

APPENDIX

SUMMARY OF INTELLECTUAL DEVELOPMENT'

In the time of Socrates intellect or intelligence was the supreme principle around which all thought centred. With the Hindus it was just the opposite. Here the vital Principle was Life, the supreme Principle into which every- 5
thing ultimately merged, the intellect being a mere detail. One great school of ancient philosophy recognised nothing but passing sensations (Protagoras); another postulated a permanent "Ego," a "God," and a reason founded on their existence (Zeno); while Plato and Aristotle tried hard to adjust both of those into one system. In the modern schools, like 10
that of Herbert Spencer, the more physical powers hold the supremacy. We now find that Mind is the Lord of all, and that true philosophy is true religion and true science.¹

From what has been said, you will recognise the real position, and will see that right through the history of philosophy there have been two main 15
lines of thought, both wrong, trying to harmonise themselves, but absolutely failing in the attempt. One school taught that there was a great Reality, imperfectly seen; and that, as time passed, we were obtaining a better knowledge of this Reality which we should ultimately reach. The other taught that the only Reality was the material world perceived by the 20
senses, and that the evolution in this material world steadily went on.

As already explained, the world of intellect is divided into three types of thinkers—the religious, the philosophical, and the scientific. The former refers the change in phenomena to the agency of a personal will, whether of gods or demons. The scientific refers phenomena to physical 25
antecedents; while the so-called philosophical or metaphysical (really only semi-metaphysical) varies between one and the other, and has endeavoured to refer phenomena to the Cause, Essence, or Spirit that they admit is at the back of the change in phenomena.

In the following sketch I have used capitals wherever Cause is referred to, so as to make the meaning a little clearer. 30

Let us here again review the position. God created you and the real, tangible, mental, spiritual world, which exist now, always have existed, and always will exist, perfect. A material counterfeit world God never made, and is not conscious of, as it is a non-reality, more or less bad, a 35
false sense of the real, an illusion, the suppositional opposite of good. Matter or evil, by its very nature, produces self-elimination, and will ultimately lose even its false sense, by bringing about total disappearance, this final disappearance being brought about through the action of God, thanks to the nature of Truth. 40

¹ "Human philosophy has ninety-nine parts of error to the one-hundredth part of Truth, an unsafe decoction for the race. The Science that Jesus demonstrated, whose views of Truth Confucius and Plato but dimly discerned, Science and Health interprets" (*No and Yes*, p. 21. Mary Baker Eddy).

The truths which are being placed before you have been recognised, more or less, by all the great thinkers.

Parmenides said that there was one changeless Being, the only Reality, and looked at the material, which he called "the changing many of
5 becoming," as so much illusion. His philosophical opponent, Heraclitus, being, according to some critics, a materialist, took the opposite view, and said that the only Reality was the perpetual changing of the material.

It will presently be shown that Plato divided existence into four principles, Good, the Ideas, Number, and material basis of ends or material
10 atoms. The Eleatic School believed that Principle consisted of only two elements—mental and material. Empedocles later divided the mental into love and hate, the material into fire, air, earth, and water. Anaxagoras believed in an indefinite number of atoms and, therefore, elements.

Plato, with his wonderfully logical mind, not only grasped the main
15 facts, but pointed out clearly the difficulties there were in harmonising what appeared to be, with what logically must be true. He saw that the Reality consisted of Ideas, invisible, incorporeal Entities, existing, not in space, but in the realm of thought, eternal, self-subsistent, unchangeable and numerically plural and distinct, without being successive in time, as
20 are the thoughts that daily come to the material man. He also saw the fallacy of the ordinary philosophical position. He assumed knowledge to be possible, implying something persistent, diverse, and plural, in contradistinction to the Heraclitic School, who denied persistence, and to the Eleatic, who looked at all existence as an unchangeable Unity. Plato
25 insisted on the existence and apprehension of unity and variety. Where he failed was in seeing that his unchangeable Unity was God, and that the relative and unstable of the Heraclitic school, which we call the material world, was absolutely distinct and a non-reality. None of the philosophers until the nineteenth century have seen this solution of the whole difficulty.

30 In giving the following synopsis of Philosophy, I do not attempt more than to arrange some of the philosophers in their right order, and to give some of their chief tenets. Nor do I pretend to absolute accuracy, as when making definite scientific statements, but I give it as a matter of passing interest, teaching man to turn to something better.

35 The ancient philosophers were not only deep thinkers, but many of them held a very high political and commercial position. They are usually all described as physicists. The early theory, in what ought really to be called modern times, as the world has existed for immense periods, was that the universe existed on account of the conflicting wills of various
40 gods.

Thales, 636–543 B.C., was the first to depart from this theory, by stating that matter, in the form of water, was the Cause of all things. If he had said, the basis of all material things, he would have been nearly correct, for, as shown in this work, all matter was originally aqueous
45 vapour.

Lao-Tze, 604–500 B.C.—Although rather out of place amongst the Grecian philosophers, no history of philosophy could fail to mention

this wonderful man, the founder of the highest known Chinese philosophy. Antedating Jesus the Christ by centuries, many of his sayings were identical with those of the Way-Shower. Like those of the Master, his teachings were all towards the purification of the individual consciousness, and the elimination of the material self. Being the keeper of the records, he understood the doctrine of the Tao, the faith of the ancients, and the famous book of the Lo River, which contained much knowledge, now lost to the world, in its written expression, was probably well known to him. Many quotations from the principal collection of his sayings are given throughout this work.

Confucius, 550-479 B.C.—Having the benefit of personal intercourse, in 517 B.C., with Lao-Tze, then eighty-seven years of age, the teachings of this philosopher, although chiefly ethical, have left their traces on the minds of the Eastern world. He is said not to have believed in a personal God.

Zoroaster, who some say lived several thousand years before Christ, but who probably lived about 700-600 B.C., founded the Parsee religion, and is said to have taught the knowledge of Ormuzt, the supreme good principle, to the Magi, whom he spoke of as the possessors of spiritual power. Later on, certainly the Magi were workers with the human mind; hence the words magic and magicians. The real history and teachings of Zoroaster have been lost.

Gautama Buddha, about 560-483 B.C.—As in the case of the teachings of Jesus Christ, so it has been difficult to find out exactly what the teachings of Gautama Buddha were. Undoubtedly he taught the illusory character of matter, and that man would ultimately find himself part of God, but whether as retaining his individuality or losing himself has been doubtful. The general opinion in the past has been that he taught that man became merged in God. Colonel H. S. Olcott, in his lecture on "The Life of Buddha"—or to give him his full title, Gautama Buddha Sakya Muni—at the Kandy Town Hall, Ceylon, June 11, 1880, said: "A most careful comparison of authorities and analysis of evidence establishes, I think, the following data: . . . He taught . . . everything in the world of matter is unreal; the only reality is the world of spirit . . . strive to attain the latter. . . . The only dispute between Buddhist authorities is whether this Nirvanic existence is attended with individual consciousness, or whether the individual is merged into the whole, as the extinguished flame is lost in the ocean of air." Professor Huxley, in his lecture on "Evolution and Ethics," said: "The earlier forms of Indian philosophy agree with those prevalent in our own times in supposing the existence of a permanent reality, or 'substance' beneath the shifting series of phenomena, whether of matter or of mind. The substance of the Cosmos was 'Brahma,' that of the individual man 'Atman'; the latter was separated from the former only, if I may so speak, by its phenomenal envelope, by the casing of sensations, thoughts and desires, pleasures and pains, which make up the illusive phantasmagoria of life. Thus the ignorant take for reality their 'Atman,' therefore remain eternally imprisoned in delusions, bound by the

fetters of desire, and scourged by the whip of misery. If the Karma is modifiable by self-discipline, if its coarser desires, one after another, can be extinguished, the ultimate fundamental desire of self-assertion or the desire to be, may also be destroyed. Then the bubble of illusion will burst, and the freed individual 'Atman' will lose itself in the universal 'Brahma.'"

This interpretation is gradually altering. Mrs. Besant writes: "Nirvana lies open before him, the fulness of spiritual knowledge, the Beatific Vision of which Christians have whispered, the peace which passeth understanding."

If Buddha meant that Nirvana was the state which the material man attained when he was sufficiently purified and had lost all sense of material individuality, by gaining the knowledge that there was nothing but God, then his teaching on this point would agree with the view put forward in *Life Understood*. The material so-called self is not real, and, as shown herein, at best only a series of cinematographic pictures.

St. Hilaire said that Gautama Buddha was "the perfect model of all the virtues he preaches; his life has not a stain upon it." Professor Max Müller says that his moral code was "one of the most perfect which the world has ever known." Edwin Arnold speaks of him as "the highest, gentlest, holiest, and most beneficent in the history of thought."

Anaximander, 610-547 B.C., who set up the first sun-dial in Greece, and made the first map, went further than Thales, and stated that there were an infinite number of worlds, and that there was an infinite, indefinite Substratum (apeiron) that underlay water, air, and fire, and which was the Cause of all, subject neither to old age, nor decay, and that "all things must resolve into that which owns their origin."

Anaximenes, 570-480 B.C., his pupil, differed from Thales, and stated, like Diogenes, that air was the essential Cause (arche), all substances, even the soul, being formed by compression and expansion.

Pythagoras, 569-470 B.C., said to be the first to call himself by the name of "Philosophos," or lover of wisdom, had a wonderful knowledge of the material world, besides being a moral reformer. He is said to have studied in India, and to have given "the knowledge of things that are" only to his pledged disciples. In the brotherhood he founded, study and personal purity were the rules of life. Intense fraternal affection was a marked feature of the school, and Pythagoras, being asked what a friend was, said, "Another I." He taught that man is immortal, and that the highest aim and blessedness of man is likeness to the Deity. He added earth and fire to air and water, and stated that all things were mere modifications of Number, which was the Principle of all. Philolaus, his student, wrote: "Number is great and perfect and omnipotent, and the principle and guide of divine and human life." His pupils said that Number was the material of which the world was made. In this he got closer to the truth as to the illusive character of the material world, for material phenomena, being, as has been shown, merely due to vibration in the ether, it follows that numerical rhythm alone is the so-called cause of the material world

and the adjustment of its phenomena. Without Number, the material world, as he said, would be chaos.

