

**CHRISTIAN SCIENCE
NONSECTARIAN**

By the same author :

FROM GENESIS TO REVELATION

CIVILIZATION LIETH FOURSQUARE

THE SPIRITUAL EVOLUTION OF THE CHRISTIAN SCIENCE MOVEMENT

“TAKE, EAT; THIS IS MY BODY”

THE BIBLE AND “SCIENCE AND HEALTH”—THEIR SPIRITUAL AND
SCIENTIFIC WEDLOCK

EDUCATION OF THE FUTURE

CHRISTIAN
SCIENCE
NONSECTARIAN

by

W. Gordon Brown

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Concerning copyright and Christian Science, Mary Baker Eddy wrote the following: "Christian Science is not copyrighted. . . . A student can write voluminous works on Science without trespassing, if he writes honestly, and he cannot dishonestly compose *Christian Science*" (Article on "Plagiarism" Ret 76: 2-7).

Abbreviations

The following abbreviations are used for the works of Mary Baker Eddy cited in this book:-

S & H	<i>Science and Health with Key to the Scriptures</i>
Mis	<i>Miscellaneous Writings</i>
Ret	<i>Retrospection and Introspection</i>
Un	<i>Unity of Good</i>
No	<i>No and Yes</i>
Hea	<i>Christian Healing</i>
My	<i>The First Church of Christ Scientist and Miscellany</i>
'01	<i>Message to The Mother Church 1901</i>
Man	<i>Church Manual</i>
Po	<i>Poems</i>

“ . . . ye are the body of Christ,
and members in particular.”—Paul

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Preface

DURING the past twenty years a conception of Christian Science has been developing outside official circles which shows Christian Science in a new light as far as the public image is concerned. Far from being an exclusive, sectarian religion which reached the peak of its expansion towards the end of the 1930s, Christian Science, as stated in its textbook, *Science and Health with Key to the Scriptures*, by Mary Baker Eddy, can be shown today to be precisely scientific within the accepted meaning of this term, and to be evolving spiritually and irresistibly. Its moral aspect, and indeed its healing aspect, are natural derivatives of its *Science*.

A science by its very nature is nonsectarian. If mathematics and music are universal, impersonal, and beyond the control of any centralized authority, the same is even more true of the Science of Christianity. The Science Jesus taught and lived speaks today through a system of fundamental ideas of God that involve law and order, identity and relationship, individuality, structure, and design which cannot be humanly restricted or controlled. A science depends for its existence and utility on the freedom of individual scientists to engage in continuous new vision and discovery.

Christian Science is the revelation to human consciousness of the body of divine understanding and love in which all the individual identities of being are harmoniously related and united. Its necessity, therefore, is to open itself out to ever wider and more inclusive horizons, while at the same time maintaining the original purity of its teaching.

In view of this, it is of no small interest to find within the pages of *Science and Health* the prophecy that “A higher discovery” would some time be made regarding Christian Science which would be based upon, and would emanate from, Mary Baker Eddy’s original discovery (see S & H 380: 22–28, including marginal heading).

The discovery to which this book bears witness, and which began to crystallize in the minds of a few forward-looking Christian Scientists in the early 1940s, is based wholly on what the textbook declares Christian Science to be. It is not tempted to reject the name *Christian Science*, even temporarily. It is fully aware that it can never form itself into another humanly administered, competitive organization, and has no desire at all

to abandon either the Bible or *Science and Health* in the belief that new light has dawned which is beyond, or which has outgrown, what these two books teach.

Mary Baker Eddy wrote of *Science and Health*: "Centuries will intervene before the statement of the inexhaustible topics of that book become sufficiently understood to be absolutely demonstrated" (Mis 92: 4-6). The more one knows of the *Science* of Christian Science the more inevitable seems the truth of this prophecy.

The title CHRISTIAN SCIENCE NONSECTARIAN tells the reader two things: first, it leaves him in no doubt as to the nature of the subject under discussion; secondly, it tells him that the standpoint from which this book is written is outside the jurisdiction of the Christian Science Church. The vital need is to discover what is in accord with the divine Principle of Christian Science and what is not—hence the plea made here for an honest, free, and unbiased examination of the subject which is in keeping with the spirit of these times.

The picture of Christian Science drawn in this book is one that has come to light free from organizational and ecclesiastical ties. Though essentially an individual work, it contributes to the investigations of a body of people working both independently and together, voluntarily, and with profound intent, outside the controlling interests of careerism, vested interests, or partisanship, which, in one form or another, sooner or later, ensnare centrally directed religious movements. None of these were allowed to creep into Mary Baker Eddy's own provisions for her church. It will be shown that her provisions were for a self-dissolving, not a self-perpetuating religious organization. But this dissolution could not logically take place—indeed, could not safely take place—until, in God's good time, the understanding came that Christian Science is inherently an impersonal, universal *Science*, rather than yet another religious movement struggling competitively and exclusively, against overwhelming odds, for the soul of mankind.

*Haslemere,
Surrey, England.
April 1967*

W. G. B.

Introduction

THE dilemma which faces the mid-twentieth century world is unprecedented. Scientific knowledge has so reduced time and space that one man can be in almost immediate physical contact with another living on the other side of the globe, and yet this same scientific knowledge can seem to separate them intellectually by an ever-widening gulf.

The different fields of technology have become so vast, complex and profound, that a blinkered specialization in one particular subject, or even in one of its branches, is virtually all that a single intellect can comprehend. Because of this, multitudes of human beings are unable to understand each other's professional, scientific speech, and are therefore unable to understand the coherency of their world.

Nations, races, civilizations, religions have not in the past tried very hard to appreciate one another's individuality and point of view. Today it has become a life and death issue for the human race that they should. Hitherto, geography has made independence and isolation the natural conditions of human life. Now, isolation is no longer possible, and men have to understand their indispensability to the whole and to each other in order to survive.

The relationship of the individual to his surrounding world—the relation of subject to object—has been the fundamental concern of philosophers down the ages. In fact the problem of problems, which every one has to face, is how human beings shall integrate collectively and yet retain their individuality and their essential independence and privacy. How, in fact, shall independence and interdependence be reconciled, to the benefit of both the individual and society?

Life's basic problem is the relationship between what appears as me, or us, *here*, and you, or them, *there*. And this is true whether we are thinking of individuals, communities, nations, races, religions, philosophies, sciences, arts, or even the two sexes. To bring about a reconciliation between different points of view—between different standpoints from which the *one* life, the *one* universe, is viewed—is to begin to solve the problem of this present dismembered and frustrated world. No one could reasonably doubt that the saving grace for us all is a profound desire to

see things as others see them, and not to conclude that they are wrong and we are right just because they do not see them exactly as we do.

Never was the problem of relationship between man and man, men and men, so crucial and imperative as today. Yet never on the surface did it seem more insoluble, or the answer more remote. Because of what technology is achieving, the whole world is wrestling with the dread that the elemental forces of matter, in the hands of misguided and frightened human beings, will one day destroy the human race. But these forces would be unable to wreak their havoc were not the world split into antipathetic cultural camps which exist side by side in a state of mutual suspicion and fear. On every hand misunderstanding and distrust are terrifyingly rampant.

Yet, if it is true, philosophically, that the darkest hour precedes the dawn, then it is logical to hope that the present alarming 'impasse' points to the probability that, in fact, the solution is nearer than it has ever been—more imminent than we imagine.

Jesus had the answer when he intimated that we should no longer think in terms of "lo, here" or "lo, there" in the space-time sense, for "the kingdom of God"—the kingdom of mutual understanding, trustworthiness, and love—is already "within" us, already *is* us, if we did but know it. It is already the subjective condition of our own innermost being, if only we would take the trouble intelligently and unselfishly to find this out. What we must learn to do, he implied, is to bring the kingdom and its government forth from within ourselves, or objectify it in our lives. Then subject and object would indeed be one, and the problem would begin to be solved. As he himself showed, the individual solves the life-problem by solving spiritually the problem of his relationship with his apparently outside world.

In philosophy, "subject" and "object," as the two complementary halves of the concept of "identity," have a profound and far-reaching significance. On the surface they may not be easy terms to grapple with, but they are immensely useful ones in analysing life's fundamental problems, and in searching for enduring solutions. The German philosopher Schelling defined "identity," with which all freedom-loving people are so intimately concerned, as "reality at its deepest level, at which subject and object are one."

But however much philosophers, theologians, scientists, politicians, philanthropists, humanists try to find the solution, the problem remains. The question is, can it ever be solved from human or religious bases, or from material premises of reasoning? Can mysticism, atheism, or moralism solve it? Indeed can pantheism or dualism in any form solve it? Certainly, in such subjects as music and mathematics, only ideas

based firmly on an understood principle are capable of solving problems within the realms of these two subjects. And is there not abundant evidence, when one thinks about it deeply and in a non-doctrinaire way, that Jesus had just this scientific attitude towards life? Did he not say that he came forth from the Father—that is, from the infallible Principle that underlies the universe? Did he not imply that his every thought, his every deed, started from this Principle as its origin? He referred to his identity as “the bread of life” which comes down from heaven which everyone needs to break up and assimilate (understand subjectively) if he wants truly to live. And he actually proved his Principle in the affairs of everyday life to the point of the total solution of the human problem. If we accept the Gospel story as valid, it is evident that Jesus had something at his command very much more reliable than religious mysticism, dogma, and creed; something much more powerful, and demanding of obedience, than a code of physical, moral, national, or international laws; something much more fundamental than, say, a knowledge of nuclear physics, or of molecular biology, with which to work out the problems of existence.

In the mythical story of Cain and Abel in the Bible, Abel was no match for Cain. Abel was a good conscientious moralist, but was helpless against Cain. Not so Jesus, however. Jesus was a spiritual Scientist. Cain’s equivalent, in the experience of Jesus, was quite unable to repeat the earlier victory, no matter what lengths it went to in the attempt. It might seem at one point that Jesus succumbed to Cain’s onslaughts just as Abel did. But what mattered was the final outcome. This, in the case of Abel, was death; in the case of Jesus, it was proof of the indestructibility of life.

The reason was that Jesus did not handle Cain personally. He neither fought evil as an entity, nor did he regard it pacifically. It was not a matter of Jesus “here” and Cain “there,” as it seemed to Abel. There was no question with Jesus of an evil man “there” and a good man “here.” “Why callest thou me good?” he asked. And he answered, in effect: All good is one good, namely, the infinite God. At the same time his whole life reiterated the question: “Why callest thou him evil?” Jesus defined evil as a liar, the father of a lie, having “no truth in him” (John 8: 44).

Spiritually to impersonalize good is to gain good; spiritually to impersonalize evil is to lose evil. Evil is nothing without a personal pronoun. Good, on the other hand, becomes all-in-all when God, not man, is “I.” At the point of his own consciousness, Jesus detached evil from persons, and realized in its place the presence and power of his own Christ-intelligence. Hate, fear, envy, greed, malice, sin, disease, death, could no more live and propagate in the consciousness of Christ, or Truth, the emanation of Principle, or God, than darkness could exist in the light of the sun, or errors in the science of mathematics.

Unless, today, we learn to tackle Cain in the world according to Jesus' method of impersonalization, the race cannot fail to destroy itself sooner or later. Scientific technology has furnished the means for this suicide, and Cain is bound to win in the end unless we understand how Jesus attained his victory. A house divided against itself cannot avoid being brought to desolation if it remains divided, or as long as subject and object, here and there, me and you, us and them, continue to be at loggerheads and refuse to understand each other's point of view.

Somehow or other "specialization" must be found to be the outcome of "generalization," rather than something which is channelled egocentrically through a particular human pin-hole. A new kind of individualism must be born of a living and practical universalism, and the individual be no longer motivated by mere selfish ends. What we all need to specialize in is the great general Principle of the unity and harmony of all men. "Have we not all one Father?" Malachi asked. And Jesus himself prayed "that they all may be one."

On the day of Pentecost, according to the second chapter of Acts, they were all one. The disciples were "with one accord in one place," because Jesus had just finished teaching them the Principle of the unity and indestructibility of life. They had begun to understand one another as he understood them; in obedience to his "new commandment," they had begun to love one another as he loved them. In consequence, representatives "out of every nation under heaven" began to understand them too. For we are told how every man present heard the disciples talking to him in his own tongue. The "language" which the disciples spoke was the spiritual *mother tongue* of the world. In terms of this particular incident, generalization and specialization, universalism and individualism, were one. In fact an illustration was presented of how, eventually, man's foremost problem would be solved, namely, his egotistical inability to love, appreciate, and understand his neighbour's point of view.

Zephaniah saw this coming when he wrote: "For then will I turn to the people a pure language, that they may *all* call upon the name of the Lord, to serve him with *one* consent"* (Zeph 3: 9). According to Zephaniah, a universal "language," a general means of communication, would present itself to humanity, by which individual "tongues" would find their proper reciprocal relationship, and men would begin truly to understand and trust one another for the first time.

The situation in Jerusalem was the answer to the problem originally posed by the Tower of Babel in the eleventh chapter of Genesis. "Babel" means "confusion"—specifically, "confusion of tongues." The people of Babel, or Babylon, were building their world on the foundations of

* Italics added.

materialism; finite, destructible values being the stuff out of which the building was made. They used brick instead of stone and slime instead of mortar. Nothing in this case could stop their edifice from disintegrating. Whether they were building atheistically, like the present-day "East," or mystically, dualistically, pantheistically, like most of the present-day "West," does not matter much. Either policy was bound to scatter them abroad over the face of the earth, and prevent them from understanding one another's speech.

The disciples' position was the exact opposite of this. In Jerusalem they were not setting out to build a "tower" that reached up to heaven, but a "church" that came down from heaven. This church was the brotherhood of man founded on, and proceeding from, Principle. Babel's "one language" was split into a multiplicity of tongues; on the day of Pentecost, the people's diverse tongues found their relationship and unity within one spiritual language.

The Jerusalem "church" was a state of consciousness in which earth and heaven, subject and object, were one; whereas the Babylonian "tower" was calculated to keep these factors in continuous opposition. The latter typifies a world condition of misunderstanding and disarray, tending towards self-destruction; the former is a state of understanding and unity, opening out to an ever more secure and abundant sense of life.

In Jerusalem a new world-era dawned. Christianity was born. The idea of everyone being able to understand everyone else, because there existed a common means of communication, began to radiate out from its centre, Jerusalem, to the four corners of the earth. Twentieth-century Christian Science is the understandable, demonstrable *Science* of this original pre-ecclesiastical Christianity.

The relationship of the individual to his universe presents the same problem fundamentally as the one which convulses the world today in the form of the East-West division. Two antithetic political systems are at each other's throats in what their extremists believe is a fight to the death for the political, economic, and cultural soul of mankind. The so-called Eastern system is "communism," in which collectivism, under the dictates of the State, supersedes the interests of the individual; the Western system is "capitalism," in which the freedom of the individual is sacrosanct over all other considerations. Happily, a leavening, balancing influence is at work in both camps, and the policies of the two extremes are seen more and more to be unworkable.

Nevertheless, this ideological antithesis continues to rend the world, and will go on doing so, in one form or another, until the solution to the problem of integrating the individual and the collective is reached. The individual, as championed by the West, is terrified that in wedding himself

to the community he will lose his individuality. Collectivism, championed by the East, is terrified that, if the individual is given a free rein, he will destroy the collective spirit by his ruthless tendencies towards the exploitation of his brother man for his own personal gain.

If only Western civilization had understood and honoured its Christian heritage, if it had been true to the original Christian ideals which found expression on the day of Pentecost, the Western "individual" would not have maltreated his brother, and the "collectivism" of communism would not have formed rebelliously within the Western womb. The collective would have embraced the individual, and the individual the collective, without either concept losing its identity. The individual would have found that there is no real self-governed individuality if it is divided from the collective, and the collective would have found that there is no real collectivity if it is not made up of this kind of self-governing individuality.

The Western society is a world-embracing "mother" society. Had this society not broken faith with its Christianity and worshipped physical science instead, its "child" would have been the Christian brotherhood of man in which individualism and collectivism are one. As it is, we have the monstrous spectacle of a rebellious, atheistic offspring intent on exterminating its parent, and the parent intent on exterminating its offspring. Heaven would have begun to reign on earth if the West had been true to her Christianity. In her universality she would have constituted the "church" foretold by Jesus, namely, the spiritual unity of the whole human race—the undivided "body of Christ."

It can still come. It must come. It is the law of God that it will come. Can we see it coming? Can we, in the midst of the turmoil, see what Jesus called the signs of the "coming of the Son of man"? Do we see signs in the world today of the coming of *man's* "Son" in the form of the world's own spiritual unity? "When ye shall hear of wars and rumours of wars," Jesus said, "be ye not troubled. . . . For nation shall rise against nation, and kingdom against kingdom . . . the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. . . . And then shall they see the Son of man coming in the clouds with great power and glory" (Mark 13). Yes, a belated, startled awakening to the need for world unity is becoming more and more evident on every hand.

In the Old Testament, the story of the twin brothers, Jacob and Esau, illustrates the way in which individual man learns to be one with his brother.

Jacob and Esau were afraid of each other. "Jacob" means "supplanter," because he exploited and supplanted Esau. "Esau" means "red." Jacob fled from Esau in terror of his life. But after a succession of much needed

lessons Jacob's outlook changed. At a place called "Peniel," which means "face of God," he wrestled with an angel whom he mistakenly took to be his adversary. All his life Jacob had been obsessed with the belief that evil "over there," represented by Esau, was seeking to destroy him "over here." At Peniel all this changed. If he would not be found fighting against God, Jacob realized at last that he must wrestle subjectively with the Esau in his own nature. As a reward for his victory he was given the new name of "Israel." Immediately, the brothers were united, and Esau was to Jacob as "the face of God." "I have seen thy face, as though I had seen the face of God, and thou wast pleased with me" was Jacob's greeting to his twin brother (Gen 33: 10).

The advent of "Israel" transformed the consciousness of Jacob both subjectively and objectively. Israel was not Jacob's new identity in any personal sense. Israel, like Christ, implies the reconciliation in one harmonious whole of what are otherwise two protagonists, Jacob and Esau. Paul says of Jesus that he broke down "the middle wall of partition between us . . . for to make in himself of twain one new man . . ." (Eph 2: 14-15).

So with the individual and his outside world. So with what is called "East" and "West" today. The coming of the Science of Christianity to the consciousness of the West, like the coming of Israel to the consciousness of Jacob, has power to change Western man's attitude towards his "red" Eastern brother, and in so doing change this brother's attitude to him. Whether the barrier is called a "middle wall of partition" or an "iron curtain" is immaterial; in the Science of Christianity—the Science of the oneness and harmony of being—no such barrier exists.

If only men would seek to deal with the objects of their hates and fears in their own consciousness, as Jacob did, "over there" would be none other than "the face of God."

The same is true of the even more fundamental and mounting world issue, the colour problem. What the white man really fears, if he did but know it, is not the black *man*, but the blackness in his own nature. When the problem is resolved metaphysically, the black man is really *man* emerging from the darkness of a primitive, unrestrained and instinctive sense of life into the light of scientific culture. It is the unadmitted darkness deep down in himself which really causes the white man to be frightened, and to want to suppress the black man. It is the aggressions of racism rising up within his own being that really cause the black man to want to overthrow the white man. If only *man* would love unselfishly the idea of *man's* natural emergence out of material darkness into the light of spiritual understanding the door to the solution of mankind's great race problem would begin to open.

