

**THE PRACTICAL MYSTIC;
OR, HOW TO MAKE
PERFECTION APPEAR**

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The practical mystic; or, How to make perfection appear by Katharine Francis Pedrick

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BY
KATHARINE FRANCIS PEDRICK



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TO
THOSE WHO BECOME AWARE
OF THE KINGDOM OF HEAVEN WITHIN THEMSELVES
THROUGH EFFORT

“ The kingdom of God is within you.”

JESUS. *Luke 17: 21.*

“ Fear not, little flock; for it is your Father’s
good pleasure to give you the kingdom.”

JESUS. *Luke 12: 32.*

“ Except a man be born again, he cannot see
the kingdom of God.”

JESUS. *John 3: 3.*

PREFACE

In the history of thought, the truly religious Mystics of all times have been idealists, but of a distinct type. It has been of interest to define this type again, that we may be quite sure of the modern mystic's place in the spiritual development of mankind. The experiences of the spiritually intuitive are of interest; but the laws underlying such experiences are of the utmost moment to us, and should be formulated.

Especially at this time do these laws merit our attention, and for very practical reasons we are urged to their investigation. Indeed, to-day the Christian Scientists and other types of the modern mystic declare that they are consciously working in accordance with these laws and, at will, are able to arrive at definite spiritual realisations which make for the overcoming of evil and for the increase of good.

An individual expression of spiritual truth and its application is given in chapters XIII and XIV as an aid to those who may wish to avail themselves

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of it. This expression began to shape itself after about eight years of exclusive devotion to the study of the subject. The thought gradually assumed the form in which it is here presented during seven additional years in which it was being practically applied to everyday problems.

For the mystic to attempt in detail to describe his heavenly vision and to point out to others a path leading to it, is at once to become aware of the impossibility of conveying the pure meaning of spiritual thought in terms of the human understanding. So compelling, however, was the beauty of the vision, and so practical have been the benefits which it bestowed, that the author has dared attempt to mark out a way to the spiritual experiences whence it is secured, and that in spite of the inconsistencies to which verbal language renders one liable.

It will, of course, be obvious that my purpose has been, not to construct a philosophy upon a logical basis, but to give to a definite experience the support of philosophic analysis, and thereby disclose the way of its attainment. As an aid in the statement of my position, I have occasionally quoted from authors whose philosophy, as a whole, differs widely from my own. I have used the word *mystic* in its true,

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technical sense,¹ and have applied it to that consciousness which knows the spiritual, to one who knows this truth through spiritual aspiration and intuition, and who ultimately understands it.

It is with much appreciation of their helpfulness that I acknowledge my indebtedness to Kant, *Critique of Pure Reason*; to Royce, *The Spirit of Modern Philosophy*; also to *Science and Health* and other Christian Science literature.

¹ By which I mean the sense in which the word is used by William James, *The Varieties of Religious Experience*, Lectures XVI and XVII; and by Evelyn Underhill, *The Mystic Way*.