

## BIRTH, ITS MYSTERY SOLVED

"It is very possible that many general statements now current, about birth and generation, will be changed with the progress of information" (Agassiz).

5 Ruskin, unconscious probably of the truth he was giving out, has said, in the *Eagle's Nest*: "Among the new knowledges which the modern sirens tempt you to pursue, the basest and darkest is the endeavour to trace the origin of life, otherwise than in Love." This Love is God, and man is the love of Love, the love of God.

10 If this is heaven counterfeited, as seen materially, do we not lose sight of a portion of it when a man is removed by death to what is called another world? No, and for these reasons: (1) There is only one world and that is the spiritual universe, heaven, the kingdom of God that is within reach, here now. The so-called next world is merely another phase of the dream  
15 in which the real world, heaven, is seen again as a material world, with material people on it, perceived seemingly as another world. (2) No one, in reality, ever leaves the earth, through death or otherwise. Man being spiritual and having life eternal, and the real earth also being spiritual, this illusory separation between man and the earth can be proved by demonstra-  
20 tion to be false and needless; but this demonstration cannot be made until the lying evidence is so far self-destroyed that we recognise its possibility. Only that consciousness which is prepared and ready to receive truth can so far understand it as to bring out such higher possibilities of phenomena.

25 We can prove now that there is no separation if, when desiring to meet a friend, who is alive but absent, we realise clearly that there can be no separation in the one Mind. Then instantly the friend appears, or in some other way the sense of separation is destroyed.

Phenomena, if real, must be spiritual and eternal, but as in the case of  
30 the transfiguration of Jesus, spiritual truth shines through the manifestations of what are called normal conditions in every age. Omnipresence must be proved individually and collectively to be true, and this by demonstration, in direct opposition to all supposed limitations of imaginary laws. Thus upon the mount of uplifted consciousness, the spiritual meeting-  
35 place on the shore of time, the "verge of heaven," will be again enacted scenes of the transfiguration of mortals; and men, no longer enshrouded by clouds of seeming mystery, will shine as beacon lights upon the world, heralds of spiritual bliss, glorious resplendent beings. "Love makes people believe in immortality, because there seems not to be room enough in life  
40 for so great a tenderness" (R. L. Stevenson).

In proportion as individual understanding of law and order pierces the misty veil of false consciousness, so scientifically this demonstration will rise to its highest possibility in the consciousness that is purified from everything but its limited sense, till soon again, in the light of the true  
45 knowledge that is now being diffused abroad, will be demonstrated that there is no separation, but only a delusion called death, the temporary result of ignorance, and soon to be universally destroyed.

Counterfescance.<sup>1</sup>—"The act of forging; forgery" (Webster).

Then, if man is never separated from the earth, he being spiritual, here now if we could only see him, why is there not another visible material counterfeit of the spiritual reality of a person who is seemingly removed by death to another world, that is, another state of dreamland? 5 There is<sup>2</sup>—but there can be no inter-communication between individuals in such differing false states of belief as those who imagine they have died and left their friends, and those who believe that they have been left behind owing to their friends having died and passed into another world.

God being individually reflected by the one who has seemingly disappeared, is certainly continually reflected, and His reflection must therefore be again counterfeited in the human concept, the material misrepresentation of the earth and its inhabitants, from whatever plane of false consciousness it may be viewed. When one individual departs, there appears in his place a new-born child, maintaining the number in this so-called world, but as this is only another picture, a meaningless form, it does not appear in any way as expressing the individual who has apparently departed. This child presents another false human aspect of the same spiritual individuality as before, but in the human consciousness it is pictured as a new "person" altogether, because of the abnormal interruption called death. If these new human beings were never conceived of there would be no birth, and if there were no birth there could be no death. Similarly, if there is no death there cannot possibly be any birth.

The man who has apparently died, turns round in his sleep, as it were, to find himself in what he conceives of as another material world. He sees, 25 however, the same portion of heaven, only he sees it materially in another series of dream pictures. As even the human mind does not retrograde, he seems to exist as an adult and not as a little child in the new state of consciousness in which he finds himself. This man, though finding himself alive, can no more communicate with those who are in another state of consciousness, apparently left behind, than can a person who is awake enter into the conscious human experience of one who is asleep and dreaming. As a matter of fact they are and have been always together in the same world, heaven. Until the individual has passed into and therefore become again a slave in another state of false consciousness there can be 35 nothing but the majority of wrong beliefs concerning that state that can prevent him being what is called raised from the dead. These states of false consciousness, of which there may be a hundred or more, interpenetrate each other here and now. The best illustration is that of two looking-glasses inclined at the top towards each other, and a man standing 40 in the middle. He sees an untold number of reflections of himself. When the end of the world comes it is like tilting the top of these looking-glasses away from each other. All the reflections disappear and there is only the one man left.