Likewise with the division of the race into “haves” and “have nots,” which is really the cause of the other two problems. When the brothers, Jacob and Esau, met after Jacob’s conversion to Israel, Esau lacked nothing—the aid offered him by Jacob was found to be unnecessary. “I have enough, my brother; keep that thou hast unto thyself,” Esau said, as Jacob urged him to accept presents at his hand (Gen 33: 9).

It is to be noted that the Science of Christianity made its appearance in Western man’s camp at the close of the nineteenth century, virtually at the same time as communism made its appearance. Although communism thereafter formed itself into an opposing Eastern camp, the fact remains that the Western white man’s camp is literally world-embracing. If not culturally, Western civilization has certainly swept the world into its net technologically. Western white man’s scientific knowledge has made the world one physically, and West and East, white and coloured, “haves” and “have nots” are parts of the totality of one Westernized world.

Unlike physical science, Christian Science has not come to the West to make the world one physically, with the liability of splitting it intellectually, but to make it one spiritually, and in so doing break down every conceivable kind of technological, ideological, intellectual, political, religious, national and racial “middle wall.” In proportion as this is done, the world will be found to be sound and healthy, spiritually, morally, physically.

“For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us . . . for to make in himself of twain one new man, so making peace . . .” (*ibid*).

Gradually to build up the answer to such fundamental problems as these is the real healing mission of Christian Science. The “Introduction” to this book indicates the general problem. The purpose of the book is to point in the direction of the solution. This has its roots in the Bible, and therefore Chapter I is devoted to a comprehensive survey of the Bible’s spiritual meaning.

Note

THE Christian Science textbook, *Science and Health with Key to the Scriptures*, by Mary Baker Eddy, is based upon two interwoven classes of capitalized terms for the infinite. These are the seven synonymous terms, *Mind, Spirit, Soul, Principle, Life, Truth, Love* (S & H 465: 10), which teach the nature and constitution of the infinite, and the four sides of the "holy city." *Word, Christ, Christianity, Science* (S & H 575: 18), which teach the operational activity of the infinite. The spiritual import of these two sets of terms lies at the heart of this present book. From them derive the four purely scientific concepts (likewise fundamental to this book), the *numerals, calculus, matrix* and *system* of the divine Science of man.

The Bible

THE Bible is known to most of mankind. The Anglo-Saxons have been mainly responsible for this. Today, the British and Foreign Bible Society publishes the Bible, either as a whole or in part, in well over a thousand different languages. In view of this achievement it is reasonable to conclude that everyone in the world who can read has access to at least part of the Bible translated into his own tongue. One is reminded of how, on a wholly spiritual level, on the day of Pentecost, every man heard the Word of God speaking to him in the tongue wherein he was born.

It is well known that amongst all the world's literature the Bible is a best seller. What can be the reason for this when it seems that, as modern science advances, twentieth-century humanity is becoming less and less religiously inclined, and more and more accurately informed on certain of the great cosmological issues on which the Bible has apparently set its seal?

It can scarcely be as a history book that, year after year, century after century, the Bible retains its hold on human thought; for its history, as such, is often suspect and unreliable. The sheer textual beauty of the English Authorized Version can hardly be the reason either, for this appeal is mainly to the English-speaking world. However majestic and moving the reader may find the stories in the Old Testament, these would surely have begun to grow stale by now if they were simply about the historical comings and goings of a little nomadic people who found themselves religiously unique amongst all the nations of the world.

Contradictions seem to abound. There is the discrepancy, for example, between the character of God in the Old Testament and His character in the New, as well as many other apparent inconsistencies scattered throughout the text. In one place comes the command, "Thou shalt not kill," and in another the same Deity orders the slaughter of thousands of human beings. One would think that this contradiction alone was enough to make the logical thinker close the book.

Yet for a considerable part of the world's populace the Bible's hold does not slacken, nor does human affection for it wane. It must be that in spite of the textual complexities, irrespective of the fact that during many centuries of compilation the text passed through the hands of a

multitude of authors, editors, revisionists, translators, canonizers, and so on—in spite of all this, something instinctively fundamental, something involuntary, living and inescapable, something about the Bible profoundly attuned to the core of man's being, grips the human thought. What can this something be but a timeless spiritual meaning, deep beneath the literal surface of the text, which is in fact the original divine meaning? For unless such stories as the building of the ark, the deliverance from Egypt, the trek through the wilderness, the crossing of the Jordan, or the conquest of the Promised Land, have immediate application in terms of our own lives today, they can have no possible redemptive value.

Peter, in his second epistle, declares that "no prophecy of the scripture is of any private interpretation" (II Pet 1:20). A private interpretation would imply something personal and opinionated. Peter realized that the Bible's original meaning, as it existed in the minds of Israel's prophets, was nothing to do with human opinion regarding God, man, and the universe, but with absolute values and ideas of life based on an exact Principle. Free from inconsistencies and contradictions, the ideas which lie beneath the surface of the text constitute a flow of timeless intelligence which articulates the Principle of Life.

These ideas, untouched by centuries of translation into diverse human languages, unaffected by hair-splitting differences as to the meanings of individual words, form a continuous spiritual structure, a system of life-values, in relation to which the myths, sagas, legends, the exploits of the children of Israel, the exemplary life-work of Jesus, the institution of the early Christian Church, St John's apocalyptic images, are all of the nature of instructional symbols, teaching spiritual ideas. "Which things are an *allegory*,"* says Paul in Galatians, when referring to Isaac and Ishmael, the two sons of Abraham, whose story points to the solution of that most pressing and immediate human problem, the choice between freedom and bondage (Gal 4:22-31).

Over the years, the ingenuity of the human mind to interpret the Bible's manifold symbolism this way, that way, the other way, has known no bounds. In order to make the symbolism confirm a certain point of view one sect says it means one thing, another sect says it means another. One interpretation of a given passage is liable completely to contradict another.

Only one thing matters, namely, the original "interpretation" as conceived by Israel's prophetic priestly writers. For if this was not personal, then no interpretation of what they wrote down can afford to be personal either. The fact is, the human intellect, as such, is incapable of interpreting divine revelation. The Christian Science textbook makes the

* Italics added.

statement, "The divine Principle of the universe must interpret the universe" (S & H 272: 28). Likewise the divine Principle of the Bible alone can interpret the true meaning of the Bible. Hence the supreme question: What is the Principle upon which the teaching of the Bible is based?

At once it can be argued that the Christian Science interpretation is just as private and personal as any other; that this is merely one more instance of forcing conclusions on the text in order to make the Bible fit in with, and confirm, Christian Science doctrine. Certainly Christian Science claims to present the Bible's original meaning, but then so do other interpretations. The need, surely, is for a spiritually unprejudiced, a spiritually reasoned, investigation.

The Bible's spiritual meaning can no more be confined to its literal historical meaning than the meaning of life can be confined to the evidence before the five personal senses. To believe that our awareness of being is restricted to this evidence is to live in a prison house of limitation. Advances in modern physics tell us this on every hand. Quantum Mechanics and the Relativity Theories distinguish between the world of sense perception and the world of physical "reality" which they tell us lies beyond this perception. These sciences penetrate profoundly the evidence of the limited senses, and through a language of mathematical symbolism present an image of the space-time universe quite unlike the one which our eye beholds. Theirs is a quest for material "truth"—for cause and effect, power and the harnessing of power, on a material basis. Mankind is already aware of the possibility of universal suicide inherent in this search.

How imperative, therefore, that modern metaphysics should likewise penetrate the evidence of the senses and search for truth on a spiritual basis—that men should begin to understand spiritual cause, and tap the resources of spiritual power which Jesus assured us were just as much available to us as to him. For this power is wholly constructive, wholly impersonal, impartial, and beneficent. Christian Science teaches that "As mortals gain more correct views of God and man, multitudinous objects of creation, which before were invisible, will become visible" (S & H 264: 13).

What Einstein symbolized mathematically as the "four-dimensional space-time continuum" Christian Science symbolizes metaphysically as a four-dimensional *calculus* of living, indestructible ideas. St John, in Revelation, foresaw the coming of this universal "calculus" as a "city" which "lieth foursquare" (Rev 21). This relationship between the divine "calculus," revealed in Christian Science, and the holy city, foretold by St John, is one of the principal themes in this book.

Even the artist today declines to interpret his universe literally, in

the way he used to, but chooses instead the language of abstract symbolism and ideas, as being more in line with what he believes is fundamental truth.

According to the Gospel record, Jesus invalidated the apparent laws of the physical senses through recourse to higher and more powerful law. For two thousand years men have known and have marvelled at the things Jesus did, but without knowing how he did them. They have known the effects of his power on sense evidence, but without understanding the nature and operation of the power. The "how" they have relegated to the realm of mystery and supernaturalism. It is as if they have forgotten the words, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do" (John 14: 12). In the original Greek, the word translated "believe" has the significance of "understand"—the opposite of unreasoning acceptance.

How shall we (mankind) do the works? How shall we begin to solve the mortal problem on the "greater" (universal) scale? Paul gives the answer in Philippians, when he says, "Let this mind be in you, which was also in Christ Jesus." Only by having the same "mind," only by beginning to understand what Jesus himself understood, can we hope to follow his example. Understanding the cause, the Principle, having access to the power that wrought the works, nothing can stop men from beginning to emulate the works.

It is as if Jesus said to his world: "If you look at the mortal sense of me you will never understand me nor find me, any more than I shall understand you if I look at the mortal sense of you; any more than, if you look at yourselves and each other in this way, you will understand yourselves and each other. What I really am is what is meant by the term 'Christ,' and this is something very different from what the senses present as 'Jesus.' What you are is what is properly meant by the term 'Christianity,' and this again is something very different from the mortal appearance of a dismembered, self-destroying world. Do the senses tell you that before Abraham was I am? Do the senses tell you that the kingdom of God is within you—that you are the 'body of Christ'? When I bid you eat my flesh and drink my blood I am teaching you to assimilate and make your own what your identity is in Truth. If I accepted as true the evidence before the material senses I would not be able to heal you. I see you the way God sees you—the way you are in Science. This is contrary to sense evidence, but it is the only correct view of you, as I prove every time I heal you. The power that heals is the understanding of what man is in Christ, Truth. Hence I say to you: 'Ye shall know the truth, and the truth shall make you free' (John 8: 32). The reason for your present sense of bondage and insecurity is that you accept without question the mortal evidence of

limitation, division, destruction and death. This breeds fear, hate, envy, rivalry and war among you, and this in turn breeds disease. A fragmented, disordered concept of life is contrary to the Principle of the universe, is contrary to Science and to Truth."

Christian Science has this selfsame outlook on its world. It plunges beneath the literal superficial appearance of things to the spiritual reality which lies underneath. Likewise it plunges beneath the literal meaning of the Bible to an underlying Science of ideas. Its unfragmented outlook on life corresponds to its unfragmented outlook on the "book of life," that is, on the Bible. Just as it looks beneath the literal surface of the text for the original inspired meaning, so it looks for the original meaning of life in contrast to what the Adamic race has apparently made of life through accepting as valid the testimony of the material senses.

Was there ever a book so susceptible of being torn into fragments as the Bible? A particular passage here, a favourite text there, all out of context, all out of relation to the whole and to each other, is, almost invariably, the sense which the followers of Christendom's multitude of sects have of the Bible. Wholesale dismemberment of a subject's integrity, the distribution of snippets, is a practice wholly unacceptable in the realm of the physical sciences and will, one day, be found even less acceptable in the realm of the Word of God. As shown by the work of Einstein, the one grand aim of the material sciences is to reach a single edifice of material laws, wherein all the phenomena of the universe find unity. The same is true spiritually of Christian Science.

The message of the Bible is one whole message. The Word, the Logos, is one whole Word, just as the universe is one whole universe. The practice of cutting the Bible into fragments, and the practice of interpreting it literally, go hand in hand. Some people interpret it entirely literally. Its characters, genealogies and places, its numbers, measurements and time-spans, are all accepted as being of the nature of actual historical and geographical truth. Yet to interpret the Bible literally in this way is, in the last analysis, no more illogical than to interpret the universe literally—that is, to accept as inescapable truth the evidence before the five senses.

It is the universe we live in, not a book called the Bible, which is the real Word of God. The real Logos and the real Cosmos are one and the same thing. The Bible is a means whereby creation, as it is, is made comprehensible to human thought. In fathoming the Bible's original meaning, what we are really doing is fathoming the original meaning of the world around us. Disordered, disconnected, contradictory fragments belong neither to the one nor to the other.

That the Bible is primarily about the universe as a whole is seen in the introductory cosmogony from Genesis 1: 1 to 2: 5, known as the

“*seven day of creation.*” Each new vista of cosmic unfoldment results from what “God said.” The words “logos” and “logic” imply order and flow in speech; “cosmos,” as opposed to “chaos,” implies the order, harmony and flow of the primeval universe. Hence, the relation between the declaratory Logos, or Word, and the unfoldment of creation itself.

The seven days of creation are to the remainder of the Bible as an introductory prelude is to a musical score. Few people today take the seven days literally. Some find a general parallel between them and the aeons of time in the theory of material evolution. But Christian Science sees them in a very different light from this. In Christian Science they provide a scale, an order, of cosmic life-values which is to the universe Jesus knew, and which he called the kingdom of God, as the musical scale is to music, or the order of number to the science of mathematics. Hence Christian Science defines the days of creation as *numerals of infinity*. A statement in *Science and Health* reads: “The numerals of infinity, called *seven days*, can never be reckoned according to the calendar of time. These days will appear as mortality [the evidence before the confining senses] disappears, and they will reveal eternity, newness of Life, in which all sense of error forever disappears and thought accepts the divine infinite calculus” (S & H 520: 10).

These two scientific concepts, *numerals of infinity* and *infinite calculus* are the absolute fundamentals of the Science and system of Christian Science. The numerals provide the elemental ideas of Principle stated in ascending order; the calculus is the living, flowing universe of Principle deriving from these ideas.

In his second epistle, after he has made the statement that the prophecies of Scripture are no “private interpretation,” Peter goes on to say how “one day is with the Lord as a thousand years, and a thousand years as one day” (II Pet 3: 8). This is usually taken to mean that there is no difference in God’s eyes between a stretch of time of twenty-four hours and one of a thousand years. But Christian Science reveals a very different meaning from this.

In its historicity, ranging from the myths of Genesis to the prophecies of Revelation, the Bible covers a period of some seven thousand years. Underlying this period, millennium by millennium, is the scale of elemental values called the seven days of creation which cannot be reckoned chronologically. Here is the crux of the matter: the prophetic priestly writers, the authors of the Old Testament, evidently foresaw that from the time our present process of world-civilization was set in motion, a period of approximately seven thousand years would elapse before the problem which Jesus was to solve individually would be solved by the rest of mankind. Of primary importance, therefore, regarding the Science of the

Bible, is this correlation between the *seven days of creation* and the Bible's *thousand-year periods*.

The Seven Days and The Seven Periods

For the Christian world, the coming of Jesus started a new calendar. His birth is dated as zero. This is significant spiritually because what in fact Jesus demonstrated was the fundamental timelessness of life. Living ideas operating in his consciousness translated time into eternity, until at the point of the ascension the translation was complete. Paul, in Hebrews, says of the allegorical Enoch that he was "translated." Jesus actually translated consciousness out of the language of time and mortality into the language of immortality, the Word of God.

The juncture of the two Testaments marks this point of zero time. If we look *backwards* through the Old Testament everything is B.C.; if we look *forwards* into the New Testament everything is A.D. Even if we did not have the "dates" of Bishop Ussher (printed at the tops of pages in some Bible editions) to act as a general guide, it would still not be difficult to recognize in the course of the story the broad sweeps of the different millennia, because the narrative so clearly marks them out.

The first millennium B.C., or the period from approximately 1000 B.C. to 0, is Israel's "kingdom" period, which includes her golden, prophetic age. It opens with I Samuel, and the crowning of the first king, Saul. The story from I Samuel to the close of the Old Testament is different from anything that has gone before, and the period as a whole has a distinct character of its own.

The same is true of the second millennium B.C., or the period from approximately 2000 to 1000. This is equally distinct. It ranges from the time of Abraham, the father of Israel, in the book of Genesis, to the little story of Ruth. It is all about Israel from her point of origin in the days of the patriarchs to where she enters and conquers the Promised Land. The kingdom period, on the other hand, is about her mature nationhood, when she is in possession of the land and governing it.

Going back to the third millennium B.C., the period from 3000 to 2000 is even more distinct. This is covered by a few short chapters of the early part of Genesis. It is the mythical account of Noah and the flood, and includes the building of the tower of Babel.

The fourth millennium B.C., or the period from approximately 4000 to 3000, takes us to the beginning of the Bible, and is the mythical story of Adam. This period begins with the "mist" that "went up from the earth" in Genesis 2: 6 and closes with the translation of Enoch, the seventh in line from Adam.

So, moving forward from the beginning, the period 4000–3000 B.C. (the story of *Adam*) becomes the first thousand-year period; the period 3000–2000 B.C. (the story of *Noah*) becomes the second thousand-year period; the period 2000–1000 B.C. (the story of the *rise of Israel*) becomes the third thousand-year period; and the period 1000 B.C.–0 (the story of the *kings and prophets*) becomes the fourth thousand-year period. This means that, including the gap of some 400 years which elapse between the close of the Old Testament and the opening of the New, the Biblical time-span from the creation of Adam to the birth of Jesus is approximately 4000 years.

Historically, the New Testament covers but a very short period of time. The Gospel and Apostolic eras which compose it take up at the most about 100 years. They include, however, the writing of Revelation, which is a vision of the future. By means of his apocalyptic images St John scans the historical horizon up to the time when the Christ-principle practised by Jesus rules the whole of mankind. In other words, he takes into account the remaining fifth, sixth and seventh periods. Inasmuch, therefore, as the Bible includes Revelation, it can be said to cover the full range of all seven periods, even though its own historicity closes in the opening century of the fifth of these periods.

The first millennium A.D., from 0 to 1000, becomes, accordingly, the fifth thousand-year period, or the *Christian era*. The second millennium A.D., from 1000 to 2000, becomes the sixth thousand-year period, and is our present *scientific age*. This is the period which is now drawing to a close, during the final stages of which Christianity as a universal Science has had its birth in the world.

As far as human history is concerned, the third millennium A.D., beginning with the year 2000, lies in the future. The promise is that during this time the city foursquare of Revelation 21 will be set up on earth, and the brotherhood of man, built on spiritual and indestructible foundations, will be progressively brought to light. This is the seventh thousand-year period, which we will identify as the era of *universal man*.

In view of the unprecedented speed with which change and rethinking is taking place today in all walks of life, what may not the next forty years bring forth by way of spiritual revelation and progress, to say nothing of the next millennium?

The Book Sealed with Seven Seals

One of the foremost features of Revelation is the vision, which begins in Chapter 5, of a book "sealed with seven seals." In Chapter 21, reference

is made to those whose names are "written in the Lamb's book of life." The book with its seven seals typifies the Bible as a whole in its seven thousand-year periods as we have just been considering it. It is the "Lamb of God" who finally breaks these seals, and those whose names are entered in his "book of life" are those who follow his example in their own lives and dissolve these same seals.

We read in *Science and Health* that the "opening of the sixth seal" is "typical of six thousand years since Adam" (S & H 560: 2). From this we deduce that the opening of the first seal is typical of one thousand years since Adam, that the opening of the second seal is typical of two thousand years since Adam, that the opening of the third seal is typical of three thousand years since Adam, and so on, with all seven seals.

