

## SECTION TWO

### A CONSISTENT THEORY OF MATERIAL PHENOMENA

"We are, it appears, on the very verge of the discovery of a greater integration, as Professor Richet, the learned President of the Society for Psychical Research, believes, which shall include all the psychical classes of phenomena which I have mentioned, but which shall not yet itself be any single one of them. It will include spiritualism, it will include clairvoyance, and telepathy, and prevision, but yet not be any one of these things. It will harmonise, and surround, and interpret all these mysteries and many more; and this is the trend of psychology to-day, and is the apology for these chapters" (*Spirit and Matter before the Bar of Modern Science*, J. W. Heysinger, M.D.).

In making public the elaborate detail of the human consciousness and its undreamed-of possibilities, a serious question confronts us at the outset. Whilst scarcely one-millionth part of possible good is known, it is equally true that only a small fraction of the possible practice of evil has ever been dreamed of, and much less attempted. It is impossible to state the truth adequately without exposing the possibilities of evil. We lie between Scylla and Charybdis. Are we to suppress the knowledge of good on account of the fear of evil? The present condition of the world renders it essential to expose false mental working, and show how harmful it is to all concerned, even at the risk of mistakenly being thought to bring about a certain amount of evil. All mystery surrounding phenomena must be thoroughly cleared up to prevent a far greater danger. As the power of evil, even in its highest apparent seething activity, is but as darkness before the sun of omnipotence, the needful throwing of light on hidden evil will never be feared by those who understand enough to avail themselves of the omnipotence of Truth.

"Even now we are only beginning to understand; for we are in the morning of the times. The human race is a recent comer to the earth, and its palmy days lie in the future. There is an immense amount still to be discovered. Science [material science] is modern, a thing of yesterday, full of hope and promise, rather than of achievement. Much has been done, but we are still only, as it were, scratching the surface. There are things even now being dreamed of in philosophy, which were once outside its pale altogether. Philosophy is becoming a far more comprehensive thing than it used to be" (Sir Oliver Lodge, D.Sc., LL.D., F.R.S.).

**Scientific Forecasts.**—Huxley's prophecy, that the next great discovery would be in the realm of mind, has been fulfilled. It is certain that it would be comparatively easy to fulfil another of his prophecies, namely, that soon it would be possible to measure the strength of a thought as we measure the power of a steam engine.

The following wonderful prophecy of another of the world's greatest thinkers and searchers after truth, Charles Darwin, has already been fulfilled: "In the future I see open fields for far more important researches.

Psychology will be securely based on the foundation already well laid by Mr. Herbert Spencer, that of the necessary acquirement of each mental power and capacity by gradation. Much light will be thrown on the origin of man and his history" (*Origin of Species*).

All over the world are little knots of people studying the apparent action of the so-called human "mind" and getting results of almost every description. All sorts of incorrect and incomplete theories have been put forward, and such theories are getting nearly as numerous as the religions of the present day. Professor Lombroso's recent book, *After Death—What?* is an instance of the utter fog in which many of the really able men of the world are seemingly enveloped. It is time that the light of Truth should be turned upon these conflicting false theories, so that men may know how to act intelligently.

**"Exposure is Nine Points of Destruction."**<sup>1</sup>—Having undertaken to prove the *truly* scientific foundation, upon which everything of importance in this book is based, there is now placed before you a consistent theory of the web of illusory material phenomena. This exposes the fallacies that have bound us, discloses the final and fundamental so-called basis of this material world and its hitherto inexplicable phenomena, and clears away all doubt as to its inevitable total disappearance by the recognition of spiritual reality. "A bare fact is nothing, or little, till it is clad in theory" (Sir Oliver Lodge). "Whatever the difficulties in discerning new truths, there are still greater ones in getting them recognised" (Lamarck).

In the forthcoming explanation of the so-called action of the material world, it should be clearly understood that this theory, whilst giving a system of sufficiently legitimate *memoria technica* to help us to arrive rapidly at conclusions, is correct but not true, being simply the logical outcome of the theories generally accepted as true, when forced to their ultimate conclusion. The real position is, that there is no material movement of any kind or description, no action, reaction, or interaction of particles; in fact, there are no material particles in this seeming world. It is not sufficient to state this. The fact must be proved that these seemingly moving pictures, with all their discordant detail, are not real, and therefore can be made to disappear. These pictures are hypothetical, ethereal impressions, which seem to be fitting through the human consciousness, and are only the real or spiritual world seen falsely, seen materially, by counterfeits or suppositional opposite beings in a suppositional opposite world. Professor William James suggests, in speaking of the "stream of consciousness," that "the thoughts themselves are thinkers." This is true; the thinker and the thoughts are one.

**Cinematographic Pictures.**—The whole of this material world is simply a series of cinematographic pictures, the men, animals, trees, in fact, all so-called life, being merely ethereal counterfeits. These forms have no more life or intelligence in them than the pictures on a cinematographic screen. They are merely shifting appearances. Such so-called material beings have apparently powers of thinking, reasoning, deducing and acting

<sup>1</sup> *No and Yes*, p. 24, Mary Baker Eddy.

upon such deductions; whereas, as a matter of fact, these so-called material personalities are merely individualisations of illusory, basic false mentality, and counterfeits of the spiritual perfect beings.

**So-called Thinking Merely "Picturing."**—One cannot correctly speak of a so-called human being as "thinking." "Picturing" would be a more accurate expression. The true people are perfect spiritual beings in a perfect world, governed by a perfect God, eternally manifesting divine wisdom.

**Material Phenomena.**—The word "phenomenon" has been used for ages by philosophers to express that which is apparent to the senses or human consciousness—and which is ever changing in appearance—as distinguished from its substance or actual constitution, called "noumenon," that is, what really exists.

The only object in giving publicity to the following theory is to educate false thought out of itself—falsely called man—and show how "phenomena" are merely fleeting ethereal impressions capable of instantaneous destruction, either before, after, or during the moment that they appear to impinge upon the consciousness. In this way we prove the non-reality of all so-called matter, and the present eternal reality of God, good.

"Every great advance in the sciences consists of a vast generalisation revealing deep and subtle analogies" (Jevons).

**A Consistent Theory a Safe Temporary Guide.**—There will now be put before you a complete theory, evolved by following to their definite ultimate conclusions the scientific premises to which for many ages a universal assent has been given, and by the grouping together of ideas, some not yet presented to the world, which are the result of the latest work of leading thinkers. Into this theory you will find that all the new so-called material facts recently brought to light will fit. So far, this theory has been a safe guide when new material phenomena, and hitherto unknown so-called causes, have had to be dealt with. It will also be of value to others who have not as yet had an opportunity of investigating such matters, and find themselves in a difficulty, as we are all liable to do when facing seeming mystery.

