

A detailed microscopic image of neural tissue, showing various structures like axons and dendrites. Three prominent axons are highlighted with glowing, translucent sheaths in red, green, and blue, crossing each other. The background is a complex network of purple and pinkish-purple fibers.

# The Science of Mind

**Ernest S. Holmes**

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*These lessons  
are dedicated to that Truth  
which frees man from himself  
and sets him on the pathway of a new experience,  
which enables him to see through the mist  
to the Eternal and Changeless Reality.*

## PEACE BE UNTO THEE, STRANGER

Peace be unto thee, stranger, enter and be not afraid.  
I have left the gate open and thou art welcome to my home.  
There is room in my house for all.  
I have swept the hearth and lighted the fire.  
The room is warm and cheerful and you will find comfort and rest  
within.  
The table is laid and the fruits of Life are spread before thee.  
The wine is here also, it sparkles in the light.  
I have set a chair for you where the sunbeams dance through the shade.  
Sit and rest and refresh your soul.  
Eat of the fruit and drink the wine.  
All, all is yours, and you are welcome.



## FOREWORD

In presenting these lessons on Mental Science, I do not claim to have discovered any new Truth. The Truth has been known in every age by a few; but the great mass of people has never even dreamed that we live in a mental and spiritual world. To-day, however, there is a great inquiry into the deeper meaning of life because the race has reached a state of unfoldment where a broader scope is possible.

These lessons are an attempt to put into the spoken word and into print some of those great truths known to the enlightened of all ages.

To suppose that the Creative Intelligence of the world would create man in bondage and leave him bound would be to dishonor that Creative Power which we call God. On the other hand, to suppose that God could make man as an individual, without leaving him to discover himself, would be to suppose an impossibility. Individuality must be spontaneous and can never be automatic. The seed of freedom must be hid within the shell of the human. But, like the Prodigal of old, man must make the great discovery for himself. Although the journey may at times seem hard and the burden too great to bear, man still feels within a subtle sense, a mystical presence, a divine Reality. Thus, the inherent nature of himself is forever seeking to express itself in terms of freedom. We will do well to listen to this inner voice, for it tells us of a life wonderful in its scope, of a love beyond our fondest dreams, of a freedom which the soul craves.

But the great love of the universe must be one with the great law of Its own Being, and we must approach love through the law.

This, then, is the teaching, Love and Law. As the love of God is perfect, so the law of God is also perfect. We must understand both. "Who hath ears to hear, let him hear."

I wish to express my appreciation to the authors whose names are mentioned following the different lessons in this course of instruction, as well as to many others whose names are not mentioned. The Truth comes to us from all sources, and our understanding of it is the result of the time, thought and effort of thousands of people who have given their lives to its study.

I wish to express special appreciation to Miss Anne Shipman, of Boston, Mass., without whose untiring efforts it is not probable that these manuscripts would have ever been gotten in shape for publication; and to my mother whose great faith in these teachings has inspired me with the hope and the belief that they may be of benefit to those who study them.

E.S.H.



## YOURSELF

Oh, weary heart, laden with earth's weight and care,  
Oh, feet, stumbling on the way, bleeding and bare,  
Oh, arms outstretched, and hands upheld in prayer,  
Oh, back, which so oft has felt the lash and rod,  
Oh, soul, which cries aloud for the living God,  
Oh, life, struggling to free itself from the clod;  
Know this: there is no power from without,  
Yourself must answer every fear and meet all doubt  
With some divine, indwelling power  
Which you yourself, upon yourself, shall shower;  
And giving, take, and taking, give  
Unto that life which you, yourself, shall live.



# **PART 1: THE EVOLUTION OF MAN'S THOUGHT**

## INSTINCTIVE MAN

If we traced man's history back into the dim past we should come to a place where he did not consciously know himself. We should come to a place where Instinctive Man alone existed; for the self-conscious man had not yet evolved.

Nothing can be more apparent than that man, as he now appears, is the result of growth and unfoldment. But in order to unfold, he had to have something from which to unfold, and since he is intelligent, he must have unfolded from an intelligent cause.

Instinctive Man, then, means that Inner Something, or Life, which we do not see but which is, of course, there. We might say that Instinctive Life is God in man, or the idea of God, working through man. But if Instinctive Man is an idea of God, why is he not perfect? The answer is that he is perfect, but that as soon as individuality is evolved he must be left alone to discover himself. Even God could not make a mechanical Individuality. If man is created with the attributes of self-choice and free will, he must be let alone to make the great discovery for himself.

