity, relieved of a coat of flesh and fully alive in more conscious spheres, knows quite certainly the

course to be pursued and something of that final perfection which is the goal to be attained. With knowledge of these things and of the next series of lessons to be learnt, the time, age and environment for human birth is carefully selected in order that those particular experiences may be undergone.

An appropriate analogy is a young rider setting a jump course before mounting and attempting to ride it. He himself knows exactly what size of obstacle he is proficient enough to surmount and how much he can essay at the particular stage of efficiency he has reached in his riding. No fences will be attempted which are clearly too difficult to overcome.

Since each individual can and must determine for himself or herself the implications of the truth of Re-incarnation, no exact dogma or precise explanation can be offered beyond the setting forth of the inevitable fact; but it would seem certain that in its application this system, like many others under which we live, is subject to infinite variety and has a flexibility capable of suiting each individual case. By Re-incarnation is not only meant return to this particular planet, to undergo another earth life, but the possibility is very definitely included of returning and starting life in other planets or spheres about which at present very little is specifically known.

There exists a clear cut plan which must be followed through to its divine fulfilment, so the human soul returns again to earth or other planets, at different periods of its development to complete the necessary course of lessons and experience; to fill in gaps left in previous instruction, and perhaps sometimes deliberately in order to adjust past debts freely incurred.

The choice to reincarnate for a further course of lessons and experience is believed to rest with the individual soul and by the exercise of his own unpaired freewill.

The justice of this theory is in no way altered by the time factor. Customs and viewpoint change as the ages pass, but cruelty or vice are no less wrong whether committed to-day, five years ago, or ten years hence. Compensation is due, whenever it has to be paid in point of time. It can nowise be pretended that an evil-doer is unaware of what he is doing either in great or trivial misdeeds. The terrible sin of cruelty, for instance is fully recognised as evil by the perpetrator, whether committed intentionally in anger, or unintentionally through ignorance or laziness. Conversely, the kindly act is equally clearly recognisable and will bring its reward in full and overflowing measure.

The delicate instrument of the conscience or intuition, misused and out of order though it may be, can always be relied upon to supply the knowledge of right and wrong, and so provide a choice of motive and action.

A false notion of punishment for something of which the individual concerned has not the faintest recollection is one of the main obstacles to a belief in Re-incarnation. There is surely nothing unjust or vindictive in freely paying compensation for the contravention of a well-known law, or in being granted an

opportunity to adjust past misdemeanours whenever committed? All humanity is free at any time to invoke and apply the divine mercy of transmutation.

It would seem indeed to be an act of divine clemency to withhold a definite knowledge of the past, since too vivid a knowledge might indeed be an intolerable burden. Conversely a clear memory of high spiritual achievement might be a deterrent to the business in hand of gaining experience from present existence.

It is sometimes represented that if there is a Deity who could adjust all ills, it is cruel from an earthly standpoint to allow such things to continue. It rarely seems to occur to those who hold such views that man himself is responsible for the confused state of affairs amid which he lives, and that by his present troubles or suffering he is, as an individual, actually experiencing the effect of causes long ago engendered by himself.

The law of cause and effect does in fact function with a perfectly adjusted balance and exactitude for the Individual, the Race, and the Nation, and it is this law which is seen in operation in daily life resulting in so much of the suffering which all deplore, but which has been caused without any question whatever by man himself. God does not withdraw from Man his gift of free-will, and it is by the exercise of these powers that he has deliberately chosen to invite disaster.

Miraculous changes on the other hand can and will be effected in the human scene by the exertion of that same will. Pain, disease and all disorder can and must be completely eliminated by the way of life under the law of harmony. The law of cause and effect operates of course with immeasurably greater force in respect of good deeds, kindness and positive action generally. The effect of such things must benefit not only the actual doer a thousandfold, but the whole human race as well.

It is essential to hold firm belief in the fact of continuity and continued progress, so that the sense of permanence and utility is not surrendered. It is surely possible for humanity to recognise and accept a conception of sustained advancement. Our indestructibility is a solid and solemn fact.

There are many, individuals living to-day who in greater or less degree are aware of past lives, although in most cases their vision is partially obscured and usually dim and vague. Proofs do exist of a return to earth life should they be sought for, but the only proof worth true consideration is that which comes from personal conviction.

Innumerable side tracks lead off that high road which every mortal sets out to travel, and there are many material invitations to wander aimlessly or dally by the way. Whatever digressions may be made, the main track has again to be reached at some time or another and its obstacles and experiences overcome. Most of man's pains and difficulties are directly due to this deliberate divagation; others are inherent in the course of experience; and all can be overcome by the application of the higher law.

There is no need for man's present confusion and pain.

The dark side of the picture has perhaps been overstressed but it is this which at present causes so much grave perplexity for the average mortal. Ordinary human wrong-doing and suffering which we imagine we can judge and assess is often in fact extremely complex; no wonder then that the higher type of adjustment in a spiritual sense causes bewilderment.

It is all the more essential to lay stress on the fact that good action and right motive have their reactions also, and with far greater and more enduring results than the opposite kind. A genuine pursuit of harmony and goodwill can bring about the most miraculous changes, and it is precisely this road we are learning to tread. The door is wide open and we stand at the threshold. The undoubted rewards of serenity and enduring happiness await acquisition by those who are prepared to find truth and follow the intuitive guide of harmony from within.

It is also an undoubted fact that difficult conditions in life will be found to be miraculously easing off once they have been faced as an essential part of the design for the living of a particular life. Even in the hardest experiences there are many compensations, and time and opportunity for rest and peace and joy offer often when least expected. A glimpse of the real truth imparts a zest to life derived from an eternal incentive, and life and its experiences were never intended to be dark and gloomy.

Joy and laughter are divine qualities which deserve to be sought for and maintained in unflinching cheerfulness. However bitter the struggle may seem to be, a light heart can always find a means of fighting down black depression, that sinister agent of human fear.

“*Joie de vivre*” must come to have a full and genuine meaning including not only the love of fellow men, but of the conditions under which we exist as well. Earthly success and material satisfaction can never begin to equal the joy of finding reality, and of coming to know the miraculous effects which are engendered by good causes.

No human conception of mercy can envisage that higher type of forgiveness in which we have our spiritual being. If reality can be honestly faced, the whole truth will gradually become clear and the meaning of these higher laws will stand revealed. When such deep truths are acknowledged they seem always to have been known intuitively; it appears incredible that anything so obvious should have taken so much labour and exploration to discover.

There is a clear distinction between normal progressive lessons in the experience of earth life, and those particular adverse conditions which man has deliberately created for himself. The set course of experience can be interrupted or delayed by man's own action in choosing to create such conditions and conversely, the training can be accelerated by a continual endeavour to follow the law of harmony and goodwill.

While the process of fulfilment in spiritual advancement can be speeded up or

retarded by the free-will action of the individual concerned, an ordered design of evolution has clearly always an upward trend, except in those rare cases where the left hand or reverse direction is chosen consistently and deliberately and of set purpose. Such consistent alignment with evil may cause eventual separation from those higher spheres in which all have their being, but in most cases there would seem to be always a gradual and sure advancement, slow and halting though it may be.

In its human environment no entity need return to a lower state, except only of free-will choice, and for some definite purpose. In more precise terms, it is probable that experience must be gained both high up and low down in the scale of human society, but that once membership of a cultured as opposed to a savage race has been achieved, a return to the primitive is extremely unlikely. Moreover, while Time does not exist in the cosmic sense, it does form part of mundane progress and consequently each return to a "school" term on earth should find a more enlightened and advanced institution in which to live.

The whole question of this adjustment or working out of our experiences is a matter of the strictest and most perfectly balanced justice and is indeed tempered with a profound clemency. On contemplation it will surely be found that our debts are rarely paid in full and that the paying of them might have been so much more painful a duty. Just as this adjustment should not be looked upon as punishment, and can always be transmuted, so the motive of action should never be derived from fear of the consequences. A selfless desire for purity of motive for its own sake has to be attained.

Once the truth is known there will be no desire to avoid the working out of debts incurred in mortal life. On the contrary full compensation will be freely offered, and opportunity for rendering service eagerly sought.

An unalterable conviction as to continued existence after death has been both explicitly stated and inferred throughout this statement. The belief is held that at death we all in fact pass over to another state of consciousness, leaving the body of flesh to return to its own components in matter. Transference from the partial blindness of earth conditions to the natural state of full consciousness may take place slowly and gradually, or be effected the moment the spirit is released from its envelope.

The facility for rapidly becoming conscious may depend partly perhaps on the outlook maintained by the individual in life. If that outlook has been persistently material, on first passing over very little if any change at all will be experienced and it may be long before the altered sphere of condition is realised at all. A spiritual outlook while on earth should avoid unnecessary delay in reaching full consciousness of changed conditions.

When full awareness does return, the past life and other experiences will be realised

and appreciated in their true perspective. At that time it is believed the true sense and implications of the divine law of cause and effect will become fully realised, and matters of material importance will be judged under a true scale of values, or discarded altogether as having had their usefulness and passed. This insight and knowledge is partially obscured now, but it is absolutely certain that the change known as Death is a continuance, a change to another phase, and a return to a very familiar, a very real and genuine environment. The shadows and darkness of earth life will have faded away.

Most ordinary mortals are bound to the Wheel of Life by the chains of their own outer selves, whose domination they have as yet been unable to break down. It seems certain that other beings exist and have been created perfect who do not incarnate at all, and whose work belongs to those higher spheres of which as yet but little knowledge is available, and of which it is difficult to form any conception. Such beings are referred to in the Bible as Angels, and their counterparts or associates are other perfected beings who may descend to earth at specific periods of history to serve as Teachers or Masters.

Having attained to the perfection for which they were created, these beings may be utilised as a kind of general staff, if the analogy can be accepted, to assist in the organisation and control of the affairs of the human race. There is a clear cut and highly organised plan in which the most minute detail is closely observed and directed. Such transcendent beings may well form a hierarchy to supervise the grand design of earthly life under God's guidance.

Other assistants and guides and helpers also undoubtedly exist who may incarnate for specific purposes or whose task may lie in other planets and under other conditions. Such matters must remain for the present largely a matter of speculation.

A known and outstanding fact, true beyond all questioning, is that the highest and most supreme Master ever contacted by humanity was Jesus of Nazareth, through whom the message of Christ was conveyed to humanity. He gave the clearest indication of the path all have to follow, an impelling injunction for every soul to take up the search and find the inner meaning of the life He lived.



## CHAPTER IV

### *Outlook: The effect of belief on the living of life*

Supreme importance of knowledge of reasons for existence - awareness of the truth - the beginning of the search - life's problems can only be solved by the law of harmony and goodwill - a force of unbelievable power - application to life in trivial as well as in great events - all experience individual - the pattern of life's journey - occupation for human service largely preordained - re-assessment of values follows on belief - spiritual basis the only possible one - domination over the material or outer self the present need.

It seems imperative to attempt the application of belief to the practical business of living and yet it is difficult to marshal ideas on such a subject in any very logical order of priority. Even though life does conform to some sort of sequence and at times surprisingly reveals a pattern, or series of events which seem to be repeating themselves, these facts do not tend to simplify a general review because all experience is exclusively individual.

While some take up religion, philosophy or the occult for casual reading or merely for recreation, the deductions from investigation and study set down here are intended in all seriousness for practical purpose. Belief can, after all, only be judged by its value for the living of this present life and any remedy for living must not only be wholly practical but have a direct creative effect on the progress of each separate soul. Every individual has an urge to seek the spiritual however strongly the necessity may be denied, and every outlook on life must include at some time or another a deep-seated desire to discover the pattern and object of existence.

No other research can be of such vast importance to man. Many in the past have sought and more are seeking now to find reality behind the outer façade, and until that object is found life will lack an essential basis. Each individual soul has to find a meaning for life and it will differ in detail in each individual case. This fact alone should prompt the need for spiritual investigation and the drawing of definite deductions with which to influence outlook.

At all times the balance has to be maintained on a delicate scale of proportion. The humdrum affairs of material life should never be set aside and can no more be avoided than the things of the spirit. For a very few perhaps the life of the hermit or the monastery is intended, but the vast majority must mix with their fellows and live out their lives amid human and very earthly conditions. Neither aspect can be neglected, but the impact of the spiritual side is absolutely vital in its effect on material outlook.

There are many avenues of approach, but all creeds and beliefs which contain even a fragment of genuine truth will be found to be pointing in the same general direction. Fundamental truth can only colour outlook with the same light.

At first sight the search would seem to present no particular difficulty, and yet at the outset the stiffest obstacle of all is at once encountered; that intricate and almost inexplicable question of becoming aware, of beginning to see. This Awareness may

be defined tentatively as the complete application of the law of harmony and goodwill to the practical business of living and being.

These words seem clear enough, but it is very surprising to note the large numbers of people who possess spiritual knowledge derived either from study or the orthodox religions, who are completely unable to see themselves in the light of that knowledge. This blindness and the widespread nature of the illusion can only be explained from the point of view of unconsciousness.

Neither birth nor position will have the faintest effect in achieving this awareness, nor will the highest intellectual attainments make any difference. A great statesman or an eminent divine can be just as unaware as an illiterate worker in the fields. There are those who will confess complete agreement with most of the spiritual truths known to man through Christ and yet they themselves are a living contradiction of such belief. It will be observed that this contradiction shows itself quite often in small and apparently very trivial matters as well as in the larger issues of public life.

The acquisition of the deepest spiritual knowledge is worth nothing at all unless it leads to a recognition of the true state of affairs and a direct application to life. Search and study for other kinds of knowledge can be reasonably undertaken for recreation or as a passing entertainment. There can be no possible reason for investigating spiritual matters except for the practical issue of living, and yet such research is often undertaken in all seriousness, but without the remotest resemblance of any practical results being achieved.

This question has been stressed and repeated deliberately because the prevailing unawareness in the face of such an overwhelming mass of knowledge and evidence is so very startling. A return to full consciousness is the most pressing need in the world to-day.

Some personal incident of a drastic nature touching great joy or great disaster may serve to point the way to a search for true knowledge. The beginning may be induced in a variety of ways, but whatever causes the initial step, the search once begun will never be abandoned. Whether the subsequent advance is rapid or gradual, a definite sequence of spiritual events will usually mark progress from the first early thoughts and discoveries to a complete change in outlook and way of life. It is thus that the road we all set out to travel becomes clearly indicated, and the real purpose of life acknowledged.

Life with its experiences forms part of a very clear and ordered design, and is a step in spiritual progress on the road of evolution to that perfection ordained for man by God. All nature is seen and has been clearly proved to be engaged in evolution. It should be impossible to doubt that an ordered progress was intended for man.

Until the intuition of each individual is sufficiently developed to grasp fundamental truth without further analysis, the main human demand will be for a sovereign

practical remedy for life, some definite system or method whereby belief can be translated into practical outlook.

The one clear solution and remedy was conveyed in no uncertain terms to man by Christ, whose message was in essence a demonstration of that stupendous force which gives momentum to life.

Of all beliefs directly affecting human living, that in Love or Goodwill is of quite supreme and outstanding importance. Possibly Harmony is a better general term for this great truth and will admit of less misunderstanding, but no words can even begin to express the dynamic strength of this force, which forms a vast and unplumbed reserve of energy waiting to be utilised by man. It is all the more curious to note the general human attitude to this tremendous power, of which the true nature does not seem to be realised at all. Ignorance of its possibilities is the essence of that unawareness which is so prevalent.

Lip service is often paid to love and harmony and most will acclaim them verbally as excellent principles. In actual fact, however, brotherly love is looked upon often with grave suspicion and thought of usually as being unpractical and sentimental. The picture conjured up is of an amicable mixing of all classes and races, in which there has to be much handshaking, and enforced cordiality. At the best and sanest it is accepted as a sensible adjunct to the maintenance of good relations with family or neighbours, and as a means of oiling the wheels of society.

An acknowledgment and realisation of the real power latent in this divine law will have an overwhelming effect on material outlook. Harmony is not only the supreme power of all created life, but it is actually life itself. It is impossible to exaggerate its strength and it is certain that it affords the only means by which evil can be overcome and every adverse human condition surmounted. By this power alone can a human life be fully lived or its purpose fulfilled. Love and goodwill offer the only certain approach to right thought, right action and inner peace and happiness. A true adjustment of relationship with our own lives, our fellow men, and with all nature can be based only on this supreme law. It is the key to the riddle of existence. Constant and continuous infringement has led the World to its present confusion.

Men possess within themselves storage batteries for the transmission of this dynamic power, and the human tragedy lies in the fact that such certain knowledge remains so obstinately hidden. If only this force were permitted to supply the motive power for every aspect of life, the solution must ultimately be found for every human difficulty. Words inevitably fail to convey anything but a vague outline of such a supreme truth.

This force of harmony is also the sole tangible method which can and does link up sordid human conditions with higher spheres. There is no other means of achieving direct contact between human beings on earth and divinity beyond. In the truth of this power lies also the genuine interpretation of divine forgiveness. Sins and

wickedness can and will be worked out and transmuted by the application of the law of goodwill and kindness.

Obviously the only means of testing the strength of these assertions will be to carry out a practical experiment, and conditions for such a trial must occur daily in every life and under all circumstances. A variety of opportunity will offer in simple and trivial things as well as in great events and major decisions.

The first step must be to give the closest and most constant attention to words and actions, with the thoughts that lie behind them, on any and every occasion. While the habit of really kindly thought and kindly speech may take for some a long time to acquire, a beginning can be made instantly. A genuine trial should be made on a person or object of dislike or irritation and it will be found that the replacement of harsh words by kindly speech will alter former relations out of all recognition. Kindly thoughts and speech about those who are normally judged and found wanting will effect an actual change in the object of criticism. All ideas of retaliation must cease in even the most trivial affairs and every effort made to view people and circumstances in a calm and kindly light.

