

accustomed to fix the most felicitous and most expressive appellations" to all things. In referring to the portions of the Bible said to have been written by Moses, he says: "In the allegorical explanations of these statements, all that bears a fabulous appearance is got rid of in a moment and the truth is discovered in a most evident manner."

I may mention a few of these symbols. In the story of Adam and Eve the serpent symbolises "human allurements." This is not always the meaning of a serpent, as the serpent referred to in speaking of Dan symbolises "sound judgment," and a brazen serpent typifies "endurance." Words are used, not casually, but with an underlying definite meaning. For instance, take the word "horse"; this is used as symbolising "appetites and passions." A "rider" consequently is used as a man who, having no skill, is carried away, thrown off, and comes to grief. A "horseman," on the contrary, is the skilful rider who holds under control the "appetites and passions." Again, a flock of sheep refers to everything in a man's consciousness. A "shepherd" leads the flock away from folly, injustice, etc., whereas the "keeper of sheep" allows them to surfeit themselves on anything that comes to hand, and consequently they suffer. The effect of the symbolism is lost to the Western mind owing to the differing conditions. We cannot appreciate the symbolism of water as the essence of life, any more than that of the shepherd, until we understand the conditions in the past.<sup>1</sup> The Chaldees made a special study of this symbolism, and Abraham and Moses were evidently well acquainted with the knowledge gained therefrom.

**Symbols.**—It is also necessary to appreciate the usual meanings attached in the East to the symbols so freely used by the writers. Before the end of evil, it is essential that all these meanings must be openly declared to the world by those who understand them, so helping to make clearer the vital and scientific teaching of the Bible. Not a moment need be wasted in studying these subjects apart from the Bible record, as all knowledge of necessary references, etc., comes naturally to those who pray in the right way, and rely upon prayer to obtain such knowledge. Valuable time may be saved, and far deeper meanings discovered, by utilising the power of gaining knowledge through inspiration. "God . . . giveth wisdom . . . and knowledge. . . . He revealeth the deep and secret things" (Dan. 2:20, 21, 22). Paul said: "When it pleased God . . . to reveal his Son in me, . . . immediately I conferred not with flesh and blood . . . but I went into Arabia. . . . Then after three years I went up to Jerusalem" (Gal. 1:15-18).

## INSPIRATION

"What else have science and religion ever had to fight about, save on the basis of this common hypothesis, and hence as to whether the causation of such or such a phenomenon has been 'natural' or 'supernatural'? For even the disputes as to science contradicting scripture, ultimately turn on the assumption of inspiration (supposing it genuine) being 'supernatural' as to its causation. Once grant that it is 'natural' and all possible ground of dispute is removed" (Romanes).

<sup>1</sup> See *The Song of our Syrian Guest*, by W. A. Knight.

Inspiration has been much misunderstood. You can always do anything better than usual by utilising the power of God, of good. Inspiration is natural and scientific and you can obtain any knowledge desired for a good purpose. In the past we have based our views of God and His power, the Christ, not upon inspiration and revelation, our God-given powers, but upon "the sand of human reason."

The question is, how is this action to be brought about when required? It is by the realisation of God, of the Christ, through the practical understanding "of the mystery of God, and of the Father, and of Christ; In whom are hid all the treasures of wisdom and knowledge" (Col. 2:2, 3).  
 "There is a spirit in man: and the inspiration of the Almighty giveth them understanding" (Job. 32:8). Plato noted that poets "utter great and wise things that they do not themselves understand." Great writers nearly all believe in inspiration, but they have believed it necessary to wait until the inspired moment comes. Many, such as Horace, Ibsen, George Eliot, 15 and George Sand, have written of it.

George Eliot, for instance, said that in all her best writing there was a "not herself" which took possession of her, and that she felt her own personality to be merely the instrument through which this spirit, as she expressed it, was acting. Hawthorn recognised this action, and once thought 20 of making it the subject of a story. Thackeray told his children that the story of *The Newcomes*, probably his masterpiece, had been revealed to him somehow as in a dream.

Coleridge says the same of his *Kubla Khan*. Wordsworth has described his inspired state in his "Prelude." This "lamp of genius," as Schiller 25 calls it, died away gradually in his early life. George Sand said she wrote continuously and without plan, and literally without knowing whither she was going—even without being aware of the social problem she was elaborating. Robert Louis Stevenson, in his Essay, *A Chapter on Dreams*, confesses that portions of his most original novels were composed in the 30 dreaming state, and speaks of the talent of the "little people who manage man's internal theatre."

