

## WHAT IS HEAVEN?

“*Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit*” (I Cor. 2:9, 10).

The material, seeming man, gradually waking up, progressing towards a better recognition of the real and therefore spiritual existence, finds out that heaven is not a local habitation, but a perfect state of consciousness in which his real self exists at the present time. He also finds that this sense of a material world, including his apparent selfhood, is only a false sense which, when corrected by the true knowledge of God, disappears.<sup>1</sup> That is to say, the human being gradually loses a false sense of the world as material, and appears ultimately to see things as they really are. The human body and so-called “mind” will, yea, must, be ultimately entirely dematerialised, for “flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption” (I Cor. 15:50). Then it will be universally demonstrated that man has never actually existed in a material body or been dependent upon such an imperfect organisation. “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit” (John 3:6).

**The Kingdom of God that is Within.**—“*It is given unto you to know the mysteries of the kingdom of heaven*” (Matt. 13:11).

The following statements with regard to heavenly realities are neither speculative nor arbitrary, but logical conclusions, drawn from scientific premises, and proved by illustrative demonstrations over limitations of material laws.

“Heaven is not,” a noted preacher once said in a sermon, “an eternal sitting in damp clouds, playing on harps, and singing praises to God, as so many seem to think.” It has recently been recognised that we make our own hell and our own heaven here, and few men are fiends enough to want a worse hell for anyone than many men are temporarily in at the present moment, the hell of their own wrong thoughts, due to their not knowing how to think rightly. “The mind is its own place, and in itself can make a Heaven of Hell, a Hell of Heaven” (Milton). Again, who has not tasted, if not of heaven, of a wonderful sense of heaven, at some time during his lifetime?

“Love rules the court, the camp, the grove,  
And men below and saints above;  
For love is heaven, and heaven is love” (*Sir Walter Scott*).

“The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you” (Luke 17:20, 21). “The further a man goes in search of it, the less likely he is to find it” (Lao-Tze). In other words, heaven is a perfect state of consciousness, or divine state of Mind, consisting of what

<sup>1</sup> Kant pointed out that the material world was wholly different from the real, and that by the nature of our minds we could never know reality. This is true of the material man, but not true of the real man, who is spiritual.

the three classes of thinkers before referred to, call respectively, God and heaven, cause and its manifestation, Mind and its ideas; that is to say, it consists of the real people, the real planets, the real things, of which we appear to see the false concepts round us. Consequently, each of us is, and  
 5 always has been, in reality, a perfect being, in a perfect world, governed by a perfect God. "Every mystic tells us that heaven is around us all the time" (W. R. Inge).

In the light of present-day knowledge of man as spiritual, we cease to blame God for our own shortcomings, and a man soon begins to find that  
 10 under the worst circumstances, by turning in thought to God, he can get a faint sense of heaven, and along this scientific high road gain a clearer and increasing sense of its perfection, here and now. In this way he gradually gets rid of his troubles and the troubles of those around him, and so proves his knowledge of God, good.

15 **Individuality.**—The remark has sometimes been made: "It would be very uninteresting if everyone were alike, however perfect they might be." Sir Oliver Lodge even has written, "a mechanically perfect, thoroughly finished world would perhaps be rather dull," and puts into the mouth of an imaginary inhabitant the following words: "Good  
 20 heavens, I cannot stand this; I am going to put a bit of grit into some of these too-well-oiled machines, as I want to see an explosion or an earthquake, or something interesting. I do not know what a burglary is, but even a burglary would be a change to this sort of Sunday-school existence. Do not any of you fellows know a wild animal that we might try to kill, or  
 25 a serpent that might try to bite us, and give us some relief from the monotony; or is there no young person with an apple who would tempt us to have a bite? It is true I was made good—utterly, hopelessly good—but I believe, alas! that it is possible for me to be obstreperous—I propose to try" (*The Clarion*, November 5, 1906).

30 In the present spiritual reality all men are perfect, but this does not prevent spiritual progress. To every individual comes a constant succession of different ideas, each absolutely perfect, consequently each person with whom you come in contact has new beauties of infinite variety to which he calls attention. The difference between men, that is, their  
 35 individuality, is the difference in the succession of God's ideas that unfold, and are reflected by them, and by this they are distinguished. Even in the seeming material world, as you increase in intelligence, you differentiate between people, not by their appearance, but by what they have mentally presented to you.