The start is often exceedingly difficult like most first fences, but once made, the trial must be persisted in until results are achieved as they will be beyond all possible questioning.

There seems always so much room for the improvement of other people and judgments are passed on men and things with incredible certainty and rapidity. Discussing and criticising other people's habits, actions, or appearance is extremely common and often most entertaining, but this pastime must be cut out completely from conversation and from thought, however grave the temptation. An effort is needed to defend or to say something pleasing about the usual victims of condemnation. Kindness alone will improve the inefficient or stupid; never fear or force. The spur even to the lazy should be applied without any vestige of resentment or bitterness.

If there is endeavour in every direction to establish goodwill in every possible way, progress will be found to be astoundingly cumulative. One real effort achieved makes the next trial easier. One chance resisted of showing anger or irritation and replacing it by kindness, and the next time the kindly act and thought will come as if by magic. The whole of behaviour will become suffused and coloured with harmony.

All negative thoughts, with their resulting words and actions, breed and prosper like any agricultural pest and with much more far reaching results. Anxiety feeds on anxiety, hatred on hatred, fear on fear, and no one will deny that worrying about things leads always to more worry. The successful propagation of so many negative or left hand qualities in so many individuals is the reason for much of the chaos in the World to-day.

The same effect is seen in precisely the opposite direction with the great truth of harmony and goodwill but with far greater results. No worry, anger or hate can ever stand up to the opposite forces. Sometimes the struggle will be long and bitter, but if a genuine effort can be made the issue is never in doubt.

Individuals to whom minor disasters are always occurring will be familiar to most. Wrong telephone numbers, missed trains, irritating circumstances of every kind seem to be their constant fate. Many victims of such events, if observed, will be found to voice their troubles in no uncertain manner, and will often display the maximum of irritation. It will not be very far from the truth to suggest that such minor disasters will continue to occur to such individuals precisely because they are unable to control the resulting annoyance or convert it into humour or harmony. The cumulative process in a negative direction is at work.

The habit of kindly outlook based on innate goodwill should extend to all conditions of life as well as to fellow men and women. A refusal to allow troubles to disturb and worry, and a determination to remain serene and cheerful under any and every circumstance is a frame of mind which can be immediately attempted and the effects observed. Given real goodwill towards all men and all conditions and a new free life will open up.

It will be of no avail to pay merely passing acceptance to this truth; its application must be persistent and unwearying. There will often be immense difficulty in breaking down the inharmonious habits of a lifetime and the causes of irritation, worry, and so forth, will always seem so utterly, justifiable. It is so extremely hard to refrain sometimes from the harsh word, from criticising inefficiency, or from being upset by disaster, that there are bound to be many failures and certainly set-backs at the outset.

Continued effort alone will show that every aspect of life and every individual will respond to the application of harmony and goodwill. More often than not the response is instantaneous, at other times slow and grudging, but ultimate failure is impossible.

The habit of goodwill does not mean fulsomeness or weakness, nor can firmness, reproof or even forcible action be entirely discarded. According to the urgency of the necessity, however, force should always be eliminated, if possible, from such action as is considered necessary. In ordinary intercourse men can find methods of expressing disagreement without in the least causing animosity. Methods employed to effect a change or modification of some course of action can almost always consist of wisely proffered advice and example. Angry and coercive methods are never justified and never likely to succeed.

This statement must be modified to a certain extent where the correction of children or dogs is sometimes concerned, or at the other end of the scale where hardened criminals are to be dealt with. Even in those cases where a form of force or the threat

of it may still be essential, the really vital point is that no anger should be aroused or felt at any stage.

A simple illustration of this would be the necessary killing of a mad dog or poisonous snake, to protect the lives of others. Such destruction should be carried out as humanely and expeditiously as possible and without any feeling beyond a concentration on the business in hand. Fear, violent words and so forth should be eliminated even in an extremely unpleasant task of this kind.

Violence or force for their own sake, uncontrolled excitement or anger, or even an aggressive attitude, must invariably be wrong. There can be no compromise with negative thought or negative action. Goodwill itself must avoid aggressiveness.

A belief in man's free-will has been previously described. This application of the principle of love and harmony to outlook on life is another and perhaps more apt definition. We know inwardly that love or goodwill is the real mainspring of life beyond all question or doubt. Real free-will then is the freedom to choose to live our lives on this motive, or on the contrary, to accept the dictates of the lower or outer self.

This free-will to choose between the two courses is always present. In every single detail of every-day life, the necessity for exercising this choice will occur. There must be a reaction to every event however trivial, either in accordance with the principles of goodwill and harmony or following the opposite direction, and as suggested every gain in the direction of goodwill will make the next obstacle easier to surmount.

Those obstacles, or the opposition which we have to meet in making this extremely important choice of reaction, are provided by the claims of the outer self; that outer shell which comprises mind, body and intellect. The demands these make are sometimes extremely urgent and grasping, and are of the type that once given way to will never be easily satisfied. There will be continual clamour for more.

The average individual knows well enough the power of the more notorious vices which body and mind may demand such as drugs, drink, or indiscriminate lust, and is usually well able to control the animal in these obvious directions. The fact escapes notice that sudden irritation or an outburst of temper, over-anxiety for some material gain, or drastic criticism of a neighbour are no less desires and demands of the lower self to claim attention.

It is on these apparently minor aspects that so much often depends. The cumulative effect of these small defeats, and they are nothing less than subjection to the lower senses, is extremely great.

Stress will constantly be laid upon trivial causes because in spite of all appearances the human being is advancing steadily on his path of evolution. The phase of crude temptation to lower and coarser forms of crime and vice has passed for many, and is being replaced by much more subtle tests affecting every day behaviour in almost unnoticeable ways.

Many typical examples could be extracted from ordinary daily life and the code of goodwill has to be applied to every choice in that daily round. Until the outer self is firmly under control, the alternate course opposed to these principles will be suggested over and over again, and in the most attractive and persuasive forms.

The real battle of life is not the struggle for existence, but this unending contest with the lower senses and the outer self. This ceaseless warfare forms the main reason for our existence here and all human beings have to face it in one form or another. It should add to the capacity to win through if the nature of the opposition is recognised and accepted, since there can be no sort of truce or compromise until victory is assured.

Few recognise the extremely subtle distinctions in their make up and even those who accept the belief as stated will find it hard enough to become conscious of their real composition. The main difficulty lies in perceiving the boundary which divides the divine entity from the outer and subordinate members, the mind, body and intellect. That there should be this difficulty is no cause for wonder since there does not appear to be any dividing line at all. All parts seem to interlock to an extent which makes them inseparable. Nevertheless the outer members are in solid fact distinct and must be kept under control.

If the voice of conscience or intuition is consciously trained and developed, the struggle must be greatly simplified.

Those outer subordinates are all marvellous actors, especially perhaps the body, and are capable of putting up an unrivalled performance. The innocent and attractive guise which the wrong choice can be made to assume is often a brilliant piece of simulation.

Perhaps the most striking example of this is religious or political persecution, which has been so constant down the ages. That human beings have been able to convince themselves that cruelty is right in the sacred name of a doctrine, demonstrates the extent to which the outer self can deceive and assume control. Those raucous voices will all the time be shouting to gain attention and will always take charge if permitted to do so.

Every single phase of human life every thought and word and deed in the things which are deemed trivial or those we judge to be great, will present this never ceasing problem of choice and struggle. Resistance and control will have a much more potent and cumulative effect than capitulation, but surrender is so easy and so common and widespread that to arrest its progress will always be difficult.

If these facts are borne in mind, belief in a plan of life may become easier to conceive, in which each human soul has its own place in one or other of the classes of the school of life. Persons who attract and persons who repel must alike be met and dealt with, and no encounter, however brief or trivial, is without its precise purpose. No acquaintance is chance met. A little reflection goes to show that each

and all must have their own particular sphere of experience in which they revolve and have their life.

The background to this human environment is formed invariably of the animal kingdom and by natural life of all kinds. Within this setting each individual has his or her distinctive place, a fact which is borne out by the sheer selective individuality of all human life.

It is very well known that no two human beings are ever exactly alike physically, even in the case of twins or triplets. Sometimes where resemblance seems almost perfect the miracle of the finger print will prove at least one difference. Character and personality differ just as radically as the physical make up, nor do preferences, tastes and antipathies ever precisely coincide. Each single individual has his or her own particular pattern to work out and can under no possible circumstance ever be anyone else.

It is a waste of time to imagine that other people's lives can be lived for them. Every single experience is strictly personal and invariably marked private and confidential. Desires which are often heard expressed in envy of other people's gifts, health, or opportunities are utterly futile. Quite clearly, if any such wish could be gratified, existence here would cease to have any meaning whatever.

Since all experience must be wholly and strictly individual, and on this point the luxury of being completely dogmatic can be afforded, it follows that there can be no cut and dried grading or standardisation of such things as grief and happiness. In spite of this truth, the more obvious joys like success, or wealth, and the more obvious sorrows such as loss of friends, sickness, financial difficulties and so forth, are afforded the same relative content of rejoicing or distress, whoever undergoes them and whatever the conditions. Very little distinction is ever made, and rarely any attempt to probe beneath the surface of things as they seem.

Pain affords an excellent example of this illusion, because although it is often realised that some people are more sensitive to it than others, the finer degrees of difference nearly always escape attention. Two patients with precisely the same wounds and seemingly of the same degree of sensitiveness will undergo completely and utterly different sufferings in the course of their treatment. The good doctor must always turn his attention to the patient as opposed to the disease, and all should refrain from classifying various human troubles into categories regardless of the individual who suffers them.

It is not by any means suggested that greater inquisitiveness should be shown in other people's affairs, since in general terms there is far too much of the wrong kind of interference as it is; but the foundations of mutual help and human service must have their roots in this consciousness of the fact that every human soul has his own road to travel. Sympathy and deep understanding and help can be given when this fact is fully realised and an attempt made to see beneath the surface.



It is misplaced interference when the effort is made to take other people's decisions for them or generally to try and live their lives, however well meaning the intention.

The great battle of life, the conquest of the outer self, the taming and bringing under control of the mind, the body and the intellect will vary in degree or intensity in every single case. Outlook on this subject must recognise these differences and realise the varying strength and difficulty of the temptations, both physical and mental, which men and women have to undergo. If the intuition can grasp this difference, it will be realised that in the light of real truth, most human judgments are wide of the mark and often unjust. Criticism and appraisal of others must then give place to service and guidance.

Help and service must be granted without stint, but the road to be traversed is in fact a lonely one, reserved for each individual soul. The loneliness has reference only to material life, because no human soul need lack spiritual assistance from those sources within himself which can at will contact other spheres. Although the general field of human experience is much the same for all and its outline broadly similar, each soul has his or her own individual course to run.

Distinct stages in human development can be discerned. The individual whose initial task is the mastery of the outer self has a duty and service towards every other individual contacted throughout life. Groups of individuals form family, tribe and race; and so logically races and nations must learn to give mutual service, and to live in concord with each other. The final stage will lead eventually to the Brotherhood of Man.

Just as individuals on this earth exist in very varying states of evolution and are learning to render service to each other in spite of that handicap, so races and nations differ greatly in spiritual progress and must find a means of mutual co-operation. As individuals form classes of the contacts they make, so nations tend to certain groups in which their immediate experience must be undergone. It is clear, however, that the ideal of service in either case can be achieved without any very intimate or emotional contacts. Intercourse must be free and friendly, and an outlook maintained of constant well-wishing and readiness to help; but the understanding and sympathy which must exist between nations, as between individuals, should be of a sensible and practical kind.

On examination of the pattern of individual life also, a general framework is found to exist within which all experiences are encountered. It is a pattern moreover which includes certain invariable factors and a general trend applicable to the path of every single human soul.

The beginning of a life on earth is the birth of the infant under an infinite variety of conditions. In most cases there follows the family life of early childhood, and early education, whether the child is claimed by parents or not. Even if discarded by father, mother, or both, the survival of any infant will involve some conditions akin

to family life, or life in an institution or home. When grown or growing up the problems of sex are encountered, and so the cycle proceeds with matrimony and parenthood to the founding of a new generation. There is a certain cycle of conditions, which is unalterable for the entire human race.

The first phase after birth is the endeavour to comply with early surroundings and the problems of education; a curriculum which includes all early experiences, whatever use or misuse is made of them. The child without a home or one that is left almost entirely to fend for itself, receives an education in this sense no less than the son of an ancient house following the traditional steps of his forbears at School and University.

Physical and mental growth proceeds apace, and in adolescence and after there will be some occupation to follow, even if that occupation is what the World regards as complete idleness. For most, some trade or profession will engage the attention at an early age and hold it throughout life. Business in this sense would, of course, include for women the rearing of children, or social and domestic service of various kinds, apart from those many occupations which are now open to them. Even the incurable tramp can be said to follow a *métier*, and there are very few indeed who literally and actually do nothing at all with their lives however fortunately or unfortunately they seem to be placed in this respect.

An essential part of a life to be lived are those recreations and entertainment which form for most the occupation of leisure hours, and for others give employment which takes the place of a trade. All human souls seek diversion.

Another unalterable aspect of life is the indisputable fact of possessions. One individual may own vast acres and much material goods, another be gifted with some talent however latent, and a third be blessed with innate skill of hand and eye for constructive or inventive work.

All finally must pass over the threshold into the dawn of another life.

No one who attains an average age can escape the items of this completely inevitable programme or schedule. All are born; all pass through early childhood and youth with some form of education; all follow some calling, and will have some means of recreation; all are endowed with some possessions or suffer from the lack of them; and finally all must experience death and passing on. This framework in fact covers in general terms every single phase of human activity, and will serve as a basis for a survey of the spiritual aspect applied to material living.

Perhaps it is contrary to all logical sequence to discuss the end of life in advance of its current problems, but many men and women are much influenced during life by their belief about the actual fact of passing on and subsequent events, if indeed they accept any continuation at all. Many still fear the act of death because it means leaving behind familiar scenes however distasteful, and the new and strange especially if quite unknown, gives rise to vague fears. All probably without exception

fear the anticipation of physical pain which may accompany the actual passing.

Many again are so exhausted by the trials and troubles of this present life that they believe oblivion must at least afford them a welcome period of rest. They feel too exhausted to face any continuance of life, and it is often this fatigue which encourages an idea of extinction.

Death is a return to a state of full consciousness and is no more an end than Birth is. In very truth there will be ample opportunity for rest and refreshment and an infinity of time in which to take stock of the soul's situation.

It is curious to what a large extent the business of dying has been enfolded in gloom and superstition and fear. The whole of this attitude is man made and bears absolutely no relation to the facts. Life can be faced without fear, and so can death.

There can be nothing to shrink from in a re-awakening to the real facts of existence. Whereas birth ushers in a term at school, a period of darkness in which certain experiences must be undergone, death betokens the return home. Such a view can surely only emphasise the utility of the phase of life through which we are passing now, as a rational outlook on the inevitable passing must have a powerful effect on the living of the life which precedes this return. If vague apprehension is entertained on account of the unknown, concentration on the peace and serenity of the future state may bring relief. Physical fear has no existence there.

All men and women inevitably own possessions of some kind even if these are of the abstract type such as a talent of some sort. Outlook on life has to be adjusted to the utilisation of these things whether they are material goods or abstract qualities. Riches and Poverty, the two extremes, may have to be endured at one time or another by most, and great riches form as difficult an environment from the spiritual point of view as great poverty.

The essential temptation of riches is to use them either as a source of power or for the pursuit of personal and material pleasure only. The test that great poverty provides is equally a temptation to misuse the opportunities of such grim experience. The very poor are faced often with conditions which induce defeatism, or a reversion to dishonest and desperate measures to relieve their distress.

Belief in a purpose in life will disclose the quite undoubted fact that all possessions are a part of that purpose or design and are given or withheld for definite reasons. Both riches or poverty are tests and obstacles set up to be surmounted, and either may take possession of the individual, a result which is so clearly illustrated by the maker of money. There are few who can resist the lure of the pursuit of riches and power for their own sake once that path is embarked upon, and fewer still who derive any real happiness from success in that search, however glittering it may be. Riches or wealth of any kind are granted to be used judiciously and wisely for the good of mankind, never to be squandered recklessly even upon good works or the relief of the poor; and as often as not they present to their owner a series of complex

problems.

Some are tempted to relinquish these responsibilities and give up their possessions, a course which may be as vicious in its way as pandering to power or material pleasure. Those with wealth must bear that burden and aim at wise spending, and, those who are deprived of it have in their turn to face up to their difficulties. This does not mean that the poor must by any means necessarily remain poor or the rich always prosper. There are many and very varying degrees, and the point of real importance under any condition is that the utmost altruistic value has to be extracted from either state.

It should be the same with a gift or a talent or any prized possession. They are never under any circumstances granted for selfish pleasure or pride. The great singer has no more cause for a display of superiority than the owner of some priceless masterpiece or artistic treasure. The case is in no way affected by the fact that the singer may have slaved for a lifetime to achieve fame, or that the connoisseur has had to work desperately hard to win his prize. Possessions and the lack of possessions are for distinctive purposes and intended as part of those human experiences which all must undergo.

There is a world of difference between being possessed by possessions and complete contempt of them, but both extremes like most other extremes, are more or less equally vicious.

A due sense of proportion is clearly indicated, but one of the most impressive results of belief on outlook is an immediate weakening of the bonds in which most men are held by material possessions of some kind, whether of intrinsic or supposed value. The loss of wealth or of some coveted position or material honour might seem too hard to bear. Turn on the searchlight of true values and motive, and the sense of disaster will completely disappear.