### NATURE WAITS ON MAN'S SELF-RECOGNITION

We note, that from the day when Instinctive Life brought man to the point of self-choice, it let him alone, and from that day Instinctive Life has waited on man's unfoldment. It is true that during all this time it has carried on the automatic functions of the body and has even silently told man what to do; but it has let him alone in all other ways. It may, and must, hold man as a perfect being, but it also must let him discover this fact for himself. During all of this time, however, Instinctive Life, or God, must be silently waiting for the great discovery to be made and must always be ready to respond to man's advancement. We note this to be true along the line of man's progress. For instance, consider the discovery of any of nature's forces; we know that they must have always existed; but, so far as man is concerned, they exist to him only after he has discovered, and learned how to make use of them. Electricity was a reality in the universe when Moses led the Children of Israel from the land of Egypt, but neither Moses nor any of his followers knew anything about it, and so they did not receive any benefits from its use. This is true of any and all of the natural laws; they always existed, and as soon as understood may be used. In this way, Instinctive Life waits upon man's discovery of the natural laws and his discovery of himself and his relationship to the great Whole.

If this is so evidently true of all the forces in the natural world we must expect to find the same thing to be true of those inner and finer forces within man. The unfoldment of these inner and finer forces through man is what we call his evolution.

### THE FIRST GREAT DISCOVERY

The first great discovery that man made was that he could think. This was the day when he rose from the ground and said, "I AM." This marked the first great day of personal attainment; and from that day man became an individual and had to make all further progress himself; any compulsory evolution stopped when man became an individual, and from that day he had to work in conscious union with Nature and Her forces; but he did not have to work alone, for Instinctive Life has always been with him and will never depart from him. Instinctive Life desires that man shall express more, and yet more, of its own limitless possibilities.

Man is evolving from an Infinite basis; behind him is the great Unknown but not the great unknowable; for the unknown becomes known through man, and whatever more Instinctive Life is to do for him must be done through him. Nature must work through man in order to work for him. This is true all along the line of life and endeavor.

The first great discovery of man was that he could think, plan and execute. As the result of this discovery he has built up a great civilization and all that goes with it. He has harnessed electricity to his inventions, tied steam and compelled it to do his bidding. He has laid waste forests, built cities, made the desert to bloom, and has thrown the lines of his commerce around the globe; indeed, he has seemed to possess the earth.

#### THE INNER SENSE AWAKENS

But with all of man's powers he has still felt a vague sense of something more, something greater, something further along; a sort of mystical inner sense of things, an instinctive urge, a blind groping after a greater light. Disregarding all of his apparent power, man has still been unhappy, sick, lonely and afraid. The cities which he built have crumbled into dust, the nations which he fostered have, one by one, fallen into ruin, and history alone remains to tell the tale of most of his endeavors.

In spite of man's apparent power he has suffered greatly, and death has crowned his life and work with a pall of darkness and uncertainty.

#### THE GREAT QUESTION "WHY"

The great question "Why" has forever been upon his lips. Few indeed have been able to answer this question; and these few have been passed by, unheeded, in the struggle for existence.

Man has struggled along the weary road with a heavy heart and bleeding feet, only to be met by the grave. The lack of a sense of completion has beset his every pathway; and in his blind groping he has held up his hands in speechless anguish, and his broken cries have rent the air with supplications to an apparently unheeding Deity.

Why the suffering, the sorrow, the sin, the sickness and a lifetime of trouble, only to be met at last by the grim and sinister tomb?

Why, why, why? Man has sought the wise only to discover their foolishness; he has sought the learned only to find a lack of wisdom. Why, why, why? His cry has appeared to go forth into an empty nothingness. But hark! from somewhere a vague answer has come, some subtle inner sense of things; some unknown presence has given answer and a still small voice has said to him, "Man, know thyself." The Instinctive Man has again spoken and told him to search more deeply into his own nature; to look deep within himself for the answer to life. The hour has struck in the evolution of man when he can understand this voice and do its bidding.

#### THE GREATEST DISCOVERY OF ALL TIME--MIND

Man's response to this inner Instinctive Voice has caused him to start on the greatest adventure of his career, the discovery of Mind.