But little of this theory is new. Nearly the whole of it you will find has been given to the world, at one time or another, by theologians, philosophers, scientific men, and seers. My work has only been the winnowing of the chaff by the light of the knowledge of God. "For it is not ye that speak, but the Spirit of your Father which speaketh in you" (Matt. 10:20).

The purpose of modern science has been defined as "The intellectual unification of the mind of man and the mind of God." Emerson expressed it as "The extension of man on all sides, into Nature, till his hands should touch the stars, his eyes see through the earth, his ears understand the language of beast and bird, and, through his sympathy, heaven and earth should talk with him." But even such a development of a material consciousness, apart from an increasing study and knowledge of God, would only extend man's present material and mortal experience. It would in no

way lessen sin, disease, or death. This has been evidenced by many abnormal individual developments in the history of the world.

It is necessary that an accurate view of the so-called material world be formed, instead of the present almost universally accepted fallacious view, *in order that we may all learn how properly to reverse false thoughts of it and so gain dominion over it*, and obtain the power to destroy all evil as it enters our consciousness. Mrs. Eddy, under the marginal heading "Fallacious Hypotheses," says, "Science must go over the whole ground, and dig up every seed of error's sowing" (*Science and Health*, p. 79).

Every false sense of the action of Mind must be uncovered before it can be universally destroyed by the action of Truth. Every seed that has been falsely conceived of and implanted in the human consciousness, will assuredly have to be exposed by someone as having been a lie from the beginning, before universal salvation can be achieved. The more we understand of the power of thought, the more we shall recognise the importance of this. It is a mistake to imagine that every individual has to "dig up every seed," which the whole, as a whole, is responsible for spreading. Each man fills his niche, and one intelligent exposure of even one generally accepted mistake may bring its opposite truth to the comprehension of a world. God apportions to each his work and each is individually blessed only as he fulfils it.

At the commencement of my examination into metaphysical healing I found a number of results that were quite inexplicable, according to the ordinary theory of matter. The atomic theory, propounded by Epicurus, and elaborated by the poet Lucretius, was still accepted by the majority of people, although Thomson and others had seen that the ordinarily accepted idea of the atom could not be correct.<sup>1</sup> I remember, after reading Professor Rucker's defence of the atom in his Presidential Address to the British Association, about seven years ago, saying to myself, "Good-bye, atom."

The doctrine of a material evolution and the Darwinian theory,<sup>2</sup> although incomplete, were accepted by scientists, and were largely approved of by theologians. This theory of evolution assumes that in the primal nebula from which this planet evolved, everything potentially existed which in time would visibly belong to it. If you leave out the word "potentially," this will be absolutely accurate, supposing that the material universe had a real existence.

**The Ether.**—"Scientific method must begin and end with the laws of thought" (Professor Jevons).

The first thing that came to me of any importance was that the ether is most accurately viewed from a natural science point of view as consisting of lines of force (high-tension electric currents) at right angles to

<sup>1</sup> "The material atom is an outlined falsity of consciousness" (*Unity of Good*, p. 35, Mary Baker Eddy). "The atom of matter is composed of electrons, and nothing else" (*Ether and Matter*, Sir Joseph Larmor).

<sup>2</sup> The Darwinian theory is not, as many think, the theory of evolution, which was put forward long before Darwin's time, but his belief in the causes of evolution.

each other<sup>1</sup> (see "Inspiration Scientific," pp. 156-162). Professor Faraday, I learned afterwards, knew this, but did not publish it.<sup>2</sup> Each of these lines of force is so-called vibration, miscalled a thought; their action one upon the other forms matter.<sup>3</sup>

5 Sooner or later an invention will be worked out for utilising the so-called power of the ether. Several have been brought to me to advise upon, but none of the inventors understood really what the power was that they were endeavouring to utilise. Each had different ideas of it. The action and re-  
10 action of the lines of force one upon the other tends to cause a particle to revolve. So one day it will be found that there is a hypothetical etheric force always tending to make matter revolve, and this will be what is called utilised.

Thomas A. Edison, when interviewed by the *New York Times*, gave as seventh in a list of probable discoveries, "A new force in nature of  
15 some sort or other will be discovered, by which many things not now understood will be explained. We unfortunately have only five senses; if we had eight, we'd know more."

Nikola Tesla in 1891 foresaw that the power of the ether would soon be utilised as a source of ordinary motive power. He wrote: "The time will  
20 soon be when it will be accomplished, and the time has come when one may utter such words before an enlightened audience without being considered a visionary. We are whirling through endless space with inconceivable speed, all around us everything is spinning, everything is moving, everywhere is energy. There must be some way of availing ourselves of  
25 this energy more directly."

Sound is supposed to travel at about 1,100 feet per second. The Hertzian waves, according to Maxwell, have a rate of transmission, but not by means of the atmosphere, of from 100,000,000 to 300,000,000 yards per second. Sight and sound are both transmitted, not by the vibration of the atmo-  
30 sphere, but by the vibration of the lines of force of which the ether is composed. In the transmission of light the ether is supposed to vibrate up to at the very least 1,000,000,000,000 oscillations per second to produce violet light. Sir William Crookes says that such statements go to show the infinite power that in reality lies at the back of all so-called force.

35 Dr. Le Bon has commenced to probe the bay of mystery. He says, for

<sup>1</sup> "The looms of crime, hidden in the dark recesses of mortal thought, are every hour weaving webs more complicated and subtle . . . they ensnare the age into indolence" (*Science and Health*, p. 102, Mary Baker Eddy).

<sup>2</sup> It is to Faraday that we owe the idea of "lines of force." He was the first  
40 to advance in a very cautious manner the ideas regarding them which are now held by many scientists (see *On Faraday as a Discoverer*, by Tyndal. Weekly Evening Meetings, January 17 and 24, 1868. *Proc. Roy. Inst.*, Vol. V). In his Presidential Address to the British Association (1913), Sir Oliver Lodge said that Sir J. J. Thomson's statement as to the ether suggested that it may be fibrous in  
45 structure, and a wave run along lines of electric force, as the genius of Faraday surmised might be possible in his *Thoughts on Ray Vibrations*.

<sup>3</sup> "All mass is mass of the ether; all momentum, momentum of the ether; and all kinetic energy, kinetic energy of the ether" (*Electricity and Matter*, Professor J. J. Thomson). "Atomic elements . . . only seem to be nuclei of condensation in the  
50 ether. . . . What was to be one day the universe was then only constituted of shapeless clouds of ether" (*The Evolution of Matter*, Dr. Le Bon).

instance, that the sending of a pencil of parallel Hertzian waves to a distance would render war impossible, as not only all the shells and torpedoes stored in the holds of the enemies' ironclads could be exploded, but also the stores of powder in the fortresses, and even in the metal cartridges of the soldiers. He also says that the ship or fortress could not be protected from the action of the Hertzian waves. Now we find that "thought," being only a high-tension current, the powder could be exploded also "mentally." This shows to what a crisis the world is now coming.