It must not be forgotten that persons can be possessed no less than things. The possessive attitude of a parent to a child, a husband to a wife, a guardian to some dependant, can be as comprehensively vicious as the hoarding of a miser. In these cases the possession also takes control of the possessor, in the sense that fear of loss of control of the dependant dominates all motive. Every soul is individual, and will demand its own right to live out a destiny.

Within the given framework again, there is the trade, profession or life's work which every individual must take up or follow. All material living is fashioned on some general line of action or inaction, and it is in this aspect that we can discover a genuine clue to a design for life, largely outside the control of the human being.

Belief indicates that the divine entity or spirit itself, before birth, chooses the path which has to be followed on earth. A certain definite set of experiences will be sought which will accord with the progress already made towards perfection. Once that path is decided upon, and pre-natal selection of environment effected, the

outline of a life must follow in its proper sequence. The stage is set and the scenery carefully arranged amid which the actor must play his part.

If this subject is examined in any detail a certain inevitability will become apparent. We may not like to think so, but after birth we have very little indeed to do with the selection of profession, trade or calling and the facts will bear out this contention.

Generally speaking, there are three main causes or sets of circumstances which lead to the inevitable ordering of a way of life. The first is heredity and environment, or a combination of the two. Trades and professions are frequently traditional in families and it will be tacitly understood that such callings are to be carried on. Sons and daughters quite naturally follow the parental occupation and often will not even question the matter. The same effect is traceable in regard to environment. In certain localities the youth of a neighbourhood naturally follow some local calling which all have followed perhaps for centuries; no other line of action seems to occur to their minds.

The second main cause is force of circumstances or human compulsion. If a rebel makes an attempt to break away from traditional or parental calling, or at all events to resist the wishes of authority, he, or she is often either compelled to submit by parents or guardian, or forced to give in owing to financial considerations.

Thirdly, and probably most rarely, there is the selection of a calling, usually one of the creative ones, which is made naturally and wholeheartedly from free choice. The desire for some way of life becomes an urge which will brook no interference and that path will be followed whatever the obstacles or hazards.

An exhaustive examination of a large number of different trades, professions and callings reveals the fact that all of them can be classified under one or other of these categories. A life's calling will be followed inevitably for reasons of heredity and environment, external compulsion, or natural urge. The conclusion from these facts is one which applies directly and with considerable force to outlook on life. If the trade or business to be followed is more or less laid down unalterably, it is the attitude of mind towards that profession or way of life which is of real importance, rather than the occupation itself. Under this interpretation of destiny, all work of whatever nature, will be performed for the sake of the work itself, and never for selfish ends. There will be a direct incentive to do the very best at the allotted task and for the highest motives of altruism. Personal gain, greed, and ambition for self, will all be discarded as unreal, and by themselves worthless, when it is fully realised that it is the motive towards life's work that really counts.

There is again no suggestion of fatalism here because within this unalterable environment every soul must work out the plan and make constant decisions. The point is that those decisions are limited in scope, and very often inevitable. For instance if a youth determines to cut adrift from oppressive parental authority, and runs away from home to seek a living and adventure, such a result is still clearly

caused by the fact of his early experiences from those particular parents, and any other course would on reflection have been unbearable. Even a confirmed vagrant will embark on such a life from the force of those circumstances into which he was born.

Such decisions as can be taken are none the less difficult to arrive at and afford valuable experience. Every life is confronted by a series of alternatives at frequent and uncertain intervals and a choice must be made. As already suggested the idea of destiny must not be confused with fatalism, because the selection of a material path is made no easier at the time even if the end is sometimes pre-ordained. Whether a human choice of action will or will not affect the actual issue, true insight can always point out the right course in the spiritual sense.

While these ideas should lead to the maximum output and concentration on whatever work is in hand, they by no means preclude even constant change if circumstances demand, changes which will be made by free individual choice. Whatever new direction is taken, the altered conditions will themselves be largely pre-ordained although guided by human selection. A fresh course of experience will be opened up and must be faced as before with a true or selfless motive.

In this conception of life's course, there will be consolation for those who live under adverse conditions and have to make every effort even to attain the mere means of existence. The very effort to refuse to be defeated by such circumstances is a great achievement and every whit as valuable and often much more so than the most resounding material success. It will obviously be so much more difficult, and therefore so much more worth while, to continue to find a way of life, and to make the best out of uncongenial surroundings and circumstances.

Another result of these deductions, and by no means the least important, is a complete revision of the usual and accepted standards of value. A re-assessment will be made of the things that really count on a spiritual instead of a material basis.

At the present time, and in most quarters, the highest value is placed upon material success and material possessions. Those things which are proclaimed as success and receive recognition on all sides, are the attainment of front rank position in public affairs or society, promotion in office or business, the achievement of honours, and often the accumulation of a monetary fortune.

Other successes which do not achieve such prominence or notoriety are still carefully graded on their material merits. For the rest there is mediocrity or failure. The expression "failed in life" means for most the failure to attain any formal material success or to produce concrete and easily comparable results, leading to a material goal. On some such lines the unholy race goes on with never ceasing and by no means always friendly competition.

The keynote of the material life is the striving incessantly to get ahead of the next man and security for many means that their own material needs must be satisfied

first before they can turn and help those others who may have lagged behind.

Since the conclusion has been drawn that work deserves doing for its own sake, it will therefore be clear that there is no intention whatever to belittle or depreciate worldly success as such, or the achievement of legitimate ambition. Nor, obviously, can there be any encouragement to laziness, apathy or recklessness. It is the mental attitude towards the material aspects of life to which attention is drawn, and a plea made for a change in the accepted standards of value.

Many, of course, have already revised those values on the lines suggested and among them will be those who have discovered the emptiness of a worldly ambition once it has been achieved. Its seeming worthlessness, even after years of earnest striving, lies of course in the fact that material achievement is so often for personal gain and for self, leaving others out of count, and the divine intention of service to and for others has been lost in the achieving of the prize.

Every single profession or calling, whatever its nature, is based fundamentally on some service to humanity, but in the giving of such service, there has been over much taking in return. Even those who are engaged in creative work such as the arts, engineering or invention will find it difficult to discard the personal aspect. The work itself seems to be everything and all personal gain to have been set aside; but in actual fact, such occupations often become so utterly absorbing as to take complete possession of the individual. The professor or scientist oblivious of everything outside the orbit of his professional studies is a familiar figure. Such preoccupation is a powerful drug and perhaps no less selfish and to be deprecated than the pursuit of material ambition for its own sake.

It is in fact quite fatally easy to persuade oneself that the work in hand is for the public service or for the sake of others, and that personal advancement is incidental. The outer self is a magnificent actor, and will always be ready to proffer such interpretation. So long as general outlook accords the laurels of victory solely to material success, so long will these difficulties persist. Success or failure must be adjudged on more spiritual standards, and a true sense of proportion can only be achieved on a spiritual and selfless foundation.

Yet another aspect of the same question affects domestic or private life, or rather that part of life which is distinct from a business or trade. If motive is all important, then there should be no distinction in outlook between public and private affairs, since both aspects of life will form part of the destiny to be fulfilled. And yet a very decided cleavage is often observable between an individual's public and private life, between professional duties and the private or domestic sphere, or even between two aspects of one character. In some cases this differentiation is most striking. A man may be moral, upright and actuated by the highest motives in his public capacity, and can yet turn his home into a place of misery and bitterness by selfishness and disharmony, mostly in quite trivial matters.

Conversely also a member of the happiest domestic scene may conduct a professional life of the utmost dishonesty and greed. These are extremes, but many intervening degrees of such duality will be encountered and most people will find traces of it in themselves if an honest enquiry is made. Actually the distinction is often due to the fact that there need be no concealment in the intimacy of private life, whereas public activities must be carried on in the glare of the footlights. Obviously the highest principles must guide the living of a life in every phase, and there can be no duality in regard to motive.

The truth is that a purely material outlook can never bring satisfaction, happiness, or even real success. On this last point it is difficult to be convincing or to show adequate proof, but it is a solid fact that the best material results also can usually only be achieved by means of selfless and spiritual motives. It is difficult indeed to acquire the knowledge that a spiritual line of action will lead to material success; the risk of material loss seems always too serious to take.

Conclusions such as these, as well as the real goal of ambition to be attained by each individual, will not usually be reached until the clamorous outer or material self can be made subservient.

For some the road of life may lead to worldly prominence, but for most the path will be far different, often obscure and nearly always difficult. Each individual soul must set up his standard of value for the task in hand regardless of what may pass for success in the eyes of the World. Final judgment on these things rests in higher hands than those of man.

And so on all the practical issues of life outlook must be radically affected by belief and its true interpretation. Taking the divine and indestructible essence of man as a starting point it is but a short step to the working out of the Divine plan, the advance of man's spirit to perfection. The course of instruction or experience is perhaps a long and difficult one, but the way need never be gloomy and dark unless we ourselves choose to make it so.

The present course of experience on which nearly all human beings are engaged in working out a pre-ordained and pre-conceived destiny consists in achieving control of the outer self and in learning selfless service to humanity and nature. No progressive outlook can afford to neglect for an instant the intangible but over-riding law of Harmony and Goodwill.



## CHAPTER V

### *The Problems of Sex and Life*

Individual responsibility in problems of sex - position of State and Church - physical desire - criterion is degree of spirituality - marked individual differences - intuition alone can show the way – Continnence - Body a supreme actor - intercourse must be raised to spiritual level - spiritual content varies according to state of development - necessity for marriage ceremony - fallacy of attempts at birth rate control - no analogy from animal life - Birth control – perversions - transmutation into higher channels - Man's control over destruction of Life – suicide - self sacrifice - no right to take human life - certain exceptional cases - animal life also sacred - healing and mental cure - effect of negative thoughts in producing disease - man's contacts with nature.

Many and diverse are the ideas which have been and are still being advanced on the universal and extremely intricate problems of sex, while approach to this problem varies from the severely scientific and biological to the haphazard and frivolous. Whether considered seriously or not, none can escape the onus of coming to some conclusion on this subject, since the question of sex is certain to affect the lives of most human beings in one way or another.

Perhaps of all life's problems there is none which causes so much perplexity and disturbance of mind or which is so peculiarly individual and intimate. Many aspects of the question follow certain common lines, but the individual problem is inescapable.

Neither the voice of public and accepted opinion, nor the direction and laws of a Government in power, can necessarily solve the personal equation. Individual responsibility cannot be avoided and must be faced.

Men's ideas on questions of sex are moulded by many different factors and causes. Tradition and custom; medical and scientific views; existing laws of Church or State; all take a hand in forming opinion. The theory is also generally accepted that those who are placed in authority, or who are learned in theology and the sciences are thereby capable of dictating the lines of personal behaviour. Such direction is still needed, but although sincere and experienced human advice is of great value, and should always be available, the responsibility for deciding those questions really rests upon the shoulders of the individual.

It is the behaviour tendencies and wishes of the individual which will in the future influence the ruling or governmental attitude. A spiritual approach to these problems will tend to raise the level of public opinion and so eventually to mould the laws themselves. State authority has to protect its subjects from the results of immorality, the evils of prostitution, and from any other public dangers arising from sexual causes; but human power cannot release the individual from his obligations.

The basis of behaviour must always lie with the individual conscience, and in the development of individual intuition. It should be the first business of Church or State to encourage spiritual education in these things, since such instruction alone

can introduce healthy and needed changes in outlook.

Expert advice in the shape of medical or scientific opinion will be rendered valueless or even dangerous, if it neglects to recognise in full measure the spiritual aspect; and it is an impetus toward spiritual advancement which is so sorely needed. Scientists can treat of external and material detail connected with the functioning of the human organs and the mental machine, but know little as yet of that life which is generated from the union of two human beings. There is surely therefore all the more reason for the general run of mortals also to view this mystery from its true or spiritual angle; at all events until such time as science has begun to accept and include the intuitional, and so itself to acquire a spiritual outlook.

Until the individual is sufficiently developed spiritually to shoulder his responsibility, the laws of Church and State must be imposed and obeyed, and are necessary to govern conduct. The external guide of human jurisdiction cannot be abandoned until the inner voice is heard to speak.

What then is this vital individual problem in relation to sex matters on which so much stress is laid? In brief it is the problem of physical desire which the majority of human souls must face in varying degrees of difficulty during the course of that experience which is life.

Belief has indicated a clear-cut purpose which includes beyond all doubt an opportunity to master the lower or outer self, and to achieve self-government by that inner intuition which is the divine core of all human beings. The compelling demands of the sensual urge therefore deserve frank admission by the very many who are troubled by them. There is real need for an honest analysis.

It is essential perhaps to be frank on a subject, which has given rise to so much doubt and difficulty. The two sexes exist and can have sexual relations with or without a resulting issue of children. The coming together of male and female preceding the sensual act of intercourse, and the act itself, must, often induce a high degree of physical passion and excitement.

The crucial problem at issue is then a simple one to state. If that union is effected *solely* for the purpose of enjoying the stimulation of the senses and the resulting physical satisfaction, unrelieved by any higher feelings, then such a union is debased and a negation of the higher human gifts. The temptation to obtain such satisfaction is the temptation of lust and the situation deserves to be squarely faced in its true light.

Modification of this statement is of course necessary to accord with the degree of development reached by the individuals concerned, but its relative accuracy remains.

These bald facts are simple to state, but any closer examination will be difficult, since it is in intimate privacy that the individuality of the whole problem is so very clearly marked. No one but the individual male and female who seek to mate can

ever judge whether physical desire or any higher feeling of love and affection, is uppermost. Every case must be different and individual, just as sexual desires themselves are different and individual. In the broadest terms, however, if the proposed union is of the higher order of relation and inspired by love or at least great affection, the sexual act will be almost an incident in that relation instead of a dominating necessity - as it often is when the purely physical urge is in control.

All instances must vary greatly, but the criterion and justification of any union between the sexes is the spiritual content or degree of higher feeling which inspires that union. No legal marriage ceremony can in any way alter this fact. It is the spiritual side of the bond which can alone sanctify the relation in accordance with the standards reached by the individuals concerned.

It may be objected that the necessary discrimination and decision is too difficult for the average mortal to undertake, and will require too fine an adjustment of motive. This difficulty of decision must often arise, but yet the intuition, applied to an honest personal analysis, should always find the way however complicated the circumstances.

Of these circumstances affecting individual cases, there is a bewildering and infinite variety. At one end of the scale are those rare couples who seem pre-ordained to join, and whose union is the harmony of spiritual affinities, and also those equally rare persons who remain unaffected by any sex problem from cradle to grave. At the other end are primitive and undeveloped races, impelled by much the same instinctive code as animals; or below them again the unfortunate few who are controlled their lower senses and completely obsessed by physical desire.

In between these extremes are endless and intricate variations. Many seek the ideal partnership and hope to find their true mate; others marry for convenience or for some other impelling material cause, others again hope for an heir to possessions or that a family line may not die out. Honest affection or mutual respect will often take the place of any higher spiritual feeling, and so provide the necessary element to raise the contract above the physical; but whatever cause leads to a union of the sexes, the fundamental test should be applied, without fear or favour, according to the state of evolution reached.

Sometimes apparently hopeless complications ensue when one of a partnership seeks intercourse on a purely physical plane, while the other can only endure a higher type of relationship which he or she is prepared to offer. In such event, or when it has become evident that any further contact is not only distasteful but clearly repellent, separation may be necessary. Children by no means always suffer, even temporarily, when their parents part, and will in general be far better off if separation takes place than in a home where the parents are so vitally divided. In every case, however seemingly insuperable, the intuition will point a way if the effort is made to seek inspiration. The outer physical self must not be allowed to rule.

Many have inclined to the view that men and women need sexual relations as they need food and drink; and nervous disorders have at times been traced to the lack of such satisfaction. It is suggested that, with comparatively few exceptions, controlled and wholesome continence can cause no ill effects on either the physical or mental constitution of man or woman. Adverse results which do occur to the system from restraint are caused by permitting sexual longing to take charge and, backed by a vivid imagination, to run riot.

For those to whom the practice of continence may seem to be a physical impossibility, a degree of moderation, or at least an attempt at control will often be essential. Application of a balanced understanding will always be necessary in deciding on a line of conduct to suit the differing circumstances of individual need.

The body with its senses is a magnificent dramatist and is capable of deception on the grand scale, especially where lascivious demands are concerned. Such demands are often made to appear so entirely decent and justifiable. When it is suggested that natural desires must be satisfied at all costs, man is being degraded from his gifted position as a conscious being endowed with the intellect to exercise his power of choice. He is given rank with the animal kingdom or lower. It is the body seeking to dominate the inner man which prompts such theories.

Sexual intercourse is indeed a natural function, and a natural and vital consummation which serves a clear purpose in unifying the sexes. It has to be raised to the highest spiritual level of which the individuals are capable.

The question of the part the churches should play in sex matters will admit of very little doubt. Pastors and priests must direct their energies to the spiritual education of the individual, so that he or she may be advised and assisted in setting out upon that journey of self-development and the growth of an intuition or conscience by which alone can these intimate problems be dealt with. It is a matter of grave regret that so many still remain under the delusion that a marriage contracted under the aegis and laws of Church or State is thereby automatically made sacred.

In most civilised countries it is the Church which conducts the marriage ceremony; but no human priest, whatever ritual or invocation he employs, and whether within a sacred building or not, can of his words or action sanctify any union which is not itself raised to the spiritual level by the individuals who present themselves for the contract. No officiating clergy can ever be in a position to judge of the quality of the union they are preparing to solemnise, nor would it ever be right that they should be so placed.