40 **The Unfolding of God's Ideas.**—To all of us, now in heaven, there has throughout eternity come a constant succession of perfect ideas. This is the unfolding of the only good ideas, they come from God and return to God, for all Being is God, individually and collectively. God as Life sends these ideas, God as Truth enables us to understand, and there-  
 45 fore enjoy them, and God as Love causes us to re-present them, that is, call the attention of our fellow-man to them, or pass them on, so giving him the joy that we have received from them, and receiving the happiness that this gives us. In other words, in heaven we are always exchanging

perfect ideas with our fellow-men. Everything in heaven has to do with this perfect interchange of ideas, this revolution in "God's orbits" that is constantly taking place. In the material consciousness, so called, we are simply apparently receiving a counterfeit impression of these perfect spiritual realities, false views of the permanent ideas of God.

**Creation.**—"God . . . hath in these last days spoken unto us by his Son [we individualise the Christ], whom he hath appointed heir of all things, by whom also he made the worlds" (Heb. 1:1, 2).

We have the power of grouping together any number of these perfect ideas that come to us, into new combinations, spiritual and tangible bouquets of lovely ideas and combinations of them. These also we represent, pass on, in the way of God's appointing, for the benefit of our fellow-men. We do not, however, lose them ourselves, as they form part of our definite individuality. This fresh grouping of ideas is the only creation in heaven, because all the ideas of which these combinations are formed have always existed, and are perfect and infinite; they cannot be increased in number. This is the only evolution, spiritual evolution.

This is illustrated in the highest plane of human consciousness. Here "we find that wherever joy is, creation has been, and the richer the creation the deeper the joy. . . . He who is certain, absolutely certain that he has brought a living work to the birth, cares no more for praise, and feels himself beyond glory" (*Life and Consciousness*, Henri Bergson). Such joy can only accompany the unfolding of further good to humanity.

### Heavenly Happiness.—

"Pave with love each golden mile,  
And thus have Heaven here this minute,  
And not far off in the after while" (Nixon Waterman).

It is obvious that in this kingdom of heaven, the kingdom of harmony, a perfect understanding, which is the basis of happiness, reigns between all. Desire and fulfilment are one. This implies a continual harmonious interchange of ideas. We are eternally re-presenting God's ideas, expressing our ideals in new creations or groupings. This redistribution of God's thoughts is the source of infinite happiness, individual and universal.

Happiness can be differentiated into four principal divisions:—

First, every spiritual being loves his fellow-man, even one met for the first time, with a love of which the material man can hardly form even a faint conception, because it is the perfect love of God.

Secondly, we are always interchanging perfect ideas with those we love, either individually or otherwise.

Thirdly, we are continually manifesting God's power of grouping together new combinations of glorious ideas, so giving our fellow-men fresh happiness, and consequently gaining the highest happiness ourselves.

Fourthly, we can wander with those we love amongst infinite worlds of incalculable beauty.

These four chief sources of real happiness are counterfeited by four in the material world. First, we have the love towards our fellow-man; secondly, the interchanging of ideas with those we love; thirdly, even the

making of a rag doll for a child gives us a sense of happiness that would not follow many a greater action prompted by a lesser motive; and, fourthly, who has not been lifted heavenwards by the beauty and grandeur lying behind Nature's handiwork?

5 The reason for this is, that all the love and happiness, of which we get only glimpses in this material world, is real, though our sense of it is limited.

"Souls that are gentle and still  
Hear the first music of this  
Far off, infinite bliss" (*Edwin Arnold*).

10

**Reality of Good.**—"For all that must be called good belongeth to none but the true eternal goodness which is God only" (*Theologia Germanica*).

