

DIVINE PSYCHOLOGY

BY

KATE SIMMONS

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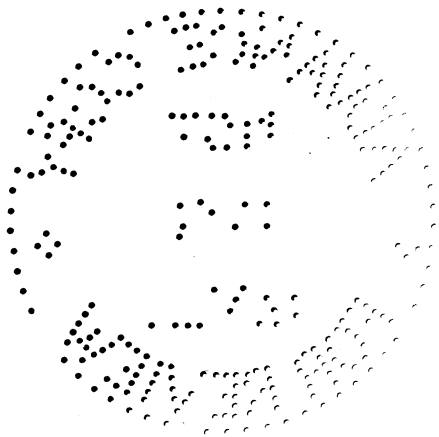
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PREFACE

Humanity to-day is rapidly approaching the stage when all things will have to pass before the bar of the understanding. When health and environment will be recognised as the reaction to states of thought and feeling. Hence, to meet this development man will need to understand the true law governing him, that he may use its protective power to maintain him in health, harmony, and happiness.

The golden thread running through this book is the idea of perfection ; and Divine Psychology seeks to show that perfection is within man's mental grasp, and how and why it should be regarded as the Reality, Cause, and Truth respecting all things. The real is perfect, and the perfect is real, and inasmuch as things are imperfect, they are correspondingly unreal.

Therefore, man must seek the true—Truth—that it may destroy in the crucible of his mind all that is untrue.

Divine Psychology seeks to uncover various errors of human thought, and draws the distinction between the true and the untrue. The mortal is an imperfect shadow of the true man who now is perfect—God's image and likeness.

Perfection is God—The Infinite—who is expressed in a manifestation corresponding to his own nature. The logic of this fact is open to proof in progressive stages of understanding and personal demonstration, in which true man is revealed.

The practice of perfection, which is the method of attainment, is not one of merely cheerful optimism, but a clearly defined system of right thinking, one which makes its appeal to the reason, and is demonstrable through the channel of daily and hourly thought.

The actuality of perfection is a problem which continually presents itself to the minds of thoughtful people, and the author does not claim originality for this idea, for there are millions of people who to-day are striving to base their thoughts and deeds on such a standard, and so she merely states what has individualised in her thought and experience through teachings already known to the world, teachings which have given her the key to the understanding of herself.

Since writing this book the author has had the privilege of reading presidential addresses delivered to The British Association for the Advancement of Science in the year 1914 by Professor W. Bateson, M.A., F.R.S. The following quotations are significant :

“ I have confidence that the artistic gifts of mankind will prove to be due not to something added to the make up of an ordinary man, but to the absence of factors which in the normal person inhibit the development of these gifts. They are, almost beyond doubt, to be looked upon

as releases of powers normally suppressed. The instrument is there, but it is 'stopped down.' "

Shakespeare, he tells us, "once existed as a speck of protoplasm not so big as a small pin's head. To this nothing was added that would not equally well have served to build up a baboon or rat."

That what is regarded as evolution merely consists of the "removal" of factors that control, mask, and suppress underlying powers and faculties."

We can conclude that all qualities pre-exist and are predetermined, that perfection itself awaits realisation, and is to be effected by "the loss of elements which inhibit the free working of the mind." Thus, strictly speaking, evolution cannot be regarded as a process of development, but one of elimination.

Divine Psychology teaches that the true law of growth is the unfolding of divine Good; that death, ignorance, and hatred are "the inhibiting factors" hiding true man; and states how these can be eliminated by the action of the law of Good.

For there is a very present power to be realised—namely, Perfection Itself, and the knowledge that this is to be achieved, and the effort to ascend in thought to its region of action effects its release for man.

It thus becomes the task of the human to strive for this realisation, and he can do so by the simple process of thought reversal, based on a right understanding of the real nature of God and man, in which imperfect beliefs are rejected and replaced by true ideas. In proportion

to this effort will the action of Truth on man's mind eliminate the factors which appear to "mask and suppress" in him the divine power of Life, Truth, and Love.

Thus, in conscious co-operation with divine law, man's effort will meet with response, and he will receive health for his body, joy to his feeling, and light to his understanding.

The aim of religion is the immortality of man.

The aim of philosophy is the search for reality.

The aim of Science is the truth.

Religion is based upon revelation.

Philosophy is based upon reason.

Science is built upon investigation.

As all agree, statements regarding the spirituality of man, the nature of reality, and scientific truth, are valueless apart from demonstrable proof.

In true metaphysics—the science of the Divine—the immortality of man is demonstrable; the nature of reality is demonstrable; and the science of Truth is demonstrable; and religion, philosophy, and science are understood on a spiritual basis.

This demonstration is to be found in acts of healing (healing is here understood in its broadest sense), and until religion not only teaches, but again demonstrates the divine Omnipresence by healing the sick and feeding the multitudes, its light will remain hidden, and its faith mere dogma.

Until philosophy states its premise and conclusion upon a spiritual basis, it will continually need to restate its facts.

So also, until Science bases its investigations upon the belief in a spiritual universe, it will find nothing but disappearing energy and an elusive atom. In acts of spiritual healing—or the knowledge of divine Omnipresence made evident—there is demonstrable proof of the true spirituality of man, of the fact of divine Reality, and a scientific basis for knowing that God is the governing Truth of all things.

These points will be elucidated in detail in the chapters which follow.

KATE SIMMONS.

10, STANLEY GARDENS,
BAYSWATER, W. 11.

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DIVINE PSYCHOLOGY

CHAPTER I

INTRODUCTORY

"I long for the happiness that does not decay; the treasures that will never perish; the life that has no beginning and no end."
—*Gospel of Buddha.*

ALL mankind are in effect searching for God, either consciously or unconsciously. Even the man who would deny this is making straight for some form of suffering which will drive him to do so. Few would deny—and none engaged upon the search—that they seek a divine and not a diabolic being, and that their quest for God cannot be dissociated from the quest for truth and immortality. As "like is knowable to like alone," it follows that man must apprehend godlike qualities if he would know God—namely, the qualities of truth and immortality.

To do this he must rise superior to error and mortality; it is true that man must possess the weapons to vanquish these foes to divinity, and our divine psychology will go to prove that he does so.

It is a matter of common experience that man, when striving against trouble, nearly always seems at such times nearer to God. But this is not really so; it is merely that his strivings have made him search more diligently. This has gradually led to the belief that trouble is divinely ordained, and an imperative necessity to salvation and a knowledge of God. But this, again, is not so; for it is evident that man possesses within himself elements by which he can voluntarily seek to understand the mystery of his own being; doing so, the act of searching makes him the focus for the action of divine power—power which he does not ordinarily experience. This power is the immortal fire which consumes man's errors for him; and the nearer in quality—not time or place—human thought ascends to the divine, the nearer it is to God. Thus, the search for God, the knowledge of God, and the disappearance of ungodlikeness, are simultaneous.

Man can draw near to God through his developing knowledge of truth; or through love, and his perception of the altogether lovely. Or he can wait until the vicious circle of unsatisfied desire has through disillusionment ceased to claim him; then, searching, he gains in contrast an increased sense of divine nearness. Therefore, this book is not written for the purpose of making a fetish of suffering, but of showing how and why we should progress out of it into the consciousness of divinity.

**HUMAN
WOES NOT
DIVINELY
ORDAINED.**

**MAN CAN
PROGRESS
OUT OF
UNGOD-
LIKENESS.**

Modern psychology, applied to the treatment of disease, gives us ample proof in its teachings and results, that the subconscious mind, or, as it is also called, "the unconscious," is the cause of all human suffering; for both collectively and individually mankind possesses subconscious conditions which are the unconscious spring from which flow forth, both directly and indirectly, all the ills to which flesh is heir; of psychological conditions which are but the prelude to all disease.

There are various schools of psychology, and the aim of the most advanced medical psycho-therapist is to work by means of psycho-analysis upon the consciousness of the patient, and using as a medium his thoughts, feelings, and dreams to eliminate the poison springs of unconscious desire and repressed thought, feeling, or passion which are the heritage of the human race, having been accumulated from its primitive stages to the present moment. Experience has proved that these silent factors at work in the subconscious, if brought to the conscious mind, will, like festering matter, come to the surface and be expelled.

In a like manner, spiritual analysis can be applied to the treatment of the festering wounds of human consciousness; but, in probing the poison springs of war, bloodshed, disease, and death, they are brought to the surface and destroyed, because in the light of spiritual consciousness they are found to

be falsities, which, like ignorance, must disappear before the light of understanding and the unfolding of Truth. For if once the unconscious or subconscious belief in the power and necessity of human misery is shaken, the day of its final downfall is at hand.

**DIVINE
PSYCHOLOGY
APPLIED.** The spiritual therapist is essentially both destructive and constructive, and must possess a true understanding of man's real nature, so that he may destroy the beliefs of a human heritage of materiality, burdened with instincts ranging from primitive savagery to polished veneer, and in their place to bring to the surface of human consciousness the knowledge of a divine heritage of spiritual perfection and infinite good. This knowledge is the doom of all misery, for the greatest enemy to mankind is its own ignorance.

**CONSCIOUS-
NESS CON-
TAINS THE
SEEDS OF ITS
OWN DE-
VELOPMENT.** The seed of all knowledge is potential in human consciousness, and the varying stages of progress from primitive to civilised conditions, are achieved through the natural unfolding in the human mind of what are termed natural laws. This inner growth goes hand in hand with man's outer perceptions of nature—in fact, they react upon each other—and the subjective development of consciousness, and the objective perception of fact can be regarded as a unified activity.

Thus, human consciousness contains the seeds of its own development, and their growth is evidenced by the inward sensing and perception of natural law, which

is simultaneous with the outer recognition and perception of the universe. For example, let us take as an illustration the science of astronomy; the knowledge of its laws being potential in human consciousness, makes possible through the natural unfolding of the seeds of consciousness, the inner and outer perception of the movements of the heavenly bodies.

Likewise the inner growth of the consciousness of natural law, springing from its own seed, goes hand in hand with man's outer perception of nature, and this inner and outer vision act in unison and are the sum-total of material knowledge. But this kind of knowledge does not constitute the whole of experience; there is also an inner and outer perception of eternal facts, as opposed to that of temporal conditions, which, expressing itself in spiritual law and divine order, and unfolding in the consciousness of mankind, gives rise to spiritual values and to concepts of a divine universe or world of reality.

It is evident that there is inherent in consciousness the idea "God and perfection," and it does not seem logically possible that such an idea could originate out of a material and imperfect selfhood, but must spring from the base of its own existence, and can be in consequence regarded as evidence of its own kind—namely, of perfection itself. Granting this, how is it possible to know God and perfection?

INNER CON-
SCIOUSNESS
OF LAW AND
OUTER RE-
COGNITION
OF FACT
DEVELOP
SIMULTANE-
OUSLY.

EXPERIENCE
AND
SPIRITUAL
FACT.

THE IDEA
"GOD AND
PERFEC-
TION."

It cannot be denied that, logically speaking, the idea
A FUNDAMENTAL TRUTH. "God and perfection" must be the expression of fundamental truth, and therefore is the perception of spiritual fact. This developing idea or growth of understanding regarding spiritual law, is simultaneous with the perception of the spiritual universe, which, regarded humanly, is not place but state, and is the unfolding consciousness of the good, beautiful, and true, both as regards God, man, and the universe.

The human mind, gazing on its own imperfect images,
TYPES AND THEIR EXPRESSION. reproduces and multiplies countless expressions of its own type. But man, turning to his divine heritage and gazing upon the perfect image, or universe of God, reproduces infinite varieties in the good, beautiful, and true. This, then, is the aim and object of the spiritual therapist—namely, to develop the idea "God and perfection," and by the realisation in consciousness of the perfect type to apply this knowledge to the healing of the nations.

"Choose ye this day whom ye will serve"; in other
THE RELATIVE OR ABSOLUTE? words, whether we will react to relative facts—namely, to human thoughts and conditions of change and decay—or whether we accept the evidence of perfection and tend the growth of the seed of Truth, of the Absolute, and thus set our compass straight for the perception of reality and the way to know God and perfection. The various points

raised in this introductory chapter will, of course, be more fully discussed in other portions of the book, and the trend of reasoning will go to prove that perfection is self-evident and self-expressed, and that the apparent improvement of the human or imperfect is brought about by its elimination or disappearance, and the consequent appearing of the divine.

CHAPTER II

UNITY AND UNIVERSALITY

"O people of the world ! the creed of God is for love and union ; make it not to be a cause of discord and dissension. I enjoin you to the service of the nations and the pacification of the world. The pavilion of unity is raised ; do not gaze upon each other with the eyes of foreigners ; ye are the fruits of one tree and the leaves of one branch. . . . Let him glory who loves the whole."—
BAHA ULLAH.

FOR years past progressive minds have been looking forward to the supreme moment when
SCIENCE science and religion shall meet on the same
AND platform ; to a time when physical science
RELIGION. shall have so progressed that research will reveal the truths which it seeks to enunciate, as having spiritual fact for their basis, and when the understanding of religion will become so illumined that, the day of a tribal God having passed away, the word " heathen " will be applied only to those who fail to recognise the unifying character of love, and the universal nature of truth.

The scientific idealist has for years striven to proclaim the fact that science has a spiritual basis, whilst the religious idealist has voiced the appeal that religion is not opposed to reason, or contrary to scientific principle.

Scientific investigation has produced incontrovertible proof that creation was long previous to 4000 B.C., whilst the study of comparative religion has on its side revealed the ever presence of revealed truth in the world's history, which, expressing itself through the profundity of inspired teachings, and having divine Love and eternal bliss (the idea "God and perfection") as its basic truth, has been the treasured possession and agelong beacon light of all the peoples of the earth. Thus, evidence obtained from geological strata and archæological treasures has opened up a field of scientific investigation covering the immemorial past, a past which has always revolved around the pivot of the belief in the Unseen.

Science, rightly understood, should be the governing principle of life, which is the law or reason for a thing being what it is; whilst religion should be the art or expression, the application of the law, its actuality made evident in true living; and it would appear as unnatural to keep science and religion apart, as to keep man and woman apart.

Science separated from religion appears to embody the expression of the masculine type of thought, which, seeking to arrive at universal truth, makes no distinction of race, sex, creed, caste, or colour. Thus, its principles are sought and applied irrespective of time, place, or personality. For example, the law of gravity, and the principles of

SCIENCE
AND
RELIGION;
THE IM-
MEMORIAL
PAST.

RELIGION
AND SCIENCE
COMPLE-
MENTARY.

SCIENCE AND
UNIVERSAL
TRUTH.

mechanics, which are approximately correct, are always applicable under the necessary given conditions, thereby pointing to fundamental law or principle, enabling us to state broadly that truth always tends towards the universal.

RELIGION AND UNIFYING LOVE. Religion separated from science is the expression of the feminine aspect of thought, which, seeking to arrive at unity with divine Love, individualises its expression to time, place, and person; for this reason each race produces and worships its tribal God, having a natural tendency to regard its teachings as the only true and inspired revelation for all time and place.

PROGRESSIVE REVELATION. It is easy to see that in the union of science and religion, not only should we have the understanding of divine Truth and Love as an operative law, assuring us of the immutability of the divine, but we should also have progressive revelation; for with the elimination of the rigid finality of dogma it could be admitted that inasmuch, and in proportion, as the principles governing true manifestation are studied, understood, and applied, correspondingly would the mysteries of truth and love be revealed. Moreover, we should have Truth regarded impersonally and recognised wherever it was present, and Love would be recognised as the motive power governing all manifestation in unerring stability. Thus, the union of science and religion is not only productive of progressive revelation, but is inseparable from the true understanding

of unity and universality. But is this union possible? And can physical science ever arrive at a real conception of Truth? and can dogmatic religion ever arrive at a real conception of Love?

Having regard to the fact that matter has now been proved as neither causal, primary, nor ultimate, but, on the contrary, is known to be disappearing, it is clear that with it also must disappear its so-called laws, which, like matter itself, must be merely conditional. The need thus arises for a true science, or science of the true—Truth itself—which to be consistent must be eternal and infinite in nature. It cannot be thought that decaying organisms and disappearing energy will supply such a demand, or fulfil such a condition. How can vanishing law and dying man be more than fleeting and unstable shadows?

Religion, on the other hand, deals with the spirit, and not the body of man; but it postulates a being who is to *become* an inheritor of immortal life. But, so far as personal demonstration is concerned, man is neither deathless nor eternal, and however ardently he may believe in immortality and life everlasting, his deathlessness is not proved as a fact of knowledge. On the contrary, his immortal elements—if he is lucky enough to have the transmutation called believing effected in him—are in apparent subjection to mortality the whole time, and what is known as “man” is in bondage to disease and the ultimate victim of death. The need thus arises for

MATTER AND
MATERIAL
LAW DIS-
APPEARING.

THE SUB-
JECT OF
DISEASE AND
THE VICTIM
TO DEATH.

a man who, because he is composed of real elements, can maintain his own nature, and thus is able to demonstrate the powerlessness of hate, error, or death, when they appear to oppose his real living, loving, or knowing. It cannot be thought that sinful, sorrowful, dying man is a true representation of life, truth, and love. How can erring, mortal, and disappearing man be more than fleeting and unstable shadows? And how can that which appears to oppose and contradict itself be a true standard of divinity?

In the union of science and religion the spirituality of substance, and the immortality of man, will be sought as a demonstrable fact. At this point only will they meet: science in its search for immutable law and stable form, and religion in its search for creative Love, and its manifestation, immortal man.

The only standpoint which science can take is that life, if it be real, must be deathless; it cannot die. That truth, if it be true, cannot err or be fashioned into varieties of statement.

The only standpoint which religion can take is that love, if it be loving, cannot destroy and corrupt the forms which it has created. Thus will science and religion postulate a true substantiality to all things.

Scientific-religion will thus have a basic principle, true fact and logical necessity, which will yield a right understanding of creation as being made in "God's image and likeness." Progressive

SCIENCE AND
RELIGION
UNITED.

TRUE
SUBSTANCE
SPIRITUAL.

TRUE MAN
IMMORTAL.

revelation will supply man with an ever-present operative law, the weapon with which he will demonstrate the active principles of Life, Truth, and Love. Truth and Love will govern man's understanding, and by their means the voice of sin, disease, and death will be silenced and man will know Life.

In this tri-unity science will find its true base beyond
THE the shifting, changing appearance, of things,
TRI-UNITY. in eternal, basic, causal law, whilst religion
 will find man's immortality proved; for with the changed
 basis of thought—which it is our intention to elucidate
 as this book proceeds—man will eliminate the elements
 of mortality, the process bringing into evidence the one
 element of all things—namely, eternal substance, Spirit.
 Apart from such a law and such a man, can science prove
 and demonstrate as a fact of knowledge a real universe
 or an indivisible atom? Or can religion prove and
 demonstrate as a fact of knowledge a real creation or
 an immortal man?

Our true need is now apparent; the hypothetical law
SEARCH FOR and man of faith no longer satisfy human
REALITY. necessity, and intelligence demands a state-
 ment of reality, for human aspiration remains unrealised
 apart from demonstrable evidence. To what, then,
 does this law relate? To an evolutionary process and
 an evolving man, or a Principle of perfection governing
 a perfect man?

In any attempt to understand the true nature of God,
 and correspondingly His manifestation also, one of two

standpoints must be adopted: either that spirit itself is evolving, growing, developing, individualising, always tending towards perfection, or else that Spirit and spiritual manifestation are perfect. Now, if we are to have a sane basis for anything, we must have consistency of thought; we cannot state on one occasion that twice two equals four, and on another that it equals five. Correspondingly, we must allow that qualities cannot at once appear to lose their characteristics and yet remain the same, nor can they be self-contradictory. That is to say, white cannot become black, goodness cannot become badness, and truth cannot lie. Therefore, there either is or is not such a thing as perfection, and if it is a fact, then it must be a self-evident one, and not to be confounded with its total opposite—namely, imperfection; if such a thing exists, it is, and must subsist in itself and express its own nature or being. The standpoint adopted in this book is that perfection is a divine quality; eternal and incorruptible in nature, it is not to be found in the heaping up of imperfections, but is only to be known in proportion as they are eliminated.

Evolution as experienced by the mortal is a continual struggle out of limitation; consciousness always appears limited to a form, which it must ultimately outgrow and break away, always through the medium of struggle. If, then, the true nature of being is governed by the law of evolution,

EVOLUTION
versus
PERFECTION.

then perfection is not an eternal fact—from everlasting to everlasting; thus it would not be true or real. And if evolution is an absolute and immutable law—and all true law must be so—then we are faced with everlasting struggle against limitations, which, as we know, would tend to increase in acuteness as the struggle proceeded. Thus, if life is to be regarded only from such a standpoint, the process must go on eternally and infinitely.

But evolution relates to the imperfect, and the imperfect is mortality; and just as ignorance cannot become truth, but must disappear that

EVOLUTION
OF THE
IMPERFECT.

Truth may appear, so also must mortality disappear that immortality, perfection, may appear; therefore, there is no such thing as the perfectioning of anything, merely a constant elimination of the imperfect. Death cannot be improved into life, and matter cannot be improved into Spirit. Such a thing as life dying, truth erring, and love hating, would involve a state of self-contradiction, in which qualities would appear to oppose themselves and defeat their own ends; thus, the only consistency in mortality is that it is in a continual state of dissolution and dying, and will continue to be until its very elements are dissolved.

But, on the other hand, perfection is being and is not in a state of becoming; for unless perfection already is, then itself would be imperfect, and not true. If it is not a self-existent spiritual fact, then it is not reality, is not absolute—in

PERFECTION
IS BEING.

short, there would be no such thing as perfection, nor any reason or foundation for a belief in it.

Thus, the point of view of an evolving God is not here brought forward, but that of a supreme and perfect Godhead, an infinite, eternal glory; of a divine Principle—Life, Truth, Love—which is the intelligent creative Mind, governing its perfect creation, a race divine, expressing and reflecting immortality.

This, then, is the basis of our true law and real man; and only in this region can actual fact be found.

These statements, of course, carry us rather quickly ahead and we must take our reasons step by step, that such a view-point may be more clearly established. These steps lead us in sequence to the need for a statement of reality, and an inquiry into the nature of perfection and consciousness.

CHAPTER III

REALITY, TRUTH, VERITY

Philosophical and Religious Definitions of Reality.

"A doubt about the reality of sense is easily raised, since there may even be a doubt whether we are awake or in a dream. And as our time is equally divided between sleeping and waking, in either sphere of existence the soul contends that the thoughts which are present to the mind are true; and during one half of our lives we affirm the one, during the other half of the other, and are equally confident of both."—PLATO.

"For by reality in philosophy is meant persistence, irrespective of particular conditions."—FISKE.

"From unreality lead me to the real, from darkness to the light, from death to immortality."—*Upanishads*.

"The things which are seen are temporal, but the things which are not seen are eternal."—2 COR. iv. 18.

WHAT constitutes reality to most of us is that which we ordinarily perceive and believe in. But THE CON-
SISTENCY OF here we have no true basis; for reality, like
HUMAN IN-
CONSISTENCY. all else that is true, must be self-evident, and a thing which is here to-day and gone to-morrow cannot be absolutely true or real. If a man believes in evil—that is, if he is apparently encompassed by evil thoughts or deeds, or believes that evil is more powerful than good—then it is evident that for the time

being evil stands for him as reality—namely, his governing belief. If he is informed that a beloved friend has passed on, whether his information be accurate or inaccurate, for the moment his mind is submerged in the belief of the reality of death and separation. Or the apparent love of a friend may prove false and self-seeking, yet the mind has been held in the belief of the reality of a particular human friendship. What a mockery of beliefs the human is surrounded by ! what false evidence it is constantly involved in ! The only consistency that can be claimed for human sense testimony appears to be its persistent inconsistency. It is evident that Truth, basic reality, is not to be found here.

If a man is suffering the tortures of a deadly nightmare, he is, for the time being, under the dominion
THE MORTAL NIGHTMARE. of a belief in its reality, this belief persisting until he awakes to find himself in his own familiar environment. A nightmare can be thought of as a series of topsy-turvy sense impressions having no absolute reality in them.

Material existence bears the same relationship to reality as the nightmare does to normal
THE DREAM OF MATERIALITY. waking life, and it is difficult for mankind, enveloped in what appears as the reality of material existence, to look upon it as a series of more or less topsy-turvy sense impressions having no absolute reality in themselves, from which it will have to awaken to its own familiar environment, the real universe of Spirit.

Many people, when suffering the mortal nightmare, know they are in the dream state, and through knowing it as such, as unreal, have put forth strong, persistent, and successful effort to awaken. Personal evidence on this point is not wanting, and can be upheld by many of like experience.

CAN THE
SLEEPER
AWAKE ?

The effort to awake is prompted by the desire for freedom, both in the dream of material existence and the nightmare which takes place within it. All impulse towards goodness is the natural effort to awaken from sleep in matter, to awareness in Spirit. Humanly, we call this progress, and by it we know that man can awaken to the knowledge of reality. Thus, the fact of progress supports the reasonableness of the idea "God and perfection," and holds the promise of ultimate freedom. No one really desires badness, ugliness, or ignorance, any more than he desires disease. True freedom does not consist in following a caprice, which is itself often an unwanted limitation, but is expressed in the power to choose the good, beautiful, and true. Of the mortal dreamer G. R. S. Mead writes: "We are sepulchres, tombs of the dead, for our bodies are half atrophied, alive only to things of death, and dead to the things of Life" ("Gnosis of the Mind").

The question "Whence the dream?" will here be raised. It is the problem of the ages—namely, the origin of evil—and it is one to which the human mind still fails to give answer. Philosophy yields the most logical conclusions on the subject.

WHENCE
THE DREAM ?

Spinoza said, for example, "evil is a state of privation," that "all limitation is negative," which means, of course, that evil is not an entity, a thing in itself, but appears to represent the absence of something which we call good. This thought has a parallel in such a statement as twice two equal five, which would not represent arithmetical values, but an untrue statement, merely the privation, negation, of principle or law. Kant summed up the situation of the problem of evil, the dreamer and the dream, as follows:

KANT ON THE DREAM. "This world's life is only an appearance, a sensuous image of the pure spiritual life, and the whole world of sense only a picture swimming before our present knowing faculty like a dream, and having no reality in itself. For if we should see things and ourselves as they are, we should see ourselves in a world of spiritual natures, with which our entire real relation neither began at birth nor ends with the body's death." It is clear that "our present knowing faculty," which yields dream evidence "having no reality in itself," is human sense perception and consciousness, which themselves are composed of the dream elements and governed by its law—"whose seed is in itself," yielding evidence, or fruit, "after its own kind."

TRUE CAUSE NOT IN MATTER. If it were possible to find cause in matter, we should have no reason or urge to seek beyond it; but the idea "God and perfection," which is totally opposite in character to mortality, gives us the impulse to search for absolute and spiritual

facts, in contradistinction to relative or material statement. For we know that cause cannot exist apart from a creative Mind, God; things must be thought before they appear, and it is their basic reality which we are seeking. Human sense-perception is concerned merely with apparent sequences, as, for example, the acorn is not the cause of the oak-tree; the oak is merely the sequence of conditions following the planting of the acorn. Its true cause is Life itself, which is not visible to sense-perception, and cannot be touched, seen, or handled.

Nor do we perceive true effect in matter; for if cause is Spirit, Life, then effect must reflect the quality and nature of its cause, and cannot oppose or contradict it; hence, true effect must be spiritual, and in the perception of the sequence of acorn to oak we have nothing more than a symbol, one which appears and disappears, and cause and effect have no part in its material presentation. Correspondingly, birth and death cannot be regarded as the manifestation of cause, Life; they are merely an apparent sequence, a dream about life, but not true evidence of Life itself; and it will be our business to inquire how we are to see "things and ourselves as they are" in "the world of spiritual natures."

For reality must stand to us as the cause of the tree, its life, the Principle governing it, and not its temporary appearing and disappearing. Thus, to understand God and man, we must understand governing cause. It is evident that

TRUE EFFECT
NOT IN
MATTER.

CAUSE MUST
BE LIFE,
TRUTH, LOVE.

cause, if it causes life, must be Life. It is correspondingly clear that cause, if it be true, must be Truth. And it cannot be denied that if happiness is to form part of its governing principle, then cause must be Love also. Hence our aim will now be to eliminate all errors of thought which appear to contradict and oppose Life, Truth, and Love, that our understanding may be illumined by reality, Spirit.

This point can be illustrated—"Ye shall know the Truth, and the Truth shall set you free."

TRUTH IS NOT IGNORANCE MADE INTELLIGENT, BUT REALITY. Thus, if, for instance, one is ignorant of the science of astronomy and desires knowledge, one sets to work to learn; advancing knowledge brings its corresponding freedom from ignorance; that is, ignorance is gradually eliminated as one advances in understanding, though the absolute facts about astronomy cannot be known until its final facts are known, but its principles can be demonstrated as one proceeds. The knowledge of astronomy has been developed by the human race, and correspondingly the knowledge of perfection can be known likewise; and if one sets to work to think, and learn, and act, in terms of perfection, then the understanding regarding it will develop in proportion as its standard is observed. Thus, we see that truth is not ignorance transformed by some miraculous process into intelligence; it is a state or quality of mind. Truth is reality, a divine quality not to be confused with ignorance; it must be self-evident, self-subsisting, self-sustained being.

The impermanence and changing appearance of human conditions is evidence of their un-
TRUTH *versus* reality, falsity; for example, such a con-
IGNORANCE, tradition as love appearing to change to
AND REALITY hate, life succumbing to death, and truth
***versus* UN-** becoming dulled or imbecile. It is evident that in such
REALITY. misnomer we have no standard of reality. Unreality is
 thus a state of belief, ignorance, unknowingness, nega-
 tion; whilst reality is a state of fulness, understanding,
 knowledge, Truth. Hence the necessity for having clear
 ideas, that we should not confuse truth and ignorance,
 reality and unreality, perfection and imperfection, and
 imagine them to be different degrees of the same thing.
 To human consciousness they may appear to blend and
 mingle, but this appearance is either the testimony of
 spiritual or sense-perception, whichever may happen to
 be present in a man's thought. This is the reason why
 he must learn to distinguish between them, that he may
 know the difference between the unreal and the real,
 for, logically examined, they are totally opposed.

From the foregoing we can conclude that if we adopt
EVOLUTION, an absolute standard of reality, the basis
IMPERFEC- of our thinking does not rest on the evolu-
TION, AS tion theory as ordinarily accepted, which,
FUNDAMEN- seeking an explanation of life through a
TAL CONDI- belief in the ultimate perfection of the im-
TIONS OF perfect, in consequence develops a constantly enlarging
THOUGHT. belief in future perfection, instead of seeking realisation
 in the eternal now. Thus, the fundamental conditions

of thinking in terms of evolution involve the limitation of time and space, and must consequently always fall short of a knowledge of perfection, reality. The belief of imperfection is life temporal; the consciousness of perfection is Life eternal.