Faith in the power of the church to justify every marriage contracted under its laws is misplaced, since the intended partnership can be sanctified only in the spiritual sense and within the certain knowledge of the individuals themselves. The man and the woman alone can make their approach to the marriage bond sacred or the reverse. They alone can judge whether or not "God hath joined" them, and no man-

made marriage laws or ceremony can ever alter this solemn fact.

The marriage ceremony as a legal act and as officially registering the union is an obvious State necessity, and is often a very beautiful and inspiring ritual. Clearly such ceremonies must be retained, and even elaborated if necessary; but the attitude of mind which seeks to hand over intimate individual responsibility to a State or Church institution must need radical adjustment.

The same question of personal responsibility also arises in the case of legal divorce, separation, and annulment of marriages. States and Governments must adequately protect their subjects from promiscuity, so that laws covering these things must exist and indeed deserve the most careful framing. The real responsibility, however, for a decision as to whether one or other party should or should not break off a partnership is always, and must always remain, the exclusive business of the individuals concerned. No legal permission for divorce or separation, being an external and human decision, can ever remotely affect the intrinsic rightness of the action taken by the contracting parties. These laws have to be enforced for the benefit of society as a whole, but the fundamental issues at stake can only concern the individual, and the individual alone, in the spiritual sense.

Reference must here again be made to that initial proviso by which the whole treatment of this subject was to be safeguarded. Until the spiritual insight is developed, legal marriage must be regarded as duly binding, and the laws of the land strictly and faithfully obeyed. A genuine urge towards self-discipline and inner guidance must precede the acceptance of this individual responsibility. Individuals must submit to external human direction until they are ready to rule themselves.

There is an increasing tendency in many countries to-day to promote State measures either for resisting a declining birth rate or for the restriction of seemingly undesirable births.

In actual fact it is a fallacy to suppose that the birth rate in any country can be restricted or increased by any direct measures of a central authority. The family is indeed the basis of a tribe or nation, but no human control at the present time can ever fashion families or hope to manage their growth or reduction. Indirect measures such as the improvement of housing conditions, medical advice, education in hygiene and even financial aid, will all assist greatly in the problem as a whole and in raising the standard of life; but it is useless at present to raise birth rate questions as a direct public issue.

Man is learning to control many aspects of his environment, but the rate of birth is outside his scope as yet; just as the knowledge and understanding of the life force is still beyond the range of human science. That which we call life is a supreme mystery which material science has not as yet even begun to penetrate, and its basic problems can only be approached from a spiritual angle.

Church or State direction in these matters should be aimed at assisting the

individual to find spiritual guidance according to his or her needs. Such guidance is only likely to come from a serious attempt at self-discipline.

Ethnography again is hardly an exact science, and is certainly not claimed as such by those who conduct its researches. The efforts therefore of those States which aim at so-called racial purity are bound to fail and to cause untold injustice. State authority can exclude or eject undesirable elements from its society, but that is a very different matter from the inevitable cruelty of racial discrimination.

An even more dangerous theory is that human birth can eventually be scientifically arranged and controlled on the analogy of the stud farm for animals. It is suggested that a supply of human offspring can be ensured of a certain well-defined high grade stock, in much the same way that domestic animals can be produced up to a standard type and pattern. The reason why comparison with the animal can never be followed up or applied directly to human sex problems is the fact that the gift of conscious free-will has been bestowed upon man.

Animals pair off instinctively, and the result of their intercourse can usually be predicted with tolerable certainty. They will react in much the same way either in their natural environment or when held in captivity and their selection of a mate is restricted. The act of mating, and the subsequent production of offspring, is for animals an almost automatic affair, to all intents and purposes quite outside their control.

Men and women on the other hand have not only to decide consciously for themselves whether to mate at all; but having made this important decision, the question of whether offspring will or will not result from their union is just as far outside the scope of their control as the act of mating and production is certain and instinctive for the animal.

There is no print date in this book but must be 1930-40 area.

Beyond certain biological and physiological phenomena, which are common to both humans and animals in the sexual act and in the giving of birth, very few deductions can be drawn from the behaviour of animals for the solution of human sex problems, or more particularly for the solution of problems of human birth rate.

In the sexual sense the animal must remain for ever a caste apart and can only rise higher than the human being when the latter chooses deliberately to lower himself by lack of control and a negation of his powers to conditions of bestiality.

There is however one aspect of animal sex life which very much deserves the attention of the human, and that is the rigid code to which most animal instinct leads. This instinctive guidance usually permits no mating out of fixed seasons; often forbids indiscriminate intercourse merely for pleasure without the penalty of after effects, and insists on a strict care of progeny in early youth. This is usually followed by an eminently sensible refusal to pamper or hold in control their offspring, once they have reached an age to care for themselves.

State or central authority has to concern itself with the question of birth prevention and what is usually referred to as birth control. Those who are certified insane; criminal to the point of insanity; or afflicted by some exceedingly virulent disease, must be prevented from attempting to propagate their species. Restriction in such cases is legitimately exercised by the simple process of holding captive in varying degrees of restraint the unfortunate victims of such tendencies. Sterilisation has also been attempted; but no form of legalised operation of this kind, however humane, could ever be applied to any but exceptional cases, under exceptional conditions, and only then when expert and authoritative opinion was unanimous.

All such cases form a quite distinct and separate problem from the vexed and widely canvassed subject of birth control; a question which may affect so many and in so many ways. It is the employment of various methods of contraception which presents the real problem at issue for the general public.

The intimate question of actual birth control itself is a matter of individual concern and for individual decision; but in general terms, and in the light of spiritual truth, no individual has the right to interfere with the creation of life. It would seem that in point of fact the human being is actually powerless to do so.

No method of contraception yet devised can ever be absolutely certain in effect. There are no means at present known to man of determining exactly the results of sexual intercourse. A married pair may fervently desire to produce children and there will be no issue. Other couples may decide to have no children and, taking all possible precautions to that end, but indulging in regular intercourse, will nevertheless have issue. Others again who decide to postpone child-bearing to a later stage may find that no children will come at all, or make their appearance when least expected or wanted.

No enumeration of cases of successful prevention can ever alter the fact of fundamental uncertainty.

In general terms, intercourse between the sexes is a perfectly natural and proper consummation whether the procreation of children is in actual contemplation or not. Union must be raised from the physical level, as has been so repeatedly stated; but it seems clear also that no attempt should be made to obviate the results of intercourse, if such measures can possibly be avoided. It would appear however that no specific rules are possible, where the circumstances vary so greatly. In many cases economic causes over which the parents have little or no control lead to attempts to prevent birth and the motive then is usually a high and altruistic one. Other impelling reasons also may lead to an attempted interference with the course of nature and from entirely unselfish causes.

These problems can only be safely solved by the development of true insight by which the marriage relation can be purified and adjusted. A definite line of behaviour will be suggested by the intuitional faculty, through which alone can

guidance be obtained.

In any broad discussion on sexual problems, the existence of perverted sexual feelings and practice should not be altogether avoided, even though the majority can afford to disregard these realities. Those who are faced with such perverted desires have to contend with special difficulties and problems, and deserve the same sympathy and understanding from their fellows which they can expect in other and more understandable misfortunes.

In certain cases of abnormality, the individuals concerned are confronted with the subtle test of this difference from their fellows, but are yet capable of genuine love and affection. The fact that procreation from physical union is not possible for such as these should impel restraint, however difficult the task may prove to be. In many cases transmutation of the physical desire is possible and has to be attempted.

Others again are probably working out in this manner a period of abuse of normal powers in which they have indulged in some past life or lives. It is conceivable that such souls may have completely yielded to the demands of the body in the past and perhaps indulged in unrestrained excess for the satisfaction of purely physical longing. Their present perverted form of desire is therefore an obstacle or test which they will have set before themselves to overcome and raise to higher levels.

Human judgment in these matters must be largely reserved, and help and understanding extended to those who have to suffer: but there can be no room for licence. It should not escape notice that the so-called normal individual is often assailed by desires of precisely the same type, although differing greatly in kind, as are those who indulge in sexual irregularities. Lust and vicious sensuality are debased and degrading whether those who give way to them are normal or not.

The fact should be borne in mind that surrender to the temptation of purely physical but normal sexual intercourse, is similar in quality to submission to less regular desires.

In this matter of wise control lies the whole secret of dealing with the extremely knotty problems of sex, and the fact deserves to be recognised in time to stem the tide of theory which preaches relaxation as opposed to so-called repression. Pure simple repression may indeed cause difficulties, and even in some cases lead to undesirable results, but the inner self can and must be permitted to assume control of the body and the mind. A transmutation or lifting of the ideas of lust into higher channels has to be aimed at and attempted.

At the outset of this struggle, and it will often be an extremely severe one, a method consisting of direct control or repression may have to be adopted in order to dominate purely lascivious thoughts. Until those thoughts are put under some form of restraint, it may not be possible to elevate or replace them by others. The analogy of all other kinds of adverse or negative thought deserves to be borne in mind in this connection. Anger, fear, jealousy, malice, irritation, and similar enemies, can and



must be first suppressed and then diverted into other channels.

It may be beyond normal human capacity to eliminate all thought on the subject that arouses these adverse currents, but other thoughts must gradually be induced to take their place. The antidote to negative emotions can always be found in goodwill, kindly feeling or the desire to help or heal.

This enemy lust is a creature of the body and its senses, which tends to dominate the mind. It has first to be recognised for what it is, then controlled, and finally transmuted into higher and finer ideals. It is outside our real selves and will undoubtedly submit to firm treatment without the faintest adverse results. Human beings have ultimately to achieve this mastery so that the spiritual aspect of the sex relation may dominate the lower.

The modern tendency to advertise the physical side of sex is opposed to a growing desire for greater control, and a wider realisation of the true facts. The screen and stage, certain types of novel, pictures and advertisements in magazines and periodicals, all often offend by tending to excite the lower side of physical attraction. A so-called love interest seems to be an essential part of most forms of human entertainment, but of a type which is a negation of the real meaning of the word.

This phase of deliberate sexual excitement will pass and a more rational outlook take its place, but nothing can alter the conclusion from the angle of spiritual truth. The sensual or physical urge is separate and distinct from the spiritual side of love, a word which should be reserved for the higher or spiritual aspect alone.

The only criterion under which a man and woman should mate is the genuine domination of the higher feelings over the lower, and all must learn to acquire sufficient powers of intuition to make the vital distinction and choice, according to their several capacities.

Sexual intercourse on what may be termed the higher plane is very clearly intended in the scheme of things by which human beings at present find entry into this world, and many differing grades of higher feeling can provide that necessary difference which will justify union. The main difficulty lies in knowing and realising where physical desires cease and the finer sensations begin. The body has been referred to as a supreme deceiver, and in the border line cases only the highly developed conscience can discern the truth.

Although the purely physical relation has been condemned for those who are capable of higher ideals, there is no implication whatever to deprecate any union which is clearly sanctified. The sexes were intended to mate and can freely do so, provided each partnership has a spiritual basis or its equivalent. The higher feelings must in greater or less degree predominate over the lower physical, according to the state of evolution attained by the individuals concerned. Savages who are closer to the animal level will act on a nearly instinctive or "natural" code peculiar to their condition; while souls which are more highly developed and more sensitive to the

truth, must claim a gradually ascending degree of higher spiritual feeling in their sexual relations.

For women, many aspects of the sex relation already transcend any purely physical demands and must always do so. The desire to bear children, or the longing for a state of selfless motherhood are sacred feelings and recognisable only as such: no material circumstances can ever alter this basic truth.

It is an undoubted fact that women will play a leading part in the coming renovation and evolution of the problems of sexual relationship. A spiritual use of the power which women can often wield over men will point the way of advancement and the capacity for physical enticement will gradually rise to a spiritual direction and leadership.

The whole problem of sex is irrevocably bound up with the existing state of human development. Each soul must struggle with the enemy lust according to the degree of spiritual attainment reached. At the lower levels the physical must still largely predominate: with the more highly evolved, the spiritual ideal is clearly discernible, and will always be sought for. When the spiritual alone is permitted to rule, humanity will have attained the highest state.

Man's present state of advancement hardly entitles him to any great degree of control over the propagation of his species or the continuance of race. Over the destruction of life or its material protection, he has at present far greater powers of control, with often such disastrous results. At will man can destroy his own life or those of others, a dangerous power which has always closely affected human history.

Man can kill himself, and although *felo de se* is a crime as clearly recognised as murder, it is doubtful whether the genuine significance of this act is generally known. Most will regard suicide with pity and sympathy, or more often perhaps see in it a cowardly flight from trials which the victim has found too hard to bear.

The spiritual consequences go far deeper. Belief in a divine plan must bring the knowledge that self-destruction, far from relieving the individual of his troubles, may only vitally increase the burden to be borne subsequently. Suicide interrupts the working out of the divinely organised design, and those who take this step have not only still to fulfil the original plan through the original tests which have seemed to break the will, but must now face the added consequences of attempted escape.

This may sound a somewhat harsh doctrine, but it must be borne in mind that many of man's troubles and most of his disasters, he has himself imposed upon his destiny. In the divine scheme no sufferings are ever imposed which are too difficult to overcome in some way or other. Self-destruction intervenes in a highly intricate rearing of the harvest man himself has sown, and a divine opportunity is thereby deliberately cast aside. Those who resort to suicide for escape have failed to tap their inner resources of divine assistance. No sufferer need go unaided if he will but ask for help.

Of a different category are those cases of self-destruction where the intention has been for the supposed good or salvation of others. The motive here is of a much higher kind, but still nearly always wholly and terribly mistaken. An attempt is being made, however well meaning, to relieve by force the sufferings of others which they may have in any case to undergo.

Condemnation must, of course, exclude the very highest forms of self-sacrifice where only one resort is left, or where a life is calmly and deliberately given in the interests of humanity.

Since then there is without question a divinely organised plan for each individual human soul undergoing that course of experience we call life, and for the outcome of which each soul is ultimately responsible to his Maker alone, the deliberate taking of human life cannot be justified on any grounds whatever. It seems that this fact is slowly but surely coming to be realised. Presumably physical attack can legitimately be met by physical defence, and in this sense maybe the only method of defence against a homicidal maniac would be destruction. Even then capture should be attempted unless other lives are thereby endangered. It can never conceivably be right to destroy human life of deliberate and set purpose.

Duels and wars and such like violence are universally condemned, but the question of capital punishment is still a debated issue, as the opinion is held in so many quarters that society cannot be adequately protected without it. That this is a fallacy and a delusion, facts are beginning to show, and most systems of state punishment are subject to constant review and alteration. It is believed that the death penalty must disappear, together with the infliction of corporal punishment, and that quite sufficient deterrent and protection will be provided by segregating dangerous criminals for a period suited to the necessities of each case.

No human judge and jury however just and merciful their intention, and however carefully framed the legal procedure under which they work, can ever relegate to themselves the divine right of deliberately terminating the life of another human soul. In captivity at least, there is always hope of reform.

Many will contend also that euthanasia is permissible. In cases of long drawn out and agonising illness; for the irrevocably insane; and sometimes even for the incurable criminal, it seems only too justifiable. Where such unfortunates are a terrible burden to those who have them in their care and do not appear to be serving any purpose except that of causing misery to themselves and trouble for others, it is indeed difficult to refrain from endorsing some carefully organised code for taking life.

However difficult to discern, it is certain that there is a definite purpose being worked out in every single human life, and when a situation arises which baffles ordinary human understanding, we are too apt to judge, solely in the light of our own notions, of what is good for ourselves and the community. The prolongation of

a life under every circumstance of misery and pain conflicts with our own standards of personal comfort and personal safety and convenience. "I could not bear to see such suffering" is a frequently heard remark, and the stress on the first person singular is to be carefully noted when such sentiments are expressed.

The victim of suffering knows of the affliction he has to face and will decide to see it through. Divine help is invariably available and the task is never too great to be undertaken. Everything possible must, of course, be done to alleviate pain; the relief of physical suffering is a branch of medical science, on which every energy of research should be constantly expended. Attempts must invariably be made to reduce pain even if sometimes there seems to be a risk to life itself. Beyond that point at present, human action has no conceivable right to go.

Euthanasia if practised may set up endless complications and unforeseen causes, both for those who put an end to the life and for those no less who submit of free-will to this form of relief. Humanity has not the right or the capacity to judge when life on earth must end, and release can alone be granted by divine dispensation.

If human life as such is sacred to fellow human beings, animal life must also receive its due consideration as part of a divine and carefully designed scheme of affairs. Man's obvious duty, whatever may be his calling in life, is to establish kindly contact with all living things. All nature is alive or infused with those cosmic vibrations which are a part of divine life, and mankind should make every endeavour to get into touch with the natural kingdom with which he must learn to co-operate in working out his own destiny.

Goodwill and kindly consideration to the world of nature must become one of man's firmest intentions. In general terms, the less highly evolved the race, the less consideration is shown to nature; and in many eastern countries the foulest cruelty is still practised on the animal kingdom, more often unconsciously and habitually, than of any deliberate intent.

In the western world, kindness to animals and the care of them is a creed with many civilised peoples, and yet the killing and pursuit of them for so-called sport continues almost unabated. In spite of the fact that there are so many staunch supporters of this type of field sport among thinking men and women in all countries, it is a subject which, if honestly analysed, can lead to one conclusion and one only. There can be no conceivable justification for the chase and killing of animals as a recreation; an assertion which can be made without any doubts or qualification whatever.

It has been necessary in the past, and will be so again, to kill animals in defence of human life, particularly of course where man-eating or violently savage beasts are concerned. It is necessary also to kill animals to protect crops, fruit, and other means of livelihood from serious molestation; and to prevent the over-breeding of vermin. It may also as yet be necessary to kill various types of animal for food. In all

these instances, the destruction of animal life may be necessary to serve a definite purpose for the benefit of humanity; but the killing must always be effected in the most humane possible manner, and only by those whose business it is to carry out this service.