Now all that this material world indicates of good is real; the love, the life, the beauty, the joy, etc.<sup>1</sup> We get at times glorious glimpses of this  
15 reality through the mist; wonderful love, marvellous beauty, unspeakable joy. "For now we see through a glass darkly" (I Cor. 13:12), and "through every grass-blade the glory of the present God still beams" (Carlyle). "Earth's crammed with heaven and every common bush afire with God,"  
20 Mrs. Browning has said. As we progress, the mist gets thinner, and with the millennium dawns a foretaste of God's world. To limit future good is unquestionably to limit God. Matter, apparently hinting the existence of the spiritual realities, only hides their perfection from us, giving us a false sense of the real world, and as the matter is dematerialised the glorious realities of these perfect ideas gradually appear clearer and clearer.

25 "The ideal is the real well seen" (Carlyle). "The realities of existence can be conceived, and they are probably assisting us, stimulating and guiding us in ways of which we are only half conscious, and some of us not conscious at all" (Sir Oliver Lodge).

30 "A thing of beauty is a joy forever;  
Its loveliness increases; it will never  
Pass into nothingness" (*Keats*).

Pope little knew the depth that lay behind his words "One truth is clear, whatever is, is right."

**Proof of Our Knowledge of Heaven.**—"That one who, outside pure  
35 mathematics, pronounced the word impossible, is wanting in prudence. Reserve is above all a necessity when he is dealing with the animal organisation" (Arago).

The way to prove whether or not your knowledge of heaven<sup>2</sup> is true is this: if anything is going wrong in the material world, and you realise

40 <sup>1</sup> "We do not see much of the real man here, for he is God's man; while ours is man's man" (*Unity of Good*, p. 46, Mary Baker Eddy).

<sup>2</sup> Jesus gave seven parables explanatory of the kingdom of heaven, and in reply to the question of the disciples, "Why speakest thou unto them in parables? He answered and said unto them. Because it is given unto you to know the mysteries  
45 of the kingdom of heaven, but to them it is not given" (Matt. 13:10, 11). At the end "Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old" (Matt. 13:51, 52).

clearly enough the spiritual perfection of the reality, of which that "wrong" is the counterfeit, the instantaneous disappearance of the trouble will indicate your realisation to have been correct. This means that the difficulty in the material world is immediately put right. This is one important difference between true knowledge and that put forward by the various schools of religious thought; namely, that you are now able to prove your theory by direct experiment, and have not to rely solely upon logical deduction. 5

Another important difference is that, if the mortal called "you" is thinking scientifically, realising constantly that you—your real spiritual self, not a material "you"—are led by God, then, through the action of God in destroying evil, the mortal "you" appears to be led by God, the Principle of good, just in the way that a young child is taught and protected by its mother when learning first to walk. The "you" may have its troubles and difficulties, but there is steady progress, and every now and then "you" will pause and recognise with satisfaction the progress made, of which "you" were not conscious at the time of the struggle, when the mental faculties were clouded as the "you" passed along, battling its way through a seeming mist of wrong thoughts. 10 15

**Movement Instantaneous.**—*"All stars and mountain peaks are thoughts of the Eternal Mind"* (Paracelsus). 20

Being a mental world, man can go instantly from what, to use material symbols, may be called place to place, in heaven. There is no necessity for such apparent bodily action as accompanies physical movement from place to place. A man moves mentally. For instance, one spiritual being can draw the attention of another spiritual being to the spiritual reality of what is in the material world called the planet Mars. Instantly both have all the effect of what may be called being in Mars; that is to say, without any other movement but the mental one, they are conscious of some of the perfect ideas of the spiritual reality of the planet Mars. When the thought of this spiritual planet or "compound idea"<sup>1</sup> comes to a man, it does not appear as something distant. He is fully conscious of, and shares with his fellow-man, all the beauties that are delighting him, to an infinitely greater degree than the human being does when in the midst of beautiful surroundings. 30 35

When the enjoyment has been obtained from being conscious of these lovely ideas, the other spiritual being, desirous of returning the happiness that he has received, and being reminded of past enjoyment of heavenly beauties, can draw the attention of his fellow-man to the spiritual reality of some ideas in another planet, say Jupiter. All that is necessary, then, is to think of those ideas, and at once they are both conscious of the new ideas connected with the spiritual reality of Jupiter. 40

**Practical Results an Undeniable Proof.**—*"Let us not reject experience on the ground of dogmatic assertion and baseless speculation"*<sup>2</sup> (Sir Oliver Lodge). 45

<sup>1</sup> *Science and Health*, p. 585, Mary Baker Eddy.