Man's first discovery of his ability to think was set aside as being too evident to take any notice of; he could think, but what of it! Of course, it was a proof that he was, but that was all; he had always been able to think; this simply gave him the ability to know his needs and try to supply them. This he had always done.

The ability to think seemed to be an automatic thing; it came with him and would doubtless die when he died; the brain seemed to be the organ of thought; and, of course, when death stilled the brain it would no longer operate--this was self-evident.

#### THE BRAIN DOES NOT THINK

But the day came when some wise man said that it is not the brain that thinks at all; for if the brain, of itself, could think, then one could cut it out and it would keep right on thinking. No, the brain of itself could not think; and yet, without a brain man could not think; which simply means that man needs a brain while here, but that the brain, of itself, does not think. The brain does not think and yet man thinks; so behind the brain there must be a thinker. But where is this thinker? We do not see him. Have we a right to say that there is a thinker when no one has ever seen him? Yes; for can we name a single force of nature that we can see? Have we ever seen electricity or any of the other forces of nature? No; and the only evidence we have of their existence is that we see what they do. We have light and motive power, so we have a right to suppose that there is a force which we call electricity. This is true all along the line, for we see effects and not causes.

#### WE DO NOT SEE THE THINKER

But to return to the thinker; we do not see him, but the proof of his reality is in the evidence of his works. We know that the legs do not walk; for, if severed from the body, they could not carry any one very far. Cut off the hand and see if it could still hold anything in its grasp! Pluck out the eye and it cannot see; and so it is with all the organs of the body. There is a thinker and doer back of the organism who is using it for a conscious purpose.

## THE BODY UNCONSCIOUS WITHOUT THE THINKER

This is a great discovery; for it means that the body without the thinker could neither be sick nor suffer; for without the thinker there could be no movement of the body. Why then are we sick? This inquiry will not be answered until every form of disease is swept from the face of the earth and numbered with the things that were once thought necessary. For man has discovered that the body, of itself, has no life nor power to act.

Let us follow the course of man's thought since he first made this discovery about the body and began to apply his knowledge. He first realized that Instinctive Man built up the body through evolution; and, after having created and evolved a perfect body, left it in man's keeping to do with as he willed. At first, man was ignorant of this, thinking that the body was self-operating; but as soon as he discovered that such was not the case he began to formulate certain new theories about himself. He discovered that while he could consciously think and decide, something happened to his thoughts after he had thought them. They went somewhere; for soon they would come back as remembrance. Man had now discovered that he could consciously think and that his thought would come back to him again. This led to the conclusion that memory is an active thing, an inner mental action. He said, "Memory is the storehouse of all my conscious thoughts and it is active. My body is not conscious of life, but my thought is conscious of my body; my body is operated upon by my thought; and it must also be operated upon by my memory, since memory is active. But, since memory is only the result of conscious thought, memory, of itself, is an unconscious operation of what was once a conscious thought."

## THE CONSCIOUS AND THE UNCONSCIOUS THOUGHT

Since man always has had the habit of naming things, he named his memory his "unconscious thought," and his conscious thought he called his "objective mind." He now came to the conclusion that he had two minds, one conscious and one unconscious, or sub-conscious. The conscious mind being the one that he used all of the time in his self-conscious state and the sub-conscious mind being the storehouse of all his conscious thoughts, as well as the seat of his memory. It follows, that as conscious thought acts, unconscious thought must also operate. This conclusion led to the discovery that the sub-conscious mind is the builder of the body; not that it really made the body in the first place, for Instinctive Man did that; but that the sub-conscious mind keeps the body going and is always acting on the thoughts of the conscious mind. After carefully watching this process, man discovered that he could consciously think and, by so doing, make such an impression on his unconscious thought that it would do what he directed. From these observations he deduced the law of suggestion to be one of action and reaction. Thus he found how habits are formed; that they are conscious

ideas fallen into the inner thought and carried out to logical conclusions.

#### A NEW BASIS OF THOUGHT

Therefore, he began to reason: "Instinctive Man within me is perfect and yet I appear to be imperfect. My apparent imperfection must be the result of an imperfect thinking; in reality I am, and always have been, perfect. I will now begin to think differently about myself and see what happens." And as he began to think from the new basis he found that the body responded and was healed. So he came to this conclusion: "God made me perfect but He also made me an individual, which means that I can do with myself as I will. I cannot really destroy my body but I can make it most uncomfortable. Since God made me and made me perfect, each one of the organs of my body represents a perfect idea."