Pythagoras seems to have been the first to discover that the arrangement of the heavenly bodies depended upon intervals synchronous with musical rhythm, and stated that the earth and the planets revolved round a central point. It is said that he heard "the ordered music of the marching orbs," a harmonic sound produced by the motion of the planets from which he calculated, by numbers, the ratio of distance and size of the Sun, Moon, Venus, and Mercury. He gave the name "Mathemata," learning *par excellence*, to the study of numbers and magnitudes, and showed practically that he had a really good knowledge of the result of vibration in the material world. His knowledge of music¹ was such, it is said, that "he could use it for the controlling of men's wildest passions, and the illuminating of their minds." 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. No wonder that his teachings were kept secret. He well knew the danger in those days of putting such knowledge into the hands of a then selfish and ignorant world. Even later, in the time of Jesus, when the world was further advanced, it was still not ready for the uncovering, and therefore purifying, of the hidden sinks of iniquity. The world is now ready and waiting for truth and love.

Evidently Pythagoras had a good knowledge of much of the material information which now has been put before you, the futility of which was illustrated by the fact that it did not prevent him from starving himself to death. He is said to have believed in transmigration of souls, and said that knowledge was merely recollection, and that, as Wordsworth later put it, "our birth is but a sleep and a forgetting," but as he also stated that the same events occur again and again in regular cycles, it looks as if he really knew something of what material death and birth actually are, and that his so-called transmigration of souls was only his presentation of the fact that what is called evolution is merely successive false misrepresentations of the real spiritual world. Like many great teachers of olden times, he left no writings.

Zeno, born 490 B.C., his pupil, called by Aristotle "the Father of Logic," proved his logical gifts by maintaining that, not only the substance and movement of things, but the movement and change had no real existence of their own, as motion was merely an illusion of the senses. Being so logical, he believed in the teaching of the Eleatic School, that "All is one," and "Ex nihilo nihil fit," or, "It is impossible that anything should be made out of nothing." It is wonderful how, through pure logic, he made a number of statements which hitherto had seemed impossibilities, but now we find are correct, as far as the material world goes. His logical mind enabled him to confound his opponents by reducing their arguments to absurdity. For instance, he said that a multiple can be divided until we reach the indivisible units; but then an aggregation of indivisible units must be indivisible itself. Again, a flying arrow is at every moment of its flight stationary in one particular spot. Further, if time and space are

¹ We understand but little of music. The greatest masterpiece is but a signpost to that infinite realm of harmony, in which music is forever included, and to the joy which awaits in its eternal unfoldment.

infinitely divisible, then motion is an illusion of the senses. Therefore, time and space are not infinitely divisible, but are one and continuous, and multiplicity is a mere illusion of the senses.

5 Ages of wrong thinking, until late in the last century, had encrusted us with a blindness which prevented our seeing how illogical are the positions that thinkers are obliged to take up; or, even if we do see it, we throw it on one side, as taking too much trouble to clear up.

Heracleitus, 576-480 B.C., was known as "the weeping philosopher," as he was always grieving over the follies of mankind. His contemporaries 10 nicknamed him "The Obscure." His sayings were probably far beyond their grasp. Dr. Inge says his "scanty fragments contain flashes of the most penetrating brilliance," and he seems to have been the first to propound the Logos idea. Some of his sayings are almost identical with those in the Gospel of St. John. Yet many, misunderstanding his use of the 15 word "fire" as a material emblem, said that he went right back to matter, and imagined Being as a fiery Ether. He taught the transitoriness of everything individual, and that a fundamental law governed all nature, which he spoke of as Zeus, or the mind or law of Nature. His students, as did those of Hegel, split into two camps after his death, disagreeing absolutely 20 as to the meanings of his sayings.

Zenophanes, 576-480 B.C., the founder of the Eleatic School, put forward a vital Principle of pure Being, pervading and animating men and animals, and spoke of God as the One or the Eternal Unity, the First Cause and animating Principle of all things, asserting the unity and eternity 25 of God, as against the vile tales of mythology.

Parmenides, 488 B.C., his follower, added to this an important truth. As Dr. Beattie Crozier puts it in his *History of Intellectual Development*: "The material world . . . was degraded to a mere succession of fleeting 30 ephemeral existences, coming into being and passing away as in a dream, or, like the images in a mirror, shadowy and illusory appearances, without reality or independent existence of their own." You will see that he had found the truth about the material world, but did not understand the real world, heaven. He, however, believed in an eternal unchanging Being—namely, God, and denied the possibility of basing any arguments on 35 sensations, on the ground that they are deceptive and lead men into self-contradiction. How extraordinary that such an advanced thinker never found out and taught to others the scientific method of true prayer! What countless horrors would have been averted, which we now have to face and destroy!

40 **Anaxagoras**, 500-428 B.C., started a new era by announcing that Intelligence, an infinite Spirit, was the first Cause, and looked upon the material world as consisting of an infinite number of invisible atoms of different kinds, of the same size, mixed up together (originally all in confusion). He also got very close to the truth, as far as the material world is 45 concerned, in saying that mind,¹ in the character of "Principle of Motion,"

¹ This, of course, is the basic false mentality called the subconscious mind and the ether.

caused all this extended universe of atoms to revolve, when the like parts, by their own affinity, separated and formed the various masses of flesh, wood, iron, etc., this mind bringing the proper particles together to form the different portions of the material world. He was banished from Athens for supposed atheism. 5

Empedocles, 444-384 B.C., speaking of God, said: "He is all pure mind, holy and infinite, darting with swift thought through the universe from end to end." He pronounced the four elements gods, as he mixed the spiritual and the material together, and looked upon evil as a something attacking the good. 10

The Sophists, 460-380 B.C.—After the physicists came the Sophists, who were rightly attacked both by Plato and Socrates. Amongst them were Protagoras, Hippias, Polus, Corigas, Theodorus, and Hippocrates. The main subjects of their teaching were mathematics, astronomy, and rhetoric. As time went on, and their intellectual power increased, their ethics 15 became gradually debased, and they introduced an ostentatious disregard for truthfulness, etc. Fortunately, Socrates intervened, and changed the whole character of philosophy.

Democritus, 460-357 B.C., known as "the laughing philosopher," as, in contrast with Heracleitus, he found the follies of mankind amusing, 20 again got close upon the so-called facts of the material world. He looked at the material side and represented the world as made up of an infinite number of atoms in perpetual motion, of the same quality, but differing in size, shape, weight, etc. These he separated by an interspace of vacuum, in which they were free to move. He said that countless atoms are for ever 25 falling in a vast continuous stream, setting up vortices, in which the atoms get attached to one another, producing the natural bodies; differences of hardness, weight, etc., being due to the mode of combination. It will be seen that, whilst not quite anticipating the modern atomic theory of elements, he was very close to the material facts, as although the molecules 30 of matter are not vortices they can almost be spoken of each as a static vortex, produced, where two lines of force cross, by their action one upon the other. He stated that the gods had no influence, but that the atoms, by the necessity of their constitution, united and separated in different forms. He saw that the apparent diversity of phenomena, seen as a material 35 world, was due to our senses, and therefore could not be real. He was the last of the philosopher physicists.

Socrates, 469-399 B.C.—Next comes the great Socrates, a mystic, and almost the founder of moral science; in fact, Fouillée looked upon him as the creator of spiritual metaphysics, and speaks of his science as the science 40 of good in itself. He taught a great truth: He conceived of a supreme Power that not only arranged matters, but was a free creative and constructive Intelligence, a supreme Principle, Universal Cause,¹ around which all thoughts centred. This again marked a new era, inasmuch as he made this Intelligence a Power that worked for moral ends. Teaching that the soul 45

¹ *Phaedo*, Chapters 45 and 46.

of man partook of the divine, he had at critical times a consciousness of divine guidance, and maintained the doctrine of man's immortality as an article of faith, not of knowledge, although immediately before he drank his cup of hemlock he developed the grounds of his immovable conviction of the immortality of the soul. At the same time, he recognised that good and evil in actions were the outcome of adequacy and inadequacy of knowledge. "Virtue is knowledge," was one of his platforms. Hence his untiring search for moral truth. Yet he did not believe in free-will.

Like all philosophers, he was swayed about from time to time. Xenophon mentions his perplexity, and reports that while he said that men were not to inquire into the form of God, he maintained that the sense is God and the soul God; first that there is but one God, and afterwards that there are many. He taught quite truly that "virtue is knowledge" and "vice ignorance." "No man," said Socrates, "willingly does harm to himself, and no man would do bad acts if he could foresee their consequences." It was this doctrine which chiefly influenced the Cynics, and, through them, the Stoics and Epicureans. On another point he was very far-seeing, because he looked upon the truth of that of which we are materially conscious as the "counterpart in nature of the moral ends which existed in the mind of the Creator creating them," thus giving Plato a foundation for his counterparts of the Ideas. He stated that from the investigation of the former, or the material, we could indirectly, but with certainty, know the latter; that is, the spiritual realities of the material things.

You will have seen that it is now proved that this knowledge can only be gained by reversing the material thoughts, and to expose the falsity of the material and to facilitate such necessary reversal is the only sane motive for investigation of any material phenomena.

One of the many practical things that Socrates taught was that, as the gods knew what was best, we should not pray for any opportunity of good, but only for that which is good. It will be seen that this was an important step in the evolution of prayer. He also made another great discovery. This was, that when once the truth of things and their normal ends were discovered and applied, it would be impossible for man to go in contradiction to them. Hence his great and only watchword was "Knowledge." This should be our watchword to-day: Know God, good. He recognised, in a way we do not, the importance of understanding the precise meaning of words.

This deep thinker was ultimately put to death on a charge of impiety, chiefly founded on the fact that he claimed to possess a "divine sign," by which he was led. It probably was due, however, to his stubborn political opinions, and the fact that, by means of his superior knowledge, he constantly humiliated those he met, whom he considered conceited. Like many other thinkers, he left nothing in writing, and the testimonies of Xenophon, Plato and Aristotle differ as to his teachings.

Antisthenes, 444 B.C., a pupil of Socrates, founded the Cynics, the most celebrated of whom was Diogenes, the well-known man of the tub. Their idea was to live according to Nature (so called), and to abandon all the common ambitions of mankind. If they had worked mentally in the

right way, as well as doing this, they would have revolutionised the world.