<sup>2</sup> "Christian Revelation from a Scientific Point of View." Address delivered before the National Free Church Council at Portsmouth, March 9, 1911.

The proof of the above being true is found through its practical application. If in the material world you find that you have lost your train or apparently have not time to go from one place to another, you can get over the difficulty by turning in thought to God, denying the reality of the  
 5 trouble and realising that in heaven man goes instantly from one idea to another, or you can realise that man is always in the right place. Then, through this reversal of thought and your recognition of the action of God as taking place in heaven, the wrong ethereal thoughts that appear as forms of trouble are destroyed, and you find yourself out of the difficulty,  
 10 although you cannot be certain that what usually happens will occur. For instance, sometimes you will find on going to the station that there is another train that you knew nothing about, sometimes that a slip-coach has been put on to a later express, or the difficulty disappears in some other way. Sometimes the unrecognised action of God results in your finding that  
 15 there has been no need to go at all, and that the object of your going has been effected in some unexpected way.

**Perfect Sequence of Thought.**—In heaven an individual called, never says he cannot come, but it is always exactly the thing most desirable, as there is always a perfect sequence of thought, and the two with mutual  
 20 rejoicings blend in true unity of joint appreciation of the wonderful ideas of God. To indicate the perfect sequence of thought it may be stated that when you have finished listening to, for instance, a glorious sonata—we have to use material expressions—and are called to admire a beautiful piece of scenery, this scenery is an exact visual (we must again,  
 25 unfortunately, use a material expression) representation of the sonata, and a further unfoldment of perfection. Whatever one does, it brings infinite happiness to all concerned. In this material world we move with trouble and even danger from one place to another, and often, whilst thinking of something totally inconsequent, politely cover a yawn with our  
 30 hand whilst our neighbour points out what he thinks the beauties of nature.

#### Indication of Spiritual Realities.—

“What if earth,  
 Be but the shadow of heaven, and things therein,  
 Each to each other like, more than on earth is thought” (Milton).

35 Everything in the material world only counterfeits and “hints the existence of spiritual reality.” For instance, the spiritual reality of the hand is the power to grasp an idea. The reality of the teeth is the *capacity* to analyse and dissect the ideas; your material digestive organs counterfeit the power with which you digest, assimilate, and understand the ideas, and  
 40 the arm counterfeits the power with which, in the reality, you re-present them, that is, call the attention of your fellow-man to them, or pass them on. The spiritual reality of the lower limbs is the power to move in thought from idea to idea. That is, as mentioned, you can call the attention of your fellow-man to lovely ideas, even the spiritual reality of any planet or  
 45 star, and directly you think of them you have all the effect of being there and enjoying them together.

Man being made in the image and likeness of God, every aspect of God has its reflection in him. Consequently, the reflection of every aspect is

counterfeited by some portion of the material man. These are all the portions inside the body. The limbs counterfeit the different powers of the spiritual man, and the different parts of the head the various capacities.

There are three great aspects of God—Life, Truth, and Love. So, there are three important organs in man which counterfeit the real organs of the spiritual man. The real spiritual lungs are the reflection of God as Life, through which man receives the ideas of God; the liver, the reflection of God as Truth, through which man arranges the ideas, and groups them together into new combinations, to be re-presented to his fellow-man; the heart, the reflection of God as Love, through which the circulation of the ideas goes on as man calls the attention of his fellow-man to the ideas he is enjoying, so that he participates in such enjoyment. This is an indication from which each person can himself work out the other details as occasion demands. Further details are given in the Appendix (p. 367).

**A World of Four Dimensions.**—“*And I saw a new heaven and a new earth: . . . the holy city, new Jerusalem, . . . Having the glory of God: . . . and the city lieth four-square, . . . And there shall be no more curse: but the throne of God and of the Lamb shall be in it*” (Rev. 21:1, 2, 11, 16; and 22:3).