It is as a result of a theoretical vibration of the ether that the material man appears to gain knowledge. It is from this vibration of the ether that we get our material sense of movement. All phenomena are merely apparent vibration of the ether. "Colour is in us, not in the rose," said Professor Langley.

Dr. Heysinger, in *Spirit and Matter before the Bar of Modern Science*, writes: "The transmission of light alone, for example, requires a substance so dense or rigid that, in the mass, face to face, as it were, it will quiver from a state of absolute quiescence into a velocity or rapidity up to at least 1,000,000,000,000 oscillations in each second of time. It requires that rapidity to produce the sensation of violet light on the retina, and, in the case of the sun, that this oscillation shall be continuous along a line nearly a hundred million miles long; for us to see the planet Neptune requires that the line from the sun to that planet as a relay station must be three thousand million miles long, and as long again for the wave of reflected light to travel back to our telescopes. Yet the distance of Neptune is a mere infinitesimal fraction of the distance from our planet to many of the so-called fixed stars. The ether, while the substance of all substances in actual density and resistance, lacks one, and, so far as we know, only one, property of matter, and that is gravity; . . . to our physical tests it is without gravity." This is a good illustration of the inconsistency of the present material theory of the universe, which is now believed to be dependent upon a property found lacking in its original element.

Sir John Herschel, in his paper on *Light*, states that a cubic inch of this ether, if confined, and relieved from outside pressure, would have a bursting pressure of more than seventeen billions of pounds to the square inch, and adds: "Do what we will—adopt what hypothesis we please—there is no escape, in dealing with the phenomena of light, from these gigantic numbers; or from the conception of enormous physical force in perpetual exertion at every point through all the immensity of space." Strike out the word "physical" and change "exertion" to "action," and the latter portion of the statement is correct.

This ether is the theoretical foundation of a supposed material world, and of all its troubles, and has to be self-destroyed by being short-circuited.<sup>1</sup> Professor Poincaré, a learned French mathematician, and a member of the Academy of Sciences, writes in *Science and Hypothesis*: "A day will come when the ether will be rejected as useless."

<sup>1</sup> "Error, urged to its final limits, is self-destroyed," owing to the action of "Truth, which sweeps away the gossamer web of mortal illusion" (*Science and Health*, p. 476, Mary Baker Eddy).

This day has come, and we find the ether not only useless but the supposititious cause of all trouble.<sup>1</sup> Fortunately, this illusory web, with all its fictitious movement and power, whether called ether, devil, or mortal mind, is doomed to disappear.

5 **Material "Thoughts" Lines of Force.**—*"No thought, no feeling, is ever manifested save as the result of a physical force. This principle will before long be a scientific commonplace"* (Herbert Spencer).

The next thing of importance found was that each of these lines of force was what has been called a "thought," and each "thought" a high-  
10 tension electrical current vibrating at a different rate. So-called good "thoughts," have a high vibration, and bad "thoughts" a lower speed of vibration. Both are purely material, and even more outside the spectrum than the Marconi or Hertzian waves.

In *Method and Results*, Professor Huxley said: "I believe we shall arrive  
15 at a mechanical equivalent of consciousness, just as we have arrived at a mechanical equivalent of heat." What has hitherto been misconceived of as "mind" is now proved to be this "mechanical equivalent of consciousness," the exact opposite of the Mind that is God.

These "thoughts," so-called good, bad, and indifferent, may be said to  
20 sweep across the human "mind" of a man all mixed up together. They appear to pass at the rate of about twenty miles an hour.<sup>2</sup> So we find Professor Myers speaking of "The stream of consciousness in which we habitually live."

Each "thought" has a different effect upon the so-called "mind,"  
25 which is merely a series of closed electrical circuits vibrating in unison with different "thoughts," as they pass over it, somewhat as the transmitter of a telephone vibrates on account of the passing current, so giving the impression of what are called sound waves.<sup>3</sup> These "thoughts" can be short-circuited<sup>4</sup> and destroyed, as each consists of a series of small oval-  
30 shaped particles, a negative electrical charge at one end and a positive charge at the other. By slightly turning one particle they all short-circuit each other to an infinite distance on either side.

**Human "Thoughts" Merely External Beliefs.**—A mortal does not create "his thoughts." Every so-called thought that ever made a man  
35 apparently think, say, or do anything, existed, as far as it could be said to exist, only as an illusive, "non-mental," contradictory opposite to true thoughts, ages (to use the human phraseology) before there was any material sign of human being, or even of what is called the material world. Because of false concepts of time and space, these false beliefs appear as

40 <sup>1</sup> "The ether is doubtless a mysterious agent which we have not yet learnt to isolate; no phenomenon can be explained without it" (*The Evolution of Forces*, Dr. Le Bon).

<sup>2</sup> "Mortal thoughts chase one another like snowflakes, and drift to the ground" (*Science and Health*, p. 250, Mary Baker Eddy).

45 <sup>3</sup> "Mortal mind is the harp of many strings, discoursing either discord or harmony" *Ibid.*, p. 213).

<sup>4</sup> To "short-circuit" a current or charge in any given spot is to create a path of comparatively low resistance whereby the current ceases beyond that spot or the charge there disappears.

though spread out over æons of time, cinematographic pictures<sup>1</sup> apparently passing in rapid review as mere mechanical automata. Professor Clifford truly said all unconscious action must be "mechanical and automatic." The human personality is a mere mechanical machine, void of any life or intelligence, and the so-called "mind" is merely a "harp of many strings."<sup>5</sup>

When you really understand what the material world pretends to be, you will recognise that the only things that can harm you are these "thoughts," or false, "non-mental" impressions, which, until they are destroyed, come sweeping over the "stringed" instrument called the human "mind." When you understand this, fear is a thing of the past. How can you possibly be afraid of being harmed by these thoughts when you really understand that they are merely high-tension electrical currents, absolutely powerless when you know how to deal with them! All that a human being can do is to intensify them and to make them seem a little<sup>15</sup> more powerful at the moment. He cannot thereby harm you if your mental work is properly done.