In short, all killing which is presumed essential in man's service must be done by professionals and for an adequate reason.

It can never be even remotely justifiable to destroy life for pleasure, amusement, or recreation; and no amount of dialectics or suggestion of good arising out of evil, can ever alter this basic truth. The evil is only aggravated when birds or other animals are deliberately preserved for subsequent killing or hunting. All labour now employed in such pastimes could be diverted either for professional and authorised keeping and killing, or into other channels altogether. The killing and pursuit of animals for sport alone will inevitably cease, when the spiritual aspect is recognised.

It has been inferred that the killing of animals for human consumption may still be necessary, but it seems to be very much on the decrease. Any sudden change of diet is liable to have adverse results and those who have been brought up since childhood to eat meat are not advised to make an immediate break with an established item of food.

At the same time it is becoming clearer to medical science that the habit of eating cooked animal flesh and blood may be a root cause of many of the diseases with which mankind is afflicted. While the earth's surface produces such an abundance of fruit, vegetables, and grain, which form the most obvious human provender, it is in fact unnatural, and will later be recognised as such, for human beings deliberately to slaughter animals for food.

In the light of spiritual truth too, many other changes have already taken place or are in prospect, very closely affecting the welfare and customs of human life and its preservation. Medical practice and healing are in themselves vast subjects with which to deal but they are undergoing radical change. Clairvoyant diagnosis; healing by concentration of thought power, and the laying on of hands, are fast becoming recognised and even orthodox practice. There is a growing realisation of the amount of pain, discomfort and sickness which is completely avertible or subject to remedy and cure by the individual concerned.

A certain amount of suffering is probably traceable to debts incurred in a former existence and this is most likely in the case of diseases which seem to be incurable. Crippled bodies and deformity are often due to a similar cause; but in the general run of ailments, the victims are far more responsible for their occurrence than many like to think.

Worry, anxiety, fear and especially malicious and disgruntled thoughts are clearly a contributory, if not a direct cause, of ill-health in many unsuspected cases. The connection between the mental and the physical is of course becoming more clearly

examined by the medical profession, but the power of thought in this respect deserves the closest study by every human soul. The living of a life with kindly thought and goodwill as the motive power, and in conformity with the laws of harmony, will ensure good living and keep disease at bay far more certainly than the whole range of medical skill.

External physical damage such as broken or wounded limbs must nearly always be dealt with by the surgeon, whose wonderful skill deserves every praise, but even here the use of the knife will gradually yield to other methods. Internal operations will certainly become less and less practised. In the realm of medicine, right thinking must and will gradually usurp the position held formerly by external remedies. The patient will learn in time to heal himself and to establish his own preventive measures.

Reference has been made to the necessity for human beings to set up closer and more kindly contacts with all natural life as one of the means whereby their own can be more fully lived. There are at present untapped sources of knowledge and strength to be derived from such co-operation, and not least in the sphere of healing and protection from disease. If we can own to the divine spark within ourselves which is in truth our real being, all forms of life must eventually gain the respect and affection from human beings which is their just due, and take their part with human life in shaping the Universe as their joint habitation.

Though the secrets for extracting the maximum results from the soil and its fruits are known to some, conscious contact has yet to be made with wind and rain and the elements, which play their part no less than what we are pleased to call animate creatures. Trees, flowers and all plant and insect life respond to kindness and care in the same way as do animals and all creation. The spirit of nature and the spirit of man must in time unite in achieving predestined perfection, and can reach that goal only by a full and intimate exchange of the gifts with which they are severally endowed.

Present materialism seeks too fiercely to extract from nature material gain and profit without any intention of return or feeling of goodwill; whereas the divine beauty of the natural scene alone should strike such a chord of gratitude as to set up immediate response.

The living of a life in full enjoyment of health, strength and opportunity, to its appointed end, will only be achieved if every aspect and condition of universal existence is explored and understood. If the attempt to search and understand is prompted and conducted only by the kindest sympathy with all forms of life, the inner secrets of nature and man must gradually unfold to mutual benefit.

## CHAPTER VI

### Spiritual Training

Intuition needs development - recognition of need for individual effort and growth - spiritual conclusion inescapable if true self-analysis undertaken - position of the Churches as regards spiritual education - the power of thought and modern means of transmission - effect of negative thought - thought power supreme - need to practise Concentration - meditation to discover the inner self – Prayer - daily training in spiritual development - contact with other spheres.

Material education, confined as it is to the inculcation of facts which suffer from known and rather rigid limitations, is susceptible to clearly defined rules. Obviously the process of attaining spiritual knowledge and consciousness will not be governed by the same code, but it is a mistake to conclude that education in spiritual matters cannot be undertaken at all. On the contrary, not only is such education and training very essential, but a methodical system can and, should be devised by every individual.

Great saints and teachers are already endowed with an inherent spiritual distinction and come not to receive instruction but to impart it. Others again have progressed far on the spiritual path, or lead the spiritual life instinctively without acquiring knowledge, but the average man needs to embark on some systematic search if he would find truth. It is illogical to assume that advancement is attainable without considerable effort and deep thought, at whatever stage on the road this labour is undertaken.

Material and spiritual education do in fact bear some resemblance because the average man's gift of conscience or intuition needs development, just as an artist or craftsman must labour to acquire groundwork or technique before a latent talent can be fully exploited.

Except in very rare instances no child has any choice in the matter of when or how mundane education is to begin or the course it is to take. The regular stages of nursery teaching, school and college will be followed through in an ordered sequence under the conventions or regulations of the period and country.

Although guidance in spiritual training may be essential in early years from parents or teacher, every encouragement should be given at every stage to individual thought and individual development. While some children are aware of the spiritual side of life from an extremely early age, in others it lies dormant until realisation comes with adolescence or later. Modern systems of education are indeed beginning to encourage and develop the spiritual insight of the child, but where numbers of school children are being taught in classes some kind of barrier or restriction is often unavoidable.

More can however be done to develop thought on spiritual matters. Much more also will soon be attempted to encourage the individual spirit; to advise and assist those souls who are beginning to make enquiry; and to create a spiritual atmosphere in

the midst of material Surroundings.

It is notable that in most educational establishments the body is increasingly and meticulously cared for with an ordered dietary, fresh air, games, physical exercises, and so on, while the mind receives little or no real training and very little attention. This statement will be challenged because the intellect is certainly not neglected in modern education; but a genuine schooling of the mind is an individual affair, and quite a different thing from the mental gymnastics and endurance required in reaching a standardised level for passing examinations.

It will be suggested that the Churches are the ordained source from which all spiritual instruction should come, and indeed they do provide for many now their full requirements in this respect. The Priesthood of most religions set out to provide their following with spiritual sustenance, and in many cases achieve great success. Many priests of many different cults succeed also in offering the highest spiritual example in the lives they live; but one of the main obstacles to greater success is probably the singular intolerance which is still regrettably so common and so widespread.

It is not in the very least surprising that men will choose for themselves different channels of approach to the Divine, because a wide variation in method is indeed quite inevitable so long as men and nations inhabit the same earth on different levels of evolution. That the various sects and religions should fail to find a bond with each other, and above all that they should fail to collaborate and learn from one another, will in retrospect seem a quite incredible state of affairs.

This age we live in is believed to be one of religious tolerance, and yet religious persecution is still active in some countries. Even in cultured and enlightened communities an extraordinary degree of bigotry still exists. Most people fail to recognise or admit this attitude of mind, which usually takes the form of an expression or feeling that the religion which they happen to follow is in every respect right, and that all others are wrong.

This intransigence no longer applies to actions, since all are allowed to follow their own particular bent, but it is only rarely that a follower of any one persuasion will allow that other religions can compare with their own in efficacy or religious truth. Communal passions run high between Hindus and Mohammedans in India, and lead quite often to bloodshed. It may not be realised clearly that such violence is different only in degree from the more civilised barriers in other countries where sects and branches oppose one another to the point of exclusion and refrain entirely from active co-operation.

The truth is that whereas there must be great variation in approach, there is only one set of fundamental truths, and most sects and religions reveal and expound some of them. If freedom of discussion was permitted and real tolerance encouraged, most religions could learn a great deal from others, in precisely the same way



that individual men and women learn and progress by mutual social intercourse.

In spiritual matters, there must be an increasing degree of self education. Human leaders of religion should beware of over-discipline, and refrain from any too strict enforcement of belief or ritual upon their following. The intuition is an individual possession and as the channel for the spirit of Christ, must be developed and encouraged to lead and guide and instruct. Men can advise to the extent of their capacity to understand the conditions of another and their own spiritual advancement; but not even the most eminent Divine can take spiritual decisions or form belief for any soul except his own.

Although the discipline of established religion may be necessary if the individual has as yet no direction of his own, man's initiative and thoughts on spiritual matters should not be impeded or made subject to human rules. Discipline must be self discipline, and loyalty only to the Divinity within.

A sense is developing fast in those communities where thought is encouraged, even among the most strictly loyal followers of the various cults or Churches, that co-operation in spiritual thought and instruction is a vital need, and that their particular form of worship or belief is not the only channel for truth.

A growing tendency to acknowledge the need of individual approach to the things of the spirit deserves every kind of encouragement, as it is such a vital line of development.

Orthodox religions do indeed provide the necessary avenue of approach to the spiritual for vast numbers at the present time and they satisfy an essential need in the life of every community. A fervent appeal is however made to the Churches for a wider outlook, an appreciation and understanding of other lines of religious thought, and for a direct encouragement to their following to embark upon independent investigation.

At the same time it is very fully acknowledged that the guide ropes of orthodoxy cannot be released until something else is first woven to take their place.

The urge for spiritual training is derived from the desire to establish a foundation on which to build life; and the first step must therefore be some system of self search or self dissection in order to discover that foundation. What is the reason for existence? And what is the reason for one's own particular life? Whether the beliefs outlined in former chapters or something akin to them, can be accepted or not, it should be reasonably easy to recognise that life's real purpose can never be attained through material means.

For those who will not look beyond material things or who demand material proof, the inception of the spiritual idea and basis to life will be hardly won, but no human soul can take the plunge of genuine self analysis and escape the spiritual conclusion.

Introspection has come to mean a close survey of the outer personality, an

appraisal of material success or failure, and quite unwarrantable conclusions are often drawn leading to anxiety, conceit, or other unwholesome states of mind. True self analysis is utterly distinct from introspection, because the first essential is an endeavour to discard completely the outer personality and to view oneself from the standpoint of inner and indestructible spirit. It is vital to realise that there is an inner core which stands apart, and is an interested calm and impartial observer of the sometimes inexplicable and noisy performances of the outer covering. Real self dissection must try to see the outer personality as it really is, and to recognise the inner and divine entity.

Any method adopted must be individual, and so no very direct guide to the beginning of the search can be indicated, except the strictest observance of the supreme law of goodwill and absolute honesty of motive. If self analysis can only be undertaken under these immutable laws, the distinction between inner and outer man will not take long to discover, and the real difference from the usual form of introspection will stand exposed.

It is extremely difficult to put advice into concise words, and still more difficult to avoid expressions common to the missionary tract; but it is required of each individual that he or she at some time in their lives should stand right back, and undertake a really thorough survey of their outer personality. The point of view must admit of no concealment or reservations, and the outer has to be examined from within in a true perspective, and with the clearest possible vision in regard to selfish claims of every kind.

Motive needs to be laid bare and placed under a microscope with lenses which can only reflect the kindly, the true, and the helpful, and discard the rest. Every act committed, every word spoken, has a motive of some kind behind it, and it is this impulse which needs so much intense dissection to discover whether the law of goodwill and harmony is the guiding power or not.

With some, this rigorous self-examination has already become an almost instinctive habit; others act by this inner light and hardly recognise it as such; but the majority need to undertake a serious personal overhaul.

It is almost frightening to come to the first realisation of the power of thought, and to learn its almost unlimited effects in either a positive or a negative direction. Every individual can make or mar his life on earth by assuming control of thought either consciously or unconsciously, or by allowing the lower ranges of thought force to take charge.

Thought lies behind all motive which supplies the driving force to subsequent word and action, and the tremendous cumulative effect of negative sensations such as anger, fear, jealousy, and so forth, which owe their inception to the lower senses, is hardly credible until closely examined. The requisite effort has to be made to control the lower senses, and to transmit the negative or material thought into higher

channels. The outer self has no path to travel of its own volition except to its destruction, and inner guidance and control must be sought for relentlessly until achieved. Life can only be lived under spiritual guidance.

If there is a power in thought which we can control, there must be a means of learning to control it, and this discovery may be for many the first step in spiritual education. A full realisation of the power of thought is yet another way of expressing the act of becoming aware and is a means of achieving consciousness.

Individual power over thought can be developed, combined with a practised concentration of mind which will refuse to allow any attempted domination by the lower senses. Mere direct restraint or rigid puritanical control is unlikely to succeed unaided; but as soon as that first step in mental discipline can be taken the attempt to transform negative thought into higher channels can be made and will be found to assist miraculously in gaining mastery.

The best means of diverting and assuaging one's own sorrow or anger is to turn aside to the contemplation of the possibility of helping another in harder straits. "Physician heal Thyself" can mean the benefits which the healer must inevitably receive from healing.

From the wider point of view of general education and from the standpoint of the teacher and pastor, responsibility for influence on thought is indeed grave. Those who are in general concerned with leading and guiding modern thought should come to realise as rapidly as possible, what a tremendous effect their work has on the public they serve. The germs of thought are so much more potent for good or evil than the most virulent bacteriological specimens.

This last fact is gaining greater recognition in medicine and healing at the present time, although it has been known for centuries that the power of thought can, and does, overcome physical poison and pain of all kinds. Negative and evil thought will actually generate poison in the physical veins and tissues, and so lead in many cases to various kinds of ailment and disease. All humanity should come to recognise this indisputable truth.

The number of channels which are now open for the transmission of thought of every kind has grown greatly in recent years with modern inventions, and the means of distribution are unlikely to grow less. Unless those responsible for the matter distributed become fully aware of their responsibility, and the influence they really wield, evil is liable to increase with the increasing means of transmission.

Conversely the latent potentiality for raising the level of human thought is without limit, if only this power could be recognised and acknowledged.

Perhaps the Press, Wireless, and Advertising have the greatest power to influence men's minds to-day, or at least they spread their nets wider than any other method to catch the reader and listener and looker-on. It is never of any particular moment that the subject matter as recorded by these means is highly coloured or even

inaccurate but it is of vital and outstanding importance that the ideas conveyed should be positive and not negative ones in the spiritual sense. The body and the lower senses are apt enough as it is to guide and control men's thoughts without any external assistance; but if the most common channels by which men's minds are served engender fear, hatred, lust, and kindred feelings, the whole process of human evolution is being that much retarded.

It is certain that there is a growing distaste for the more sensational forms of journalism in many countries, but in general terms the whole subject of the dissemination of news needs serious and immediate review. As in business or industry, absolutely honest dealing must ultimately profit editors, publishers and owners of the means of transmission.

Absolute truth in advertising may be very difficult to achieve, because in so many cases the statements made are sincerely held to be true; but a tradition of pretence has regrettably taken charge and needs to be broken down.

Neither Press nor Wireless would even suffer materially, and could in fact achieve untold good, if their efforts were directed solely to the fostering and encouragement of the positive values of good-will, friendship and mutual help; or if these things were at least accepted as unalterable principles.

Propaganda of all kinds has been widely used since the art was developed at an unnatural speed in War; and with it has grown the devilish science of suggestion and innuendo. An incredible distortion of the truth is permitted and encouraged. The deliberate use of propaganda for selfish ends and material gain is one of the most evil of modern developments. This fact should be widely recognised, and steps taken for public protection.

It is alleged that the reading and listening public receive the news and newspapers and advertisement that they deserve, but that does not in the least absolve those who publish these things from ensuring that the matter they provide is free from false influences.

There is of course fierce competition to sell more widely than a rival, but that again can never excuse or palliate the evil that is wrought in men's minds by feeding them daily and hourly with sensation and morbidity. Undue emphasis on War; on the coarser forms of crime and violence; vilification or condemnation of men and countries; and the fiercest criticism, often based on a complete ignorance of the facts, or for purely political reasons, are all resorted to at the present time in order to create profitable sensation. There must be a renovation and cleaning up of all means by which thought is transmitted for public consumption.

A similar responsibility attaches to such other methods of thought transference as the stage, the cinema, books, magazines, lectures, and even ordinary conversation. These do not attract public attention so deliberately or so widely, and the selection of such entertainment is more individual and unaided. Nevertheless, most matter

provided on a commercial basis is inclined to suffer certain limitations when monetary gain is made a primary object.

A striking instance of the direct propelling action of thought is demonstrated when an orator sways his hearers to violent physical reaction. The stimulation of a large audience to uncontrolled enthusiasm has been a common enough phenomenon in all ages, and is an example, differing only in degree, of precisely the same process which takes place in the most humdrum conversation. The orator conveys a vivid and inspiring message to his audience by exactly the same means which an ordinary speaker uses to impress his thoughts upon the mind of a listener.

It must always be a matter of vast importance to keep a close guard upon the tongue, and more particularly on the thoughts to which it may give expression. In giving vent to speech, no matter what the occasion, tone and manner must never be forgotten as powerful adjuncts to the expression of thought. Just as in written propaganda a word or sentence can influence the whole meaning, so can the human tone make all the difference in the world to the significance of the words spoken. The same remark can be pleasing or most offensive, precisely according to the intonation placed on certain words, and it is in this fact that a proof is disclosed of the power of thought.