<sup>1</sup> See also Appendix p. 349.

<sup>2</sup> "Whatever seems to be a new creation, is but the discovery of some distant idea of Truth; else it is a new multiplication or self-division of mortal thought, as when some finite sense peers from its cloister with amazement and attempts to pattern the infinite" (*Science and Health*, p. 263, Mary Baker Eddy).

**Fleeting Dream Pictures.**—In other words, the pageant of this so-called material world is only a succession of fleeting dream pictures,<sup>1</sup> false views of the real world seen as what are called successive periods of history. This may be called a periodic law of repetition, although it is no law, but simply habit. Fortunately, it will soon be universally discovered that we have never been subjected to any loss or separation, but merely have temporarily lost sight of the false sense of each other, and the so-called dead have simply accepted another false view of the real spiritual inhabitants and real universe. It will be seen that there is no such thing as  
10 “extinct species,” but merely change of visible form.

This is why we find in the Bible one man after another seen as successive dream pictures, types of someone else to follow. Abel, Abraham, Joseph,<sup>2</sup> Joshua, Jeremiah,<sup>3</sup> and others, have been pointed out by the commentators as earlier types of the spiritual man that was later materially seen as Jesus  
15 of Nazareth, the highest human conception of a spiritual being possible in that age; but not having the key, they were unable to follow the idea to its logical conclusion. Looking back, we find that the characters and groupings of events that stand out in the past successive ages of history, prefigure in an extraordinary way the characters and groupings of the  
20 succeeding ages. In other words, history repeats itself.

An interesting case of this repetition is the passage of the Israelites out of Egypt, with the crossing of the Red Sea, and the passage of the Israelites out of Media, when “the most High then shewed signs for them, and held still the flood, till they were passed over” (II Esdras 13:44). This was  
25 referred to by Zechariah as follows: “All the deeps of the river shall dry up: and the pride of Assyria shall be brought down” (Zech. 10:11). Again in the present days will this be repeated, and the waters of death will be dried up until advancing man awakens to find himself already in the holy land—God’s world, “for the first heaven and the first earth were passed  
30 away; and there was no more sea” (Rev. 21:1).

Another interesting case is the two destructions of the city of Jerusalem. Captain Weldon, writing in *The Evolution of Israel* of the description by Jeremiah of the current events round the Jerusalem of his day, says: “The  
35 whole of the passages just quoted fit in so exactly and so appropriately into the story of the destruction of Jerusalem by the Romans that it is difficult to believe it possible that the events of two sieges, even of the same city, could be so exactly paralleled.”

It is not possible to change the universal so-called “mental” miasma of mortals, until individual understanding and demonstrations prove its

40 <sup>1</sup> “In short, the world the mathematician deals with is a world that dies and is reborn at every instant—the world which Descartes was thinking of when he spoke of continued creation.” “We merely do nothing else than set going a kind of cinematograph inside us. We may, therefore, sum up what we have been saying, in conclusion, that the mechanism of our ordinary knowledge is of a cinematograph  
45 kind” (*Creative Evolution*, Henri Bergson). Professor Richet has said “Every living being was, perchance, a chemical mechanism and nothing more.”

<sup>2</sup> Luther says: “As it was with Joseph and his brethren, so it was with Christ and the Jews.”

50 <sup>3</sup> St. Jerome and others have stated that Jeremiah prefigured the Christ, and have given detailed accounts of the parallel.

unreality, and thereby publish the good tidings abroad; this rapidly awakens the universal thought, sweeping away dustheaps from the ethereal workshop of earthly picturing. The ordinary man requires practical proof of everything. He is tired of barren, illogical theories. In this age, fortunately, this universal change of methods can be and is being rapidly brought about; and as man bends his stiffening, crystallising theories in humble but scientific, and therefore all-potent, prayer to God, the great universal, democratic command will be given by God through man collectively—Let us make man in God's image and likeness. The carrying out of this command will be accomplished by knowing and loving only God, and man as His image and likeness, the eternal manifestation of Life, Truth, and Love, through consistent fulfilment of Life's Golden Rule of right thinking and the consequent right acting. Then will the corresponding phenomena instantly and universally appear in obedience to divine law, and it will be seen that all is good, and good is All-in-all and eternally present to be worshipped and loved. Then in the glad light of the seventh day of spiritual understanding material phenomena fade and disappear, together with the false mentality that conceives and makes them visible, and man recognises spiritual truth as tangible reality.

**Nicodemus.**—This scientific revelation throws light upon some of the mystical sayings of our Master to Nicodemus in the third chapter of St. John's Gospel, which, until lately, I for one had only considered from one point of view, whereas every passage in the Bible has its material, intellectual, and spiritual significance.