Realizing this to be true, he began to think from this basis, and the organs of the body responded. He found that thoughts of peace produced a peaceful condition while thoughts of fear produced a disturbed condition; that confidence made him strong while fear made him weak. In fact, he was able to trace each mental attitude to its physical correspondent. He discovered that, asleep or awake, the inner mind works all the time. He also found that by analyzing his thought he could discover what ailed him. This he called psycho-analysis.

#### THE LAW OF MIND

Then another idea came to him: the whole thing was in accordance with law. He had discovered a law of mind just as he, at another time, discovered a law of electricity. If it were law, then he could always use it and it would always respond. From this he gradually built up a definite technique for the practice of right thinking.

He found that if he always thought of himself as being perfect he would always feel better. But what should he do with his body when it appeared sick? How was he to think of himself when he was sick? Could he deny that he was sick when he was suffering? Yes; for his sickness was the result of thought, and by changing the thought he could change the effect. He learned to turn away from the body when it was sick and go back into mind and think of the body as being perfect; for his thought worked independently of the body. He turned from the image of sickness to the idea of health and said, "I am perfect, no matter what the appearance may be."

#### UNCONSCIOUS MIND AT WORK

But some kinds of sickness had never entered his mind at all; that is, he had never consciously thought of them. How was he to reconcile this fact with his new theory? For a while this was a hard problem to solve; but by a still more careful study of his inner self, he discovered that what he called his subjective mind took all of his thoughts and did something with them. He found that there were certain combinations of thought which, brought to their logical conclusions, would produce

certain kinds of diseases. He did not have to consciously think of a certain disease to have it; but if he thought certain kinds of thoughts they would produce their logical results. For instance, if he were excited all the time it would produce nervousness; if he became angry it would secrete poison in his system, and so on through the whole category of the human ailments; somewhere in mind they had their reason for being. Perhaps he could not always tell exactly where, but, by knowing that his body was perfect, he could still heal himself. He knew that as time went on and his knowledge grew he would find out more and more about himself and so be better able to heal himself. He was glad that he had started on the right track; he believed that he would know all in time and never be sick again.

#### ANOTHER GREAT DISCOVERY--THOUGHT REACHED OTHERS

Then a new discovery came, which was that he could think of others and heal them. It seemed to make no difference where they were; he could think of them and heal them. This was a most astounding fact, for it meant that there was a common mind somewhere through which his thought operated; for he could not reach another unless there were a medium between himself and the other person. This seemed strange; for what he had learned to think of as his individual subjective mind, was, after all, only the personal use that he was making of something which was around every one. He began to think for others, and found that mind responded to his thinking for them and caused some action to take place in their bodies. He called this medium "Universal Mind," or "the Law of God." It seemed to be as omnipresent as the law of electricity or any of the other forces of nature.

#### THE DISCOVERY OF RACE-THOUGHT

In this way he discovered how it was possible that the whole race might have held certain kinds of thoughts and how they might have operated through any one who was receptive to them. That is, if any one should feel discouraged, other thoughts of discouragement might gain entrance also and make him feel worse. This he called race-suggestion. But how was he to protect himself from it? By knowing that it could not operate through him; that he was a perfect idea and could not be affected by suggestion; for, after all, it was nothing but thought. He learned to build a mental wall around himself which could not be entered unless he chose. This he called "Divine Protection."

#### A UNIVERSAL MEDIUM WHICH ALL MUST COME TO BELIEVE IN

Man had now discovered that he could help and heal himself and others by thinking into some kind of a Universal Law of Mind. He found that, like all other forces of nature, it was a great Impersonal Law and could be consciously used whenever he wished to use It and that the use of It was through right thinking. He realized that the time must come when the race would be healed by knowing the Truth about itself. But because the Law was mental it could only work for those who believed in It, and



since many did not believe, the thing to do was to heal himself and others who wished to be healed, waiting for the rest of the world to realize the fact.

ANOTHER QUESTION COMES UP--WHY ARE PEOPLE POOR?

But another thought came to him. If he could think into some kind of a Universal Medium of Mind and heal himself and others; if this Mind could produce such a physical effect on the body, why could it not also produce the same kind of an effect on conditions and the affairs of life? Why was it that some were rich and some poor? Was this fate, or was it because there was not enough for all? If the One Mind made bodies, why did It not also create conditions? And if It did, why did it not give to all alike?