John is deeply troubled when the book is first shown to him because no man on earth has the necessary qualifications to break open the seals and understand what the book is about. And if it is impossible to understand what the book is about then it is impossible to understand what life is about, for the unfolding of the book is symbolic of the unfolding of every man's own life.

The seven seals are the Bible's "time" sense of life which keeps the spiritual meaning locked away out of sight and prevents the solution to the mortal problem from being available to mankind. The word "solution" is significant, for its root meaning is "to loosen, dissolve." Somehow or other the book's seven seals have to be "loosed," or dissolved (Rev 5: 5).

To meet this paramount need, "a Lamb as it had been slain," having the character and courage of a lion, and armed with what are called the "seven Spirits of God," comes forward and looses the seven seals, so that the book can be opened and understood. The "seven Spirits of God" relate immediately to the seven days of creation. They are the seven aspects of the one "Spirit of God" which, in Genesis 1: 2, sets the days of creation in motion.

A lamb is a symbol of sacrifice. What the Lamb does in order to break open the seals is courageously to lay down the mortal sense of life, that life as it really is may pour forth abundantly as the life of mankind. No wonder a jubilant pæan of praise rises from the assembled multitudes in thanksgiving for the Lamb.

The "Lamb slain" is typical of Jesus having undergone the crucifixion and entombment. At the resurrection he showed himself "alive for evermore." This enabled him to unlock the Scriptures for the disciples. For in the closing chapter of Luke's Gospel, the author records how, on the road to Emmaus, Jesus opened his disciples' understanding "that they might understand the scriptures." We read how "beginning at Moses and all the prophets, he expounded unto them in all the scriptures the

things concerning himself" (Luke 24). The disciples, for their part, told how their hearts burned within them when he opened to them the Scriptures. What Jesus showed them fired the very core of their being. He had solved the life-problem for himself individually, and this made it possible for all mankind to do the same thing.

It is true that only the four periods of the Old Testament were on record at that time, for the New Testament was not yet written. Nevertheless, for Jesus to have solved the entire mortal problem as he did, he must, in his own consciousness, have dissolved the equivalent of all seven of the Bible's seals. This enabled him to explain the Scriptures to the disciples. Beginning with Moses and ending with the prophets he must have traced the story from *Egypt* to *Babylon*, and explained it symbolically in relation to his own life. He showed them that the Christ-idea is both *birthless* and *deathless*. Coming from Principle, and returning to Principle, this idea proves the nothingness of the birth-death cycle, and in so doing, liberates humanity from "Egypt" and "Babylon." In the words of Revelation 20, he showed them that he who has "part in the first resurrection: on such the second death hath no power."

The full title of the Christian Science textbook is *Science and Health with Key to the Scriptures*. A key unlocks something, and opens its contents up to view. In the textbook, this "Key" is based on the two chapters, "Genesis" and "The Apocalypse." "Genesis" includes the interpretation of the seven days of creation; "The Apocalypse" includes the city foursquare. In Christian Science, these two symbols, the *seven* days and the *foursided* city, furnish the "numerals" and "calculus" of the Science of Life. In a different idiom, they correspond to divine "manhood" and "womanhood," in whose spiritual and scientific wedlock lies the key to immortality.

This twofold "key" (or its spiritual equivalent) must have been in the hands of Jesus as he freed himself progressively from mortal confines and emerged into immortal life. With it he unsealed the door of his own tomb. A great stone had been set to seal up the opening of the sepulchre, and this was rolled away. *Science and Health* says that, in the sepulchre, he "set the seal of eternity on time" (S & H 44: 8). This "seal of eternity" is none other than the *numerals* and *calculus* of infinity which dissolve the "seals" of time. Armed with this understanding, Jesus not only broke open the confines of mortality for himself, but he also made it possible for the disciples and mankind to do the same thing.

Notice that what he did was to open *their* understanding; he dissolved what was sealing up *them*. As he earlier told the woman of Samaria, it is within *man* that the wellspring of life is located. It is from *man*, therefore, that the seven seals really need to be loosed, not from a book called the Bible. Liberating the timeless meaning of the Bible is indicative of libera-

ting *man* from the limitations of the mortal senses, and revealing his eternal life.

Let us begin to see what this means in terms of the Bible itself, and therefore in terms of our own lives. In other words, let us follow the record of the thousand-year periods in parallel relation to the days of creation, and thus begin to understand for ourselves the loosening of mortality's seals. As we shall find, the key to this liberation lies in reflecting and embodying individually the manhood and womanhood of God.

Let us see how the "light" of the first day underlies the myth of Adam and Eve, and what this means to us; how the "firmament" of the second day underlies the myth of Noah and his ark, and what this means to us; how the "dry land" of the third day underlies the rise to maturity of the children of Israel, and what its significance is to us; how the "universe" of the fourth day underlies the history of Israel's kings and prophets, and what its practical meaning is to us; how the "abundant life" of the fifth day underlies the mission of Jesus, and the beginning of the Christian era, and what its place is in our own lives; how man's world-wide "dominion" of the sixth day underlies the present scientific era and how this applies to us. Finally, let us see how the "finished" creation of the seventh day underlies what at present we look forward to as the era of world brotherhood, but which is, in fact, the reality of our own being *now*.

First Period—First Day

Adam is a generic material concept; Christ is a generic spiritual concept. The one is the antithesis of the other, in the way that falsity is the antithesis of fact. Materially each one of us individualizes Adam; spiritually each one of us individualizes Christ.

The theory that Adam was the first human being alive on earth, made supernaturally some 6000 years ago out of a mixture of "mist" and "dust," is mythology. In fact, the *mist* that "went up from the earth" in Genesis 2: 6, and "watered the whole face of the ground" from which Adam immediately sprang, is suggestive of the *myths* formulated by early civilized man in his attempts to explain an apparently material creation. As light dispels an obscuring mist, so scientific enlightenment dispels mythology.

Adam is to Eve in this early anthropomorphic myth what Christ actually is to mankind, his "bride," or his "body." Adam and Eve are the personal mortal counterfeits of the manhood and womanhood of God. Paul calls Jesus "the last Adam." When Jesus rises from the tomb in proof of man's immortality, and in disproof of his mortality, this, in Jesus' experience, is the last of Adam.

Adam and Eve have two sons. The first is Cain, who represents the

basic depravity in mortality; the second is Abel, who represents mortality's moral aspirations. As in our present human experience, depravity sets out to murder morality.

When it becomes clear that neither physicality nor morality (on a physical level) have any real future in them, Adam and Eve have a third son, Seth. Seth represents spirituality beginning to take possession of Adam's thought. Because of Seth, Adam makes a fresh start in life. For then it is that, through precisely *seven* generations from Adam (through Seth) to Enoch, the problem of mortality is solved. Enoch is said to have "walked with God," and to have been "translated." Enoch, in the myth, achieves what Jesus actually achieves in his life experience, namely, the total elimination of the Adamic sense of life.

What this first thousand-year period foreshadows, therefore, is Jesus' eventual demonstration of translation and life, as against destruction and death. Jesus' career unfolds in the order of the seven "generations" of the days of creation, typified here by the seven generations from Adam to Enoch. The individual Jesus, standing for the indivisible Christ, specifically represents the manhood of God's creating.

"Let there be light," is the demand of the first day of creation. Jesus likened his real Christ-selfhood to "light." John writes of the Christ as the "Light, which lighteth every man that cometh into the world" (John 1: 9). Jesus said: "If . . . thine eye be single, thy whole body shall be full of light" (Matt 6: 22). This is the light of the first day of creation in its spiritual signification. It has the meaning not of solar radiation but of the coming to consciousness of an immeasurably vast, transcendent *idea*. The idea shows forth its Principle. It declares that a single power, a single presence, reigns throughout the universe. John writes in his first Epistle: "God is light, and in him is no darkness at all."

"I am the light of the world," Jesus said, as he spat on the ground out of which Adam was made, and healed a man of blindness. "How were thine eyes opened?" the people asked the man. He replied: "A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight" (John 9).

In order to "see," the man had to wash Adam (a dam) out of his line of vision. He had to let the light of the first day of creation—the one Christ-light—show him the mythical, unreal nature of Adam, whose story constitutes the first thousand-year period.

The name "Siloam" means "sent." All through this episode Jesus explained how he, Christ, the light of the world (and therefore this man's light) was "sent" by God, the light's unexpendable source, to heal the world of blindness. Jesus' eye was "single," and therefore his entire

consciousness was full of light. To Christ, Adam is not there. The source and its output are forever undammed.

Unless this light comes to us, too, as the beginning of our spiritual creation; unless it opens our eyes to the idea that good alone is real and true, and that upon this Principle rests the heaven-sent ability to solve the problem of Adam totally, we are still in the dark, sealed up in matter, accepting the confines of the mortal senses as veritable and inescapable.

A great general idea has thus been presented to thought—that of the possibility of solving the problem of mortality in the way that Jesus solved it.

With the coming of this *enlightenment*—this all-conquering, crowning idea—the first note has sounded on the ascending scale of life. At the same time, the first of the Bible's "seals" has been loosed.

Second Period—Second Day

"Ye must be born again" (John 3:7), said Jesus to Nicodemus. In the first period, Adam begins to be born again when he has his third son, Seth. In the second period, which is the mythical story of Noah and his ark, the entire Adamic race is represented as being born again. And this, ideally, is what happens to the world through the advent of Christianity, which follows the life-work of Jesus. The development of the story from Adam to Noah foreshadows symbolically the development of the Christ-idea from the first to the second advent; for Christianity in its original meaning is the same as Christian Science.

In the Noah story, the old corrupt sense of the world is destroyed in the floods of its own wickedness, and a new regenerate sense begins to form when Noah and his family emerge from the ark, and life starts again on a new spiritual basis. All the races and nations of mankind are supposed to descend from Noah's three sons, Ham, Shem, and Japhet, by whom, it is said, the whole earth was overspread.

The name "Noah" means "comfort." We read of him that he "shall comfort us." He is a prefiguring symbol of the Comforter, the name Jesus gave to the Christ's second coming, or to Christianity in its timeless Science. "*As the days of Noe were, so shall also the coming of the Son of man be*" (Matt 24:37), is Jesus' own forecast of the second Messianic advent. Within his universal consciousness, typified by his ark, Noah embraces and nurtures the embryo of an entire new world.

Christianity, as it continues the work of Jesus, and as it reveals the presence of the holy Comforter, must build its "church" in the way Noah

builds his ark. A new world in embryo must be gathered within the womb of the Christian Church in order that, safe from the floods of the old world's materialism, the world may be spiritually reborn.

What Christianity must not do is build its church in the way the people of Babylon, at the close of the Noah story, build the tower of Babel. This is the effort to rise up to heaven from material foundations. We read, "The people is one, and they have all one language." This implies the dictates of a ruling hierarchy. Because of this, God confounds their language "that they may not understand one another's speech." If Christendom builds in this way, instead of in the way exemplified by the disciples on the day of Pentecost, nothing can stop it from being scattered abroad upon the face of the earth in a confusion of sectarian tongues. The same is true of the church organized to represent the Science of Christianity in the nineteenth and twentieth centuries. An organized collectivism is bound to precipitate a segregated individualism if it allows its policies to be dominated by ecclesiasticism.

The positive idea underlying these two brief myths of Adam and Noah, covering as they do the Bible's first two thousand years, is thus the twin missions of the individual Christ Jesus and universal Christianity. Jesus accents the fatherhood of God and the manhood of God; Christianity accents the motherhood of God and the womanhood of God. But manhood and womanhood, in this sense, are not to be confused with the male and female of mortality, to which the physical senses testify. Manhood and womanhood, from the Christ point of view, signify the generic *one*, represented by the individual Jesus, and the specific *all*, represented by universal Christianity.

Noah's ark floating in the midst of the waters in the Bible's second period corresponds to the firmament in the midst of the waters in the second day of creation. The firmament is called "Heaven" because it signifies the means whereby men understand a universal language and so understand each other. It is the means whereby all individuals understand for themselves what Jesus understood, and in this way are "born again." This is the purpose of Christian Science, the Science of original Christianity.

The root-meaning of "firmament" is "to make firm." It implies a strengthening, a support, something foundational, something fundamental. *Understanding* is all these things. The Christian Science textbook shows the underlying idea of the second day of creation to be "understanding" (S & H 505: 4-506: 14).

The firmament, like Noah's ark, is a coherent structure of spiritual ideas which constitutes understanding. By its means men find agreement in a common Principle, and therefore understand and love one another. This is

heaven. Such understanding is referred to elsewhere as the "sword of the Spirit," because, through it, warfare ends.

A second note has sounded on the ascending scale of life, and the second of the seals has been loosed. The first note is a general *enlightenment*, the acceptance of a vast universal idea; the second is the development of this idea, and is the advent of specific *understanding*.

These two short periods (the first and second) are complementary to each other, in the same way that Christ Jesus and Christian Science, manhood and womanhood, are complementary. The mighty idea underlying them is the twofold Saviour of the world. The journeyings of the children of Israel (in the third period) signify humanity identifying itself with this Messianic idea, in order (in the fourth period) to be governed subjectively by its Principle. Then (in the fifth, sixth, and seventh periods) the Principle itself demonstrates the idea through the actual world-missions of the manhood and womanhood of God.

The simplicity of the sevenfold development is that we make an idea our own (first three periods), in order to be one with its Principle (fourth period), and in order, therefore, to show the idea forth as our own true being (last three periods).

Third Period—Third Day

In the third day, the "waters under the heaven" are "gathered together unto one place" in order that the "dry land," or "Earth," can be formed. The waters under the firmament, in contrast to the waters above the firmament, signify the human standpoint of ordinary mortals in contrast to the divine standpoint, as exemplified by Jesus. When the waters are gathered unto one place, this represents humanity identifying itself not with material standards and fragmentary values but with the standards and values of a universal Principle—identifying itself, that is, with the light of spiritual understanding revealed in the first two days. Mrs Eddy writes of the third day of creation as being "important to the human thought," for it lets in "the *light of spiritual understanding*" (S & H 508: 28-1).*

The firmament has conferred a promise. It has promised dry land. When Noah emerges from his ark in the second thousand-year period, one of the first things he sees is a rainbow of promise. The "dry land" of the third day of creation becomes, in the third thousand-year period, Israel's "promised land." Spiritual understanding promises spiritual

* Italics added.

selfhood, spiritual identity, or body. A selfhood founded on spiritual, rather than material, values is the significance of "Israel" in the third period, and of "Earth" in the third day.

Except for the opening of the third period when Israel is in her infancy, and the close, when she occupies the promised land, or has reached the point of maturity, the period is dominated by the figure of Moses. Significantly, the Hebrew word for the "ark" in which the baby Moses floats on the waters of the Nile at the beginning of Exodus is the same as for Noah's "ark" in the second period. The name "Moses" means "to draw out of the water." It has the same significance as "educate"—"to lead out, to draw forth." In the third day of creation earth is "drawn out of the waters" once these waters have been identified with the "one place."

Moses is commissioned to educate Israel spiritually, to form her identity from the elements of Principle, to draw her forth out of these same spiritual waters. To school her thus in the understanding of God means, at the same time, to draw her away from the darkness (ignorance) which is Egypt.

To this end, Moses' prime task is to instruct her in the true nature of the first personal pronoun. For, as the story shows, Israel is unable to take one step out of Egypt until he has shown her what her Ego, or her "I Am" is. "And God said unto Moses, I AM THAT I AM . . . Thus shalt thou say unto the children of Israel, I AM hath sent me unto you . . . I will bring you up out of the affliction of Egypt" (Ex 3: 14-17). The SUBJECT which Moses teaches her she must make her own. Her "I" (as in the case of Jesus) must go unto the Father. It must be identified with the PRINCIPLE of one human race—the Principle of the manhood and womanhood of God—and not with herself personally. Her Subject is the one I AM.

Armed with a system of spiritual laws, Moses trains, disciplines, and mothers Israel compulsively. But this is a means to an end. Paul says, "the law was our schoolmaster to bring us unto Christ" (Gal 3: 24). The "law" reaches fulfilment in the "gospel." Through all that the third period signifies, and all that the fourth period signifies, the divine purpose is to bring Israel to the fifth period—to the point where she will say through the individuality of Jesus, "The Principle itself is my I; my Subject is mine subjectively; I come from the Principle, I return to the Principle, as the Principle's pure idea." Then, in the sixth and seventh periods, this declaration will expand through Christian Science to include all mankind.

This beneficent, impartial Principle of mankind, not her own personally possessive ego, alone will set Israel on the pathway of freedom, the road to the promised land. Egypt is any measure of egocentric self-love, the exploitation of one man by another for personal satisfaction and gain, such as characterizes the lives of mortals.

The period opens with four sagas—the stories of Abraham, Isaac, Jacob, and Joseph, which complete the book of *Genesis*. Abraham, Isaac, and Jacob are Israel's three patriarchs, the three architects of her identity. Joseph, supreme over the land of Egypt, stands for generic Israel herself. Throughout the story, Jacob's two foremost sons are Judah and Joseph. In the coming fourth period, when the promised land splits into the two kingdoms of Judah and Israel, the house of *Judah* rules the kingdom of *Judah*, while the house of *Joseph* rules the kingdom of *Israel*.

Israel in her wholeness is Jehovah's "son." "Out of Egypt have I called my son" (Matt 2: 15), applies to Israel in the Old Testament just as it applies to Jesus in the New, and just as it applies to all mankind in Christian Science. Judah stresses the "manhood" aspect of Jehovah's son, while Joseph stresses the "womanhood" aspect. In his farewell blessing, Jacob blesses Joseph with the "blessings of the breasts, and of the womb" (Gen 49: 25).

In their divided state, in the fourth period, Israel and Judah are taken captive by Assyria and Babylon. After seventy years of Babylonian exile, Judah returns home again, and in due course Jesus is born of the house of Judah. Jesus, as has been said, stands for the "manhood" of the Son of God, where the emphasis is individuality. Israel, focused in the house of Joseph, is dispersed among the nations of the world. This is because Israel represents the world's own spiritual selfhood revealed eventually to be Christian Science. Israel stands for the "womanhood" of the Son of God, where the emphasis is collective and universal.

But these two aspects of the Son's identity—the manhood and womanhood aspects, the individual and universal aspects, the Christ Jesus and Christian Science aspects—are, as we have seen, the underlying themes of the first two periods. When Israel makes her appearance in the third period, therefore, this represents each one of us beginning to identify himself with these two indivisible aspects of the Son of God.

An important symbol of the third day of creation is the "seed within itself." In the third period, the "seed" of spiritual Israel—the seed of the manhood and womanhood of God, the seed of the underlying reality of the first two periods—is sown in the womb of human consciousness. It has the power and resources within itself to develop itself infinitely. "I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore . . . And in thy seed shall all the nations of the earth be blessed," is God's promise to Israel's three patriarchs. The "seed" which is Israel is the world's infant spiritual selfhood developing in human consciousness.

Israel is God's chosen people. Not that a particular human nation is God's chosen people. Principle is impartial, impersonal, universal. Nothing

less than the human race as a whole can really be God's chosen people. Israel is a symbol of the universal family of man. Her real significance is not ethnological but spiritual. It lies with the idea of pure monotheism, propagated initially by the Hebrew nomads at the opening of the third period, and destined in the end to purify humanity of its polytheism. Spiritual Israel is divinely commissioned to conquer and constitute the earth.

To this end, in the book of *Exodus*, Moses schools Israel in the laws of a universal monotheism. These are presented in two parts. First, there is the absolute law: "I am the Lord thy God . . . Thou shalt have no other gods before me;" secondly, there is the relative sense of law, or the application of the absolute to the working out of the human problem. This latter is the "moral law" and includes "laws of restitution."