Jesus said: "Except a man be born again, he cannot see the kingdom of God" (verse 3). Nicodemus must have been not only eager to learn, as his midnight visit showed, but an able man, for he was "a ruler of the Jews" and also "a teacher of Israel."<sup>1</sup> He evidently imagined that Jesus alluded in some sense to a material birth, for he said: "How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?" (verse 4). Jesus then made it clear that there were two apparently diametrically opposed concepts of man, one the true spiritual being in heaven; the other only a mere mechanical apparatus, the counterfeit called the fleshly man, simply a false sense of the real man, as he said: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (verse 6). He also showed that the false sense of the material man had to be got rid of by purification, and that he could only reach heaven (or rather the mortal get rid of the material sense), because the real spiritual man is already in heaven. Jesus said: "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven" (verse 13). He could not have been speaking of himself, because he said later to Mary: "I am not yet ascended to my Father" (John 20:17). He also said: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). Later, he said: "Marvel not that I said unto thee, Ye must be born again" (verse 7), and went on to show how little his hearer understood either of the material negative or of the real spiritual world. Nicodemus evidently could not see

<sup>1</sup> Revised Version.

how a new material counterfeit of him—his real self—could appear to others as a little child, for he said: "How can these things be?" (verse 9). Jesus's reply was: "We speak that we do know, . . . and ye receive not our witness" (verse 11), and then, after illustrating man's ignorance of any accurate knowledge of the material world, by his inability to trace the movements of the winds, he evidently said that it was no use trying to explain to a materially encrusted man more advanced science, saying: "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" (verse 12).

10 **Unprejudiced Hearing Necessary to Gain Truth.**—These words of Jesus hold good to-day. The man who, whilst trying to gain a better knowledge of the spiritual world, will listen and take in the hitherto hidden explanation of the material so-called laws, which apparently bind and limit him, is the man who, by reversal of the false ideas that come to him, finds  
15 himself regarding life from a new standpoint, and most quickly gains a clear sense of the details of the real spiritual facts, and so finds heaven, now and here. A knowledge of these spiritual details, sooner or later, is essential. There must be no excuses for ignorance.<sup>1</sup> We dare not dream away our time in a false state of security, relying upon the letter alone, but must be  
20 actively at work, consciously inspired, gaining a better knowledge of God by the reversal of the constant succession of false, lying beliefs that we have been taught to believe true, and in which we should no longer show our belief by daily acts.

"**History Repeats Itself**"—History repeats itself, and in a more intricate form. Whilst all the material features of these successive dream pictures are more or less different, you will find that they coincide each with the other, a steady alteration for the better continually taking place. As in printing, one impression after the other is put upon the paper until we see a complete whole built up from separate plates, so, by comparing these  
30 impressions, we are enabled better to understand the details of the whole false mechanical world process. At the present time we have in front of us a series of past pictures, called successive historical records. Let us look upon them as portions cut off a long cinematographic film, each placed one behind the other, and all hiding heaven, which is behind the last one. Mrs.  
35 Besant speaks of the "recurrent cycles in history," for which she states reincarnation "affords the only sufficient explanation." Now we have the true explanation. Examining the latter end of each series of these successive dream pictures, with the help of the Bible prophecies, we can, in the light of the new knowledge that has dawned upon the world, "turn backward  
40 the telescope" of to-day "with its lenses of more spiritual mentality,"<sup>2</sup> upon this human history. We can then predict with fair certainty the future that lies before us, in this latter end of the series that now in the next few years is about to come into view. Let us hasten to learn how to destroy the evil foreseen, and so purify these pictures that, instead of confusion and  
45 misery, we may find ourselves surrounded by the peace and happiness that accompany all true understanding. In this way only can we make intelli-

<sup>1</sup> "Ignorantia legis neminem excusat" (Ignorance of the law is no excuse).

<sup>2</sup> See Preface to *Pulpit and Press* (Mary Baker Eddy).

gent use of past history, "Declaring the end from the beginning, and from ancient times the things that are not yet done" (Isa. 46:10).

Remember that all these kaleidoscopic pictures are but varying counterfeit views of the one perfect spiritual reality, viewed either individually or collectively, and all appear seemingly at different periods, but to speak more accurately, at the same moment, being merely different false views of the reality. Our work is to awake to this fact, and hasten the glad time when the material man dematerialises, that is, appears to awake and see again those loved ones who have disappeared from sight, and to see his fellowmen as they really are, spiritual beings in the real world, heaven. What a glorious time awaits us. Does not our "heart burn within us" (Luke 24:32) even at the human forecast. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I John 3:2).