For some years, reasoning from the analogy of an imaginary two-dimensional being, conscious only of length and breadth, and unable to recognise height or depth, or anything above or below him, and therefore unconscious of the appearance of this three-dimensional world, various thinkers have suggested that there might be a world of four dimensions, of which the seeming three-dimensional man was equally unconscious.<sup>1</sup> It has been suggested that this fourth dimension is “time.” It may be more accurately expressed as spiritual infinity. Now heaven may be described mathematically as a world of four dimensions, wholly spiritual.<sup>2</sup> Everything that we see now as three-dimensional is only ethereal, namely, the real four-dimensional world seen wrongly from a false material standpoint, since the material man is only conscious of three dimensions of it, and that consciousness itself is false and absolutely misleading. “The eye is not made to see everything. It picks out of the ocean of forms that which is accessible to it and believes this artificial limit to be the real limit. What we know of a living being is only a part of its real form” (*The Evolution of Matter*, Dr. Le Bon).<sup>3</sup>

<sup>1</sup> See *Flat Land*, by Dr. Abbot; *Another World*, by A. T. Schofield, M.D.; *Scientific Romances* by C. H. Hinton; *Nature*, May 1, 1873, by G. F. Rodwell; *Messenger of Mathematics*, 1891, Vol. XXI, p. 20, by W. W. Rouse Ball; *American Journal of Mathematics*, 1880, Vol. III, p. 1, by Stringham. See also article in the *Wintonian*, February, 1910, by R. A. T.; *The Art of Creation*, by E. Carpenter; *A New Era of Thought*, by C. H. Hinton; Professor Cayley's Presidential Address to the British Association; Cajori's *History of Mathematics*; *Mathematical Recreations and Essays*, by W. W. Rouse Ball; *Modern Views of Matter*, by Sir William Crookes.

<sup>2</sup> “Christian Science translates Mind, God, to mortals. It is the infinite calculus defining the line, plane, space, and fourth dimension of Spirit” (*Miscellaneous Writings*, p. 22, Mary Baker Eddy). See also *Science and Health*, p. 575, l. 21.

<sup>3</sup> In Dr. Gustave Le Bon's book, *The Evolution of Matter*, over 12,000 copies of which were sold in France in the first two years, and the English translation of

"If, therefore, we find the subject becomes more thinkable by assuming, say, a fourth-dimensional being than by following the ramifications of 'matter and force' into infinite space and time, we are quite justified in adopting the former method" (*The Art of Creation*, E. Carpenter).  
 5 Though doubtful assumption is better than nothing, definite knowledge is an absolute necessity for true progress.

In the same way that an imaginary two-dimensional being, appearing like a small, flat object, and only seeing the soles of your boots on the floor, would describe you as a straight line, say, 11 inches long, 3 inches  
 10 wide, black, sometimes muddy, going about with a twin-brother—the fellow sole—and constantly appearing and disappearing; so does the three-dimensional man describe his neighbour quite wrongly until he knows the truth. Should the two-dimensional being describe "the soles of the boots" as having no intelligence, no feeling, and being of little use, he  
 15 would make the same mistake that we do if, talking of our fellow-man, we describe him as an ignorant fool, or otherwise, as it is called, malpractise, that is, "think" in a derogatory way of him.

If the sharpened point of a pencil, held vertically, point upward, were placed by the side of this two-dimensional being, he would see it as a very  
 20 short line. As the pencil was raised he would see this line increasing in length, and might speak of it as "growing." When the pencil had been sufficiently raised, he would see nothing, and might speak of it as dead. So in this three-dimensional world do we get a false sense of birth, growth, and death. Every tree, for instance, as it apparently grows, is merely an  
 25 exhibition of certain phenomena, preconceived as material so-called facts, and self-raised by the universal thought on the subject of vegetable growth.

In his Presidential Address to the British Association, Professor Caley, the famous mathematician, declared his belief that every mathematical  
 30 truth has an objective correlative in the world, that is, may actually describe a state of equilibrium. Taking, for instance, a suspension bridge, you can mathematically set out the tension of a wire, the pressure of the wind, the elasticity of the metal, etc. The truth at the back of Professor Caley's statement is one of the proofs that the fourth dimension exists,  
 35 for this mathematical theory has been developed to a very considerable degree.