Thus, the knowledge of reality is not to be obtained through piling up human facts, but in the action of divine idea in man's consciousness. By this we can see that unreality and reality are not different time and space conditions; for whilst the one is governed thus, the other is an immortal state in which all that therein is "is governed by eternity and infinity." And a man cannot by "coming and going" in time and space attain an understanding of reality; he must change the basis of his thought to that divine quality in which he can apprehend perfection.

How many veils of illusion—unreality—we shall have to lift—unsee—before we arrive at the vision glorious matters not; but that we should have an absolute standard does matter, and that we should have the power to exercise and demonstrate it, is so good that comparatively few believe it to be true. To be limited to a belief in future perfection, is to be dominated by an unsatisfied longing for that which ever eludes our eager grasp, for whatever standard we set ourselves, and then attain, will never suffice; for each stage reached and passed necessitates the setting up of other standards; this can be

**REALITY NOT
HUMAN
FACTS, BUT
DIVINE
STATE.**

**REALITY THE
ABSOLUTE
STANDARD.**

logically multiplied right throughout eternity. But, to recognise that perfection is reality, and all there is of it *is now*, and then to seek union with it, is to rest in the embrace of eternity and infinity itself.

“Only in the deepest silence of the night the stars
 “VAIN IS smile and whisper among themselves: vain
 THIS is this seeking; unbroken perfection is over
 (HUMAN) all ” (Gitanjali 73, Tagore).
 SEEKING.”

Our next chapter will direct the thought along channels which will go to prove the perfect naturalness of the perfection of all things.

CHAPTER IV

NATURE OF GOOD AND EVIL

" Behold it was very Good "

" Man will be happy when he confines himself to understand the laws of his Creator, and to find the means of putting them into execution."—J. GASPAR SPURZHEIM, M.D.

IN support of an argument that goodness is natural and normal to man, and evil is unnatural and abnormal, the writer once heard the following point brought forward by one who, after varied experience in criminal investigation work, in consequence of his conclusions therefrom, changed his profession for that of the Church:

"Man commits crime for the sake of gain, of food, clothing, or for something which will satisfy a want. On the other hand, the criminal will often spontaneously perform a good act, risking his life to save that of another, with no motive or hope of a reward." From this it was argued that "crime is induced by abnormal conditions of some kind or another, from which mankind must be rescued, and helped to understand and follow their natural bent. The greatest kindness one being can render another is to recognise his natural goodness;

it not only quickens the flame, but increases nobility of character."

Much more could be said in support of this humane theory, even though it may be considered
 A PRINCIPLE OF GOOD. a controversial one; but the suggestiveness of the thought is sufficient to indicate to us that, shining through some of the darkest elements of materiality some spirituality is evident, pointing dimly to a divine Principle of good behind all things. Further, that the deeper stratum of man's nature recognises that good in a selfless manner and responds to its impulse. "For even in the life that is most ordinary the part that is done for God is enormous. The lowest of men would rather be just than unjust. We all worship, we all pray, numbers of times every day without knowing it." (Renan).

In order to find the scientific principle of man, the
 CREATOR, creative cause of him must first be found,
 CREATED, for it is evident that he must reflect the
 AND PRIN- nature of his cause. We must, of course,
 CIPLE OF admit the first simple postulate that man is
 CREATION. created, and secondly that there is a creator, and thirdly we proceed to inquire the principle, law, and science of the creation; for everything created must have a science governing its appearing. "And God said: Let us make man in our image, after our likeness; . . . so God created man in His own image, in the image of God created He him; . . . and God saw everything that He had made, and behold it was very good." (Gen. i.).

"But All Father Mind, being Life and Light, did bring forth man co-equal to Himself, with whom He fell in love, as being His own child, for he was beautiful beyond compare, the image of his Sire." (Poemandres, "The Shepherd of men," verse 12; "Thrice Greatest Hermes," trans. G. R. S. Mead).

In these two creation stories will be found the basis for an understanding of reality, and of the principle governing a divine Godhead and race divine. Of a God who is good; and a creation which is the image and manifestation of that good; for this "image beautiful beyond compare" must be "very good," and can be nothing more nor less than the manifestation of perfection itself; not to be sought or found in matter—the dream,—but by awaking from the belief in the material origin or cause of man, through the realisation of the sonship, and the Omnipresence, the ever-presence of good, perfection; which literally means that all-good is here and now, waiting to be thought and realized in our consciousness, and demonstrated in the elimination of all ungodliness.

Here, then, is the cause, Principle, the true law governing man; and the human, in apprehending Truth, will demonstrate man's true being. But whilst the human mind laboriously learns its mathematical law through the medium of intellectual processes, the apprehension and application of divine law is altogether different. The sonship of God is taught by

THE OMNI-
PRESENCE
OF GOOD.

KNOWLEDGE
OF THE
SONSHIP THE
CHANNEL
FOR GOOD.

Mind, its processes are revealed by Spirit, this revelation, which is progressive, taking place through overcoming and destroying the resistance of wrong thinking.

In any attempt to prove a thing, a simple fact about

FACT it must first be admitted, and its rule
MUST BE applied. To work out a sum in arithmetic
ADMITTED
AND DE- one would first have to admit the fact
MONSTRATED. that twice two equals four, and then proceed to apply it. When seeking to prove the reality of a scientific religion, one must admit its governing principle—namely, the law of good—as its scientific basis, and then seek its demonstration. Another point will have to be conceded—namely, that, like mathematical-law, it is ever present and inexhaustible, and all can apply it who will; also, the law is not only good, but the medium for the abundant supply of good. Granting this, one may proceed to do one's sum in scientific religion; and, doing so, the basis of thought already is changed, and instead of perceiving in goodness a quality which is doled out indiscriminately at birth, it becomes a creative Principle, a law revealing a science of being which can be applied exactly where a man stands, one which is the action of God and perfection, and is to redeem man's consciousness to reality.

Unreality, evil, imperfection, can all be logically
THE TEST spoken of as the same thing; and, as Spinoza
OF GOOD. said, "Evil is not something positive, but a state of privation." All limitation is negative; . . . by denying the negative we reach the affirmative." To

illustrate this point with respect to our Principle of good, let us think of God in the aspect of Love, and ask, Can such horrors as murder or cancer exist in the divine Presence, the Creator of the very good? Obviously not; then, here we have our perfect test of reality and standard of good, which is absolute good, God (not to be confused with human good, which is merely a stage of less evil). Then, we must deny the negative—evil—and reach the affirmative—good; this denial and affirmation must take place in our own thought; it is a mental process by which the whole attitude of mind is altered, and, following it, the body also. This literally means that by denying death as an unreality, negation, we can realise Life, which is reality, the affirmation.

Thus, we arrive at a point where the test of the realness of a thing is its goodness. For what is true in man? Surely not the dust to dust and ashes to ashes in him, but the eternal and immortal, or all that he individualises of the good, of Life, Truth, and Love. Thus, his realness is in proportion to his knowledge of God, for "if man apprehends God, he becomes true" ("Upanishads"). The application of our test, by which we apprehend God, is that we should take in thought all negations of character, health, and environment, and, secure in the knowledge of Truth, knowing that God is omnipresent Love, deny these, and affirm their opposite, good, so that absolute good may dissolve in our thought the dream of their reality. All can agree

THE UN-
ERRING
PRINCIPLE
OF THE
GOOD AND
REAL.

that God is Love, yet to many the idea of Love as principle appears both meaningless and cold. But why should not the action of Love be as unerring and reliable in operation as the rising and setting of the sun? Sunrise is not less beautiful because we know that the law governing the heavenly bodies insures its appearing. The law of Good must operate as the light to our understanding, and call us to the sunrise of the perfection of all things.

“At last we have an accurate standard by which
THE to gauge every thought, and each thought
STANDARD OF that will not stand the test cannot be too
ABSOLUTE
GOOD. quickly cast out from our consciousness.

This standard is the standard of absolute good, God, and to think in accordance with, and therefore live by, this standard is to find here and now the kingdom of God that is within. So certain is the action of God, the divine Principle of all good, that if anyone reading these words will only turn away in thought from the material to the true mental standpoint, deny the reality of his trouble, and, dwelling on God, good, lose all sense of a material world, by realising with sufficient clearness the omnipotence of His perfect action in the perfect world, heaven, he will be healed instantaneously. No one can doubt this when the Principle at work is really understood. Cease all doubt and prove it for yourself at once. The eternal Truth heals now, just as certainly as it did 1900 years ago” (F. L. Rawson, “Life Understood,” pp. 251, 252).

This is the secret of the divine mandate: " Let them
 have dominion over the fish of the sea,
 and over the fowl of the air, and over all
 the earth, and over every creeping thing that
 creepeth upon the earth " (Gen. i.). This dominion is
 within, through the realization of the divine Principle
 governing the subjective of man's thought; and dominion
 without, through the recognition of divine Principle
 governing the objective—the whole universe; and this
 not one of tyranny, but of love and harmonious relation-
 ship.

For the purpose of gaining this dominion man must
 imagine himself as being the universe, all
 there is; and therefore anything which
 needs readjustment, as, for example, all
 antagonisms, discord, etc., must be corrected within
 himself; blaming no one, criticising no one, judging
 no one, but, turning instantly to the Truth of all things
 —namely, God and perfection—let him correct all
 wrong thoughts of an imperfect world or self; and,
 realising that Good alone governs, he will through the
 active change in his own consciousness be the channel
 by which is demonstrated " the very good " of all things.

Taking the tiger and ape in his own nature, and
 recognising that they, too, like the lion, must
 lie down with the lamb, man will instantly
 cast out from his mind any thought that is
 unlike good; and if anyone or anything appear to
 attack or injure, either externally or in his own con-

DOMINION
OVER ALL
THE EARTH.

EACH MAN
TO TURN
WITHIN.

JUNGLE
OF THE
HUMAN
MIND.

sciousness, such as thoughts of fear, anger, discord, disease, or harm, let him recognise that it is the jungle of his own thought which has to be corrected and turned into green pastures and still waters; and, because the real is good and the good is real, this can be done with persistence, hope, and conviction. Thus, ascending subjectively, step by step, in the consciousness of good, harmonising the elements in his own nature, man will find a correspondence of harmony and good in his objective life.

To further illustrate this quite simply, let the human **PRINCIPLE OF GOOD GOVERNS THE SUBJECTIVE AND OBJECTIVE.** imagine himself as a pendulum swinging between the poles of subjective and objective life; let the pendulum of thought be swung upon the Principle of good, and its activity will be governed by the law and in the region of good; once let a man recognise this fact, and he will cease to blame all and sundry for his outer conditions, such as lack of education or opportunity, or the suppositional laws of heredity. All these excuses for trifling will have to give way before the recognition of the fact that the remedy is within one's own thought, the spiritual weapon of true thinking.

It can readily be seen that this is a first simple step out of the slavishness of human limitations; **MAN'S DOMINION IS REALLY GOD'S DOMINION.** but this dominion is not the activity of the personal will, which stands in the way and blocks the natural operation of the law of good. Attainment is brought about by the elimination of the human will, to the end that the divine will—

the law of Good—may be made manifest; and man, by conscious co-operation, is the means by which this takes place—not negatively by persuasion, but actively through choice. This One Will reveals and expresses itself in intimate personal relationship, as an inseparable unity of good, wherein there is but the one good.

Thus we perceive that the fundamental condition of thinking in terms of omnipresent Good, perfection, dispels the limitations of time and space; consequently, man ceases to seek a far-distant external Deity, one that he will find by dying; instead he turns inward to that reality within the range of his own understanding and finds God, the Principle of good, who is All-in-all. This sense of omnipresence is not to be found so long as man thinks that by dying he can “go there,” or by seeking a “personality” who is to be approached through the medium of other personality. Inasmuch as he is held in such errors of belief is he correspondingly separated from God, and thus will be constrained to believe in death, and time, and place as a medium of attainment. But knowing that perfection is, that good is, now and here, all there is of it, not to be added to or taken from, then man will have found reality, before which the unreality sin, sorrow, disease, and death must disappear.

Let us now analyse perception and consciousness, that we may by the elimination of its unreal elements have a better basis for the knowledge of omnipresent perfection.

OMNIPRE-
SENT GOOD,
PERFECTION,
AS FUNDA-
MENTAL
CONDITIONS
OF THOUGHT.

CHAPTER V

PERCEPTION

"If the doors of perception were cleansed, everything would appear to man as it is—infinite."—WILLIAM BLAKE.

FOR a simile from which to make a statement regarding human mental activity let us refer our **IDEA *versus* BELIEF.** thought back to the sequence of appearances acorn to oak, and we shall see that just as Life, God, is the true cause of the oak, so likewise is Mind, God, the true cause of all thinking, idea. In human perception we have but a sequence of appearing and disappearing beliefs; whilst we distinguish the action of divine Mind, Truth, as "idea." For man does not ordinarily "think": he merely individualises a series of coming and going sense-impressions, which are not causal or real, but merely a thought-flow of mortal activity, which for the sake of convenience we call the subconscious mind.* It is this latter with which we are concerned for the moment.

The human mind expresses itself through a triple activity: first, receptivity, or the capacity to receive thought; secondly, perception, or the capacity to per-

* The question of the subconscious mind is dealt with in the next chapter; for the moment this must be granted.

ceive thought; thirdly, the capacity to conceive or form the resultant concept of thought, which
RECEPTION,
PERCEPTION, latter is the form the thought assumes as
CONCEPTION. it flows from the general subconscious into the individual mind from which it takes its shape.

The word concept is purposely chosen in preference to that of idea; for idea is the activity of
CONCEPTS
versus IDEAS. thinking, and we cannot properly call human mental activity "thinking," which, as we see, is merely the response to a thought-flow impinging upon it, one which the mind does not ordinarily resist. Human consciousness is thus but the individual recognition of a sequence of appearances, being merely the symbol of true thinking. Thus, human thought is but the sequence of appearing and disappearing beliefs, and consciousness is but the focus of these as they pass before the camera of the mind.

There are, broadly speaking, two kinds of perception—
 namely, the perception of objects of sense,
THE TWO
ASPECTS OF and the perception of objects of thought;
PERCEPTION. the former we regard as sense-perception, and the latter as reason, belonging respectively to the external world of appearance, and to the inner world of our understanding. It is to the latter we shall find it necessary to look for the activity of divine idea—reality—as opposed to the action of human belief.

Human perception, as will be seen, is not only very limited, but is very inaccurate also, and in consequence

is not a trustworthy instrument for drawing conclusions or building up judgment. Regarding sight, for instance: to be capable of the accurate perception of an object, one would need to possess not only a perfectly constructed eye, but also perfectly developed and poised mental faculties—these working together accurately and in co-ordination. Granting these in their fulness, which few or none possess, even then our methods of perception would be very limited. The inaccuracies of human sight are usually adjusted through the medium of an oculist, but regarding mental vision we have no such apparent advantage.

The imperfect nature of human perception is clearly outlined in "Creative Thought," by Sir W. F. Barrett, F.R.S., ON PERCEPTION. W. F. Barrett; the following is a quotation: "The world around us is the projection of a series of phantasms from our own minds, created, it is true, by some stimulus received through one or other of the organs of sense. Take the case of vision. External objects form a minute inverted image of themselves on the retina, as they do on a photographic plate in the camera. The retinal image is transmitted to the brain ; a certain tract of nerve-cells is therefore stimulated; this multitude of separate stimuli our ego collects into a coherent whole, and we then *mentally project outside ourselves a phantasm of the object*, apparently as big and erect as the object really is. But the appearance is the creative act of our own mind, and leads us, rightly or wrongly, to think that the appear-

ance is a real objective thing resembling the thing in itself."

It is evident from the above that human vision is a series of sense-impressions, which, passing through the lens of the eye, are received or photographed on the brain, and translated or reproduced by the mind into the perception of an object, this being brought about by the projection of an image which is as nearly like the object as our imperfect faculties will allow. It is evident that these projections are bound to be imperfect, for they depend upon faculties which, being material, are either undeveloped, untrained, or deficient. For example, how many of us can claim a perfect sense of proportion, weight, form, size, or colour? Failing such conditions, man projects disproportionate and unbalanced images, and so he never really perceives things as they are, but merely visualises according to the quality of his faculties.

Carrying this analogy to the region of thought and feeling, one sees also what distorted impressions one unavoidably projects of friends and enemies alike. For it is requisite that in mental perception we have not only a perfectly adjusted mechanism of consciousness, such as the brain, etc., but also a perfectly individualised sense of truth and love; for it is evident that the individual quality and quantity of development and experience, would clearly constitute at once both the

PROJECTED
IMAGES OF
SIGHT.

PROJECTED
IMAGES OF
THOUGHT
AND
FEELING.

medium or instrument, and outline or limit of our judgment. Thus, it is easy to conclude that when ignorance or hate are woven into the fabric of our mental or emotional structure, we possess only instruments which are inaccurate and unreliable, and are hampered by impulses which oppose true understanding; consequently, judgment and opinion are ill-balanced, distorted, and unreal.

Regarding the limited nature of human perception, Dr. Le Bon gives some interesting facts in his "Birth and Evanescence of Matter": "The radiant aureoles which surround our bodies are not visible, because our eyes are insensible to the majority of luminous waves; the shape of a living being seems definite to us because our senses only perceive fragments of things. The eye is not formed to see everything; it selects in the chaos of forms what is accessible to its perception, and believes the artificial limitation to be the real one."

The above can be applied analogously to the human mind and its organ the brain; and by comparison it can be seen that our mental construction is such that we merely pick up fragments of thought and feeling, setting up artificial limitations which prevent a real apprehension of limitless Truth and eternal Love. Thus, not only do we receive, perceive, and conceive external objects of vision imperfectly, but we do likewise with the inner objects of thought and feeling. It is with these imper-

DR. LE BON
ON THE
ARTIFICIAL
LIMITATION
OF VISION.

ARTIFICIAL
LIMITATION
OF THOUGHT
AND
FEELING.

fect organs and capacities that we set up what are, in consequence, our imperfect standards of judgment.

It would be absurd, however, because of human incapacity to perceive absolute perfection, that man should refuse to exercise his faculties; such a state is a worse negation than the perception of unreal images. Our highest perceptions constitute reality for us for the time being. But we are driven to conclude that the necessity is apparent for a principle to which we can refer, a standard which is absolute, instead of trusting inadequate human instruments, which bear witness only to finite things. Finding the principle, which must obviously be a divine one, we can refer all things to it.

Nothing less than the witness of the Spirit will suffice—the witness of perfection, which, by reversing all sense-testimony, accepts only the standard of absolute good, thus training our perceptions to gaze only upon the good, beautiful, and true.

For “error is created” (“error created” is typical of the time element in it, one of beginnings and endings, in contra-distinction to the timeless, eternal good), “Truth is eternal. Error or creation will be burned up, and then, and not till then, Truth or eternity will appear. It (error) is burned up the moment man ceases to behold it. I assert for myself that I do not behold outward creation. What ! it will be questioned, when the sun rises do you

NECESSITY
FOR A TRUE
STANDARD OF
PERCEPTION.

THE
WITNESS OF
THE SPIRIT.

WILLIAM
BLAKE ON
SPIRITUAL
PERCEPTION.

not see a round disc of fire, somewhat like a guinea ? Oh no, no, no ! I see an innumerable company of the heavenly host, crying : Holy, holy, holy, is the Lord God Almighty ! I question not my corporeal eye more than I would question a window concerning sight ; I look through it, and not with it."

Here is evidence of one who, having had his understanding illumined by Truth, sees all things in a spiritual light, thus obtaining inner proof regarding reality. This proof cannot be denied by those who have not sought spiritual experience, and it is open to all of us to accept a standard of right thinking, in which we are receptive to Truth, and thus exercise our perceptions to see beyond the eyes of sense and form perfect concepts of infinite Good. Thus, we are driven to choose whether we will perceive things in the darkness of mortality, the dream, or in the light of Spirit, immortality.

The importance of a perfect standard cannot be too strongly urged, for it not only forms the basis of all true understanding and experience, but is likewise necessary to man that he may obtain a true knowledge of himself. If in his acts of perception man forms imperfect concepts and projects phantasmal images, it is not unlikely that his own self-knowledge is equally illusory. The recognition of identity depends upon the ability to distinguish between the flow of thought and the object of perception, and in self-perception the subject or perceiver is his own object, or the

THE
EXERCISE OF
SPIRITUAL
PERCEPTION.

SELF-
PERCEPTION.

object of perception. Thus, knowledge of oneself is at the mercy of one's own imperfect faculties, and the human stands at the bar of his own inaccurate self-judgment—of his own concept of himself, which, as sense-testimony, yields evidence of an imperfect selfhood, instead of the perfection of true identity in good.

Thus, since accurate and true knowledge of the world without and the world within are dependent upon receptivity of thought, and the capacity to perceive and form concepts, it is well if we discard the evidence obtained from the region of sense-perception, that we may be governed by the witness of the Spirit, of reality. "I am Spirit. Man, whose senses are spiritual, is my likeness. He reflects the infinite understanding, for I am Infinity. The beauty of holiness, the perfection of being, imperishable glory—all are Mine, for I am God. I give immortality to man, for I am Truth. I include and impart all bliss, for I am Love. I give life without beginning and without end, for I am Life. I am supreme and give all, for I am Mind. I am the substance of all, because I am that I am" (M. B. Eddy, "Science and Health," p. 253).

As man grows in the realisation of omnipresent good, spiritual perception increases likewise; the more man knows of God, the more he perceives of the infinitely beautiful and true; and instead of projecting external images of what he believes things to be—which, humanly, is the reason why no two people are able to view things in the

THE WITNESS
OF THE
SPIRIT.

THE UNITY
OF SPIRITUAL
PERCEPTION.

same light—he now perceives all things illumined by the light of the one Truth, instead of the darkness of a separated selfhood. Thus, spiritual perception is the individualised activity of the one Good, and spiritual consciousness is one and indivisible.

It is the resistance of the self-conscious human mind which forms imperfect projections outside
 UNITY OF itself; but in the unity of Truth, the allness
 SUBJECT of divine Mind, we find that subject and
 AND OBJECT. object, whilst retaining individual characteristics, are one, and thus are perfectly perceived and known. This does not imply that there remains no object of perception, but that in the wholeness and oneness of spiritual consciousness there are no separating veils of division.

This spiritual perception is the true activity spoken
 SPIRITUAL of as “seeing things in themselves,” or
 EQUILIBRIUM. “as they really are.” In the harmony of real being, man will find himself in equilibrium between subject and object—that is, in perfect relationship between the realities of the spiritual world and his identity in divine Mind. Of the necessity for this perfect relationship Plotinus told us seventeen centuries ago when he said: “Truth is not to be investigated as a thing external to us, and so only imperfectly known. It is within us. Here the objects we contemplate, and that which contemplates, are identical—both are thought. The subject cannot surely know an object different from itself.”

That this "region of Truth is to be investigated within us" does not imply that all objects of perception are within; but it is through the channel of his own identity in divine Mind—which is the true inwardness of man—that he likewise perceives, in God, the true inwardness of all other identity. Thus it is in the one good, expressed in infinite omnipresence, that man can contemplate, and unite with, infinite objects of perception. Thus the door of spiritual perception is not closed, but an open one: inward it opens to realisation in God; outward to the recognition of His infinite manifestation. This point brings us to the need for a statement of the true nature of identity, but this must be deferred for the moment; we will conclude our thoughts on perception with a quotation from the "Bhagavad Gita," which can be expressed as God-perception:

"I am the taste in water, sound in space, the brightness in the fire, the wisdom of the wise, the strength of the strong, the splendour of the splendid things am I" ("Bhagavad Gita").

THE OPEN
DOOR OF
SPIRITUAL
CONSCIOUS-
NESS.

PERCEPTION
IN GOD.

CHAPTER VI

CONSCIOUSNESS

"The material world . . . (is) a mere succession of fleeting, ephemeral existences, coming into being and passing away as in a dream, or, like the images in a mirror, shadowy and illusory appearances, without reality or independent existence of their own."—PARMENIDES,

HAVING seen somewhat of the nature of perception,

CONSCIOUS- let us see how a man can apply this know-
NESS ledge, so that his own mind shall be the
MIRRORED determiner of that which is to be perceived.
FORTH IN
ENVIRON-
MENT. It is in human consciousness that the

problems of life will have to be restated, for the determining thought is the power which opens the door of perception to receive either the impressions of mortality, or the light of Truth. Let us draw a picture that will depict the power of right-thinking and its effect on consciousness. For this purpose a man must imagine himself as standing in the centre of a room of mirrors, in which are reflected all that passes through his consciousness—namely, all the ebb and flow of his thought and feeling, all the holes and corners of his imagination, these being reflected in the mirrors which constitute his environment and objective life. If it were possible to perceive externally all the inconsequent hotch-potch

of human consciousness, we would be much less surprised than we are at the happenings in this mortal dream.

But human environment and the experiences which take place within it are a photograph of human consciousness, and if we really desire to know its content, then the mirrors recording the happenings must be studied. For the human mind can be likened to a magnet which attracts conditions corresponding to its own nature, and a man's circumstance is the outcome of his thought-life; and the elements which gather around anything whatsoever are the reflection of the governing motive power of the individuality concerned; also change in environment does but represent varieties in the capacity for change in each individuality, thus revealing the hidden goodnesses and badnesses potential in all. Thus, if we see mirrored around us discordant conditions, let us remember that they express negations in our own character; for nothing either good or bad can enter the environment which has not previously been reacted to in some state of thought or feeling.

Through receptivity to spiritual impulse, and the exercise of spiritual perception, we shall deny the reality of human belief; and in the affirmation of divine idea shall form a perfect concept of reality—namely, the truth about the thing observed. Thus will the mirror respond to our changed condition of mind, and the room of mortal mirrors will be trans-

formed into the region of spiritual natures. In this manner dominion without through dominion within, will ultimately be realised as a fact of scientific religion.

Let us now analyse the action of mental impulse on a man's mind, and we shall see that whilst it is his own thought-life which is responsible for his experiences and environment, yet his thoughts are not really his own; for he is subject to impersonal impulses, which play upon the interior of his mind, and constitute the temperature, times, and seasons of his thought, just as wind, rain, and temperature act upon his body. There are three activities of consciousness known to psychology—the subconscious, actual conscious, and superconscious. The focus for each individual is the conscious present moment; whilst he draws impulse from the subconscious, and passes it on to the superconscious. This triple action we call consciousness. In a measure we can liken it to time, which is made up of past, present, and future, the present moment being the point of focus for the individual consciousness. The future is stored and contained in the subconscious, whilst the past—namely, memory and experience—is the content of the superconscious.*

The subconscious can be likened to a banking account from which man draws his supply of thought and feeling. Some appear to have large supplies, and others little.

* The terms subconscious, conscious, and superconscious are not arbitrary; it is sufficient if they convey the desired meaning.

The demands of some bring forth supplies which are rich in quality of thought and feeling; all as they unfold become the present moment, and then drop into the past. When the banking account ends—namely, the individual supply cannot be maintained—the mortal dream ends. Thus the subconscious mind is the material from which emanates all human thought and feeling; it is a one body of consciousness—mortality—in which all alike partake.

If the thoughts we ordinarily think were of the nature of reality, we might well pause before attempting to dominate their flow—namely, to follow a system of right thinking. But, as we shall presently see, they have little relation to true thinking, and are not the operations of a mind turned in whatsoever direction it wills; on the contrary, mental activity—until a man determines to follow a system of true thinking—is merely the recognition of thought images as they flow into the mind from the general subconscious, and assume the form of a concept.

Here, then, is human consciousness as a whole; but “It is an endless, wearisome task, this continual adding to our store. In fact, when the soul seeks God, she seeks her final escape from the incessant gathering and heaping and never coming to an end. It is not an additional object that she seeks, but it is the permanent

THE BANK-
ING ACCOUNT
OF CON-
SCIOUSNESS.

MENTAL
ACTION THE
RECOGNITION
OF THOUGHT
IMAGES.

TAGORE ON
ESCAPE
FROM THE
DESIRE TO
ACCUMULATE.

... the highest abiding joy, unifying all enjoyments." (Tagore, *Sadhana*, 147, 148). The words of Tagore cannot fail to be echoed by many; and it is clear that it is as impossible to find that which is permanent a "unifying joy"—in gathering and heaping up objects of thought, as it is in gathering and heaping up objects of commerce. Our need for the understanding of divine Principle, in which a man lives in the omnipresent good, increases in proportion as it is found how little the human element has to offer.

It is evident that in the problem of the subconscious mind, as the origin of all thought and feeling, there is a condition of predestination, and in consequence an explanation and justification for all forms of clairvoyance, thought-reading, psychometry, and other methods of reading, past, present, and future. Thus, the mortal is proved to be a mere "procession of fate." That predestination is accurate, man having no freewill apart from the law of good, we shall now set out to prove.

The investigations of modern psychology have done more to justify the foregoing conclusions than any other line of inquiry. Evidence of this kind is to be obtained in predeterminism; the following is quoted from a published lecture on the subject: "Another fundamental doctrine of Freudian psychology is that of psychical determinism, which postulates that every mental process is predestined and preordained. According to Jung, such

predestination is due to the conscious activity of a higher power—God, or world consciousness; but Freud ascribes it to an unerring law of causation. . . . These and other considerations, to be discussed presently, led Freud to the study of individual psychology, one outcome of which has been the enunciation of the doctrine that for every psychic fact there have been efficient and logical antecedent causative mental states in the present life-history of the individual, and that there is a continuity of mental association from the cradle to the grave. In other words, there is no such thing as chance in the determination of a thought" (Dr. W. H. B. Stoddart, Morison Lectures, delivered at the Royal College of Physicians, Edinburgh, March, 1915).

When it is scientifically proved that "every mental process is predestined and preordained," **THE HUMAN A PUPPET?** and "there is no such thing as chance in the determination of a thought," then human thinking and feeling become mere mechanical processes, over which man apparently exercises as little control as he does over the rising and setting of the sun. In this light man is seen to be open and receptive to every thought, feeling, and impulse that may attack him from the subconscious, from which emanate all the thoughts and feelings which are to express themselves through the channel of his personality.

The reason and logic of predeterminism can only find explanation through heredity, race-history, or pre-existence; but whichever basis it rests upon, it reveals

man to be more or less a puppet. But it does not leave him hopeless, with no chance of freedom; and whilst the psycho-therapist searches and probes into the sequence of the inevitable thoughts and happenings of human experience, he lays bare all errors of the subconscious, for the purpose of their eradication, to the end that man, in knowing himself, may become "*the determiner of his own destiny*" ("Introduction to the Psychology of the Unconscious," Dr. C. S. Jung).