**"Thoughts" Intensify Themselves.**—When a person is said to be "thinking,"<sup>2</sup> that which theoretically happens is, that thought is intensifying itself on the so-called "mind" of the person who is admitting the<sup>20</sup> thought into his consciousness. When a hypnotist, for instance, is hypnotising a person, the thought hypnotises the one who is hypnotising just as much as the one hypnotised. The so-called "mind" of the hypnotiser being a series of closed electrical circuits, the thoughts, sweeping along, intensify themselves by means of this human electrical instrument, and so harm him<sup>25</sup> as much as, or more than, the person who is being directly influenced.

**Pain a Mental Effect.**—Some years before my investigation of mental healing was commenced, I had to examine into a system for stopping pain electrically, and found that it could be instantly stopped by passing a high-tension electrical current through the nerve, if the current were made<sup>30</sup> and broken with sufficient rapidity. Just over 450 makes and breaks per second were necessary. When the current was cut off the pain returned. Pain is recognised as entirely a mental effect. Marini, the Italian poet, was so engrossed once with his poetry that he was badly burnt before he became aware of it.<sup>35</sup>

When you are in pain you are simply suffering from an individual and collective belief in one special form of evil. If you knew with sufficient certainty to give absolute conviction and confidence, that there is only one God, good, and that good can neither cause nor utilise pain, as it is a

<sup>1</sup> "We hardly do anything else than set going a kind of cinematograph inside<sup>40</sup> us. We may therefore sum up what we have been saying, in the conclusion that the mechanism of our ordinary knowledge is of a cinematographical kind" (*Creative Evolution*, Henri Bergson).

<sup>2</sup> As already stated, "picturing" is a better expression. It was this malicious picturing of evil that Ezekiel referred to when he said: "Thou shalt see greater<sup>45</sup> abominations. . . . Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery?" (Ezek. 8:6, 12). These ancients were the first to be destroyed by the "slaughter weapon," the evil thoughts in the latter days (Chap. 9, verse 2).



non-reality, and in reality all is joy, peace, and harmony, it would instantly cease. Instead, we have been educated to believe in the power of evil, and consequently experience the sad results such false belief inevitably brings. This is the punishment for disbelief in God, good, the penalty for breaking  
 5 the First Commandment. Pain being merely a mental effect, is permanently cured by right thinking. Temporary relief is obtained when wrong thinking is momentarily stopped by an anæsthetic.

**The Human Mind.**—“*It must be firmly maintained that it is the whole body that is the organ of mind*”<sup>1</sup> (Sir J. Crichton-Browne, M.D.).

10 Each individual so-called mind is merely matter, only of a finer texture than what is generally called matter,<sup>2</sup> and invisible to the normal human sight. It permeates the body as water does a sponge,<sup>3</sup> and is necessarily of the same shape as the denser mass called the body. This material, human “no-mind,” a carnal, false mentality, mis-named mind, can  
 15 become separated from the body, and appear to pass without difficulty through ordinary matter, which is merely materialised false thought, or human belief.

“Thou art a little soul [human mind] bearing about a corpse” (Epictetus). No wonder St. Francis called his body “brother ass.”

20 Huxley wrote: “If the hypothetical substance of mind is possessed of energy, I for my part am unable to see how it is to be discriminated from the hypothetical substance of matter.”

“Inner experience entitles us to posit the existence of something which is not the brain,<sup>4</sup> nor in any absolute sense the correlate of the brain, but

25 <sup>1</sup> “The Hygienic Uses of Imagination.” An Address on Psychology, delivered at the Annual Meeting of the British Medical Association, 1889.

<sup>2</sup> “His body is as material as his mind, and *vice versa*” (*Science and Health*, p. 290, Mary Baker Eddy). Namely, the so-called mind is no mind.

30 <sup>3</sup> “*Mortal mind* and body combine as one.” “Divine Science shows it to be impossible that a material body, though interwoven with matter’s highest stratum, misnamed mind, should be man” (*Ibid.*, pp. 409 and 477). Pythagoras seems to be the first to have stated that what he called the soul resembled the body, which died when the soul withdrew. The so-called mind is mistakenly translated in the Bible and spoken of elsewhere as the “soul,” which in its root meaning implies Deity,  
 35 while this false mind forms no part of the real man, being merely a false mentality. Where referring to the material man the word “soul” should be translated “human sense.” In A.D. 1562 theology was confused over the apparent facts. Luther wrote:

40 “I permit the Pope to make articles of faith for himself and his faithful—such as the soul is the substantial form of the human body, the soul is immortal,—with all those monstrous opinions to be found in the Roman dunghill of decretals” (*Luther’s Works*, Vol. II, fol. 107). The Bible speaks of body, soul, and spirit. The human body and soul are mortal, not part of the real man. God is Spirit, Soul. The manifestation of God, good, as man and universe, can only be spiritual and immortal.

45 John Goodsir, Professor of Anatomy in the University of Edinburgh, who was not only a naturalist, physiologist, and anatomist of European reputation, but also a philosophical psychologist of the first rank, taught that “Man in his constitution consists of three elements—a corporeal, a psychical, and a spiritual”; these he treated as of the *Sarx*, *Psyche*, and *Pneuma*; and that it was in the last of these, and not in his corporeal element, that his personality resided.

50 <sup>4</sup> Several cases have been recently reported by medical men, for instance, by Dr. Etienne Destot, Surgeon to the Tribunal of the Seine, showing that the brain is not indispensable. Dr. Bruch, of Algiers, reports a case where an Arab, after an accident, lived for two months with no brains left, yet showing no signs of brain trouble.

a distinct entity constituting the very self of each of us, the bearer of our conscious states, and the principle of their unity. Moreover, this self is not only a principle of unity in consciousness, but a centre of conscious activity, a something that can produce and experience effects" (The Rt. Hon. Gerald Balfour, late President of the Society for Psychical Research, 5 in the *Hibbert Journal*).

Many leaders in science have recognised that this so-called human mind and body cannot exist permanently.

**A Mechanical Concept.**—"The real nature of the relation between mind and brain is unthinkable" <sup>1</sup> (Sir J. Crichton-Browne, M.D.). 10

No wonder the well-known Thomas A. Edison, deep in the study of matter, is reported to have spoken as follows at a recent interview: "I cannot see any use of a future life. There is no more reason to suppose the human brain—what you call a soul—to be immortal than there is to think that one of my phonographic cylinders is immortal. The brain is a 15 recording office where records are made and stored. It is a mere machine." Mr. Edison, the reporter stated, explained the will-power which drives the brain, as possibly a form of electricity, and declared "whatever it is, it is material." This is perfectly correct with regard to the material man. The true man is God's consciousness, individualised intelligence. Man's 20 innate spirituality can and must be recognised and utilised by the human consciousness, to bring out immediate, harmonious environment and experiences.