Not only are correlative types of individuals to be found, but you will see exactly the same coincidences, not only throughout nature, but in everything; for instance, in the writings of the prophets, the writing of an individual being duplicated by the building of a temple, the history of a nation, and otherwise. So exactly is this the case that Haeckel's "gastraea theory"—based upon his "fundamental biogenetic law," that ostogeny or development of the individual is a recapitulation of the phylogeny or development of the race—applies equally to man as to lower so-called forms of life. I have tried to refrain as much as possible from speaking in too advanced, technical language, except where the terms used were coming into general use, and it was therefore of educational value, but it is sometimes instructively amusing to see what can be done in this way. The use of highly technical terms is, as Sir Hiram Maxim once said, a mere cloak for ignorance. This statement you can carry further probably than Sir Hiram intended, as you can always, if you know enough, use "the language of the people," and with telling effect.

**A Mechanical World.**—The mechanical material world has been compared to a clock. The accepted theories concerning human life, with their regularly recurring birth, sin, disease, and death, are the works, wound up and set going, the dial-plate acting as a tell-tale of how regularly or irregularly they are being acted upon by the mechanical pressure. The earth, with its inhabitants and entire material phenomena, is like one large clock. Each day it is wound up by its owners. Each individual who at sundown admits that it is essential its material procedure shall be repeated during the next twenty-four hours, is winding up his clock-work earth; and, so long as this mechanical imitation of the real earth and man is kept going, mankind is simply maintaining its own limitations, and content to centre its whole interest in a nursery-toy imitation of its real kingdom, the true and living spiritual earth and heaven and man. The true man acts entirely independently of any preconceived material line of procedure or so-called law of necessity.

The whole world of the reality is all bound up together and maintained by the underlying, everlasting, living Principle, but in this suppositional

world all the real ideas are counterfeited in a series of seemingly material things, also seemingly held together and governed by cruel, imaginary laws. These have an apparent power until men awaken to the unreality of mere fleeting shadows. This accounts for many seemingly mysterious coincidences, such as the history of individuals and nations being read in the stars, and the marvellous apparent working of the law of numbers. The Principle of the science of numbers is as true in the material universe as in heaven, only we get a false sense of it here, when applying it to material phenomena, which prevents us from seeing its accurate and harmonious working. There is no retrograde step, and each of these false series of pictures continues in appearance, gradually being refined until its end comes, when finally the last material record of the last mortal fault fades away, and is what is called dematerialised by the greater weight of right thinking. In this so-called end of the material world of evil all the successive series of fleeting dream pictures will completely disappear at the same time, and immortal man and the lesser ideas will be clearly seen everywhere as spiritual and perfect.<sup>1</sup>

**Scientific Confirmation.**—The German geologist, Edward Suess, in *Das Anlitz der Erde*, speaks of “a great and yet unknown rhythm in the evolution of living beings—a rhythm dependent on periodic changes in the inorganic environment.” He was on the verge of a great discovery here—a glimmer of truth had been caught by the inquiring “mind.”

A leading article, “Is it Possible to be Original?” in the *Daily Mail* of January 7, 1911, says: “Ideas march along in extended order. They are not isolated discoveries made by specially brilliant individuals. Their influence is in the air. It is felt by numbers of thinkers at a time.” And another instance “is offered us by M. Lichtenberger in his admirably lucid study of Nietzsche. One of the famous German philosopher’s most famous theories, the one that he thought must paralyse the world, was the theory of the eternal return. . . . Briefly, it is that everything which happens must have happened in exactly the same way any number of times before, and will go on happening at intervals for ever.”<sup>2</sup> The unreality of material phenomena had not yet dawned on him.

Mauder’s *Scientific and Literary Treasury*, under the article “Life,” gives the following interesting facts: “The proportion of births to the actual stationary population of any place, expresses, or is relative to, the

<sup>1</sup> Although this succession of dream pictures is not elaborated by Mrs. Eddy, it is the only logical deduction from her writings, and, moreover, the knowledge was obtained by treatment, by the realisation of God. As it was realised that “man knows Truth,” thoughts came flashing into the human mind, fitting in with the spoken words of a conversation close by. So the truth became clear to human comprehension. Since then additional proofs of its correctness have accumulated. Amongst other passages confirming this view the following may be quoted: “My beloved Edward A. Kimball, whose clear, correct teaching of Christian Science has been and is an inspiration to the whole Field, is here now as veritably as when he visited me a year ago. If we awaken to this recognition, we should see him here and realise that he never died; thus demonstrating the fundamental truth of Christian Science” (*Miscellany*, p. 297, Mary Baker Eddy. See also *Science and Health*, p. 548, line 18 onwards).