It can only be the thought behind the word which creates the tone, and it is the tone which conveys the real meaning to the listener. All shades of intonation, and they are unlimited, must be derived from the intensity of the thought behind them.

There is here also the simplest explanation of telepathy. If a tone can convey a whole meaning as if it had been expressed in so many exact words, a thought can equally well be transmitted without giving utterance at all. Many people have developed, or are in process of developing, this sensitiveness to reception, and the cultivation and control of thought action is for many a vital grounding and prelude to spiritual progress.

There can be no doubt about the unlimited power of thought, nor can human ability to control it be denied, through the process known as concentration. Some indeed do not need to practise or develop any methods of thought control as they seem sufficiently poised and certain without it, but for the majority such practice must be an invaluable occupation.

Both the genuine showman and the trickster have long since discovered for themselves what can be achieved in the direction of mind control when it is applied or practised for profit. Mesmerism, thought reading, trance states, and the like, have all been exhibited for public demonstration, and even in the most spurious imitation there is usually a foundation of genuine power. Miraculous results have been achieved in the past, and are possible to-day, which clearly foreshadow what might be accomplished. It has to be accepted that there is in fact no known limit to mental achievement.

Very few living men have ever even glimpsed the latent capacity of the mind, and it has always been known that altruistic motive alone can lead to complete and true development.

Concentrated thought is needed in the suggested practice of self-analysis in order to assess and judge motives and the thoughts which lie behind them. A serious effort is required to detach oneself from the thoughts which tend to rush through the outer mind, and dominate all its activity.

It may well be objected that life is too short and that decisions would be too greatly delayed if every action has to be analysed to this extent, but the true goal to be attained is of course an instantaneous and instinctive response to the right.

Precisely as some difficult physical feat needs endless and toilsome practice before it can be performed naturally and smoothly, so prolonged effort at concentration will lead eventually to almost automatic control. There are in fact very few occasions when reflection is impossible and when this does happen, it usually means that adverse conditions have been created by hasty thought, ill-temper, or violence of speech and action. Life to-day has reached its unpleasant pitch of hustle and discomfort, mainly through the credo of materialism and greed and a lust for power and possessions.

There is no need for selfishness, or for hectic and insane competition, and it is a matter of grave urgency to ensure that the spiritual side of life is adequately focussed and developed in thought and in subsequent action.

It is worth noticing carefully how that animal instinct and uncontrolled human thought become merged and indistinguishable. A human being in an ungovernable passion of rage or lust has deliberately given up for the time being his or her capacity to control thought, and has sunk further back in that respect than the animal kingdom which does not possess the power to command its instincts. Man has to recognise those thoughts which are negative and impelled by his lower senses and learn to master them.

Once again the distinction is not so clear in small and trivial things as in the more obvious animal or brute impulses, and it is just these small accumulations of irritation or worry which eventually become as hard to control as some overwhelming animal desire.

It has probably never occurred to most how exceedingly difficult it is to concentrate consciously for a given period on some subject, abstract or concrete, in which the outer self takes no particular interest. A congenial task of work, an interesting problem to be solved, some experiment in science, must all arouse an intense and external desire on the part of the individual to concentrate with all his mental capacity on the particular task in hand. This is so much the case that the exercise of concentration becomes unconscious and instinctive, and the work itself assumes mental control in much the same way that possessions can themselves take

possession and dominate.

Some plays or films may hold an audience spellbound in a willing and almost unconscious power of concentration. In such instances outer material affairs take charge of the inner man, and the focus of his mental energy is externally controlled in the same way that the lens of a camera is actuated by its stop. Once absorbed in the task or the entertainment and perfect concentration is automatically, but externally, achieved.

The whole state of the case is changed beyond all comparison when an attempt is deliberately made to force an unwilling attention in a direction alien to its immediate interest; but it is only in this way that essential mental training can be undertaken. The simplest examples from everyday life will show clearly the truth of this statement, and prove that controlled concentration of thought differs very greatly from that which comes so readily when a congenial occupation directs the process and holds the attention.

Most people for instance undertake their daily domestic actions such as washing, dressing and so forth almost automatically, like machines. The desired results can be achieved from force of habit without the need for expending any conscious mental energy at all, while the mind wanders at will during their performance. But once an effort is made to concentrate the attention wholly upon these very ordinary actions, which can be very well carried out without such effort, then realisation will come of the degree to which the outer habit has been allowed to assume charge.

Neither close attention to a congenial task nor automatic action in daily affairs are in the least condemned or derided, but both examples serve to illustrate the reality of the need for an attempt to harness thought. The average mind is so often and so consistently controlled and governed by external happenings instead of being guided from within. All must acknowledge the mastery so often obtained by habit or a series of habits.

A Catholic Divine well used to prayer and meditation, has confessed to the utmost difficulty in keeping his thoughts concentrated in even such a simple exercise as the recital of the Lord's Prayer. Anyone who desires to make the experiment will doubtless discover the same difficulty, and the effort may serve to open up a new trend of ideas. Every word and every sentence in that brief but extremely comprehensive invocation must be kept wholly in mind and truly focussed from the first word to the last. The intrusion of even a relevant thought means mind wandering, and complete success can only come from complete control. True concentration requires sustained mental effort.

That extraordinarily restless and receptive vehicle, the external mind, absorbs avidly all the sensational happenings of daily life and, taking full advantage of any lack of restraint; strays and wanders and raves like any wild animal. A studied effort must be made to chain down and tame it.

Deliberate training in mind control and the effort to achieve concentration of thought will tend to prove to the doubtful that something must exist within themselves other than the external self with which they are so familiar.

When the attention wanders from some object of intended concentration and is successfully brought back to that object, what precisely is the power which achieves this return? It is neither the mind nor the intellect, both of which are busily engaged in receiving thoughts and sorting them out, but clearly some inner force which controls them both. The genuine identity of the individual, the true or inner self, is here patently disclosed; that entity which is the spiritual life.

If thoughts can be controlled at all, there must be a Controller. If thoughts are permitted entry or refused admission, or persuaded to take various directions and assume certain aspects, there must be a director who stands apart to conduct the process of thinking as a human conductor sways an orchestra. The conductor is the spirit within each human envelope. When permitted to direct without external interference, perfect harmony alone can result.

The business of training thought should be taken in hand at the earliest possible moment in the life of every sentient human being and concentration is the means by which control can be obtained. Direction of thought into the highest possible channels so that thinking can only be good and positive is the final goal to be aimed at.

To those who are unused to a deliberate attempt to guide the thought force, any exercise in concentrating on any object, abstract or concrete, should form a useful starting point for further practice. Concentration is a state of mind which can only be attained by consistent effort.

Exercises, as such, can take almost any form and be practised at any hour of the day or night, whenever opportunity offers or an occasion presents itself. An attempt to fix the attention while performing daily habitual tasks has already been suggested, since the mind is apt to wander at will during their almost automatic performance. Any simple object such as a bowl of flowers can be chosen on which to fix the visual and mental attention for a specified period, and the real difficulty will at once become apparent.

In such exercises, a useful aid is to consider beforehand certain mental questions in order to keep the mind busy and occupied on the selected object. What was its origin? How made? Its purpose? Association? Will it decay or survive? Any question in fact which will assist in chaining the mind. Such exercises can be devised to suit personal needs and convenience. Each sense also can be trained or "put through its paces" separately by enforcing the attention of each one of them in turn, focussing on every possible sound, smell or feeling, and so on until the capacity of each is exhausted. Similarly concentration on abstract thought can be practised, an exercise which is, of course, the basis of true prayer or meditation. The range of selection is a



wide one, and each individual must make his own choice of method. A number of such systems are available for purchase in the form of a set course or syllabus.

It is most important that the object or ideas concentrated upon should be positive and not negative; intrinsically good, beautiful, or useful, as opposed to sensational or negative in any way. Daily habits of a domestic kind seem difficult to class under one or other category, but the spirit or mood in which they are performed is of the utmost importance. Exercises in concentration should be fully used to direct or divert the thoughts into as high a channel as possible, as thoughts from the lower senses will always be waiting their chance to step in, and assume control.

Any idea of achieving such mind control as amounts to hypnotism or the acquisition of superhuman powers should be dismissed at once, although such powers can undoubtedly be acquired. The way of the exhibitionist or magician is neither recommended nor desirable for the ordinary man. The normal natural development of the inner senses should alone be aimed at, in order that they may assume their rightful position as leader and guide.

The whole subject of mental training has been exhaustively dealt with by various writers in a number of reliable, authoritative works apart from the systems referred to. All these works are available for those who may wish to study the subject; but the motive which may underlie such investigation must always be closely examined.

With the concentration exercises so far considered, no emphasis is laid on any specified line of thought, and they can be performed at any convenient time of day. When control of thought becomes centralised and consciously directed on a specific mental object, or into certain particular channels, the realms of prayer and meditation are reached, and it is essential that a definite period of the day should be set clearly apart and devoted to such exercises.

Every human soul needs a degree of privacy and solitude for a brief portion of the waking hours, and the effort must be made to arrange it. Once achieved nothing should be allowed to disturb such solitude. It is remarkable how hopeless the task seems in an over busy life to allow for any period of undisturbed quiet, and it is equally remarkable to find how the difficulties can be overcome once the decision has been taken. The busiest individuals, whose every minute is occupied, always seem to be those who can find the time for activities outside their work. It is the same with the effort required to ensure a daily period of quiet concentration.

Many have formed a habit of saying their prayers both morning and evening and the time allotted to such devotions can be adhered to strictly and usually extended. It is undeniable that the time can be afforded, whatever the press of business, to spare fifteen or twenty-five minutes out of a waking day of fourteen or fifteen hours; and morning and evening are probably times which will suit most Westerners the best.

As yet it is but little realised how this quiet search for the spirit and the spiritual foundations of life can help to solve those very urgent and pressing mundane

problems which themselves seem to exclude all possibility of setting aside the necessary time. Men seem to find it hard to recognise the practical essence of Christ's saying that life can not be lived by bread alone.

The highest and truest form of meditation, or inward contemplation, is that which ponders upon and seeks to unveil the inner or spiritual self. Meditation can of course dwell on, and be directed to, a variety of different abstract subjects, but probably the highest and most valuable form of aspiration will be devoted to this inward search. The necessary elimination of outer thought must be achieved in order to recognise and uncover the existence of the spirit within. The final effort should be effortless and unstrained, and can only be effective in a state of deep concentration.

Prayer is usually expressed by the spoken word. Meditation may be initiated with prayer or with a spoken question, but true contemplation is inward and silent. Any more detailed or specific guidance on this subject is difficult to give since the approach to the innermost is an intimate affair for each individual soul; but the general thesis may however be repeated, that an inner spirit or entity is to be found in every human being. Silent meditation in solitude is one means by which a glimpse may be received of this true and separate self.

Every individual must follow his own train of thought leading to this recognition, and the general conception to which these thoughts should open the way is an acknowledgment that "I AM" spirit or spiritual entity, and that "I" do stand apart to observe the outer manifestations of mind and body. Clearly the outer must be mentally laid aside before the inner can stand revealed.

Prayers can be, and are often offered up, for an entirely unlimited range of human and spiritual desires, but the highest and truest form is that which seeks wisdom and strength and direction on the path along which the soul must travel in its clothing of flesh. All prayer is addressed to Divine spirit, or to a Divinity which can direct and rule, and so must be based on the acceptance of a state of inner consciousness which can recognise the Divine.

Whatever the object of prayer, concentration is necessary combined with clear and concise thought. The fact can never be overstressed that real power and real results will only follow if the end in view is based on Goodness, on Goodwill, and on kindly and loving motive.

When praying, as so many do, for the health, welfare and happiness of others, the mental emphasis should be calm and certain that the object of prayer will receive divine assistance. If relief from pain is asked for, the patient should be visualised as actually free from pain, and thought should be concentrated on the wholeness of the object of prayer as if free already from disharmony or disease.

Passionate pleading should be avoided as introducing personal anxiety, and so a weakening factor. The help that can be given will be sent in no unstinting fashion, but only in a manner which is the most desirable from a spiritual point of view. The

babbled prayers of a congregation can never achieve results unless the attention is ardently focussed on the cause in hand. Plain recital of prayer is quite ineffectual without the mental impetus of at least attempted concentration.

The real power of thought is quite unimaginable. There are no limits whatever to the results which might be achieved by a gathering of minds trained to concentrate, and directed in their concentration by the offering up of carefully worded prayer for a high purpose. The law of goodwill and harmony will be the force behind the efficacy of such genuine invocation.

There is of course no harm in a simple request for selfish, personal or material desires, or for the achievement of mundane ambition, so long as others are not harmed; but true prayer for self will demand guidance and help in carrying out the divine purpose and will refrain from appeals for relief or escape from conditions. When confronted with feelings of fear in one form or another - and they are very many and varied - prayer for protection or safety should take the form of a request that the sensations of fear may be overcome, rather than for direct relief from the cause.

It is hard to refrain from asking for direct relief, and certainly not wrong to do so, but the alternative is far more certain and effectual. Every step in life is an experience granted to teach a lesson, and help in learning those lessons is always available when and if it is sought. It is in this sense that Christ said "Ask and ye shall receive": eliminate the outer self, seek for inner guidance, and it will surely be found.

The impersonal detachment of the Lord's Prayer deserves to be carefully noted. It is a supplication from and on behalf of all humanity and sets forth, with the most wonderful precision, the whole object and conduct of life. The first two words form a most profound prayer in themselves, an acknowledgment of the existence of Divinity; they should never be uttered hurriedly but always with humility and deep concentration.

The allotted time having been successfully set apart for prayer and meditation, it is most desirable that the surroundings in which these exercises take place should be as quiet, peaceful and undisturbed as possible. A room set apart for the purpose is ideal, an inner chamber where solitude will be uninterrupted, and to which outer noises cannot penetrate. Such conditions may not be possible for very many, but the morning on rising, or the evening on retiring, should offer for most a favourable opportunity for moderate privacy.

A position of complete comfort should be assumed such as sitting in an easy chair, or reclining in bed, but a sufficient degree of mental alertness must be maintained to prevent the return of sleep and to awaken the inner consciousness. The eyes should be closed and every muscle relaxed. For many an upright position with the spine erect will be found to be much more restful than can at first be believed possible.

Another aid to a calm and peaceful mental condition is gentle and rhythmical

breathing. The direct connection between thought and breath has been established beyond all possible doubt. While any elaborate or complicated systems of breath control such as Easterners practise are deprecated, there can be no harm in controlling the breath to the extent of becoming conscious of its action in order to ensure a regular rhythm.

Deep breathing in a correct manner is very strongly recommended by the physical training expert, and is an exercise which is included in any modern syllabus. The practice of gentle breathing is proposed as an aid to mental effort, just as deep breathing is encouraged to assist in achieving physical fitness.

Many may find that intense concentration will at first cause the breath to be held, especially perhaps when an effort is being made to make the mind a blank and to refuse entry to all thought. This must obviously lead to strain, both mental and physical, and will be inimical to any deep and genuine concentration. Even breathing must accompany any intense effort, if the best results are to be achieved. We breathe normally without thinking about it at all. Concentration on normal breathing will in itself tend to slow up the rate which, if too rapid, will denote or be caused by, mental distress.

One method then will be to focus the thoughts first on the breathing itself because this will tend to assist in calming and controlling the mind. Both inhalation and exhalation should become gentle and regular. The abstraction on which it is desired to concentrate can be introduced and focussed while a gentle and rhythmical respiration is maintained.

All the various factors will be found to interact. The muscles cannot be really relaxed unless the position is a comfortable restful one; a comfortable position cannot be assumed while the mind is disturbed; and the mind will not be at rest if the breathing is uneven. Neither concentration nor control of thought can be achieved until mind and body are in complete and rhythmical repose.

Although the methods to be adopted and the type of prayer, meditation or contemplation are so very essentially a matter of individual selection, a suggested "programme" or system under which to employ the half-hour of solitude and quiet may be of possible value as an example.

Pure concentration exercises can be performed at any time of day as they are a useful preliminary to spiritual contemplation in order to ensure a degree of subjection of thought. One of the most valuable and at the same time most difficult exercises in thought control, is to close the eyes and endeavour to refuse entry to any external thought whatever. It requires a considerable effort in concentration to prevent the intrusion of so persistent a medley of thoughts which have as yet known no restraint, but the feat of making the mind a blank can be achieved with practice.

Strained effort should be avoided and if complete exclusion cannot at first be achieved, the thoughts can be allowed to rest on the breathing alone as a

preliminary to further control. Incidentally this evacuation of every thought from the mind is an invaluable aid in inducing sleep.

For some, the process of permitting the mind to wander completely at random may succeed in affording mental rest. In most cases, however, to allow the mind free rein means to permit the intrusion of worrying, anxious or depressing thoughts with the result that the relaxation of the changes at once to its usual tenseness. Mind, with its wild ranging of endless thoughts from the spheres of sense, can only be controlled by persistent effort, an effort moreover by which alone, paradoxically enough, can real rest be acquired.

As soon as a reasonable state of tranquillity has been reached, and the outer mind duly subjected by concentration on the breathing, or by any other means, it may next be suitable to turn the attention to prayer. It is of value to arrange these mentally before putting them into words, because clear thinking and lucid, logical arrangement of prayer is a definite aid to the focussed attention, the concentrated thought force which in prayer needs to be directed in an orderly manner. Clearly worded prayers are no less important than a lucid exposition of any other case. Confused thinking and muddled expression diffuse and weaken the potency of the request.

As already suggested previously, the position adopted is a matter of individual taste and choice, but comfort and relaxation are essentials. Many go down upon their knees to pray, but in fact this position may not always conduce greatly to concentration. It is rather an uncomfortable posture, and the necessary humility of mind and the desire to serve, can be induced no less in the more natural positions of sitting or lying.