We need a constructive system by which this much to be desired end may be attained, and what more practical than that man, armed with the knowledge of omnipresent Good, knowing it to be in reality his governing Principle, should destroy each error of thought as it appears to his mind; for in the realisation of the truth that perfection is the reality of all things, he will demonstrate over subconscious impulse, which, as ignorance before Truth, will dissolve and disappear. Thus will be proved the freedom of self-government in good. For man must ultimately realise perfection; therefore he cannot afford to build on less than reality; otherwise he will always experience inner conflict, being drawn hither and thither by the unconscious elements of his human make-up.

The fact that man is subject to variations of mood is evidence of his lack of self-government. If one is inclined to doubt that he is their plaything,

MAN TO
BECOME THE
DETERMINER
OF HIS OWN
DESTINY.

THE SCIENCE
OF GOOD
REVEALS
MAN SELF-
GOVERNED
IN GOD.

MOODS.

instead of master, it can be asked, Who would not, if he could, prolong his moments of highest aspiration and deepest feeling? That happiness and poise are the result of inner states of thought is evident from the fact that even sense objects appear totally different from moment to moment and day to day. The sense of beauty which the contemplation of the sea appears to arouse one day will be replaced by a sense of loneliness on another. At one moment the sun appears to heighten joy, at another by contrast to intensify sorrow. Both sea and sun are the same, but the thoughts and feelings pouring in from the subconscious really constitute the mood, and thus external conditions are but the mirrors which reflect the conditions dominating the mind for the time being.

It is clear that until the human can control the thought-flow which constitutes his moods, he is not free to follow the supreme good. Thus, he must choose between control from without, or the subconscious impulse; or control from within, which comes direct from Spirit, the true Principle of his being, and the pivot of his own identity. We have now touched upon the three modes of consciousness, and must digress a while that the three different stages of progress within them may be very briefly examined—namely, the simple, self, and God consciousness. Dr. Bucke, in a work called “Cosmic Consciousness,” gives valuable information along the lines here set down.

INNER AND
OUTER
CONTROL.

Simple consciousness represents the animal stage; and, having no power of forming concepts, there is correspondingly no power of expressing them in language, and no capacity for forming ideals, activity being limited to following impulse and simple instincts. Even the abnormal and highly sensitive animal cannot be said to transcend simple consciousness.

Self-consciousness belongs to the human stage, and, like the animal, it has variations in degree. All qualities are now in evidence, including those of receptivity to thought, the perception of thought, and the power to form concepts. These faculties are used for the individual purpose of "wanting," "having," "being," and "doing." Instinct and desire is now expressed as will—self-will—to attain and possess what is wanted. At the most acute point of self-consciousness the human is shut up in the cage of his own desires; for his continual "willing and wanting" things appears to react upon him, and in the end, finding himself unable to obtain and attain all he desires, self-will becomes a prison-house from which man longs to break away.

God-consciousness is the final stage in which man realises unity in God, and the at-one-ment with the universal or divine consciousness; not that of nature or the subconscious mind, but the state attained by the Christ, Buddha, and all who are unified in infinite Truth and are conscious of the divine sonship. It is "the Brahmic splendour," one touch of

which transforms the whole of life. At this stage there is no sense of sin; for it is the self-conscious man who suffers from this: the God-conscious one could never do so. Thus, man comes to the realisation of infinite perfection, and lives in the presence of Him who is "the same yesterday, to-day, and forever."

We will now return to the two aspects of control.

DEPENDENCE UPON EXTERNALS, OR GOVERNED FROM WITHOUT. the outer and inner, and inquire more fully which method is to free man from pre-destination and moods, so that he may realise his at-one-ment in divine perfection.

The man governed from without is he who, full of hopes and fears, seeks to attain his hopes and to elude his fears. He is continually desiring and wanting to draw things to himself, heaping up his mortal banking account of fame or passion. Even the love for a mental banking account or intelligence apart from the one good, can erect a subtle wall of separation between himself and the realisation of the oneness of Truth and Love, and so he is the victim to all forms of external pressure, is dependent upon others, and, suffering, he has no choice but to suffer, for he is driven along, through his desire for externals, to experience good or ill. His cross, that of matter, he *cannot help bearing*, having no choice but to do so.

Thus, self-will is a cage behind the bars of which man vainly attempts to grasp and hold all he desires; it is an invisible chain binding him to government from without. For the whole time he

THE CAGE OF SELF-WILL.

is making a "some-thing" of "no-thing"; and as long as a thing is desired or feared, it is an apparent reality, only vanishing into nothingness when thoughts regarding it cease to attack and meet with response.

The man controlled from within is he who, ceasing to turn outward to draw things to himself, turns inward to harmonise his will and desires with the supreme good of all; his conflicts are with self-will, from which he is becoming constantly more free. Now he *chooses* to bear the cross, and makes the deliberate sacrifice of the lower to the higher. Thus, he obtains a true understanding of divine Love, which reveals Truth; and sorrow and suffering are seen as errors which can be divinely overcome. Thus, the supreme good demands no burnt-offering as a sacrifice, even as Life never demands death for its fulfilment, but merely that self, error, and ignorance *themselves* should die.

It is evident that in passing from self-consciousness to God-consciousness there are two root evils to be destroyed—namely, fear and desire; for these render man a ready victim to any thought which may attack him from the subconscious; his work now is to destroy the subconscious—the dream—itself. There is no power of fear or desire that can come into or attack a man's mind if he refuses it entrance, and turns his thought to omnipresent Good. He can destroy one by one these mental images as they present themselves to his thought, and can do so knowing

DEPENDENCE
UPON GOOD,
OR GOVERNED
FROM
WITHIN.

FREEDOM
FROM SELF-
CONSCIOUS-
NESS, FEAR,
OR DESIRE.

that omnipotent Truth *is within his mental grasp*. Thus will he tread the path of control from within.

“ Either the gods have no power, or they have power.

MARCUS
AURELIUS
ON FEAR
AND DESIRE.

If, then, they have no power, why dost thou pray to them? But if they have power, why dost thou not pray for them to give thee the faculty of not fearing any of the things which thou fearest; or of not desiring any of the things which thou desirest; or not being pained at anything; rather than pray that things should not happen, or happen? Begin, then, to pray thus, and thou wilt see. One man prays, ‘How shall I be released from this?’ Another thus: ‘How shall I not lose my little son?’ Then, thus pray thou: ‘How shall I not be afraid to lose him?’ In fine, turn thy prayers this way and see what comes.” The deep philosophy and scientific truth of these words becomes apparent when it is recognised that once the fear regarding a thing is destroyed, then its power is likewise gone. One fears mortal ills and desires mortal pleasures; these are both dream conditions. To be fearless and desireless in the face of all things is coexistent with the power to annul the belief in their reality. This false consciousness is destroying itself the whole time, through the self-destructive elements of its own illusory nature.

Becoming freed from self-consciousness, which is the most miserable thing a man ever endures, he attains the divine sense of things, and, entering a region where want is unknown, the outer trappings of

life have no power to attract or hold. Having transcended the little self, and come to the realisation of the One Self, man has no need to turn outward and grasp things; having all, he wants nothing; for then all things come to him and the law of omnipresent good meets all his needs.

Thus, because he is conscious of being an inseparable part of a unified whole, such a man can stand alone and live alone. Being governed solely from within, he has an inner purity of thought which prevents him from hurting or harming anyone; for his selflessness is a law unto itself. He lives simply, is single-minded and single-hearted; seeking and holding nothing for himself, he is free, loving, joyous, and serene; great and noble, and utterly beyond any form of self-justification. Thus, man loses his life to find it; he loses his will to find it; then only is he free from moods and predestination. "Their speech shall be lyrical and sweet, and universal as the rising of the wind."

Thus, in the foregoing there is a brief illustration of the three modes and three stages of consciousness. There are various paths of attainment, but three attitudes of mind in particular through which individual thought can ascend to the region of the real. These are aspiration, or the capacity to form ideals; the power of detachment; and the quality of introspection.

A man's progress is not retarded so much by the

FREEDOM
FROM SELF-
CONSCIOUS-
NESS.

MAN LOSES
HIS WILL TO
FIND IT.

THREE
ATTITUDES
OF MIND—
IDEALISING,
DETACHMENT,
INTROSPEC-
TION.

negations in his character, weighing the scales down on the side of evil, as by the lack of affirmations, or his desire for good. Progress depends upon the quality of his ideals and the effort put forth to realise them. If a man perceives, through comparison with others, that he has no ideals, or having come upon a period when his finer sensibilities are for the time being hidden from view, then let him earnestly "aspire to aspire" to the good, beautiful, and true, and deny the existence of all else; and so quickly does omnipresent Love respond to any appeal that the very "desire to want Truth" causes divine action to sweep down the apparent barriers of darkened thought. In divine psychology no man can say that in him there is no spark of aspiration on which to wing his thought to good; let him but truly wish for it to come, and no power there is which can prevent its presence in him.

Detachment unfolds in man's consciousness in proportion as he aspires to the good, beautiful, and true. It is defined as being "unconnected, separate, free from care, passion, ambition, and worldly bonds"; this quality frees man from the self-conscious stage. We might couple this with introspection, which is "a sight of the inside or interior, the act of directly observing the processes of one's own mind — self-examination." Thus, Truth active in a man's thought begins its work of elimination.

MAN CAN
ASPIRE TO
ASPIRE.

DETACHMENT
AND INTRO-
SPECTION.

Many people, not having attained that particular
 SELF-ANALYSIS. quality of selflessness necessary for the
 exercise of detachment, appear quite incapable of dissociating themselves from their body, thought, or feeling; consequently they have little of introspection or self-analysis. Others of more developed thought are, on the contrary, quite incapable of associating their true identity with anything mortal. To such there is a central pivot, an *I'ness*, which is separate from human happenings. These "think, feel, and know," with the full consciousness that such action is not true self-expression, but, on the contrary, is often condemned by the light within.

ANIMALS AND ASPIRATION, DETACHMENT, INTROSPECTION. In this respect it is useful to make comparison with the animal world; one can think of instances of affection, memory, and intelligence in domestic pets; yet there is no true evidence that they possess the detachment necessary to enable them to stand aside from normal self-consciousness, and by introspection put themselves to the test of self-examination, criticism, or self-condemnation, such as the human employs in his search for Truth, and his endeavour to express the good, beautiful, and true. To digress a moment, there is here no suggestion of the superiority of man to animal or animal to a grain of dust; for each kind is perfect in its own nature, and in a spiritual universe each tree must bear fruit after its own kind.

This power to stand aside from human selfhood

and observe its processes is the something which man can utilise in the endeavour to eliminate self-consciousness; it is the action of Truth in him, uncovering errors of thought and character. Thus, he possesses weapons which not only enable him to detect the impersonality of moods, but there is a consequent recognition of the impersonality of evil also. It is this knowledge of Truth which redeems man's consciousness to the realisation of sonship; for the self-consciousness of being a miserable sinner is the recognition of materiality; passing from the consciousness of evil, man passes from the subconscious dream to divine Mind. To know that evil is merely an unreal mental condition, which has no part in man's true nature, gives to the truth-seeker a serenity of thought, harmony of feeling, and an assurance of attainment, which sets him free to work for the whole body of human thought—the no-mind, or resistance to good which attacks and limits all alike. This is the nightmare against which all reformers have to fight and struggle, this unit of materiality, with its fate-bound ebb and flow of thought and feeling, and its universal memory and experience, full of the ghosts of traditionalism and dogmatism, which weigh mankind down with all types of hereditary belief.

Thus we conclude our brief study of human consciousness. What, then, stands to the mortal as Truth? Truth is God, immutable fact; and all that is true in a man is the godliness in him, or all that he reflects of divine

THE IMPER-
SONALITY
OF EVIL.

TRUE CON-
SCIOUSNESS
IMMORTAL.

Principle. Truth is apprehended in true perception—namely, the perception of the perfection in all things—and demonstrated in the consequent disappearing of all error, which is the dream consciousness appearing to contradict and oppose man's sense of truth. Truth is Principle—not an *ultimate* opinion respecting the nature of things, but their *reality*. Like Life and Love, Truth cannot be argued about; its action must be experienced. Thus we see that Truth is the divine itself, the governing reality of all manifestation. Therefore there is no real basis to human consciousness, for true consciousness is immortal, and the Principle of Good alone upholds true individuality, and sustains the perfect unity of the one body of divine thought.

CHAPTER VII

WILL, FREE WILL AND FATE

"Everyone sees that the understanding is the receptacle of wisdom, but few see that the will is the receptacle of love. It is evident from fact that everyone wills what he loves, and does not will what he does not love."—SWEDENBORG: *Divine Love and Wisdom*.

WE have seen that the human being exists in an ocean of universal consciousness, drawn hither and thither by attraction and repulsion, until the time comes when he ceases to be the victim of his own desires and moods; and, finding a spiritual basis, he then becomes capable of moral experience, thus exercising the power of choice. It is now that we can penetrate a little more closely into the nature of will, and inquire what relationship it bears to fate and law.

It is not always recognised that the question of personal will-power is bound up in the impersonal question of free will *versus* fate: that self-will and fate are allied to each other; whilst divine will and freedom—free will—are also complementary. The task before us is to inquire whether the human, when working on the basis of self-will, is governed by chance or fate; and when

HUMAN WILL
AND FATE;
DIVINE WILL
AND
FREEDOM.

working on the basis of divine will, he exercises the spiritual power of self-government or freedom.

There are those who think that, broadly speaking, mankind is free; that is, that the whole world moves on, doing exactly what it wishes. This cannot hold good, of course; for although it is possible to achieve much that we desire and set out to do, we cannot affirm that the result is the operation of free will; for strenuous effort will often produce adverse results, which cannot always be explained away; and it has been proved that to everything human comes the psychological moment, which is one method of acknowledging that thoughts and events alike are predetermined. To those who wish to secure their own proofs regarding predeterminism and predestination, they can find them in the study of psychology, and active in the various branches of clairvoyant prophecy, including scriptural prophecy of all nations, which, being on a scientific basis and governed by astronomical periods and cycles, is open to honest investigation. Enough is known to prove that the human is not a free agent in a general way, whilst nothing is brought forward to the contrary. The first act of fate a man is subject to is birth, and its last act is death.

It is evident that as long as mortals possess personal desires they are up against some kind of resistance. The person of talent would be a person of genius; the millionaire aims at becoming a multi-millionaire; or

others, having the desire for the praise or plaudits of their fellow-man, fail to find true happiness in its realisation. Thus, some sort of resistance exists for all, whether of health, character, or environment. If, broadly speaking, people were in possession of free will, there would be no disease and no toiling millions, for no one really desires to have or to be either of these things.

PERSONAL
DESIRES ARE
FATALISTIC
IN
CHARACTER.

Thinking of the ocean of human consciousness, let us place the mortal in a boat, which it is evident must be steered somehow. This boat we will call the boat of fate; that is, it is governed by man's impulses, which really are the thoughts and feelings, or moods and desires pouring in upon him from the subconscious. The boat floats upon the waters of material law, which is the decay and disappearance of all things.

THE BOAT
OF FATE
ON THE SEA
OF MATERIAL
LAW.

What exactly constitutes fate it is difficult to say; it appears to be the sum total of human consciousness in which all parts are involved (collectively its action is seen in epidemics, panics, or in waves of religious revival). We can think of it as a suppositional action and reaction, expressed as a dream law of cause and effect, acting through the medium of heredity and race.

FATE IS
THE LAW OF
MATTER.

FATE, THE
FALSE IMAGE,
COUNTER-
FEIT, OF THE
LAW OF
DIVINE GOOD.

From the point of view of reality, it is the human concept of the action of divine law, expressing itself as the unfolding of infinite good. But for the moment we must look at the human concept.

These psychic impulses impel the man to steer, and to want to steer, either north, south, east, or west, as the case may be; therefore this thought-flow from the subconscious really governs the boat, although the man *thinks he* is doing so. We can easily see, as Swedenborg said, "Man wills what he loves, and does not will what he does not love"; therefore, as in the non-moral stage, man's will is governed by its desires, impulses, and instincts. These are acted upon, and by their means the man and the boat are governed. For fate operates directly upon the will; human desire sets up its idols; and fate, the instrument in matter, reacts to these, and, binding man to their culmination, draws him into certain relationships, environment, and experience, determining even such simple things as bodily volition; for example, to lift one's arm is not a demonstration of free will, but of will-power; not of the freedom of will, but the power of will—will governed by subconscious impulse.

But the seas, winds, and storms of inchoate desire take effect, and the man at the helm of his boat begins to see that mere impulse will not lead him anywhere; he must have purpose and a straight and definite course, and so he begins to search, blindly at first, for an impersonal Principle.

It is only when at war with personal impulse that man finds his so-called will is not his own, and that he

is no more master of his moods and impulses than of the storms and sea. Watching them, and finding them futile, he begins to turn them to account; advancing in self-knowledge, he is able to uplift his thought to the consciousness of the fact that his sense of "I" stands for an identity which is deeper than the confusion of his temporal personality. In conflict with his desires, he is able to dissociate himself from them, and can assert, "I think, I feel, I know," above, beyond, and apart from his conscious activities.

Thus, he finds that self-will is the root of his weakness and powerlessness; that the finite and self-conditioned will is no will at all, but a prison-house, built up of personal limitations and bias; so feeble and slavish a thing is it, that it limits itself to the desires of a separated self, a drop in the ocean of matter. Finally comes the conviction that self-will is a divided will, and must be forsaken for the reality, from which it has borrowed its false appearance.

Then Love begins its perfect work, and the mortal sees that, having no basic Principle, he is acted upon by fate the whole time; and that human strength is weakness hiding divine power. Then Truth imparts its understanding, and man finds in this the beginning of strength; he now breaks the law of matter, that he may obey the law of Spirit, and thus become self-governed in infinite Good.

Anything which is based on less than the perfect
 THE has no Principle upon which to rest; it is
 ASSERTION OF bound to be unstable to itself, and in a
 HUMAN WILL state of subjection, unable to uphold its
 IS THE identity. Identity, expressing itself from
 DENIAL OF any other standpoint, is only a fate-bound "I" without
 DIVINE WILL. Principle, and therefore no true "I" at all. And so
 the assertion of personal will, which is equivalent to
 cutting oneself off from Principle, is thus the instrument
 acted upon by fate, or the law of mortality, carrying
 man along the ocean of human experience until he
 awakes.

Spiritual perception, or the reversal of the human
 MAN MUST concept, teaches man that he must "lose
 LOSE HIS his will to find it." For no mortal Utopia
 WILL TO can be arrived at composed of harmonised
 FIND IT. human wills, acting as one united brotherhood. There
 can be no such thing; for human will is self-will, and
 by its very nature is in conflict with all others. Ceasing
 to be governed by self-will, man's will becomes not
 the instrument of fate, but the means by which he
 now turns to his perfect Principle for guidance; for
 "to ask wisdom of God is the beginning of wisdom"
 (Eddy); thus, to ask God's will is the beginning of
 freedom.

Working in the freedom of divine law, man is in
 harmonious co-operation with it; thus is he able to
 annul the so-called law of fate. Man is at this point
 nearing the stage when he can say to the winds and

waters, "Peace be still." For "the winds and the waters obey thy will, peace be still," is a spiritual fact, and therefore omnipresent as truth for all time. At this stage, also, man has no boat of fate, but, like the masters of all times, he can "walk upon the waters."

THE BOAT
OF FATE
DISAPPEARS,
AND MAN
"WALKS
UPON THE
WATERS."

Now he knows that "Miracles are no infraction of God's laws; on the contrary, they fulfil His laws; for they are signs following Christianity whereby matter is proven powerless and subordinate to Mind. Christians, like students in mathematics, should be working up to those higher rules of life which Jesus taught and proved. Do we really understand the divine principle of Christianity before we prove it, in at least some feeble demonstration thereof, according to Jesus' example in healing the sick?" (M. B. Eddy, "One Cause and Effect," 29, 30).

It is not possible to unite the human will with the divine will; it must be eliminated, that the divine unity may be revealed as a self-existent fact, from everlasting to everlasting. For man's true will always has been, and always will be, one with the divine will. Human will can never be spiritualised; it must disappear, though to human sense this disappearing appears as spiritualisation. There is no perfected sense of anything, but merely a constant elimina-

HUMAN WILL
CANNOT
BECOME
UNITED TO
THE DIVINE;
IT MUST BE
ELIMINATED.

tion of the imperfect. It is not possible to make anything human perfect without involving the perfection of matter, which cannot be spiritualised, but must disappear, even as ignorance must disappear, that Truth may appear.

Will is the mainspring of activity; for, as Swedenborg tells us, it is "the receptacle of love"; and "man wills what he loves, and loves what he wills." Thus we have divine motion. Will is not only woven into the fabric of Love, but of Truth and Life also: the root of action, the will "to be," the "I am." As the quality of being which affirms "I am," it is therefore the root of identity; and whilst true identity is the purity of spiritual individuality, true will is the purity of spiritual unity; thus, purity is freedom.

The quality of divine will is Love; therefore its acts of will must be loving and good, and cannot be badness or evil. It is not the merely good intention, such as characterises even all religious persecution, but goodness of quality, nature, essence, and therefore beautiful and true in manifestation—will moving harmoniously in the radius of its own law, the law of divine Love. "Love is creative; it operates directly on the will, as pointed out by Swedenborg; will in its purest form must be Life" (Drummond, "The Greatest Thing in the World").

Our conclusions must be that self-will is inseparable from fate, whilst free will is the unity of God action.

WILL,
IDENTITY,
THE "I AM."

LOVE THE
QUALITY
OF WILL.

The human, in co-ordinating his will to the divine impulse, does not cease all action and movement; on the contrary, he experiences intense spiritual activity. In consequence, human activity becomes divinely inspired, and thus undergoes the process of self-elimination. But self-surrender is not a negation of will; it is the active right willing of eternal perfection. "In this active union the soul is intensely active; quicker than fire are its operations, more luminous than the sun, unobscured by any passing cloud" (Brother Lawrence, "Spiritual Maxims").

In concluding our chapter on will, let us read an interesting statement by L. M. Passano, in *Will is One Unity*. "Being and Becoming," quoted from *Mind*, October, 1916:

"The fact of consciousness, or more specifically the will, in man and other animals will not be denied, and its presence in plants also is accepted by many. . . . Man performing an act of will is said to be conscious; whilst a stone performing an act of falling is said to be unconscious; but we believe the acts are of the same kind. The will acting in the brain of man, a liberation of energy, causes movement in the brain or possibly of the whole organism. Gravity acting in the atoms of the stone, a liberation of energy, causes movement in the stone. When one uses the word 'conscious,' one would seem to have in mind too exclusively the consciousness of man. In our view . . . the will is a

store of energy, and an act of will is a liberation of stored-up energy."

The above is a striking statement, in which it is evident that the human is not so far separate from stone, plant, and animal, as he would suppose. Further, it is a recognition of the unity of will, showing us that human thought is slowly and painfully winning its way to the knowledge of the inseparable oneness of all things. In the illustration of falling stone, an act of will is not an act of freedom, but of law, that of gravity. There is, as we shall see later, a one Substance, one will, one Mind, in which all manifested things alike partake, perfect in their order. All true acts of will are God action, manifesting through the conscious intelligence of His spiritual universe; this will is one and infinite, its gravity is Love.

It is evident that material law and fate are copartners; in divine Love alone can man find freedom from both. Only in proportion as it is recognised that human will is fatalistic, closing the channels to freedom in Good; and material law the law of destruction and ceaseless dying, does man become willing to cease paying them tribute, and refuse to come under their jurisdiction.

Thus, the fallacy of supposing the mortal can ever hope for any free will in matter or material law is exposed; for human will is bondage, and every effort made in exercising it does but strengthen the shackles and

chains which make man fate-bound in his wilful, though willess, course. The mortal must individualise the will to apprehend and demonstrate Truth; doing so, he gains a higher sense of will by the elimination of self-will. This effort is the self-evident presence of divine will itself; it operates to free man from the curse of separateness, and demonstrates the Allness and unity of Love.

Thus, divine will is the law of elimination to self-will and fate, revealing to man that his true fate is freedom in good. The belief in human law, which acts as fatalism, must be broken, destroyed, that man may perceive and obey the law of Spirit, which operates as perfection. Miracles are the example and demonstration to man of freedom from fate, yielding experience of the action of spiritual Law. "Divine Love always has met, and always will meet, every human need" is the mandate of Truth; it is a demonstration of fact, appearing to human sense as a miracle.

We must now trace our course through the fallibility and mutability of so-called material law, that the error may be uncovered; and Truth, which is "a lamp unto our feet," will show us that there is no law but the law of miracles which any man need obey.

THE SELF-
EVIDENCE OF
DIVINE WILL,
AND THE
ALLNESS OF
LOVE.

MIRACLES,
THE OPERA-
TION OF
FREED WILL
IN DIVINE
LAW.

CHAPTER VIII

LAW AND ORDER

"The distinction between that which is, and that which is not law, must be made by Mind as Mind. Law is either a moral or an immoral force. The law of God is the law of spirit, a moral and spiritual force of divine Mind."—M. B. EDDY: *Miscellaneous Writings*, p. 257.

In the introductory chapter it is stated that human consciousness contains the seeds of its own laws; this knowledge, growing simultaneously with man's outer perception of nature, can be regarded as inner and outer vision acting in unison. It yields knowledge of the so-called law of mortality, and all that it governs; its mandate is "Thou shalt surely die."

Also, it is stated that there is inherent in human consciousness the idea God and perfection, which is the fruit of the tree of Life, whose seed is in itself, "after his kind"; this idea can be regarded as the self-evident fact of perfection itself. It yields knowledge of immortality, and all that it governs; its mandate is "Beloved, now are ye the sons of God."

It is at this point that we must briefly glance at the the different types of law which are evident to common

experience, until, freed of its errors, our understanding will have a basic law upon which to interpret all things truly, so that we may direct our effort towards the consciousness of the spiritual universe.

“ With loyal heart and mind sincere,
Pray that the government may thrive !
For men if unrestrained by fear,
Would swallow other men alive !”

(Aboth iii. 2. *Gems from the Talmud*).

The above lines quoted from Rabbinical lore are most expressive of the general human code of HUMAN LAW AND FEAR. which prevails. For human conduct demands codes and laws, and the exercise of pressure to enforce them—even to the point of the death penalty. Thus is the mortal constrained to abstain from immoral conduct, and the order is governed by fear.

Even so-called natural law, applied to natural order or creation, is destructive, and suggestive of the words “ Nature red in tooth and claw.” For everything preys upon everything else. We all appear to live on death; not only for the sake of retaining our bodies intact, but of feeding and clothing them. In every department of human life the so-called law of destruction is seen, as exemplified in commercial competition, where each has to struggle to preserve his existence at the expense of others. Beautiful flowers and fruit, which are not only harmonious, but beneficent, are the victims of blight and decay.

Broadly speaking, human law is repressive, and

natural law is destructive. The human has to fight every inch of the way for his "rights," which are not conceded to him until many victims have been sacrificed—in the name of freedom—in enforcing and carrying the demand; whilst so-called natural law carries all things on to dissolution.

REPRESSION
AND
CORRUPTION.

We have typified in mathematics a law which is universal and impersonal; not local, but infinite. It does not enforce itself, yet is ever present, ever true, invariable; and when applied is unfailing and accurate in its result. It is free to all; the fullest supply can be demanded, yet it remains inexhaustible and indestructible. Thus it is neither local nor personal, but universal; it favours none, and all can use it who will. The only conditions necessary are that it should be sought and understood.

MATHEMATI-
CAL
PRINCIPLE.

We can see in the simple numerical basis of mathematics the evidence of marvellous constructive power, and of a principle, law, which is intelligent and consistent. It is clear that numbers cannot live, love, and know; yet they are the evidence of structure, stability, cohesion, both in our understanding and in the objects of understanding, thus making true living, loving, and knowing possible. They are the medium by which the law of our understanding is preserved in the order of its expression, giving us a defined concept

MATHEMA-
TICS NOT
THE
CAUSE,
BUT THE
MEDIUM OF
INTELLI-
GENCE.

of reality. But twice two equals four is not the basis of intelligence; it is the creative Mind operating through and in them—their cause, identity—which is their active intelligence; they are its medium, form, or body. In this way we can think of mathematics as an intangible, universal brain, through which operates a universal mind.

Such a statement as “twice two equals five”
 FALSE
 STATEMENT. would not be consistent with mathematical principle; it would be mindless, brainless, lawless, uncreated, having no basis or foundation in reality; a false, erroneous concept, an imaginary thing, a lie about a truth. Such are sin, disease, and death, errors of statement, uncreated, having no basis or foundation, and without reality, Principle.

From this it is clear that it is our business to learn
 TRUTH IS the principle, law, of Life, Truth, and Love,
 THE
 CORRECTIVE as we would learn the principles of mathe-
 OF ERROR. matics; and in the light of Truth to correct all errors of statement, all false sums. To this end we must exercise that inherent quality of perfection which is the reality of all things, and is the only light in which any true statement of being can be made.

It may be asked, “What evidence have we beyond
 THE LAW OF its imaginary postulate in the human mind,
 PERFECT
 IDEA WILL for supposing there is a law of perfection
 ANNUL governing all things?” Spiritual law, like
 IMPERFECT
 BELIEF. mathematical law, is intangible, and cannot be seen, touched, or handled as entity; yet mathematical

law is apparent in application and demonstration; and likewise perfect idea will destroy an imperfect belief, and thus demonstrate its principle and presence. Correspondingly, the divine law of ever-present Good, if sought and applied—that is, if an evil belief is met with a true idea—will annul the false claims of the lie about the Truth of being—namely, sin, disease, and death.

But we can carry our point yet deeper than any human concept. Matter, by its very nature being unintelligent, cannot impart to its product, the mortal, the understanding which would give him the power to govern his life harmoniously. He learns through pain and suffering what *not* to do. Painfully he becomes aware that fire burns and water drowns. From amoeba to man, consciousness and intelligence are developed through pain and fear, and law and order are in a state of conflict the whole time. Recognising this, some men seek to become reconciled to them. But pain and fear are not the action of the law of divine Love, which operates only to cast them down and destroy them.

In the idea God and perfection we have the action of true law on spiritual man. In the omniscience or all-knowing of Mind, spiritual man, its product or manifestation, reflects this capacity of all-knowing, and is ever conscious of, and in harmonious relationship with, divine law, which is self-revealing, imparting its intelligence

MATERIAL
LAW, LEARNT
THROUGH
PAIN, EN-
GENDERS
FEAR.

SPIRITUAL
LAW SELF-
REVEALING;
MAN IN
HARMONY
WITH IT.

to man. Thus, divine law upholds him in perfect good. Clearly, true order cannot be in conflict with true law, but derives its power through it, even as mathematics communicates power to man through the medium of his understanding. Thus law is a guardian angel, and not an avenging demon.

We have seen that mortal law is enforced by fear, whilst divine law operates through love.