In the *Wintonian*, of February, 1910, is an article on the Fourth Dimension, by R. A. T. He states: "To put it very briefly, the knowledge  
 40 is a real and working knowledge, and the fourth dimension would enable us to move in defiance of the present known limitations of space." So-called occult results are not, however, due to action in four-dimensional

which was published in 1907, were put forward various original theories. These at the time met with a perfect storm of obloquy, which has long since died away in the light of advancing knowledge. Many valuable papers of his have been communi-  
 45 cated by him to the Royal Academy of Belgium, of which he is a Member, and elsewhere, between the years 1901 and 1906, when he published his paper on "black light." It will be found that he confirms many of the statements now made, which a few years ago would have been thought absolute impossibilities. The most important points are his confirmation of the details of the dematerialisation of  
 50 matter and energy, first put forward publicly in a lecture given by me in 1901.



space, as they merely exhibit the phenomena of a three-dimensional world that are not generally cognised by the limited physical senses. Such results are solely concerned with matter in its finest ethereal form, invisible under normal human conditions, and have nothing to do with the real world, heaven.

It is significant that C. H. Hinton, in his recent book, *A New Era of Thought*, suggests that the birth, growth, life, and death of animals are explainable by suggesting that an animal's life is simply the phenomenon of a four-dimensional being passing through a three-dimensional world. This is interesting, because there is nothing to show that an animal may not be a limited sense of a real, spiritual being. He also says: "After many years of work, during which the conception of four-dimensional bodies lay absolutely dark, at length, by a certain change of plan, the whole subject of four-dimensional existence became perfectly clear and easy to impart."

The writer of the article in the *Wintonian* says: "I may say that I devoted no little time some years ago to an effort to comprehend the fourth dimension, according to Hinton's directions, but it was a failure."

All such efforts must prove failures whilst there is any confusion, as in the case of Hinton, between (1) The human, material, three-dimensional thought-forms that Hinton recognised were all around us, although unseen by those who are not psychic, that is, whose sight is not sufficiently developed, and (2) The spiritual reality, of which these and all other material "thoughts" are but counterfeits.

The following short quotation from Cajori's *History of Mathematics* will express briefly some results of the fourth dimension, showing that the four-dimensional world cannot possibly be subject to material limitations. "Newcomb, the American astronomer, showed the possibility of turning a closed material shell inside out by simple flexure, without either stretching or tearing; Klein pointed out that in the fourth dimension knots could not be tied; Veronese showed that a body could be removed from a closed room without breaking the walls; C. S. Peirce proved that a body in four-dimensional space either rotates about two axes at once, or cannot rotate without losing one of its dimensions."

W. W. Rouse Ball puts forward some interesting views with regard to a four-dimensional world, which he says "affords an explanation of some difficulties in our physical sciences."<sup>1</sup> William Sidis, a boy aged 10, who appears to be a mathematical prodigy, delivered a lecture before the Harvard Mathematical Club, in which he put forward some new theories regarding the fourth dimension. Sir William Crookes, F.R.S., writes: "To show how far we have been propelled on the strange new road, how dazzling are the wonders that waylay the researcher, we have but to recall—Matter in a fourth state. . . ."<sup>2</sup>

These references will show how mathematicians are endeavouring to gain a knowledge of a four-dimensional world.

<sup>1</sup> *Mathematical Recreations and Essays.*

<sup>2</sup> "Modern Views of Matter." Address before the Congress of Applied Chemistry at Berlin, 1903.

Counterfeits and Symbols.—“*The invisible things of him [God] from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead*” (Rom. 1:20.)  
 “*For Christ is not entered into the holy places made with hands, which are*  
 5 *the figures of the true; but into heaven itself*” (Heb. 9:24).

Man is spiritual and four-dimensional. The apparent material man is not real, but is purely illusionary. “The ideal, after all, is truer than the real, for the ideal is the eternal element in perishable things; it is their type, their sum, their *raison d'être*” (Amiel). “And things are not what  
 10 they seem” (Longfellow). “Matter, motion, and force, are not the reality, but the symbols of reality” (Herbert Spencer).