**A Chemical Concept.**—At the recent International Physiological Congress, Reuter reports Professor Charles Richet, of Paris, as saying: 25 "Every person differed, not only mentally, but in chemical constitution from his neighbour. Every illness, every form of poisoning, produced in the blood definite substances, leaving traces which not even years would efface. Every living being was, perchance, a chemical mechanism and nothing more." This latter is true of the human. 30

**The Basic False "Mentality."**—The individual "conscious mind" is like an island, an "isthmus lordling," in a deep ocean. It appears as separated from all other lands, but on going below the sea it widens and widens until ultimately you find it part of the entire globe, completely 35 connected with every other island. So the so-called "mind" (both in its upper and lower strata) is merely ethereal, materialised thought, and is connected with the "mind," or basic false individuality, of every human being, there being only one "subconscious mind," named for convenience "mortal mind," because it is purely a false, and therefore doomed, "mentality." Scientific men speak of the ether, theologians of the devil. 40 Ether, devil, and mortal "mind," all three are merely different names for the same false concept, and are wholly illusory, a basic false "mentality."

<sup>1</sup> "The Hygienic Uses of Imagination."

<sup>2</sup> Professor Macdonald has recently said to a reporter of the *Daily Mail* (August 4, 1911): "Except for the mind the body would be a piece of mechanism." He 45 differentiates between soul, mind, and brain, and said: "There is at least a possibility that mind is an outside influence, only affecting the brain when the latter is in certain states."

Upon this visionary basis or belief, wrongly called the mind of man, all matter rests, and this "mind" does not respond to any really good thought, that is, thought of God, as it only vibrates with material thoughts, and even this vibration is purely illusory.

5 The "Subconscious Mind."—"Mind still remains to us an impenetrable mystery" <sup>1</sup> (Sir J. Crichton-Browne, M.D.).

Later, as demonstrated results disposed of false theories, it became evident that the so-called "subconscious mind," or basic false mentality of each individual, is divided into what, for convenience, may be called  
 10 "cells" <sup>2</sup> or vibrating diaphragms, and that each thought of sin and each thought of disease has its corresponding cell in the "subconscious mind," which cell, when caused to vibrate, is a temptation of sin, or of disease. Your "subconscious mind" is the part of the ether called "you." Now when your so-called "conscious mind" vibrates synchronously, or in  
 15 unison with the "subconscious mind," "you" are "conscious" of the vibration, that is, of the impression, whether this is in the form of what is usually called thought, and you think it, or in the form of materialised thought, that is, matter, and you see it; whether these are coming into "consciousness" in the future, called "about to happen," or whether  
 20 they have already come into "consciousness." When required for a beneficial purpose, this result can be brought about by the action of God through true prayer.

The action of so-called thoughts on the human consciousness is exactly like that of sound on a tuning-fork. If the anger cell is clean, and an angry  
 25 "thought" passes over a man, it will have no effect; just as the note A will have no effect upon a tuning-fork tuned to the note C. If there are, however, small ultimate particles on the anger cell, when the angry "thoughts" pass over the human mechanism, the cell will vibrate and the man be angry, as the electric particles damp down the cell and allow it to  
 30 vibrate with the angry thought, just as pitch put on the C tuning-fork will lower its note so that it vibrates with the lower note A. When the action of God, ever-active good, has obliged these particles, which are electrical, to short-circuit themselves, then the cell, being freed from them,<sup>3</sup> will only vibrate with higher thoughts—thoughts of love, etc., just as the tuning-  
 35 fork, when the pitch is cleaned off, or some of the metal filed away, will vibrate with higher vibrations. When the "consciousness" is attuned rightly, low vibrations, such as so-called thoughts of disease or hate, will not act upon it and thereby show their effect upon the body. The material

<sup>1</sup> "The Hygienic Uses of Imagination."

40 <sup>2</sup> "So long as any hospitality is given to the unideal within, so long will the tempting voices without be given a hearing. When, however, through patient efforts the courts of consciousness are made inaccessible to every unholy thought, the seductions of objective evil will have lost their charm and the true freedom of right choice will have been obtained" ("Selective Living," by John Willis, in  
 45 *Christian Science Sentinel*, August 28, 1909).

<sup>3</sup> ". . . mortals should so improve material belief by thought tending spiritually upward as to destroy materiality" (*Science and Health*, p. 545, Mary Baker Eddy). "The vibrations of the ether . . . represent the last stage of the dematerialisation of matter, the one preceding its final disappearance" (*The Evolution of Matter*, Dr. Le Bon).

body, and indeed, as will soon be recognised, the whole environment, expresses the condition of the individual human "consciousness," and improves instantly that it is purified, or that the thoughts are changed for the better by the cessation or destruction of the wrong thoughts, leaving the better, or so-called good thoughts, the higher vibrations, to become 5  
apparent.<sup>1</sup> These particles cannot get on the cells again.

**The Material Body.**—"*Materialism is simply a logical blunder*" (Sir J. Crichton-Browne, M.D.).

The material body is merely a massing together of electrons,<sup>2</sup> which take the shape of and have their apparent movement through the action of 10  
"thoughts" on the so-called human "mind," and which a little time after death alter their grouping by decomposition.<sup>3</sup>

"For of the soul [human consciousness] the body form doth take,  
For soul is form, and doth the body [more solid matter] make"  
(*Edmund Spenser*).

15

"Every right action and true thought sets the seal of its beauty on person and face, and every wrong action and foul thought its seal of distortion" (John Ruskin).

**The Electron.**—Later on I found that at some of the places where these lines of force, or electrical high-tension currents cross, the inter- 20  
action of these lines, one upon the other, forms the electron, or, as chemists have called it, the ion, which is believed by scientific men to be the smallest particle of matter.<sup>4</sup> These electrons, which, as Mr. Arthur Balfour mentioned, when President of one of the British Association Meetings, are 25  
spoken of as a stress in the ether, are simply a twist in the two cross lines of force caused by their mutual attraction. They are vibration in two dimensions instead of one, at the junction of the two lines of force. As the union of the male and female is apparently required in the animal, vegetable, and mineral kingdoms to produce so-called life, so it requires the 30  
junction of two lines of force and the interaction of positive and negative polarity to produce the electron, the smallest particle of matter.

From this can be understood Lord Kelvin's belief in his "vortex-ring." In *Æther and Matter* Sir Joseph Larmor says: "The material molecule is entirely formed of ether, and of nothing else," and speaks of it as a small 35  
vortex, with an enormous speed of rotation.

That advanced thinker, Professor W. K. Clifford, in 1875 wrote: "There is great reason to believe that every material atom carries upon it a small electric current, if it does not wholly consist of this current."