**DIVINE LAW
OF LOVE
ANNULS
MORTAL LAW
OF FEAR.** That divine law may be consummated through us, fear must go; it must be destroyed; its presence is a channel for error, and the evidence of its apparent presence — a wrong sum in human arithmetic; it is without cause, basis, law, or principle; it cannot enforce itself, if we refuse in the name of Love to serve it. The law of Love annuls its false claims; and sets man free in health, harmony, and happiness. "Fear is absolutely outrageous, unnatural, un-Godlike, unscientific, absolutely contrary to Truth, and is an absolute fraud upon you and every person that lives" (E. Kimball, "Teachings and Addresses," 234).

Man must resist the belief in the so-called law of mortality, which yields only evidence of its own kind. "Choose ye this day whom ye will serve." around I see "the still, small voice" of truth. But "choose ye this day whom ye will serve" brings man to the point of departure between sense-perception and spiritual perception. This latter does not consist

of an exalted form of sensuous bliss, but in the capacity to see right through this apparent law of change and decay, and, seeing the perfect idea, to mould all the activities of our mind upon the divine pattern; then only does man have an instrument and standard for beautiful and worthy deeds. It is that which turns faith into sight, and hope into glory. "Salvation is something to achieve, not to hope for." (E. Kimball).

We cannot help knowing that if the mortal, under all circumstances, keeps his mind clear and
MAN MUST fearless with the thought, "There is no
OBEY THE place but the presence of God; there is
LAW OF no time but the unfolding of good," and is able to
PERFECTION. maintain that attitude of thought, he will cease to poison his body with the impurities which result from anxiety, worry, criticism, irritability, restlessness, depression, apprehension, self-condemnation, self-justification, repining, self-pity, and the whole brood of morbidnesses which are the multifarious expressions of fear: of the fear of being unhappy, misunderstood, or unsuccessful. It is conceded that "as a man thinketh, so is he"; and it is evident that it is not possible to think two opposing things at the same moment; hence, if man chooses to continue to be the channel for the things of death, instead of the things of Life, he must not complain of the result. But, seeking Truth and living it, he will become a better, happier, and more intelligent citizen of the world, and there is no law which can oppose his attainment.

“ God sent forth His Son [Truth] . . . to redeem them that were under the law, [elements of the world, matter], that we might receive the adoption of sons. . . . Wherefore thou art no more a servant [to material law], but a son, and if a son [image of God], then an heir of God through Christ ” [Truth’s idea] (Gal. iv. 4, 5, 7).

“ Of Law there can be no less acknowledged than her seat is in the bosom of God; her voice the harmony of the world; all things in heaven and earth do her homage, the very least of us feeling her care, and the greatest of us not exempted from her power ” (Richard Hooper.)

True law is the divine mandate of perfect Being, operating through the will to be. It is the perfect government of the self-governed, co-operating in every part of its body or order. Thus, law and order are whole, holy, substantial, and one, the manifestation of perfection.

CHAPTER IX

RELATIONSHIPS

“ To love one's neighbour in the immovable depths means to love in others that which is eternal; for one's neighbour in the truest sense of the term is that which approaches nearest to God; in other words, all that is best and purest in man.”—
MAETERLINCK: *The Treasure of the Humble*.

THERE is no such thing as an isolated, separated individual; even on a desert island a man **NOTHING IS ISOLATED.** forms innumerable relationships with all things, both animate and inanimate, composing his environment; and the capacity to make the statement of identity, “ I am,” depends upon the ability to perceive the distinction between that which appears to be “ I ” and that which appears to be “ not I ”; in other words, one's sense of identity regarding all things rests upon one's sense of comparison, and the capacity for forming relationships.

Relationships are the other side of identity; for example, the notes A to G cannot in isolation express music; all notes in unity are required to produce harmony, each having its identity enhanced by its unlikeness to the others, and all in unison rendering the expression of melody possible. Therefore, the more clearly defined

**RELATION-
SHIPS THE
MEDIUM FOR
SELF-IDENT-
TIFICATION.**

sense of identity, the more actual and vital the relationship formed. Correspondingly we can think of the material universe as a vast potential relationship, acting and reacting in a general human consciousness.

All human identity embodies an expression of this one consciousness, and the most unhappy thing which can happen to a mortal is repression, when the channels of his thought and feeling are blocked, and the sequence of inbreathing and outbreathing, is diverted or broken. If a man cuts himself off from receiving air or food, he chokes or starves; correspondingly, if he does so in respect to thought or feeling, he mentally and emotionally chokes or starves. Thought and feeling must come in and pass out, be shared and exchanged, or they become narrow, and bear no resemblance to real thinking or true understanding; love must be inbreathed and outbreathed, or it loses all character and pretension to the name of love.

In human belief repression is followed by its twin error, called "congestion." Air acts upon the human system and purifies and enriches the blood. Food is digested and builds up the body; whilst thought and feeling enrich and build up the blood, bones, muscles, and flesh, of the mental and emotional structure, there being a constant action and reaction between them. If a man is repressed in thought or feeling, he cannot digest and assimilate the mental food which is to build up his understanding and character;

hence, congestion of the channels takes place, and he is unable to digest further supplies, and so starves in the midst of plenty.

There is a third element which pollutes the human channels; it is the sense of possession in
 MINE! which a man would seize and hold all things for himself. A total misapprehension as to what constitutes true wealth, and an exaggerated sense of self, is the apparent cause animating a man when he heaps up things which, unable to use and enjoy himself, deprives others of what they need.

Thus, there is a triple error which chokes and pollutes
 POLLUTION OF THE CHANNELS OF CONSCIOUSNESS. the channels of individual and collective consciousness—repression and congestion, poisoning or stopping its flow; and greed, which would dominate the flow altogether. Tyranny, bigotry, the sense of superiority and separateness, are the elements upon which these characteristics are built.

Music cannot rest on one note alone, nor can the
 TRUE RELATIONSHIP, THE COMPOSING UNITY OF ALL THINGS. personal happiness of separated individuals satisfy the divine demand for spiritual unity and wholeness. For mankind to express the quality of harmony, the goal must be the All-good and the good of all; and the individual must have a true understanding of the spiritual fact for which relationships stand, that he may form a concordant part of the universal whole. But this understanding is spiritual, not material

God composes all things in infinite good. Love is the composing element of that which is composed. Love is unity, and unity implies the unification of parts into a complete whole. Relationship is the unifying quality through which manifestation is made one; it is the potentiality of God, Love, made actual, evident, manifest, without which there would be the isolation of the unknown.

The human has to maintain his sense of "I," of "self," by comparison with that which seems to be "not I," "not self." This is because he has no true sense of identity or relationship. Spiritually man's sense of identification is in God; and his means of comparison is his consciousness of infinite varieties of relationship in the one self, and it is through the channel of his own identity in God that he is able to perceive all other selves as composed in the one Self. Thus, it is in the oneness of God alone that a true sense of relationship is to be experienced; it is the potential of Love made manifest, the divine standard of power.

What is the human standard of power? It is money, and buying and selling are really an exchange of one necessity for another, the circulation of that which is necessary for obtaining the necessities which appear to sustain human life. The human cannot circulate love, and so he circulates money, and it is with money he would buy the things he loves.

ALL RE-
LATIONSHIP
COMPOSED
IN THE
ONE SELF.

IDENTITY
SUSTAINED
AND
MANIFESTED
IN RE-
LATIONSHIP.

THE HUMAN
STANDARD
OF POWER.

**THE DIVINE
STANDARD
OF POWER.** All men have needs; their supreme need is love, and so the law of demand and supply goes on. But money is a counterfeit circulation; its channels get polluted and blocked, repressed and congested; it is a wrong standard of power; impure at source, it cannot be purified, but must be eliminated. Love expressed in true relationship is the divine standard, the rhythm, the pulse of being; its measure is full and running over. Man must alter his standard to the divine adjustment; when he receives and expresses love, he buys and sells at an immortal market, and his rate of exchange is infinite. Love is the perpetual motion which keeps the infinite demand and supply in eternal circulation.

**RELATION-
SHIPS THE
CHANNEL
FOR TRUE
DEMAND
AND SUPPLY.** Thus, in reality, relationships, not money, constitute true circulation, and the exchange of spiritual necessities is the exchange of ideas of Life, Truth, and Love, of which there is a priceless and inexhaustible supply. This one and only source of supply is God; and if the human would realise and demonstrate the perfect standard, he will do so in proportion as he turns inward to the recognition and realisation of the one Love who is the reality of all loving.

**TRUE DE-
MAND AND
SUPPLY ARE
PRICELESS.** True man, the reflection of the Infinite, contains potentially all things within himself. All that is real in the human is his capacity to love Truth, his divine sense of things. No man can make a "corner" in joy, or seize and grasp it for him-

self alone; no man can buy it; it is priceless, and must be paid for in kind. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy, and eat; yea, come buy wine and milk without money and without price." No man can destroy in another the capacity to love God and his fellow-man, nor take from him his joy in the beauty of Life. Nor can the power to buy that which is to be bought without money and without price be taken from him; and if stripped of all human possessions, the individual capacity for love, truth, and beauty remains; these qualities constitute a man's self, they are eternal, the only real possessions he has. Hence, the joy in them is the evidence of their presence in man, and constitutes all that is priceless and deathless in him.

It is evident that the task before the mortal is the attainment of the divine standard of power
"CONSIDER THE LILIES, HOW THEY GROW." —namely, love—love, which is the miracle-worker and supplies all needs. If the law of Love is operating in a man's thought, Truth eliminates all error, and his needs are met, and thus he becomes a channel for the exchange of divine bounty. All apparent need to hate and grasp his way in the world, that he may obtain the bare necessities of mortal life, will disappear, and he will be free to work out a true sense of relationship to all things.

Since God alone is good, He alone is the Giver of all good; therefore the human cannot properly "give" to his fellow-man. For no man truly possesses anything

which is his, excepting his consciousness of good. This he can share with others; and in sharing it multiplies, and feeds the multitudes. Thus, in seeking to feed the multitude, each individual is the channel by which the reality of good is made evident. This is the demonstration of true relationship, that God is the Giver of all, and true man is the action of this bountiful allness.

What, then, is the true source of supply? The Infinite—infinite in quality, infinite in potency. None can limit or measure the infinite, but all can cease attempting to limit themselves, that the infinite sense may be manifest in them. It is the limited sense of supply which represses and congests human channels, destroys health, and breaks relationship; it is untrue, a nightmare. There is no law which can enforce such a state of things; it is a lawless state of mind to live in. There is, on the other hand, a covenant, a spiritual law, which will set man free.

“ Incline your ear and come unto me: hear . . . and I will make an everlasting covenant with you. . . . Let the wicked forsake his way, and the unrighteous man his thoughts. . . . For ye shall go out with joy, and be led forth with peace. . . . So shall my word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it ” (Isaiah lv.)

We must all realise that the fulfilling of the covenant demands our co-operation; to this end it is the boundless one Love which must be the goal of all thought. For all there is of anything is now; the Infinite can never be more or less than infinite; the understanding of this truth will dissolve the finite belief to the contrary, if man will but accept and act upon spiritual testimony. And no matter how involved in misery and want he may appear to be, if he will stand fast in Truth, he cannot fail to realise the divine circulation, the true coin of right relationship, bearing the divine impress of Spirit and of power.

CHAPTER X

METAPHYSICS AND HEALING

"If nothing is to be called science but that which is exactly true from beginning to end, I am afraid there is very little science in the world outside mathematics."—PROFESSOR HUXLEY.

THIS chapter will be devoted to the attempt to elucidate a few thoughts regarding mathematics and metaphysics; for, although we have seen, in our study of human sense-perception and consciousness, the illusory and unstable character of human thought and the instrument through which thought operates, yet there is in mathematics a principle and basis for the structure of our understanding, imparting to the mind a sense of reality, apart from which logical and consistent statement, would be impossible.

We know, for instance, that the simple statement
THE LOGICAL BASIS FOR IDENTIFICATION OF THOUGHT. "twice two equals four" forms a basis for identification, which is the foundation from which arises systematic statement relating to every problem the mind can conceive, being a means of comparison between rational and irrational premise and conclusion.

The problem of the absolute reality of twice two equals four is the same as that of man's own identity,

which is only to be solved in the divine—namely, the metaphysical region. But mathematical problem is not that of sin, disease, and death, for true mathematics, like true man, cannot include conflicting elements and errors of statement; mathematical statement does not oppose itself, nor, correspondingly, are the elements of true man in conflict.

Hence, we infer that Life cannot oppose itself and die, for the nature of Life is to live, and of death to die. Likewise, Love cannot oppose itself and hate, nor can Truth err. Here is a consistency of thought which has its comparison in twice two are four, and not five. Thus, we see that any inquiry relating to human problems would be incomplete unless it included some such method of comparison. The fact regarding metaphysical thought must be admitted: that elements are not self-opposing, but are consistent with themselves, both in nature and expression.

A metaphysical statement must be a true statement—namely, in accord with its own nature, and impossible of contradiction within itself, or from any external source. Hence, the Creator cannot be a destroyer, and a loving God cannot be an avenging demon; for if God is Love He cannot oppose or contradict Himself in hate. Likewise He must express Himself in a manifestation who is in accord with His nature. Hence, in reality, there is nothing in His

universe which can oppose anything He has created. If a man adjusts his thought to the metaphysical idea "God and perfection," there is no created power or principle, science, or reason, which can oppose its realisation in his experience.

The following statement will stand as a basis for metaphysical understanding, upon which to mould thought and action. God, Spirit, is all-in-all. God is perfect cause, the cause of perfection. God is the only Creator, the Creator of good. God is the Principle of all law and order. Principle is perfect, and law is unvarying. "By knowing the unreality of disease, sin, and death, you can demonstrate the allness of God . . . the reality of these so-called existences I deny, because they are not to be found in God" (M. B. Eddy, "Seedtime and Harvest," 10).

We will now proceed to elucidate this idea in detail, including a quotation giving a broad idea of the meaning of mathematics.

We know that every thinker contributes his share towards the universal understanding of reality, of God, and many have accomplished monumental work in placing the whole of humanity many steps forward in the understanding of Truth, each step rendering it more impossible for ignorance to have a hold on the general body of thought.

Such a one among many others was Kant, who has done so much for metaphysics, and so strenuously

THE META-
PHYSICAL
CONCEPT.

THINKERS,
AND THE
DESTRUCTION
OF
IGNORANCE.

endeavoured to place it on the basis of a pure science.

OBJECTS OF
METAPHYSICS
—GOD, FREE-
DOM, AND
IMMORTA-
LITY.

The objects of metaphysics, he tells us, are "God, freedom, and immortality." But he further says: "There is as yet no standard weight and measure to distinguish sound knowledge from shallow talk; for its principles (including not only its maxims, but its basic notions) must never be derived from experience. It must not be physical, but metaphysical knowledge—namely, knowledge lying beyond experience . . . coming from pure understanding and pure reason" (Prolegomena, pp. 2, 3, 12).

Metaphysics is defined as the science of being—ontology—or "the science that treats of the principles of pure being of the nature and essence of things" (Chambers). Thus, we see why logicians claim that metaphysical knowledge is not demonstrable, for obviously its statements cannot be made within the realm of ordinary human experience; they must have their base in the Infinite.

But if we admit that statements can be made regarding the infinite, then logically they must be the action and witness of the Infinite itself. In the logical and self-evident consistency of thought, statements of the infinite are the operation of that which is giving evidence of itself, and proof of its presence, and it only requires further inquiry to reveal the fact that this evidence can be demonstrated. There *is*, then, a groundwork for metaphysical experience and our claim

METAPHYSI-
CAL PROOF.

is that it can be realised in consciousness as the action of vital principle, and find its proof in the destruction of finite, or human, limitations—namely, in all that is unlike the metaphysical idea. Therefore it can be agreed that metaphysics can never be a pure science from the human point of view; that is, it can never have its foundation in a material basis, for it can never be more or less than a divine science; its statements and conclusions must be made in the realm of reality—namely, creative Mind itself who is the source of all intelligence; and its proof, experience and demonstration must come through man's understanding, which is his medium for the realisation of metaphysical idea.

Before arriving at that point, let us take a statement regarding mathematics, which, as we know, **MATHEMATICAL BASIS.** rises from the base of visual proof, such as is evidenced in the simple statement "twice two equals four," and flows on, we are told, in perfect sequence and order into superphysical worlds—"worlds where mind as mind is at its highest."

"What, then, shall we say mathematics is? What is this thing so marvellously vital? What does it undertake? What its motive? . . . Reflect that conclusions implies premises, and premises implies terms, and terms stand for ideas, or concepts, and that *these*—namely, concepts—are the ultimate material with which the spiritual architect which we call the reason designs and builds. . . . It is in this assemblage of pure, precisely defined relationships which constitute the mathemati-

cian's universe, an indefinitely infinite universe, worlds of worlds of wonders, inconceivably richer than the world of sense. This latter, indeed, immense and marvellous . . . but, compared with the hyperspaces explored by the genius of the geometrician, the whole vast extent of the sensuous universe is the merest point in the blazing sky. . . .

"To think the thinkable is the mathematician's aim. It is, then, in the inner world of pure thought that all entia dwell, that the spirit of mathesis has its home and life. . . .

"It is a silent world, and nevertheless, in respect to the highest principles of art—the interpenetration of content and form, the perfect fusion of mode and meaning—it even surpasses music. In a sense it is a static world, but so, too, are the worlds of the sculptor and architect. The figures, however, which reason constructs and the mathematical vision beholds transcend the temple and the statue alike in simplicity and in intricacy, in delicacy and in grace, in symmetry and in poise. . . . The domain of mathematics is the sole domain of certainty . . . it is there that mind as mind attains its highest estate" (From the "Universe and Beyond," by Professor C. J. Keyser, A.M., Ph.D., Adrian Professor of Mathematics, Columbia University, New York City, *Hibbert Journal*).

Have we not in mathematics something which can be considered complementary to metaphysics? For, arising from a simple visual basis, ascending logically

in sequence and order, and travelling on in thought

MATHE- into mathematical hyperspaces—beyond
MATHE- spaces—right into infinity, it yields logical
MATHE- proof to the understanding of a region in
MATHE- which metaphysical statements are made.
MATHE- Thus, mathematical statement arises from
MATHE- the human plane of reason, whilst metaphysical state-
MATHE- ment emanates from that of divine logic—Spirit or
MATHE- Mind. Mathematics provides us with the brain of the
MATHE- superphysical region, and into this “silent world”
MATHE- is poured metaphysical idea. Granting this, these
MATHE- silent hyperspaces have their eternal voice of Love,
MATHE- and become for us a living reality.*

Thus we have principles, which together form a perfect

MATHEMATI- concept of reality. The base of the human
MATHEMATI- ascending to the divine, its statements
MATHEMATI- being made from the human plane, through
MATHEMATI- the medium of pure reason; whilst the con-
MATHEMATI- cept of the divine is based on spiritual fact, realised
MATHEMATI- in the understanding and proved in spiritual experience.

In trying to examine these thoughts a little more

MATHEMATI- closely, we find that whilst mathematical
MATHEMATI- proof is obtained through what Kant calls
MATHEMATI- “intuition”—by which he means visual
MATHEMATI- and sensual as regards sense-perception—there is no
MATHEMATI- such claim made in regard to metaphysics. There is
MATHEMATI- nevertheless ample proof to be obtained, both visual

* See “A Mathematical Theory of Spirit”; “Four Dimensional Vistas”; Hinton on “The Fourth Dimension,” etc.

and sensual, in nature. We know, of course, that there is the fact of applied mathematics—statics, dynamics, etc.—and pure mathematics, the latter being entirely beyond the human plane of demonstration. So, also, is there applied metaphysics, as evidenced in spiritual healing, experience, and growth of understanding; and pure metaphysics, which is beyond the human plane of demonstration. In both cases it is the scientific application of principle which yields us our proof.

But, applied metaphysics is not a science alone, it is **METAPHYSICS AN ART.** an art, and can be thought of in just the same way as the science of mechanics, which, applied to the making of a steam-engine, is the art of engine-making. It is the art of divine Love, and in the act of healing we have its first simple proofs; for therein we come to its expression, which is manifested through its scientific Principle of perfection, governing all true living, loving, and knowing.

In applied metaphysics we have our concept of a **APPLIED METAPHYSICS.** perfect spiritual being, with it correcting all statements with regard to an imperfect human being. The process involves a complete change of basis in thought, equivalent to turning from darkness to light; and through the realisation in consciousness of the metaphysical idea of perfection, we have the demonstrated result of the divine healing power, and increased consciousness of infinite Love and wisdom. For instance, if a man be struggling, with apparent lack of success, against a great temptation, an apparent self-will, with

which another part of his nature is in conflict, let that something in him, which no formal or reasoning thought can define, reverse his concept from that of human belief to divine idea, and, mentally, let him make the following statement, with full belief in its truth, "There is no power but that of God; for God is the only power, the power of Good"—adopting this attitude of mind, with full consciousness and understanding of its reality, and persisting in it to the exclusion of all else but the full meaning contained in its statement; realising the Truth, he will come out victor.

This, not by means of his own power, in any greater degree than when in solving a problem in mathematics he comes out victor; but he does so through the action which takes place by the interior application and realisation of an ever at hand Principle, which he has applied and brought into his conscious experience. For in respect to both, by an act of will, man chooses to be the medium and channel for the activity of an impersonal law—law which is not a mechanical code, but which is evident as an intangible reality.

We now can see why metaphysics can never be established as a formal science; for its concepts do not relate to the human plane, but to a perfect spiritual region, that of divine Mind. Its action must ever take place through the real knowing the real, Truth and perfection bearing witness to itself; and its science must have a

MAN USES
PRINCIPLE,
AND THERE-
BY CHOOSES
TO BE ITS
CHANNEL.

METAPHY-
SICS NOT A
FORMAL
SCIENCE, BUT
DIVINE
SCIENCE.

divine foundation. Its only proofs are to be derived through its first simple stages, those of healing faults of health and character, and thereby passing on from these into a region of perfect ideas and intelligible sequences, ideal forms and transcendental experiences, thus yielding the experience of increase in the consciousness of spiritual life.

Its proof is sound, because the work done is based
THE PROOF upon a perfect concept; and that not of
IS SOUND. human will power, but of the spiritual
 reality of the divine Principle of good; of perfection
 governing spiritual man, its immortal idea or image.
 The metaphysical region is not one of phantasy, but
 of a high contemplative order of divine being.

The question might here be asked, If God is good,
 and He is Omnipotent, then why all this
PRINCIPLE suffering and ignorance? This question,
MUST BE involving the origin of evil, has never yet
SOUGHT FOR. been solved; its only answer so far is in the dream
 hypothesis. Sin, and its resultant suffering, is error,
 ignorance; and it is not possible to bring the light of
 Truth upon ignorance, even for the purpose of explaining
 it, for the process logically involves the disappearing
 of error. The only explanation regarding error must
 come from error itself, and we cannot accept such
 evidence.

But we can logically say that, to the human mind
 and condition, the goodness and omnipotence of divine
 Love must be sought for and realised, and thus applied

to the destruction of all unloving conditions; doing this, its concepts unfold in the thought. Thus, like mathematics, we find that it is a Principle which can be applied and demonstrated; to this end its practice must be persevered in, until the day of demonstration no longer is necessary and the day of actuality will appear.

Fortunately for humanity, it is not necessary to go to a centre of learning as a means for obtaining a knowledge of divine Good; for it unfolds with every aspiration in each consciousness, and is demonstrated in every good act performed. The scholar's part is also necessary, and is perhaps of a more strenuous nature, and by uncovering error of premise and conclusion balance is preserved, and thus the understanding is free to work out the perfect idea. But all alike can learn of Spirit, who is "closer than hands or feet."

Thus, we arrive at the only possible proof of metaphysics—the unfolding of spiritual good. "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (1 Cor. ii. 4).

"For the kingdom of God is not in word, but in power" (1 Cor. v. 20).

For it is logical to conclude that sin and disease are unlike God; they are supposedly in contradiction of, and opposition to, the divine nature, and could not come

into the presence of infinite and eternal perfection.

SIN AND DISEASE THE BELIEF IN A POWER OF EVIL. Destroy the belief in evil, or a power and cause other than that of Good, and man will form no erroneous concepts; thus, evil will have no power to impress its false image on the mind or body; and man, awakened from his dream, will "walk with God."

FILL THE CONSCIOUSNESS WITH THE KNOWLEDGE OF IMMORTAL LIFE, TRUTH, AND LOVE. Realising the allness of God, man's consciousness will be filled with the understanding of the deathlessness of Life, of its unending and immortal quality; and of the power and presence of Truth and Love as the living essence of reality, which is not distant in time and place, but only absent in as far as it is unsought and uncomprehended. Turning away from human thought, and gazing into the realm of divine Mind, man will find that he can demonstrate spiritual perfection by the destruction of false consciousness, of lawless, disorderly, and invalid material conditions. This is "the kingdom of heaven," the ever-present reign of harmony with us.

ERRONEOUS OPINION AND ERRONEOUS HEALTH. Intelligent people consider it necessary to protect themselves from "erroneous opinion" by clear, logical, and positive thinking on a sound basis, and yet some of the finest thinkers see no reason for protecting themselves from "erroneous health" by clear, logical, and positive health-knowing on a sound basis. If this were consistently done, man would feel it as unneces-

sary and unlikely that he should become an inmate of a hospital, as of a lunatic asylum. For, clearly, it is not wise to leave oneself open to attack from a health point of view, when one would shudder to do so mentally, morally, or emotionally, thus allowing oneself to be undermined of the very capacity to think, feel, or know.

Hence the necessity for metaphysics to be what it truly is: the divine science of a perfect creative Mind, revealing only perfect concepts, or concepts of perfection which are to be mentally perceived, and realised in the consciousness, to the exclusion of all else.

To depart from the Principle of the perfection of God and His creation, is to depart from the principle of healing. Of course, in reality, in perfection, there is nothing to heal; for God and His divine idea, perfect man, are one and indivisible; but the human concept can be, and has to be, met and destroyed, thus proving Spinoza's idea that "evil is relative and sin is a negation, for nothing can be done against God's will, and there is no idea of evil in Him."

In healing it is absolutely necessary that the impersonality of evil should be recognised; that is, that there is but one error, and it is from the general subconscious mind that all attack is made. Good cannot be made personal, it must be realised in God, the divine perfection; so, too,

POWER OF
THE
CONCEPT.

PERFECTION
AND THE
ULTIMATE
STATEMENT.

ERROR IS
ONE, AND
IMPERSONAL.

error must not be personalised, but must be destroyed impersonally, through the action of infinite Good. There is but one Infinite; so, too, is there but one finite, or the dream from which we are all struggling to awaken. Thus, it is as important that we should not form myriad pictures of evil separated into persons; as of a God separated into myriads of spiritual beings.

Thus, man has to attain as high a sense of God as he can—not by studying human error, but by reversing every thought of it; the nearness of his concept and its realisation in perfection will govern his nearness to Principle and its demonstration, until, instead of man struggling to attain the consciousness of divine Love and Truth, he will find the position reversed, and Love and Truth will realise themselves through him; thus, by reversing the basis of thought, the activity of thought itself is reversed.

Kant concluded that the questions which metaphysics seeks to answer are to be elucidated, not in knowledge, but in action; and in the act of healing we have the only possibility of metaphysical proof. The word “healing” is, of course, used in a very wide sense; it includes all discord, sorrow, and limitation; these have to give way before the wholeness, or holiness of the divine idea. Here we have our “standard weight and measure,” by which we can distinguish between “sound knowledge and shallow talk.” Thus only can we obtain “the

REVERSE
THE BASIS,
AND THE
ACTION IS
REVERSED

A
“STANDARD
WEIGHT AND
MEASURE.”

extension of knowledge," which, as Kant truly said, is our proper object for the study of metaphysics.

Thus, to summarise: By physics is meant natural science, and by true metaphysics is meant **SPIRITUAL SCIENCE AND MIRACLES.** divine science, and the "pure logic and pure reason" of metaphysics rests on the basis of divine Love. To human perception its demonstration might be thought of as miraculous; but "miracles are no infraction of God's laws; on the contrary, they fulfil His laws, for they are signs following Christianity, whereby matter is proved powerless and subordinate to Mind. Christians, like students in mathematics, should be working up to these higher rules of life, which Jesus taught and proved" (M. B. Eddy, "One Cause and Effect," 29).

CHAPTER XI

CREATION

"So God created man in His own image, in the image of God created He him."

"And God saw everything that He had made, and behold it was very good."—GENESIS i. 27, 31.

"Shall the dust praise Thee? Shall it declare Thy truth?"—PSALM xxx. 9.

"A spiritual life transcending all human life forms the ultimate basis of reality."—EUCKEN.

HAVING entered upon the search for creative Principle,

we arrive at the point where we must ask,
IS CAUSE IN Where exactly are we to look for cause?
MATTER, OR
IN SPIRIT?

Can we find a self-existent, self-sustaining creation in matter, or must we look to Spirit as basic reality? The path of thought already traversed has given us comparisons between reality and unreality, perfection and imperfection; and lastly we have been taken into the metaphysical region, in which true statements can be made, and it is evident that in this same region only, will a true creation be found.

Regarding matter itself we are told that it is a stable
MATTER IS form of intra-atomic energy, but that its
VELOCITY, stability is only apparent, and is due to
ENERGY, the "rapidity of the rotatory movements
FORCE. of its particles." It emanates from the "immaterial

ether," and it "decays when the velocity of its elements diminishes," and "ceases to exist as soon as its particles cease to move." "Velocity" is a fundamental condition of matter—"it is matter."

Matter, by the disaggregation or separation of atoms, dissociates, and liberates or sets free force—the forces of heat, light, electricity, etc. These are called "unstable forms of intra-atomic energy." Matter and force are thus "two different forms of the same thing"; one is stable and the other an unstable form of "intra-atomic energy." Matter, which was formerly "considered to be indestructible," is now known to be "destructible," and is continually dematerialising and disappearing. The forces which then emanate, we are told, are "no more indestructible than the matter from which they emanate," and the science of the future will not, as in the past, be based upon "the indestructibility of matter," but upon its "disintegration."

We thus see that "ponderable matter," as a real, stable, immutable thing—as reality—does not exist; and matter as velocity, energy, force, is reduced back to the imponderable, immaterial ether. One concludes that it is only a question of time before this in its turn is found to be dematerialising and disappearing. This decay and dematerialisation of matter show us that, like the human being, "its days are numbered," and it thus becomes evident that a true and eternal creation

THE REAL
CREATION
NOT TO BE
FOUND IN
MATTER.

must be sought elsewhere. Where, then, are we to look ?

Lord Kelvin says that "matter is made up of thought forces," and Huxley that "the one certainty of science is the existence of a mental world."

THE IN-
FINITE AS
CAUSE.

Swedenborg, who was not only a scientist, mathematician, and philosopher, but the possessor also of a deeply religious nature, writing under the heading "The Final Cause of Creation," speaks as follows: "We are bound to admit the Infinite as cause . . . and persistently inquire into the whence of things; and we shall see that the mind and reason will answer us that all things come from the Infinite" ("The Infinite," p.17).