It is necessary that prayers shall be put into words and probably best if these words are actually spoken aloud, either in a low tone or whispered. All methods and means adopted must aid the direction of the thought force, and if prayer is spoken the words must be pronounced clearly even if the tone must be a low one.

While careful expression and arrangement of words are recommended, prayers should never be allowed to become a set formula, or a repetition which becomes meaningless from habit. A change in the order, or in the words used, may assist in preventing monotony, but the main point is the mental concentration. Once the most suitable expressions have been selected they may be adhered to so long as each word and the meaning of each word is clearly focussed.

Thirdly and lastly in this suggested schedule for the occupation of the time set aside for spiritual needs each day, should come an effort to reach in silence a state of deep thought or meditation; an effort which is directed to the unveiling of the innermost self. The body with its various promptings and the mind with its rushing torrent of external thought must be set aside, or recognised distinctly as being separate, if meditation is to achieve its object. The deepest mental peace must be sought, a state

of mind which views the body and the intellect as outer entities, and rests tranquil in the inner vision.

In practice, the mind should be emptied of every thought, except perhaps those which control steady rhythmic breathing and the sensations of deep inner repose.

By prayer and meditation, the conscience or intuition can be gradually trained and developed, and it is by means of this inner voice that genuine guidance in the difficulties of life can be attained. Spiritual training will develop the capacity to receive divine prompting, while all should learn to recognise and obey divine direction. Intuition is man's sixth sense. Outer voices must first be stilled and the clamour of the outer senses held in check, in order that true motive may be found.

Realisation will come gradually that every one of life's problems can be answered, and fully answered, from within oneself. The daily round should be guided by the spirit, instead of being allowed to drift at the will and whim of outer human and material bidding.

In the course of spiritual training and research it will be understood gradually that there are helpers in spirit for each individual soul who can and will respond to appeals for assistance. In much the same way that human beings render each other help and guidance, these spiritual friends are always ready and available if called upon. Prayers and the higher thought are both directed to the Deity Himself, to the Divine; but His workers in spirit, His guardians of humanity, are ever present if sought for, to make the contact closer, easier and more intimate.

Mention of spiritual helpers recalls the fact which is commonplace and beyond all doubt to many, that intercourse with that other world is quite certainly possible and normal. Very soon the fact of such intercourse will also become acceptable to the majority, and be accepted moreover without any further questioning as a normal, essential source of spiritual instruction.

At present many shrink from such contacts, or rather from the recognition and use of them, because of an innate fear of the unknown, and doubts as to the rightness of such proceedings. They feel they were not meant to establish such communication, because otherwise the means would have been made more readily accessible. Nothing in life is discovered or utilised without preliminary effort, and in point of fact the necessary channels are even now ready and waiting for the human demand which is bound to come. Ultimately man himself will develop his own inner intuition sufficiently to take the place of external media.

It is true that there has been, and is, a great deal of fraud in such things and a great deal of extracting advantage from the over credulous; but then life itself is full of opposites, and the scientific discoveries of to-day are more often than not discredited to-morrow. The fact that fraud has been detected in some media does not lessen the value or integrity of genuine channels.

A much more potent danger than the production of fraudulent messages, purporting

to come from souls who have passed over, is the tendency which sometimes develops to fall into the snare of using these means of communication to escape individual responsibility. Sittings and séances are sometimes held for the sole purpose of receiving a solution to the problems of life which can only properly, be solved by the self. Such seekers are in fact asking others to live their lives for them, a fatal attitude of mind which is bound to lead to disaster and much future difficulty.

Advice, guidance, help, and instruction, are all legitimate and needful requirements; but specific orders on the issue of life's problems should only be accepted and obeyed on the full responsibility of the individual soul whose right of free choice and decision can never be denied or supplanted.

There are many different means of communication, and many mediums are being used of differing capacities and power, but the whole value of any such intercourse must rest in the teaching and instruction which is imparted as guidance for souls struggling on earth. The more elementary type of message or demonstration which seeks only to prove the existence of the communicant is also of importance, and should not be despised, as it may serve to widen the vision for many and lead to a more intense and serious search for truth.

There is no doubt whatever that the value which can be extracted from contact with the other world depends very largely on the motive which impels investigation. Quite clearly if the motive is a selfish one, or in any way for selfish ends, however cleverly disguised, then undesirable contacts are liable to be made which may only increase the material aspect of the quest.

All research or investigation of the spiritual, whatever channels are used or explored, must be closely appraised in the light of the law of love and goodwill, the law of love and harmony which is the way of Christ.

A study of the occult will be of absorbing and intense interest, and there is endless evidence and endless written matter available for those who wish to pursue the search. In addition, many human helpers will be found to come forward and assist in the accumulation of mystical knowledge. The motive for such study should be as wholly selfless as it is possible to contrive.

Many have found the spiritual path without the capacity or desire for study, and without even any special training in the mundane sense, but the suggestions proffered are intended for perhaps the majority who will find that in this, as in many other aspects of life, little can be accomplished without serious effort.

No prayer, meditation or spiritual training will be of the faintest value unless the subject can be lived as well as learnt. The all important question of consciousness has already been sufficiently developed and repeated, but the world, as a writer has said, is divided into those who "know" and those who do "not know", and each soul individually has to evolve to a full recognition of the truth within in order to live in the light of that truth.

The whole point and purpose of this book is to point a way to those who set out consciously on the search which has no ending.

## CHAPTER VII

### *The Modern Scene*

Law of Harmony and goodwill applies also to Nations - existing barriers must be broken down - ruling factor in foreign affairs will be goodwill - all material power and possessions extracted from Land, Sea and Air - a common heritage - all work for service of humanity - British Empire held together by goodwill: its mission in the international sphere - modern scene a picture of disorder - task of government - task of commerce and industry - competition versus cooperation - a genuine association of nations will come - war is final madness of human descent - material force can achieve nothing: spiritual force everything - Man's responsibility as leader - consciousness of the truth is the gate of the New Age - the passing of Materialism.

If there were no difficulties to be solved a reason for existence would be hard to find. The whole of life is a problem. It is in fact impossible to envisage the human sphere as purposeless or haphazard when the real or spiritual meaning and incentive of all activities, both individual and communal, need discovery.

Man's problems are very essentially individual, and the present age is witnessing a beginning of that vital self-development which is the basis and motive of the spiritual revolution in the throes of which we live. Man is once again coming to a realisation of his own divine composition; but very few human destinies can be worked out solely individually or in isolation from a world peopled by such a welter of races and nations. The achievement of good and friendly relationships, and a satisfactory means of intercourse for the good of all, will be one of the most constant problems confronting humanity.

The only possible or conceivable solution to a means of living life for the individual has been shown to be a close and realistic application of the law of harmony and goodwill. It is no matter of chance that nations and races co-habit the earth in such widely different conditions of status, quality and culture. The same outstanding principle must therefore be applied to national relations as well.

Those countries which have reached a state of evolution or civilisation capable of providing their nationals with opportunity for cultural and spiritual advancement, should always extend the hand of friendship to more backward peoples whatever their colour, religion or political standing. The futility of maintaining rigid barriers between nation and nation must gradually expose itself, and that kindly feeling in individual behaviour, which all grades of society within a nation find it essential to promote, will soon penetrate international affairs.

The ideal at which any human soul must aim is the Brotherhood of Man, an ideal which does not at all imply forced and unnatural social intercourse, but does very certainly involve the kindest intentions and every practical measure of goodwill.



Similarly the outstanding ideal for nations must be to further practical international friendship.

Land and sea frontiers are passable now. All other barriers which have been deliberately created, or allowed to grow, are equally surmountable, in spite of those seemingly insuperable material obstacles which are actually artificial and quite unnecessary. As soon as goodwill can begin to dispel the fog of selfish nationalism, more and more means of free intercourse and sympathy will disclose themselves; international rivalry and jealousy will lessen, and insoluble problems will be found to be settling themselves.

Government intentions announced as appeasement, or the maintenance of peace, will be taken so entirely for granted in the not very distant future, that there will no longer be any necessity for the declaration of such obvious policy. The ruling factor in all foreign affairs must be the extension of friendliness to every other nation in every way in which such feelings can be registered. Every tourist will become an ambassador of goodwill, and a major purpose of future foreign travel will be to establish understanding. If the feeling of international goodwill, already well launched amongst the peoples, is carried even a short stage further, it will no longer be possible for any government even to contemplate War as an instrument of Policy.

Internationalism is a word from which many shrink. It seems to mean to them an unwholesome mixing and intimacy, and is also understood, to imply a giving up of territory or property on demand, merely for the sake of the theory and regardless of the merits of the case. The expression itself may be a clumsy one, but there can be no doubt whatever that an ultimate and genuine brotherhood of man is the divine intention, or that the gradual expression of this ideal will be declared in a spirit of mutual service.

Unity in co-ordinated action for the benefit of mankind will soon take the place of estrangement, hostility and distrust. Neither independence, national customs, or even exclusiveness, need be in the least incompatible with true Internationalism.

The idealist has been granted a passing thought and occasional interest, but his ideals are deemed unpractical. In an age when materialism and practical utility have held the field so exclusively, it is difficult for him to obtain a hearing in those quarters where his advice might achieve most good, and in spite of the fact that nothing can be more practical than goodwill. But times are changing and changing with a rapidity which many are beginning to note. Materialism as a creed has always failed ultimately and is failing again now. All measures of conduct and paths of life which follow the goal of material gain and material success are disclosing themselves gradually to modern eyes for the emptiness and delusion of which they really consist.

It is at last being realised again that the earth is a common heritage for man; its fruits intended for common consumption, and its riches designed for the good of

humanity as a whole. A compelling appeal is being made for immediate and whole-hearted direction of effort towards international cooperation as an attainable ideal.

Nations, just like individuals, are undergoing various types of experience on different levels of evolution, so that their environment, possessions and standards of life must all radically differ. Racial and national evolution is proceeding gradually and surely. Certain nations will always attain a seeming ascendancy in world affairs, just as certain individuals must always be prominent either in scale of possessions or capacity to rule. The important point is that the spiritual evolution of the most humble nation with the smallest possessions, or the most insignificant individual, is just as vital and worthy of advancement as the most prominent and powerful in the worldly scene.

It is well to consider an obvious fact which tends to be overlooked. Man has no material power and no material possessions, of any sort or kind, which are not extracted directly from land, sea or air. The most highly complicated machinery, the greatest building triumph, every tool and utensil in daily use, is composed of materials yielded by the surface of the earth, and so placed in their raw state that they could be discovered and worked by man with the exercise of a little ingenuity.

Every human industry and every conceivable material activity, mental or physical, is derived from the riches that the surface and atmosphere of our universe provide.

In this sense every human being works "on the land", and not only the farmer and grower who are looked upon as alone possessing that privilege. The riches of the earth abound in illimitable profusion, and none can guess what further sources remain to be tapped for the material advantage of man. Surely the possession of this vast wealth was intended to be shared to the maximum possible extent for the benefit of humanity as a whole?

Both national and individual right to possession are accepted as an inevitable order of things, alterable only by the changing phases of the pageant of history as it passes onward; a pageant of wars and conquest and rivalry, which man himself has staged. Whatever part man has played in determining the present distribution of races on the earth's surface, the original rights to material possession were certainly established by men and nations themselves, on claims the validity of which it is now often impossible to discover or substantiate.

Neither historical background nor man's protestation of legal rights can alter in any way the abiding truth, that the universe and its wealth exist for humanity as a whole, and never solely for any one individual or group of individuals for his or their exclusive advantage.

Just as the earth and sea and air yield up their bounty for the good of all, so all men, without ex-

ception, in the work they do, are occupying themselves solely to aid other men to live. Energy spent in leisure hours may be for personal recreation, but there is no

profession whatever, however indirect, which does not come into this category of mutual assistance. This is a very simple truth which deserves, none the less, to be closely examined and recognised, because man's present materialism is essentially an unreasoning denial of this inescapable fact.

It may well be a revelation to some that the work or profession in which they may have gained brilliant worldly and personal success, exists only for the advantage of others, otherwise it could have no meaning at all.

While all men's work, and their every profession, can only be utilised for benefiting humanity in some direction or other, human workers for ages past have tried to apply the results of their labours primarily for their own advantage, and in the second place only for the good of others. There is pressing need for a new altruism in regard to work in life, though many scientists and intellectuals, artists and craftsmen, have already shown the way by sharing the results of their labour without thought of personal gain.

Altruism is no less badly needed in the International sphere, and while some do indeed tend to ignore national frontiers, the riches and activities of various countries are not yet by any manner of means at the disposal of all. A mutual sharing of intellectual and physical discoveries, far from causing loss, will react greatly to the personal advantage of every nation which takes part.

The responsibility of the modern statesman and his advisers is an exceedingly grave one. Their task is vastly complex, and can only be carried out effectively if approached in a spirit of selflessness which may guide them to the greatest good of their own people, and to the greatest possible stimulation of international goodwill. Their actions have the most far-reaching consequences in a world knit close by modern means of intercommunication. They should seek to serve humanity in general, and can rest assured that service to that end will assuredly benefit their own State. The greatest good for the individual State will always lie in service to others.

Very few in these material days pause to think what success for a nation means. Success in the material sense will lead nowhere, and it has become very clear that the acquisition of territory and possessions can bring no more intrinsic good to a nation than the mere accumulation of land or wealth will bring to the individual.

The age of gross materialism is passing, but it may take some time yet before the idols of power and possession cease to be worshipped by individuals and by nations.

The real might of the British Empire does not lie in the fact of its possession or riches, or even in the growing prosperity of its peoples, but in the goodwill which links together many widely separated and widely different countries in a spirit of friendly companionship. Our Commonwealth of Nations has real reason to be proud of that framework of international friendship and goodwill, which is such an unbreakable bond of unity.

Although the idea is there, and is being increasingly fostered and put into practice,

even the British Empire has still a long way to travel on the road to genuine mutual service. The temptation has always to be resisted to accept with complacency our Imperial possessions and heritage as a privilege to which other nations, less inspired than ourselves, have been unable to attain. Any such false vanity can only undermine the very powerful good which the example of the British Empire can achieve in showing the way, and in acting as the foundation upon which a world-wide comity of Nations may eventually be built up.

At present the Empire is giving a clear lead in helping to dispel those barriers which man has set up against his brother man.

In past ages, and remarkably even in the present era, great nations have gained their success in the world largely at the expense and exploitation of those peoples who were weaker than themselves and whose lands have had something to offer. Their greatness is regrettably measured on standards of territorial and material possession.

It is possible that in the course of Empire building in the past, backward and savage peoples have actually gained from conquest by a powerful aggressor. When primitive races were held in check by force, victory and domination have been followed by peaceful progress, and a quickened enlightenment of the conquered peoples. But the past is past irrevocably, and the very greatest care has to be taken in making deductions for the future from past events. History may seem to repeat itself but, in point of fact, can never do so in reality. In general terms, nations as well as individuals are slowly but surely advancing along the road to their appointed end of perfection and this course can never be stayed however many set-backs intervene.

Although savage races may have to be checked and policed, just as the individual law-breaker must be restrained if necessary, there can never again be excuse for forceful conquest of a weaker nation by a stronger.

The task of the greater nations in the world is in a sense missionary. With their power and resources they can and should extend universally the hand of friendship to the weaker, without interference or pressure, but with a genuine desire to help; a desire which will be recognised as genuine if an altruistic outlook can be achieved. Genuine goodwill, like all real truths, can never be hidden.

As suggested, our own Empire and its methods at the present time foreshadows most clearly the future course of international events; events which must assuredly follow the present and temporary retrogression. The World Empire of the future must indeed be a Commonwealth of Nations where goodwill rules supreme and the greater and more powerful members exist, not only for their own good, but to lead and help their weaker associates. If the national, as well as the individual outer self can be sufficiently subdued, the way will be open to a reign of harmony and a breaking down of the rigid barriers of the present.

The framework of international society, as it exists to-day, will doubtless be

regarded with utter amazement by future generations, just as we today are wont to stand aghast at the astonishing ignorance and superstition of the Middle Ages.

The outer picture is hardly an engaging one. Each community strives to mark off with ever more rigid boundaries and ring-fence regulations, its own close preserves of land, sea, and air. Within these areas, demarcated largely by human custom, human agency and human aggression, the peoples of the earth will appear to the observer of the future to huddle together, fearful and suspicious of every external contact; a fear and suspicion based solely on the possibility of others striving to gain a share of the possessions within those barriers. Both nations and individuals alike will seem to be judged the most successful who have the power and capacity to accumulate and preserve the greatest wealth for their own exclusive use.

This gloomy picture is beginning to change, and change with rapidity, but it is yet a far cry from mere honesty in dealing and transaction to an exchange of merchandise based on international needs and a common humanity.

It is doubtful for instance whether any examples of man's inhumanity to man from past ages can equal the occasional wholesale destruction of produce, while millions of potential consumers remain in dire need of sustenance. Human selfishness could hardly reach greater depths of insanity except, perhaps, when men deliberately set out to destroy one another. The excuse that transportation costs were prohibitive, or that markets failed to offer a high enough price, only serves to heighten the general effect of selfish disorder. Differing currencies, passports, custom duties, and so forth, are all symptoms of the prevailing confusion.

Nations can never any longer grow great at the expense of the welfare and happiness of other nations, any more than a policy of grab and greed can succeed as between individuals. Possessions used for the benefit of the possessor alone can take charge and dominate nations to their destruction, just as certainly as possessions can strangle individuals.