<sup>1</sup> "Remove the leading error or governing fear of this lower so-called mind, and you remove the cause of all disease as well as the morbid or excited action of 40  
any organ" (*Science and Health*, p. 377, Mary Baker Eddy).

<sup>2</sup> "Consciousness constructs a better body when faith in matter has been conquered" (*Ibid.*, p. 425).

<sup>3</sup> "It is likewise proved that the body of a dog and that of a man have the same composition" (*The Evolution of Matter*, Dr. Le Bon).

<sup>4</sup> The oval-shaped particles of which the lines of force are composed are smaller. They consist of a positive electrical charge at one end and a negative charge at the other.

45

Earlier still Sir Isaac Newton suggested the existence of a stress in the ether surrounding a particle of matter. Faraday did his best to eliminate the supposed difference between matter and energy.

Professor J. B. Bose has shown how the identity of response to stimulation exhibited by matter, whether animal, vegetable, or mineral, demonstrates the underlying unity of these three. He has also shown "that the most general and most delicate sign in life is the electric response," and has proved that this electric response, "considered generally as the effect of an unknown vital force," exists in matter. He has also shown the "fatigue" of metals and their response to excitants, depressants, poisons, etc. M. Guillaume, in *La Nature*, contends that the mutability of solid matter constitutes "a kind of inferior life that has been unsuspected hitherto, but that can no longer be neglected by the attentive observer."

Professor J. J. Thomson, F.R.S., now Sir Joseph Thomson, a few years ago gave a series of lectures, in which he explained the method by which he had measured what he called the corpuscle, also called the ion or the electron. He had proved its electrical character and measured its velocity—from 2,000 to 6,000 miles per second. These corpuscles were, as he expressed it, "the ultimate particles common to matter of all kinds." Sir William Crookes, a good many years ago, it may be recollected, prophesied the discovery of the ultimate particle of matter, which, in 1886, he called "protyle," "formless mist," or "the foundation stones of which atoms are composed."<sup>1</sup>

Sir Humphry Davy, in a lecture before the Royal Institution, in 1809, speaking of a possible substance common to all metals, said: "If such generalisations should be supported by facts, a new, a simple, and a grand philosophy would be the result."<sup>2</sup>

**Matter.**<sup>3</sup>—"I would ask all educated people to keep their minds open, and not to close them, and think they already know about the Universe and

<sup>1</sup> *Proc. Roy. Soc.*, 1880, No. 205, p. 469.

<sup>2</sup> *Works of Sir Humphry Davy*, Vol. VIII, p. 325.

<sup>3</sup> Since the foregoing was written the following report appeared in the *Daily Telegraph*, of December 6, 1910:—

"Members of the Authors' Club assembled at a dinner last night listened to a most interesting address on 'New Elements in Chemistry,' by Professor Sir William Crookes, one of the greatest living authorities on the subject. He said the very idea of an element as something absolutely primary and ultimate, was growing less and less distinct, until to-day we admitted the possibility of resolving the chemical elements into simpler forms of matter, or even of refining them away altogether."

Opinions differed as to the constitution of the electron. Some consider it to be an electrical charge on a material substratum, others saw no necessity for the material nucleus, and considered the electron to be pure disembodied electricity, thus approaching closely to the old idea of Buscovitch, accepted by Faraday, that the atom was only a centre of force.

A bit of radium that would go into a thimble had almost suddenly shaken our belief in the conservation of substance, the stability of the chemical elements, the undulatory theory of light, and the nature of electricity; had revived the dream of alchemists and the preservation of perpetual youth, and had cast doubts on the very existence of matter itself.

If we had disestablished the idea of the fixity of the old-fashioned elements,

*the things in it, because as yet they have hardly begun. There are chapters and chapters to be opened*" (Sir Oliver Lodge).

"Matter is theoretically the realm of fatality, while consciousness is essentially that of liberty" (Henri Bergson in *Life and Consciousness*). Matter is the "objective supposition of Spirit's opposite" (Mrs. Eddy), 5  
merely a manifestation of illusive thoughts. Hegel and many other philosophers have looked upon thought and thing, and even thought and being, as one. Matter can be correctly defined, in accordance with natural science, as electricity, simply a massing together of electrons, and can be caused to appear and disappear in two different ways: 1— 10

(1) Either by the action of the so-called human mind, by strong determined thinking or will-power, when the electrical tension is merely released, or altered, or

(2) By turning to God in thought and denying the reality of the phenomena. The lines of force or thoughts themselves are then short-circuited,<sup>2</sup> 15  
and not only the matter, but the apparent cause of the matter, ceases its apparent existence in the material world or world of false consciousness.

The first method is that used by sorcerers, witches and hypnotists, and the latter is the way in which Jesus the Master-metaphysician worked. The former harms all concerned, the latter benefits the whole world, as it 20  
is the destruction of evil and is the only right method of treatment, that is, of prayer.

"Already our notions concerning the nature of matter have been revolutionised. . . . It now seems that they [the electrons] are electricity itself. . . . Whither this will lead us can only with the greatest caution be 25  
pre-imagined. In any case, the consequences of this discovery, philosophical as well as scientific, are stupefying in the possibilities they open up to the thinker, as well as to the man of practical science. At last science begins to join hands with philosophy. What will be the philosophy of a hundred years hence imagination pales before the effort of attempting to 30  
conceive" (*A Hundred Years Hence*, T. Baron Russell).

What is electricity? No one knows, and no one ever will know. Edison

we would say we still have matter to fall back on. But philosophers had not respected even the sacredness of matter itself. Physicists were now beginning to say that in all probability there was no such thing as matter; that when we had caught and 35  
tamed the elusive atom and split it into 700 little bits, these residual particles would turn out to be nothing more than superposed layers of positive and negative electricity. He refrained from speculating as to what would happen to us if some clever researcher of the future discovered a method of making these alternate 40  
layers of plus and minus cancel each other out!

Mr. Charles E. S. Phillips said it had become the habit to look to physicists and chemists to clear up mysteries that surrounded us, and those who worked in the 45  
borderland, like Sir William Crookes, had great responsibility thrown upon them, and were looked to by the whole world as leaders.

<sup>1</sup> Jesus was making a scientific statement of fact when he said: "Whosoever 45  
shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith" (Mark 9:23, and 11:23. See also Matt. 17:20, and 21:21, 22; Luke 17:6; Ex. 7:12. Also *Science and Health*, p. 86, lines 13, 30; p. 87, line 2; and p. 43, line 3).

<sup>2</sup> "Electricity is . . . the least material form of illusive consciousness, . . . 50  
which destroys itself" (*Science and Health*, p. 293).

says: "We are still ignorant of the true character of electricity; indeed, to me, after all the years I have spent in studying electricity, it is more a mystery now than ever." "We know nothing about the composition of any body whatever, as it is" (Huxley).