Israel, under divine bidding, builds herself a tabernacle which she carries through the wilderness on her way to the promised land. In this tabernacle, through Moses as mediator, God dwells and communes with His people, and they commune with Him. The book of *Leviticus* describes the different sacrifices which Israel is called upon to make within the precincts of this tabernacle.

The tabernacle is her own bodily self in transit from Egypt to Canaan, or from a material to a spiritual sense of life. She enshrines God's law in the heart of it. Israel is every one of us learning to be properly individual—properly law-abiding—in order to take our place in a collective and universal world. Hence her foremost sacrifice is that of her own self-centred, animalistic "I." As the echo, or reflection, of her Principle—in the spirit of a true individualism—she is learning to say understandingly, 'I am that I am.'

The meaning of "restitution" is "to restore to a former owner." In carrying out her animal sacrifices, Israel makes restitution to God. Simultaneously as she surrenders self-love, envy, aggression, and so on, she restores her positive qualities, such as honesty, sincerity, trustworthiness and love, to the Principle where they belong. She acknowledges God, not herself personally, as the possessor of all good. In fact, everything about her belongs to God, and if something does not belong to God, such as her fears and hates, her sins and diseases, then they are not part of her either. If she can impersonalize evil sufficiently it will lose its hold on her, for evil is nothing without a personal pronoun. If she can impersonalize good sufficiently by understanding God as its "I," it will become all-in-all to her, and she will gain good for the first time in her life. Jesus put it this way: "He that findeth his life [in personal sense] shall lose it: and he that loseth his life for my sake [the sake of Principle] shall find it" (Matt 10: 39).

In mathematics, or music, all ideas belong to their respective principles, and not to the mathematician or the musician personally. Likewise, Israel learns to give her entire selfhood back to God in order, like Jesus, to be free from the limitations of mortal sense. Good is infinite. It is infinitely present for her to use, but never to use up. Her true identity is reflection, and reflecting does not expend.

On the journey she is fed with manna. The word "manna" means "what is it?" This implies a step by step process of education. She is being fed with ideas, the understanding, of her Principle. She learns to *inquire* unceasingly. Her thought must be consistently conceptive, unprejudiced, open to new ideas. She must not shut her thought by thinking she already knows. She must not allow her thought to grow stale. The manna of yesterday cannot be substituted for the manna of today. Continuously, scientifically, she must ask herself, 'What is it? What is God? What is the I am? What am I? What are you? What is anything, what is everything, within the comprehension of Principle?' Only two things count. Is a thing of Principle? Is it not of Principle? The one she learns to accept and assimilate, the other she learns to reject.

In the book of *Numbers*, after much backsliding and bitter discontent—after making many mistakes and having to take the punishing but necessary consequences—she at last reaches the borders of Canaan on the east of Jordan and prepares to take possession of the land. Israel taking possession of the promised land is Israel allowing her Principle to take full and undisputed possession of her.

Before she makes the crossing, Moses, in the book of *Deuteronomy*, gives her final instructions. Deuteronomy is known as the "second giving of the law." Not only does he reiterate, in a precise and ordered way, all that he has taught her so far, but he also tells her how she must live, and the way she must conduct herself, once she is in the land. Her standpoint is changing irrevocably now from the objective to the subjective point of view, and an entirely new position is being attained.

The vision of Deuteronomy sweeps prophetically forward into the long distant future. Because of subsequent disobedience to the Mosaic system of laws, Israel will be exiled from her inheritance and scattered far and wide. But Deuteronomy also promises ultimate restoration. Israel's final regathering in the so-called "latter days" of Christian Science is symbolic of the regathering of the human race as a whole from a state of fragmentation and discord into one of unity and brotherly love.

Moses can take her no further. He has fulfilled his mission, and it is Joshua who must escort her over the river. This is because Moses represents the objective phase only in Israel's education. With Moses she has been learning her divine subject one step at a time. A disciplinary instruction

has been coming to her compulsively, and apparently from outside herself. Now she is maturing in her understanding. She is becoming individual and responsible in her own right. The land she is about to occupy is the subjective understanding of her Principle. Principle must begin to be her "I" consciously and in fact, and not just because Moses tells her it is. No longer does she need the same disciplinary restrictions. No longer does she have to be told what to do. She knows what to do herself now by reason of her cultured understanding. Thus Moses' work is over and Joshua takes control.

The name "Joshua" has the same meaning as "Jesus," namely, "Saviour." The leadership of Joshua is the beginning of Israel's own self-leadership, her own self-government. Having made her subject her own, she is becoming, like Jesus (Joshua), truly individual—ready to be governed from within herself. This is her salvation. "Happy art thou, O Israel . . . O people saved by the Lord," are Moses' parting words.

In the book of *Joshua*, she crosses the Jordan and sets about the conquest of the land. Once this is complete, and her individuality begins to be established in this new self-governing way, Joshua, too, passes from the scene, and Israel is truly on her own. Like any individual who has finished his preliminary training, Israel stands alone with her Subject.

The book of *Judges*, which follows, is all about her first faltering efforts in the direction of self-government. Again and again she is guilty of apostasy. Yet every time she returns repentant to the judgment of Principle, the particular judge of the time—the particular idea required at the moment—delivers her from her enemies, and she is reinstated spiritually. The key to the book of *Judges* is that "there was no [personal] king in Israel: every man did that which was right in his own [individual] eyes."

Finally, in the third period, in the little book of *Ruth*, a Moabitess marries into the house of Judah. This introduces a Gentile ancestress into the coming royal line of David, and therefore into the line of Jesus. This is essential, for the idea of individuality which is to be fully demonstrated in the fifth period by Jesus himself, is not something which is exclusive in a sectarian way, but which is universally inclusive. Once Jesus appears, and Judaism develops to become Christianity, nothing less than the world as a whole is Israel's promised land; nothing less than the whole human race is God's chosen people. Hence Israel, at this point, begins to wed herself to the outside world of the Gentiles.

The third period ends. It takes its tone from the third day of creation, where the emphasis is on identity. Just as the dry land, "Earth," is born of "Heaven," so Israel's promised land is the outcome of her subjective understanding of her divine Principle, God. Like the seed within itself of

the third day, the "seed" of her everlasting development—her eternal life—is subjectively, individually, within her. In the words of Jesus, "The kingdom of God is within you."

The balance between subjective and objective, relative to the concept of identity (the spiritual understanding of body), looses the third of the Bible's seals.

And so a third note has sounded on the ascending scale of life. *Enlightenment*, having led to *understanding*, the promise is that once understanding is made one's own, the logical outcome is *identity*.

Fourth Period—Fourth Day

The Bible's fourth thousand-year period ranges from the first book of Samuel to the prophecy of Malachi—that is, to the close of the Old Testament.

Israel's prophets set the tone of this period. "Hear the word of the Lord," or, "Thus saith the Lord," is the keynote of every prophetic utterance. The prophet is directly and immediately subject to the "I AM" revealed by Moses in the third period. What the prophet represents is Israel no longer making the I AM her own, as she has been doing hitherto, but consciously one with it, and a transparency for its "word," or idea.

When Principle is "I," manhood and womanhood are spontaneously one. When the "I" is personal, manhood and womanhood are apparently separate entities, like Judah and Israel in this fourth period when the kingdom splits into two.

The prophet thunders the demand that government by Israel's heavenly Principle shall be supreme in her human affairs. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand," we read in the book of Daniel. Hence the correlation between this period and the fourth day of creation, where the lights (stars) of the firmament of heaven give light upon the earth.

Stars are self-luminous. Their light is within them subjectively. The individual stars typify individuality in man one with the Principle of the universe. Governed by the Principle of one indivisible Life, man is individual and self-governed. Hence, in the coming fifth period, Jesus will appear as the light of the world. In the fourth period, Israel is busy establishing and consolidating the standpoint which alone makes this individual self-government possible.

Her kings are anointed by her prophets. Ideally, they stand for this very government on earth by a divine and infallible Principle. And this is true in the case of David, the foremost king of all. Through the royal

line of David will come Jesus, the spiritual King, who will be called "the son of David."

In practice, what her kings stand for is government by personal egotism rather than by Principle. Hence the task of the prophet is continually to warn Israel against this egotism and to try to save her from its consequences. The prophet spends much of his time specifically denouncing the evil practices of the king. Mortals usually prefer to be ruled by their own personal ego, the first personal pronoun, than by an impersonal Principle.

The price paid for Israel's worship of personality, represented by her kings, instead of worship of Principle, represented by her prophets, is the period known as the Exile. She is assailed and captured by militant outside aggressors. But the real cause of her downfall, which lays her open to this attack, is the aggressive egotism in her own being.

Following the reign of Solomon, when prosperity, wealth, pride, and self-aggrandizement are at their height, united Israel splits into two warring camps—the kingdom of Israel under the house of Joseph, and the kingdom of Judah under the house of Judah. 'Divide and conquer' is the cry of the forces of self-destruction. Israel falls to the king of Assyria, and Judah to the king of Babylon. But these two nations are primarily the self-destroying qualities rampant in the minds of Israel and Judah themselves, once they have become divided.

The key to the significance of Assyria and Babylon lies with their astrological practices, or their astral theology. Aping the true meaning of the fourth day of creation, which is heaven's government of earth, this theology includes the division of the celestial firmament into the twelve houses of the Zodiac. From this comes horoscopy, divination, and the prediction of the future. These twelve "houses" typify materially what Israel's own twelve houses (or twelve tribes) typify spiritually.

The spiritual meaning of the fourth period is that the twelve houses of Israel are no longer looking up to the stars—are no longer looking up to their Principle—but are looking out from it upon the universe. Assyria and Babylon, on the other hand, personify and deify the celestial constellations and evolve a "science" of astrology. In their calculations, events which take place in the material heavens determine and control the happenings on earth.

Astrology, indeed mythology generally, has much to do with the dark, unknown, uncontrolled source of humanity's conscious experience, namely, what psychiatry today calls the "collective unconscious." This is what Jesus will exercise complete dominion over in the coming fifth period, and in so doing will solve entirely the problem of mortality.

The fourth period opens with *I Samuel*, which is the story of the first

king, Saul. Israel demands that a king shall rule over her so that she can be like all the other nations. She rejects the idea of government by the will of Principle and chooses instead to be governed by personal will-power, like the rest of the human race. Hence God's words to Samuel: "They have rejected me, that I should not reign over them."

It is said of Saul that "there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people." Saul is the epitome of all that is personal and vain. When, therefore, the time comes for him to be replaced by David, God's "well-beloved," and Samuel goes in search of David, the bidding reads: "Look not on his countenance, or on the height of his stature . . . for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

Much is made of Saul's jealousy of David, and of how he seeks David's life. Yet David loves his enemy, Saul, and when the opportunity comes for him to take Saul's life, David refuses to avenge himself. David, like Jesus, knows that the only way to lose an enemy is to love him. Such a quality as this identifies David with the Christ-principle, and secures for him his foremost position amongst all Israel's kings.

II Samuel is the story of David's reign. This begins the royal dynasty that culminates in the kingship of Jesus. Yet even David has his lapses, and in his relationship with Bathsheba we see him breaking most of the divine commandments. He covets, steals, and even kills. But this is a picture of what the real David is not, rather than what he is. None of this is true of God's "well-beloved." Its purpose is to show what happens humanly once Principle is abandoned for personal sense. Rebellion ensues, the throne is usurped by his son, Absalom, and David is exiled from the kingdom. Yet still he refuses to avenge himself, and in due course his kingdom is restored.

Solomon, the heir to the throne, is born of David's marriage to Bathsheba. Solomon is introduced in this way because it is he who builds Israel's Temple, who is responsible for her era of fabulous material prosperity, and who, in spite of his early wisdom and integrity, weds himself to a multitude of foreign wives. All these things contribute to the coming fatal division in Israel, and bring about her downfall.

In *I Kings*, Solomon is on the throne. Once the temple is built, and Israel's affluence is the envy of the world, Solomon imports his thousand wives and concubines who turn away his heart from the Lord. They adulterate the kingdom with their polytheistic practices, and Israel's monotheism is in jeopardy. Chief among the pagan deities are Baal and Ashtaroth from Tyre and Sidon, whence come the materials for building the temple. According to Jesus and Paul, temple is a symbol of body.

Baal and his consort are fertility deities which involve sun-worship, and it is due specifically to their influence that the united kingdom, standing for the conjoined qualities of the manhood and womanhood of God, divides into the kingdoms of Judah and Israel, which then typify the male and female of mortality.

Early in the reign of Solomon's son, Rehoboam, the split takes place. Ten of the tribes under the house of Joseph rebel against the high-handed tyranny of Judah (centred in the temple) and form the northern kingdom of Israel. The two remaining tribes, Judah and Benjamin, form the southern kingdom of Judah. But Benjamin is absorbed and lost sight of. Benjamin, the twelfth son of Jacob, born to him after his spiritual rebirth at Peniel, properly stands for regenerate individuality in man. Dictatorial regimes always subjugate free-thinking individuals for fear that they will overthrow the regime. Gradually Benjamin becomes less and less distinguishable as an independent tribe.

At the close of I Kings, Elijah arises to heal the breach between Judah and Israel and to cleanse them of their sins. But his efforts are in vain. *II Kings* opens with Elijah's translation, and the ministry of his successor, Elisha. Elisha continues the work of Elijah, but with no greater success. Judah and Israel keep up their bickering wars and idolatries, until Jehovah's patience is at an end, and He teaches them their final lesson. "Therefore the Lord was very angry with Israel, and removed them out of his sight." Israel is deported by Assyria, and soon afterwards Judah falls to Babylon. Jerusalem and the temple are destroyed, and Judah too goes into exile. Israel, the "ten lost tribes," disappears as a national entity. Judah, however, returns to the homeland after seventy years (the period of the exile foretold in Jeremiah 25: 11-12) and builds a new Jerusalem.

With special emphasis on the Davidic royal line, *I Chronicles* retells the story of I and II Samuel, and *II Chronicles* retells the story of I and II Kings. *II Chronicles* closes with a brief account of Judah's emergence from Babylon under the authority of the newly arisen, all-conquering Persian Empire.

We come to *Ezra*, *Nehemiah* and *Esther*. These three books relate to the post-exilic period in Judah's life, when the desolation left by Babylon is repaired, and a new temple and a new city arise on the site of the old. *Ezra* tells of the rebuilding of the temple; *Nehemiah* recounts the rebuilding of the city itself, with particular emphasis on the surrounding walls with their twelve gates. Spiritually interpreted, the story symbolizes the needful rebuilding of the human sense of life from the ruins produced by mortality. The temple is the centre, and the walls are the circumference, of the circle of individual being. They typify the relationship between subject and object, or between the individual and his surrounding world.

In Esther, every man reflects in himself this union of centre and circumference. The name "Esther" means "star." She is the faithful Jewish wife of the Persian king, Ahasuerus. "Jewish" centre and "Gentile" circumference must be found to be spiritually one. The selfless guardian of both king and queen is Mordecai, whose name means "little man." Because of his loving devotion to Esther and Ahasuerus, Mordecai is exalted to a position of greatness "next to the king." Mordecai is each little man faithful to his Principle, guarding in his own consciousness the wedlock of his "king" and "queen." This, in the story, saves the Jewish race from destruction, even as individual fidelity to Principle (and therefore to the unity of the manhood and womanhood of God) is destined eventually to save the world.

Here the narrative part of the Old Testament closes. Spiritually and logically the stage is set for divine individuality, exemplified by Jesus at the opening of the New Testament, to embrace all mankind. Yet the Old Testament contains two further groups of books. These are the five poetical books from *Job* to the *Song of Solomon*, known as the Wisdom Literature, and the sixteen books of the writing prophets that range from *Isaiah* to *Malachi*.

The "wisdom" of the five poetical books lies with the endeavour on the part of their authors to preserve the fabric of the Logos, or Word, unrent. Their purpose is to handle, in the thought of Israel, the many theological and philosophical arguments which would oppose her pure monotheism. Such arguments do not stem from Israel's immortal Principle, but from the evidence before the personal senses. Israel must be ever watchful that she is not deluded by the subtle and specious dialectic of a dualistic sense of life. XXX

Job is sick to death of wordy theorizing, and when, at the end of the book, God speaks to him direct, the arguments of his so-called "comforters" have no further hold over him. The *Psalms* are accredited to David, the "sweet Psalmist of Israel." *Theirs* is the voice of a ministering monotheism comforting the human race. *Proverbs* are attributed to Solomon. Here, we are told, the teaching is especially adapted to the thought of the ordinary man. The purpose of *Proverbs* is to prevent the 'little man' from being captivated by false arguments. *Ecclesiastes*, the fourth book, is from the pen of a "schoolmaster." Over and over again, he reiterates the theme that everything "under the sun" which is not based on Principle and wisdom is egotism and "vanity." The *Song of Solomon* is about the wedding of a shepherd bridegroom and his bride. It prefigures poetically the wedding of Christ and his church (Christ and his body, the human race), the theme which is soon to dominate the New Testament.

Finally, in the fourth period, come the sixteen books of the writing

prophets. These resolve into two groups: four "major" prophets range from *Isaiah* to *Daniel*;* twelve "minor" prophets range from *Hosea* to *Malachi*.

In view of these two groupings of four and twelve, it is significant that when Israel journeyed to the promised land in the book of Numbers—when the way was being prepared for her to inherit her spiritual identity—she did so in two interdependent formations. The figure she assumed had a *fourfold* centre and a *twelvefold* circumference (Num 2–4). Four groups of Levites, representing all Israel as Jehovah's firstborn son, were in charge of the holy tabernacle; surrounding the tabernacle on all four sides were Israel's twelve houses.†

Jehovah dwelt in the tabernacle, and there He communed with His people, Israel. Like the temple in the centre of Jerusalem, later on in the story, this priestly tabernacle was the focus, the centre, of Israel's entire life. The twelve tribes which surrounded it have their counterpart in the twelve gates of the walls of Jerusalem which later surround the temple. We are reminded also of how the holy city of Revelation 21, the spiritual New Jerusalem, likewise has twelve gates, and that in these are written "the names of the twelve tribes of the children of Israel" (Rev 21: 12).

The sixteen prophetic writings, in their order, coherency, and relation to one another, and in their two groups of four and twelve, present this same basic structure in its purely spiritual meaning.

The prophets foresee that the Messiah, the Saviour of the human race, the idea of a universal Christ-principle, will in due course be born to the world. What the sixteen represent, in fact, is the womb of world consciousness pregnant with this idea. Like Israel passing through the wilderness, they prepare the way for the world to receive its eternal Christ-inheritance.

* The book of Daniel was not actually written until about 170 B.C., at the time of the Maccabean revolt. Scholars, therefore, do not include it in the Prophets, and speak only of Isaiah, Jeremiah and Ezekiel as "major" prophets. Yet, in the final canonical order, Daniel is accorded its place in relation to these three prophets. This is Daniel's "spiritual" place. Let it be stressed that the present book is concerned only with this canon, and not with details of chronology and authorship. Therefore, in this book, Daniel is treated as a fourth "major" prophet.

Likewise, part of Deuteronomy is the "book of the law" which was discovered in the temple in 621 B.C. (see II Kings 22). Moses, therefore, could not have been its author. Yet Deuteronomy's place in the canon, as Moses' farewell instructions to Israel prior to her taking possession of the promised land, is spiritually indispensable, as the compilers of the Old Testament saw. Similarly, in the New Testament, the Epistles attributed to Paul, and the Gospel, Epistles and Apocalypse attributed to John, are *spiritually* essential in the form in which we have them, under these particular names, irrespective of who their authors actually were, or the dates at which they were written.