<sup>2</sup> This theory will be found at the end of *The Will to Power*. The same idea has recently been put forward by two others working quite independently.

average duration of life in that population." "The mortality of a place always appears to be proportionate to its fecundity; as the number of births increases, so does the number of deaths at the same time." "For example, suppose the proportion of births to be in the ratio of 1 to 28, the average life of the inhabitants of the place will be twenty-eight years." It will be seen from this that the number of individuals on this earth does not vary. Obviously the numbers in any given locality vary.<sup>1</sup>

Sadler enunciated the following law: "The prolificness of human beings, otherwise similarly circumstanced, varies inversely as their numbers," and he says that statistics prove that the number of conceptions is always greatest in the most "mortal" years and *vice versa*.

Population, dynamically considered, is the result of two pairs of opposing forces; (1) the numerical relation between the births and deaths of a given period; and (2) immigration and emigration. The intensity of these opposing forces operating on population depends upon a variety of causes. Any statement as to the total population of the world must be to a large extent an estimate, as the difficulties of obtaining any accurate basis for calculations have hitherto proved insurmountable.

My father, Sir Rawson W. Rawson, who was President of the Royal Statistical Society, and one of the two English delegates to the International Statistical Society, of which he was President until his death, gave a good deal of time to this question, but with little result, and, although at first sight one may seem to find many estimates and seemingly authoritative statements upon this subject, it will be found that the following quotation from the article on "Population" in the *Encyclopædia Britannica* (9th edition) is a fair promise of all that can be hoped for, upon looking deeper into the assumptions upon which such calculations have been based: "So great, indeed, is the uncertainty in which all such calculations are involved that an eminent French statistician, M. Block, abandoned all attempt to deal with the problem, dismissing the subject in the following note: 'Nous nous abstenons de donner le chiffre de l'ensemble de la population de la terre; personne ne connaît ce chiffre.'<sup>2</sup> With this view of the matter we entirely agree. . . . We venture to say that any person of fair intelligence and ordinary education would, even without any statistical training, come to the conclusion that there was nothing certain to be known on the subject, which these figures profess to illustrate."

Many theosophists are gradually coming to the conclusion that the number of individuals is fixed. Mrs. Besant writes: "If the number of egos in the world be a fixed number how do you account for the increase in population? It is a doubtful matter to begin with whether there is or is not an increase of the population of the globe, however great may be the

<sup>1</sup> The Press have drawn attention to the large increase in the proportion of boy babies, not only in Great Britain but in the other militant countries, during the war that is now in progress [1914-1918]. This has been the case in the other great wars. Authorities are not agreed on this point. The number of boy babies is always larger, I believe, than the number of girl babies, but a greater percentage die at an early stage.

<sup>2</sup> "We abstain from giving the figure of the entire population of the earth; no one knows this figure."



increase on any particular area. No census of the total population has ever been taken, no statistics are available for our guidance.”<sup>1</sup>

It is interesting that Pythagoras (569–470 B.C.), one of the most wonderful men of ancient times, is said to have taught that the same events recur again and again, in regular cycles. Pythagoras, who had travelled much, founded a brotherhood, in which study and personal purity were the rules of life. He was a wonderful mathematician, and the first to show that number—vibration—was the basis of material phenomena. He asserted the unity and eternity of God as against the varied beliefs of mythology, and appears to have been the first to discern that the arrangement of the heavenly bodies presented intervals synchronous with musical rhythm; and that the earth and planets revolved round a central point. In many other directions he exercised the powers that have been shown are available to all men. For instance, he is said to have tamed wild beasts instantly, to have foretold the future, and to have been able to move instantly from one place to another. The great solution of all his problems would have speedily followed had he discerned the practical method of permanently destroying evil in a scientific way. His memory was ardently cherished by his disciples, who had the greatest faith in his teachings. Considering the terrible results that must have followed the general publication of his knowledge to a world uninstructed in true science, no wonder that in that age they were unwritten and kept secret, nothing being published about them until fifty years after his death. The little that was published is said to have had a great influence upon Plato, who lived about fifty years later than Pythagoras.<sup>2</sup>

**The Darwinian Theory of Evolution.**—The “mental” age pictured in the opening of the sixth seal of the Apocalyptic vision of things to come is now well established. Old things are rapidly passing away, new “things,” as thoughts, are obtaining and maintaining their rightful place in man’s views of existence. Material theories and hypothetical speculations have for individuals been already swallowed up in demonstrable facts, and to-day are on the eve of so being for the mass.