A material world of three dimensions only, is visible to the material senses,<sup>1</sup> consequently everything about you is simply something connected with your spiritual self seen falsely, seen materially, a counterfeit of the  
 15 spiritual reality.<sup>2</sup> “There is a natural body, and there is a spiritual body. . . . The first man is of the earth, earthy: the second man is the Lord from heaven” (I Cor. 15:44, 47). “We have a building of God, an house not made with hands, eternal in the heavens” (II Cor. 5:1).

Charles Kingsley said: “The belief is coming every day stronger with  
 20 me that all symmetrical objects are types of some spiritual truth or existence. Everything seems to be full of God’s reflex, if we could but see it. Oh! to see, if but for a moment, the whole harmony of the great system; to hear once the music that the whole universe makes as it performs His bidding.” Plato, in the *Phædras*, says: “The higher qualities  
 25 which are precious to souls . . . 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.” St. Paul says: “For now we see through a glass darkly” (I Cor. 13:12). Professor Drummond said: “Nature . . . is a working model of the Spiritual.” It is a very poor counterfeit model.  
 30 “The world constructed with the impressions of our senses is a summary translation, and necessarily a far from faithful one of the real world which we know not” (*The Evolution of Forces*, Dr. G. Le Bon).

All must gain the knowledge of the real man, of our real selves. “So  
 35 in man’s self arise august anticipation, symbols, types, of a dim splendour, ever on before” (R. Browning). The Revelator, seeing in advance what is about to happen, writes: “The kingdoms of this world are become the

<sup>1</sup> In the poem known as the *Odes of Solomon*, which the Bishop of Ossory states was composed between A.D. 150 and 200 for the ritual use of newly-baptised Christians, the following appears: “The likeness of what is below is that which is  
 40 above; for everything is above; what is below is nothing but the imagination of those who are without knowledge.”

“To my sense, we have not seen all of man; he is more than personal sense can cognise, who is the image and likeness of the infinite” (*Miscellaneous Writings*, p. 97, Mary Baker Eddy).

45 <sup>2</sup> “Every creation or idea of Spirit has its counterfeit in some matter belief. Every material belief hints the existence of spiritual reality; and if mortals are instructed in spiritual things, it will be seen that material belief, in all its manifestations, reversed, will be found the type and representative of verities, priceless, eternal, and just at hand. The education of the future will be instruction in spiritual  
 50 Science, against the material symbolic counterfeit sciences” (*Miscellaneous Writings*, p. 60).

kingdoms of our Lord" (Rev. 11:15). "Upon the heights we see that every act and every thought are infallibly bound up with something great and immortal" (Maeterlinck).

"For anything that may be proved to the contrary, there may be a real something which is the cause of all our impressions; that sensations, though not likenesses, are symbols of that something; and that the part of that something, which we call the nervous system, is an apparatus for supplying us with a sort of algebra of fact, based on these symbols" (Professor Huxley). This something that Huxley so indefatigably searched after has been proved to be God, the Principle of all good "the great I AM; Principle; Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence";<sup>1</sup> and the only cause.

Swedenborg spoke of correspondences, but confused heaven with a false belief in "spirit" appearances, as it is clear from his writings that he thought the spiritual world was visible around us under certain material conditions. He had not learned that the things seen by him, which he thought were spiritual, were merely materialised "thoughts" in their more ethereal and less tangible form, and he imagined that there were at least three worlds, the material, the spiritual, and the divine. Plato said that the Ideas were the real things, while mundane objects were only illusive forms, and wrote: "For nothing can have any sense except by reason of that of which it is the shadow." As is well known, he gave to Ideas the greatest import, and said: "They existed before the world [the material world] and the world was created after their pattern" (*Timaeus*).