Mozart, who at the age of four could play minuets and understood the theory of music, began to compose at the age of five. He not only had a taste for melody but his productions broke none of the complicated laws 35 of harmony that take an ordinary mortal years of patient study to master. He said: "If you think how you are to write [music] you will never write anything worth hearing. I write because I cannot help it!" He heard his music in a dream before he wrote it out. Schubert, who composed the *Erl King* when only eighteen, was another genius. One of his masters said: 40 "I cannot teach Franz Schubert anything; he must have learned music directly from heaven." Directly he read Shakespeare's verses "Who is Sylvia?" and "Hark, hark, the lark," the melodious tunes to which he put them flashed into his mind. Beethoven said: "Inspiration is for me that mysterious state in which the entire world seems to form a vast harmony, 45 when every sentiment, every thought, re-echoes within me, when my whole body shivers and my hair stands on end."

Jacob Boehme (A.D. 1574-1624), the great mystic, and father of German philosophy, who was only a working shoemaker, but whose whole time

was spent in deep and original thought, expressed in some of his writings a wonderful knowledge of the truth. He wrote, "Blessed art thou therefore if thou canst stand still from self-thinking and self-willing, and canst stop the wheel of thy imagination and senses; forasmuch as hereby thou mayest  
 5 arrive at length to see the great salvation of God, being made capable of all manner of divine sensations and heavenly communications. Since it is nought indeed but thine own hearing and willing that do hinder thee, so that thou dost not see and hear God. . . . This thy willing moreover stops thy hearing. . . . And having brought thee hither, it overshadows thee  
 10 with that which thou willest; it binds thee with thine own chains, and it keeps thee in thine own dark prison which thou makest for thyself; so that thou canst not go out thence, or come to that state which is supernatural and supersensual" (*Of The Supersensual Life*). Had such a man only been shown the practical method of working—praying—what a change would  
 15 have taken place in the world.

Professor Lombroso speaks of "numerous men of genius who at some period of their lives were subject to hallucinations," and exclaims, "How many great thinkers have shown themselves all their lives subject to monomania or hallucinations!" Many of the contemporaries of Swedenborg  
 20 believed him to be, if not insane, at least a monomaniac, and Professor Lombroso, who was a great specialist on such matters, concurs in this opinion, and amongst others, places Loyola, George Fox, Savonarola, and Luther in the same category. Socrates thought he was guided through life by an inner voice. I believe Lord Beaconsfield drew attention to the narrow  
 25 dividing line there is between what is called genius and what is called madness. "Great wits are sure to madness near allied" (Dryden). Gladstone was an example of this. At the same time, as Lord Salisbury said: "He was a great Christian," to use his own words, he was constantly "dwelling in the inner court of the sanctuary, whereof the walls are not built with hands."  
 30 What splendid results would have followed if these individuals had understood the scientific method of working.

**Madness.**—According to Dr. Forbes Winslow, insanity is rapidly increasing, the ratio now being 1 in 277, and the average annual increase during the last decade being 2,394. He also says that there are at present  
 35 149,000 mentally defective persons at large, uncertified, unprotected, and uncontrolled.<sup>1</sup> All this trouble is simply caused by wrong thinking, not only on the part of those afflicted, but on the part of those responsible for them. Thousands have become insane through those who love them constantly thinking wrongly of them instead of rightly.

40 **Inspiration Scientific.**—"Incredulity is based wholly upon supposed personal experience, and will believe nothing else. Hence, it cannot be reasoned with, as it is always scornful in its reliance on this often most fallacious testimony"<sup>2</sup> (Professor William H. Hudson).

For the last thirty years I have been responsible for numberless experi-  
 45 ments and investigations of every kind, electrical, mechanical, and

<sup>1</sup> Lecture at Caxton Hall, February 27, 1911.

<sup>2</sup> *Materialism and Modern Physiology of the Nervous System.*

chemical. Trained as an electrician in my earlier days, I spent many evenings in the local hospital whilst serving my time as an engineer. Since then I have often been required to investigate and advise on new medical discoveries, and acted, during its existence, as electrical expert to the Institute of Medical Electricity, founded under the auspices of the chief scientific men of the day. This institute, which was almost entirely due to the work of Colonel Wallace, was, practically without remuneration, doing most valuable advanced experimental work under Mr. Carpenter, years before X-rays and Finsen rays were even thought of by the ordinary medical profession. Suddenly, I think in 1888, a circular was received by all medical men, including those on the Council and connected with it, some of whom were of European reputation, saying that, if retaining any connection with it, their names would be struck off the rolls of the leading medical institution. The institute was immediately closed.