Aristippus, 435-356 B.C., another pupil of Socrates, founded the Cyrenaics. They believed in doing what was productive of pleasure, whilst avoiding any excess. Happiness, they thought, consisted in a multitude of petty pleasures, rather than in a few great ones. By right thinking we obtain the great pleasures, as well as all lesser ones. 5

Plato, 428-348 B.C.—Then came Plato and the Academic School. Plato is said to have been his nickname, meaning broad-shouldered. He was a follower of Socrates until the death of the latter. Dr. Inge, in his *Paddock Lectures for 1906* says: "Even to this day, I doubt whether any-one can be an orthodox theologian without being a Platonist." Prior to his day, as shown, almost every idea had been promulgated but the correct one—namely, that there is a real world, perfect, and that the material world is entirely separate and distinct, being merely a false sense of the real world, with no reality or permanence about it. 15

Plato recognised a real or spiritual world, and classified it under two of his principles, Good and Ideas. He also believed in the material world and material atoms, and designated as Number what we now find to be vibration. In some places he speaks of the heavens, stars, earth, and our souls as gods. He recognised man's apparent dual character, and said: "I am trying to find out whether I am more complicated and wicked than the serpent Typhon, or if I am of a simple nature, participating in divinity." 20

This philosophy of Plato contained no principle of evolution, as he considered that his four principles had existed independently from all eternity, and that the Supreme Good brought them together to form the world. He says: "Real being is always unchangeable, the same, and variation is always limited to the phenomenal." In his *Timæus* he says that the Father of the world cannot be named; in his *Laws*, that men are not to inquire into His being. 25

Plato distinguishes between the phenomenal, which he calls visible, and the Ideal, which he calls cogitable. The visible he divides into two, optical phenomena and the material things; the cogitable, the real world, heaven, he also divides into two, mathematical and dialectical, or the field of Ideas. 30

He adopted the truths of his predecessors and fitted them into his School of Philosophy, failing to add, however, the cornerstone. He adopted the principle of change in the material world and the atoms of his predecessors, and recognised that by Number (which, as stated, apart from its mathematical significance, is vibration), they were formed into fire, earth, air, and water. He evolved a system of Ideas which corresponded to the "inner nature and soul of things, as distinct from their outward visible forms," and gave them an actual independent existence of their own.² 35

¹ *Phædras*.

² Philo Judæus, born c. 20-10 B.C., taught that these Ideas were thoughts of God existing before the creation of the material world of which they are the types. The totality of these Ideas was, he said, the Reason of God as Creator. Matter, according to him, was not even indirectly referable to God, its essence being a mere negation of all true being. 45

He was much closer to the truth than most people have thought. He wrote: "Of these celestial forms, few only can retain an adequate remembrance; and they, when they behold any image of that other world, are rapt in amazement; but they are ignorant of what this rapture means, because they do not clearly perceive. For there is no light in the earthly copies of justice or temperance, or any of the higher qualities which are precious to souls; they are seen through a glass dimly; and they are few who, going to the images, behold in them the realities, and they only with difficulty."¹ Another important truth he taught was, that the supreme Good did not "create," but disposed and arranged. His Ideas always existed in Mind, and therefore did not require to be created in the strict sense of the word. The supreme God he looked upon as always at work for the higher ends of the Just, the Beautiful, and the True.

We now find that the only "creation" is the grouping together of new combinations of existing ideas and combinations of ideas, all God's ideas having always existed.

"Plato long ago prophesied that if a perfect man appeared, the world would crucify him, and Plato was right"² (Archdeacon Wilberforce). Justin Martyr, a professor of Pagan philosophy, who was greatly esteemed, wrote, after he had become a Christian, that he was sure that the Platonists were inspired by the word of Truth. Plato certainly, as Aristotle pointed out, proved, by his life and his teachings, how a good man is also a happy man.

Plato's Ideal Theory.—The School of Philosophy founded by Plato was called the Academy. Its main teachings were as follows:—

(1) The first step to knowledge is the correct definition of general terms.

(2) The things apprehended by the senses are, as Heracleitus taught, fleeting and changeable, but the characteristics or definitions of the different classes are permanent. (This is true: the characteristic of a lion is courage, which is permanent; the characteristic of a chair is support, which is also permanent.)

(3) This type or idea of the class, being permanent, exists outside the sphere of the senses.

(4) That we were able to recognise the types or ideas because our souls existed among them before we (the material beings) were born.

(5) There are superior and inferior ideas; the highest of all, the Creator, is the idea of the good, to know which, and to partake of which, is the hope and aim of the wise man. He did not pretend to give a reason for the origin of evil.

(6) In the *Republic*, Plato asserted that there is an idea corresponding to every material thing. Plato laid stress on the actual existence of Ideas apart from the objects of sense in which we perceive them. The Reverend James Gow writes: "This dogma was wholly mysterious to Plato himself, and he can only explain it in figurative language, but he had not the heart to abandon it. He was combating the debasing sophistry that there is no knowledge and no virtue, and life is a sham; and it was in the separate

¹ *Phædras*.

² *Mystic Immanence*.

existence of the ideas that he found his proof that each soul is immortal, and that knowledge and virtue can be attained, partially in this bodily life, but fully in the spiritual life hereafter."¹ If Plato and Dr. Gow had seen that there was no reality in the material world, which was only the real world falsely seen, Plato's dogma would have been no longer mysterious. He was on the very verge of the truth, anxiously reaching up and peering over the barrier of matter into the ocean of Life. 5

Neo-Platonism.—In this system the soul was not a single indivisible unity, but was made up of a higher divine part and a lower sensuous part, the higher part being intermovable. The Neo-Platonists taught "that evil has no independent nature, no reality of its own, but merely adheres to another being; that it is nothing but an obstruction and privation of the soul"² (Eucken). Plotinus, the founder, taught an important truth. He said that thinking alone led to truth, and that the absolute Unity or God was above the Ideas, and could only be apprehended by man exercising a kind of intuition that transcended knowledge; he then was united with the divine Being. His followers practised what is spoken of as a kind of meditative trance, instead of the study of nature, showing that he had a dawning idea of how to think. He knew too much, however, to allow them to fall into a trance. According to Maeterlinck, he had the most divine intellect of any man that ever lived. In his moments of inspiration it is said that his face shone with a light not of earth. 10 15 20

Aristotle, 384–322 B.C.—Aristotle, the great systematiser, founded the School known as the Peripatetics. Being a biologist, he could not follow the strict lines of Plato, the mathematician, to whose school he was attached for twenty years. He took Plato's Ideas, and placed them in the mind of supreme Good. He left out Number, and grouped together material bases of ends or atoms with the material ideas. Under his system he had to discover some independent source of motion, and put forward a truth, as far as any material theory can be said to be true, namely, that it was the ether that, revolving in an eternal circle, supplied the movement of the material world. Aristotle therefore divided Plato's principle into two—the one, the supreme Intelligence, and the other, the source of everything in the material world. He saw that the material world, being kept in revolution by the ether, would by its own nature evolve, one after another, all the phenomena of the material world—crystal, plant, animal, and man. He did not grasp that one of his two principles, namely, the ether, which appeared to be the source of everything in the material world, was simply the counterfeit of the other, the supreme Intelligence. At the same time, he taught that God was not in the material world to whom it was as if it did not exist, and he looked upon qualities as realities. He dealt very fully with the material world under the heading "Physics," and then dealt with philosophy or theology, "the science of the real as real," in a series of essays, some unfinished, which he placed after "Physics." From this arose the name "Meta[after]physics." He never 30 35 40 45

¹ *A Companion to School Classics.*

² *The Problem of Human Life.*

harmonised the two portions, and evidently felt the impossibility of doing so, as he never finished this part of his system. He endeavoured to understand the reality of so-called facts.

Benevolence, or love to others, is said not to have been recognised 5 definitely by Plato or Aristotle, and to have first appeared in Cicero and the later Stoics. Plato recognised the love that is unaccompanied by any sensuous emotions, and is based on moral and intellectual affinity. He recognised that human love is only a subordinate form of this perfect and ideal love of truth "which the soul should cultivate."

10 Aristotle held that there was the supreme Intelligence and its Ideas, the matrix of matter loaded with material ideas or "form" (the hieroglyphs of the invisible Ideas caused to move by the motion gained from the Ether), and looked upon supreme Intelligence as immaterial, immovable, and invisible Essence, incapable of change and therefore an actuality. At 15 the same time, he looked upon the ether as an actuality. He rightly held that there was no evil in the eternal Actualities—that is to say, in the supreme Intelligence and its Ideas, but only in the material world. He taught that the "nous" of man was eternal and had no birth, whereas the animal soul—human mind—being acquainted with perishable things, 20 perished with them. He not only said that matter was purely negative, but that the "source of all motion was itself unmoved, and the way in which it acts can only be expressed by saying that it 'moves as an object of love.' It is pure mind, with no object but itself; it is thought, with thought as its object—pure self-consciousness, with nothing beyond. It is God."¹ 25 Like many modern advanced thinkers, he was called an atheist, and was prosecuted by the Athenians for atheism.

Euclides, 323–283 B.C., founder of the Megarian School, and, under the name of Euclid, a terror to non-mathematical schoolboys, went beyond his master in adding goodness and wisdom to the other attributes 30 of the Deity. He looked upon goodness, virtue, etc., not only as the supreme ends, but as the only realities of life. This is true, but the virtue and goodness with which we are acquainted in this material world are only a limited sense of the real virtue and the real goodness. Another great truth the Megarian School taught, namely, that evil is only an illusion of 35 our sensuous nature and has no real existence.

Pyrrho, 360–270 B.C., founded the sect called Sceptics, recognising the untrustworthiness of the senses. He would not affirm even that snow was white; as a fact, he suspended judgment on it. "We define nothing," was the motto of his school.

40 **Stoicism**, founded by Zeno of Citium (280 B.C.) shortly after the death of Aristotle, was a pantheistic system, having matter on one side and universal Soul diffused through matter on the other. Its human soul was a single indivisible unity of part of the universal Soul.

The Stoics gave practical advice on wisdom and virtue, and the mode 45 of attaining them. Their logic was such as particularly appeals to what is

¹ *Harmsworth Encyclopædia.*

called common-sense. They thought the soul received impressions through the senses. In physics they were materialists or pantheists, and maintained that the impressions of the senses are the sole source of knowledge, and that nothing exists except what is material and can act on the senses.