5 **Matter Merely Ethereal Phenomena.**<sup>1</sup>—It will therefore be seen that matter is not something real, but it is ethereal, or of the ether, a manifestation of false beliefs, and the miracles of Jesus illustrate the action of perfectly regular true mental laws. He could not possibly have worked in opposition to law. Anyone, therefore, can do these miracles if  
10 he understands the laws and, as the result of applying them, lives a good enough life, that is, a life of sufficient unselfishness. If a person, however, thinks that he, the material man, works them, he will find that he will not progress. He has to know that God, good, alone acts.<sup>2</sup>

**Motion.**—Before beginning my investigation for the *Daily Express*  
15 I never understood how a piece of matter could possibly move, as either it was in its place, or it was not, and any movement from one of these conditions to the other was to me inconceivable. Now it is clear in the light of present-day knowledge, that matter never moves, and that any apparent movement is merely successive dematerialisation and materialisa-  
20 tion, in other words, that which we see is merely a series of ethereal cinematographic pictures, without any life or reality, which appear and disappear so rapidly that they give the impression of continuous movement. Even when matter is stationary, it is no less a series of vanishing, cinematographic pictures. Professor Osborne Reynolds has proved this mathe-  
25 matically, and says: "Such motion has all the character of a wave in the medium; and that is what the singular surfaces, which we call matter, are—waves. We are all waves."<sup>3</sup> Parmenides said this change is a transition from that which is to that which a moment ago was not.

Mr. Bertrand Russell, late Fellow of Trinity College, Cambridge,  
30 in his valuable work, *The Principles of Mathematics*, writes: "There is no transition from place to place, and no physical existence of velocity and acceleration." This is true of so-called matter.

**Gravity.**—"You sometimes speak of gravity as essential and inherent to matter; pray do not ascribe that notion to me, for the cause of gravity is  
35 what I do not pretend to know"<sup>4</sup> (Sir Isaac Newton).

What is called gravity, as my brother, Colonel H. E. Rawson, R.E., long ago pointed out, is merely an electro-magnetic force, the mutual

<sup>1</sup> "At best, matter is only a phenomenon of mortal mind, of which evil is the highest degree; but really there is no such thing as *mortal mind*" (*Unity of Good*, p. 50, Mary Baker Eddy). "Matter and the ether are intimately connected, they are unceasingly interchanging energies, and are in no way two separate worlds" (*The Evolution of Forces*, Dr. Le Bon).

<sup>2</sup> "Then answered Jesus and said unto them. Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do" (John 5:19).  
45 "I can of mine own self do nothing" (John 5:30). "With God all things are possible" (Matt. 19:26).

<sup>3</sup> "On an Inversion of Ideas as to the Structure of the Universe" (*Rede Lecture*, 1902).

<sup>4</sup> *Letter to Beniley*, January 17, 1693.

attraction of the electric particles and due to synchronous vibration. This counterfeits the spiritual reality of omnipresent Love, which draws all men closely together, making of them one harmonious whole. "As the heavenly bodies attract—incline to one another and are held together by the eternal law of gravitation, so heavenly souls lean to and attract one another, and are bound together by the eternal law of love" (Max Müller).  
 Nothing proves more clearly the unreality of any material attraction, be it called gravity or love, than the obvious fact of its ultimate "separation" as matter; whereas real love, being spiritual attraction, is eternal in its manifestation of perfect at-one-ment.

**Time.**—"Now is eternity, now I am in the midst of immortality" (Richard Jefferies).

The apparent action of material thoughts at any given moment is merely due to our limited senses, which hitherto have prevented us from being conscious of any thought either before or after it comes into apparent action. When you recognise that the material world has nothing to do with your real self, and is, at best, only a dream without a real dreamer, you will see that philosophers are right when they say there is no such thing as time.

"Never the spirit was born, the spirit shall cease to be never;  
 Never was time it was not; End and Beginning are dreams!"  
 (Sir Edwin Arnold).

"What we perceive of the universe are only the impressions produced on our senses. The form we give to things is conditioned by the nature of our intelligence. Time and space are, then, subjective notions imposed by our senses on the representation of things, and this is why Kant considered time and space as forms of sensibility. To a superior intelligence, capable of grasping at the same time the order of succession and that of the co-existence of phenomena, our notions of space and time would have no meaning. . . . Time is, for man, nothing but a relation between events" (*The Evolution of Forces*, Dr. Le Bon). As Kant pointed out, space and time do not concern "things as they are in themselves," but only as they appear to our senses, being limitations imposed on the human mind by its very nature.

There is real time in the real world, and this is expressed in the successive unfolding of ideas to the spiritual man. "Mind measures time according to the good that is unfolded" (*Science and Health*, p. 584, Mary Baker Eddy).

"We are here face to face with that final inexplicability at which, as Sir William Hamilton observes, we inevitably arrive when we reach ultimate [material] facts; and, in general, one mode of stating it only appears more incomprehensible than another . . . that it [time] cannot be expressed in any terms which do not deny its truth. The real stumbling-block is perhaps not in any theory of the fact, but in the fact itself. The true incomprehensibility perhaps is, that something which has ceased, or is not yet in existence, can still be, in a manner, present—that a series of feelings, the infinitely greater part of which is past or future, can be



gathered up, as it were, into a single present conception, accompanied by a belief in its reality" (John Stuart Mill).

**The Scientific "Now."**—"To stop short in any research that bids fair to widen the gates of knowledge—to recoil from fear of difficulty, or adverse criticism—is to bring reproach on Science. There is nothing for the investigator to do but to keep straight on, 'to explore up and down, inch by inch, with the taper of his reason'; to follow the light wherever it may lead, even should it at times resemble a will-o'-the-wisp" (Sir William Crookes, F.R.S.).

All this is now easily explained, and it is possible to prove by direct experiment that what we call time is merely limited human perception.

Out of a total of at least five hundred cases, of all kinds, my first result proving this may be given as an instance.<sup>1</sup> Ages ago it was discovered and taught that there was no such thing as time. Everything, as far as it can be said to be happening, is happening at the same time, and the only reason why one cannot see a thing at any given time, is because of this supposed human material limitation. Thinking over this, one sees that, if it is true, it ought to be provable by direct experiment. We ought to be able to pray now, and the effect of that prayer should have been as efficacious in the past as it has been generally admitted to be in the future.<sup>2</sup>

It is obvious that to the material senses we cannot alter what has (to those senses) already happened. We can at best only wipe out all recollection and all traces of it in the present and future. Again, if praying to produce an effect in the past, all we can do will be to prevent that past having been as bad as it would otherwise have been without the prayer.