These thoughtful conclusions are not only accurate as statements, but they suggest also the solution to the problem of the deep human need and impelling desire for immortality; and, if such a thing as a material creation were possible, it would totally fail to satisfy such a demand. Having been driven by physical science to seek beyond the material plane for creative cause; having also been taken by mathematics into a region of Mind that is infinite, we can now gather our threads of thought together. Doing this, we perceive that we have been spinning the web of the consciousness of reality.

THE SEARCH
FOR CAUSE.

Thus, we see what good reason we have for knowing how unlikely it is that man could develop in his own mind concepts—such as God and perfection—of which

there is no reasonable hope of fulfilment. For necessity demands and experience suggests that all dimensions of thought are capable of vital and true living, loving, and knowing. Before passing to the nature of creative cause, we must consult yet another link in the chain of tireless searchers for truth. This link is represented in "Physiological Psychology," by Dr. McDougall, who gives an interesting passage, now quoted, showing the trend of this line of thought.

DR. MCDUGALL ON THE SOUL IN PSYCHOLOGY. "We are compelled to admit—or so it seems to the writer, as to many others—that the so-called psychical elements are not independent entities, but are partial affections of a single substance or being; and since, as we have seen, *this is not any part of the brain*, is not a material substance, in that, whilst it is unitary, it is yet present, or can be acted upon at many parts in space simultaneously, we must regard it as an *immaterial substance or being*. And this being, thus necessarily postulated as the ground of the unity of individual consciousness, we may call the *soul* of the individual" (Dr. W. McDougall, M.A., M.B., Wilde Reader in Mental Philosophy in the University of Oxford, Reader in Experimental Psychology in the University College, London, late Fellow of St. John's, Cambridge).

Here psychology tells us that psychical elements in their totality are not independent of each other, but are the expression of a single being, a unity of

consciousness, which is called "the 'soul' of the individual." This does not necessarily imply an immortal soul; for at present psychology makes no such claim and offers no such proof. The value of this statement arises from the fact that it does give us sound ground for knowing that something superphysical exists.

The meaning one attaches to the word "soul" here needs to be understood, and it is necessary to digress a moment in order to do so. In Genesis xxxiv. 8 we read: "The soul of my son Shechem longeth for your daughter: I pray you give her him to wife." This is typical of the meaning one attaches to the word "soul." As defined in the Polyglot Bible, we read of soul as signifying "person—the affection of feelings," the "vital principle"; whilst in Chambers it is "that part of man which thinks, feels, desires, a human being, a person." The theosophical glossary describes soul as follows, saying that the word is a "term unfortunately loosely used." It is used as "the animal soul, and as the rational or human soul. It ought to be confined to the mortal passional principle in man and animals."

Therefore, we can, in a universal way, define soul as the sum total of human consciousness, and in a personal way as the individual consciousness, or that which constitutes all human activity of thought and feeling. One has to recognise that the word "soul," to many people, signifies

THE SINNING
SOUL NOT
GOD'S PER-
FECT IDEA.

spiritual man—mysticism and philosophy often appear to use it in that sense; but there is much confusion of terms when this is done, for it involves “sinning and suffering souls”—an impossible thought to hold regarding “God’s perfect image and likeness.” Thus, to avoid this kind of confusion, we can define soul as “all that is involved in and constituting the human concept of living, loving, and knowing.” But we must keep our thought clear on this point: that the human soul consciousness has to be transcended; for all true living, loving, and knowing is of Spirit, and is expressed in divine identity and spiritual consciousness.

It is not unreasonable to conclude, that the true man cannot be inferior to the highest concept that the human is capable of formulating; or to the highest ideals of which he is capable of giving expression. If a man has not arrived at “the secret places of the Most High,” where he is inwardly conscious of the one infinite Selfhood; then, for the outer evidence of true identity, he must listen to the voice of those who, like the true musician, have heard its eternal harmonies, and can translate them into the symbols of words or melody. Having already, in a previous chapter, spoken of two inspirational creation stories, we can now take a philosophical point of view; here the mode of expression is different, and one obtains an idea of fundamental Principle.

Professor Pringle Patterson, writing in “Chambers’ Encyclopædia” on Descartes’ philosophy, gives us the

TRUE MAN
CANNOT BE
INFERIOR TO
HUMAN
IDEALS.

following illuminating ideas: "He soon recognised the idea of God as the Absolute Perfect Being. DESCARTES ON PERFECTION. This idea, he reasoned, could not be found in our minds by ourselves, for the imperfect could never originate the perfect; it must be connate—namely, part of the original structure of our understanding, and implanted there by the Perfect Being Himself. Hence, for the existence of the idea of perfection, Descartes inferred of God as the originator of it; he inferred it also from the mere nature of the idea, because the idea of perfection involves existence."

In this philosophy we have the expression not only of the logical necessity for a divine Creator, THE LOGIC OF IDEALS. but of the absolute divine perfection also; this perfection being imaged in the minds of those who, in voicing the belief in perfection, voice also evidence of the basic fact or their own real nature. Thus, the logical evidence of the necessity for a divine and perfect Creator and creation, arises from the fact that humanity is able to think the idea "God and perfection," which reason demands must be innate, as part of its true structure. Therefore, the very possibility of a divine ideal is its own evidence and justification—the seed bearing its own fruit.

Let us now take the evidence of one in whom this innate idea is very highly developed, and VLADIMIR SOLOVIEV. in consequence is beautifully expressed; one whose spiritualised thought had endowed him with such clear-perception that he knew and said "man by

means of his reason can penetrate to the ideal substance of reality." Such a mind had Vladimir Soloviev, born in 1853, who at the age of twenty-one occupied the chair of Philosophy in the University of Moscow, and later at the University of St. Petersburg. He wrote the "Critique of Abstract Principles" and "Lectures on God, Mankind, etc."

CREATIVE LOVE. "God is not an absolute indifferent and pure unity, excluding from itself all plurality, and sunk in itself in its motionless immutability. . . . God is a living Spirit, and His Life is realised in His thought and His will. He is the creative might of all being, the source of all the infinitely varied forms of reality. He is the creative Love which gives birth to the universe as something separate from God, yet near to Him, and destined to reflect in itself the fulness of divine perfection. Owing to this, God is not only the basis of His own single life, but at the same time the source of everything else existing. He is the All-One, Absolute. The world in time and space, composed from beings that differ from and are impenetrable to each other, stand in opposition to the world of God, in which all is one, and inwardly bound up in the one thought, one will, and one self-consciousness of the Absolute Spirit. God is Love. He wants good and not evil, harmony and not strife. He created the world as His living image, and not as His denial" ("The Philosophy of Vladimir Soloviev," by Professor L. M. Lopatin, from *Mind*, October, 1916. Edited by Professor G. F. Stout).

In this splendid outpouring of inspired thought there is very little difference in its principal theme from that of the creation story in Genesis i., where the record is given of "God's image and likeness," or the creation that "was very good" (verse 31). The whole teaching points to a world of "perfect spiritual natures," one of "infinitely varied forms of reality." In apparent opposition to this perfect world, there is "the world of time and space," corresponding to the second creation story of Genesis ii., that of "the man of dust"—matter—and we can well ask with the psalmist, "Shall the dust praise Thee, shall it declare Thy truth?" The answer will be found to be "No," for ignorance cannot reveal Truth, and imperfection cannot reveal perfection. Thus, for cause, reality, we shall have to turn to the Creator, and the true creation of good. Evidence of an inferior character to this we see no reason for accepting.

For it is not possible to find anything of a permanent and eternal nature on the human plane, and everything known in the material world can be in analysis reduced to its suppositional primary substance, called ether, from which in the order of nature all types and modes emerge, ascending in scale from amœba to man, including all the elements and formations of earth, air, fire, and water. The air man breathes, the food he eats, the clothes he wears, and the elements of his body, all are the outcome of this ether; this is the man of "the dust of the ground" (Gen. ii. 7).

We know, of course, that the human possesses no actual creative power; he merely cultivates and reproduces from the elements at hand symbols of his living, loving, and knowing, these appearing under the form of art, science, literature, inventions, etc., all of which are expressed within the content of the material plane.

But none of these modes and conditions persist or are eternal; the human body is at the mercy of disease and death, and an eruption or earthquake can in a moment destroy the finest productions of science and art that the most cultured minds can produce. Human attainment is bounded by the subjective and objective production of countless representations of what the human mind imagines things are, or ought to be; and after a few years of picturing in thought and outlining in matter, the mortal departs. So far for the purely human; we must turn from this dream to the Infinite as our "ultimate basis of reality," to "the world of God . . . the one thought, one will, and one self-consciousness of the Absolute Spirit."

It is essential to have a right idea of creation, for it is the basis upon which to form accurate and true concepts of the science of being, and thus attune consciousness to the receptivity of spiritual perception. We can all agree to the following fundamental necessity—namely, that God being Spirit, He must express Himself spiritually.

That God being Mind, He must express Himself in ideas. God, Mind, must forever uphold creation or ideas; otherwise they would immediately disappear from consciousness, either as divine reality or human symbols. For example, if for a moment God ceased to uphold the infinite idea behind the symbol which appears to us under the form of twice two equals four, its identity would immediately disappear, and it would have no being; consequently, no human mind could then think in terms of twice two equals four. But, as an infinite and eternal idea in divine Mind, it is spiritually ever being created, upheld, and revealed.

If spiritual man were created in the manner which governs the human appearing—that is, **THE EVER-BEING CREATED.** the human is apparently created and finished, and thereupon partakes of a separated existence from that of his progenitors—then, under such conditions spiritual man would grow up and grow old; but the impossibility of that which is an expression of the infinitude of being, coming under the conditions of beginnings and endings is obviously unthinkable. We have, then, to reverse our human concept for the divine idea, and the reversal discloses all identity as spiritual, as ever being created, upheld, and revealed—the ever-being. This Principle governs the perpetuity, indestructibility, and indivisibility of man, and the eternal unfolding of divine consciousness.

Therefore, creation is not a special event, but an eternal condition; a perpetual and undiminishing

expression of infinite cause, Spirit. Thus, God and

SPIRITUAL
CREATION
NOT AN
EVENT, BUT
AN
IMMORTAL
CONDITION.

His creation are the ever-being, the perpetual "I am," that which always "Is" —"neither made, nor created, nor begotten, but proceeding" (The Creed of St. Athanasius). We can think of it as a process of "ideation" or the exercise of the power of Mind for forming ideas; yet these forms in Mind are not events in time, but they are eternal conditions of ever-proceeding. Thus is creation timeless, never beginning and never ending.

Thus, infinite and eternal Creator and creation are true cause and effect; they are not divided and separated, but are an indivisible unity —God, Mind, ever-being—and ever expressing itself through perfect idea—the Son—in the unity of "one will, and one self-consciousness of the Absolute Spirit." Creation, then, is the expression or consciousness of divine Mind, which as Intelligence must be infinitely self-conscious. It is also the "perfect image," the reflection, or the reflecting of Mind in consciousness, realising itself in the true substance of Spirit. That this unity of Mind and idea, of Father and Son, becomes a tri-unity in relationship, we will discuss later, in a chapter on the Trinity. Also, the perception of Cause and effect will be dealt with in the chapter headed "Man can know God."

Since Creator is Spirit and creation is spiritual, it thus becomes clearer to human thought why,

materially speaking, we only perceive symbols, appearances, and apparent sequences, but never true cause and effect, which belong alone to Spirit and the fulness and glory of divine perfection. With the clear understanding of this fact, it becomes evident why the human never perceives reality, and why, also, his so-called thinking, consisting merely of the recognition of thought and feeling, flowing into his consciousness from the subconscious, and the consequent concepts formed on their reception in the mind, are but appearances and apparent counterfeit activities of reality.

For to Creative Cause, Spirit, alone belongs all true action, and all real living, loving, and knowing. Therefore, if the human really wants true freedom, and would "ascend in the scale of being," he must turn to Creative Cause, the Source of all; to Life Itself, Truth Itself, and Love Itself, and in striving to do this he will free himself from the ebb and flow of the subconscious mind, which yields evidence only of its own kind.

This subconscious mind has given rise to all the myths of a material creation, a personal devil, and powers of darkness, that have ever arisen; and whether the thoughts passing from it to man are good, bad, or indifferent, they do not raise human thinking above the level of a mechanical process, for in either case man is but the

THE HUMAN
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OF ALL THE
DEVIL
MYTHS.

instrument of response. In following a clearly defined method of right thinking, we not only cut at the root of these mechanical processes, but also attune our consciousness to the realization of our true identity in divine Mind. This method of right thinking is based upon the rock of the understanding of spiritual creation, the perfect manifestation of Good. Following this understanding we have the exercise of spiritual perception, and the act of forming true concepts of reality.

But man must not stand still at this stage; true concepts must lead on to true communion with God, and as divine Love unfolds in man's consciousness, he no longer finds it possible to pray to an external deity. This human sense of prayer must be reversed; doing so, he will turn to an inner region where in conscious communion Creator and created are known as one. There is a beautiful passage in Jacob Boehme's "Supersensual Life" illustrating this. The disciple asks his master: "Sir, how may I come to the supersensual life, so that I may see God, and may hear God speak?" The answer comes: "When thou standest still from the thinking of self and the willing of self; when both thy intellect and will are quiet and passive to the impressions of the eternal word and Spirit; and when thy soul is winged up and above that which is temporal, the outward senses and the imagination being locked up by holy abstraction, then the eternal hearing, seeing, and speaking will be revealed

in thee, being now the organ of His Spirit; and so God speaketh in thee, and whispereth to thy spirit, and thy spirit heareth His voice."

In this "whisper" of God to His child there is the expression of divine action as opposed to human action. There is only one path to this apprehension of reality, and that path is attained through standing aside from self-willing and self-thinking; and thus, freed from the ebb and flow of human thought, man is open and receptive to the divine impulse, to the perception of reality, of his true place in creation.

A few additional thoughts regarding creation will help our understanding. Fragmentary they must be, but individual work will supply the details. It is logical to conclude that because creation is the immortal emanation of Life, it can never know death. Its expression must be infinite, without beginning and without end, timeless and unlimited. Because of the eternal activity of Life, every idea must be ever active, both in respect to itself and in relation to all other ideas.

Because Creation is the infinite emanation of Truth, it must be absolutely true; because it is the all-knowing of Truth, every idea must be changeless and always true, to itself and in relation to all other ideas, and can never lose its divine quality of knowing.

Because Creation is the eternal glory of Love, it

must be gloriously loving; and because of the ever-loving of Love, every idea must have perfect and harmonious relationship to all other ideas in Mind.

CREATION
ALL BLISS
—LOVE.

The beauty of Creation is that it should be ever perfect and wholly real; and because it is ever being created, infinitely and throughout eternity, its perfection is undiminishing and can never satiate or tire.

THE BEAUTY
OF CREATION.

The timelessness of Creation is that it is what it is; not here to-day and gone to-morrow, but ever-being throughout eternity.

CREATION
TIMELESS:
IT ALWAYS
" IS."

The infinitude of Creation is that it is everywhere true; that is, not relatively true in some place or in some perspective, but infinitely true.

THE
INFINITUDE
OF
CREATION.

The immortality of Creation is that it is indestructible and undiminishing reality, the activity of Spirit Mind, Cause.

THE IM-
MORTALITY
OF CREATION.

CHAPTER XII

PRINCIPLE

" This supreme potential Principle reigns with us in the realm of the real, and is ' God with us,' the ' I am.' "—M. B. EDDY: *Voices of Spring*, p. 331.

HAVING arrived at the point where Creative Cause is seen to be Spirit, we can inquire into the meaning of Principle, for divine Principle is inseparable from a perfect Cause. Both in a universal and in a particular way, we can think of the principle of a thing as being the intelligent cause of its expression, its governing idea, its basis, apart from which there would be formless chaos. In the light of Spirit, Principle is God, operative cause, source, origin, the basis of all science, law, and order; the motive-power of all action. Principle is the fixity of things, through which they are able to make divine motion. Principle is perfection, and must be both constant and consistent with itself; failing to be so, it would be untrue, unreal, and no principle at all—in fact, unprincipled.

If such were possible, a principle of evil would bring
us face to face with a creative cause of evil,
COULD THERE BE A PRINCIPLE OF EVIL? in a God who, being evil, would give rise
to an evil manifestation. Could one
imagine evil to be a spiritual fact, governed by an

eternal and changeless principle? It might be suggested that inasmuch as a good thought will destroy an evil one, so, too, will an evil thought destroy a good one, and there is in consequence a co-equal principle of good and evil. But, when speaking of the human idea of good, it does not mean absolute good; for "God is good alone," and the oft-repeated assertion that evil is as powerful as good, or more so, can only be suggested of human or so-called good, which is in a constant state of flux, and, to be accurate, is only relative evil and not absolute Good. Let us translate the word "evil" into limitation, ignorance, resistance, and we shall see that all material existence represents various grades and stages of these conditions, and that Good itself is as incapable of becoming evil, as Truth is of becoming ignorance; for God, Spirit, alone is good. Evil by its nature is self-destructive, and everyone ultimately gets tired of it, as they do of disease.

The most ardent worshipper of false images and
 IS EVIL heathen gods—in other words, of believers
 CAUSAL? in the cult of the corruptible, who seek
 to grasp with the eager hands of self-love and self-will
 things which vanish ere they are touched; who seek,
 never inwardly, but always outwardly, never by spiritual
 growth, always by material force—even these would
 hardly go so far as to think that evil is everlasting—
 namely, is causal—and an expression of reality, governed
 by divine Principle.

Does "nature red in tooth and claw" suggest a

principle of evil at work ? or the profusion of weeds which, if left alone, strangle and choke cultivated blossoms and delicate plants ?

IS THERE A PRINCIPLE OF EVIL IN NATURE ? The answer lies in consciousness, and "nature red in tooth and claw " will disappear in proportion as man turns to the realization of the Principle of good, and by so doing eliminates the jungle elements in his own mind; doing so, the cultivated flowers of truth and love in his own consciousness will not be choked by the weeds of discord. Thus, spiritual dominion over all things will appear in proportion as the facts of the one Principle, Good, are known and applied.

The solution of the problem of evil is in man's own hands; so long as he believes in the reality of evil, and effectiveness of cruel, murderous thoughts, or poisoned feelings, so long will he be dominated by them, and thus lacking in principle; and so, also, will the subconscious mind in which all sentient life shares, dominate all things to their destruction. The jungle of human consciousness and the jungle of wild beasts are the same problem, and will be solved together. Their solving will be their dissolving; for when the man of dust, weary of the falsities of an imperfect selfhood, seeks divine dominion, he will subdue and destroy all errors of hate; then the lion will lie down with the lamb, and so prove the only true Principle to be good.

"The human problem of evil is at length solved. Mathematically we know that anything that ever

was nothing, or ever ceases to exist, cannot be real, whatever it may seem to be; therefore
EVIL IS NOT evil must be unreal, however real it may
ETERNAL. appear, for no logical mind could believe it to be everlasting. Nothing evil, or even imperfect, can possibly last, as it is self-destructive. It always disappears sooner or later. It cannot even harm you when you realise its non-reality" (F. L. Rawson, "Life Understood," pp. 22, 23).

The human mind having in itself no perfect principle,
NO ABSOLUTE consequently there is no absolute standard
HUMAN
PRINCIPLE, for thought and conduct; there are but
MERELY varying opinions, changing with time,
VARYING
STANDARDS. race, and environment. Let us take two extreme cases as an illustration. There is the primitive man who consistently eats his aged relatives, and the civilised man who seeks to prolong their mortal span in a tortured body by the administration of drugs. One man will kill another to satisfy a point of honour, or will go to war in obedience to the so-called principle of fighting for his country, to satisfy a standard of bravery; or he will take life in self-defence, yet risk it to save another. The man who on his way up the mountain heights for the purpose of murdering an enemy, and who halfway on the journey spontaneously saved him from death by fall, followed the natural impulse and instinct of good, even though he continued to take his victim on to effect premeditated murder. Thus, for the moment, divine Principle shone through

his acts, though afterwards his material selfhood re-asserted its unprincipled activity.

Thus, one sees that human existence is made up of changing appearances and varying standards which are no standards at all, but merely the expression of imperfect concepts, formed in the human mind in its effort to grasp divine Principle. Owing to the varying nature of the powers of perception, it follows that the resultant concepts are bound to be variable. For everything which comes into the line of human vision or experience is bound to change and disappear; the submerging of a continent only requires an extended period beyond that of the withering of a flower. Moral precept and practice change likewise, and there is no absolute standard for anything mortal. Thus, we see that humanly there is no fixity or principle, and directly a so-called conclusion is laboriously arrived at, the conditions governing the conclusion change or fail.

Things lack Principle inasmuch as they lack perfection; they lack reality inasmuch as they lack Principle. Principle, reality, perfection, are one and absolute God. "Principle is Absolute. It admits no error, but rests upon understanding" (M. B. Eddy, "Science and Health," p. 283). The Principle of an idea is the cause of its perfection; everything thus governed is eternal and true. There can be no hypotheses regarding Principle; it is self-determined, self-evident, self-sustained and immutable.

THAT WHICH
APPEARS TO
BE, BUT
NEVER
REALLY IS.

ONLY DIVINE
PRINCIPLE
IS ABSOLUTE
AND REAL.

It is the determining factor, the reason for a thing being what it is. Principle is Life, Truth, Love, Good, assuring us that goodness is of the nature of good and cannot be badness; that Love is loving and cannot hate; that Truth is true and cannot be ignorance; that Life is deathless and cannot die. Thus are we able to distinguish order from chaos; consequently, we infer that all that can die is mortality, all that can err is ignorance, and all that can hate is malice, greed, or sensualism. Therefore, knowing these to be the unprincipled falsities of the mortal dream, we are able to press forward to the realisation of perfect being, which always has been, and always will be, governed by divine Principle.

The human mind, then, has a divine standard by which it can measure all things, and so doing, eliminate the false and acknowledge the true. Even a false appearance must hide something real and true to which it would give outer semblance. For if changing appearances and apparent sequences are not real, there must be a fundamental truth from which unreality borrows its false appearances. This is so; unreality is the counterfeit, the human belief about reality. All that is perceived, known, and experienced of the good, beautiful, and true is the evidence of Principle, reality, but hidden more or less by varying degrees of unreality, matter, imperfection. It is the negations, those appearances which are actively discordant, which are the seeming

HOW FAR
DOES
PRINCIPLE
GOVERN
HUMAN
LIFE ?

absence of Principle. For instance, a healthy, joyous mind and body are concordant, but a poisonous growth in that mind or body, robbing it of its natural joy, is actively discordant.

It is the discord and disharmony which are the self-destructive properties of matter; thus, it is always falling away from itself and dissociating: hence it has no perfect Principle. Thus all sentient existence is bound up in birth, maturity, old age, and death.

But human aspiration can spread its wings, and by the spiritualisation of thought, the action of perfect Principle will eliminate all that is unprincipled. In the assurance that divine Love is divine Principle also, man will find a sure, unerring, and ever-at-hand standard and guide. Principle does not abide in time, it is eternal reality, omnipresent Truth in all things; hence it cannot be sought in a future state or place, but wherever thought is it must be recognized.

Time and space can now be studied, that we may inquire how and why it is that they appear to limit human vision, and cut it off from the knowledge of the true perfection of all things.

CHAPTER XIII

TIME AND SPACE

“The immensity of God is independent of space, as the eternity of God is independent of time.”—LEIBNITZ.

“IN all exact knowledge the mind knows itself under the form of eternity. That is to say, in every such act it is eternal, and knows itself as eternal. This eternity is not a persistence in time, for it is not commensurable with time at all, and there is associated with it a state or quality of perfection called the intellectual love of God” (Spinoza).

It is clear that whilst in sin, disease, and death, we appear to have conditions which are in opposition to Love, Truth, and Life, being false images of thought, unnatural and abnormal, yet in respect to time and space the case is quite different; these, whilst not being lawless and disorderly, such as are sin, disease, and death, nevertheless form the resisting and limiting elements to eternity and infinity. For time and space appear to oppose and contradict Love, Truth, and Life in this manner, in the fact that time brings change to all things; and Love, which we know is changeless, appears to be in

subjection to change and separation, whereas the true nature of Love is to unite all things. Thus time appears to oppose Love. Likewise in respect to space, which is the embodiment through which time hurries all things to an apparent end, it eventually yields nothing but the decay and dissolution of the atoms with which it is filled; and Truth, which we know is immutable, appears to be in subjection to the law of corruptibility and is apparently opposed by space. Thus, time and space appear to give evidence of "change and decay in all around I see," in this manner apparently opposing the eternal and imperishable glories of being. They are therefore the great illusion which beclouds our sense of Life. We will now work out these thoughts in detail, and seek to understand the truth which they hide; and, for simplicity of expression, will speak of time and space as symbols.

Scarcely any of us recognise the limitations imposed by time and space conditions, which, though appearing to be the medium for continuity and sequence, are not so in reality. But material thought and conditions are so involved in this habit of time and space limitation, both in regard to the inner world of intelligence and the outer world of sense, that it is not easy to perceive the fact that, instead of giving us true continuity and sequence, it is in the nature of time and space to "cut up and separate," thus keeping all things in a series of beginnings and endings, comings and goings, now

TIME AND
SPACE
SEPARATIVE.

and then, here and there, backward and forward, up and down. Thus, our sense of identity is cut up and separated, bringing all things under the order of birth and death.

Our chief object in studying time and space is that we may uncover the errors which they perpetuate, and so set to work that they may be eliminated. Patience is required for this purpose; since time and space govern all human activity, consequently they appear under a multiplicity of forms, including that of thought and feeling. We have not at the moment a time-piece or measure by which to gauge the duration and intensity of the activities of human consciousness, or the slowness or rapidity, goodness or badness, of their apparent unfolding; we know, however, that joy and sorrow, truth and ignorance, are conditioned by both quantity and quality, the nature of which we shall see later.

To material consciousness everything has to happen in time and place—or space. Time appears to be the law governing the unfolding of consciousness in the order—matter. We must commence with the most tangible form of movement, the bodily; and it will be seen that, whilst it is possible to move backward and forward in space, the same cannot be done regarding time. For example, one can move between London and Edinburgh, though not between yesterday and to-day. Thus, there is a time barrier between to-day and yesterday, and we cannot go

TIME AND
SPACE IN
RELATION TO
HUMAN CON-
SCIOUSNESS.

TIME AND
SPACE
BARRIERS.

backward and perform an act left undone. A space barrier exists also, and movement in space depends upon the amount of time at one's disposal and the methods employed, but one cannot move instantly from London to Edinburgh.

Mentally it is possible to travel backward in thought, and imagine action; or mentally one can travel in space, and imagine place; but the resisting quality of the body, composed of time and space elements, keeps all alike fixed in time and place. Thus, there is a mutual resistance not only between time and space themselves, but in regard to the body also.

The capacity to move backward or forward in a state of clairvoyance does not here arise; we are concerned solely and wholly with the average standard of experience, and not with the ability to read the sub-conscious mind.

Time is measured or unfolds in a succession of events, past, present, and future, of which the present moment only really is; and the instant of present is instantly past, and the future always becoming. Thus, time really becomes a succession of states of joy or sorrow, whose standard measure is the quickness of joy—fleeting time; and the slowness of sorrow—dragging footsteps. We have now translated our time symbols into “succession.”

Space always exists, it does not unfold, and is measured out in the extension of places. These bear resemblance to each other by their similarity or nearness of kind, whilst their dissimilarity is their remoteness of kind.

SPACE
MEASURE-
MENT THE
EXTENSION
OF SPACES.

We now have our space symbol translated into extension. Thus, a succession of events can take place through the medium of an extension of spaces.

Time hurries all things onward, even though they appear stationary in space; time is always moving, whilst space is always apparently stationary. We might think of space as the backward and forward, and time as the inward and outward of things. Time is the succession of from to-day to to-morrow; that is, second succeeds second right on to ages; whilst space is the extension, let us say, of from London to Edinburgh, extending from inches to miles.

SUCCESSION
OF SECONDS,
EXTENSION
OF METRES.

Let us now turn to consciousness, and see how thought and feeling are conditioned by time and space; here our terms take on a different meaning, and "nearness and remoteness," "quickness and slowness," assume a different character. Time is translated into states of joy and sorrow, the quickness of joy and slowness of sorrow; and quantity and quality of feeling are expressed as the degrees of intensity and persistence, which govern their power and duration.

TIME IN
RELATION TO
FEELING.

The space element, in its relationship to feeling,

expresses itself through the sense of nearness or distance.

**SPACE IN
RELATION TO
FEELING.** Nearness of feeling is witnessed by the presence of concordant feeling or affection, whilst remoteness is the outcome of discordant relationship or dislike. We know that mere bodily presence can never give closeness of affection, whilst absence cannot separate real affection. Thus, nearness is a state of love, and remoteness is a state of hatred.

**TIME IN
RELATION
TO THOUGHT.** Time, expressed through thought, is evidenced in states of understanding or ignorance, in which intelligence is receptive and quick, and ignorance is dense and slow. Thus, quickness is a state of understanding, and slowness a state of ignorance. Here, also, quantity and quality of thought are expressed as the degrees of intensity and persistence, which govern their duration.

**SPACE IN
RELATION TO
THOUGHT.** Space, expressed in the quality of thought, shows us agreement and disagreement, understanding and misunderstanding. We know that mere bodily presence cannot give harmony of idea, whilst absence can never separate unity of thought. Nearness is witnessed by the presence of understanding, agreement, similarity, whilst remoteness is the evidence of misunderstanding, disagreement, dissimilarity. Thus, nearness is a state of truth and remoteness a state of error.

It is evident that hate and ignorance are the time and

space barriers, opposing and limiting the activities of affection and understanding. Thus, the whole of mortality is in a state of conflict, all endeavour having to meet and overcome some kind of resistance or another, either lack of love, understanding, or health.

THE RESIST-
ING AND
OPPOSING
QUALITIES
OF HATE
AND
IGNORANCE.

It is only when the whole basis of thinking is reversed, and Spirit is known to be unopposed by matter, or good by evil, that we can arrive at a stable basis, at reality. For in Spirit there can be no opposing error, for Love always moves towards the object of its devotion, whilst Truth always moves towards the object of its understanding.

REVERSE
THE BASIS
OF
THOUGHT.

It is evident that man desires above all things eternal Love; all are seeking love which is eternal, limitless, changeless, of which they cannot be deprived. And for the elimination of the time element from human love man must transcend his succession of moods, that hate or discord may disappear. We must have our perfect standard; for Love is eternity, and in the exercise of that quality of affection which knows no shadow of hate or change, moments lose their boundary and man tastes eternity.

ALL DESIRE
ETERNAL
LOVE.