The soul of the universe they described as Cause, Spirit, Reason, Nature, Fate, Necessity, Law, and God. The later Stoics, such as Seneca, preferred the use of the name God. Their God was really only so-called natural law. They taught that the soul, after death, did not die, but retained its individuality until the general end (ekpurosis). To live according to reason, they taught, was the same thing as to live according to nature, and that when the emotions could no longer be suppressed, man was to commit suicide, as Cato and many others did. They taught that the God which the individual seeks must be identical with the good of the community. This they seemed to have been the first to teach. This good, however, we now know is spiritual and tangible, not the material so-called good.

Epicurean School.—This antagonistic school, founded by Epicurus, 341–270 B.C., also endeavoured to give this practical guidance, maintaining that ethics is the proper study of man as being the path to true happiness. Both these schools, which were materialistic, teaching that the senses alone were the source of knowledge, became far more influential than previous ones.

Both the Stoics and the later Neo-Platonic School depended on the unaided strength of what they called the individual soul, namely, the human so-called “mind.”

In those days there were numerous philosophers. Seneca¹ (A.D. 60), Plutarch (A.D. 100), and finally Epictetus² (A.D. 120) with Marcus Aurelius (A.D. 121–180), amongst the Stoics, the brilliant Lucretius (95–50 B.C.) amongst the Epicureans, and Sextus Empiricus (A.D. 250) of the Sceptics, are perhaps the best known. Some believed in the old pagan gods, demons, etc., and that God manifested himself materially. The last of the pagan philosophers, Porphyry and Iamblichus, Neo-Platonists, grouped together in various combinations the four great principles laid down by Plato, viz., the supreme Being or the Good; the system of Ideas, the real things in heaven; Number, or vibration; and matter, the manifestation of thought or vibration. With the rise of the new school of Christian philosophers, with men like Origen, Athanasius, and Augustine, ancient paganism disappeared, being extinct in enlightened centres in A.D. 420, and in A.D. 529 Justinian shut up the schools of Athens.

These olden philosophers were most of them trying to elucidate the truth, and were, no doubt, of use in their way; although Mommsen says of the Greek philosophers that “the long series of philosophical systems that had come and gone, had accumulated huge piles of intellectual rubbish,” and of the Romans, that “they were simply inferior scholars of bad teachers.”

¹ One of his sayings was “To obey God is freedom.”

² It was he that said “It is not things that disquiet us, but our opinions about things.”

Up to the present I have dealt with the earlier schools of philosophy, before they had begun to realise clearly the great importance of so-called "thought" and the difference between what is called objective and what is called subjective "thought." The former is a belief in that of which we are
 5 conscious, being something external to our "consciousness," and material; the latter is a belief in that of which we are conscious as being only an impression in our so-called "mind," having no other existence, real or otherwise. Both now turn out to be false "mental" impressions, or ethereal vibrations, material and entirely illusive. For years, philosophers
 10 have argued as to these two methods of obtaining knowledge, the subjective and objective.

Bruno, 1550.—This philosopher taught "that space is infinite, filled with self-luminous and opaque worlds, many of them inhabited, this statement being his capital offence. He was burnt at Rome in 1600. He
 15 believed that the world is animated by an intelligent soul, the cause of forms, but not of matter; that this lives in all things, even such as seem not to live. He nevertheless thought that matter and the soul of the world together constituted God.

Jacob Boehme, 1574-1624, the great mystic and father of German
 20 philosophy, was a working shoemaker. His keen intellect was spent in deep and original thought, and he had a marvellous 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 arrive at length to see the
 25 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 with that which thou willest; it
 30 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 him Emile Boutroux writes: "Inner experience and reflection are, once for all, his true means of investigation. True, he was an illuminate; his meditation
 35 was a prayer; his discoveries, divine revelations." ¹

Descartes, 1596-1650.—This theologian, who was also a profound philosopher and mathematician, was forced by the contradictions of knowledge gained materially—through sense impressions—to believe that the true starting-point of knowledge was subjective, that is to say,
 40 in "mental" reasoning or thought. He stated that the only safe ground was the knowledge that he existed. "I think, therefore I am." Thought he regarded as without an equal, and Huxley affirmed that his system was the very soul of contemporary philosophy and science. His dream has now been realised, namely, how by thought to preserve mankind from illness
 45 and disease, even from the debility of old age. To-day the *Gazette d'Anvers*

¹ *Historical Studies in Philosophy.*

would not have announced his death as it did then: "In Sweden there has just died a fool, who said that he could live as long as he wished."

Spinoza, 1632-1677, the so-called pantheist, whom Novalis calls a God-intoxicated man, claimed complete freedom of thought and belief in the interests of true piety. Hume speaks of "this famous atheist" and his "hideous hypothesis." This is a very good instance of how people often jump at conclusions with regard to the ideas of those who are too much in advance of them. They may even hound them down with much yelping, regardless of the possible truth of the ideas.

Spinoza tried to look at life from a mathematical point of view and to free his views from bias. "The inclusion of the finite—the illusion of sense . . . in the eyes of Spinoza, is the source of all error and evil to man. On the other hand, his highest good is to live the universal life of reason, or what is the same thing, to view all things from their centre in God, and to be moved only by the passion for good in general, 'the intellectual love of God'" (Edward Caird, D.C.L., D.Litt.). To the heat of passion he had only one advice: "Acquaint thyself with God and be at peace." "Love to an object that is infinite and eternal fills the soul with a changeless and unmingled joy" was one of his statements. He also said: "I assert expressly that the mind [the human mind] has no adequate conception either of itself or of external things, but only a confused knowledge of things."

He pointed out that unless we knew God we could know nothing else. God, according to him, is Pure Being, the underlying Principle of all particular forms, containing them within Himself in their entirety. He truly said that "all limitation is negative," and that "by denying the negative we reach the affirmative," the "unconditioned [unfettered] being which alone truly is." "Evil is not something positive, but a state of privation . . . only in relation to the intelligence of man" (Epist. 32). When Blyenbury accused him of making God the author of evil, he answered that evil had no existence for God. Brought into contact with the idea of God, all ideas, he points out, become true and adequate by the removal of the negative and false element. "Nothing that is positive in a false idea is removed by the presence of truth as such" (Eth. iv: 1). This view of his is expressed by Edward Caird as follows: "Spinoza . . . says that what ever reality is in the finite, is of the infinite. But he is unsuccessful in showing that, on the principles on which he starts, there can be any reality in the finite at all" (Article on Cartesianism, *Ency. Britt.*). Naturally he could not do this, as the finite is a false sense of reality.

These statements had comparatively little effect in the world, because he had no knowledge of how practically to apply them and so demonstrate their truth. This deep thinker presents a glaring instance of a world's misjudgment of one far in advance of his age. He failed, as he had not a purely metaphysical basis.

Locke, 1632-1704, on the contrary, in reaction, stated that the only reliable knowledge was obtained from the senses, although he believed in spiritual assistance and revelation.

Leibnitz, 1646-1716, the discoverer of the Differential Calculus, who tried hard to bring about a union between the Catholic and Protestant

Churches, stated that Spirit was the only reality, and truly thought that the knowledge of the material world was knowledge of the spiritual world seen "confusedly and under disguise," and that God was "universal harmony." He believed the material world to be the best possible world, and that evil merely increased the good by contrast.

In his famous theory of optimism, the world is by no means represented as perfect; it is only the best of all possible worlds, the best the Creator could make out of the materials at hand. In recent times Mill showed a marked preference for this view.

Leibnitz was deterred by theological scruples from accepting the theory of gravitation, which appeared to him as a substitution of the action of physical forces for the direct action of the Deity. Agassiz, who advanced along "the pathway leading to divine Science," but dropped from his summit, made the same comment with regard to Darwin. He regarded it as a fatal objection to the Darwinian theory that it appeared to substitute the action of physical forces for the creative action of Deity. In his *Essay on Classification*, he regarded every organic form as a concrete thought of the Creator, interpretable by the human "mind." This shows how close in theory he was to the truth, and yet how far away he was from the knowledge of Truth as Mind and its manifestation.

Berkeley, 1685-1753, Bishop of Cloyne, whilst putting forward a metaphysical view of the world, and stating that there exists nothing but man's thoughts of things, was, as Huxley called him, a "mixed logician." Mr. Oldroyd has said that "Christian Science is Berkeleyism run mad," but his system was only semi-metaphysical, practically pantheism. Berkeley wrote: "Although our sensations are wholly subjective, we do not deny an independent reality of things." He also said that there was "no substance of matter, but only a substance of mind termed spirit; that there are two kinds of spiritual substance, the one eternal and uncreated, the substance of Deity; the other created, and, once created, naturally eternal." He fell from the sublime to the ridiculous by recommending tar water as a panacea for all human ills. He had not seen the fundamental Principle, that all was divine Mind, God, and not the limited human sense wrongly called mind; consequently he could not keep his practice on a level with his theory.

Emanuel Swedenborg, 1688-1772, was a notable man. He took his degree of Philosophy at the age of twenty-one, and was ennobled for his distinguished engineering services on behalf of his country. In 1724 he declined the chair of mathematics at Upsala University, and spent some twenty years in study and research in mining, mathematics, physics, astronomy, anatomy, etc. Some of his writings show striking anticipation of later scientific development. For instance, the nebular system of the origin of the universe, now so widely accepted by physicists, was, in its fundamental principle, first presented to the world by Swedenborg in his *Principia*. Kant's great work, elaborating this theory, was not published until 1755, twenty-one years later.

In 1744, three years before he resigned his seat in the Upper House of the Legislature, he began to find that he had extraordinary powers. Kant,

who was not only a great philosopher, but also a painstaking scientist, made a special inquiry into, and verified several of the remarkable instances related of Swedenborg, and published a work containing the results of his investigation.

Swedenborg was a very clever man, and in advance of his time. Although he founded a sect whose theories and practice, whilst advanced, are based upon wrong principles, nevertheless, his religious views have influenced such eminent men as Goethe, Coleridge, and Emerson. Swedenborg was unaware that there was nothing special about his powers, which were only an absence of the limitations in certain directions that ordinary mortals at present are supposed to have. With the greater development of material so-called mentality comes a greater need to the world of divine guidance and protection, or else such development must lead to greater troubles. In addition to this, Swedenborg, unknowingly, intensified wrong thoughts by dwelling on them, being ignorant of the sad results of so doing. Now, by the knowledge of truth, we can destroy these wrong thoughts, and all limitations will disappear gradually and harmoniously as we learn how to pray rightly.