Why were some people happy and prosperous and others unhappy, weak and poor? Could the answer to this also be in Mind? Could it be that just as man had thought of himself as sick, and so made sickness, he had thought of poverty and made this condition possible in his experience?

Questions like these and many others came into the mind of man and caused him to search even more deeply into the nature of things. Looking about, he saw some succeed and some fail, though all was taking place in the same world and under common conditions. So he knew that it must be something *in* man, and not *outside* of him, that made all these things possible. He realized that conditions did not make themselves. Everything in man's life was run by man himself.

MAN BEGINS TO REALIZE THAT HIS CONDITIONS ARE CONTROLLED BY THOUGHT

In this way man realized that even his affairs were controlled by thought working through the avenue of the One Mind. He discovered that by changing his thought he could remold his affairs, and that by right thinking he could bring into his life new conditions. But would there be enough to go around should every one become prosperous? Yes, for Instinctive Life is Limitless.

REALIZES THAT HE MUST THINK CORRECTLY

So man discovered that he could control his affairs by right thinking; he could bring into his experience the things he wished to enjoy if he thought correctly; and since this was all in accordance with law he could do so consciously. He realized that the time would come when every one would think correctly; and poverty, unhappiness, and all that goes with them, would be swept from the face of the earth. They were never intended to be, but man had misused his power; now that he understood, he would change his whole manner of thinking and consequently he would become happy and have plenty. But every one did not believe this. Many said that it was a foolish idea, while others said that it was too good to be true. However, it was soon proven that whoever would believe and comply with the Law could prove it to be

true. If some did not wish to believe, that was all right; there were plenty who would, and the direct proofs of their lives would in time convince others. In this way, eventually, all would be saved from unbearable conditions. The thing to do was to teach the Law to those who did believe.

And so the lessons which follow are for this purpose, to teach those who believe in the Law how to use It.

The race is made up of individuals, and the place to begin is with the person who believes in the greater possibility. Each one, for himself, must work out the law of his own being. It is within the power of every man to completely change his environment and completely heal his body. Whether or not he will do this depends entirely upon his own conviction and his own determination. Nature attends him on the way and is always ready to serve; but he is an individual and nothing will ever be forced upon him. Let any one follow the Law, comply with Its nature, and consistently apply himself to right thinking and living, and he will prove to himself that life holds all and more than he has ever imagined.

# **PART 2: THE LESSONS**

# LESSON ONE: THE NATURE OF BEING

## INTRODUCTION

In presenting these lessons in Mental Science to the public, it is my desire to make it possible for any one, who cares to take the time to study them, to demonstrate the truths that will be discussed. It is, perhaps, hard to set down in writing a complete teaching in Mental Science that will not appear difficult to understand; but this could be said as well of any science, and the Science of Mind is no exception to the general rule.

## SCIENCE

Science is knowledge of facts built around some proven principle. All that we know about any science is that certain things happen under certain conditions. Take electricity as an example; we know that there is such a thing as electricity; we have never seen it, but we know that it exists because we can use it; we know that it operates in a certain way and we have discovered the way it works. From this knowledge we go ahead and deduce certain facts about electricity; and, applying them to the general principle, we receive definite results. No one has ever seen the power or the energy that we call electricity; and the only proof we have that it really exists is that from it we receive light, heat and motive power.

No one has ever seen any of the great causes that lie back of the manifestations of life, and perhaps no one ever will; but we know that such principles exist because we can use them.

## HOW LAWS ARE DISCOVERED

The discovery of a law is generally made more or less by accident, or by some one who, after careful thought and observation, has come to the conclusion that such a principle must exist. As soon as a law is discovered experiments are made with it, certain facts are proved to be true, and in this way a science is gradually formulated; for any science consists of the number of known facts about any given principle. As more and more facts are gathered and proven, the science expands and gradually becomes accepted by all and used by those who understand it. In this way all of our sciences have been evolved until to-day we have the use of powers and unseen forces of which our ancestors never even dreamed.

## PROOF OF MIND

This is true of the Science of Mind. No one has ever seen Mind or Spirit, but who could possibly doubt their existence? Nothing is more self-evident than that we live; and since we live, we must have life; yet who has ever seen this life? The only proof of life we have is that we live; and the only proof we have of Mind is that we can think; so we are perfectly justified in believing that we have a mind and that we live.