The task of civilised Governments can never be confined and limited to the problems which present themselves within their own territories alone, any more than it is intended for individuals to bury themselves away in some secluded hermit cell. Just as nearly every thought and action of an individual will irrevocably affect every other individual in the vicinity, so must the action and behaviour of states as a whole concern neighbouring peoples.

Financial and economic problems bristle with every kind of difficulty in these complicated days, but practically all economic ills are ultimately traceable to human greed and rapacity, and not to systems and methods and trade cycles, which are made to shoulder the burden of blame. Business and trade organisation is often efficient enough, but charity which begins at home seems always to end there, often with an aggressive finality.

Extreme Nationalism is merely another way of expressing extreme selfishness.

In the sphere of commerce and industry, nationalism ensures the persistence of those apparently insoluble and vicious circles of fiscal policy. On the one hand protective tariffs seem to be vital to prevent the destruction of the home market, or the penury of home traders, and on the other they stand as an insurmountable barrier to sales abroad, and so to the profit of that same trader who wishes to sell his goods outside his own country. The real value of the goods themselves is quite overlooked in the confusion.

The inherent vice of the present position is further aggravated by the fact that means of transportation are also competitive and subject to various jealous restrictions. International co-ordination of transportation services will alone ensure an adequate and more equable distribution of the world's goods to where they are most required.

The earth's surface is more than capable of supporting a far larger population than exists at present or is ever likely to exist. Its resources are not only adequate to support all humanity, but they could supply every reasonable comfort, a high standard of living, and even luxury. All material requirements for the happiness of mankind are available if only the human race could begin to observe the divine laws of harmony and goodwill.

The universe must yield other secrets and other resources, now hidden, once man can turn towards his real destiny. Destitution, misery, strife and disease, were never designed by God, but are most definitely the active results of man's own choice to grasp at power and possession for his own selfish ends. The existing world supply of such primary needs as food, clothing, and shelter, could be doubled and trebled without in the least straining the resources of the universe, but man's own profit and vested interests stand in the way as needless obstacles to the general welfare.

The divine design for trade and distribution of this earth's goods is clear beyond all possibility of doubt. The supplies are there in unlimited quantities together with the intelligence and the craftsmanship to utilise the material available. The test for Man is the temptation to use the riches of the earth for selfish ends alone, and his task is to devise, in co-operation with other humans, methods by which these wonderful supplies can be made available for all.

Commerce and business at present demand big profits and to attain them the worst kind of competition is rife, regardless of the welfare of the consumer for whose benefit the whole fabric of trade was built up. Profits there must be because each and all must have the means of living, and living fully up to the standard of life they need and to which they have attained; but excessive profits resulting in the accumulation of vast wealth and vast possession in the hands of a privileged few can rarely be justified.

The idea that wealth creates wealth, and so contributes in the end to the good of all, is seen to contain a dangerous fallacy in the light of the true and spiritual side of the case. The wealth is there, but for the benefit of all; and while some men and some

groups will undoubtedly always have control of greater wealth than others, control is a vastly different affair from amassing riches for selfish purposes or aggrandisement. If all wealth gained were set in circulation or utilised for the ultimate benefit of others, the amassing of it begins to show some true purpose and meaning.

Any attempt to investigate in detail the intricate skein of modern business, finance and trade would be quite beyond the capacity of a layman in these matters, but the underlying principle which should be applied can be stated with complete and unalterable conviction. All commercial transactions, and the whole machinery of trade, must come to be based on the fact that the fruits of the earth, no less than the result of man's labour, are intended for the good of humanity in general and for the benefit of all. This unassailable truth is there for man to recognise even now when materialism holds the field, but when a conscious effort towards altruism has been made in trade and business, full realisation will begin to come.

The insoluble tangle of the present economic and financial chaos will then unravel itself; and those individuals and nations who most expected to lose their standing or their business will actually attain to a greater degree of prosperity than before. If business and commercial outlook can be imbued with a degree of spirituality, the whole trend of trade must alter radically for the better. No economic system can ever long survive such things as marketing shoddy goods under false pretences; jerry building with faulty materials; wholesale destruction of produce and restriction of output, or any other anomalies which can be avoided by organisation and a spirit of altruistic co-operation.

No state or nation can ever attain a satisfactory economic self-sufficiency, and any attempt to achieve it will amount to deliberate retrogression. The very structure of the earth's surface reveals an intention for economic co-ordination between its various parts, and shows unmistakably that real progress and a standard of culture and happiness can only be achieved by the freest possible interchange of goods and services.

The question of trade competition always seems a very difficult one both as between individuals and between states, because of its directly opposing and conflicting aspects. On the one hand the effect of competition is to raise the level of quality, and, on the other it may lead to the ruthless suppression or even complete elimination of the less competent, and the not so resourceful.

Belief in the law of goodwill and in the individual destiny which men must work out for themselves applies here with direct and considerable force. Obviously the highest quality of output in all forms of production, both intellectual and material, must be aimed at and will be achieved; but with a spiritual basis, that achievement in progress will be obtained for the sake of making the best out of the materials available for those who will have to use the results. The same spirit of genuine co-operation will cause experience gained to be shared with those who can most

adequately exploit such experience, while the recipients of such advantage will in turn pass on any new methods or systems which they themselves discover.

Mutual co-operation will become normal between nations as well as between individual firms, and must tend to accelerate material progress by achieving success in collaboration with other associates, instead of as now at their expense.

The decision as to whether big businesses should absorb smaller ones, or whether the latter should be permitted a separate and independent existence, should also be reached on the basis of the greatest common good.

The formation of big combines which take in smaller competitors should not in the least necessarily stifle initiative, reduce quality, or react in any way unfavourably, on the smaller businesses absorbed. The usefulness of the latter to the community can in most cases be increased. On the other hand, in those cases where the independent existence of the small trade or business is the distinct wish, and in the best interests of the neighbourhood they serve, then such individual competition should be allowed to continue without interference. The condition must always be that the process of competing should react to the benefit of the community, and as far as possible in a spirit of mutual co-operation.

In commercial or industrial affairs, as in any other material business, the able, industrious, and efficient will tend, and rightly, to rise above their fellow competitors in material success and material progress. This type of advantage can obviously never be checked, and should never be obstructed, but that does not imply that there is no place for those other workers in the same trade, or that they must necessarily go to the wall.

In an ordered industrial and business community, actuated by spiritual as well as material motives, a place can always be found for the less capable worker or firm, who in turn must learn to be content with a lower output and lower profits, until such time as they too can attain to higher standards. Whatever system is resorted to, there must be the fullest incentive to put in and maintain the very best work of which each individual may be capable.

There can never be any actual practical human equality in either mental or physical attributes. The highest standard to which human beings can attain in regard to equality is the organisation of society so that each and all in their various states have full opportunity for developing their own individual capacity for the greatest common good.

The communist ideal is one which has carried with it a high degree of unreasoning fanaticism. In spite of certain phases of the Russian experiment, it is safe to say that pure communism has never been attempted within living memory; but the idea itself contains a germ of genuine truth. Real communism lies in whole-hearted service for others, but that service can never be carried out on any exact material equality. It is true that all must perform their allotted tasks; but skill, capacity, and



other qualifications will always be on different standards to suit those tasks which life demands of each separate individual. The respective owners of such qualities will in turn always receive a scale of material reward carefully graded according to the services they render. This principle is fair and just and should logically apply to the position which Nations occupy in regard to one another.

There must be equality of opportunity for both men and nations to develop in that state and environment in which they find themselves, and this opportunity will clearly include the chance to progress to higher standards and higher attainments.

Performing a duty in that state of life to which it has pleased God to call the individual signifies not only the initial environment, but any future conditions in which he may find himself as a result of his work and struggles in life. On the outer plane men are unequal indeed, and it is the solemn duty of all to recognise his or her true status, without conceit, and with a true intuitive judgment. Individuals and nations will then cease continually to covet each other's position and possessions, and will the more closely recognise their own destinies.

In the future it should not be too much to hope that nations will be allowed to produce and trade, perhaps exclusively, in those things which by their conditions and circumstances they can grow or manufacture most effectively. True spheres of production, allied to facilities for distribution, will eventually be organised in order that the earth's abundance may at long last be fully utilised.

The facts of life answer fully the constant outcry for an immediate re-distribution of wealth, and the demand that equality of man must be made to mean equality of status.

Many individuals are engaged in the entertainment of mankind in one way or another, and among them are those whose genius can never under any conditions be imitated with a success equal to the original. The attempt must inevitably fail since the gifts in these cases are unique, individual, and unattainable by others. In any society, however constituted, artists such as these must stand out from their fellows and justly receive recognition and material reward. Any gifted craftsman is in relatively the same position, and is distinguished from his fellows by the degree of his skill. The same point can be applied equally to national aptitude and national genius.

The real solution to the unavoidable accumulation of wealth by individuals and groups and nations is as suggested, the circulation and utilisation of that wealth for the general good in addition to personal needs and personal comfort. The two aspects are not in the least incompatible. There is no divine insistence on all men to discard all their personal possessions, still less their attainments and skill; but there is an indisputable urge in the divine plan for all men to give of their wealth and of their lives for the benefit of others.

Both individuals and nations have every need and, right to attain to the highest

material level of prosperity and success, provided always that such attainment is directed to some beneficent purpose, and is never at the expense or detriment of others.

Connected again with man's equality of opportunity is the subject of government, and political theory in general. Just as there will always be artists and craftsmen and workers capable of better work than others, so also there must always exist those who lead, and those who follow. Some are born to govern, and others will work or serve in a subordinate capacity.

Quite apart from any social framework with which man may wish to experiment, the very complications which arise from human utilisation of the earth's resources necessitate many measures of leadership and central control. It is an obvious necessity to "nationalize" such things as legal procedure, certain public services, foreign relations, currency, and the like. Chaos must result without such governmental or centralised control. Accordingly in every country men and women specially suited by their qualifications to rule will be found to assume the lead in the administrative or legislative field. Often enough those who are best fitted for the task will take up their duties against their own personal inclination; others again may find their way to positions of authority which they seem to have reached by entirely fortuitous circumstances, while the few assume their rightful positions as natural leaders.

The point which needs emphasis is that those who take a part in governing are fulfilling their role on earth in precisely the same way as those who work with the hand or brain in some equally essential, but entirely subordinate, capacity.

The task of all Government is to co-ordinate those public services which seem to be best conducted under central supervision and control, and so to order affairs of state that the greatest good may accrue to the greatest number of the people. It is no function of central authority to live people's lives for them, but to ensure the most favourable atmosphere and conditions in which free development of the individual can take place. The closest friendship and collaboration with all other governments must be sought and achieved in order that humanity in general may be served. Such an outlook must assuredly bring the greatest possible benefit to the nation which strives for these things.

Although it is the political struggle which holds general public attention, often to the exclusion of all else, it is in fact always the direction and execution of practical daily affairs which present the gravest problems and are really important.

Men are to-day widely deluded into imagining that it is some specific type of political system, or its human originator, which must solve their problems for them. They fail generally to recognise that the real practical business of daily government has to be dealt with just the same under Communism or Dictatorship, Fascism or Democracy.

It is the very complexity of these things and the necessity to control and administer them, which initially rendered a form of central government necessary at all. Primitive peoples manage their affairs quite adequately in small isolated groups of family or tribe, and each such group will have its own method of dealing with communal business. While peace reigns among such peoples and their needs remain simple, there is no necessity for federation or a central government. It is the complexity of the civilised State which calls for complex machinery. In point of unadorned fact, the only task of any central government is to conduct the national business as efficiently as possible and that is the sole reason which has called it into being.

The field of political economy is a vast one into which it is not proposed to enter, but belief in certain divine laws applied to modern living must indicate a certainty of change of attitude in all countries toward political platforms and political concept.

Most thinking people indeed realise to-day that it is the effect of a method of ruling which counts and not the form it takes.

In the present enlightened age it seems very clear that all political systems must sooner or later abandon the game of politics as such, and face realities. The electorate will in the future devote itself to choosing the best and most able men for the task of guiding their communal destinies, and will select them with an increasing degree of discrimination and care. Candidates will soon be elected not only for their professional skill but on the ground of their ethical outlook. In other words, the altruistic or spiritual aspect will be permitted to govern the governors of the world. By some such means can a genuine League or association of peoples be established in the not too distant future.

War is the final madness of human descent. No lunatic behaviour which men deplore as such can ever be so insane as the resort to arms to settle differences. Most reasonably civilised communities have long ago eliminated duelling and violence between individuals, and have established systems of arbitration and courts to take their place. It is pitiable and tragic that nations composed of those same people can contemplate war as even a possibility.

Force may still be necessary against savage animals and against violent and primitive tribes, just as the individual man needs protection against the criminal maniac; but civilised and cultured people can no longer have any conceivable excuse for permitting force to usurp peaceful consultation.

Force and violence have never, and can never, achieve anything. Might is never right excepting only in those really rare cases where violent cruelty can be averted in no other way, and even then the minimum use of force only is permissible.

Some still look on the human race as so debased as to be unable to give up the use of armed force. Even these must admit that as between highly organised peoples there is no longer even a faint possibility of any country or group of allied countries ever

obtaining the remotest advantage from armed conflict, even if wholly successful. All combatants must assuredly lose far more than they can possibly gain.

Since this simple but incontrovertible truth is known to all governments, it should be of considerable value in averting the final insanity. Material Force is purely destructive. On the other hand the vital truth must be recognised that the spiritual forces of justice and truth, goodwill and harmony can and will resolve all problems. Nations, like the individuals comprising them, are evolving slowly but surely to that destiny of perfection which is the road they all must travel, and realisation of this goal is as vital for Nations and their Governments as it is for individuals. Human destiny lies very clearly in the brotherhood of man, a divinely appointed end to which all events are working slowly but exceedingly surely.

All that has been said in previous chapters concerning Man's divine composition and the purpose of his incarnation on earth applies to Nations severally and collectively. Nations are responsible for, and must reap the reward of, their own actions and it is this process which we are witnessing to-day. Progress on the road to an inevitable destiny can be accelerated both by communities and individuals, once they become conscious of the divine truths and the divine laws under which they live. The predominance of man's outer self in all his works, recognisable as selfish nationalism, can lead only to materialism and destruction.

Man must get into as close touch as possible with the great laws of harmony; and with the elements, and with all nature. He should seek henceforth not only to take for himself the maximum benefits that nature can offer, but to give in return and attune himself to her phases.

A kindly feeling is essential towards all living things as it is to fellow men, and equally important in the fulfilment of man's destiny. Nature seems to some to live only under the rule of tooth and claw and each species to prey on and thrive at the expense of some other. All parts of natural life exist for the service of other members of the fraternity, in much the same manner but with a vast difference in action, that man himself can only live and express his life in the service and love he renders to his brother man.

It is certain that the grains and fruits of the earth exist for man's provision, and that there is no cruelty or depredation in gathering these fruits for human consumption. Many animals are carnivorous and eat other animals, but without, except in very rare cases, any deliberate cruelty, as they kill instantaneously and painlessly only for necessary food.

In most cases then the seeming fierce depredation of bird, beast and insect, the one upon the other, is in fact largely analagous to the consumption by man of the growing things the soil yields for his use. Nature's process is a mystery of which man must in the future seek more diligently to learn, governed as it is by many inscrutable laws all working towards a very carefully appointed end. The selfless

service which natural life renders to natural life is assuredly one of the plainest lessons for man to read.

Most animals ardently desire the friendship and companionship of man which is proved by the behaviour of a vast number of different types of animal when kindly treated and cared for in captivity. It is certain that all beasts in the wild state also would very quickly respond to man's friendship if it were freely offered, and some effort made to refrain from persistent hunting and destruction. A suggested line of conduct in regard to the killing of animal life has already been strongly urged, and if followed, must inevitably bring about a vast change in the violent primeval savagery in which some animals now live.

The kindness and consideration extended to domestic animals in most civilised countries must gradually have a far wider application to animal life as a whole, thus bringing it gradually into that orbit of brotherhood which will include human beings, all animal life all growing things, and those elements within which life exists. Of these Man is first, at least in the sense of capacity and conscious intellect, and must accept responsibility for leadership, a leadership which can only be successful and effective if guided by sympathy, goodwill and spiritual wisdom.

This ideal of the brotherhood of all living things, will in future govern man's outlook. Every form of material approach to life has failed and will always fail. The wider and spiritual vision is now coming to enlighten human activity and human energy, so long misdirected in the fog of an arrogant materialism. That vast change is upon us now, and forms the beginning of a spiritual revolution of which the signs are very evident to all who choose to see.

The Laws of Life under which all forms exist are at the same time extremely simple and extremely intricate. All really great truths will be found to partake of this dual nature. The simplicity of the greatest law is the simplicity of goodwill, harmony and kindness, and its complexity lies in the application of these stupendous truths to everyday existence.

The great uprising and revolt is that of man's inner self against domination by his outer senses and his outer material self. A true way of life can be found by each individual human soul setting forth on the long road of selflessness, the gateway to which can be opened only by the key of honest self-appraisal. Consciousness is the key, and can be found and inserted in the lock by opening eyes and ears and all the senses, in all humility, to the rule of goodwill.

Every single human soul must find himself and open up the way.

Great is the ecstasy of the scientist or research worker who lights upon some material discovery, but no joy can equal the enlightenment which follows the exposing of spiritual truth. The grand law of kindness and harmony has only to be applied to the smallest detail of daily life and the truth of this assertion must miraculously reveal itself.

Immeasurably the biggest thing in the life of every human soul and in the life of every nation is to make this grand discovery, and to come to know this truth on which all life is based. A way to life can be opened up for himself and by himself by individual man, and on this growth of consciousness must clearly depend the advance of nations and the universe to their appointed destiny.