Hume, 1711-1776, the great historian and political economist, followed on, and showed by clear thinking that what Descartes claimed, namely, that man was able to gain knowledge subjectively, was true. He showed that Locke's objective method was a failure, as we could not find either substance or cause amongst the objects of experience, and, in fact, threw doubt upon all the sciences, doubting the possibility of obtaining knowledge by the objective world altogether. He is better known as a religious sceptic, because of his attack upon miracles, and has usually been considered a materialist. He recognised that "what is incorruptible must be ungenerable." In Huxley's life of Hume, he says: "It is hardly necessary to point out that the doctrine just laid down is what is commonly called materialism. But it is nevertheless true, that the doctrine contains nothing inconsistent with the purest idealism."

Kant, 1724-1804.—Then came the great Immanuel Kant. He condemned the view of Leibnitz, holding that the material or phenomenal world was wholly different from the real, so that in knowing the material we did not know reality at all. He corrected Hume's scepticism, and showed that the inner activity of man, properly used, made science trustworthy. He went further, and whilst denying intuitive understanding, or what Mars, a recent writer, calls "rational intuition," he showed that what we have called our sciences, however sufficiently reliable for use, were not deserving the name of knowledge in the true sense of the term. He thought it essential that all knowledge gained intuitively should be tested logically to show its credentials. This test, however, is not satisfactory, owing to the human being's imperfect grasp of true knowledge. Nor is it necessary. When we are working properly and gaining our knowledge intuitively, by the realisation that God is the Principle of all knowledge, and that therefore man has all requisite knowledge, nothing but what is true comes to us whilst, or even just after, praying in this way. The only true test of knowledge is its logical results in one's life and that of those with whom

one comes in contact. In this way we can now prove practically the truth of our purely intuitive knowledge.

Kant only recognised three-dimensional space. He, however, recognised that time is simply one way of being conscious of "one thing going before
 5 and another thing coming after something else," that is, as the consciousness of succession. Although he was close upon the truth, he did not quite reach it. Kant writes in his "Inaugural Dissertation": "By our sensibility we do not know the nature of things confusedly. We do not know it at all. Apart from our subjective condition, the object, as represented and qualified by our sensibility, is nowhere to be found. It cannot
 10 possibly be found, since its form as phenomenal appearance is determined by those very subjective conditions." He taught nothing to warrant the assumption of the existence, that is to say, the permanence and therefore reality, of matter, but taught exactly the reverse; as according to him
 15 the mind constructs through the imagination a sort of hybrid world, the objects of which, while mental concepts, yet partake of a material or sensuous character. This is the world we seem to know through our senses. He recognised the relation between subject and object, and expressed the belief that Mind could not be known by man the human being; stating
 20 definitely that the phenomenal, or apparent, is all that we can see, and that from the very nature of our minds, we can never know reality. Kant wrote to the effect that against other criticisms of the doctrine of immortality, one may adduce the transcendental hypothesis; all life is essentially only intellectual, and not subject to time changes, neither beginning with
 25 birth nor ending with death. This world's life is only an appearance, a sensuous image of the pure spiritual life, and the whole world of sense, only a picture swimming before our present knowing faculty like a dream, and *having no reality in itself*, for if we should see things and ourselves as they are, we should see ourselves in a world of spiritual natures with which
 30 our entire real relation neither begins at birth nor ends with the body's death.

Fichte, 1762-1814, who was dismissed from his professional chair at Jena under a charge of atheism, endeavoured to reconcile religion with first principles. He got closer to the understanding of the teaching
 35 of Jesus that "the kingdom of God is within," by asserting that all knowledge is of the inner self, and that whilst objective perception seems to come from external source, it is really the creation of the thinker. He, however, also made the mistake of Hegel in not recognising the distinction between Mind, as perfect good, and the ethereal or so-called human
 40 "mind," although he saw that subjective knowledge could not stand for reality. Like Schelling and Hegel, he endeavoured to found a new philosophy of the absolute on the morals of Kant.

Hegel, 1770-1831, Professor of Philosophy at Berlin, endeavoured to further develop the Idealistic School started by Kant. He correctly
 45 regarded thought and thing, even thought and being, as one, that is, matter as being materialised thought; and the so-called unfolding thought in man as the coming to consciousness of objective (so-called) reality. He refused to be satisfied with mere objective knowledge, and made more

practical the unknown reality of Kant, although he mixed up Mind, God, and the human mind. He said: "Of the greatness and power of Mind we cannot think too highly." He looked upon life as a progressive unfoldment of Being, the unfolding in rational consciousness of all nature and all history towards the fulness of the ultimate Idea. This word he used as standing for the Reality, which is God, and looked at it as the final Cause or the end. He said that through this unfolding "the implicit unity of the subjective and objective is now realised, and this is the Idea."

Balzac, 1799-1850, in his "Louis Lambert" says that: "Specialism (seeing all) consists in seeing the things of the material world as those of the spiritual world in their rational and consequential ramification," and says that it "opens to man his true career and the infinite dawns upon him and he gets a glimpse of his destiny."

Lotze, 1817-1881, Professor at Leipzig, Göttingen, and Berlin, one of whose favourite themes was the mechanical view of nature, started a scientific man, and became a great Christian philosopher. He believed as firmly as Kant in the goodness of God, and felt deeply the failure of science to explain reality.

Schopenhauer, 1788-1860, the pupil of Fichte, following upon Hegel, constructed a philosophy of life based upon the collective will as cause. He looked upon the "will to live" ¹ as the cause of everything, and the material universe as its "objectification." This, as far as it went, was perfectly logical. He consistently carried this to its inevitable conclusion, namely, the disappearance of the material universe with the cessation of the "will to live" in a material universe. This is an instance of how really logical thinkers are much nearer to truth than is generally recognised.

This so-called "will to live" individualised is: (a) The individual human consciousness that apparently constitutes a material being, and (b) the succession of thoughts coming to this human consciousness, these thoughts being counterfeits of the true thoughts of God. Human knowledge also be expressed as thoughts coming into consciousness. As a matter of fact, there is only one thing in the material world; that is, the apparent succession of thoughts or the seeming action of thought in the material consciousness, and there is no difference between the human will to live and human knowledge.

Schopenhauer, as Drummond says, regarded consciousness as the hideous mistake and malady of nature. This is true of the material, illusory consciousness, the consciousness that allows the sinful thoughts to enter, but not true of the real, Christ consciousness, the true self. Schopenhauer recognised that there was something beyond mere human knowledge, and discerned the value of the Christian religion to those who were able to grasp it. He envied the attitude of the Quietists, and said: "Knowledge can deliver itself from the bondage of the will and exist

¹ "The Science of Paul's declaration resolves the element misnamed matter into its original sin, or human will; that will which would oppose bringing the qualities of Spirit into subjection to Spirit. Sin brought death; and death is an element of matter, or material falsity, never of Spirit" (*Miscellaneous Writings*, p. 201, Mary Baker Eddy).

purely for itself [this he considered the source of art]. Further, if it reacts on the individual manifestation of the will, it can bring about self-surrender," i.e., resignation, which is, he said, "the final goal, and indeed the inmost nature of all virtue and holiness—and is deliverance from the world." Schopenhauer therefore exposed material existence as the manifestation of material evil which binds its victims, alias mortals, on the Ixion wheel of desire and ennui until the "will to live" is metaphysically denied and disowned. He recognised that the material person was nothing, the mere passing phenomenon of the "will to live"; and although an agnostic, he recognised that the Christian religion had something of essential value, which it was perfectly impossible for him to fit in with what he knew of material existence. His philosophy made him a misanthrope of the bitterest kind, and joy was almost unknown to him. He was so logical that the tiniest grain of truth would have turned the scale and opened his eyes to the vast outlook on reality.

There are various schools of modern philosophy, of which I only refer to a few.

Hedonism, which says that the agreeable is the good.

Utilitarianism or Universal Hedonism, which is a considerable advance on the above. The Utilitarian argues that it is good to be happy, that happiness is the good.

Perfectionism, another variety, argues that it is happy to be good, that perfect goodness is happiness.

Evolutionary Ethics, as propounded by Herbert Spencer, Darwin, Leslie Stephen and others, has already made that of Mill and Bain out of date. It may be called the evolution of Hedonism, tracing, as it does, the rise and progress of morals to man's sense of pleasure and pain.

Pragmatism, the name coined by Professor W. James, denotes an attitude of mind towards our ultimate beliefs in the light of their consequences. The following, by its founder, gives one main view of the doctrine propounded as an antidote to scepticism: "It is now seen that life and action are deeper than logical processes, that immediate premises are behind all inferences, that thought cannot begin until life furnishes the data, and that there is nothing deeper in conjunction or life than the fundamental needs, interest, and instincts of the mind." This is true of the Mind that is God.

All the great men of modern days have been very close to the truth. There are so many great thinkers that I can only mention about half-a-dozen.

John Stuart Mill, 1806–1873, an admittedly earnest truth-seeker, whom Gladstone describes as the saint of Rationalism, writes: "All appearance attests the strength of the tendency to mistake mental abstractions, even negative ones, for substantive realities." At the same time believing in the reality of matter, he was faced with the belief that God was not omnipotent, and wrote: "The only admissible moral theory of creation

is that the Principle of good cannot at once and altogether subdue the powers of evil. We must save God's goodness at the expense of his omnipotence." This is the position into which the belief in the reality of matter has driven one of the best of modern philanthropists, a Christian Socialist and reformer, who teaches that God is improving mankind by means of matter, and that evil is not really evil, as it is necessary for the improvement, and therefore benefit, of mankind. 5

Huxley, 1825-1895, Professor at the Royal College of Surgeons, the Royal Institution, and the Government School of Mines, gave his life to the vigorous promulgation of what he regarded as truth, and had a passion for "absolute veracity." His teachings have been completely misunderstood by many. He called himself an idealist and followed Plato in his constant endeavour to discard the shifting appearances of our senses, and find truth. He considered metaphysics and physics as complementary, saying that: "They will never be completely fruitful until one united with the other."¹ At last they have been welded into one, by the elimination of physical misconceptions and the spiritualisation of semi-metaphysics. This spiritualisation is bringing forth much fruit. 10

It is necessary to keep always clearly in mind the difference between false and true metaphysics, the metaphysics of the pure Mind that is God. You will find that human semi-metaphysics harmonise with so-called natural science, and that they are identical. This is possible, because neither is true, they are both a false sense of the real, dealing only with disappearing phenomena. 20

Huxley coined the word "agnosticism" which, as concerning the mortal man who can never know the reality, turns out to be true. He said that the path which leads to the truth was, "that idealism which declares the ultimate fact of all knowledge to be consciousness, or, in other words, mental phenomena, and therefore affirms the highest of all certainties, indeed the only certainty, to be the existence of Mind."² 25

He admitted that sense and logic alone are utterly helpless, and did not make Kant's mistake, but recognised the influence of what has been shown in the female's complement of wisdom, namely, intuition, which he called mother-wit, or inborn capacity of genius. 30

His philosophic position he has summed up as follows: "The key to all philosophy lies in the clear comprehension of Berkeley's problem—which is neither more nor less than one of the shapes of the greatest of all questions, 'What are the limits of our faculties?' And it is worth any amount of trouble to comprehend the exact nature of the argument by which Berkeley arrived at his results, and to know by one's own knowledge the great truth which he discovered—that the honest and rigorous following up of the argument which leads us to materialism inevitably carries us beyond it. The more completely the materialistic position is admitted, the easier it is to show that the idealistic position is unassailable, if the idealist confines himself within the limits of positive knowledge." And he adds, in conclusion: "And therefore, if I were obliged to choose between 40 45

¹ *Methods and Results.*

² *Ibid.*

absolute materialism and absolute idealism, I should feel compelled to accept the latter alternative."