The difficulties so bravely faced by Darwin, of accounting for “a single centre of creation”—a single birthplace of the race; the descent of individuals from a single pair or hermaphrodite; the various means of dispersal, etc., all disappear in the greater light of the mental era that has dawned. Mankind rubs its eyes in astonishment, to inquire where are any possible material limitations of time or space, whether there can be any, when there is no longer obstructive substance in matter? The centre of creation is Mind’s perfect poise. The complete manifestation is the reflected image and likeness of perfection everywhere, which can be seen from every point of view to lead back to its divine source. The graduations of human misconceptions are found to disappear, giving place to “diviner conceptions,”

<sup>1</sup> *Reincarnation.*

<sup>2</sup> I have since found that Pythagoras was acquainted with Daniel, and I am satisfied that his results were obtained by true prayer and not through his knowledge of vibration, as many have thought. It also explains why after his death there were two schools of his disciples, differing as to his teachings. Like Jesus and Gautama Buddha, he left no record in writing of what he believed.

until, rising above all sense of material illusion, the origin and ultimate of species and universe are discovered to be in Mind, and eternally spiritual and perfect.

Now this general awakening to the knowledge of Truth is leading to a vast reorganisation of ideas in every direction, and soon the following Darwinian puzzles will be understood by all. 5

“Cause of Variability.” All the intricate, elaborate theory of material evolution will be recognised as merely the externalisation of “thoughts,” and the material structures of the world as only “buildings,” each layer of “bricks” resting on its predecessor, smoke rings in the towers of Babel, 10 mere human inventions. The ethereal architect is found to be builder, mason, carpenter, furnisher, and indeed, house itself. The “professor” of medicine to-day is foreshown to be the “educated” invalid of to-morrow.

“The Survival of the Fittest” merely records the disappearance of error and the *appearance* of a better belief. 15

“Species Once Lost Do Not Reappear.” Mistakes found to have been mistakes are not again made, and therefore obviously species, false forms of reality, once “lost sight of,” do not reappear.

“Absence of Intermediate Varieties at the Present Day.” All mystery surrounding the absence to-day of intermediate varieties of species dis- 20 appears in an instant.

“Mutual Affinities of Organic Beings.” The law of gravity, as illustrated in its highest expression as the “mutual affinity of organised beings,” disappears before the explanation of gravity as nothing more than the electro-magnetic attraction of illusory particles, now to be dealt with by the higher 25 law of Mind.

“Geographical Distribution,” being but distribution of thoughts, is easily understood, and the puzzle of how it has come about that “forms of life change almost simultaneously throughout the world” is solved.

Not only can all the multitudinous forms included within each of the 30 great kingdoms of this world be “traced back to a pair” of progenitors, but all the four kingdoms themselves, although seen from many individual standpoints, merge into one, all-inclusive manifestation of one false mentality, one miscalled mind, universally repeated in countless ethereal forms of mortal individualities. 35

Material evolution, in which St. Augustine, St. Bede the Great, St. Gregory of Nyssa, St. Thomas Aquinas, all believed, might be more accurately expressed as being a gradual but temporary apparent appearance of material counterfeits, imitations of mental tangible realities. St. Augustine understood material beliefs better than most theologians, as he 40 wrote that the animals were created “by a process of growth, whose numbers *the after-time unfolded* from imperfect to perfect forms.” Gesenius pointed out that this unfoldment was “evolution, not conversion.” These mental tangible realities dawn upon the human consciousness, being rapidly “brought to light by the evolution of advancing thought” as 45 man turns to God, to the one Mind that is all-good, and proves, through demonstration of the unfailing power of Principle to heal disease and sin, that its manifestation is essentially life, truth, and love, and therefore of necessity eternal, real, and universal.

Spiritual evolution in its reality is the continual redistribution of perfect ideas in new combinations of infinite variety and beauty.

**Unnatural Science.**—“*If nothing is to be called science but that which is exactly true from beginning to end, I am afraid there is very little science in the world outside mathematics. Among the physical sciences I do not know that any could claim more than that each is true within certain limits, so narrow that, for the present at any rate, they may be neglected*” (Huxley).

The truth to which attention has been directed makes it abundantly clear that what has hitherto ranked as natural science is entirely unnatural, and must be henceforth relegated into the category of old wives' fables. Natural science has served its day, indeed, it has been a good and faithful servant, but like the old family coachman, its day is past, and the modern chauffeur whirls this bundle of misconceptions with greater and greater rapidity to its destined end. Both the old tried servant and the new mechanically trained assistant are merely temporary aids to a desired end. In other words, the theoretical explanation in its details, as put before you, is only a temporary, though necessary, stepping-stone to enable the mortal more easily to throw off the false ideas that have until lately enwrapped him in a material dream. The material mortal is only a belief in a kingdom divided against itself (see Matt. 12:25). The final belief that loses itself, as the dream disappears, is that all this constantly changing series of phenomena is only heaven around us, hidden by a series of cinematographic pictures, each following with lightning rapidity. Hence there are no lines of force that destroy themselves, no vibrating ether, no gathering electrons, no electrical self-intensification of thoughts, no changing conscious or subconscious mind, no material body that is dematerialised, no motion of matter, no material gravity, no limited time. This whole so-called scientific explanation is merely the complete instead of the fragmentary, will-o'-the-wisp theory of material phenomena. Temporarily useful? Yes. Accurate? Yes. True? No; for there is nothing but God and His manifestation. An intimate knowledge of this glorious and tangible but hitherto undiscerned reality can only come to the human consciousness when, casting off its old ideas, it advances gladly along the path of true Science, and man proves his scientific knowledge by habitual, instantaneous demonstration, the destruction of sin, sickness, and every form of evil, blessing the day that he gained even a grain of truth, and being daily blessed by those with whom he comes in contact.

