

THE FALSE DIVISION OF THE SEXES

In the endeavour towards the attainment of a perfectly balanced male and female consciousness, complete in each one, and thus alone capable of adequately dealing with all problems that may arise, let it be clearly understood that the position to be aimed at is entirely spiritual. It is a levelment of purely mental qualities, the right adjustment of conditions that generations of mistaken hypotheses have rendered scientifically abnormal. The so-called woman has been ground down and belittled through lack of the male qualities, whilst the male has been brutalised through want of those usually called feminine.

The Union of Mental Qualities.—“*And to Salome enquiring ‘how long death shall have power’ the Lord said, so long as ye women bear children. For I came to destroy the works of womankind. And Salome said to him, I have done well then in not bearing children. But the Lord answered saying, Eat every herb, but that which hath bitterness do not eat. And Salome enquired when should be known the things about which He was asked [i.e., when the kingdom of God shall come]; the Lord said, When ye shall have trodden down the garment of shame, and when the two shall be one, and the male with the female neither male nor female*”¹ (St. Clement).

Granted that we are in the last days, and that with the disappearance of death there is no need for birth, it is evident that the main motive of the marriage relation no longer exists, and any other motive is essentially a mistake, leading materially downwards instead of spiritually upwards. The right adjustment in the individual human consciousness of both male and female begins scientifically for the first time on the intellectual plane, when the man and woman can meet, and calmly, patiently, and courageously face the mighty “intellectual wrestlings” that must precede the complete recognition and subsequent exposure of the false laws of matter and their fatal results, and the attainment for themselves and all mankind of a perfectly balanced understanding of God, man, and the universe, and the laws relating thereto.

Platonic Friendship.—The intellectual grasp and complete exposure of false theories must precede the intelligent denial of all material laws and consequent effacement of human footsteps in wrong directions, and lead to a truly scientific and unbroken friendship entirely opposed to so-called Platonic friendship, which, because of its failure, has rightly become a by-word. This is because the intellectual intercourse of the latter, instead of solving existing world problems, has but brought forward fresh ones, and in so many cases led into hopeless individual difficulties. Such unhappy experiences of mentalities struggling to emerge from the slough of materialistic beliefs have been due to the want of the recognition of the allness of the one Mind and its mental manifestation. There has been no guiding Principle at the back of the desire for spiritual at-one-ment. “Grant me grace never to love anything but through thy love and for thy love” (Avrillon).

¹ Clem. Alex. exc. Theod. 67.

Dangerous Whirlpools.—Many of the world's best workers could tell how even a kindly act towards beginners, reaching out for human sympathy in time of need, has led to slanderous misrepresentation. Such, indeed, possibly inspired Pope's words: "For fools [the uninstructed] 5 rush in where angels fear to tread." It is sadly needful to be more than a little wise in dealing with the inflammable nature of the present abnormally divided male and female consciousness, to avoid the risk of possible subjection to the unjust criticism of grosser natures, which brings us face to face with a general impurity undreamed of.

10 It is essentially true that "Unto the pure all things are pure," and equally true that one of the cruel aspects of ignorant human consciousness is unjust criticism of imaginary conditions by lower mentalities. Individuals, often not recognising their own tendency to respond to evil thoughts, never perhaps having been really tested, are quite unable to gauge a pure 15 and fearless nature, struggling to work out hitherto unsolved human problems for the universal good. "For the Scripture saith, The untested man is unworthy." ¹

God's Protection.—So complete is the infinite protection of divine Principle, forever surrounding those who "walk the untrodden in the 20 hitherto unexplored fields of Science," ² and find themselves in the face of possible danger when trying to help their fellow-men, that any misjudgment of them or harsh injustice will be overruled, and the honest intent of fearless workers made clear. The lurid glare, though it be as a lightning flash, which ill-natured criticism is apt to throw upon the path 25 of those bravely pressing forward, serves but to show any dark, lurking, hidden dangers that otherwise, by ensnaring the feet of ignorant but well-meant endeavour, might have retarded the progress of a world.

Pure-minded, earnest students of Truth can never be injured by the reckless arrows of false imputations. A thousand such shafts may "fall at 30 thy side, and ten thousand at thy right hand," but they can never touch the true servants of God, nor harm any but the archers. Science makes it clear that a wrong thought dwelt on inevitably harms ignorant as well as vicious thinkers.

A Warning.—A few words of special warning may be added should 35 any earnest students feel inclined to follow their own individual human methods in the attainment of this ideal, rather than take the advice and warnings of those who, reaching out for the truth with needful guidance, have already explored the way, solved great problems, successfully fought the fight, and gained invaluable experience.