Fiske, 1842-1901, the well-known historian, Professor of Philosophy at Harvard and St. Louis, was in his earlier days an agnostic. As he became wiser his agnosticism disappeared, and his last work was written to prove that science led irresistibly to the doctrine of immortality, although he thought there was no proof of the spiritual world.¹

He wrote as follows: "The untrained thinker who believes that the group of phenomena constituting the table on which he is writing has an objective existence, independent of consciousness, will probably find no difficulty in accepting this sort of materialism. If he is devoted to the study of nervous physiology, he will be very likely to adopt some such crude notion, and to proclaim it as zealously as if it were an important truth, calculated to promote, in many ways, the welfare of mankind. The science [material] of such a writer is very likely to be sound and valuable, and he will tell us about Woorara poison and frogs' legs, and acute mania, and it will probably be worthy of serious attention. But with his philosophy it is quite otherwise. When he has proceeded as far in subjective analysis as he has in the study of nerves, our materialist will find that it was demonstrated a century ago that the group of phenomena constituting the table has no real existence whatever in the philosophic sense. For by 'reality' in philosophy is meant 'persistence, irrespective of particular conditions,' and the group of phenomena constituting a table persists only in so far as it is held together in cognition. Take away the cognising mind, and the colour, form, position, and hardness of the table—all the attributes, in short, that characterise it as matter—at once disappear. . . . Apart from consciousness, there are no such things as colour, form, position, or hardness, and there is no such thing as matter. This great truth, established by Berkeley, is the very foundation of modern scientific philosophy; and, though it has been misapprehended by many, no one has ever refuted it, and it is not likely that anyone ever will."

He said of Kant: "His work was thus critical rather than constructive. It was to break up the hard and crude notions that man had of a solid, material world, wholly independent of spiritual presence, and to substitute for this the thought of an ideal world, which is for and of the spirit alone."

Herbert Spencer, 1820-1903.—Spencer propounded what is called his law of evolution. He looked upon the universe as "but the progressive unfolding and evolution of a fixed quantity of force," Infinite and Eternal Energy, acting in the antagonistic forms of attraction and repulsion, and truly stated that from the constitution of the human mind (so called), knowledge of noumena is impossible.

Spencer, throughout all his works, regards as the All-Being the Power of which "our lives, alike physical and mental, in common with all the activities, organic and inorganic, amid which we live, are but the workings."

He believed that his synthetic philosophy was consistent with either an idealistic or materialistic view of the universe, because we could reduce it

¹ *The Unseen World.*

to terms of mind or matter. In this he was correct as far as he went, because, as has been pointed out, all phenomena can now be given in terms of "mind" (material mentality) or in terms of matter, both being equally incorrect because there is no matter and only one Mind, God, good.

Dr. Beattie Crozier writes: "With Spencer, the universe with all it contains is but the progressive unfolding and evolution of a fixed quantity of force in the antagonistic forms of attraction and repulsion; with Hegel, it is the same progressive unfolding, only of Being or Existence in general, with positive and negative poles. The truth is the same with both, namely, 'a continuous process of differentiation and integration,' as Spencer himself defines it. Any such system basing all phenomena as being simply the multiplex and complex phases of one universal fact—the redistribution of matter and motion—must inevitably and admittedly fail to throw any light upon the great cosmical mysteries of beginnings and endings."

Haeckel.¹—Haeckel, in *The History of Natural Creation*, gives a picture of the evolution of species from an amœba to man. In this he is unable to explain the force, which has started this evolution, except by admitting spontaneous generation, which is mathematically an impossibility, as you cannot make something out of nothing. If spontaneous generation is admitted, then the material world must be a non-reality. He is thoroughly accurate as far as he goes, as he only recognises the material world and puts forward the evolution of life from the albumenoid compounds of carbon.

According to Professor McCabe, Haeckel admits that true Intelligence is not to be found in this world of matter, and therefore we have only the untrustworthy senses to testify to their own existence. Only recognising the material, he writes perfectly correctly: "Just as the infinite universe is one great Whole . . . so the spiritual and moral life of man is part of the cosmos, and our naturalistic ordering of it must also be monistic." By "spiritual" he can only mean man's "sense of the spiritual."

Montaigne's analysis of the beliefs of philosophers with reference to God² is interesting. Briefly it is this:—

Thales believed God to be a spirit that made all things of water; Anaximander, that the gods were always dying; Anaximenes, that the air was God, procreated and immense, always moving; Anaxagoras the First, that all things were conducted by the power and reason of an infinite spirit; Alcmaeon, that the sun, moon, and stars, and the human soul were God; Pythagoras, that God was sprinkled over the nature of all things from which our souls are extracted; Parmenides, that He was a Circle surrounding the heaven and supporting the world by the ardour of light; Empedocles, that the four elements were Gods; Protagoras had nothing to say on the subject; Democritus, that the images were Gods; Plato divides his belief into several opinions, he makes the world, the heavens, the stars, the earth, and our souls, Gods; Xenophon reports that Socrates was in perplexity, saying at first that there is one God, and afterwards that there are many; Speusippus, the nephew of Plato, makes God a certain

¹ 1834-1919.

² "*The Essays of Michael Seigneur de Montaigne*," translated by C. Cotton.

power governing all things, and stated that he had a soul; Aristotle at one time says that God is a spirit, and at another, the world; Zenocrates makes eight Gods, five amongst the planets, the sixth composed of all the fixed stars, the seventh and eighth the sun and moon; Heraclides Ponticus shifts in opinion, and finally deprives God of all sense, saying that God is heaven and earth; Theophrastus wanders in the same irresolute manner; Strato said that God is nature; Zeno says 'tis the law of nature commanding good and prohibiting evil, which law is an animal; Diogenes Apollonates, that 'tis age; Zenophanes makes God round, seeing and hearing and breathing, and having nothing in common with human nature; Aristotle thinks the form of God to be incomprehensible; Cleanthes supposes God to be reason and various things, one the soul of nature; Perseus, Zeno's disciple, was of opinion that men have given the title of Gods to those who have been useful, and have added any advantage to human life; Chrysippus reckons amongst a thousand forms of Gods the men that have been deified; Diagoras and Theodorus flatly denied that there were any Gods at all; Epicurus makes the Gods shining and transparent, fixed between two worlds, and clothed in a human figure.

“God by god flits past in thunder, till his glories turn to shades :
 God to god bears wondering witness how his gospel flames and fades.
 More was each of these, while yet they were, than man their servant seemed :
 Dead are all of these, and man survives who made them while he dreamed”
 (Swinburne).

The ideas of God to-day are almost as diverse as the ideas of the old philosophers. A large number of people, however, are now rejoicing in a practical, demonstrable understanding of God. These people find that this knowledge of God is an ever-present help in trouble, and capable of relieving themselves and others of all worries and troubles.

The following extract from *The Life of Paracelsus* by Dr. Franz Hartmann gives an idea of present philosophical views: “Man is a materialised thought; he is what he thinks. To change his nature from the mortal to the immortal state he must change his mode of thinking; he must cease to hold fast in his thoughts to that which is illusory and perishing, and hold on to that which is eternal. But who but the enlightened can hold on to a thought? Men do not think what they choose, but that which comes into their mind. If they could control the action of their minds, they would be able to control their own nature and the nature by which their forms are surrounded. There is no god, no saint, and no man in whom we can put any confidence, faith, or trust for the purpose of our salvation, except the power of the divine principle acting within ourselves. Only when man begins to realise this truth will he begin his infinite life, and step from the realm of evanescent illusions into that of the permanent truth.”

Although it is interesting to note the advancing trend of modern thought, we cannot but endorse what Browning so ably expresses in the following words:—

“Oh ! The little more,
 And how much it is !
 And the little less,
 And what worlds away.”

Through divine Principle, ever-active, omnipresent Mind, God's man will always be in direct touch with that individuality through which he will receive the idea he needs at any time. Hence the brotherhood of man and his perfect environment when governed by divine Principle.

ON THEOSOPHY

5

*"Who seeks for Heaven alone to save his soul
May keep the path, but will not reach the goal,
While he who walks in love may wander far,
Yet God will bring him where the blessed are"* (H. Van Dyke).

The Theosophical Society, a movement which has appeared in the 10 Western World of recent years, owes its vitality to the human attempt to live an altruistic life. There is a large band of theosophists, deep-thinking men and women, reaching out towards Truth and believing that there is no religion higher than the truth. The best of them recognise that there is a body of truth which forms the basis of all religions, and which cannot be 15 claimed as the exclusive possession of any. This they would call the truths of theosophy. Members of the Theosophical Society study them; when they live them they are theosophists. They recognise and endeavour to bring about the brotherhood of man without regarding race, creed, sex, caste, or colour, and believe in mutual and universal toleration. The 20 objects of the section in England, under Mrs. Besant's leadership, are also "to encourage the study of comparative religion, philosophy, and science, and to investigate unexplained laws of nature and the powers latent in man." The objects of the American branch, under Mrs. Tingley, are: "To study ancient and modern philosophy, and science, and to investigate 25 unexplained laws of Nature, and the Divine powers in man." Both base their objects upon "the underlying truth in the teachings of that extraordinary woman, Madame Blavatsky.