Recognising that there is nothing impossible to God, a resolve was made to try the effect as soon as possible. The next day a letter was received from a sister-in-law written the day before, on a Monday, and asking for help through the recently discovered method of scientific prayer, the deep, systematic, right thinking which follows upon a right understanding of God and man. On receipt of this letter on Tuesday morning, recognising that there is no such thing as time, and that, therefore, practically the letter had only just been written, and knowing that now and always man is a perfect spiritual being, made in God's image and likeness, I denied the reality of the physical trouble, and realised as clearly as possible the perfect God and perfect man, thus praying in the way that Jesus told us. By the next post a letter came saying that a wonderful thing had happened, and how directly the letter had been written she was perfectly well. Thus were these logical deductions proved correct, as they have been many times since, by the best of all proofs, experimental tuition. Isaiah, speaking of the last days, says: "And it shall come to pass, that before they call, I will answer" (Isa. 65:24). This time has now come; the thoughts on the subject that have always been there are now being recognised and understood.

<sup>1</sup> Since the first edition of *Life Understood* was published, students of it have found that they have been able to obtain similar results by working in the way shown. Results are the only proof and the only value of a theory.

<sup>2</sup> "You may also ask how belief can effect a result which precedes the development of that belief. It can only be replied, that Christian Science reveals what 'eye hath not seen'" (*Science and Health*, p. 553).

**The Metaphysical View of Time and Space.**<sup>1</sup>—The fallacy of what is called time is easily seen on looking at it from a purely metaphysical standpoint. In Mind everything is available; in heaven you only have to think of anything to have it. There is no limit of time in eternity. All the vistas of the past and present are spread out to the mental vision at the moment they are thought of. No gulf of time separates the thinker from his thoughts, hence no time limit enters into the purely mental realm, and there is no other. 5

The only gulf of any description that ever separates mankind from good, is the gulf of vacuity or ignorance of an ever-present God expressed in infinite and perfect spiritual ideas filling all space, and always available to man. 10

We have now learnt that the so-called material accompaniments of any experience have no more reality than the sense entertained of them, and have also proved the practical effect produced on so-called material phenomena by thought corrected in accordance with the ideal standard. We can therefore face intelligently a so-called past event with the same assurance that we can face a present difficulty, knowing that both are merely false impressions. Each must be reduced to the common denominator, absolute good, which is the requirement of God in accordance with Scripture, and therefore in accordance with Principle. We in this state of consciousness can now prove by demonstration that "That which hath been is now; and that which is to be hath already been; and God requireth that which is past" (Eccles. 3:15). 15 20

"The past and the time to be are *one*,  
And both are *now*" (*Whittier*). 25

It is of great value to recognise this power and to see that there is no loss of time between the moment when a patient turns to God, in the form of writing to a practitioner for help, and the time the consequent prayer, or treatment, is humanly said to commence. This knowledge is invaluable in many different ways. 30

When, for instance, you have been in conversation with anyone and have forgotten to work for the mutual benefit—by realising heaven as you speak, knowing that in the perfect world man speaks truth and man knows Truth, as the only action is that of God, Truth—you can make up for this by work done afterwards. You must not forget, however, that a golden opportunity has been lost, as you might have prayed at the time and afterwards as well, and so more completely cleared away wrong thoughts. Space<sup>2</sup> is merely an apparent limitation in human consciousness which fails to recognise the unity of the one Mind and its one consciousness, the Christ. "The subjective states of evil, called mortal mind or matter, are negatives destitute of time and space; for there is none beside God or Spirit and the idea of Spirit" (*No and Yes*, p. 16, Mary Baker Eddy). 35 40

<sup>1</sup> "Every great advance in the sciences consists of a vast generalisation revealing deep and subtle analogies" (Jevons). 45

<sup>2</sup> "The notion of space is as little clear as that of time. Leibnitz defined it as the order of co-existence of phenomena, time being the order of their succession. Space and time are perhaps two forms of the same thing" (*The Evolution of Forces*, Dr. Le Bon).

**The Ethereal Chart.**—To use as an ethereal diagram or chart this theoretical aspect of thought, which is the only logical deduction from the facts accepted as such by the natural scientists of to-day, assists in indicating to human consciousness a sense of the indispensable footsteps, whereby  
5 to free itself of itself. These footsteps are the denial of any power or even reality in evil, and the affirmation of eternal truth.

Let it be clearly understood that this explanation of the basic workings of so-called matter is not a presentation of facts, but their expression in physical terms, symbolic of the apparent internal workings of matter, just  
10 as an algebraical formula is used by a mathematician to indicate a law and shorten a so-called mental process.

Were the internal workings of so-called matter as harmless as the algebraical formula, it would be of little importance; but the acceptance of the conditions of matter with all its attendant phenomena, false as  
15 they are, and the individual and universal assent thereto, maintains and ensures its temporal manifestation, and allows of all the discordant conditions under which mankind is suffering. When a man grasps this, he will hasten not only to deny the existence of matter, and all material theories, but he will probe matter to its depths, uncover the false theory upon which  
20 it is built, and find that its very foundations are utterly false, only so-called thoughts or lines of force—mere verbal expressions—which all admit can instantly fade away into the land of forgotten dreams. Thus will all fear of it be lost for ever. This wholly fearless, because intelligent, attitude is essential to gain dominion over evil.

25

## THE NON-REALITY OF MATTER

*“When Bishop Berkeley said there was no matter and proved it, it was no matter what he meant”* (Byron).

Up to recent years the indestructibility of matter was regarded as a dogma, to cast a doubt on which would have been regarded as rank  
30 heresy, while to advance the suspicion that there is, perhaps, no such thing as matter, but that all phenomena are merely due to force, as is accepted by the scientific world to-day, would have made the audacious innovator forfeit any right to be taken seriously. Now the throne of “force” or “energy” is being overturned. They “have returned to the nothingness of  
35 things” (Dr Le Bon).

“To-day it is true, in all its fulness and strength, that the greatest and profoundest students of Psychology, and of the kindred sciences, most of these sciences new, and all of them reconstructed by fuller know-  
40 ledge, are agreed, with practical unanimity, that the old past theories, or rather hypotheses of materialism, of nihilism, of empiricism, have been proven untenable and altogether worthless, and that the so-called physical sciences have never been at all capable of taking sides in the controversy which is now about ended”<sup>1</sup> (J. W. Heysinger, M.D.).

**Scientific Views.**—“*It is only within the last thirty or forty years that*  
45 *there has gradually dawned upon the minds of scientific men the conviction*

<sup>1</sup> *Spirit and Matter before the Bar of Modern Science.*