† Joseph's two sons, Ephraim and Manasseh, had by that time expanded their father's house into two separate houses, thus making it possible for the full complement of twelve houses to surround Levi in the tabernacle.

The four major prophets, as it were, hold the Son of God in his Principle at the centre of all being; while the twelve minor prophets, like twelve surrounding gates, stand ready to open and flood humanity with his healing, transforming presence.

It is not possible in this book to refer to all the prophetic messages; let us, however, turn to one which is of fundamental significance in working out the human problem—that of the prophet Jeremiah. He prescribes the right attitude to the proposition of mortality, and the way in which this yields to immortality.

Jeremiah, prophet of Judah at the time of the Babylonian attack, is regarded by many as being the greatest of all the prophets. More than any other, it is he who implores the people of Judah not to hold on to their old way of life, their old material ways of thinking. Isaiah has told them of the “new heavens” and “new earth” (Is 65: 17) which await them, and it is Jeremiah’s task to show them how to let the old heavens and old earth pass away in order that the new may appear.

If Judah continues to put her trust in Jerusalem and the temple—that is, in an organic and bodily sense of life—she cannot fail to be destroyed, he tells her. Babylon will lay waste every material value, every vested interest. It will rob her of every personal treasure which she holds so dear, and will leave her in a state of desolation. Therefore he implores her not to resist—not to evade—the Babylonian threat, not to try to conserve personal pride and personal egoism, but to let the temple and the old way of looking at things go—in other words, to put her neck “under the yoke of the king of Babylon.” This, he insists, is the only thing that will save her. Babylon can destroy her only if her mortality refuses to surrender.

Does it sound, on the surface, like dangerous advice? Surely Judah must resist up to the hilt the encroachments of evil. Surely she must do her utmost to prevent herself from being destroyed by Babylon. Indeed she must. But how? The fact is that, in offering no resistance to the enemy, in the way Jeremiah advocates, she will be offering *total* resistance. Jeremiah is telling her how to *make nothing* of Babylon, spiritually and scientifically. He is not asking her to lie down before Babylon in a spirit of pacifism and non-violence, so that Babylon can ride over her roughshod; he is telling her how to solve the problem of Babylon on the basis of absolute Science. He is showing her how to eliminate Babylon in herself, and therefore in her experience. He is not asking her to surrender *to* mortality, but to surrender mortality to its own nothingness. For proof of the practicality of his plea, let us turn to the example set by Jesus.

In his encounter with evil, the climax of Jesus’ career was the crucifixion and entombment, just as the climax of Judah’s career is this impend-

ing deportation. Jesus neither resisted Babylon, nor did he submit to her, in the ordinary human sense. It is said of him at his trial that he "opened not his mouth." On the basis of the allness of God, or good, Jesus made nothing of evil. Had he fought evil as a reality, it would have overpowered him; had he lain down passively before it, it would still have overpowered him. Jesus handled evil spiritually, even as Jeremiah bids Judah handle Babylon. In the case of Jesus, evil capitulated—dissolved into nothingness—before the power of Principle, the presence of Spirit, the might of his God-intelligence.

Jesus did not hold on to the mortal sense of body, the organic sense of life, in the way that Judah yearns to hold on to the temple. Deliberately, understandingly, he put his neck under the yoke of the king of Babylon. True, there was a temporary agony when it seemed as if his very life was being taken away; but there was no agony at the resurrection, only unspeakable triumph. He had said, "Destroy this temple [body], and in three days I will raise it up" (John 2: 19). At the resurrection, Babylon the destroyer was no more. It was neither here nor there. Babylon is the agonizing human fear, deriving from the subtle enticements of pleasure in matter, that in ceasing to conserve the finite sense of life, man will lose his identity. The resurrection proved this assumption false. Mrs Eddy says of Jesus at the resurrection that "he found the eternal Ego," and "gained the solution of being" (S & H 314: 5-9).

Jesus looked Babylon squarely in the face. He confronted the proposition called death without wilfully trying to evade it. He knew that what he was really confronting was everlasting life. He found himself in the presence, not of death, but of eternal Life, God. At the resurrection he presented alive and well the body which had been crucified. At the ascension this mortal concept of body was fully and finally translated.

There is eventual resurrection for Judah, too. As the symbolic forerunner of Jesus' resurrection, Judah (after seventy years, and as recounted in Ezra and Nehemiah) arises from her Babylonian tomb and rebuilds the temple and Jerusalem which had previously been laid waste. When, in Science, mortals long for their mortality to be replaced by immortality—when they engage in spiritual and scientific *surrender*, and no longer hold on desperately to mortality—the mortal concept is translated, not destroyed, and Babylon is no more.

The book of Jeremiah takes its rightful place in relation to the other fifteen messages. It cannot properly be taken out of its setting and examined by itself, any more than this can be done with any of the books of the Bible. Sixteen is the square of four, and like the holy city in the Apocalypse, the message of the prophets, when conceived of as a whole, is a complete foursquare message. Only when the message has unfolded its

spiritual meaning are we logically equipped to enter upon the New Testament, the realm of the four Gospels, and there find foursquare man.

The Bible's fourth period is indeed a vast one. It is the fulcrum period, upon which the entire unfoldment balances. Underlying and determining its meaning is the spiritual significance of the fourth day of creation, namely, government of earth by a heavenly Principle. By the time the period closes, the celestial sphere, the starry firmament, the fathomless depths of the Mind which is God, is ready, figuratively, to open its gates in order that abundant life, based on this Principle, shall pour itself forth to mankind. Hence the symbol in the coming fifth day of creation is that of the "open firmament."

If, therefore, we say that the first note struck on this ascending scale is a general *enlightenment* regarding this life; that the second is an ordered *understanding* whereby this life can be made one's own; that the third note signifies *identification* with this understanding; then the fourth note, which has now sounded, is where we begin to look out subjectively from an understood Principle, pregnant with this very life. Accordingly we will call the fourth note of the scale the note of *subjective being*.

As violence and death make way subjectively for life and peace, the fourth of the Bible's seals is loosed.

Fifth Period—Fifth Day

"I am come that they might have life, and that they might have it more abundantly" (John 10: 10), says Jesus, at the opening of the fifth thousand-year period. "Let the waters bring forth abundantly the moving creature that hath life," says the corresponding fifth day of creation.

This is the first time the word "life" has been used in the days of creation. In the Bible as a whole, the Old Testament has yielded to the New Testament, and an entirely new era has dawned. The Old Testament has prepared the way for the salvation of humanity from sin, disease and death, and the life lived by Jesus is at hand. The heavenly firmament is "open," and its waters are pouring forth inexhaustible, indestructible life.

We are no longer working our way up to the great central fourth period, with its emphasis on government by Principle; we are no longer consolidating our unity with this Principle, in order to become conscious of the ceaseless impartation of its Word; ideally, and in the manner of Christ Jesus, we are coming forth from this Principle. If we have been faithful to all that is signified spiritually by the preceding four periods, the Principle itself is sending us forth in proof of its own being. The life which we live, as we solve the problem of mortality, is the Principle itself in

expression. Individually, collectively, universally, our demonstration of Principle will grow and grow until, through an equivalent of the remaining days of creation and the remaining thousand-year periods, the problem of mortality will be fully solved, and our awareness of life translated into immortality.

Increasingly today, scholars and thinkers are asking whether, as an historical figure, Jesus actually existed. Documentary evidence is scanty, and many people wonder, apprehensively, if such a man as he ever really lived. The conclusion of some is that the story in the Gospels is just one more version of the popular religious myth of a maiden goddess and a divine child which was so common at that time throughout the Middle Eastern world. 'Is not the story of a virgin birth just mythological fancy, or at the most a religious symbol?' they ask. 'Can we really believe that a man was born of a virgin womb at one end of his life-span, and was resurrected from a virgin tomb at the other?' (For it is written that no man ever before lay in Joseph of Arimathæa's sepulchre, just as Joseph had never lain with Mary before Jesus was born.)

The fact is that, in coming from God as origin, and in returning to God as ultimate, the Son of God proves the wholly mythological nature of the birth-death cycle, and this appeared to human sense, as the birth and resurrection of Jesus.

The advent, the miracles, the resurrection, the ascension, are insoluble problems when we try to grapple with them biologically, from the evidence before the physical senses. Yet the accounts of them in the Gospels touch our hearts. They meet with a response from our innermost being. They pulsate with a life, they grip with a force, they speak with a conviction, which move, uplift, and fortify us, in a way which is beyond the power of the human intellect to explain.

Mrs Eddy anticipated the world's questioning on the authenticity of the personal Jesus when she wrote: "If there had never existed such a person as the Galilean Prophet, it would make no difference to me. I should still know that God's spiritual ideal is the only real man in His image and likeness" (My 318: 32).

The problem of inadequate historical records regarding Jesus' life need no longer disturb us if, by reason of our anchorage in the Principle of Life, we will cease to look for cause in the evidence before the mortal senses, and will look for it instead in what lies behind this evidence. Then we shall not dismiss a problem like the virgin birth as biological nonsense, on the one hand, nor relegate it lamely to the realm of mystery, on the other. If, with our thought based on the spiritual meaning of the days of creation, we will learn, spiritually and scientifically, to reason our way forward through the Bible story, profoundly, understandingly, in terms

of the Bible's underlying ideas; if we will learn to look out upon the historical scene from this spiritual point of view, instead of trying to find out about it from the scene itself, or from the testimony of the mortal senses; if we will begin to understand what Principle, God, is doing, instead of looking all the time at what the race of Adam is doing, as if this were reality separate from God—if gradually we will do these things, we shall begin to realize that the phenomenon of Jesus' life *had* to appear historically at this particular stage of human development, whether there happen to be adequate human records of it or not. In other words, we shall begin to understand what is going on spiritually behind the scenes, as their scientific determinant, instead of trying to puzzle out biologically, or straining to rationalize physically, such otherwise impossible human happenings as the virgin birth, the miracles, the resurrection, and so on.

Only the "body of Christ" can really have given birth to the universal Christ-idea, the real identity of Jesus. And Jesus was aware of this when, instead of turning to Mary, he pointed in the direction of the disciples and the multitude, and said, "Behold my mother . . ." (Mark 3: 31-34). When we begin to understand Jesus' life-work spiritually and scientifically, together with the world circumstances that attended it, it becomes evident that none other than the spiritual identity of the whole human race can have given birth to it. Hence the title, "Son of *man*." Hence the fact that what is born is the Saviour of *all* mankind.

"I am Alpha and Omega, the beginning and the end, the first and the last," John reports Jesus as saying (Rev 22: 13). The individual Jesus solved the problem of mortality from beginning to end, from its alpha to its omega. And it is evident from the gospel records that he did this in a divinely ordered way. Necessarily, the footsteps of his career were according to the order of the seven days of creation, and therefore to the order of what we know now as the entire Scriptural unfoldment. Only in this way could he have solved the problem totally, overcome the world, and demonstrated man's eternal identity as the image and likeness of God. Thus he unloosed the seven seals. "I have finished the work which thou gavest me to do" (John 17: 4), he said to his Principle when he reached the stage towards the end of the journey where he could see the fulfilment of his mission. It is as if he was echoing the words of the seventh day of creation: "Thus the heavens and the earth were finished." Paul, in Hebrews, says of him that once his work was completed, he ascended to his "rest" in accordance with the meaning of the seventh day (Heb 4).

The advent, the baptism, the overcoming of temptation in the wilderness, the period of his teaching and healing ministry, the vanquishment of death, the full dominion of his manhood following the resurrection, and the ascension, mark out the seven main stages in his career whereby he

fulfilled individually the order of the seven days, and whereby he entered finally into his "rest." At the ascension, the last vestige of belief that life is finite, held within time and space—that subject and object, here and there, are physically two—yielded forever to the infinite unity and reality of life that lies behind all sense phenomena.

The four-dimensional space-time continuum was translated into the four-dimensional calculus of ideas, which is St John's city foursquare. Once this had taken place, nothing could prevent this foursquare city from descending out of heaven to receptive human thought, as the truth about the whole human race. In consequence, nothing can prevent the human race from eventually solving the problem of time, space, and matter, according to Jesus' example.

That there are four canonical Gospels, not three, not five, nor any other number, is not a thing of chance. Just as there are four sides to the holy city, so there are four Gospels. Their necessity is to present four distinct aspects—four viewpoints—of the one Christ-idea, in order that this idea may be comprehended humanly one aspect at a time.

Science and Health defines the four sides of the holy city in terms which are spiritually comprehensible, namely, as "the *Word, Christ, Christianity,* and divine *Science*" (S & H 575: 18).* Spiritually, *Matthew* emphasizes the Word in relation to Jesus' lifework; *Mark* emphasizes the Christ; *Luke* emphasizes Christianity; while *John's* is essentially the scientific Gospel, where the emphasis is divine Science. Everything that Jesus is, as presented by the four Gospels, the human race is, as represented by the city foursquare.

In the book of *Acts* and in the *Epistles*, the "church" of Christianity is in process of being formed. Here the accent shifts from the indivisible Christ, or "head," to humanity as a whole—to this Christ's universal "body." In *Acts* and the *Epistles*, the saving Christ-principle begins to radiate out from its centre in Jerusalem to the four corners of the globe. Its effect on mankind is to rid the human race of a fallen, dismembered sense of itself and to gather it back to God. Hence the vision the prophets had of the eventual regathering of Israel.

Like the Prophets, the *Epistles* resolve naturally into two main groups. The first comprises the fourteen epistles from *Romans* to *Hebrews*, which are attributed to Paul; the second is made up of the seven General Epistles, written by *James, Peter, John* and *Jude*. Examining their messages spiritually, in terms of the overall ideas which each proclaims, Paul's three Pastoral Epistles (*I & II Timothy* and *Titus*) form a single spiritual "tone." The same is true of the two Epistles of Peter, and of the three Epistles of John. Looked at in this way—not in terms of how many epistles there are,

* Italics added.

but in terms of their comprehensive “tones”—Paul’s fourteen Epistles resolve into twelve of these tones, and the seven General Epistles into four.

As in the case of the Prophets, the figure presented is that of the centre and circumference of the circle of being. But whereas the Prophets establish first the centre (with the four major prophets) and second the circumference (with the twelve minor prophets), the Epistles first present the circumference (with the messages of Paul) and second the centre (with James, Peter, John and Jude). In other words, the order is reversed. Paul is the Apostle to the Gentiles. He is at work on the world perimeter. His mission is to move from place to place in the outside Roman Empire. His four companions, on the other hand, remain at home in Jerusalem—in what might be called the Jewish (Israelite) centre of the world.

With the Prophets, the Gospels, and the Epistles, lies the essence of the Bible message. That which is born to the world by reason of the Prophets, namely, the idea enshrined in the Gospels, has the effect, as represented by the Epistles, of restoring an apparently “fallen” world to its original unfallen estate. Hence the note on which the Epistles close—the doxology of Jude—reads: “Unto him that is able to keep you from falling . . .” (Jude 1: 24).

‘I come from Principle, I go back to Principle, and in transit I solve the problem of being,’ declares the Christ-idea. Through the teachings of the Prophets, the Gospels, and the Epistles, the idea of God, as expressed in Jesus, radiates out from its centre to its circumference, and thence back to its centre. This circulatory movement, spiritually understood, describes what is meant in Christian Science by *reflection*. It illustrates the functioning of man as God’s reflection, or of man in the image and likeness of God.

Reflection is timeless, instantaneous. In the words of Jesus, it comes from the Father and returns to the Father and yet never leaves the Father in doing so. Unfallen, spiritual man is God’s timeless reflection. Fallen, mortal man, on the other hand, lives in a world of time. His mythological “fall” necessitates a mythological “return.” This mortal counterfeit of reflection is cancelled only by reflection itself, or by the revelation of man’s eternal unfallen status. Under the heading “Individual permanency” Mrs Eddy writes, “Never born and never dying, it were impossible for man, under the government of God in eternal Science, to fall from his high estate” (S & H 258: 27).

Revelation, the final book of the Bible, is St John’s vision of the coming of Christian Science, and of the “little book,” *Science and Health* (Rev 10). This discovery of what is in fact the divine Science of the Bible elucidates the Principle of divine reflection, and so becomes the way of salvation for fallen man.

The New Testament as a whole, indeed the early centuries of Christian

history, are dominated by the life-work of Jesus. During these centuries, Jesus' supreme accomplishment is the spiritual animus of Christendom. We are told that spiritual healing, such as is recorded in the book of Acts, continued as part of the Church's ministry for at least three hundred years. Hence it can be said that Jesus himself is the dominating figure of the fifth-thousand year period, while the dominant characteristic of Jesus is "individuality." This idea of divine individuality, circling from and to its Principle, undivided from this Principle, is likewise the foremost quality of the fifth day of creation.

Hence the fifth note which sounds on the ascending spiritual scale is that of soaring, unconfined *individuality*. Divesting itself of the organic sense of life, individuality, in its spiritual and impersonal depict, dissolves the fifth of the Bible's seals.

Sixth Period—Sixth Day

The coming of the sixth and seventh thousand-year periods is foretold by John in Revelation.

The fifth period witnesses the first Messianic advent, or the first coming of the Christ-idea; the sixth period witnesses the second Messianic advent, or the second coming of the same universal idea. The second is the reappearing of the first in the form of an impersonal demonstrable Science, which makes the spiritual accomplishments of Jesus available to all mankind.

Whereas the first advent takes place at the opening of the fifth period, and the remainder of the period is the outcome of this, the second takes place towards the close of the sixth period, and the period as a whole leads steadily up to this event. We will call the sixth thousand-year period, in its correlation with the sixth day of creation, the "scientific age," because, in the world picture, the rapid development of the material sciences is the dominating social issue.

From A.D. 1000 onwards, as the so-called Dark Ages draw to a close, the emancipation of humanity from intellectual stagnation through scientific development and freedom of individual thought, is the world's foremost theme. Then when Christian Science makes its impact towards the close of the nineteenth century, the world of science is liberated, and scientific advances in all walks of life begin on a scale, and at a rate, hitherto undreamed of.

Today, as we near the end of the twentieth century, and therefore of the sixth millennium, the achievements of physical science have risen to fantastic heights, and will inevitably go on rising. Their purpose is to give humanity increasing material dominion over its own material environment.

But material dominion is not the kind of "dominion" referred to in the sixth day of creation. The dominion "over all the earth," which is given to man in the sixth day, is *spiritual* dominion, and is the outcome of *spiritual*, not material, Science. Spiritual Science is another name for the Science of Christianity, or Christian Science.

Accordingly, the sixth note that sounds on the ascending scale of life, which is the outcome of the fifth note, *individuality*, is that of the *dominion* man has in Science over all the earth and its hosts.

This breaks the sixth seal. Mrs Eddy writes: "In the opening of the sixth seal, typical of six thousand years since Adam, the distinctive feature has reference to the present age" (S & H 560: 2-5).

Seventh Period—Seventh Day

The seventh thousand-year period, correlative with the seventh day of creation, is where mankind increasingly accepts and practises the Science of its own true being. Humanity's attitude, at this point, is not that Christian Science is something alien, something sectarian, something eccentric, which is bent on converting the human race to some new religious point of view; whatever their race, nationality, creed, or politics, whatever their specialized profession, men, in the seventh millennium, come increasingly to realize that the world itself is giving birth to this Science as the understanding of its own real being. Like the mother and her son in Revelation 12, man gives birth to the Son of man, who is the Son of the living God. The human race gives conscious birth to its own divine identity.