## WHERE OUR THOUGHTS GO

As we watch the processes of thought we find that we think consciously, and we also find that something happens to our thoughts after we have thought them; for instance, they become memory. This proves that we have a deeper aspect of mind, which is called subjective, lying just below the threshold of the conscious. This subjective mind is the place where our thoughts go and from whence they eventually return to us again as memory. Observation proves this to be true; for it always happens this way.

Observation has proven that the subjective mind is the seat of memory and that it contains mental pictures, or impressions, of all that has ever happened to the individual. As these mental impressions come to the surface of the conscious mind they are called memories.

Moreover observation has shown that the subjective mind is the builder of the body. It has proven that it is not only the seat of memory; it is also the avenue through which Instinctive Man works. We mean by Instinctive Man that part of the individual which came with him when he was born--that inner something which makes him what he is. For instance, we do not have to consciously think to make the body function; so we say that the inner, or the Instinctive, Man, does this for us. This is true of most of the functions of the body; they appear to be automatic; they came with us and are nature's way of working through us. So we say that in the unconscious or the sub-conscious or the subjective, there is a silent process forever working away and always doing its duty, carrying on all of the unconscious activities of the body without effort on our part.

## SUGGESTION BECOMES MEMORY

It has been observed that suggestions, planted in the subconscious, become memories, and eventually tend to externalize in the body. From this it has been deduced that the sub-conscious mind is the builder of the body and is the creative factor in man. It has also been proven that certain types of thought produce certain kinds of results. This shows that the subjective mind takes our suggestions and tends to act upon them, no matter what the suggestion may be.

While the Instinctive Man, or the Natural Man, must be perfect, it is known that the thoughts of the conscious man may hinder instinctive action, through adverse suggestion. That is, conscious thought, acting as memory, may build a false condition in the body, which condition we call disease. Conscious thought may also erase this memory and thereby heal the disease.

Through observations such as these, a science of the subjective mind has gradually been formulated, many facts have been put together; and, today, these facts constitute what we call the science of the subjective life in its relationship to mental healing.

## MENTAL MEDIUM THROUGH ALL

It has also been proven that thought operates in such a manner as to make it possible to convey mental impressions from one person to another, showing that there is a mental medium between all people. When we think of it, how could we talk with each other unless there were some kind of a medium through which we talked? We could not; and so we know that there really is such a medium. While there is a place where our bodies begin and leave off, as form, there does not appear to be a place where our thought leaves off. Indeed, the observations made and the facts gathered show that the medium between men's minds is omnipresent; that is, it seems to be everywhere present. Radio also shows this, for messages are sent out through some kind of a universal medium, and all that we can say of it is that we know the medium is there. So it is with Mind; all that we can say is that everything happens just as though it were there. We have a perfect right, then, to say that such a medium exists.

This opens up a far-reaching theory, for it leads to the conclusion that we are surrounded by a Universal Mind which is the Medium of the communication of our thoughts. Perhaps this is the Mind of God! Who knows? That It is there, we cannot doubt.

#### READING THOUGHT

Other observations have shown even more wonderful possibilities. It is known that certain people can read our thoughts, even when we are not aware of the fact, showing that thought operates through a medium which is universal, or always present. This also shows that the medium is subjective; for it retains our thoughts and transmits them to others. This leads to the conclusion that what we call our subjective mind is really the use that we, as individuals, make of something which is universal. Perhaps, just as radio messages are operative through a universal medium, our thoughts are operative through the medium of a Universal Mind. Indeed, this has been believed for thousands of years by some of the deepest thinkers.

#### MENTAL LAW

As we think of the medium of radio transmission in terms of law, so we should think of the Mental Medium in terms of law; for it must be the law of mental action. While we might think of it as the Mind of God, we surely could not think of it as the Spirit of God; for the Mental Medium is automatic, while the Spirit must be Self-Knowing. We could not call the Universal Medium of Mind God, any more than we could call electricity God. It is but one of the many attributes of God or the Universe of Life. It is the avenue through which God operates as Law.

#### THE WORD OF GOD AS LAW

Since man has a self-conscious mind, a subconscious mind and a body, we know that he is threefold in his nature. First, he is conscious mind or spirit; next, he is subconscious mind or mental law; and then, he is body.