The ideals of Theosophy are high, but theosophists have not recog- 30 nised that what they term spiritual is really only an ethereal manifestation of human consciousness. A study and practice of the system does not develop the capacity to destroy sin, disease, and death, but rather induces and deepens the illusion of the necessity for a series of deaths, or so-called passings on into new phases of the dream of life in matter and a material universe. 35

Theosophy teaches that what is called death is a passing into an astral world, from which man advances into a second world, and so on until he reaches the highest possible state. He then begins to come back again through these different worlds, being ultimately again born upon this planet as a child, the "soul" finding itself in a new physical body! This 40 mistaken belief has grown up from facts that have been referred to, namely, that the human "mind" fits into the body and can be seen when it is separated from that body. This human "mind" is what they call the astral body, and when the theosophist speaks of working on the astral plane, this only means that he has the power of causing his human "mind" 45 to leave his human body and move about in a state of consciousness separated from it. This, so far from being an advance upward into eternal

and spiritual realities, is a dangerous and incomplete human method of working, leaving the body unprotected and liable to all sorts of accidents. The theosophists recognise this and say that the necessary preparation must always include high moral development. Even this will not prevent
5 the evil results of broken law. Working in the way Jesus the Master worked, no such danger can arise.

The following statement of Mrs. Besant in *Theosophical Manual No. II* sets out the general theosophical belief with regard to reincarnation: "The theory of reincarnation, then, in the Esoteric Philosophy, asserts the
10 existence of a living and individualised principle, which dwells in and informs the body of a man, and which, on the death of the body, passes into another body, after a longer or shorter interval." In *Reincarnation* she has written: "The proofs of reincarnation do not amount to a complete and general demonstration, but they establish as strong a presumption as
15 can, in the nature of the case, exist."

ON REINCARNATION

There is a good deal of difference of opinion with regard to details of reincarnation.

Schopenhauer, Fichte the younger, Herder, Lessing, Hegel, Leibnitz,
20 Paracelsus, Boehme, and Hume, all were in favour of the theory of reincarnation. The reason for this is that reincarnation is a little nearer the truth than the belief that when man dies he goes to hell or to heaven. The amount of truth that there is in it will be seen on pages 263-271 of this book.

I do not deny the fact that a dozen people in different parts of the world,
25 and without comparing notes, will all agree as to the identity of a given person in what they call their previous incarnation, or life on the material world. But it is clear from what has been said that if a few strong thinkers—they should really be called leading picturers—agree in any such belief the mass follows, and holds the same views. The material facts upon which
30 the doctrine of reincarnation has been built are given on the above-mentioned pages, and it will be seen that the so-called "ego" does not return to this material world, as it never has been in it, but always is in heaven.

MAHATMAS

35 Mahatmas are thought by some to be beings who, having left this world, are consecrated to the helping of suffering humanity. The belief in them is largely due to the fact that the material mind can obtain knowledge of material facts, materialise objects, etc., and if the person doing this has a strong enough belief that the objects are brought by some attendant spirit
40 who helps them, everything in connection with the appearance of the things will agree with this theory. The person in some cases will even see parts or the whole of the Elder Brothers or Masters as they are called, who are believed to bring the things. Similar phenomena are obtained by spiritualists, theosophists, witch doctors, and by many other sects in
45 many different parts of the world, all of whom have different theories to account for the results.

COUNTERFESANCE

I might put the position again shortly. Man is now and always has been a perfect spiritual being in heaven. He is seen falsely in this world, this state of consciousness, as a material man. When this material misrepresentation what is called dies, its human or carnal mind passes into another state of consciousness, another material world, and the material body decays in this state of consciousness. When the so-called man wakes up to find himself in another material world, he has another material body, because his mind is not changed; it still is material, and he has to work out his salvation, purifying his so-called mind by turning in thought to God, which he continues to do.

When the material thing called a man has what is called died, and has passed on into another material state of consciousness, the real spiritual man does not leave heaven, for heaven is still here then, as much as it ever was. The real spiritual man is therefore seen again here, that is, in this state of consciousness or material world, as another material being, another cinematographic-picture man; only in this case he is seen again as a little child, which grows and grows, becoming more and more like the real man, until this new misrepresentation in its turn again dies, its place to be taken by another child. This goes on until the so-called end of the world. Each so-called man passes from one state of consciousness to the next, from one material world to another, until ultimately he has sufficiently purified his so-called mind to dematerialise. That is to say, he ultimately ceases his material dream existence, and appears to wake up and find himself in heaven; that is to say, to find that in reality instead of being a material man liable to sin, disease, and death, he is a perfect being in a perfect world, governed by a perfect God.¹

There may be a hundred or more different states of consciousness, with a hundred or more different misrepresentations of your real self, all apparently struggling through various material worlds, and gradually improving. These worlds are all here, probably interpenetrating each other. When the final end of matter comes all these fictitious worlds cease to exist at the same moment, and all these so-called human beings, these misrepresentations of your real selfhood, appear to wake up to find themselves in the one spiritual world, the world of reality, and all of them appear to merge into the same perfect spiritual being, your real selfhood, of which they have been the misrepresentation in the different material worlds. In other words, all false sense disappears.

It will be seen from the above that, unlike reincarnation, the so-called ego does not pass on from world to world, and then ultimately return and be re-born as a little child into this material world, with a future dependent upon its past; but the spiritual man always has existed perfect, in a perfect state of consciousness, and the material misrepresentation passes on from world to world, gradually improving his so-called mind through the action of God, until he ceases his dream life and appears to wake up and find his true self.

¹ See Psalms 17, verse 15.

ON SOCIALISM

"Citizens, would ye be free? First of all, love God, love your neighbour, love one another, love the general welfare; and if ye have this love and union among ye, true liberty will be yours" (Savonarola).

5 There is another great class of thinkers called Socialists. This is a bad term, because its true meaning has been clouded by the action of those, wrongly called Socialists, who have departed from the spirit of true socialism. It has been said: "I believe in the Socialism that gives; I do not believe in the Socialism that takes." This may almost be taken as a
10 definition of true and false socialism.

We can all give help through our thoughts, especially those who are not hampered with the accumulation of wealth stored up in decaying structures by ignorant selfishness. "A recognition of the fact that the real *ego* in every man is Divine would be the golden key which would unlock the most
15 puzzling of the social problems of the age"¹ (Archdeacon Wilberforce).

The only true socialist is the spiritual being in heaven, where we have true communism, the communism of divine Love, essential for our common good.

Amongst the Socialists are thousands of splendid men and, doubtless,
20 women, earnest thinkers, who are devoting and in some cases sacrificing their lives in the attempted amelioration of the lot of their fellow-men. Many of these are called agnostics and even atheists, because they are too logical to accept the orthodox view of a God who allows and therefore legalises evil, if even He does not actually create it. Nor can they accept a
25 religion which offers no infallible remedy for, or even adequate relief from, the appalling misery and terrible injustice that confront us in every class of society throughout the world.

A good instance is Mr. Robert Blatchford, whose writings have had a very large circulation.² Mr. Blatchford does not deny the existence of God.

30 ¹ *Mystic Immanence.*

² Since this was written Mr. Blatchford has come more to the front, owing to articles with regard to Germany. These articles, however accurate, can neither avert nor bring on war. Any result following upon such statements, is only
35 apparently due to them. What is liable to happen, already exists as so-called thoughts, which, as the Bible shows, are predestined to come into action at their appointed time, unless they are destroyed by right thinking. Our work is to destroy these thoughts and so protect mankind. Even the attempt to do this must result in partial, if not total, reversal of the lot of those poor unfortunates whose destiny it otherwise would be to fall under the mailed fist of Assyria. The events of 721 B.C.
40 will not again be repeated in full in its final repetition in the dream, as far as its disastrous results to Israel are concerned, for when "The Lord hath performed his whole work upon mount Zion and on Jerusalem [or a body of deep enough thinkers who know how to think rightly], I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he saith, By the strength of my hand
45 I have done it, and by my wisdom; . . . Therefore shall the Lord . . . under his glory . . . kindle a burning like the burning of a fire. And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briars in one day." For "Israel . . . shall stay upon the Lord, the Holy One of Israel, in truth" (Isa. 10: 12, 13, 16, 17, 20). In other words, the knowledge of the
50 truth that is here presented may result in the destruction of all the evil thoughts that would otherwise appear in the form of trouble to countries at war with each other, "the rod of mine anger" (Isa. 10: 5). The Rev. R. Douglas thinks that the

He states that man is essentially good in himself, and is gradually evolving into a more perfect state of being. This, he believes, will be brought about by organising society on a co-operative material basis, thus putting an end, on the one hand to large accumulations of wealth amongst a few individuals, and on the other to the frightful suffering and poverty existing amongst nearly one-fourth of the total population. Mr. Blatchford's objections to the Christian religion are summed up in this statement: "If God is responsible for man's existence, then God is responsible for man's acts." This is perfectly logical and absolutely true. We have now attained to the certain knowledge that God could not have made the material, sinful man as we see him. God, the Principle and therefore source of all good, cannot make a mistake or create anything unfinished or imperfect, or be capable even of thinking of anything imperfect. The only logical deduction from this is, that the material, sinful man is unreal, or of man's invention, because he is neither made by God nor of God's world.

"God's in His Heaven—
All's right with the world!" (*Robert Browning*).

The sole responsibility for the acts of the sinful, mortal man, rests therefore upon the false concept called man's thoughts. The more closely we face this most uncomfortable question, the more certain do we become of the fact that each man of us, besides being his own evil genius, is also jointly responsible with all mankind for all the evil apparent in the world!

Ignorance is now no longer a possible excuse for this terrible nightmare, and prejudice and apathy can maintain for a very little while longer their unworthy, selfish, and most unfortunate standpoint, for "Knowledge is now no more a fountain sealed," and darkness is being rapidly and finally wiped out in the universal noon of infinite light.

Many Socialists are Determinists. These believe that man is a creature of material heredity and environment, that he has no free-will, and is not responsible for his acts, good, bad, or indifferent. This also is perfectly true, until man learns how to think rightly, and so realises only the will of God. Every evil act brings its own punishment upon the perpetrator, every bit of good equally ensures its own reward, and the evil thinker, and therefore evil doer, must be continually punished until he learns how to think rightly and ceases sinning. This right method of thinking can destroy any evil hereditary tendency, and lift one out of any evil environment. It is absolutely scientific and certain in its results.