The seventh day of creation is the day of "rest" and fulfilment. "I have finished the work which thou gavest me to do . . . glorify thou me" (John 17: 4-5), mankind will declare at last as the process of universal rebirth, universal spiritual education, universal translation, nears fulfilment.

With this note of fulfilment of purpose, the scale has sounded its seven tones, and all seven of the Bible's seals have been broken. Reviewing the scale as a whole, we find that once *enlightenment* (the first tone) has led to *understanding* (the second tone), and understanding has formed *identity* (the third tone), and identity has furnished the standpoint of *subjectivity* to Principle (the fourth tone), then the outcome of subjectivity is *individuality* (the fifth tone), on which is bestowed *dominion* and wholeness (the sixth tone), so that there is continuous *fulfilment* of purpose (the seventh tone).

The idea of "fulfilment," which comes as the seventh tone, is the

climax of the original "enlightenment," which dawns in the first tone. This enlightenment is the appearing of the proposition that, on a scientific basis, all mankind will eventually solve the problem of Adam totally. The order of the scale as a whole applies not only to the solution of the problem as a whole, but necessarily, also, to the solution of each successive minor problem—each detailed step of the way—that leads to the full solution. Once the solution has been reached, world civilization, as a progressive human journey, comes to an end—its purpose has been fulfilled, its goal has been attained. After this, as in the experience of Jesus, there unfolds to the consciousness of humanity as a whole the unending progression of the "city" (civilization) which "lieth foursquare."

Progress of Civilization

LET us turn now to the story of civilization itself, as that to which the Bible consistently points, and which is impelled, necessarily, by the same spiritual forces as those which underlie the Bible.

Our purpose in doing this is to trace the effects of these forces on human society from the beginnings of the civilizing process to the present day. In order, logically, to reach a conclusion, we must reason our way forward step by step from the premise on which the conclusion is based. As we do this with the record of civilization, we shall be able the more intelligently to assess the world situation as we find it today, and approach the solution to its problems.

The movements of world thought that determine the civilization of mankind need to be seen in perspective in order to be understood. Perspective involves order and relationship within an overall design. In the measure that the major determining trends of world history are seen in their true perspective they are seen in relation to an underlying Principle. The Principle of Christian Science reveals the world's component elements in proper relationship and perspective. But this perspective is spiritual. It is not an arrangement of objects in space, nor an order of events in time; it is rather the perspective which obtains within a calculus of ideas, or within a cosmic consciousness, or Mind.

Einstein's Relativity Theories define the universe symbolically as a "four-dimensional space-time continuum." Christian Science likewise defines it symbolically, but as "the line, plane, space, and fourth dimension of Spirit" (Mis 22: 11). The first is a representation in terms of mathematical equations, determined by the mathematical calculus; the second is a representation in terms of a harmony of spiritual ideas, determined by the "calculus of Spirit." In both cases, the universe is a mind construction, a formation of consciousness. Both versions have a terminology, a "language," whereby to make themselves understood. Two "languages" imply the possibility of translation from one to the other. The solution to the problem of life lies in the *translation* of the "language" of matter, space, and time, into the language of timeless, everywhere present ideas, even as Jesus demonstrated.

In the Bible, as we have seen, translation is the positive of which death is the negative. Paul says that "Enoch was translated that he should not see death" (Heb 11: 5). Jesus understood his universe to be an image in his Christ-Mind, a construction of his Christ-consciousness. This translated the mortal sense of his universe, and was his own translation from mortality, or death, into immortality and life.

St John, in Revelation, foresaw that what Jesus did individually would one day be done by the rest of mankind. He saw that a four-dimensional *calculus* of understanding would at length be born to the consciousness of the world, and that a new and indestructible sense of life would dawn.

He writes, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away . . . And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband . . . and there shall be no more death . . . for the former things are passed away." He likens the great bridal metropolis to "a stone most precious." He says, "And the city lieth foursquare . . . And they shall bring the glory and honour of the nations into it" (Rev 21).

The meaning of "Jerusalem" is "city of peace." Isaiah identifies the future saviour and ruler of mankind as the "Prince of Peace" (Is 9: 6). A world-state founded upon and governed by the Principle of individual freedom and collective world-peace is the ideal, the "bride," which every man on earth must some day desire above everything else in life, and to which he must devotedly wed himself.

The city is like a most precious "*stone*." The derivation of the word "*calculus*" is "stone, pebble." Throughout the Scriptures the symbol of "stone," or "rock," is used extensively. It is identical with what Christian Science means by *divine infinite calculus*.

The words "city" and "civilization" both derive from a root meaning "citizen." The foursquare "city" of Revelation 21 is the ideal, the goal, the final achievement, of all that the word "civilization" implies. It is that to which civilized humanity ultimately weds itself as the reality of its own being. Paul says that Abraham (in Genesis) was looking for "a city which hath foundations, whose builder and maker is God" (Heb 11: 10). Abraham was the father of the twelve tribes of Israel, which typify the whole human race. But not until Revelation is reached, at the other end of the Bible, and therefore at the end of the civilizing process, does the human race find the city which Abraham was originally looking for, namely, the city foursquare.

The historian A. J. Toynbee writes: "Civilization, as we know it, is a movement and not a condition, a voyage and not a harbour. No known civilization has ever reached the goal of civilization yet." He asks, "Is not

history itself, in the last analysis, a vision of the whole universe on the move in the four-dimensional framework of space-time?" (*Civilization on Trial*, pages 55 and 31.)

Civilization is a process, an educational one, that pertains to mankind as a whole. It involves a mental and spiritual journey on a world scale. In the course of this journey humanity emerges from the darkness, or ignorance, of so-called primitive life, into a state of scientific understanding regarding itself and its universe. Consciousness that before was formless (in the sense of being void of understanding) achieves increasing definition and form. And this process goes on until at last "the city" is reached. The city is world consciousness at the point of spiritual understanding, order and structure, in the face of which formless ignorance passes away. That which distinguishes civilized man from primitive man is civilized man's insatiable appetite for *understanding*.

But what is it that makes the journey possible? What impels the forward march and guides to the destination? It is the goal, the destination, the city itself! The order inherent within the timeless city is responsible from the beginning for each ordered step of humanity's journey towards this city. The civilizing process says, in effect, of the divine impulsion behind the process what John the Baptist says of Jesus: "*After* me cometh a man which is preferred *before* me: for he was before me" (John 1: 30).*

What we are doing, then, as we survey the story of civilization is to watch darkness give place to light, or ignorance to knowledge, in a process of education. As we saw with reference to Moses in the previous chapter, the word "educate" is from the same root as "educer," meaning "to lead out, to draw forth." "Ye are the city," Jesus is reputed to have said to the people. The holy city, the ultimate of civilization, is already "within" consciousness—not spatially or temporally in terms of "lo, here, and lo, there," but as the subjective condition of every man's innermost being.

Step by step, according to its own evolutionary order, the "kingdom within" impresses itself on outward human experience, and the world becomes more and more civilized, more and more enlightened. Mankind's environment takes on the appearance of increasing physical and moral order. The aggravation from time to time of evil and violence in the world is an inevitable part of the chemicalizing impact which understanding makes on ignorance.

The order that dawns, the calculations that are made, the languages that develop as means of communication, the records that are kept, the technologies that evolve, the living standards that are raised, the morals that are introduced, everything that appears as the theories and practices of the philosophies, sciences, religions and arts of mankind—all bear

* Italics added.

witness to the orderly disappearing of mortal ignorance under the unseen impact of spiritual order and form.

Judaic-Christian Ideal

In this book, where the outlook seeks to be universal and nonsectarian, it seems paradoxical that, in surveying the story of human progress, attention should be focused on a single theme within this story, and the claim be made that this theme is the determining factor of the story as a whole. Yet when we reason spiritually instead of materially, impersonally instead of personally, this is the conclusion we must surely come to. The theme in question is one which is spiritually unique amongst the cultural movements of the world, namely, the Judaic-Christian line of development.

The ideal of the Judaic-Christian evolution is not that it shall superimpose itself upon the world, or convert the world to one of many religious points of view. As taught by the prophets, and as demonstrated by Jesus, the ideal of this movement is that it shall dissolve its apparently sectarian boundaries in favour of mankind as a whole; that it shall surrender the appearance of ecclesiastical egoism, as the God-appointed means of bringing the world's *own* divinity to light. Uniquely implanted within this movement are the seeds of the dissolution of its own parochial limits, and the consequent translation of its identity into the underlying Truth of the entire human race.

To imagine that Old Testament Israel, a tiny little Middle East nation, the "fewest of all people," is, as such, the chosen and favourite people of an impartial, universal God is to misunderstand the spiritual idea that Israel represents. "In thy seed shall all the nations of the earth be blessed" (Gen 22: 18, 26: 4, 28: 14), is the promise given to Israel's three patriarchs. Jesus understood what this promise implies spiritually, and he fulfilled it individually by laying down the mortal sense of life. In him, Christ, *all* the nations of the earth are blessed with their true identity.

Both John the Baptist and John the Revelator refer to Jesus as "the Lamb of God." They liken him to a sacrificial lamb. What Jesus did was to sacrifice the personal, mortal sense of self on behalf of all mankind. When the foursquare city appears in Revelation 21, it is described as "the bride, the Lamb's wife." "Greater love hath no man than this, that a man lay down his life for his friends" (John 15: 13), Jesus told the disciples. Paul spoke of "in honour preferring one another." Laying down the belief in personal sectarianism, the Lamb weds his bride. His "bride" is his "body"—the consciousness that all men have one Life, one Mind, and this one infinite. The commandment reads, "Thou shalt love thy neighbour as thyself" (Matt 19: 19). Is our neighbour just another human being

with whom we are personally involved, or is he our world, our universe?

When the Lamb unseals the "book of life," the personal yields to the impersonal, and the sectarian to that which cannot be hedged in. Ideally, that which is in *Israel*, that which is in *Jesus*, that which is in *Christianity*, that which is in *Christian Science*, dissolves its apparently organic confines, otherwise it has no alternative but to die within these confines. Mary Baker Eddy knew this when she provided for the dissolution of the Christian Science Mother Church. Jesus rose from the grave. All must sooner or later rise from the graven image of a mortal sense of self. All forms of parochialism must some day capitulate before the Science of universal man.

The Judaic-Christian ideal is not some egocentric fragment of a dismembered world which imagines itself "holier than thou." It is not something which seeks to convert a resisting, outside world to its own self-seeking point of view. It dissolves rather what appears as its own self-centredness in order to wed the world—in order to find its own identity in the spiritual reality of mankind.

Reciprocally, because of this lamb-like sacrifice, the world sees expressed in Judaic-Christianity its own imperishable being. It says to this brotherhood of ideas, 'What you are, I am, and what I am, you are. You are not really coming *to* me, you are coming *from* me. In accordance with the twelfth chapter of Revelation, I am the mother who is giving you birth as the true idea of myself.'

Spiritual not Historical Viewpoint

From its historical standpoint, the outline of civilization touched on in this chapter is made up of information which has been gathered from historians. Yet the purpose of the chapter is to begin to look at history from the spiritual rather than the material point of view—to begin, however tentatively, to evaluate human history from the standpoint of "divine history" (Ret 10: 15), and in this way approach the translation from the one to the other. Christian Science looks at matter from what lies behind the matter-appearance of things, not from matter itself. Mrs Eddy wrote of Jesus that his "sense of matter was the opposite of that which mortals entertain." And she added, "His earthly mission was to translate substance into its original meaning, Mind" (Mis 74: 13-17). The same is true of Christian Science regarding world history.

The ideal of this chapter is that, gradually, conclusions relating to the objective human appearance shall be drawn from what is understood to be the determining Principle behind this appearance, rather than from the appearance itself. The story of the Bible, in its thousand-year periods,

unfolds according to the order of the *seven days of creation*. The divine Principle of these "seven days" is likewise the impulsion which lies behind the history of civilization, and is therefore the starting-point from which a spiritual survey alone can be made.

In his collection of essays, *Civilization on Trial*, A. J. Toynbee tells us that the fourth millennium B.C. (the point at which "historically" the Bible begins its story, and which we name the first thousand-year period) approximately marks the beginnings of the particular form of human society which today we call civilization. He writes: ". . . even if they [our ancestors] were mistaken in believing that the world was created in 4004 B.C., . . . 4004 B.C. happens, though our ancestors did not know this, to be a quite important date: it approximately marks the first appearance of representatives of the species of human society called civilizations" (p. 152).

Within the "time" sense of being, archaeology proves conclusively that human society, in a relatively developed form, existed many thousands of years before the fourth millennium B.C. Nevertheless it is evident that some mighty human advance took place round about this date—at a point in time, that is, which the Bible identifies with the creation of Adam. This advance launched the movement that has resulted today in the Western Christian civilization, and which, as far as its scientific technology is concerned, has captivated and enveloped the world.

One of the chief characteristics of the original advance was the formulation by early civilized man of the different cosmic mythologies, which opened up a new and unprecedented evolution in the idea of religion.

Toynbee says that these mythologies which mankind has developed down the ages gave him his leading "clue" as to how the early civilizations came into being, and how subsequent civilizations evolved.

If the "mist" that is supposed to have gone up from the earth (in Gen 2: 6) and "watered the whole face of the ground" refers literally to water vapour, it can have no possible relevance for us today in working out the problem of being. But if, instead, it stands for the mythological origins of fallen man, and life in matter, and for the myths formulated by early civilized man in his efforts to explain an apparently material universe, then it has a profound and far-reaching significance. For the conclusion is that everything which emerges from this world-saturating mist—the Adamic concept of life, the evidence before the finite senses, everything which is unlike the light of the first day of creation—is of the nature of mythology. In Christian Science, mythology and mortality are one.

The "mist" is to the "light" as mythology is to Science, or Truth, or as the evidence of material sense is to the evidence of spiritual sense. The former is the suppositional reverse of the latter. Hence all there is

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to mythology, when reversed and translated by Science, is Science itself. Two of mankind's foremost myths are those of the Maiden Goddess and the Divine Child. The career of Jesus is closely related to these two myths because its necessity was to show (from the individual point of view) the translation of fundamental mythology into eternal life. In today's scientific idiom, the myths of the goddess and her child become the *matrix* and *calculus* of the absolute Science of being. Through the understanding afforded by these two concepts, the translation which Jesus wrought individually will sometime be accomplished by all mankind.

From mythology evolves religion. Two major themes, Toynbee says, stand out in the history of civilization. One is the coming and going, the birth-death cycles, of individual societies; the other is the religions which the societies bring into expression. These do not die when the societies die, but live on and develop. He calls the birth-death cycles of civilizations a minor repetitive movement; the continuous forward march of the religions he calls a major irreversible movement. The interaction of these two movements forms the basic cultural rhythm in the progress of mankind as a whole. Like the rotating wheels of a vehicle, the purpose of which is to propel the vehicle forward on its journey, so the life-cycles of the different societies carry forward the main incentive in human life—the developing idea of God.

One is reminded of how, in the sacrificial career of Jesus, the organic sense of life progressively surrenders, while the Christ-ideal gathers continuous momentum. "I lay down my life, that I might take it again," Jesus said. "I have power to lay it down, and I have power to take it again" (John 10: 17-18).

Three kinds of society are to be distinguished in the course of the development. First, there is the relatively *primitive* form of human society. Secondly, round about the fourth millennium B.C., *civilized* society starts its forward march out of this primitive state. Thirdly, there is an *ultimate* society (or rather the prospects of it), which Toynbee believes will develop from the unification of the world's major religions. This society, he suggests, is the goal towards which our present civilization is moving.

This ultimate species of society came to St John's vision as a city, a civilization, which "lieth foursquare"—a one-world society based on spiritual not material values, which is governed by the Principle of universal peace, not by policies of nationalism, vested interests, greed and war.

Remembering that the city is foursided, it is interesting to observe that the world today is divided into four major religious groups, each enclosed within its own sectarian boundaries, and each at variance with the points of view of the other three. Not so, however, with the four "sides" of the holy city. Here each side is essential to every other side; each side weds

itself to every other side; each side reflects in itself the unique characteristics of the other three sides, so making one whole harmonious city.

The four major (or "higher") religions are Buddhism, Hinduism, Christianity and Islam. Judaism cannot properly be classified with these four, because Palestinian Judaism is the common root of both Christianity and Islam, in the same way that the Brahmanism of ancient India is the root from which springs Buddhism and present-day Hinduism.

In their divided state, the monotheism of Judaism and the polytheism of Brahmanism would seem to be antithetic. Yet, when they are translated out of religious fragments and understood within the oneness of the Science of being, they are complementary. Brahmanism teaches that each individual is personally responsible for his own sins, and that his redemption from sin must be by his own individual efforts. Judaism, on the other hand, includes the doctrine of "original sin." It teaches that there was one original sinner, Adam, who is responsible for all the world's sin. At the same time, to counter this, it teaches that there is one ultimate redeemer from sin, namely, the expected Messiah.

In the Science of Christianity, typified by the holy city, the idea of the generic and the specific, the universal and the individual, are in complementary accord. Hence Science reconciles, through translation, the Judaic and Brahmanistic points of view. In Science, individual sin and universal sin are inseparable, just as individual salvation and universal salvation are inseparable. Every individual, in Science, achieves salvation from generic sin through obedience to one universal Principle.

The four higher religions, deriving from two separate roots, are the sectarian counterfeits of the four aspects of the ultimate society of man, deriving from one Principle. In the holy foursquare "city" is found the spiritual and scientific reality of the entire mythological, religious, and mortal concept of life.

Science and Health refers to "the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God" (S & H 271: 1).

The following outline of these "periods" is written, for the most part, in the present tense, rather than the past tense, in an attempt to unroll a panorama of the picture as a whole, and to suggest the idea that within the comprehension of Mind-Science there is no past, present, or future, as such, only the ever-present *now*.

First Thousand Years—Cradle Period

Within the "time" picture, when the history of this planet reaches the fourth millennium B.C., the hitherto lush grasslands of North Africa and

Arabia are receding north and south, and an inhospitable desert is taking their place. Primitive human societies living in this part of the world are faced with a mighty challenge. Either they must follow the grasslands and continue the old easy way of life, or else they must master the conditions of the desert, embark upon an entirely new phase of existence, and in consequence make an undreamed-of social advance. For the most part, primitive man responds successfully to the challenge of the desert, with the result that he sets in motion the social development which today we call civilization. He settles in the nearby river valleys, where he discovers how to reclaim the swamps, and how to irrigate the land and make it fertile. The hunter becomes the shepherd and the agriculturist. He learns to till and cultivate the soil for his crops, and to turn it into pastures for his flocks.

In metaphysics, the "soil" of human consciousness has constantly to be redeemed from the wastes of materiality, and irrigated and cultivated spiritually. In the words of Isaiah, the "desert" must be made to "rejoice, and blossom as the rose" (Is 35: 1).

In the so-called Fertile Crescent, formed by the Nile and the Tigris-Euphrates rivers, and also in the Aegean islands across the sea, the three earliest civilizations have their birth. They are the Egyptian civilization of the Nile valley, the Sumerian civilization of the Tigris-Euphrates valley, and the maritime Minoan civilization centred in the island of Crete. These three constitute what Toynbee calls the first generation of civilized society.