**Unnatural Religion.**—“*For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind*” (II Tim. 1:7).

In a book called *Non-Churchgoing: Its Reasons and Remedies*, numerous authors, including Sir Oliver Lodge, Mr. J. R. Macdonald, and some half-dozen ministers and various persons of position and experience, explain the reason why people do not go to church. The *Daily News*,<sup>1</sup> writing about this book, says: “There is considerable agreement among the authors. All assume that church-going is on the wane. ‘The world is deserting the

<sup>1</sup> March 31, 1911.

church; that is the fact !' This is the general opinion. Next, most allow that unbelief is not increasing. 'The nation is growing temperate; its manners are improving; the amenities of life are more desired.' 'War is denounced as an evil'; 'civic morality is strengthening.' Towards the weak and suffering there is shown a tenderness and an effective sympathy never before observed." 5

This being the case, there must be something wrong in the Churches. What is it? It is that they are not up to date. The difficulty is due to the material basis upon which the whole of the Churches' concept of God, man, and heaven rests. Men want something better. They want a religion 10 that is of practical value to them every moment of the day; something that will make them live a more holy, more unselfish life. The only religion that can do this must be based upon Spirit. Pure religion is wholly spiritual, and is the outcome of man's growing understanding of his right relationship to God and his fellow-man. The Churches, instead of moving with 15 the times, taking advantage of the evolution in religion and general enlightenment that has been, and is now rapidly spreading, have been bound down, hypnotised by ancient, crystallised, dogmatic views, blinded by the mist of materiality, so that they cannot yet hear the bugle call of the second coming of the Christ, but wrangle about material trivialities within 20 themselves, instead of spreading news of the glorious world that is here around us waiting to be realised. Fortunately, the mist is thinning, and this band, containing many splendid workers, is beginning to see that one and all have to drop every taint of materiality and think of spiritual things alone —of God and God's world. Until recently the Churches have hardly even 25 called forth anything beyond a superficial faith in facts from which man's highest reasoning powers recoil. "Were I a preacher, I should above all things preach the practice of the presence of God, . . . so necessary do I think it and so easy, too" (Brother Lawrence, Fifth Letter).

The following, which appeared a short time ago in one of the leading 30 papers, is a very just criticism. "Some years ago the Japanese sent a deputation to the West with instructions to report whether Christianity was a religion which could be adopted as the State religion of Japan. The deputation returned disappointed, and reported that they found such discrepancy between the practice and profession of Christianity, that they 35 were unable to recommend it. That the Japanese nation are not satisfied with the Christian religion was clearly shown at the Church Congress at Liverpool yesterday, by the Rev. Herbert Moore, who said there was a tendency in Japan to create a new religion upon the foundations both of Christianity and Buddhism." 40

There has been a great change recently in the Church. Many are now teaching that true prayer is the realisation of God, conscious communion with God.

Geoffrey Rhodes in *Medicine and the Church*, says: "At the recent conference the Bishops at Lambeth admitted with regret that 'sickness has 45 too often exclusively been regarded as a cross to be borne with passive resignation, whereas it should have been regarded rather as a weakness to be overcome by the power of the spirit.' That there exist potentialities of healing apart from physic to-day no one can refute, but it is to be feared

the Church and the medical profession have much lost ground to recover."

The following extracts from a letter written by Dr. Gore, Bishop of Birmingham, to Stephen Paget, F.R.C.S., and published by the latter in *5 Medicine and the Church*, show how anxious the true workers are to obey literally the teachings of Jesus the Master: "I should wish to make a little more of your admissions as to Mental Therapeutics. Thus, if, as you admit, there are so many functional disorders, and they are curable by mental influences—and religion is a great mental influence, and this influence *10* ('Quietism') is much needed in such and other cases—I should demand of the Church that it should recognise, far more explicitly, this field of legitimate curative power, and control it, and claim it by showing the power to use it. . . . My own experience in the case of well-to-do people when sick or dying is that the medical profession is very much inclined to *15* exclude religion in any form from sick-beds till it cannot be of any use. I do most seriously want to reform (1) the Church, (2) the medical profession, in the light of what you admit."