It is evident that all our troubles can only come from what is called wrong thinking; regarding as real fact what is wholly material theorising. Now Socialists, individual or collective, equally with all would-be reformers, have at hand a complete and perfect remedy. A union of

Germans are men of Judah, and that the Jews are chiefly Idumeans. This shows how difficult it is to follow the early developments of nations. The only method of doing this properly is to be inspirationally led, and then to check the resultant information in the ordinary way. This was written in 1910. In 1913 I stated in my lectures that the minor troubles would start in June, 1914, and the major troubles in July, 1914.

religion and science has now dawned upon the world, which will not only lift them, but all their fellow-creatures, out of the quagmire in which they find themselves, into a present happiness hitherto undreamt of.

We now have a religion that is practical, which helps on every forward movement of the day, and not only does this, but gives each one the power, and immense happiness, of helping one's fellow-men out of any trouble, however seemingly bad.

ON WOMEN'S RIGHTS

Another branch of the socialistic movement is now before the public,¹ namely, the endeavour being made by women to obtain their rights—an equal vote with men. Let me at once say that I am entirely with them in my desire for the real result for which they are sacrificing themselves. My first public speech, about thirty years ago, was made in favour of women's rights. Thinkers must be entirely at variance with them as regards the means they adopt.

If you attend a meeting in favour of women's votes you are apt to find that the major portion of the time is taken up with complaints of the action of the Government, and the cruelty being meted out to women. Instead of dwelling on women's rights, they dwell on men's imagined wrongdoings. This simply intensifies the thoughts appearing, and makes things seemingly worse. Remember this apparent action of human thoughts is merely seemingly caused by the temporary but universal consent to the present-day theories—which consent constitutes the only law—of evil action. Wrong views are the cause of the wrong doings, and intensify themselves on the so-called mind of the people picturing them, and so hypnotise the victims, who consequently harm others, and therefore are harmed themselves. If suffragettes would only spend an hour a day for six weeks in learning how to think rightly, and would dwell on men's rights, the divine rights, of the real men—as already mentioned, I admit no essential difference between men and women—the present agitation would soon be at an end. I believe that the result would be that women would then find themselves with votes at once, because true justice would be brought about, and the influence of true womanhood is always for good. The result of the suffragettes' working in the right way would certainly be to bring about what is best. This is all that the most insistent could possibly desire.

If these social reformers had seen, as I have, over two thousand people howling, and then have seen the whole of the savage wrong thoughts disappear, and happiness come into the faces within a few seconds, through one individual alone turning in thought to God, and realising the actual presence of God, divine Love, filling all space, they would never again try to meet brute beast with brute beast. Instead of fighting only for a detail in a local centre, they would find that they were a power, a divine power throughout the world.² This power would not be limited

¹ This was written in 1910.

² "The Lord giveth the word: The women that publish the tidings are a great host" (Ps. 68:11, R.V.).

to one direction, but would be exerted in favour of every movement that comes into the panorama of human existence, for the amelioration of the conditions of the human race. This is a present possibility. Do not lose a moment. Begin now and prove the omnipotence and availability of God.¹

Because it is a demonstrable fact that "woman is the highest species of man,"² and the clearest channel for the most powerful force acting on earth to-day, it is obvious that unless rightly directed, it is the most dangerous.

In this dawn of the so-called "mental" era, accompanied as it is by greater knowledge of ethereal phenomena, that removes all restraints of material limitations as easily as a butterfly leaves its chrysalis casket, giving to each one the power and authority to "be a law unto himself," it will be quickly found that it is the female lawgiver who has to be reckoned with in the near future.

This discovery by the mass of what is well known already to the few, will not come in consequence of any possible parliamentary position of authority; but should that position accompany this inevitable discovery, where is to be found the school in which the woman of to-day can qualify for her high office?

I unhesitatingly affirm that the school of the great Principle of right thinking can alone fit her to use aright this tremendous and newly found responsibility, and it alone can teach man how to protect himself from a new danger, greater than he has ever faced before. This Principle alone can teach man how to duly appreciate and benefit by a greater help than he has yet found, the help of true womanhood in the attaining of a perfect understanding of the onè Mind. The greatest, because most scientific, stateswoman in the world in our own times has proved that "One on God's side is a majority." And it may be added in elaboration of that great scientific declaration of independence that this ONE is the spiritual offspring of a perfect union of male and female qualities. This can only be seen abroad upon earth where love and unity demonstrate the intelligent recognition of the science of the equality of the sexes, bringing mutual cooperation in higher planes of action. Under such happy circumstances, where highest spiritual intuition and love, expressed by woman, and uplifted wisdom and strength, expressed by man, are found joined in mutual obedient worship of one God, then the harmonious manifestations and demonstrations of Truth and Love will prove that the earth is in deed and in truth filled with the knowledge of God, as the waters cover the sea. With male and female qualities united and co-operating in wise rule, there will be no longer any need for material laws of limitation, for "the government shall be upon" man's shoulder, and he shall be called "the Prince of Peace" (Isa. 9:6).

ON BUSINESS

"Keeping my mind in His holy presence, and recalling it as often as I found it wandered from Him . . . I made this my business, as much all the day long as at the appointed times of prayer: for at all times, every hour,

¹ Since this was written in 1910, many of the leaders of the woman's movement have learnt how to think rightly.

² *Unity of Good*, p. 51. Mary Baker Eddy.

every minute, even in the height of my business, I drove away from my mind everything that was capable of interrupting my thought of God" (Brother Lawrence, First Letter).

It has often been said that it is absolutely impossible to carry on business on a high ethical plane. This is not true. Before we knew how to think rightly it was difficult, as, by doing what was best for another, it was often found that he took advantage of us, and we suffered. When a man knows how to think rightly he can safely put his fellow-man's interests before his own. This does not mean that unscrupulous individuals will not sometimes take advantage of us, but this they can only do if our knowledge of truth is too limited. Nevertheless, however much such men may momentarily take advantage of us, it will be found that in the long run we do not suffer, but that they pay the penalty for their ignorance of the laws of good.¹ You will find that on thinking a man is going to take an unfair advantage of you, he will respond more or less to this hypnotic thought, and if this wrong thinking be continued, you will soon have to be on your guard. Being on guard means systematically guarding your own thoughts, and regularly each day devoting a few minutes to treatment for the difficulty. If really thinking rightly, no one can possibly take advantage of you.

Putting another's interests before our own does not mean always sacrificing our own interests to his. Our first consideration must always be to *act* in strict accordance with our highest understanding of God's requirement of us. This demand met, Principle will decide as to how far it is for our client's best interests that his desires should be fulfilled. Working from this individual standpoint of persistent right thinking and its correlative just action, it will be found that in whatever form results may appear, they will include the greatest good for the greatest number.

It is becoming common knowledge now amongst thinkers that to succeed in business, one must not, as was previously thought, take every advantage of others where possible, but, on the contrary, one must earn a reputation for absolutely fair and even generous dealing. This alone will not enable a man to succeed. He must be businesslike, accurate, and prompt in his dealings. This will follow if the thoughts are right. On the other hand, should he constantly fear, for instance, that a merchant will not supply goods to him in the time promised, he will probably find that such accentuation of wrong thoughts will bring about the failure, and result in a repetition of the same delay in his dealings with his own clients. Hitherto we have thought that such a mistake was not our fault. In future, should this take place, we shall know that it is solely our ignorance of truth or incapacity to treat that is to blame.

As the false concept of matter changes, the details of business and business methods will change. Material means for bringing about desired results will be dropped, and a true mental method adopted, namely, the realisation of truth.

In the past the fundamental principle of business has been entirely

¹ The commercial value of the Golden Rule is beginning to be recognised. In the January, 1914, issue of the *Organiser*, a practical magazine for business men, appears the following: "The Golden Rule² is truth; in the hands of intelligent people, and joined with efficiency, it actually pays dividends."

misunderstood by nearly all. The principle upon which it has been based has been to gain good for ourselves, and incidentally, as an unfortunate necessity, to give something in exchange to others. This has to be inverted. A higher basis is thus won. The true principle of business is to give of the best to others as the necessity, while incidentally receiving in return.¹ Then we shall receive abundance with but little trouble. This is no chimerical dream, but is the natural result to the man who follows truly scientific methods. The man receiving most has the most to confer on others. 5

We must be willing to lay down all for truth in business as well as in all other paths of human experience. We must gradually "lay down" all thinking of the future, consideration of ways and means, thoughts of antagonistic people, all fear, anxiety, and worry, and ultimately all the old material means. We must adopt the higher and more scientific methods that progress will in any case eventually demand. Such as are willing to thus adopt Christian and scientific methods of business will of necessity be led by Principle into the best and most successful enterprises during the forthcoming period of rapid advancement that accompanies the final stages of all exchange of "goods." 10 15

One of the chief results accruing from practical right thinking is the complete protection of the individual from so-called mental science, 20 which even to-day is unwittingly practised on a large scale. A client to whom the evil effects were recently pointed out replied that this made clear to him what had made him, on the previous day, buy a cargo of salt for which he had not the slightest use. It has already been shown how this fatal method of obtaining an apparently temporary advantage—though 25 really disadvantage—is even now being openly taught and practised. It is time that mankind learned the scientific and unailing method of protection, the truth that makes man free from all evils.

We have to remain in business, or in such state of life as the "second coming of Christ" finds us in, until Principle clearly leads us out. The sooner this takes place the better. Gautama Buddha truly said: "I say 30 unto thee, remain in thy station of life, apply thyself with diligence to thy enterprises. It is not life and wealth and power that enslave men, but the cleaving to life and wealth and power."

THE DIFFERENT WAYS OF LOOKING AT LIFE 35

It is comparatively easy to understand reality, called heaven, because scientifically we know that there can be only one cause; that cause must be good; we can never know cause, it can only be known by its manifestation; and, as the manifestation of cause must partake of the nature of the cause, its manifestation must be good. This cause and its manifestation is 40 spoken of by the religious world as God and heaven. The metaphysician speaks of it as Mind and its ideas.

If there is only one cause and its manifestation, both of which are good, whence this terrible evil that appears so very real to us? What is the cause, if any, of all this hideous misery around us? When we come to try and solve 45 this puzzle, one of the difficulties is that each of the three great schools,

¹ See Matthew 10, verse 8; Proverbs 11, verse 24.