My work during seventeen years of my life was the professional elucidation of difficult business problems, the examination and reporting upon new inventions and discoveries of every kind, and, to a lesser extent, advising upon and assisting in their early development. Whilst there has therefore been but little difficulty in understanding the details of the material world, it would have been absolutely impossible to account for the apparent action and interaction of matter had I not learned: (1) that inspiration is scientific, and (2) that the secret of obtaining requisite knowledge is the recognition and realisation of God, of the one Mind, and the spiritual or real man's unity with God, and his consequent possession of any knowledge directly it is needed. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally . . . and it shall be given" (James 1:5). "For God speaketh once, yea twice, yet man perceiveth it not" (Job. 33:14).

The basic false mentality—that has been called the "subconscious mind," "mortal mind," and the "ether"—includes everything in the material world, past, present, and future. If, when a mortal is dwelling on an idea, his human sense, miscalled conscious mind, vibrates synchronously with this basic false mentality, he is then brought into touch with any details that he requires to know. True prayer destroys the mist of matter that prevents this desired action of material mechanism. "If there be a prophet among you, I the Lord will make myself known unto him" (Num. 12:6).

**Proofs of Its Truth.**—"They that seek the Lord understand all things" (Prov. 28:5).

Out of the hundreds of cases where knowledge has been gained in this way by the realisation of God and His manifestation, not once, as far as I am aware, has it turned out to be wrong. "There is a God in heaven that revealeth secrets" (Dan. 2:28). "Wherefore, brethren, covet [desire eagerly] to prophesy" (I Cor. 14:39). Knowledge can be in this way gained by anyone, and what has been stated cannot be true unless each can prove it. "For ye may all prophesy" (I Cor. 14:31). Jesus was the greatest example. "And the Jews marvelled, saying, How knoweth this man letters, having never learned?" (John 7:15). The disciples said to him: "Now are

we sure that thou knowest all things" (John 16:30). "God . . . hath determined the times before appointed" (Acts 17:24, 26).

It may be said: How can you obtain a greater knowledge of that which does not exist? You cannot. All that you gain is a further and better (less  
5 bad) knowledge of God and God's ideas, the reality, which is hidden by the mist of matter.

"He hath given me certain knowledge of the things that are, namely, to know how the world was made, and the operation of the elements: The beginning, ending, and midst of the times: . . . And all such things as are  
10 either secret or manifest, them I know. For wisdom, which is the worker of all things, taught me: for in her is an understanding spirit, holy, one only, manifold, subtil, lively, clear, undefiled, plain, not subject to hurt, . . . She is the breath of the power of God, and a pure influence flowing from the glory of the Almighty: . . . I perceived that I could not other-  
15 wise obtain her,<sup>1</sup> except God gave her me; and that was a point of wisdom also to know whose gift she was; I prayed unto the Lord, and besought him" (Wisdom of Solomon 7:17, 18, 21, 22, 25, and 8:21).

## PRACTICAL DEMONSTRATIONS

**The Ether and Matter.**—"Knowledge may enter the human mind  
20 without being communicated in any hitherto known or recognised ways"<sup>2</sup> (Sir William Crookes). "Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets" (Dan. 2:47).

It has already been stated that material knowledge not only sometimes flashes into one's consciousness, but comes in all sorts of ways, and a few  
25 instances may be given. "Let the specimen suffice to those who have ears. For it is not required to unfold the mystery, but only to indicate what is sufficient" (St. Clement of Alexandria).

I had been satisfied that matter is electricity and a non-reality, and that the ether—only another name for material or universal consciousness,<sup>3</sup> or  
30 mortal "mind," the basic false mentality—consists of lines of force, high-tension electrical currents at right angles to each other, and that matter can be caused to appear and disappear instantly in two ways, scientifically different. In one of these the electrical tension in the ether is increased or released, in the other the lines of force are short-circuited and so destroyed,  
35 leaving better thoughts to be manifested.<sup>4</sup> The "riddle of the ether" and

<sup>1</sup> "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. . . . All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you"  
40 (John 16:13, 15).

<sup>2</sup> Presidential Address, British Association, 1898.

<sup>3</sup> "Electricity is not a vital fluid, but the least material form of illusive consciousness" (*Science and Health*, p. 293, Mary Baker Eddy). Illusive consciousness, the ether, devil, mortal mind, cosmic consciousness, unconscious mind, sub-  
45 conscious mind, subjective mind, subliminal self, better consciousness, communal soul and basic false mentality, are all different names for the same thing.

<sup>4</sup> "This so-called mind is self-destroyed. The manifestations of evil . . . show the self-destruction of error or matter and point to matter's opposite, the strength and permanency of Spirit" (*Ibid.*, p. 293).