The conscious mind controls the subconscious; and in its turn, the subconscious controls the body.

It is evident that man comes from God, Life or Nature, whichever we choose to call It. It is also evident that we can get from Life only that which is in It. Man must partake of the Divine Nature if he comes from It or is made out of It; for what is true of the Whole must also be true of any of Its parts. Something cannot come from nothing; something must come from something; for nothing comes from nothing and nothing is the result; but man is something, else he could not declare himself; and since he is something, he must be made from, or come out of, something; and that something must be what we call God.

#### THREEFOLD NATURE OF GOD

If we study the true nature of man, then, we shall have delved into the real nature of God, or First Cause, from which man springs; and as we have found that man is threefold in his nature, so we must also deduce that God is threefold in His Nature; that is, God is Spirit, or Self-Knowingness; God is Law and action; and God is Result or Body. This is the inner meaning of the teaching of "the Trinity." But let us elaborate: God, as Self-Knowing Spirit, means the Divine Being Whom we have always thought of and believed in; the Being to Whom we have prayed and Whom we have adored. God, as Law, means the way in which the Spirit works; and Law in this sense, would be the servant of the Spirit. God, as Body, means the manifestation of the Spirit. We might put it in another form and say, there is the Thing, the way that It works and the result of Its work. Still another form would be to say, Cause, Medium and Effect.

#### TRINITY OF BEING

A trinity of being appears to run through all Nature and all Life; for instance, there is electricity, the way it works and its result, which is light or motive power. There is the seed, the creative medium of the soil and the plant. Turn it as we may, we are confronted with the necessity of a trinity of being. There must always be the thing, what it does and the way that it operates. Always a trinity runs through life and through everything in it. But through the Trinity of God and man there runs a Self-Conscious Spirit, and this is what distinguishes man from the brute, or from a purely mechanical creation; and is the only thing that could make God a Self-Knowing Power.

#### CONSCIOUS MIND IN GOD AND MAN

In God and in man there is a power that, while it may not transcend law, yet consciously uses it for definite purposes. In God this knowledge must be complete, but in man it is, of course, but dimly perceived. Jesus, the wisest Man who ever lived, said that God and man are One in real nature, and no doubt this understanding was what gave Him His marvelous power.

#### UNITY



It is well to remember that the enlightened in every age have taught that back of all things there is One Unseen Cause: In studying the teachings of the great thinkers we find that a common thread runs through all--the thread of Unity. There is no record of any deep thinker, of any age, who taught duality. One of the great teachings of Moses was, "Hear, O Israel, the Lord our God is One Lord"; and the saying, "I AM that I AM," was old when Moses was yet unborn; for it had been inscribed over the temple entrances for generations. We may go back much farther than Moses and find the same teaching, for it crops out from the literatures and sayings of the wise of all ages. Jesus taught this when He said, "I and the Father are One," and in the saying, "The Father that dwelleth in me."

This teaching of Unity is the chief cornerstone of the Sacred Scriptures of the East as well as of our own Sacred Writings. It is to-day the mainspring of the teachings of the modern philosophies, such as Christian Science, Divine Science, The Unity Teachings, The New Thought Movement, The Occult Teachings, The Esoteric or Inner Teachings, and even of much that is taught under the name of Psychology. Without this basic teaching of Unity these movements would have but little to offer. Science has found nothing to contradict this teaching, and it never will, for the teaching is self-evident.

#### WORSHIP OF GOD

That there is a God or First Cause no one can doubt. That the Being Whom we call God really exists from eternity to eternity is self-evident. In every age people have worshipped some kind of Deity. It is true that as the evolution of man has progressed the idea of God has expanded, and the more that people have realized of life, and of nature and her laws, the clearer has been the concept of Deity, for this is the logical result of an unfolding mentality.

#### MANY GODS

The first stages of human thought brought out the idea that there were many gods, the natural outcome of a life which experienced many kinds of misfortune and difficulties. As there were many gods so there were many devils or evil powers; but as the understanding of man grew he began to realize that there could not be so many powers, since the Cause back of everything must be a Unity, else It could not exist. More than one power would indicate a universe divided against itself, and this kind of a universe could not hold together. However, it has taken a long time to come to this conclusion, and in the stages between many weird ideas have been formulated and believed in. At first there were many gods and many devils; but as thought progressed, this was narrowed down to

One God and one devil or evil power. Duality has been believed in since time immemorial, and, indeed, is still believed in by many. By duality we mean a belief in more than One Power back of all things.