40 **The Marriage Tie.**—Fearless intercourse on the highest intellectual plane is compatible with the highest morality, but on the lowest material plane it is neither truly Christian nor scientific.

There is only one condition in which free intercourse on the lowest human plane of action is allowable, and compatible with morality and

¹ *Didascalia*, II, 8, and *Constitutions*, II, 8.

² *Miscellaneous Writings*, p. xi (Mary Baker Eddy).

scientific progress, and that is loyal companionship under the legal institution of marriage. This condition has been the basis of the highest present civilisation, and will continue to support progress until the intellectual and spiritual plane is alone found attractive, as the levelment of individual male and female consciousness brings nearer universal dematerialisation of all evil. 5

Unity With Spiritual Advancement.—Consistent advancement in higher understanding of truth will never separate husband and wife, nor any true companionship, but will bring all into a far closer at-one-ment on that higher plane where, if the demand for courtesy, patience, gentleness, 10 and love is greater, closer bonds of spiritual unity are being rapidly welded, and will prove to be the only bonds that can never be broken. Thus only do we prove that we are linked in a conscious eternal unity which admits no taint of material earthly sense.

The greater demand for demonstration of heavenly qualities is not sur- 15 prising when we recognise that in the endeavour to attain to a perfectly balanced individual male and female consciousness, complete in each one, multitudinous and diametrically opposite views must be brought together and closely analysed without clash of arms. This is essential to progress. No material union on the lower plane has hitherto ever proved equal to 20 this strain in the historical record of human experiences. Indeed, the reverse picture faces us on many sides. How often a happy and seemingly united pair, who are entirely at one in the ordinary round of married life, are seen to betray a painful incompatibility of temperament on the first attempt to ascend into the mental plane of free interchange and discussion 25 of new thoughts regarding the fundamentals of existence. It has unfortunately often come to the point of a loving (!) husband forbidding a beloved wife to think, speak of, or look into a religion which she feels to be unquestionably true. "I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against 30 her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household" (Matt. 10:34-36).

Spiritual Consecration Necessary.—If this has been the case in the past, what must be the demand of to-day for these higher qualities, standing as we do, facing an entire mental revolution of old laws resting 35 on misconceptions and fatal to all in their results? It is obvious that the progress of the world demands every working moment from such students as are able to demonstrate harmonious, intellectual, and spiritual companionship, for the purpose of working out higher problems of the essential rules of life for the benefit of humanity. This work necessitates the exer- 40 cise to the fullest possible extent of both male and female qualities; by the man, intuition, gentleness, refinement, patience, thoughtfulness for others, in fact, all that love implies; by the woman, wisdom, courage, frankness, energy, and unfailing application.

When the ideal unity aimed at for all is declared, and the paths leading 45 thereto are understood, much becomes clear that might otherwise seem obscure, and much generous help will be afforded the world's workers by all truly pure and loving natures, in place of any old opposition that may

have arisen through misconception. "That is true love which is always the same, whether you give everything or deny everything to it" (Goethe).

Intellectual blending of male and female qualities of thought in individual human consciousness is essential for the final complete denials and consequent effacement of these antiquated but deadly laws. Spiritual at-one-ment or true unity is the eternal outcome of the omnipotent action of the eternal law of good.

"So links more subtle and more fine
Bind every other soul to thine
In one great brotherhood divine" (*Adelaide A. Procter*).

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Need for Fulfilment of the World's Highest Standard.¹—In rendering to Cæsar that which is his just due, it is impossible to be too conscientious in the payment to the uttermost farthing of this debt, not only in the absolutely honest and faithful relation between husband and wife, but in all intercourse with the other sex. As we advance it becomes more and more evident that neither by word nor deed can we run counter to the human requirements demanded by the popular conscience in the endeavour to safeguard its feeble human standard of right. Any deviation from the above course can only lead to needless suffering for all concerned.

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Other loving companionships on the material human plane compatible with morality and Christianity are those that exist between intimate members in the families growing out of and resulting from the above legal contract. "Simplicity ought to be in our affections, purity in our intentions. Purity doth apprehend and taste of God: Simplicity doth tend towards Him"² (Thomas à Kempis). "Self-restraint and purity, the knowledge of noble truths, . . . this is the greatest blessing" (Teachings of Buddha).

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Practical Results the only Proof.—To judge accurately of the rightness of human intercourse between men and women it is necessary to discern the motive which brings them together, whether it be a person they go to see or a Principle they meet to discuss and further apprehend. Only the latter motive justifies the wisdom or utility of the meeting.³ What can prove the motives of those who meet? The works that result in their lives will place them beyond all possible misconception on this point.