Accompanying the advance into the new world of agriculture is another spectacular advance. As civilization develops, a much more formulated concept of religion is called for than that afforded by primitive animism. Respect for demons and nature spirits gives way to the worship of gods.

Because his new way of life is so much concerned with irrigating and cultivating the land, because it depends so entirely on the success with which he sows his seed and reaps his harvests, early civilized man begins to personify and deify the forces of nature. So deeply involved is he with the cycles of the four seasons, and with the effects these have on the food-producing earth, that at all costs he must persuade these elemental forces not to withhold their beneficent functions, or else he will die of starvation. The notion that supernatural powers outside himself control capriciously the world around him, even to the extent of having created the world in the first place, is very real to early civilized man.

In the spring he tills the ground and plants his seed, in the summer his crops flower and ripen, in the autumn he harvests the fruits of his labours, and in the winter, when the earth lies still and dead, he waits patiently for the spring to come—for there to be resurrection and renewal of life, so that he can begin the routine all over again.

Likewise, spiritual ideas sown in the soil of consciousness develop, bear fruit, and sustain us. And they do this according to the timeless, fourfold cycle of the "sides" of the holy city.

But unless the annual inundations of the rivers fertilize the barren soil, the earth will not bring forth her fruits. So the river becomes a god—a male god—to be feared, placated, and worshipped. The land itself is "mother earth" a goddess whose womb the male god fertilizes; while the corn which the earth brings forth in consequence is another god, their son.

When the corn is fully ripe—when the god is in the prime of life—he submits himself willingly, sacrificially, to the sickle. The son gives his life that men may live. The body of man is fed and sustained by the dead body of his god. In the spring, when the ground is revitalized, when newly sown seed raises itself up out of the earth, life revives—the god is resurrected, re-born. To show his respect and gratitude, and to ensure the continuance of deific favours, civilized man evolves rituals and acts of worship in which human and animal sacrifices are made to his gods.

The spiritual translation of this original mortal mythology does not come for another 4000 years. "Take, eat; this is my body," Jesus then says to his followers and to the world. Jesus, as the Lamb of God, lays the mortal sense of body on the altar of divine Love, and his own and the world's inexhaustible life is brought to light in consequence. The real food with which he feeds his followers is the spiritual understanding of God and man.

So there evolve the polytheistic, pantheistic mythologies, with their attempts to explain the principles of mortal life. Without his being aware of it, early civilized man, in order to satisfy his bodily needs, embarks upon the momentous educational task of discovering and understanding the truth about the world in which he lives. He has taken the initial step forward from primitive to civilized life. A burning appetite is developing in him for understanding the origin, constitution, and functions of himself and his universe. And this acquisition of knowledge is destined to gather momentum until it reaches far beyond even the gigantic scientific proportions which it is assuming in the world today. Spiritually, it is destined to attain to the city foursquare—the understanding of divine Science. This city's four timeless "sides" are the ultimate answer to the fears, uncertainties, and mysteries, originally associated with the time cycles of the four seasons, from which all mythology stems.

In all the myths of all the races, one figure stands out above all others—the great Mother Goddess of fertility and fecundity. Often the Great Mother is a virgin, who becomes the bride of her own son. From this primordial concept derive the myths of the maiden goddess and divine

child. The Egyptian Isis suckling the infant Horus, and holding him up for universal adoration, prefigures the translation of these two myths into Christian terminology thousands of years later.

Jesus shows forth the reality behind these myths from the *individual* point of view; Christian Science shows it forth from the *universal* point of view. The reality itself is the "holy city." Paul, in Galatians, identifies the city as the "mother of us all"; John, in Revelation, defines it as the "bride" and "wife" of the Lamb. This maternal metropolis, this bridal city, typifies the Science, the understanding, of the inexhaustible life and fertility that lies behind the universal myth of the Great Mother Goddess.

The subject of mythology is so vast, universal, and basic to mortal thought, that it is said to be comparable only with Nature herself.

The myth of Adam and Eve, which constitutes the Bible's first thousand-year period, is the immediate outcome of the mist that makes fertile the whole face of the ground. 'Ye shall be as the gods of mythology,' says the serpent to these two potential mortal creators. Two factors predominate in the Adam myth, just as they do throughout the whole history of mortality. Both are concerned with "nature." One is the production of food from mother earth, the other is the production of offspring from the female body.

Because they have fallen victim to the beguiling sex-symbol, the serpent, one curse is pronounced on Adam to till the ground, and another on Eve to bring forth in sorrow. In the myth, fallen man and fallen woman are afflicted with hard labour. And not until the final chapter of the Bible is reached do we find this sentence removed, and read that there is "no more curse." It takes the full span of the teaching from Genesis to Revelation to eliminate the supposed condemnation.

In Revelation 22, following the descent of the holy city in Revelation 21, "a pure river of water of life" (typical of the function of manhood) fertilizes "the tree of life" (typical of the function of womanhood) and causes it to bear its "twelve manner of fruits." The "tree of the knowledge of good and evil," the "accursed tree" on which Jesus is crucified, is no more. At last mythology yields to Science, and death gives place to Life.

One of the major problems in the world today is what is called the population explosion, on the one hand, and the deficiency of food production, on the other. However frantically Adam tills the soil, whatever scientific inventions he devises to ease his labours and make his fruit more abundant, he is unable to keep pace with the increasing demands of Eve's teeming and insatiable progeny.

"Labour not for the meat which perisheth," says Jesus, "but for that meat which endureth unto everlasting life . . . the bread of God is he which cometh down from heaven, and giveth life unto the world. . . . Except ye

eat the flesh of the Son of man, and drink his blood, ye have no life in you . . . ” (John 6: 27-53). Christian Science says correlatively: Unless you begin to understand the “letter” of the inexhaustible Science of Life, and at the same time imbibe its “spirit,” you will remain unwittingly in the throes of mythology, which Jesus came to translate.

In this opening period, civilized man looks to his mythological religion to give him control over his material environment. In the sixth and seventh millennia, when the story draws to a close, he will transfer his affections to physical science to give him more certain control. Ancient mystical religion and modern physical science have the same mythological origins.

Second Thousand Years—Development Period

Compared with the periods that follow, historical data relative to the first two thousand years of civilization are very scanty indeed.

During the second period, from 3000 to 2000 B.C., the three early civilizations, the Egyptian, Sumerian, and Minoan, continue to live out their life-spans. The Egyptian society carries on in comparative isolation from the other two. The Sumerian society extends its frontiers to the Indus valley in northern India. The interaction of the Sumerian and Minoan societies prepares the way for their successor societies—the Syriac and Hellenic societies—to arise in the next period.

In the Bible’s first period, Adam has three sons, Cain, Abel and Seth. In the second period, Noah has three sons of correlative significance, Ham, Shem and Japhet. It is said that by the three sons of Noah “was the whole earth overspread.” Ham typifies the peoples of Africa, where the Egyptian civilization is located; Shem typifies the nomadic peoples of the Middle East, where the Sumerian civilization is located; Japhet typifies the peoples of Europe, to whom relates the Minoan civilization located off the mainland of Greece. Ham, like Cain, emphasizes the physical side of life; Shem, like Abel, shows moral aspirations; while Japhet, like Seth, inclines towards spirituality.

The religious customs and way of life of the three civilizations suggest a correlation with the characters and qualities of the three “sons.” The Egyptians, in their desire for immortality, have a preoccupation with death. Their serene and immobile sculpture, their enduring monuments, their mummification of the body, all point to their desire to render physicality immortal. The Sumerians, on the other hand, are concerned to make good the present life rather than to worry about life after death. Minoan customs hint at a willingness to relinquish the physical concept. Sir Arthur Evans discerned in the Minoans what he called “a prevailing spiritual essence.” Minoan culture exercises great influence on subsequent

Greek and Roman culture, and this, in turn, leads to present-day Western Christian culture.

As the second period nears its close there arises in the land of Shinar (later called Babylon), within the precincts of the Sumerian civilization, an Empire ruled over by the god-king Hammurabi. The idea of a divine priest-king is common to all three civilizations. It relates to the doctrine of the mythological serpent that mortals shall be "as gods." This anthropomorphism is not resolved until, in the words of John, following the life-work of Jesus, every man finds that, spiritually, he is a king and a priest "unto God" (Rev 1: 6).

Hammurabi institutes a code of laws which he claims are of divine origin. Israel, in the next period, under the leadership of Moses, takes these laws (or at any rate part of them) and elevates, purifies, and moulds them until they appear as her own Jehovistic "Law." Israel's purpose is always to translate existing polytheistic beliefs into her own monotheistic truths, in order to leaven and transform human consciousness. Particularly is this true of her attitude to the practices of Egypt and Babylon. When the story of the Bible is interpreted metaphysically, Egypt and Babylon stand for mortal birth and death.

Hammurabi's Empire is known as the "Kingdom of the Four Quarters." It includes a pyramidal building which consists of seven platforms. He calls it the "Foundation Platform of Heaven and Earth." This is the historical counterpart of the Tower of Babel, described in the Bible at the close of this second period.

But Hammurabi of Sumeria is not the only pyramid builder. Pyramids built by the god-kings of Egypt, the Pharaohs, endure to this day. One such pyramid is the "Great Pyramid" of Gizeh, which is built, it is believed, towards the close of this second millennium, at the time when Babylon builds her "tower."

Students of the Great Pyramid claim that locked away symbolically in the dimensions of its passage systems is what they call a "Divine Plan of the Ages." This, they say, foretells events which pertain to the Christly salvation of the race. However much ridicule is heaped upon this theory by sceptics, one claim at least is hard to gainsay in the light of Christian Science. This is the date accorded the second advent. They claim that the Pyramid yields the calculation of A.D. 1874 as the date of the second coming of Christ. This is the year when the first edition of the Christian Science textbook is being prepared for publication.

There are three main passageways in the Pyramid. One leads downwards into the earth, one is horizontal, and one ascends upwards towards the capstone. The ascending one is the only one where a man can stand and move in an upright position. Students of the Pyramid say that the

first represents the "plane of human depravity or condemnation," that the second symbolizes the "plane of human perfection," and the third the "plane of the Spirit-birth." Here again, whether it is coincidence or not, are symbols of the same three aspects of human consciousness, the physical, the moral, and the spiritual, of which the whole earth is "overspread."

From scant historical records it appears that invading Hyksos—Shepherd Kings from Sumeria—cause the Egyptians to erect the Pyramid, and having done so, return home. Whether this mountain of gleaming white sandstone (as it is originally) actually possesses the symbolic significance which is claimed for it remains an open question. Certainly, in the light of present-day metaphysics, it has many unique and compelling features which cannot lightly be brushed aside. Mrs Eddy refers to it as "a miracle in stone" (Hea 11: 12).

The "firmament" of the second day of creation signifies an infinite calculus of ideas, a structure of spiritual consciousness, which embodies within it all that is subsequently to unfold as the remaining days of creation. The Pyramid is certainly a firm and enduring stone structure. If it can ever be proved that it does contain these scientific dimensions and mathematical calculations, and that it has the symbolic meaning which is claimed for it, then it would seem to be a fitting symbol, in the second period, of what Christian Science means today by the "calculus."

Third Thousand Years—Migratory Period

If the first two periods seem relatively static and uneventful, the third abounds with convulsive human movements and formative social happenings. One is reminded of how the first two periods in the Bible are textually very short, and of the change which takes place as soon as we enter the third period and begin the story of Israel.

The opening of the third period is dominated by two migratory movements of peoples which have enormous, far-reaching significance. One is small and apparently insignificant, the other is large, with immediate world-wide repercussions. One is the emergence of nomadic tribes from the Arabian desert, who wander into the Sumerian homelands. The other is the surge over vast tracts of Europe and Asia of peoples emanating from the Eurasian Steppe. The first includes the tiny Hebrew nation with its aptitude for monotheism, the second is made up of the Aryan races, known as the Indo-Europeans.

When the first three civilizations—the Egyptian, Sumerian, and Minoan—are in course of development, other cultural seeds are evidently germinating further East. But these do not stay to form civilizations in their

place of origin. They rather disseminate far and wide over the face of the earth. The impact which these migratory peoples make on resident populations brings new civilizations to birth. For during this third period the second generation of civilized society is born.

The trek of the Hebrews into the land of Canaan is to the spread of the Aryans all round the world as the centre of a circle is to its circumference. From the Hebrews, some two millennia later, comes *Jesus*; from the fusing of the Aryans with the peoples of Europe, some four millennia later, comes the universal counterpart of all that *Jesus* stands for, namely, *Christian Science*. In fact, traceable in the world picture at the opening of this third period are the first seedlike stirrings of the pure monotheism that is eventually to conquer the world. The seed is "in itself," says the third day of creation regarding the idea of spiritual identity. "In thee and in thy seed shall all the families of the earth be blessed" (Gen 28: 14), is the promise given in the Bible's third thousand-year period regarding spiritual Israel.

The name "Aryan" possibly means "the noble ones"; but the word has more a linguistic than an ethnic significance. The people themselves are the Indo-Europeans, who take with them on their journeys their Aryan family of languages. One of the root languages is Sanskrit. From this family, as it mixes with resident tongues, come Greek, the language of the New Testament, Latin, the language of the Christian Church, and English, the original tongue of *Christian Science*.

The tower of Babel, at the close of the Bible's second period, represents the origins of national languages. It is significant, therefore, that in the world picture, at the opening of the third period, three principal families of languages establish themselves amongst the peoples of the world. Biblically, they derive from Ham, Shem and Japhet. Historically, they are the Hamitic family of the continent of Africa, the Semitic family of the Middle East nomads (which includes the Hebrews), and the Aryan family, corresponding to Japhet, which spreads over India and Europe, and plays such an important part in shaping the present-day languages of the Western world.

In *Hebrew* (the language of the Old Testament), *Greek* (the language of the New Testament), *Latin* (the language of the Christian Church), and *English* (the language of *Christian Science*), is a further representation of the four sides of the holy city—the Word, Christ, Christianity, Science.

The convulsive impact of Aryan migrants on resident populations results, as we have said, in the formation of new civilizations. One wave permeates the valley of the Yellow River in China, and brings the early Chinese civilization to birth. Apart from ancient traditions, this marks the beginnings of reliable Chinese history.

In Northern India, the fair-skinned Aryans mingle with the black Dravidians and bring the first Indian civilization to birth. This is known as "Vedic India," because from it come the sacred Brahman Scriptures, "The Vedas." As time passes, the religion of Brahmanism gives rise to early Hinduism.

Further west, Aryans, under the name of Kassites, overrun the old Sumerian society, and this gives rise to two new civilizations, the Babylonian and Hittite societies.

A branch of Aryans called Achaeans make an impact on the Minoan society. From this encounter is born another pair of societies, the Syriac society of the Middle East, and the Hellenic society of the Greek mainland. Both the Babylonian and Hittite societies play their parts in shaping these two new societies. Although the Chinese and Indian societies develop alongside them, the *Syriac* society and the *Hellenic* society become the principal actors on the world stage for the next thousand years. In fact it is not too much to say that the future development of the story as a whole stems from the interaction of these two major societies.

Within the general spiritual perspective, these two civilizations, the Syriac and Hellenic, carry forward the same paramount idea as is represented by the Hebrews and the Aryans at the opening of this period.

Fourth Thousand Years—Classical Age

In the words of Arnold Toynbee, the Hellenic civilization which rises to such magnificent intellectual heights in the fourth period of the story is "the finest flower of the species that has ever yet come to bloom." Twentieth-century science is rooted in Hellenic achievements.

When the period nears its close this Hellenic, or Greek, society develops to become the world-embracing Roman Empire. This swallows up the Syriac society, of which the Hebrew nation is part. With the exception of the far Eastern Chinese society, which geographically is out of reach, practically the whole civilized world is gathered at this time into the imperial Roman net. This great world Empire is the first one of its kind, and into it, at the opening of the fifth period, *Christ Jesus*, the first of the "two witnesses," is born.

In the perspective of the design as a whole this is a fact of outstanding importance, because the successor society to the Graeco-Roman society is the present-day Western Christian society; and this, too, gradually becomes world-embracing. Correspondingly, into the Western Christian civilization, as the sixth period draws to a close, is born *Christian Science*, the second of the "two witnesses."

These two parallel situations of Christ Jesus, relative to the Roman

Empire, and Christian Science, relative to the Western Christian Society, bring to fruition the seed sown by the Hebrews and Aryans at the beginning of the third period.

The fourth period, known as the Classical Age, is, like the fourth period of the Bible, and the fourth day of creation, the fulcrum, the hinge, upon which the whole development turns. It is as if the purpose of the first three periods is to lead up to the achievements of the Hellenic civilization in the fourth period, while the remaining three periods lead out from, or are the development of, these achievements.

Today, ideologically, mankind is roughly divided into two camps known as East and West. In the fourth period, the Classical Age, a different kind of East-West division is to be observed. In the fourth period, the Greek (Hellenic) civilization is the "Western" segment of the world, and the Syriac civilization, together with the Indian and Chinese civilizations, constitute the "Eastern" segment. The Eastern segment lays emphasis on the *spirit* of mystical religion, while the Western segment stresses the need for philosophical *reason* and scientific truth. Much of the science and philosophy which makes the Western Christian civilization, and therefore the world itself, what it is today is rooted in Greece's intellectual attainments in this fourth period.

But assessments such as these can never be departmentalized; for philosophies arise in the Eastern camp to counterbalance supernaturalism, and supernaturalism plays its part in the Western camp to counterbalance human philosophy. In fact Greek "science" at this stage is closely geared to a search for God. Nevertheless, the emphasis in the East is the revelatory religious "spirit," and in the West the reasoned scientific "letter." In words from *Science and Health* the need is for "reason and revelation" to be "reconciled" (S & H 110: 15).

Solutions to problems in any subject—whether music, architecture, or engineering—appear when the "letter" of the subject and its "spirit" are in proper complementary balance. Particularly is this true with the subject of Life itself, or the Science of universal being. This reconciliation between letter and spirit, reason and revelation, relative to the understanding of life, begins to be apparent in the work of the prophets of Israel, within the domain of the Syriac civilization, in this fourth period of the story. Israel's prophets begin the spiritual translation, the reconciliation, of the "letter" of materialistic philosophy and the "spirit" of mystical religion.

Tradition has it that the Greek philosopher Pythagoras visits and confers with the prophet Ezekiel when the latter is in Babylonian captivity with the people of Judah. It is believed that Ezekiel is the influence behind the statement of the "seven days of creation," known in Christian Science as the "numerals of infinity." Pythagoras teaches that numbers

are the basis of all principles, and that life can be regulated in the same way that music and mathematics are regulated. To Pythagoras, "heaven" is the "harmony of number." The Greeks refer to the movements of the starry firmament (the symbol in the fourth day of creation) as the "music," or "harmony," of the spheres.

When at last Jesus appears in the fifth period, as the logical outcome of the prophetic era, the need on the part of his followers is to be able to *explain logically* to the world the *religious spirit* of his teaching. To this end, the author of the fourth Gospel (where logic and reason are more pronounced than in the other three) identifies the universal Christ-idea as the "Logos" or "Word." This idea of an intelligible logos, an understandable principle, a scientific "word," a technological "letter," is the essence of Greek philosophy.

Thus, ideally, in original Christianity, in the fifth period, spirit and letter, religion and science, are one and inseparable. Yet a further two thousand years are to elapse before this early Christian ideal, which has its roots in the work of the prophets, is presented in the form of order, system, and Science, and thereby made comprehensible to mankind. In Christian Science, the word "Christian" accentuates the living "spirit" of Christianity, the word "Science" accentuates its understandable "letter."