Dr. Gore wants no better evidence to prove to him that the medical profession have not to learn how to cure by mental influence, but by *20* obtaining a spiritual knowledge of God, than the article by H. G. G. Mackenzie, M.B., on "Medical Aspects of Mental Healing" in *Medicine and the Church*. In this article details are given of a meeting of the Harveian Society held a little time ago at Oxford, when a paper of great and permanent value was read by Dr. Claye Shaw on the "Influence of Mind as a *25* Therapeutic Agent." A number of well-known medical men, authorities on mental healing by suggestion, hypnotism, etc., were present, and took part in the discussion, giving details of their experience, and the author sums up the result of the paper and the discussion as follows: "Here we have grouped together the expression of the opinions of trained minds of *30* responsible medical men. The differences are comparatively slight. The agreement is remarkable. Not one of them (though in one case as many as 4,000 records are in his hands) claims to have cured what are usually called organic conditions. The whole question is as to the best way in which suggestion can be brought to bear on patients whose lives are in many cases rendered miserable by persistent, but none the less 'functional,' ailments." *35*

It has been clearly pointed out throughout this work that there is no limit to the power of God, and therefore to the class of ailment, mental or physical, that can be healed by true prayer. It has also been pointed out that mental suggestion, with the object of inducing improved material *40* results, is purely hypnotic suggestion and wholly wrong.

The reason why the medical man has not looked kindly upon the presence of the clergyman in the sick-room has been that he has found by experience that such presence is not beneficial. There are two causes for this. If the clergyman dwells upon the hereafter, and the necessity for *45* preparation for a rapidly approaching end, the patient at once outlines in thought the death picture, and prepares for the worst. In the second case, the visitor often, instead of calming the patient, excites him, and leaves him full of anxious thoughts, instead of leaving him happy and hopeful.

When the Churches and all true workers wake up and teach truth, instead of what is practically pantheism, the millennium will be understood, and then it will soon be here for humanity; and very shortly after its recognition all suffering and limitations will be things of the past—a forgotten nightmare and therefore no-thing (see Rev. 7:17 and 21:4). 5  
 “No one can fight against God, and win” (Mary Baker Eddy).

“Though the mills of God grind slowly,  
 Yet they grind exceeding small;  
 Though with patience He stands waiting,  
 With exactness grinds He all.”<sup>1</sup>

10

**World's Preparatory School.**—It has been suggested that there must be something wrong with true mental workers when those around them are critical and not living a high enough life. The reason for this trouble is clear to those understanding the action of evil.

When man and woman are living their highest and carrying their know- 15  
 ledge of science and religion into their daily life-practice, they sometimes become objects of criticism and even of dislike or jealousy to those who do not properly understand their motives and actions.

This results, not only in wrong thoughts of such true workers (from which, however, they can protect themselves by persistent mental work), 20  
 but it results in wrong thoughts about those associated with them in their work. Remarks of these associates, such as “He can never get on as long as he is there,” “He is becoming a hypnotist,” “He is becoming prejudicially affected,” naturally do harm if such associates who are thus hypnotically acted upon do not protect themselves by frequently turning 25  
 to God in thought and knowing the truth, namely, that no evil can touch them because they are spiritual, etc.

It is a curious thing that if these co-workers have a slight knowledge of truth and are themselves endeavouring to use their highest mental powers, such malpractice affects them more than it does those ignorant of mental 30  
 effects, who merely blunder on as best they can. The result is that whilst the beginners in mental work benefit themselves personally by such work, and the effects are seen in their improving circumstances and greater freedom from worries and troubles, they are liable to become more critical of those around them. These, in turn, expect a higher standard of life 35  
 from them, and consequently malpractise on such beginners, and increase the difficulty.

The only way out of this is constant, steady, daily, mental work, treating especially for love, so that the students prove in every way to those around 40  
 them the value of their advancing knowledge of truth, not only by being more thoughtful for others, but by not speaking evil of their fellow-men.

Were the position fully recognised, it would be seen that to be at work in such a centre of attack is a privilege, and if taken advantage of, is of incalculable value, for it will result in a free passport through the far more perilous conditions to which the world is hastening. 45

<sup>1</sup> Longfellow, *Retribution*, from the German of F. von Logau.

Such troubled groups of advanced workers are but the senior pupils in the world's preparatory school, and if they persevere they will be the ones to earn the golden scholarship of permanent peace and happiness which can only be won through experimental tuition. God will bless them (see 5 Matt. 10:22).

“With blessings beyond hope or thought,  
With blessings which no word can find” (*Tennyson*).