Edward Carpenter writes in *The Art of Creation* as follows: "With Plato the great ruling ideas were Justice, Temperance, Beauty, and the like. But he also considered that there were ideas or patterns, eternal in the heavens, of all tribes and creatures in the world, as of trees, animals, men, and the lesser gods; and he even went so far as to suppose ideas of things made by man's artifice, such as beds and tables (see *Republic*, Book X). Certainly it sounds a little comic at first to hear the 'absolute essential Bed' spoken of, and Plato has been considerably berated by many folk for his daring in this matter. He has been accused of confounding the idea of a bed with the concept of a bed; it has been said, too, that if there are ideas of beds and tables, trees and animals, there must also be archetypes in heaven of pots and pans—absolutely essential worms, beetles, and toadstools, and so forth. Plato, however, had no doubt considered these difficulties, and it may be worth while for our purpose to pause a moment over them." "Man himself and his nature is rooted deep in the nature of God, from whom he springs—and so may we not say that in some sense the idea of bed is rooted in the ultimate reality and nature of things? . . . But anyhow, it is an attempt to show how the Platonic ideas may be brought into some sort of line and harmony with modern science and philosophy. And it enables us dimly to see how the great panorama of creation has come forth, ever determining and manifesting itself from within through the disclosure, from point to point and from

<sup>1</sup> *Science and Health*, p. 587, Mary Baker Eddy.

time to time, of ever-new creative feelings or ideas—the whole forming an immense hierarchy, culminating in the grandest, most universal, Being and Life.”

This quotation shows how advanced thinkers of the present day are endeavouring to get at the truth, which daily gleams brighter through the mist of matter.

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

Our views of so-called natural laws, and of our so-called ascertained facts, have constantly been changing, and such laws must be looked upon as merely a gigantic system of *memoria technica*, made use of to arrive rapidly at conclusions. A scientific man working from a material basis, can, by deduction, answer innumerable questions, merely because he has a recognised system of so-called natural laws, to which he has recourse, and by which he deduces his results. He could not recollect even a small percentage of these results if he had to rely upon his memory for them. Every now and then he ascertains a new fact, or series of facts, and then has to alter his theories in order to fit in these facts. Otherwise he would not be safe in drawing conclusions from such theories.

Professor Drummond writes: “The Laws of Nature are simply statements of the orderly conditions of things in Nature, what is found in Nature by a sufficient number of competent observers. What these Laws are in themselves is not agreed. That they have any absolute existence even is far from certain. . . . But that they have any causal connection with the things around is not to be conceived.” Natural science and its material laws are merely objective states of a false mentality. Professor S. P. Langley believed that the “Laws of Nature” are merely mental conceptions, and wrote: “The so-called ‘Laws of Nature’ are from within—laws of our own minds” (*Smithsonian Report*).

Signor Marconi, at a banquet given in his honour by the American Institute of Electrical Engineers, said: “Whenever matter had to be considered there could be no exact law of action.”<sup>1</sup> Professor Jevons has said: “The utmost successes which our scientific method can accomplish will not enable us to comprehend more than an infinitesimal fraction of what there doubtless is to comprehend.”

Only a short time ago Faraday said that if even a straw could be moved by will-power,<sup>2</sup> then his conception of the universe would be altered, but he considered such a thing as absolutely incredible. Yet Sir Oliver Lodge,

<sup>1</sup> From article entitled “The End of Matter” in the *New York Evening Sun* of March 24, 1906.

<sup>2</sup> Recently I was taken to see a lady who was able to cause a suspended cylinder to rotate rapidly merely by means of her “mind.” She thought that the action was magnetic through electricity passing from her finger tips, until I proved to her that the movement could be stopped directly I realised that there was “nothing but God.” See also page 192, line 44.

speaking to the British Association recently, asked how do we know that "a body may not be moved without material contact by an act of will? . . . I venture to say that there is something here not provided for in the orthodox scheme of physics, that modern physics is not complete."

These so-called laws of matter are merely "modes of material motion,"<sup>5</sup> the individual's false sense of the real laws of God; and they therefore vary with individuals. God's laws are invariable and inviolable because God is Principle, the foundation of all law and order, and God always works through moral and spiritual law, the immutable and eternal law of good, and by none other.<sup>10</sup>

Only those who have made a study of the subject, and are in constant touch with advanced thinkers, recognise what a marvellous change is at the present time taking place all over the world. Old ideas are fast disappearing. Natural science stands expectant, awaiting developments. The Science of God awaits us.<sup>15</sup>