Clearly, also, men desire above all things infinite Truth, all seek truth which is not a series of conflicting, local, or personal opinions, but that which is immutable and infinite in its application. And for the elimination of the

ALL DESIRE
INFINITE
TRUTH.

personal and local element from human thought man must transcend the remoteness of human error, and unite his thought with divine Truth. We must have our perfect standard; for Truth is infinity, and in the exercise of that quality of understanding which is un-deviating and knows no shadow of turning, error loses its boundary and man tastes infinity.

It is evident that whilst we cannot separate divine
 LOVE Truth and Love, which are united in the
 INDIVIDUAL, bond of immortal Life, yet, as activities
 TRUTH of the One Mind, they must represent
 UNIVERSAL. different qualities of Being. Even our crude human symbols teach us that the act of thinking is not identical with the act of feeling; it is true that thought and feeling uphold one another, inasmuch as one must think in order to feel, and feel in order to think; yet a man's thought may totally oppose his feelings, and be in conflict with his judgment. Taken in its broad human sense, love always tends to the individual, to unity; and even if impersonal or selfless, it must have a personal focus; whilst truth tends to the universal, to broad basic fact or principle. To make this thought more evident, let us compare marriage and family ties, which are the foundation of material and personal existence, with religion and sociology, the aim of which is the collective whole.

It is difficult to human consciousness, apparently limited to time and place, to think of them as swallowed up in eternity and infinity; and when we translate

our symbol of time into eternity, and eternity into the state of Love, and space into infinity, and infinity into the state of Truth, then we obtain some idea of the fact that it is the quality of love, and the state of understanding that we need to grasp, not an enlarged vision of time and place. It now becomes imperative for us to inquire, how are we to attain to an understanding of that state or quality of perfection which can unfold to us the knowledge of the real universe? The answer is inevitable; it is only to be achieved through the destruction in consciousness of all resisting, limiting elements which appear to oppose our sense of Love and Truth. Hate must go, ignorance must go; and God must be known as the All-in-all, in whom there is no opposing force whatever.

If once we perceive, even dimly, what the removal of barriers stands for, we shall see that there can be but one logical outcome, clearly showing us that in a state of eternal Love there is no separation, and man is always in the presence of the beloved; that in a state of infinite Truth man is instantly conscious of any idea, and can never be separated by ignorance from the object of understanding. For in the supreme and only reality there is no resistance of time, space, hate, or ignorance, cutting asunder movement, action, thought or feeling.

In order to lead human thought out of its series of cut-up conditions, onward in the endeavour to break

THE STATE
OF
PERFECTION.

ALL PRE-
SENCE OF
LOVE; ALL
KNOWING
OF TRUTH.

through the boundary of its limitations, let us think of

MEMORY OF PAST, IMAGINATION OF FUTURE, versus ACTUALITY. an affection experienced or place seen in the past; and thought instantly travels there. Let us think of an affection to be expressed, or place to be seen in the future, and immediately, as an act of consciousness, the imagination travels there. This, however, is not actual being, and the thinking, feeling, imagining, has to be translated into actuality, and is so in eternity and infinity.

For, removing the barriers of resistance which time

REMOVAL OF TIME BARRIERS. erects regarding the past, we have the capacity of doing that which is equivalent to performing an action last week which apparently did not then take place. Thus it is possible to experience a succession of events or states of Love without moving in time, and we live in the eternal now. For Love is the wholeness and allness of Being. Its divine nature cannot be experienced in time, but in the apprehension of that quality of affection which is eternal.

Removing the barriers of resistance which space

REMOVAL OF SPACE BARRIERS. erects regarding movement, it is possible to be instantly with the object of understanding, and thus to experience a sequence of changes of place without moving in space, or, to express it more accurately, an extension of states of Truth. Thus we move without moving, and go without going, living in the infinite here. For Truth is the absolute-ness and reality of being. Its divine nature cannot

be experienced through piling up ideas, but in the apprehension of that quality of thought which is immortal.

In unity Truth flows into Love, and the universal becomes a unified whole; and Love, blending with Truth, expresses its identity in diversity of idea. This union of Truth and Love is Life itself; thus we have the immortal tri-unity, and its reflected universe of divine ideas. Eternity and infinity woven together in the great mystery "I am," or immortality: this is the Mind sphere of perpetual motion; composed of true elements, it is self-evident and self-sustaining, true to its own nature of unopposed and unopposing good.

In reality, man has never left his heavenly states, and the human must and will awaken from his dream of forgetfulness to the consciousness of his true self, realising that he always has been, and always will be, in the self-existent perfection. The awakening and disappearing of the dreamer and dream are simultaneous; thus will appear "God's perfect image," who is the conscious activity of the quality of perfection.

It is clear, as Spinoza said, that in all exact knowledge "the mind knows itself under the form of eternity," which "is not a persistence in time," but "a state or quality of perfection." Hence the timeless, spaceless condition is the state or quality of consciousness which operates in Love and Truth, in which there is no sense of oppo-

ETERNITY
OR LOVE,
INFINITY
OR TRUTH,
IN UNISON
IN IMMOR-
TAL LIFE.

THE
DREAMER
MUST
AWAKE, AND
DISAPPEAR.

THE
TIMELESS,
SPACELESS,
QUALITY OF
LOVE AND
TRUTH.

sition or limitation, but the divine quality of perfection. Thus, it is urgent for the human, if he would ascend to the consciousness of the eternal and infinite, that he should eliminate all elements of hate or ignorance, which appear to oppose his sense of the immortal.

In reality, there is no past, present, or future, and the mortal must transcend human belief on this point. Everything that is *is now!* And *now* and *here* are always the focal point of experience. The human must overcome his belief of "*becoming*"—that is, of becoming perfect at some future time—and realise Being. Perfection *is*, and man *is*, and the difference between a struggling mortal and a perfect spiritual man is in consciousness—namely, the consciousness of imperfection or of perfection; the belief in becoming perfect, and the conscious realisation of the ever-present perfection. We must drop the false sense testimony which would manacle thought and rob a man of the sense of the ever-presence of joy; there is no future time or place in which man can realise God and perfection; all that is is here and now: just where we are at this moment. Let Truth calm the troubled waters of belief, and one instant of unselfed timeless Love will lift the burden of all time and all space which are compressed into each human thought; Truth and Love alone will destroy the opposition of time resistance and space limitation, and reveal the knowledge of eternity and infinity.

BECOMING
OR BEING ?

CHAPTER XIV

IDENTITY AND SUBSTANCE

“Now faith is the substance of things hoped for, the evidence of things not seen.”—HEBREWS xi. 1.

THE author is making no attempt to deal with the word “identity” in a technical manner; all she desires to accomplish is to convey as intelligibly as possible her meaning when using that term. Identity is that by which a thing is known to be what it is. For instance, it is always possible to distinguish between a chair, a table, or a picture. There are many types or varieties of these articles, but by reason of a fundamental something which we call identity it is always possible, whatever their varying characteristics, or individual qualities, to recognise each as such. The idea “chair,” as a mental image, one would regard as “form;” its outer semblance or material tangibility as “shape.”

IDENTITY MUST BE SUBSTANTI- ATED AND EXPRESSED.	It is evident that identity of any order, whether by nature a principle or person, must have a focus or medium for the expression of its individual characteristic; otherwise it has no basis for self-identification, and no capacity for making any statement of being, and thus
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would be unmanifest, non-existent, unknown to itself, to others, and to all identity. This medium is called substance. For the foregoing reason we can link our thoughts of identity and substance together, and whilst keeping the two streams of thought clearly apart, can simultaneously study identity and its expression.

Substance is defined as "that which stands under; essence, that which is real, which makes
SUBSTANCE a thing actual; that which constitutes
IS ESSENCE. the thing itself, and not merely a vain semblance or imaginary existence." The foregoing is a clear expression of true substantiality, substance, or the spiritual actuality which is behind the human dream.

But before following the thought of the nature of true substance, we must briefly examine
SUBSTANCE, the stuff of which dreams are made; for
SPIRIT, NOT the human, in thinking of substance, im-
ATTENUATED mediately pictures something of which things are com-
MATTER. posed, of concrete material objects which are defined and shaped; whilst Spirit is often thought of as a kind of attenuated matter. This, of course, is erroneous, for vapour is no less material than rock. It is the sense of the quality of Spirit which must be arrived at. To human thought the more material a thing is, the more rigid, immobile, and inert it seems to be, showing a corresponding increase in the resistance which it sets up. Compare the rocks, which stand immovable for ages, with lightning, which, moving quicker than thought, passes through and reduces immobility to

dust; yet all these are composed of the destructible element called matter.

These varying degrees of materiality, or so-called **TANGIBILITY THROUGH MANIFESTATION.** substance, have their correspondence in the human mind, and are inseparable from it; for thought has apparently varying degrees of slowness and rapidity, grading, from the dense perceptions of the practically inert mind to the fine, lightning-like operations of the keen thinker. Thought and feeling, however, are not usually conceived of as substantial until they are made tangible and expressed, as, for example, through the medium of relationships and in objects of art, science, or literature. Even ideas which seem intangible, such as mathematics, are made substantial by the application of their principles, whilst ethics and religion are expressed in conduct. Thus, the identity of human thought, or so-called principle is individualised, substantiated, and made corporeal.

But all material so-called identity is involved in what **THE DREAM SUBSTANCE OF MATERIALITY.** seems an endless human birthright—namely, the struggle against limitation; and not only is all identity struggling for self-expression, but the materials, or so-called substance, through which it seeks to express its individuality cage it in mercilessly. The human mind states its beliefs, its identities, from the lowest grades upwards—that is, from amœba to man—all alike sharing in the struggle to make tangible and preserve its individual and imperfect identity in a dream substance of materiality.

The object of a true understanding of substance is to dispel this dream of limitation. It is evident that perfection of identity and perfection of expression must go hand in hand; for the imperfections of human consciousness will always find their correspondence in the imperfections of material conditions, and the imperfections of all forms of human thought will always find their correspondence in the imperfections of all expressions of human conduct.

Human individuality, in order to maintain its identity and to attain complete self-expression, has to contend not only with its own incompleteness, but has to fight also the stronger forces of others of more powerful will or thought. Failing to withstand these, man's character and personality become obscured and lacking in definition. In the light of perfection, this basis is not a true one from which to make a statement of identity.

Since all real things arise from an eternal source, it is evident that true identity must be spiritual, and expressed in incorruptible substance. For a real or true thing could not become corrupt. This standard of the spiritual nature of identity is symbolised in the idea of the immaculate conception and Virgin birth—pure, perfect, and inviolate idea, presenting to human sense the knowledge of man's true source in God, and revealing to the world the fact that man is not an aggregation of corrupt-

PERFECTION
OF IDEN-
TITY AND
PERFECTION
OF EXPRES-
SION MUST
CORRESPOND.

THE
STRUGGLE
TO MAINTAIN
HUMAN
IDENTITY.

IDENTITY
NOT ATOMIC,
BUT PURE
AND PER-
FECT IDEA,
IMAGE.

ible atoms, 'but God's perfect image (idea) or likeness, wherein "I and My Father are One."

Thus, the Christ or Sonship reveals the mystery of man's true nature, source, origin; thus
IDENTITY AND THE SONSHIP. also He reveals and expresses the true idea of the spiritual quality of substance, the substance of Life, Truth, and Love, which were manifested and expressed in all the good acts and deeds of Jesus, these being the outcome of his recognition of Sonship, or identity in God, both in respect to himself and all others, this recognition operating as the realisation and demonstration of the spiritual substantiality of all things.

Dwelling upon this thought, and using it as our basis for thinking, we see that revelation
PURITY OF ALL TRUE IDENTITY. has supplied us with a demonstrable standard, the fundamental characteristic of which is the inviolate purity of all identity. All creations of divine Mind are perfect, complete, and whole. No one identity can improve, detract from, add to, or take from another. The identity of all idea is maintained and sustained by its perfect Principle, this constituting its purity, perfection, and wholeness. Were it possible for anything other than God to impose itself, or to mar the inviolability of identity, such a thing would constitute spiritual impurity. But God upholds every created thing. It is this true fact of being which the mortal dreamer dimly grasps, making his third-rate opinion seem of more importance and value to himself

than the first-rate opinion of anyone else. Thus, the human attempt is to maintain that which in reality God maintains in him—namely, his individual expression.

This must be so, and it is only through a true understanding of the universal character of the Sonship that mankind will emerge from the conflict involved in the so-called survival of the fittest; and it is only in proportion as man understands what the true birth is indicative of, that he will become correspondingly free. To be pure, literally means to be born of Father-Mother God.

Identity being what it is, it follows that spiritual feeling is pure, simple, direct; not intermixed, as is the human, with a thousand conflicting images, but unfolding in unerring goodness and beauty, and taking direction in sequence and harmony.

Purity of idea is the natural quality by which all things are self-protected and self-governed; it preserves identity and reveals Truth. Impurity is self, whilst purity is God; and apart from the divine nothing can be absolutely true, loving, or real. To human belief impurity or sin is the blurring of Truth, which clouds the purity of our consciousness and hides from us our true identity.

The original meaning of the word "holy" is whole, perfect; correspondingly, we can think of Spirit or divine substance as wholeness, holiness, perfection,

this being its quality or characteristic. Spirit, God, is incorporeal Being, and His divine expression, spiritual man and the universe, are the true idea behind our belief of corporeality, being the tangibility or body of divine consciousness, one in unity of identity and wholeness of Substance. We can thus say that the true idea regarding the divine manifestation is "the body of perfection."

Identity is unmixed and substance is whole, and purity of identity is manifested through the wholeness of substance, or the substance of holiness, purity being the protection to the manifested substantiality of identity. To make this idea more evident to human thought, let us take as a simile the material body and its covering or protection, the skin. The divine corporeality, or "body of right ideas," has for the protection of its substantiality the *quality of purity*.

This purity of idea, constituting its perfection and freedom, is what the human is always striving to attain. But the true understanding of purity is not personal: it must include all; and the human sense of it is always limited and personal. It is the same with freedom, which cannot be demanded for self and disallowed in others. For purity is not a state of innocence and ignorance in matter, but the divine quality of Spirit. The human sense of it is always limited and personal. It is the same with freedom, which cannot be demanded for self and disallowed in others. For purity is not a state of innocence and ignorance in matter, but the divine quality of Spirit; and the free exercise of the human will, which we look upon as freedom, is merely a stage

of self-conscious bondage. Thus are our standards besmirched, on the one hand, by moral intolerance and bigotry, and on the other by narrowed and selfish outlook. The exercise of the purity and freedom of true identity, is only to be attained through the elimination of the separated sense of personal purity and material selfhood.

Only then does it become possible to experience true wholeness, and the realisation that identity is one. Then, both individually and collectively, the perfect parts will be known as composing the perfect whole. Here it becomes possible for the mortal to have a dim perception of real unity, of the true meaning of living, loving, and knowing, and the power of divine Love.

The puzzle of human types, of the varieties in temperament, capacity, and quality, disappears in face of the fact that they dimly point to the spiritual truth regarding these; for divine identity eternally manifests itself in infinite varieties of beauty. God is infinite, but He is the infinite One; and man reflects God infinitely, not in similars, but in variety. Man generically does not individualise one idea, but infinite ideas, and is the expression of varieties in identity, and variations in degree.

Each individualised identity has the capacity of infinite reflection, and each, being infinite in quality, can reflect the whole of divine Mind—not simultaneously, but in order; thus man ascends in the scale of being. Were man individually qualified to reflect the whole of Mind in

all its varieties of state, in an all-inclusive manner, he would be as God. But it requires the sum total of individualised identity to express the fulness of God; and, each particle of divinity being infinitely whole, each does so in a manner that no other can do. Thus, the capacity to express infinitude is individual and universal, though not identical; and no individuality can embody exactly the same manifestation or state of spiritual consciousness as another, each being a complement of all others, and having the capacity to form infinite varieties in eternal relationship.

HUMAN VARIETY. Human relationship gives evidence of countless varieties of expression, each two individuals, or group of individuals, producing a third element, which only those particular types together in association can produce. It is not the separate characteristics of individuals which determine their relationships, but what element their combined characteristics together appear to generate. Thus, each individuality is a unique centre from which countless varieties of expression are possible.

THE FULNESS AND ALLNESS OF IDENTITY. And so, in the light of Truth, it becomes evident that divine Love demands the wholeness and allness of consciousness for the self-expression of identity; thus, this fulness and wholeness is individually seen as sequence and order, and collectively seen as simultaneous manifestation. Thus, also, there is no silence of the unknown, for relationship substantiates and makes tangible infinite Being.

Let us now see how it is possible to locate or localise identity—the word is crude and inadequate, but it appears to be the best at our disposal —and it will be seen as the capacity to individualise a relationship; and let us also examine a few thoughts regarding subject and object, or the relationship between identity and its expression; and the quality of relationship will be seen as the power of individualisation in unity.

An illustration from a human concept will guide our thought at this point. A stone, for instance, is an apparently solid object. I hold it in my hand and gaze upon it; the reason why I am able to perceive it is because the thought of a stone is held in my consciousness; and were I mentally incapable of perceiving the idea of a stone, I should be visually incapable of perceiving it in my hand as a particular stone, or type of stone. Thus is there equilibrium between my subjective understanding and my objective perception; thus, also, the power to localise, is the power to individualise a relationship between my thought, and that which is not my thought; to distinguish between them, and yet to unify them as one.

But the true identity of a stone is the divine form or idea in infinite Mind; and when I am able to perceive this, I shall be able to see the simple expression of an infinite idea, and localise it objectively in the elements of Mind, anywhere, at all times, infinitely and eternally.

**THE ETERNAL
AND INFI-
NITE CAPA-
CITY TO
REFLECT THE
ALLNESS OF
MIND.** Spiritual man, by reason of his reflected infinite capacity to individualise, can know any idea in Mind, and therefore can be said subjectively to contain within himself the entire universe or content of Mind, and in consequence possesses the power to express objectively all idea in Mind. Thus, he is not only a manifestation of, but a partaker also of the wholeness, oneness, and unity of infinite consciousness.

**IDENTITY
UNLIMITED
IN
EXPRESSION.** Humanly, man depends upon limited faculty, and perceives only that which his perceptions unlock to his gaze; and if colour-blind he cannot perceive colour. Spiritually, man reflects and expresses the all-knowing of Mind, and thus has absolute perception. It is the knowledge of this limitless, boundless being, which is divine action aiding the dreamer to awaken from his dream of limitation. We will now attempt to formulate in our thought a clear, though brief idea of the fundamental basis of all identity.

**THE FUNDA-
MENTAL
BASIS OF
ALL
IDENTITY.** The Omnipotence of Life is the all-power, the all-action—the only power and action—of Mind: indestructible in quality, and therefore perfect in activity. The Omniscience of Truth is the all-science, the only science of Mind, incorruptible in quality, and therefore unerring in understanding. The Omnipresence of Love is the all-presence, ever-presence, only presence of Mind, undiminishing in quality, and therefore eternal in nature.

Thus, all "adhesion, cohesion, and gravity belong to Mind" (M. B. Eddy).

All identity requires clear and definite statement of individual fact; and although statement is separated, fact is universal. Correspondingly, all identity, though separated in statement of individuality, is one and indivisible in unity.

The recognition that purity of identity demands clearly-marked, well-defined outline of statement, introduces us to the words "form" and "shape," which now must be more clearly understood. Let us first take the point suggested by human appearances. "Form" represents a mental image, a thought-picture; whilst "shape" is its presentation in the materiality of so-called substance, corporeality. But the human sense of shape is conveyed through the action of resistance; one perceives something which is separate and outside oneself.

In music we have something in which the form is tangible in the consciousness of the listener, and is perfectly upheld and sustained therein; and, weaving and blending itself in his thought and feeling, by means of musical idea, which has opened the gate of conscious inner experience, beautiful thoughts and emotions are thus defined and shaped. Yet these are not in space or materially imprisoned, for their appeal is to conscious-

ness. But here, again, there is also resistance, for these cannot be commanded at will; they pass, and cannot be recalled; for there are times and seasons when one's thought and feeling may not be attuned. Thus, music is separate through mental and emotional resistance.

HUMAN CONDUCT AND FORM, SHAPE, AND RESISTANCE. Mentally, form and shape are seen in ideas which shape themselves into words, conduct, action, these always inwardly formed according to individual thought, and outwardly expressed in correspondence. Thus, one's conduct is spoken of as good form or bad form, and one shapes one's course to a certain object or end in view, such as wisdom, knowledge, success. Thus we see that form is the governing idea, which shapes itself into a mode of expression. But resistance meets us on every hand, either as discord, lack of capacity, or lack of opportunity. Thus, the form is marred or broken and the shape imperfect.

SPIRIT ALONE FORMS PERFECT SHAPE. We often say, "Oh, I have a beautiful idea"; humanly this is incorrect, for a beautiful idea is a true one, a perfect form whose shape is harmonious, symmetrical, rhythmic, sequential, and whole, composed of the immortal elements of divine good. Music cannot be contained in a piano; and infinite idea cannot be expressed in human shape, and in divine Mind alone can perfect form, idea, be seen. Spirit; the substance of idea, fashions all things in perfect shape. Transcending our need for a piano, we

shall listen to the music of soul, and, perceiving divine form, our thought will take shape in accord with it.

Humanly, we perceive exteriors, appearances, and deeds which may totally misrepresent governing motive. Spiritually, we perceive by means of Principle—that is, we look through the eyes of God; thus, a thing is known by its governing idea and seen in its true light. The mortal we perceive as “one self seeing another self”; spiritually, the only Self is God, through whom we see all selves reflected in perfection.

Thus, we see that, whilst human sense presents all things to view as exterior to one another, cut up and separated, and in a state of mutual resistance, thus never truly seeing anything, spiritual sense reveals all things in God, in wholeness, unison, and therefore in a state of mutual love and truth.

To perceive shape spiritually, consciousness is directed to idea, not place, and, attuned to its governing truth, instantly there is conscious communion with it. Nothing can mar the purity of spiritual shape or break its perfect outline; therefore, it cannot be distorted or decayed. The indestructibility and indivisibility which is the quality of all divine form, idea, and shape, can be dimly imagined by thinking of that which, though clearly defined, can pass through another of

GOD THE
ONE SELF.

PERCEPTION
OF EX-
TERIORS, AND
UNITY OF
IDEA.

IDENTITY
AND THE
PERCEPTION
OF THE
GOVERNING
TRUTH.

equal definition, and both retain wholeness of characteristic.

Thus, we conclude, purity is God, unmixed, uncontaminated Good; and man is His image and likeness. Substance is Spirit, incorruptible Being; man is substantial, for he is the manifestation of Spirit. Identity is God; and man's identity is real and eternal, because God is real and eternal.

**SUBSTANCE
INCORRUP-
TIBLE,
IDENTITY
REAL.**

CHAPTER XV

ONE MIND

"To ask wisdom of God is the beginning of wisdom."—M. B. EDDY: *Science and Philosophy*.

THE term "Mind" is synonymous with God, and the necessity for using it is not always at first sight apparent. But it is amply justified, indicating as it does an intelligent Creator, a "Thinker," and consequently "a Knower" also of His creation. This in contradistinction to a creative "blind force," "energy," or "mechanical process." Thus, the Creator, being Mind, must be intelligent; consequently, in the divine Omnipresence intelligence must be the quality of all true manifestation. As we could not admit more than one cause, then Mind is the only cause; and non-intelligence, ignorance, materiality, are non-causal, illusion.

Mind must, of course, precede body or manifestation, whether it be understood as divine

MIND	Mind and its image or body—spiritual man,
PRECEDES	—or the dream or human mind and its
BODY.	image or body the mortal man.

The mortal cuts up his sense of mind into so many pieces, so many minds in so many bodies; and he cuts up his sense of Spirit into so many spirits in so many

spiritual bodies. This is the root error which must eventually give way to the infinite Wholeness and Allness. So long as this belief in separation persists, so long will the human remain involved in the woe accompanying "separation" and the "passing on" and "departure of spirits." The belief will never be transcended by seeking to be united to the person or persons we love most. Nor could "an affinity," if found, bridge over the yawning gulf of separation. Man's true affinity is Spirit, and only through the attainment of the true understanding of the Allness of God will he share in the One Love embracing all in its infinite beauty.

Only then will death lose its sting and the grave be swallowed up in victory. There is *no* "happy land far, far away"; it is as far as our belief divides us from it, and it is as close as our spiritual understanding and knowledge of divine Good will bring us to it. Thus, it is our sense of "quality" which must improve, not place, and we must understand the indivisible, non-separative *quality* of the One Mind, if we would lose our divided sense of personalities in places. Man cannot truly separate Love, for God is Love, the One indivisible; he can only separate his sense of it. Reversing his sense testimony, he will know the Omnipresence in which all are united. And here, again, unity is quality, not place: the quality of unselfed love. Thus will man know that Love can never be more than all or less than all; it can never come

THE HUMAN
SEPARATES
MIND INTO
MINDS,
AND SPIRIT
INTO
SPIRITS.

UNITY OF
MIND IS
DIVINE
QUALITY.

and never go, for *it* *Is*. Secure in the foundation of spiritual fact, it will be demonstrated that there are no departed spirits. Thus, Love and the beloved are never absent. Man will arrive at the consciousness of this when he ascends in understanding to the quality of Love which demands divine expression.

Unity and intelligence are the quality of every particle of divine Mind, and it is Mind alone which can control man and communicate this to him. Hence, the human should seek no other cause of control or communication than God; if he does so, he will have to pay the human price for the violation in belief of his purity of spiritual identity. Mind precedes body, God precedes man, and is the one Cause; hence, there can be no other cause of control or communication but Mind, who is the medium of all things.

The action of divine Mind is expressed in ideas, the so-called action of the human mind in different stages of belief—the belief of birth and death, and all the intermediate stages of the dream of matter, from which man will have to be redeemed by the true idea of an eternal, incorruptible, and unbroken sense of Life. It is the true idea which will save him from utter desolation when those he loves pass on, and it is the true idea which will usher him into the beatitude of Truth and Love itself.

The human mind, in seeking to break away from its false limitations, gains through its efforts a corres-

**MIND IS THE
MEDIUM,
CONTROL,
AND COM-
MUNICATOR
OF ALL
THINGS.**

**IDEA *versus*
BELIEF.**

ponding sense of freedom. This sense of freedom is one which "ascends in the scale of being" and is infinite in variety. Consequently, we have in belief our multiplicity of communications in earth, air, fire, and water, such as the motor-car, wireless telegraphy, aeroplane and submarine. We can even see through matter by means of X and other rays; though never can we see Spirit by these means, for Spirit is state, not place.

Mentally there is thought-reading, and many occult arts so well known to us, and a man's thought can in a degree overcome the limitations of time and space, for he can read past, present, and future. All these are improved beliefs about the All-power, All-knowledge, and All-presence of divine Mind.

But they are not conditional on moral growth and spirituality, and can be attained through the development of the human mind, and applied to selfish ends. One of the chief characteristics of the human mind is that it works in its own desires, its self-love extending outward to obtain the consummation of these desires. A true understanding of the One Mind reveals to man that he contains all things within himself, from God; and moral and spiritual growth would render him independent of external aids, for infinite sense bestows upon him freedom from time and space.

In contrast we have the battlefield of modern Europe, which is a colossal picture illustrating the inevitable

outcome of the self-destructive effects of the various forms of human will, having personality and not Principle for their basis of action, and it is vividly suggestive of the fact that the impurity of self-will defeats its own ends, is self-annihilated, dying by its own hand. For "Corruption cannot inherit incorruption" (1 Cor. xv. 20), and mortality cannot enter the kingdom of heaven.

THE CORRUPT AND THE INCORRUPTIBLE. The human mind is always hypnotic and mesmeric in effect, and expresses itself in various stages of domination over others. Even strong, unuttered beliefs and opinions accomplish this.

THE HUMAN MIND IS HYPNOTIC. We know that in human belief there are practically no limits to be set to the power an efficient hypnotist can exercise when he deliberately sets to work to dominate the minds of his subjects. The arguments and exhibitions brought forward to prove hypnotic and mesmeric power are convincingly damning. If one man can impose upon another the belief that whilst eating candles he is eating cake, it requires little imagination to perceive the vistas of human horror that could eventuate when once the human mind realises and develops its own power. We have no reason for supposing that self-interest would stay its hand from loosening upon the world a mental Armageddon more terrible in result than any of the brutalities we are at present witnessing.

In the recognition of the One Mind, hypnotism,

mesmerism, and all forms of control of one will over another, are a violation in belief of the purity of identity, and the principle of freedom and self-government in God, cutting at the root of spiritual idea and increasing the chaos of separated wills. All evil is impure will, whether consciously or unconsciously directed, it is hypnotic and mesmeric, and to practise the methods of the one evil is harmful to all concerned.

In the science of right thinking man must turn to the absolute for everything; and, with his understanding firmly planted in the One Mind, seeing Truth through the eyes of God—namely, the perfection of all things—he dares not tamper with anything which undermines his standard.

“Blessed is he who rests in the Truth, for all things will pass away, but the Truth abideth forever. Errors can be fashioned as it pleases those who cherish them; therefore they are pleasant to look upon, but they are unstable and contain the seeds of dissolution.”

“Truth cannot be fashioned, Truth is one and the same: it is immutable.

“Truth’s above the power of death; it is Omnipresent, eternal, and most glorious” (Carus, “The Gospel of Buddha”).

Let us weld our thoughts together and form a practical conclusion. Is man the image of God?

Yes. Then he is controlled only by his divine Principle.

**MIND THE
ONLY
SOURCE OF
INTELLI-
GENCE.**

Is God alone the source of all good?

Yes. Then God alone is the medium of all good to man.

Does Life's idea, spiritual man, ever pass on? No. Then human belief which yields such testimony and human cults which support it cannot be accepted.

Is God Omniscient, the Source of all intelligence?

Yes. Then He alone must be acknowledged as the communicator of all Truth and Love to man.

Thus we have our absolute standard, which will

**THE
ABSOLUTE
STANDARD
OF DIVINE
QUALITY AND
QUANTITY.**

guide us out of the wilderness of doubt, and lift our thought to the spiritual sense of the divine quality and quantity of all things. In striving to perceive and know the real, we shall lose our conviction of the reality of the unreal. Thus, man, controlled by God and not by self, becomes less limited, not more so; consequently, he will express in proportion as much as he can realise of limitless being. Before closing our chapter on Mind, let us briefly garner a few thoughts regarding the nature of inspiration and wisdom, and their relationships to logic, reason, and intuition.

It is as pitiful to see intuition regarded by the devotee

**INTUITION
AND AFFEC-
TION, LOGIC
AND UNDER-
STANDING.**

to reason as being mere vapory impulse, as it is to see the logical one regarded as useless and ponderous. But it is little wonder that this is so; as, apart, these two are unreliable. For intuition divorced from reason

has no true understanding and judgment, and reason apart from intuition is lacking in vital warmth and colour.