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The Mighty Purpose to be Accomplished.—So far in human history the highest realisation of happiest earthly experience has been rudely interrupted by the cold enshrouding mist of death. Having been investigated and exposed, this needless interruption of a false material law leading to death and further immature counterfeits of God's man, is now doomed to disappear. In the light of scientific truth, even the present generation

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¹ See Matthew 22, verse 21 and 5, verse 26.

² *Imitation of Christ*, Book II.

³ Foreseeing these untrodden human footsteps, the greatest spiritual seer of our own times has expressed it in these words: "What went ye out for to see? A person, or a Principle? Whichever it be, determines the right or the wrong of this following." *Miscellany*, p. 117 (Mary Baker Eddy).

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will be re-established on a sound basis of health and joyous existence, opening up glorious vistas of spiritual at-one-ment and eternally unfolding perfect ideas. There is a mighty purpose to be accomplished. Individual advancement will always be the result of self-forgetful co-operation for others' good.

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Joy.—“*Joy is the grace we say to God*” (Jean Ingelow).

“There are wit, humour, and enduring vivacity amongst God’s people” (Talmage). “Joy is a duty” (Van Dyke). It is a health-giving duty (see Prov. 15:13, 15 and 17:22). “Wondrous is the strength of cheerfulness” (Carlyle). “A laugh is worth a hundred groans in any market” (Lamb).
10 Always laugh when you can; it is cheap medicine” (Byron). “Talk happiness, the world is sad enough without your woe. No path is wholly rough” (Ella Wheeler Wilcox).

A leader of the New Theology writes: “Love is essentially self-giving. It is the living of the individual life in terms of the whole. In a finite world this cannot but mean pain, but it is also self-fulfilment.” True love certainly
15 does not mean pain, but the contrary. In the past it has meant pain simply because we did not know how to pray or how to love. Now Love always brings with it joy, an indescribable joy, because Love when sufficiently realised, destroys sin, sickness, and every kind of trouble.
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As Aristotle points out, the distinctive mark of true happiness is the full realisation of the activity peculiar to each individual. It is only by a joyous and useful life that we can show our gratitude for what we have been taught. “Sorrow is the mere rust of the soul. Activity will cleanse and brighten it” (Dr. Johnson). “The fruit of the Spirit is love, joy, peace
25 . . .” (Gal. 5:22). “Your joy no man taketh from you” (John 16:22). Love means happiness, Love means life, Love means every single thing that is worth having. When love is lived, it is no mere theory, it is practical religion, the religion of God, for Love is God, and love to be real must be spiritual. “Feeling is everything. A name is sound and smoke clouding
30 Heaven’s glow” (Goethe).

This must be the experience of thousands besides myself. Where are the cares and troubles of ten years ago? Gone, never to return. Where is the increasing despair at the horrors enacted all around us? Drowned in the joy of alleviating the misery of others. “We will rejoice in thy salvation”
35 (Ps. 20:5). There is no time to be unhappy, there is no time for anything but work—work that brings a heavenly inestimable joy. Sin, suffering, and sickness disappear from right and left directly they present themselves to the one keeping watch in prayer, and we find ourselves in “the midst of the paradise of God,” of good (see II Cor. 12:4, and Revelation 2:7).
40 For “in thy presence is fulness of joy” (Ps. 16:11). This fulness of joy comes through treatment, and through treatment alone. Even in the present improved human experiences of mortals there is great joy. As Spinoza has said, joy is the “transition from less to greater perfection.” Freedom from fear is the gateway of happiness, and this freedom can be
45 obtained when we know how to think so that the action of God destroys the thoughts that cause the fear. Then the evil thoughts that you have felt cannot act. “Joys want eternity” (Nietzsche).

Grief is comparatively easily destroyed. "What's gone and what's past help should be past grief" (Shakespeare). "Better is one smile for the living than fountains of tears for the dead" (Anon.).

Beauty.—"Goodness and love mould the form into their own image, and cause the joy and beauty of love to shine forth from every part of the face" (Swedenborg).

It is interesting to note, and it has been observed by many, that "imagination and beauty have a truth of their own which can be felt, not stated." The art, poetry, and drama of the ancients "we cannot excel. Those in their beauty represented truth, which is eternal. Beauty is the apotheosis of truth" ¹ (Sir Oliver Lodge). "Beauty is God's handwriting; a wayside sacrament. Welcome it in every fair face, every fair sky, every fair flower, and thank for it Him, the fountain of all loveliness" (Charles Kingsley). "Beauty has an expression beyond and far above the one woman's soul that it clothes . . . it is more than a woman's love that moves us in a woman's eyes. . . . The noblest nature sees the most of this impersonal expression in beauty" (George Eliot).