#### BELIEF IN DUALITY--ITS RESULTS

The belief in duality has robbed theology of power and has polluted philosophy with untruths; it has divided science against itself and has made countless thousands go through life with saddened hearts.

#### DUALITY IN THEOLOGY

The belief in duality has given rise in theology to the idea of a God and a devil, each with equal power to impose upon man a blessing or a curse, and men have worshiped a devil just as truly as they ever worshiped God. Even to-day this monstrous thought is robbing men of their birthright to happiness and a sense of security. Even to-day, and openly, men still teach that there is an evil power in the universe, that there is damnation to the souls of those who do not fall down and worship--they know not what. But the time is rapidly coming when such teachings will be thrown on the scrap heap and numbered among the delusions of a frantic mentality. It has been the habit of many religious teachers of all times to hold the crowd in awe before a mighty throne of condemnation and utter destruction, till the poor, ignorant population have rent the air with their lamentations of complete despair. This, indeed, was a good method to compel the attention with the hope of salvation through some sacred rites to be performed by those whom God had appointed. In justice to such an awful performance, we would better give to these religious teachers the benefit of the doubt and say that they themselves have believed in the atrocious teachings which they have so unhesitatingly given out.

Be this as it may, the time has now come for a clearer understanding of the true nature of the Deity, in Whom we all believe, and Whom we all seek to know and to understand. That there is a God no sane person would deny; that there could be a God of vengeance and hate, having all the characteristics of a huge man in a terrible rage, no person can well believe and keep his sanity. We will say, then, and without mincing matters in the least, that the most we had better believe about such a God is that there is no such being.

#### DUALITY IN PHILOSOPHY

As the belief in duality has robbed theology of its greater message, so it has robbed much of the philosophy of the ages of a greater truth; for in philosophy the belief in duality has created a confusion that is almost as great as that in theology. It has made a philosophy of good and evil in which men have come to believe. True philosophy in every age, however, has perceived that the Power back of all things must be One Power; and the clearer the thought of Unity, the greater has been the philosophy. It has shone forth as a beacon light toward which weary souls have traveled, hoping to find reality. To the great philosophers of

all times we owe the advancement of the world; for they have been the great way-showers and helpers of mankind. In reverence, we humbly bow before them as Messengers of the Most High; for God has spoken through their lips and has told us that we are not creatures of the dust but that we are Divine Beings, made in the image of Perfection and with an endless destiny.

#### DUALITY AND SCIENCE

The belief in duality has robbed science, in that it has created Spirit and matter; i.e., a dual universe. However, modern science is rapidly giving out a different idea of the universe; for with the passing of matter into a hypothetical and theoretical ether there is but little left on which to hang any belief in materialism. We now are told that all matter is in a constant state of flow; that it all comes from one source; and that it will eventually return to that source.

#### AN AWAKENING

The world is waking up to the fact that things are not at all what they appear to be; that matter and form are but the one substance appearing and disappearing; and that form is simply used to express something which is formless, but self-conscious life. What this life is, science does not attempt to explain. This has been left to theology, and whether or not it has been delegated to those competent to handle the problem time alone will tell.

#### PHILOSOPHY LEADS MAN'S THOUGHT

Philosophy has always transcended science and always will; for philosophy deals with causes while science deals with effects. A scientist observes the result of nature's work while a philosopher speculates as to its cause. Many things which philosophy has taught for thousands of years are to-day being demonstrated by science. The two should really go hand in hand; for one deals with causes and the other with effects. True philosophy and true science will some day meet on a common basis; and, working together, will give to the world a theology of reality. Then, indeed, will "God go forth anew into Creation."

#### A DEEP INQUIRY

The deep thinkers of antiquity as well as the philosophers of all ages have meditated long and earnestly on the nature of the Divine Being. Knowing that there could be but One Ultimate Reality back of all things, they have pondered deeply upon the nature of that Reality; and it is a significant fact that all of the greatest thinkers have come to about the same conclusion.

#### THE GREAT DIFFICULTY

The difficulty that has beset the path of true philosophy has been the necessity of explaining a multiplied Creation with a Unitary Cause. Nothing is more evident than that we live in a world of constant change. Things and forms come and go continuously; forms appear only to disappear; things happen only to stop happening; and it is no wonder