United, they express the harmony of the balance and co-ordination of a man's heart and his head. It is only thus that he becomes truly inspired and wholly wise; for the wise man always governs his affection by his understanding and illumines his thought by his love. Reason purifies his impulse and intuition, giving it reliability and substantiality, whilst intuitional impulse endows reason with motive power and imagination. Thus, love has her standard of truth, and truth has the motive power of love. Said Buddha: "Learning is a good thing, but it availeth not. True wisdom can be acquired by practice only. Practise the truth that thy brother is the same as thou. Walk in the noble path of righteousness, and thou wilt understand that where there is death in self, there is immortality in Truth."

Many people hold the curious opinion that true inspiration is exclusive to prophets and teachers; that is, it is not to be found outside a certain set of sacred writings. This would be claimed, of course, by all races in regard to their own bible or scripture. But in the recognition of the One Mind inspiration is where Truth and Love are, whose child is wisdom. It has many modes, and illumines all types and all true love and intelligence. Consequently, divine inspiration can flow as surely in the reasoning and logical mind as in the

INSPIRATION,
WISDOM,
LOGIC,
REASON,
INTUITION.

intuitional one, illuminating and making true all logic, philosophy, music, art, reason or prophecy. Thus, all channels of activity can be interpreted and expressed by the truly wise.

Inspiration is divine and comes to all minds, which, in proportion as they are freed from the false sense of a limited separated selfhood, can catch a divine sense of things. Thus, man on a spiritual basis can, through the recognition of the One Mind, become inspired to read the past, present, and future, and, regardless of time and space, see all things which make for unity and universal good. More than this, he will discern the face of the heavens and see the dawn of true ideas, and will express his vision, its tangibility being seen in acts of healing or objects of healing. Thus will divine Love purify the world through him in the beauties of scripture, music, poetry, or picture.

True inspiration rests upon the understanding of unity in God, and man, conscious of but One Self, can become aware of all its parts —namely, the other parts of himself; and approaching the consciousness of the compassionate ones of the earth, controlled by Spirit, his thought will by this means become the channel for divine response to all those articulate or inarticulate ones who seek to touch the hem of the robe of Truth.

Thus do we gain a less limited view of the One Mind and a clearer understanding of Love. Inspiration

**MIND THE
SOURCE OF
INSPIRATION**

**THE MANY
PARTS OF
MAN.**

is now experienced as divine control, as opposed to human control, wielding sway over all modes of intelligence. The exclusive right of none, it can enter into every simple act, deed, or feeling, and manifest itself in infinite variety of expression. It must not be thought that this God-action taking place through man requires that he should be in a negative or passive condition, a mere automatic instrument of response. On the contrary, it is only when he becomes the medium of the One Mind that man is inspired by wisdom to discern error from Truth; and, freed from the hypnotic and mesmeric sway of all forms of human suggestion, he is able to apprehend and demonstrate that "Truth's above the power of death; it is omnipresent and most glorious."

CHAPTER XVI

THE SCIENCE AND ART OF BEING

"Pain, which is the feeling of our finiteness, is not a fixture in our life. It is not an end in itself, as joy is. To meet with it is to know that it has no true part in the permanence of creation. From joy are born all creatures, by joy they are sustained, towards joy they progress, and unto joy they enter."—SADHANA TAGORE, xlviii. lviii. 104.

THERE are two types of craftsmen in the world, to be found alike in all grades of the social scale. They are those who labour and those who work. There are men and women who, whatever work or profession they seek to adorn, not loving work for its own sake, evade as much as possible, that they may have leisure to indulge a thousand irrationalities, or modes of doing nothing, apart from the indulgence of self. This is the common labourer.

On the other hand, there is the true worker, who, because he thinks apart from self, is the happy possessor of the element of creativeness; consequently, he loves to see all things under his hand grow more beautiful. Such love to bring chaos to order, disharmony to harmony; and, by reason of their interest in whatever they handle, are able to infuse a charm wherever their touch is felt. A floor is

better swept, a house better built, and a garden better tended by such people, who in return reap their reward by an increase of faculty. Thus, love is the distinguishing mark between the common labourer and the true craftsman. It is the latter to whom all things contain the possibility of art, and, because they love what they do, cause it to be loved by others also.

It is evident that the man who recognises a perfect Principle as the reality governing all things, directly he does so immediately ceases to be a labourer, and becomes instead a potential artist. He then possesses a science which is a standard of interpretation for all things, and, adjusting his thought to the quality of perfection, he sees the real potentiality behind all true expression.

This true understanding of divine values, of reality, is expressed by one of our great mystics, who could "pick up a pin to the glory of God." These are the artists who can transform the so-called meanest act into one of spiritual significance.

Thus, the determining factor of the quality of a man's nature (character and temperament) is his sense of perfection and understanding of Truth. This divine "quality" has its corresponding "quantity," expressed in the unfolding consciousness of Good, which, humanly seen, is experienced in its demonstrated power.

THE
POTENTIAL
ARTIST.

ART AND
SPIRITUAL
VALUES.

ART AND
QUALITY
AND
QUANTITY.

Let us now briefly examine the other side of work—
 namely, rest, repose. Oblivion in sleep,
THE SEARCH FOR REST. or cessation from physical, emotional, and
 mental action, are usually looked upon as modes of
 obtaining rest. There is another form of rest wherein
 people resort to work that they may obtain rest; that
 is, forgetfulness is sought from restless thinking by
 plunging into some form of labour, so that the attention
 may be diverted from undesired channels of disturbing
 thought. Thus, rest for a weary body is sought through
 oblivion in sleep or inaction, and rest for a weary mind
 in feverish labour.

But it is evident that nothing is stationary, from
 a particle of so-called matter to a planet;
HEAVEN NOT A REST-HOUSE FOR THE WEARY. consequently, asleep or awake, at work or
 play, the resistance and tension of discord,
 worry, or overwork are still actively undermining
 mental and physical health. It is obvious that man
 will never arrive at a true state of repose by disciplining
 himself to either sleep or work, which are merely modes
 of forgetfulness. Such negative ideas run parallel to
 the heaven wherein "The wicked cease from troubling
 and the weary are at rest." Truly, heaven cannot be a
 rest-house for the weary, or a state of harmless pleasure
 for the repentant wicked, nor can unconscious sleep
 or overwork express a true idea of repose.

Restlessness is resistance, and trouble is the self-
 destructive element of materiality whereby it annihi-
 lates itself. Rest is harmony, and joy is the constructive

element of spirituality whereby it is perpetuated.

REST IS SPIRITUAL CONSCIOUSNESS. Escape from discordant action, which leads to decay and destruction, is only to be found in spiritual consciousness, where man, with absolute reliance on the perfect Principle of Good, can find true repose and divine rest in action.

REST THE ACHIEVEMENT OF TRANQUILITY. Harmony is heaven, and heaven is the tranquillity of spiritual consciousness, the actuality of bliss. It is said of Socrates that he was so tranquil in battle that no man could harm him. Heaven is not mere freedom from sorrow, but the achievement of active participation in joy; not mere ceasing from strife, but actual experience of Love; not mere absence of disease, but the active enjoyment and consciousness of ease.

REST THE QUALITY OF PERFECT ACTION. Spinoza taught that "happiness is not the reward of virtue, but virtue itself." We can likewise say that "rest is not the reward of labour, but labour itself." Or, to state this a little more clearly, "rest is the quality of perfect action," and tranquillity is the true characteristic of repose. The human has a sense of rest in action which can be illustrated by the active happiness he finds in the pursuit of science and art, regarding which his joy is in proportion to his understanding. Let us follow our steps of inquiry.

Science and art are inseparable, science representing the principle, and art the expression of one entity. In music, for instance, there is time and the rhythmic beat,

the pulse of music; proportion, rest, pauses; harmony, form, sequence; and without the scientific balance of these qualities, notes and tones would be chaos, noise. But in the melody, the song, here is the art or expression, the justification, application, the end of Science. Thus, upon the science of numbers is built the pulse, sequence, and rhythm of melody. Without the laws governing music, melody would be impossible; and without melody, music would be unknown and unexpressed. Thus, also, science or principle, and art or expression, are inseparable.

SCIENCE AND ART IN-SEPARABLE. All sculpture, all beautiful pottery, all art, rest upon the science of symmetry, proportion, harmony, and balance of parts, and it is from these qualities that art receives its form. SCIENCE THE PRINCIPLE, ART THE EXPRESSION. Apart from science there could be no art, merely formless chaos. Thus, principle, science, is form, and art is formed. The value of an art is determined by the basis of its science or governing principle, and the manner in which it is applied. Thus, the more accurate the application, the more perfect and valuable the object. Art is therefore the application of science, science made manifest; as, for example, an engine belongs to the art of engine-making, and is a product of the science of mechanics.

Thus, we see that no art is possible without its governing principle or science—science the law, and art the order. Even the art of oratory must have its science of words, language, grammar, known to the orator's mind,

giving form to his thought, before he can pour forth a flow of divinely inspired words. Logic is the science or law of understanding, and speech is the art or expression of understanding. Thus, science and art together form an inseparable unity.

True science is infinitely constructive, whilst true art is infinitely creative; and, based upon the structure of scientific principle, it is possible to form endless varieties of objects of art, thus giving play for the imagination, originality—the image making capacity—of the scientific artist. Therefore, science is the unity in the multiplicity of art.

There is a unity of sciences which makes a one science applicable to all art, a one principle to all thought. Let us take colour, for instance; if one has a sense of colour, one weaves it into the fabric of all things, thoughts, feelings, deeds. Its root science is thus expressed through all the various arts into which it enters—literature, music, painting, or song—so also, when once the true perception of the quality of proportion is gained, it can be expressed through all thought and feeling, giving balance and proportion to all activity.

One might also think of science as quality, the quality of thought, understanding, which is expressed in quantity, or the manifested art object. Perfection and purity of idea are the substance of quality—the subjective form—which give symmetry, harmony,

SCIENCE
AND ART
A UNITY.

SCIENCE
CONSTRUCTIVE,
ART CREATIVE.

UNITY OF
SCIENCE
AND THE
MULTIPLICITY
OF
ART.

SCIENCE THE
QUALITY,
EXPRESSED
THROUGH
ITS ART
OBJECT IN
QUANTITY.

rhythm, colour, to the quantity, or the defined and expressed idea—the concrete art object.

Thus, a man must first acquaint himself with the sciences before he can express himself through the arts; then the subjective elements in his consciousness will be made concrete, objectified.

This point brings us to the third element, that of relationships. As already seen, there is the science of music which makes its art or expression of melody possible. But what is the actual melody? Is it the expression of Life itself, which comes sweeping into the union of Truth and Love—Truth which is the Science of Life, and Art which is the Love of Life? One cannot help thinking so. Here, then, we have a Trinity in unity, the union of Truth and Love, science and art, together conceiving and producing the divine melody of Life itself. Melody, then, is the expression of relationship; and, as we have already seen, relationship is the intangible something, the mystery, which is the lure of all true living, loving, and knowing.

God is often spoken of as “the Great Artist”; such He is: “Eternal Mind the Potter is, and thought the eternal clay. The hand that fashions is divine; His works pass not away” (M. B. Eddy). Thus, Love weaves infinite forms of Life, built upon the science of Truth, and, in

SCIENCE
SUBJECTIVE,
ART
OBJECTIVE.

THE UNION
OF SCIENCE
OR TRUTH
WITH ART
OR LOVE,
EXPRESSED
IN THE
MELODY OF
LIFE.

PRINCIPLE
OF SCIENCE,
THE GREAT
ARTIST.

the unfolding of divine idea there is the relationship between Potter and clay; it is the creative will, Life, flowing into the objects of Love, creation, held in the perfect form of Truth. All things created bear the impress of their Principle; hence this Trinity in unity is reflected in all idea, and in this perfect manifestation we see heaven yielding change "after its own kind."

In returning to the mortal condition, we see that all things are under the sway of a series of broken relationships, for science is always being separated from art in the material world. That is, the moment of discord, decay, and death arrives, and at its arrival science ceases to govern art, art fails, and science is unexpressed. For example, a man may know the science of song, yet fail to give it expression. The science of health departs from man, and the art of living is unexpressed, he falls ill, and dies. Therefore, the moment science is separated from art, both cease to exist, and in their broken relationship we see disease, decay, and death. In human belief this would represent the separation between Principle and its idea, between God and man—the broken melody—a thing which we know to be impossible in reality.

But human aim is the consciousness of the true science and art of life, where man can realise the eternal relationship forever existing between Creator and created, and divine melody is unbroken. Once let the human recognise this, and he has the secret of all Trinitarian teaching, the power

THE
BROKEN
MELODY.

THE
ETERNAL
HARMONY.

and presence of the Holy Ghost. Life then becomes a perfect Science—Truth; expressed in immortal art—Love, manifesting the Principle of Good, and man's true nature is known to be the reflection of limitless Being.

From the foregoing it is easy to gather that all human concepts produce symbols, not realities, of science and art; that all art as we know it is the expression in symbol resultant upon the artist's perception of divine idea.

HUMAN
SYMBOLS,
OR CONCEPTS
OF SCIENCE
AND ART.

In proportion as man eliminates self, will Truth and Love teach him higher concepts of Life; correspondingly will human symbols become increasingly more pure and beautiful. Here we see why so-called creative genius holds the human in its grip, to the exclusion of all else; for it is a dim echo of reality, and constitutes man's highest realisation of his own spiritual activities. These are the moments that contain the germs of eternity, and man will sacrifice all else that he may produce a book, picture, or something expressive of his revelation.

This is true rest in action, the source of perfect work and perfect rest, when man, self-realised in God, apprehends the miracle of immortal being.

THE SOURCE
OF TRUE
WORK AND
TRUE REST.

It is only where human thought is hide-bound in its own ignorance that it attempts to limit to a particular creed, cult, time, or place, the infinite wonders of divine being, and, submerged in the sense of superiority and the sin of

SCIENCE,
ART, AND
THE
PROFANE.

separateness, personal bias sounds the last trump of its final revelation of Truth. The hydra-headed monster of profanity holds many self-satisfied victims blinded and deaf to the Omnipresent quality of Truth.

To the enlightened perception the arts and crafts are all expressions of Truth and Love, inas-
HUMAN much and in as far as the craftsmen are
CONCEPTS much and in as far as the craftsmen are
OF DIVINE working out their highest ideals; and,
SCIENCE working apart from self-love and self-
AND ART. interest, they love their work for its own sake, finding joy in weaving concepts of divine realities. The artist who in his picture gives expression to his highest concept of form and colour is working out divine Principle as surely as the theologian who is giving expression to his highest concept of God. Truth and Love are the reality of all Life, and man, in transcending self-consciousness, finds that they inspire the artist with beauty, the scientist with law, the theologian with religion, the logician with logic, and the philosopher with fair reason. All are symbols of the infinitude in divine perfection Itself.

It is for the Truth seeker to find the One God whose
PLOTINUS ON Allness is the only reality of all manifesta-
THE INNER tion. Doing so, he finds the science of God,
FOUNT OF which is all-inclusive in the art of being—
BEING. divine Principle governing the multiplicity of His art objects, creation, in one perfect unity. "The wise man recognises the idea of good within him; this he develops

by withdrawing into the holy place of his own soul. He who does not understand how the soul contains the beautiful within itself seeks to realise beauty without by laborious productions. His aim should rather be to concentrate and simplify and so expand his being; instead of going out into the manifold, to forsake it for the One and so to float up towards the divine fount of being whose stream flows within him " (Plotinus).

**THE TRUE
LIGHT OF
ALL THINGS.** In conclusion: spiritual healing is the primary and ultimate of all endeavour, for the reason that all things are based in Spirit, and will ultimately have to be seen in their true light. Hence the fact that the imperfections of all things, including sin, suffering, disease, decay, will have to be eliminated. Healing represents a broad statement, including harmony, health, wholeness of thought, feeling, and body. Its horizon is **not** bounded by nerves or fever. The spiritual healer must correct his own belief in regard to any imperfection of character, health, or environment of his patient, and see in its place the divine model. Hence the absolute necessity for a perfect standard in all things, which, when metaphysically grasped by the understanding, makes man the conscious operator through the medium of his own uplifted thought for the activities of perfection Itself.

Thus man knows and demonstrates that God is the Principle of all form, and man is formed in perfection. The Science of the divine governs the art of life,

whose beginning and end is joy. Disease, decay, death,

GOD THE are not the models of the perfect Artist,
PRINCIPLE
OF FORM; but imperfect human beliefs, the work of
MAN a mortal labourer. Thus, all true quality
FORMED IN and quantity is manifested in incorruptible
PERFECTION. art objects, living ideas, animate with Life, Truth, and
Love.

CHAPTER XVII

THE TRINITY

HERMES: Is God Unseen ?

MIND: Hush ! who is more manifest than He ? For this one reason hath He made all things, that through them all thou mayest see Him. G. R. S. MEAD: *Thrice Greatest Hermes*, vol. ii. (*Mind unto Hermes*, 189).

WE have seen that Mind is triple in activity, for directly we think of Mind in manifestation, then immediately there is a relationship involved. The definition of the Trinity that is now attempted is not that of three Persons in One God, but the triune Principle God, who is Life, Truth, and Love—not three Principles, but One Principle, the All-in-all.

It will be seen that regarded in the light of Principle, God is monotheistic, but in manifestation He is triune. That is, the Oneness of Principle, God ; and the tri-unity of God, His manifestation, and their eternal relationship. Perfect God, perfect man, and unbroken divine relationship, which, as a matter of sequence, follows upon conscious being.

God the Father-Mother is the triune Principle of Life, Truth, and Love.

God the Son is God's perfect image, idea or manifestation, the spiritual universe of Mind.

God the Holy Ghost, the perfect, eternal, and unbroken relationship existing between Father and Son, or Mind and Its ideas.

God is Spirit—man is spiritual.

GOD AND HIS IMAGE AND LIKENESS. God is Mind—man is the consciousness of Mind.

God is Principle—man is the manifested idea of Principle.

God is Being—man is the expression of Being.

God is Life, Truth, Love—man reflects life, truth, love.

God is Substance—man reflects substance.

God is Identity, Ego, I—man is the witness of identity, ego, I.

Let us try and get a clearer idea of the word “reflection.” God is Mind, and Mind’s quality is intelligence. Man, who is God’s consciousness or expression, reflects Mind’s quality of intelligence. Thus, Mind expressed partakes of or reflects the quality of its Cause.

God is not subdivided into parts called spiritual beings, God is indivisible Spirit. Man reflects Spirit, and is the Spiritual idea of God. Man is not subdivided into an infinite number of spiritual beings, for there is but One Spirit, God; man is the unified expression of Spirit—spiritual idea.

“God is individual, and man is His individualised idea” (M. B. Eddy, “No and Yes,” 19).

It is difficult to obtain even an intelligible glimpse

of the meaning of the great mystery of the Trinity in Unity; the teaching springs from the immemorial past and is age-long and world-wide, and worthy of the most profound thought and highest illumination. But any statement regarding it, either primary or ultimate, can never be more than the expression of time-shadows cast by timeless Truth in every age and to every people.

“For there are three that bear record in heaven, the Father, the Word (manifestation) and the Holy Ghost, and these three are One.”
 “He that believeth on the Son of God hath the witness in himself” (1 John v. 7, 10).

The human Jesus demonstrated and proved the Christ (perfect man) or spiritual idea of divine Sonship, and revealed in the power of the Holy Ghost the relationship between God the Father and God the Son—spiritual creation. Therefore “he that believeth on the Son of God” involves the recognition of man’s spiritual selfhood, which is the “witness in himself” of his own true nature, and demonstrated in experience his active relationship to God. Here is the whole principle of healing the sick, or the restoration of law and order; and casting out devils, or the delusion of life apart from God; and restoring to man the consciousness of the Trinity in Unity from everlasting to everlasting.

The command to the mortal “Be still and know that I am God” is deeply significant; in effect it opens the

door of consciousness to the divine inflow, the power and presence of the Holy Ghost. Thus, man needs no intermediary, for, going straight to the fount of being, he is taught by Mind, his perfect Principle. Thus, a true interpretation of the Trinity reveals the fact that "Beloved, *now* are we the sons of God."

In the union of the relationship wherein God and man are one we have divine Self-consciousness. But the Son is *not* the Father, but *of* the Father, otherwise we should have the self-loving of God. It is God or Mind as Thinker; ideas or thought as spiritual man, and thinking as active relationship; not a soulless mechanical activity, but "the brightness of His glory." Nor is it a state of abstraction, but the essence of love. "All-Father Mind, being Life and Light, did bring forth Man co-equal to Himself, with whom He fell in love, as being His own child, for he was beautiful beyond compare" (G. R. S. Mead, *Thrice Greatest Hermes*, "Poemandres, the Shepherd of Men," 12).

If man is truly realising God's presence, he will express it by a larger consciousness of love, and thus will see the divine idea wherever it is manifested. If he fails to do this, he is personalising his sense of Truth and limiting its expression.

THE ONE
SPIRITUAL
ENERGY.

Thus, to truly understand the Trinity we must express Truth by the acceptance and demonstration of its universal and unifying character. No petty dogmatic, personal, or religious

preference, but "universalise the Christ, the Christ whom you would monopolise and fence off with credal anathemas; the Word of the Father is the monopoly of no age, nation, sect, definition. He is the vital element through which all that is has its being, 'the light that lighteth every man that cometh into the world,' the common spiritual energy which has striven for expression in all the great historic religions of the world" (Miss Charlotte E. Woods, "The Message of Archdeacon Wilberforce.")

Eternity and infinity cannot be limited to single statements. All nations, races, and ages have their consciousness of Life, Truth, and Love, expressing itself in their religion; and in as far as each contains the idea God and perfection does it reveal absolute conceptions of Truth, and is itself true. Truth is in theology inasmuch as Love is there—love which is expressed in charity, sympathy, tolerance. But if Love is lacking, Truth has no place in dogma, creed, or custom. All falsities in all religions are not the outcome of the Truth revealed: they are the various imperfections of the human mind, objectified and personalised on the message as it is passed on.

ALL TRUTH
AN IM-
MACULATE
CONCEPTION
OF LOVE.

Thus, we can say that there is but One Truth expressing itself in all religion which is the action of Truth itself. There are various points of disagreement in all religions, which are not the action of God and perfection, but

impersonal error acting through an imperfect human mind, and weaving its web of illusion around an "immaculate conception" of Love. Truth itself will teach man what is true, and all statements apeing Truth will dissolve as Love's action takes place through the Trinity in Unity.

Therefore, the apprehension of the true relationship between Creator and creation is the road to reality and the demonstration of perfection; for, if once the idea "man" is admitted, it is inevitable that his true source and identity should be sought and proved. In the Trinity in Unity God's "only-begotten Son" is known to be the whole spiritual universe, or divine image (not a separate personality), which is ever "proceeding" or manifesting itself. In the perception of Truth, the power of the Holy Ghost reveals the loving relationship ever existing between Father and Son in unbroken divine harmony.

THE " ONLY
BEGOTTEN " SON.

CHAPTER XVIII

LIFE *VERSUS* DEATH

“Neither shall they say lo here! lo there! for behold the kingdom of God is within you.”

How can a mortal, the unwilling victim of disease, when finally and reluctantly driven from his human body, think that by so doing he is about to be ushered into the infinite harmony of spiritual being? Discord, disease, and death cannot cross the pure waters of Life; they themselves, as errors of human sense, must die to mortal consciousness that man may live.

Nor can a cruel man by dying rid himself of his cruel mind; the consciousness of cruelty chains him to a material concept of life, whether in this condition or in any other. How can one whose life has been wantonly unloving, think that his self-willing and self-loving are about to be ushered into the beatitude of Love itself? For “the man that wandereth out of the way of understanding shall remain in the congregation of the dead” (Prov. xxi. 16).

“Not death, but the understanding of Life makes man immortal. Death will occur on the next plane of existence as on this, until the spiritual understanding of Life is reached.

LIFE A
STATE OF
UNDER-
STANDING.

In reality man never dies. The belief that he dies will

not establish his scientific harmony" (M. B. Eddy, "Science and Health," 485, 77, 486).

In proportion as error is dissolved by Truth, man's consciousness of Life will unfold; he will not live by dying, but his errors must die that he may live.

Life, heaven, is a state, not a place, and it is evident that in the divine Omnipresence, heaven is here and now. Man can only "ascend into heaven" as he ascends by growth in understanding; by moving in consciousness, not in body or place. Love and Truth united in Life are man's teachers, never death.

"As death findeth mortal man, so shall he be after death, until probation and growth effect the needed change. Universal salvation rests on progression and probation, and is unattainable without them. Heaven is not a locality, but a divine state of Mind, in which all the manifestations of Mind are harmonious and immortal" (M. B. Eddy, "Science and Health," 291).

There is only one sense of Life, and that is eternal, unbroken, and infinite. It is not possible to contemplate for one moment that Life, God, can be interrupted, vanquished, or annihilated by death; or that Life can be made to depart from man, who is Life's idea or image. Life is self-evident, and it is small wonder that the materialist believes death to be the finality of all things, for it is no logical argument for immortality.

HEAVEN,
IMMORTALITY, A
STATE,
NOT PLACE.

LIFE IS
SELF-EVIDENT.

Hence the value of demonstrating over sin and disease,
 THE for everything destructive comes under
 ESSENCE OF the same category as death, mortality,
 ALL THAT which is the so-called essence of all that
 DISAPPEARS. disappears.

Hence, we have every reason for awakening from
 our dream belief that there is such a thing
 BIRTH THE as death, and by reversal of thought, to
 FORERUNNER annul its false claim to a place in our con-
 OF DEATH. sciousness. We must refuse to let it set the boundary-
 line to our experience, or to be the arbiter of our fate,
 which holds its doom over the head of every creature
 that is born into the world—for “A man begins to die
 as soon as he is born” (E. Kimball)—and which wrests
 happiness from us at every point.

What is the weapon for fighting this destroyer which
 seemingly holds all things in its grip, from
 DEATH A flower to man, from atom to the whole
 DESTROYER visible universe? and what reason other
 THAT MUST than personal happiness (which many
 BE are willing to forego if by so doing they may attain a
 DESTROYED. larger view of Life) have we for doing so? Right
 thinking illumined by Truth is our weapon, teaching
 us that Life cannot be controlled by death, that the only
 real man is immortal. It is a weapon which we have
 every incentive for using, for to dwell in the thought of
 Life is to be taught by Life itself, and thus to learn more
 of God. To grow *into* the knowledge of immortality
 is to grow *out of* the knowledge of mortality—into

heaven, out of hell. Thus is the destroyer itself destroyed.

Death, mortality, will ultimately have to submit to the omnipotent sway of immortality.

LIFE DESTROYS DEATH. It seeks everywhere to perpetuate its own existence by imposing its untrue self on all personality. This belief has to be met and conquered in the thought of each person; it has to be denied "time, place, or thing." We must mentally restate our facts, and insist that Life *is* and death *is not*; this is the reversal of thought, and the mode by which death gives place to reality. Man must be positive in his knowledge that death is in reality non-existent; for a state of ignorance or unknowingness is a state of non-protection, and will never keep or save a man from the dark prison-house of its belief; only Life, God, can do this.

Thus, the individual can formulate his statement and attune his attitude of mind in harmony with the following: "God is eternal Life, man is made in God's image and likeness and reflects that Life, perpetual, undiminishing, eternal. There is no death, man is immortal." Every time this statement is made, dwelt upon, and held in the mind as a *true fact*, it will be accompanied by a sense of power. This is the operation of the law of Life, the action of God which will cast out fear, and this casting out of fear will proportionately annihilate the lie. By fear is meant a form of belief, not mere fright. "And my speech and my preaching was not with enticing words of man's

wisdom, but in demonstration of the Spirit and of power " (1 Cor. v. 20).

If death and sickness are a necessity, divinely ordained, then man is logically bound to welcome them. But in the eternal perfection of Life, death has no place, for Life must be continuous, inviolate, absolute. If it were possible for Life to stop, it would have no basis or law and would not be real; it is death itself which must die, Life cannot. Whether a man thinks he will improve or learn anything by succumbing to death matters not to the ultimate issue; the day of his realisation of the allness of Life, wherein he reflects the divine Omnipotence, will have to dawn for him either here or hereafter. In the self-evidence of Life this is imperative. Birth and death are not Life, but a state of belief, having no eternal Principle. Therefore man must declare the Truth constantly, earnestly and often, until there is no room for the belief in death to lodge in his consciousness, and correspondingly to enter into his experience. Let us refuse to be stricken down like ninepins before the false image of man, and let us ascend into heaven right here and now.

Thus will Life itself be the communicator of this knowledge to man; human thought will improve, and with it the image of thought, the body. Thus, human thought and human body will improve together under Truth's own teaching. Thus, also, the dream appears

THE ALLNESS
OF LIFE
MUST BE
DEMON-
STRATED.

LIFE AND
ITS IMAGE,
THE BODY
OF RIGHT
IDEAS.

to improve by the elimination of the dream elements; materiality will appear to become less, and spirituality more evident, until it finally gives place to the one body or substance of Spirit—namely, the spiritual body of right ideas.

This is not a question as to whether there are intermediate states and stages between the
 VEILS OF DEATH HIDE LIFE. unconsciousness of matter, or imperfection, and the consciousness of Spirit, or perfection; it must be so, of course, and before man fully awakes to the reality of his wholeness in eternal Life it is evident that many veils of ignorance or unknowingness will have to be dissolved. Thus, beliefs may be varied and many, but there is only one perfect Good, and obviously any ultimate statement can contain nothing but pure Spirit. The problem, therefore, remains the same, and man can never aim at any attitude of mind less than the perfect, for nothing short of perfection itself can satisfy aspiration. The goal of consciousness must be the Absolute.

It is, then, of little value, excepting for the matter
 THE INTER-MEDIATE. of speculation and interest, to delve into the shifting, changing appearance of even the intermediate. The straight line of Spirit is clearly marked, its Principle clearly set down. And so the human must put all things to the test of spiritual light, all disease, discord, disharmony, and ask himself, "Can any of these live in the divine Presence?" and if he

concludes, as he must conclude, that such a thing is an utter impossibility, let him "fight the good fight," and destroy these false images. For "a thousand shall fall at thy side, and ten thousand at thy right hand" (enemies of the true consciousness of the divine). Thus will man demonstrate that it is not the divine will that he should sin, suffer, or die.

THE BELIEF IN SEPARATION MUST YIELD ALSO. The sense of separation and desolation which claim the human a victim when those he loves pass on is one of the most apparently real things in this unreal shadow-world; it is one of the most powerful of foes. But once destroyed, he is freed forever; and until he is conqueror man will be a constant victim to separation. Conquering, the eyes will be opened, and he will see. Ascending in consciousness, not place, he will enter heaven, and know that he now is, always has been, and always will be, with those he loves. Human beliefs and concepts appear to come and go, but in the eternal reality nothing can separate Love and its manifestation. Thus, the human has the star of victory to guide his course, and can rest secure in that fact, knowing that it is only his sense of separation, with its false testimony, which can array itself in a semblance of reality. But he can rejoice at every blow aimed at its downfall. It is not our work to hate, fear, or become resigned to death, sin, or disease, for, doing so, we do but increase our susceptibility to them; it is imperative upon us to seek divine Good that they may be destroyed.