"Beauty," Professor Alfred Russel Wallace says, "is a spiritual mystery. Even Huxley was puzzled by the beauty of his environment. What is the origin of beauty? Evolution cannot explain. Nevertheless, of course, evolution is a sound hypothesis." ² Here you get the ultimate outcome in a nutshell. Spiritual reality on the one hand, material theories on the other; and one of the world's greatest thinkers, after many years spent in the investigation of its mysteries, standing seemingly as puzzled as a little child, while we know that, in fact, man is always standing perfectly poised, reflecting a living Principle, with its heavenly manifested realities of beauty and goodness ever available in abundant profusion around. Thank God for this beauty.

Directly a man really grasps the significance of the momentous facts now set forth, his expression changes, the principal difference being in the expression of the eyes. These have been called "the windows of the soul." When a person becomes a would-be mental worker whilst still resting on a material basis, amidst ethereal intricacies which purport to be "mental," because invisible to normal human sight, it can be known by the alteration in his expression. His eyes become hard and steely. The palm of the hand also shows the condition of the "consciousness" or "no-mind." This is the mark of the beast referred to as follows: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, . . . and they have no rest day nor night" (Rev. 14:9-11). Now they can protect themselves, finding peace in God.

This is the sign of those who keep the covenant between God and man, referred to by Moses, "Love the Lord thy God," namely, think good and you will receive good. "And thou shalt bind them [these words] for a sign upon thine hand, and they shall be as frontlets between thine eyes" (Deut. 6:5, 8). When a person's ideas grow nearer to truth, the eyes

¹ Birmingham Lecture, October 25, 1910.

² Interview by Harold Begbie (*Daily Chronicle*, November 4, 1910).

brighten and yet become softer, and a beautiful look gradually grows upon the countenance.¹ Sometimes, as people have spoken to me of God, God's love has shone through the seeming endless mist of matter, and I have seen them look like angel beings. This marvellous beauty is the sign referred to in Revelation 7, verse 3, "Hurt not the earth . . . till we have sealed the servants of our God in their foreheads," and in Ephesians 1, verse 13, "Ye were sealed with that holy Spirit of promise" (see also Ezek. 9:4, Revelation 14:1 and 22:4). I have a letter from the brother of a well-known clergyman who, when very ill, had asked for treatment to enable him to preach a sermon. He writes that of all the sermons he had ever heard his brother preach, this one had been the most inspired, although no one thought that he could at the time possibly face his audience. He said that the vast congregation were profoundly moved, and that the expression on his brother's face had been just like "the face of an angel." This was the third time that this friend had been similarly helped, and, alluding to the first occasion, he characterised it as "his miraculous sermon." Such is the power of God. According to Maeterlinck, Plotinus had the most divine intellect of any man who ever lived. In his moments of inspiration it is said his face shone with a light not of earth. Mr. F. Taylor writes: "The transcendent, spiritual reality within the earthly image shone through the mask of flesh. By sheer intellectual and spiritual energy he attained into union with God; became one with that undefinable reality, which is the flame in the prophet's heart, the love and purity which comes from goodness of character, the light and life of every man that cometh into the world, and the one undying self in which we all live and move and have our being." "The true aim of education is to develop a real love of beauty" (Plato), for "All beauty and goodness are in and of Mind."

"Beauty is truth, truth beauty—that is all
Ye know on earth, and all ye need to know" (*Keats*).

If you are always watching for opportunities to be kind, and making use of such opportunities, you will find, not only inestimable joy in this demonstration of love, but the beauty that love gives will shine through your face in ever-increasing variety of expression, and you will receive in return "such sweet smiles and hearty thanks." This is the true beauty, which is spiritual, and shines through and beautifies the plainest features. It has been said that no old person has any right to be ugly, as he has had all his life in which to grow beautiful. Now we know the secret of how to become beautiful, we must continually pray, think rightly, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13). "The essence of all beauty I call love" (*Elizabeth Browning*). "And he who loveth wisely, well, and much, the secret holds of the true master touch" (*Ella Wheeler Wilcox*).

¹ This change in the eyes that comes when a man treats is no doubt the origin of the frequent reference in the Acts to what Sir William Smith calls Paul's "peculiar habit of looking steadily when about to speak" (see Acts 7:55). This "steadfastly beholding" is also noted when he was about to heal (Acts 14:9).