Thus do we eliminate all poison weeds of human thought, and tend the germinating seed of God and perfection, which will surely grow into the tree of Life.

PERFECTION
AND THE
ELIMINATION
OF DEATH'S
ELEMENTS.

"Where self is, Truth cannot be ; yet where Truth comes self will disappear. Therefore let the mind rest in Truth.

"SELF IS
DEATH,
TRUTH IS
LIFE."

"Self is death, and Truth is Life. The cleaving to self is perpetual dying, while moving in the Truth is partaking of Nirvâna, which is Life everlasting" (" Gospel of Buddha," 133).

CHAPTER XIX

TREATMENT: THE AFFIRMATION AND DENIAL

"The Spirit itself beareth witness with our spirit, that we are the children of God."—ROM. viii. 16.

WE all admit in these days that "thoughts are things," yet few would carry the point to its logical and practical conclusion, as did Edward Kimball when he said: "Willingness to die is suicide; willingness for another to die is murder." Let us inquire into his reasons for this drastic conclusion.

THE POWER OF DIVINE IDEA OVER HUMAN BELIEF. The whole secret of right thinking is revealed in the power of the affirmation and denial. If a man can go to the inner sanctuary of his being—namely, the presence of God—and let divine Love destroy all the imperfect beliefs which give rise to the world-misery, then the human knows that, however heavily the burden of human suffering may press upon his tortured senses, he possesses a weapon in his own mind for its alleviation—a weapon which is wielded by none other than God Himself. Here, then, is the Saviour of mankind, the power of true idea over untrue belief; the eternal over the temporal; reality over the dream. It is the process of awakening from unconsciousness to consciousness, bringing about harmony, health, and wholeness.

Supposing that for one moment the whole world were to stop thinking wrongly—namely, all thoughts which are unlike God and perfection; to refuse to entertain such visitors as doubt, suspicion, criticism, greed, selfishness, depression, malice, antagonism and all uncharitableness. If these were substituted by their opposite virtues, quickly we should all find ourselves in a state of harmony or heaven. Knowing this, we can catch a glimpse of the responsibility which rests upon us in regard to our ungoverned thoughts.

But merely to abstain from wrong thinking is not sufficient; it must be accompanied by active right thinking. Man must be actively loving and truthful, not passively so; for a world which merely abstains from wrong thinking might well become a very bored one. But a world engaged upon purposeful, active right thinking has a treasure-house of divine beauty opened to its experience, of which all that can be said in this book is but the crudest beginning. It has the whole range of "fetterless Mind." For "The real misery of man is the fact that he has not fully come out, he is self-obsured, lost in the midst of his own desires. He cannot feel himself beyond his personal surroundings; his greater self is blotted out, his Truth is unrealised" (Tagore, "Sadhana," 40)

Man has the weapon by which his Truth—which is God—can be realised. Therefore we must not be

tempted by the serpent of false belief, but must deny every thought of imperfection which enters our consciousness, both in respect to ourselves and all others. Doing this in the name of Truth, and in the divine Presence, we shall not condone personal error, but shall be the medium for its destruction, and so set the victim free. Rising up in the consciousness that God is good, we must affirm the perfection of all things; and this in the face of sense evidence to the contrary. Thus will human consciousness be redeemed.

Let us see why this immortal weapon is so effective, and has proved so to many thousands of spiritual workers, bringing them nearer to God. The mortal personality is the image or body of the human mind. Individual thought is but part of the unit of human consciousness. By reversal of thought, bringing about the change of mortal belief in imperfection to the divine idea of perfection, correspondingly the process will bring about the complete change in the body or image. The study and practice of the science of right thinking should be as consistently followed as any other science. The result will be in proportion to the love of Truth and the degree of obedience rendered to its rules.

The human has it in his power, by the perception of Truth, to eliminate his material selfhood; for this true perception is the action of the real man who thus becomes evident. "Our progress

THE RE-
DEMPTION OF
THOUGHT.

THE HUMAN
MIND AND
ITS IMAGE.

METHOD OF
PROGRESS.

depends solely upon the number of seconds in which during the twenty-four hours we are thinking of God and heaven, and we have by reversal to use every wrong thought as a signpost to turn us to God " (F. L. Rawson, "Life Understood," 139).

Thus will spiritual man, who is the image or body of divine Mind, become manifest, and Truth will follow its divine nature of ever realising itself, and error of destroying itself; for "dust (or nothingness) thou art, and to dust thou shalt return." This divine action is the power of true law governing its spiritual order. To the human the knowledge of the operation of this law—which is active in his own consciousness directly he makes appeal for its protection—constitutes the difference between a man who is subject to all the ills which flesh is heir to, and the man who, as Mind's image and likeness, has dominion over all the earth.

Were the denial of error and the affirmation of Truth mere verbalism, it would be equivalent to hiding one's head in the sand; not only this, but human thought would be rendered unsympathetic and unfeeling. To merely "not think" about human wretchedness is either weak or selfish; but right thinking, representing as it does the action of the divine adjustment of all things, is work of the greatest devotion and selflessness.

The whole process involves an attitude of mind which in itself is productive of results; thus, the human

in inverting his beliefs is in effect inverting himself.

AN ATTITUDE OF MIND. No error is really destroyed until its opposite Truth has been demonstrated, and our affirmation and denial have for their aim the realisation of good and demonstration of God's allness. Treatment or prayer is the means, and demonstration is the end.

In treatment, do not fight matter; the most important thing to do is to strive to realise Spirit; **THINK IN TERMS OF SPIRIT, NOT MATTER.** when this is done perfectly, matter will disappear. Think and feel in terms of Spirit, not matter. For the human dream is not real or true: it only appears to be so; to one awakening to the perfection of Spirit, the dream sphere will be non-existent.

Never let a worry or fear thought cheat us into believing it to be true—namely, a manifestation of Truth. Nothing evil can live in **NEVER BELIEVE THE FALSE TO BE TRUE.** God's presence; knowing this, man can demonstrate God's consciousness, which can reflect nothing but absolute good.

Do not look for results: seek to know God, and results will follow. Looking for results introduces **DO NOT SEEK RESULTS: SEEK GOD.** an element of uncertainty. We must just dwell in thought in the divine Presence, knowing that God rules and God governs.

To try to realise Love and to express it, will help us to understand the divine quality of perfection better than anything else. Let our idea of Love be a selfless one. That is, we want nothing for self, but only that God's perfect will of good shall take place.

Let the Omnipresence of God fill our thought, that we may listen to what infinite Good has to teach. The thought must expand and open itself to the reality of infinity, and not be closed up in the personal idea. On this account we must not limit thought; consequently, it is more important to listen to what God has to say through the individual, than what the individual has to say to Him.

Spiritual man reflects divine Mind, and therefore expresses perfect intelligence and infinite ideas. Man cannot truly progress towards heaven; he is in heaven. What the human has to do is to eliminate the belief to the contrary. Knowing that man is always in heaven, thinking perfect good, is the attitude of mind for spiritual healing. There is a quality of love instinctively known to be divine; its presence is felt, and grows in proportion as it is expressed in simple deeds of goodness, of which divine healing is the goal.

What, then, to the human constitutes his true selfhood is "the conscious, constant capacity to understand God" (M. B. Eddy, "Science and Health"). To perceive and love Truth brings the real man into evidence, and by this means the healing power of God eliminates all that is unlike itself.

This is spiritual healing, not hypnotic, not mesmeric, not human will-power, but the power and presence of Good, destroying the hypnotic, mesmeric so-called action of evil.

This, then, is the aim of divine psychology, "That **THE ROBE OF TRUTH.** *we may* know Thee, the only true God." To this end we must press through the throng of human beliefs and touch the hem of the robe of Truth, that we may be made whole. Doing so, we contact the divine allness; for the whole weight or substance of infinity is behind each particle of God's consciousness, and is the power, potency, and fulness of Being.

CHAPTER XX

CAUSE AND EFFECT

" There shines not sun, nor moon and stars, nor do these lightnings shine, much less this fire. When He shines forth all things shine after Him, by Brahman's shining shines all here below."—
THE UPANISHADS.

WE have ascended step by step until it is concluded that Cause is unmixed Good, pure Spirit. Also that Cause is the reason or Mind of its own effect or idea, and is the substance and reality of its manifestation; consequently, effect reflects the nature of its Cause. We have seen how it is that the human cannot find either Cause, reality, or Principle in matter, and that the only knowledge we have of the material world is obtained through a series of sense-perceptions which we objectify and externalise as our consciousness of the universe. These are seen to be merely concepts of reality, and not the evidence of reality itself, but a series of sense-impressions, a sequence of appearances, of places and things.

But we have seen, on the other hand, that there is a perception and conception of reality of
 TRUE PER-
 CEPTION AND
 THE SELF-
 EVIDENCE
 OF TRUTH. God which is not to be denied, the know-
 ledge of which is conveyed to us through the
 utterances of those in whom this inner or
 spiritual perception of reality is highly developed and

expressed. Their expression has given rise to all the teachings regarding God and heaven that the world has ever been blessed with. This evidence proceeds from "the tree yielding fruit whose seed is in itself, after his kind" (Gen. i. 12)—namely, the idea God and perfection, which, springing from the base of its own existence, can be regarded as Truth realising itself through the consciousness of those in whom it is evident.

Our old beliefs regarding the indestructibility of matter having had to give way before the modern proofs of its destructibility, it becomes evident that man can never perceive cause in matter; and inasmuch as God alone is cause and His spiritual manifestation is effect, then the only knowledge of them which is obtainable by the human is through his spiritual perception and conception of Truth, whereby he gains experience and demonstrates the true substantiality of all things.

The human mind, working from its own selfhood, and unaided by any consciousness of spirituality, seeks cause and effect in matter, in the ether, and through the subconscious mind from which emanates all thought and feeling. These thoughts are the apparent cause or reason of his concepts of reality; and as they are evidence of its own kind—namely, of imperfection—they yield only evidence of mortality. Thus, mortality seeks cause in mortality, and the manifestation of cause is sought through a series of sense-impressions which

GOD ALONE
IS CAUSE,
AND
SPIRITUAL
UNIVERSE
EFFECT.

THE SUB-
CONSCIOUS
MIND THE
COUNTERFEIT
OF DIVINE
MIND OR
CAUSE.

constitute the human consciousness of the so-called universe, which, as we have seen, is a dream one. This thought-flow, or these sense-impressions in the sub-conscious mind, are externalised upon the objects of perception, and apparently cause individual liking or disliking, understanding or misunderstanding, of that which is apparently perceived. But nothing perceived is truly causal, or the effect of cause, but, as already seen, is merely an apparent sequence of places and things and of conditions, such as illustrated in our idea "acorn to oak." But so long as human thought is sequential it has some appearance of reality shining through its mist; when once this is lost sight of, the human loses sight of even the semblance of reality, and is chaotic, lunatic.

Everything is perceived from within, through the action of consciousness. This is an important point to remember when inquiring into the nature of the perception of cause; and man's inner or mental perception—in the early stages this is instinct—governs his outer or sense-perception, and, indeed, so long as a man possesses both mental and physical sight, these two cannot be separated. That mental perception governs, is illustrated in the fact that if intelligence departs man becomes lunatic; he is not self-governed, and has no intelligent relationship with the outer world. But remove only the outer vision, and, physically blind, he still remains capable of self-expression, self-government, and a certain degree of experience in the outer world. Thus, even for the

**PERCEPTION
OF CAUSE
ALWAYS
COMES FROM
WITHIN.**

perception of the material universe man depends upon the inner universe of his own intelligence; and it is from within that he has to form concepts of cause, whether it be of a supreme Godhead or of a physical atom. For sight is both internal and external, and sense-impressions are both subjective and objective. That is, the thought-flow from within meets the object of perception from without, and, united, they constitute a man's understanding.

Thus far we conclude that the human mind forms concepts of cause and effect in its perception of the apparent sequence of acorn to oak. But in its objective perception we see an apparent manifestation of effect only; for the perception of its cause is an inner one, involving the recognition of its intangible life, origin, and principle. This, then, is the human concept of cause and effect blended together as one, and thus the inner life of the tree is the "cause" or reason of its "effect" or appearance. We see by this that cause must always be perceived inwardly and effect outwardly, consciousness unifying and perceiving the two as one.

But these appearances of cause and effect must be reversed for spiritual perception, and an attempt made to see the infinite Identity which alone governs all things. We have seen that there is but One Mind, intelligent Cause, who is the Principle, or governing science and creative art, of all idea in Mind. He it is who is the Source of all action,

CAUSE PER-
CEIVED IN-
WARDLY
AND EFFECT
OUTWARDLY,
IN UNISON.

CAUSE AND
IDENTITY
ARE ONE
IN GOD.

for His will flows direct in man; the Love of all loving, the Truth of all understanding, the Cause of all Being.

Thus, God is man's Mind, and there is therefore an intimate relationship of God to His Universe. From the point of view of spiritual man, that which corresponds to the human idea of inner vision is the perception of God as Cause; this we call communion with God, whilst that which corresponds to the outer vision is the perception of the spiritual universe as effect (not, as is ordinarily supposed, that of Spirit as Cause, and matter as effect, but Spirit as Cause, and spiritual manifestation as effect). Therefore, spiritual man perceives the real universe, or effect, outwardly, inasmuch as and because he perceives God, Cause, inwardly, realising the consciousness of his identity in his unified relationship between the two; this we may well call "spiritual equilibrium."

Thus, we see that the identity of all things is the individualised expression of Cause, realising itself in effect by means of its relationship as part of a unified whole. For just as every thought expresses a relation to something, so, too, does every identity express a relation, both as to and in its cause, and also in its manifestation.

For, in as much as the human appears to depend upon his inner intelligence for the apparent maintaining of self-government and self-expression, and for the apparent perception of cause and effect, so, in reality does spiritual man

CAUSE AND
EFFECT IN
EQUILIBRIUM.

CAUSE-
IDENTIFIED
AND
REALISED
IN EFFECT.

CAUSE
REFLECTED
IN EFFECT.

depend upon the Mind of God, who is man's true intelligence, for self-government and self-expression. This action of divine Mind through man is the means by which the inner universe of Mind is reflected; it is the reflecting and manifesting of the infinitude of divine idea, in which man expresses the true nature of his Cause.

God is incorporeal, indivisible Being, infinite Cause, the infinite One. Therefore He cannot be separated or seen corporeally, but is perceived by the inner vision as the substance of all identity, and outwardly in the relationship and unity of all idea. As Mind He is the source of all flow of thought, of power and action. This reflection of God as Cause is not mechanical process, but the miracle in which Love realises itself in Truth and Life.

Thus, all true individuality must realise unity in Cause, and unity in effect. In perceiving God, Cause, man perceives the Source of his own identity; in perceiving effect, the spiritual universe, he is perceiving that in which his individualised expression takes an active part in a unified whole. Thus it is that Cause and effect are one and indivisible.

This unity is therefore the Tri-unity, or the divine harmony of Cause and effect in inseparable unison—God, as the reason or Mind of His own universe, realising Himself in the loving relationship of Father and Son. Thus, Mind is the intelligence of man's perception, and the universe is the object of his perception, the apprehension of which is divine reality.

CAUSE AND
EFFECT NOT
MECHANICAL,
BUT THE
MIRACLE
OF LOVE.

UNITY OF
CAUSE AND
EFFECT.

THE
TRI-UNITY OF
CAUSE AND
EFFECT.

Let us summarise our position in its application to human conditions. This will involve repetition, but the subject merits the closest inquiry, for it is the basis of right thinking, and reveals to man the fact that all true cause is Good, thereby enabling him to change belief for understanding, and eliminate error by Truth. Regarding the human endeavour to perceive reality, it is clear that the evidence must come from within, through experience gained by change in consciousness and growth in understanding. If the perception of reality could come from without—namely, if one man could impart this knowledge to another—then the whole world could be saved outwardly, and heaven, perfection, realised by all long ago.

With the unfolding of Truth or the growth of spiritual perception, which means the gradual elimination of material thought, we have the promise of the ultimate disappearance of sense-perception and its objective matter, and the consequent discernment of true idea, which brings spiritual objects into our line of vision. Naturally, the evidence of imperfection has to give way when we listen to the witness of the Spirit, by which one can assert that one has a sense of reality, though not in its fulness, yet strong and vital enough to be convincing; and with the proof of outer demonstration there is sufficient evidence to reward and intensify man's eager search for Truth.

THE WORLD
CANNOT BE
SAVED
OUTWARDLY.

TRUE DIS-
CERNMENT
OF SPIRITUAL
OBJECTS.

The human sense of Cause can only be satisfied by turning inward to God, and in conscious relationship of thought and feeling experience that sense of reality which cannot ever be arrived at in the outer world of sense. The effort to perceive true effect is made by striving to see in one's fellow-man and the universe, the spiritual and perfect idea behind all things; not looking at the symbols with the outer eyes of sense, but looking through them into the reality of being.

THE HUMAN
MUST LOOK
THROUGH,
NOT AT,
SYMBOLS.

Thus, we can gain some understanding as to why the human seeks Cause, some inwardly and some outwardly, and some both inwardly and outwardly; for that which urges the human to seek God has for its reality the relationship of God to spiritual man. It is the sense of this relationship which gives the assurance of reality to his vision; and as human thought approaches nearer to the Godlike, the relationship becomes clearer and impels the human to inspired utterances and deeds, echoes of which are heard the whole world over.

Although the foregoing has been dealt with in a manner which is seemingly abstract rather than vital and personal, yet it is necessary that we preserve the wholeness of thought which can embrace both the science or reason of Life and its art or expression; for divine psychology can include both the logic of God and the love of God.

That God is not a pure abstraction we will discuss in our next chapter.

THE URGE
TO SEEK
GOD.

THE LOGIC
OF GOD, AND
GOD WHO
IS LOVE.

CHAPTER XXI

MAN CAN KNOW GOD

"If there is anything in religion at all, it must rest on the actual individual communication between God and the creature He has made."—GEORGE MACDONALD.

GOD is the One Infinite Person, and the idea person is reflected as the quality of all individuality. The author particularly wishes to emphasise the fact that to her, at any rate, God does not stand for a mere abstraction. Even the vague human symbols teach us this. It is difficult, of course, to define the relationship between God and man, for it is a mystery which each and all contain within themselves. We have already spoken of identity, but in God alone can each find actual experience of its meaning, and there is a secret between all individuality and divine Mind which each must turn inward to solve. It is a secret which nothing intermediary can reveal, or, when revealed, can touch.

Let us illustrate the point by thinking of the human symbol, and imagine a man who is one of
THE ONE PERSON GOD. a crowd of a million people, if he alone turns his thought in love to God, he alone will receive the actual personal response. It is evident, of course, that by turning in thought to God man opens his consciousness to the divine inflow, to the ever presence of

Love, in which all are unified in the One Person, God; yet this communion has its singularly personal nature, which must stand as a sign of some great spiritual fact; and although we now see "through a glass darkly," it is evident that in the day when we shall "see face to face" God could not be more of an abstraction than He now appears through this mist of unknowingness; for, on the contrary, he must be less so. In that day of understanding the secret of individualised identity will reveal the secret of God's relationship to man, and God will be known, not only as Identity itself, but as constituting all relationship also.

This brings us to the point of inquiry as to what is the meaning of this divine condition, which we see must have two aspects—namely, the relationship of God to man and of man to man. It is evident that, as the source of all identity, God must be the source of all relationship also. Thus, God, Identity, not only manifests through all individuality, endowing it with the quality of identity, but also through the relationship of one individual to another, endowing it also with that same quality.

Let us take as an illustration the human symbol, and we shall see that man helps and heals his fellow-men through an act of direct communion with God. This act is not so much the outcome of the necessity to help and heal as of the necessity to express true relationship.

GOD CAN BE
KNOWN AS
THE IDEN-
TITY OF ALL
INDIVIDUA-
LITY, AND
ALL RELA-
TIONSHIP.

RELATION-
SHIP THE
EXPRESSION
OF DIVINE
IDENTITY.

All peace and goodwill of one man to another is the active means whereby God is enabled to be present and tangible, and all true relationship in its actual act of relationship is the direct manifestation of God's identity.

Thus, it is clear that the quality of relationship is as individual and real as is each individual identity. We can think of it as the unifying quality of consciousness, or God's identity expressed; the action of God's communion with man, and of man with his fellow-man, in which God is revealed as the substance and tangibility of all relationship.

Here we can catch a real glimmer of light regarding the unity of consciousness; and inasmuch as Love is one, we can see that God and His manifestation are One; for not only is He the Source of all individuality, but He it is who stands in the interspaces as the composing element of all things. Thus, God is the unifying Principle which holds together all individuality as one consciousness.

For "Of unification there must be some multiplicity for it to unify" (H. Bergson, "Time and Free Will," 80). These few brief thoughts show us clearly that God is the multiplicity and God is the Unity.

In the light of these thoughts let us return for a moment to the human symbol, and again glance at the puzzling question of the subconscious mind which is the source of all flow of thought and impulse coming to man. It

RELATION-
SHIP THE
UNIFYING
QUALITY OF
CONSCIOUS-
NESS.

GOD THE
MULTIPLICITY
IN UNITY.

THE ORIGIN
OF HUMAN
THOUGHT
AND OF
DIVINE IDEA.

is clear that this places the human very much on the level of a puppet, for it reveals all individuality as being *thought through*, rather than of expressing individual thinking. But in examining this condition a little more closely it will be seen to be the dream activity, counterfeiting the action of divine Mind. Thus, the subconscious mind in thinking through its image or body, —material man—is the human concept of divine Mind thinking through, and by means of, His image, spiritual man; and the thought-flow in the subconscious mind is but the appearance of the thought-flow in spiritual consciousness.

In the activity of spiritual man, who in turning his gaze outward and beholding the marvels of the universe, we have the expression—both individually, and collectively—of God beholding His own handiwork which, in other words, is divine self-consciousness. At this point it is only reasonable to conclude that God is not a pure abstraction, even though in human thought the idea of God and perfection seems to be arrived at along lines of abstract thinking.

It is evident, of course, that all human ideas regarding subject and object will have to disappear; yet there is a corresponding spiritual condition, or reality, behind these human appearances. For instance, God must ever be the subjective of man's consciousness, for He (like man's identity) is not an object, but is the subjective cause of true objectivity, and the

GOD NOT A
PURE
ABSTRACTION.

GOD THE
REALITY OF
SUBJECT
AND OBJECT.

reason or Mind of all appearing. We can think of the subjective quality of man's consciousness as his relationship or communion with God, whilst its objective quality is his relationship with other individuality. And we must not forget that true understanding rests upon the fact that God, as the subjective of man's Mind, thus renders objective perception possible, uniting them as one.

From our brief inquiry it is evident that God and reality are not to be sought in a pure subjectiveism, but in the divine balance, the equilibrium between the subjective and objective qualities of consciousness. All human relationships are out of gear, for the human, as such, is out of gear with himself; but spiritually there is perfect unison of subject and object, who are united as one in Divine Mind. Thus we have the basis for our assertion that in reality man can know God, who is, as we have seen, the one Identity, the only Person reflected in all things.

CHAPTER XXII

CONCLUSION

“ Life and Light is Father God, and from Him man was born. Ye earth-born folk, why have ye given up yourselves to death, whilst ye have the power of sharing deathlessness ?

“ Repent, O ye who walk with error arm in arm, and make of Ignorance the sharer of your board; get ye from out the light of Darkness, and take your part in Deathlessness; forsake Destruction.”—G. R. S. MEAD: *Thrice Greatest Hermes (Pæmandres, the Shepherd of Men, xxi. 28)*.

As Buddha said, “ Errors can be fashioned as it pleases those who love them. Truth is one and the ERROR IS FASHIONED, TRUTH IMMUTABLE. same; it is immutable”; which can be paraphrased “ There can be many modes of telling a lie, but only one Truth.” The human can have a multiplicity of errors of statement, but there is only one fundamental truth regarding all things. This thought can be turned round and thus expressed: “ Every lie hides a truth about which it has lied.”

Having traversed the complexity and diversity of human belief, and analysed the elements of consciousness, we have uncovered the COMPLEXITY OF ERROR, SIMPLICITY OF TRUTH. poison springs which pollute human thought and which are the source of the multiplicity of lies about the Truth of being. The uncovered error reveals a simple Truth, the fundamental reality, God and perfec-

tion. Not only is this truth the basis of man's nature, but it is the weapon for the redemption of consciousness. Truly can man say, "I know that my Redeemer liveth," when he can, step by step, redeem his thought to its immortal quality.

Thus we have a fully qualified spiritual therapist—
 THE one who can take all things to the light of
 SPIRITUAL spiritual fact, and free the human victim
 THERAPEU- from the belief in the reality, power, and
 TIST. necessity of sin, disease, and death. Thus, also, the
 truth about complexity is simplicity itself.

The man who is satisfied with himself, his creed,
 ERROR IS and the world, has, of course, no use for a
 RESISTANCE divine psychology, for he is not even aware
 TO of the error which has to be overcome.
 PERFECTION. But he who is conscious of an ever-present struggle
 within, which cannot properly be placed, is aware also
 of the shadows of his own imperfections. To such the
 awakening to the knowledge of the spiritual perfection
 of all things is an oasis in the desert of human thought.

To alleviate this sense of struggle and to satisfy the
 FROM WHAT hunger for attainment, man is told to tread
 IS A MAN the path of sacrifice, that he may believe,
 TO BE repent, and be saved. In the science of
 SAVED ? right thinking blind belief has no place, for true belief is
 the exercise of the understanding, and all that man has
 to be "saved" from is an erroneous belief respecting
 God and himself. Also, the only sacrifice that is deman-
 ded is that of a false sense of selfhood and all else that

would restrain a man from realising and demonstrating the true sonship.

“There are some occasions in life, inevitable and of general bearing, that demand resignation, which is necessary then and good; but there are many occasions when we still are able to fight, and at such times resignation is no more than veiled helplessness, idleness, ignorance. So is it with sacrifice too, which, indeed, is most often the withered arm resignation still shakes in the void. There is beauty in simple self-sacrifice when its hour has come unsought, when its motive is happiness of others; but it cannot be wise or of use to mankind to make sacrifice the aim of one's life, or to regard its achievement as the magnificent triumph of the spirit over the body . . . these pretended triumphs are often the total defeat of life.

“There are some, it is true, that awake from their sleep at the call of sacrifice only, but these lack the strength and the courage to seek other forms of moral existence. It is, as a rule, far easier to sacrifice self—that is, to give up our moral existence to the first one who chooses to take it—than to fulfil our spiritual destiny, to accomplish right to the end the task for which we were created” (Maeterlinck, “Wisdom and Destiny,” 168, 169).

“The will of God respecting us is that we should live by each other's happiness and life, and not by each other's misery and death” (Ruskin).

God's purpose respecting man can be demonstrated,

MAETER-
LINCK ON
SACRIFICE.

RUSKIN ON
DIVINE PUR-
POSE RE-
SPECTING
MAN.

as already stated in previous portions of this book.

DEMONSTRATION OF DIVINE PURPOSE. For there is an active, ever-present Principle which will govern through man, in proportion to the demands made upon it, his thought, feeling, health, and circumstance. This is the action of the one Good which unifies the whole world; and blessing one, it blesses all. It is the "fruit of the tree of life," "whose seed is in itself."

Knowing that speech is empty, we ask for deeds, not words; but even deeds can be the outcome of ulterior motives. A man's un-
THOUGHT THE GOVERNING PRINCIPLE OF DEEDS. uttered thoughts are the final bar of his motives, which determine his spiritual growth. Hence, it is not deeds which are the reality of thought, but thought which is the reality of deeds. Understanding and acting upon this, man sets in operation the law which governs his deeds in divine rightness. Were this otherwise, then we would count deeds before thoughts, but in the true art of life they correspond as one. If a man is unaware of the governing Principle and motive-power of right thinking, then we have only his deeds by which to gauge his motives. But when knowing that earnest endeavour is set towards Truth, then we shall understand that failures are but way-marks for more earnest striving; for divine Love itself is winning man's battle for him, and the victory is sure.

OUR CONCLUSION. This our conclusion. God is to be known through thinking godlike thoughts. These result in godlike acts.

Mental, moral, and physical health are to be enjoyed, because health is the true law of being.

We are *not* to become resigned or reconciled to trouble or disease of any kind, but we *are* to become reconciled to Truth, which will destroy them.

We must love our neighbour as ourself; for the same Love, which is God, loves through friend and foe alike; and in proportion as this one Love is realised will Love's unlikeness disappear.

Freedom from fate, whether it be the fatalism of a bad future or unhappy present, is to be obtained by reversing our beliefs, denying the threatening evil and affirming the opposite good, and governing our conduct in accord with our changed attitude of mind.

Anything unlike perfection is a false image which must exact no recognition or worship from us.

Fear, worry, perplexity, and unrest, are falsities which the presence of Love will destroy.

Again it might be asked, why is it that Omnipresent Good does not *involuntarily* govern the human in perfect harmony? For how cruel it seems that if this divine power is real and true, all this sinning, suffering, and dying, should continue !

It is evident that divine Love must be desired and sought; and the human will continue in his errors until he ceases to find satisfaction in them.

But if he asks and seeks to become the channel for divine power, he abundantly receives; and the action which takes place as a result of seeking Life, Truth, and

Love destroys the "inhibiting factors" of death, ignorance, and hatred, which appear to "stop down, repress and mask" his real nature. As these disappear, we see more and more of the divine perfection shining through this mortal mist of imperfection.

The true spiritual universe is not far distant in time or space; it is omnipresent—here and now.

But, as we are involved in a material stage of belief regarding it, our work is to make the whole material condition the object of right thinking. We do not ask, "Have animals or plants souls?" But we do ask, "What is the truth respecting them?"

Scientific religion informs man's understanding that every appearance hides and yet reveals a truth; for nothing could appear to human sense unless there were a true fact behind it, and we must turn to divine sense if we would perceive that fact. Hence, a flower, tree,

SCIENTIFIC
RELIGION A
STANDARD
WEIGHT AND
MEASURE.

animal, or man, becomes the means by which the mortal can perceive the manifestations of the One Soul of the imperishable universe of perfection. Thus, in knowing

that cause is indestructible and cannot diminish and that the creations of cause must reflect its qualities, man possesses a true and universal basis for right thinking, and a means by which he can dissolve all sense of unreality.

THE GOLDEN AGE

Materialism to-day is dying by its own hand; and humanity is rapidly approaching the Golden Age, dreamed of by poets, and foreseen by prophets, when man will no longer seemingly be in subjection to the elements which appear to oppose Life, Truth, and Love. For the "last trump" will sound the death knell of all error, and will usher in the dawn of spiritual understanding, and man will make the final demonstration that in reality there is no death.

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