'Eat my flesh and drink my blood,' Jesus commands. Christians are bidden to assimilate both the bread and the wine. "Study thoroughly the letter and imbibe the spirit," Christian Science teaches correlatively, if you desire to live "the life that approaches the supreme good" (S & H 495: 27-10).

All the mythologies of all the different races up to the time of this fourth period are focused in the escapades of the Greek gods and goddesses who live on Mount Olympus. Homer tells us about them in the *Iliad* and *Odyssey*. All Greek religious thought is directed towards this mythical pantheon of idealized supermen, or gods made in man's own image. In one myth, Jupiter, the father of the gods, comes down to earth and weds the mortal Alkmena. Of their union, Hercules is born. This ubiquitous myth of a father in heaven, a mother on earth, and a superhuman son, is the very myth which Jesus translates into spiritual Science in order to liberate humanity from dualism. In Science, Spirit does not pass through or into its opposite, matter, in order to propagate its ideas and solve the human problem. Only as these ideas remain wholly spiritual can the problem of matter, and therefore the problem of dualism, be solved.

In spite of the fascinations of Mount Olympus, outstanding Greek figures such as Plato, Socrates, Aristotle, Pythagoras, Euclid, and others, would seem to be far more interested in logic and science than they are, for example, in the Eleusinian Mysteries. Even so, physical science is, in

the last analysis, just as much the outcome of primordial mythology as mystical religion.

Let us turn to the Eastern side of the picture. In the Chinese society, Lao Tse founds the religious philosophy of Taoism (the Way). This is complemented by the moral philosophy of Confucius. But as years go by, vast religious organizations under the control of priests are superimposed upon their teachings, and both Lao Tse and Confucius are deified.

In the Indian civilization, Brahmanism has developed into Hinduism, and this, in the fourth period, gives rise to Buddhism. Originally, Buddhism is a Hindu heresy. Gautama, the Buddha, the Enlightened One, founds a philosophy of life rather than a religion. Yet, in later years, his teaching is turned into one of the world's foremost supernatural religions.

The spirit of religion is also much in evidence in the Syriac society in the Middle East. Persia is part of this society. Here Zarathustra founds Zoroastrianism, of which the present-day Parsees are the remnants. Mazda is the god of light who fights the powers of darkness. This religion gradually degenerates into Mithraism, and the sun-god, Mithras, exerts considerable influence on early Christianity. The celebration of December 25th as the birthday of Christ is traceable to Mithraism, just as the celebration of Easter is traceable to the Babylonian religion, and to the worship of the vegetation god, Tammuz. "The virgin has brought forth!" the followers of Mithras cry on the day of the supposed nativity of the sun.

When the Babylonian society becomes part of the Syriac society, as it does in this period, Babylon's elaborate astrological practices are absorbed into it. Babylonian astrology infiltrates later into the Roman Empire, and from thence into the Western Christian society, where it exerts such influence and fascination today.

In the centre of the Syriac picture we find the monotheism of Judaism, promulgated by Israel's prophets. The twelve houses of Israel, in their spiritual signification, are the counteracting influence to the twelve signs of the Zodiac, which are the basis of Babylonian astrology.

"Mystery . . . mother of harlots and abominations of the earth" is John's description of "Babylon" in Revelation 17. According to John, in "one hour" (Jesus' one Gethsemane "hour"), Babylonian horoscopy, which claims to predestinate the lives of mortals from the hour of birth to the hour of death, is brought to nought.

Until the Syriac society comes under the control of the Hellenic society halfway through the period, the Syriac society is in a state of continuous political turmoil. First one nation and then another is in military ascendancy, and conquers far and wide. Syria herself is for a long time the leading power. Then comes Assyria, and Assyria is followed by Babylon. At this time Israel, having split into the two kingdoms of Israel and Judah, is

taken captive by Assyria and Babylon, and the era of her world-wide dispersion begins. The ascendancy of Babylon is followed by that of Persia. Cyrus, king of Persia, releases the Jews from Babylon, and they return and rebuild Jerusalem.

Next, the Greeks expand their boundaries and encroach upon the Syriac world. Alexander the Great is the first of the world conquerors. He is inspired with a mighty ideal. His ambition is to spread Greek culture throughout all the different nations as a means of unifying the world. Where Greece, under Alexander, fails, Rome, under Julius Caesar, will succeed.

At first the Hellenic society is made up of a number of independent Greek city-states such as Athens, Sparta, and Troy. Then, when Rome engulfs the society, she welds these individual states into a single coherent Republic. But this relatively democratic Republic does not endure for long. As the fourth millennium draws to a close, the Imperial Roman Empire, under the dictates of the god-king, Caesar, takes its place.

Julius Caesar is a great world conqueror like Alexander. His empire stretches from Palestine in the East to the shores of the Atlantic in the West. His successor, Octavius, is made Augustus, or Absolute Emperor. Under Octavius the "Pax Romana," the universal Roman Peace, becomes an established political fact. The Caesar is proclaimed to be the undisputed master of the civilized world—a god born of heaven, and sent to deliver the world from destruction. One of his titles is "Princeps," from the same root as "Principle." The Roman Empire, with its divine infallible Caesar, is the humanly conceived counterfeit of the Kingdom of Heaven, under the government of Principle, which Jesus comes to set up on earth.

With the establishment of the Pax Romana, the way is prepared for the life-work of Jesus. All is ready for the Christly demonstration of the kingdom of heaven on earth, as the spiritual and scientific answer to all that the Empire, with its personal god-king, represents.

Fifth Thousand Years—Christian Era

From this point onwards, where historical data becomes increasingly prolific, it is more than ever essential to focus our thought only on the big universal trends, and not to let our sense of perspective get lost in the mass of detail.

At the beginning of the Christian era the Roman Empire is one vast unit. It is a stable political world-entity in which, in spite of initial resistance, the teachings of Christianity can take root and develop. The demand which the Empire makes on its subjects is worship of the State through the person of the Emperor; the demand which the "body of Christ" makes on

its individual members is worship of the Principle which divinely governs this body. The latter is the timeless spiritual reality of which the former is a temporal counterfeit.

During this fifth millennium, the third generation of civilized society is born. The second generation came in the third period; no new societies appeared in the fourth, but by the time the fifth has run its course, all the present-day civilizations are accounted for, as well as all the higher religions.

Through the impact which Buddhism makes on the Far East, the old Chinese society passes away and two new societies take its place. These are the present-day Chinese society, and the Japanese-Korean society. Buddhism having been expelled from its homeland in India, there arises in India a newly constituted Indian society which becomes the Hindu society of today. In the Middle East, the rise of Islam causes the old Syriac society to disintegrate, and its place is taken by this new and vigorous Islamic society. When the Roman Empire itself passes from the scene three distinct Christian societies rise to replace it. These are the Byzantine Orthodox Christian society, occupying the regions of the East Roman Empire, the Russian Orthodox Christian society, comprising the newly formed state of Russia, and the Western Christian society, which develops in the homelands of the West Roman Empire. Within the setting provided by these *seven* principal societies and their *four* major religious groupings the drama of the coming sixth millennium will be enacted.

The career of Jesus, with its mighty world transforming potential, is followed immediately by the founding of the Christian Church by the apostles. While Peter and the disciples remain for the most part in Jerusalem, as the Jewish centre of Christian activity, Paul becomes the Apostle to the Gentiles. He takes Christianity further and further afield into the surrounding Roman world, even to Rome itself. Here, eventually, it is turned into a materially organized, ritualistic religion.

In the course of the story, four "cities," in turn, appear to hold the Christ-idea in a state of temporary captivity. They are Babylon, Jerusalem, Rome, Boston. In so doing, they stand for the mortal organic counterfeits of the Word, Christ, Christianity, Science, or the one holy city. The "holy city" is the idea itself in the care of its Principle, forever alive and free.

At first Christians believe that the promised "second coming" will be the almost immediate reappearing of the person of Jesus. Then, as time passes, and this fails to happen, there is much disappointment and disillusionment. Disputations arise within the body of the Church, so much so that in the days following the apostolic era, the new leaders, called the Early Church Fathers, formulate and interpret Christian doctrine in order to satisfy adherents and stabilize the Church.

Nothing is more conducive to Christianity's early growth than the fact that heresies assail it from within, and Roman Emperors from without. As long as Christianity is under attack all is well. Only in later centuries when the Empire accepts it, popularizes it, and turns its doctrines into hidebound dogmas, does it run into mortal danger.

In its relations with the Roman Empire, Christianity goes through four stages of development. First, there is the effort to exterminate it altogether; but this only promotes its growth. Secondly, it is accepted on an equal footing with the Empire's other religions. Thirdly, it is made supreme over these religions; and fourthly, it becomes the one and only legal religion of the state. This fourth stage is reached in the fourth century, when the Emperor Constantine declares himself the first Christian Emperor, and renounces the title of "Divine."

At the time of the conquests in the preceding millennium, masses of foreign peoples were swept into the Empire's net. In the fourth century A.D., when the Empire is Christianized, there comes the task of persuading these subject nations to adopt the new religion and become converts to Christianity. But most of them are happy with their old pagan practices, and have no desire to change. What Christianity does, therefore, is to absorb into itself the rituals, fertility practices, feast days, and so on, which are part of the pagan way of life. In this way it makes itself acceptable. In other words, a paganized Christianity, or a Christianized paganism, is substituted for original Christianity. Writing, in *The Golden Bough*, of the adoption by Christendom of different pagan festivals celebrated throughout the Roman world, James Frazer says that this marks "the compromise which the Church in the hour of its triumph was compelled to make with its vanquished yet still dangerous rivals . . . by relaxing the too rigid principles of the Founder, by widening a little the narrow gate which leads to salvation" (p. 361).

Meantime, a condition of internal corruption, that has been developing over the centuries, is causing the Empire to disintegrate. To make matters worse, "barbarian hordes"—Goths, Vandals, Huns—are bearing down upon the Empire from outside, in the hope of administering a death-blow. To deal with this latter situation an event of unparalleled importance in the history of the Empire takes place—indeed, an event of the first magnitude in world history. In A.D. 330, Constantine moves the seat of government from Rome in the West to Byzantium in the East for safe keeping. Byzantium is renamed Constantinople.

The Empire divides into two halves—a Western half with Rome as its capital, where the Church is the dominant factor, and an Eastern half with Constantinople as its capital, where the State is the dominant factor. When Constantine, as Emperor, takes up residence in the East, the Bishop

of Rome, later the Pope, assumes more and more power in the West. His ambition is to make himself ruler of a world-embracing Christendom that will be the kingdom of God on earth.

In the West, Church takes precedence over State; in the East, State takes precedence over Church. Gradually West and East become more and more at variance until at last the schism is complete. Greek culture is dominant in the East, Roman culture in the West. That which before was a single Graeco-Roman society divides into two opposing camps.

This division into two antipathetic segments of what is at first a progressive unity is a state of affairs with which we grow more and more familiar as the story unfolds. The classic example in the Bible is where the united kingdom of Israel splits into Israel and Judah. These two new kingdoms are subsequently overthrown and deported. In the fourth period we saw the world as a whole roughly divided into a mystically religious East and a rationally scientific West. In the fifth period, the Roman Empire splits into two, and this means that very soon Christendom itself will be similarly divided. Today, as the story nears its conclusion, a world that has been made one by the Western Christian civilization is again split into two apparently irreconcilable Western and Eastern camps.

Whatever form the split takes, whether as capitalism and communism, white races and coloured races, those who "have" and those who "have not," the problem of a house divided against itself can only finally be solved by the Science of the oneness of being.

We find the same situation when we look outside the Empire to the Far East, where Buddhism has taken root. Buddhism likewise divides into two opposing camps. One is the Hinayanian form of Buddhism which settles in Ceylon, Burma, Cambodia and Siam, and claims to preserve the Buddha's original teaching; the other is the Mahayanian form which superimposes itself upon the local Taoism, Confucianism and Shintoism of China and Japan, and transforms the original Buddhist philosophy into a major ritualistic religion.

At this time, a pair of heresies develop inside the Christian Church. Both stem from the Eastern section of the Empire. Bishop Arius of Alexandria is responsible for what is called the Arian heresy, and Bishop Nestorius of Constantinople for the Nestorian heresy. The first challenges the Church's teaching that the human Jesus is God incarnate; the second, that the Virgin Mary is the Mother of God. The one is the complement of the other. Arius declares that Jesus' divinity alone is the Son of God; Nestorius says that Mary is the mother of the human Jesus only. At the Council of Nicaea in 325, Bishop Athanasius attempts to quash the heresies once and for all by instituting the dogma of The Trinity.

But this Athanasian Creed confuses Spirit and matter. It implies both

the materialization of Spirit and the spiritualization of matter. Only in the pure Science of Spirit is the problem really resolved; for while Science distinguishes between the divine Christ and the human (corporeal) Jesus, it reveals, at the same time, that the human has in fact no real identity but the divine.

Arianism finds favour in Western Europe. It is said that "Celtic" Christianity, which takes root in the British Isles during the Roman occupation, comes under the influence of Arianism.

As the Empire falls, so the Papacy rises. As time goes on, Roman Christendom, the successor to the old Hellenic-Roman Empire, appears as the womb from which the present-day Western Christian society is born.

Historically, we have arrived at the Middle Ages. These begin with the Dark Ages, so-called because the increasingly black superstitions of the Christian Church act as a stranglehold on learning and on intellectual activity generally.

These early Middle Ages see the rise of monasticism. Here the torch of learning retains a flicker of light. Monks occupy their time copying and preserving ancient sacred manuscripts. In doing so they prepare the way for the printing-press, and for the world-wide distribution of the Bible that is to take place in later years.

Christendom finally divides into its two halves. One half is located in the Western section, the other in the Eastern section, of the now defunct Roman Empire. As a result, two distinct Christian civilizations are in process of forming. One is the Western Christian society centred in Rome, the other is the Eastern (Byzantine) Orthodox society centred in Greece. The Eastern society carries forward its heritage of the domination of politics over religion; the Western society carries forward its heritage of the domination of religion over politics. Eastern Orthodoxy, as the name suggests, claims to be the successor to original Apostolic Christianity. The Papacy, it declares, is a heretical breakaway, perpetuating in its system of government the political and legalistic practices of ancient Rome. Only in the Science of Christianity, where humanity is governed by the divine Principle, Love, are politics and religion in proper reciprocal accord.

In Europe, the disintegration of the Empire gives rise to feudalism. This begins in the fourth century, and does not become extinct until the sixth period is well advanced. Gradually, the national states of Europe begin to form. Princes manoeuvre with each other for supremacy, while the Pope fights for control over all.

Chief among the embryonic nations are the Franks, later the French. They form the first solid foundation stone of the new Western society. Then there are the Danes, the Teutons, the Celts, the Angles, and the

Saxons. All these different races are related to the barbarian war-bands who finally sealed the fate of the West Roman Empire, and who became converts to Christianity. Charlemagne, king of the Franks, strives to set up a new Holy Roman Empire, but the attempt fails.

We turn to that momentous religious and political event in the Middle East—the rise of Islam. An immediate point of interest is that, whereas the barbarians overthrew the West but failed to overthrow the East, Islam eventually overthrows the East but fails to overthrow the West.

The Islamic religion, founded by the prophet Mahomet in the Arabian desert early in the seventh century, gives rise to the new Islamic civilization. His is an ideological attempt to synthesize politics and religion. Not surprisingly, therefore, Islam seeks the vanquishment of both Eastern and Western Christendom, which keep religion and politics apart.

The word "Islam" means "submit"—submit to the will of Allah, the will of the one true God, or die by the sword. Mahomet becomes a world conqueror like Alexander and Caesar. The religion spreads like a prairie fire. As a result of its blitzkrieg tactics, Islam becomes a great unifying force throughout the Syriac world. It swallows up the old Egyptian society, which has been carrying on for centuries in comparative isolation. It puts before the world a new "spiritual" democracy in which master and slave are one in the eyes of God. This is the opposite of what the feudalism of the Christian West practises, and the Arabs, and the other nations of the Middle East, find it greatly to their liking.

What Islam offers mankind at this stage of the story has its parallel in what Communism offers it later on. In fact, what Islam is to medieval Christianity, Communism is to the Christianity of the twentieth century. The ideal of both Islam and Communism is a classless society, which embodies the brotherhood of man.

The answer to both lies in the Science of Christianity, in which the brotherhood of man, under the "dictatorship" of Principle, is spiritually individualized and classified.

The teachings of Islam, Communism, and Christian Science are all three founded on "books"—Islam on the *Koran*, Communism on *Das Kapital*, and Christian Science on *Science and Health*. Even their emblems have points in common—the "Star and Crescent" of Islam, the "Hammer and Sickle" of Communism, and the "Cross and Crown" of Christian Science. Particularly is this apparent with the last two, where the Hammer corresponds to the Cross, and to the idea of *labour*, and the Sickle to the Crown, or to harvesting an ultimate *reward*.

When the Franks halt Islamic advances in A.D. 732, Western Christendom is saved from the fate that later befalls Eastern Christendom.

Islam's foremost achievement lies not with territorial conquests,

however, but with the fact that she becomes the zealous curator, in the Middle Ages, of the spirit of scientific learning that originated in the old Hellenic culture. Islam nourishes and propagates the scientific and philosophic ideas which, in the West, lie stagnant under the pall of religious superstition. She also develops these ideas, and adds to them, out of her own fertile intellect.

By reason of their geographical remoteness, the Far East and India have little connection with the Middle East and the West. Consequently, the foremost powers on the world stage are the Roman Christian West and the Arabic Islamic East.

Our thought returns to the Bible—to Ishmael and Isaac, the two sons of Abraham. Ishmael is the supposed father of the Arabs, from whom comes Islam; Isaac is the father of the Israelites, from whom comes Christianity. Ishmael is born of the Egyptian bondswoman, Hagar; Isaac is born of the Hebrew freewoman, Sarah. Paul, in Galatians, writes of these two allegorical figures, Isaac and Ishmael, as typifying the two basic political and religious world factors of freedom and slavery.

But in the human picture things are never cut and dried. For the West, with its supposed Christian freedom, is in bondage to the Papacy and the feudal system; while the East, with its supposed Islamic bondage, finds freedom in a non-racial society and in intellectual advancement. So it is with East and West today. Neither is the one all freedom, nor the other all bondage. In the Science of Christianity, on the other hand, lie real freedom and real equality; for enduring freedom is found only in individual self-government under the government of absolute Principle. Atheistic materialism, as well as the supposed mixture of Spirit and matter, are equally the sources of man's enslavement.

Significantly, at this point of the story, when Islam and Christendom are locked in mortal combat, Russia enters the arena. Teutons and Scandinavians from northern Europe desire to enlarge their borders. Accordingly, they invade tracts of eastern Europe including what is now Russia. The resident population are of Indo-European stock, and the newcomers name them "Slavs." The word "slav" has the same meaning as "slave." The primitive Slavs are quickly overcome, and the foundations of a future Russian state are laid. Large numbers of Eastern Orthodox missionaries migrate there from the Middle East, and convert the people to Orthodox Christianity.

The result is that when Islam overwhelms Byzantine Christendom, the Eastern Orthodox heritage, which is the supremacy of state over religion, and a rooted antipathy for the Western Roman way of life, is transported for safe keeping to what becomes the new Russian Orthodox Christian society. There it is kept alive for later phases of the struggle.

Sixth Thousand Years—Scientific Age

In the "scientific age" of the sixth thousand-year period the purpose of the physical sciences is to give men increasing dominion over their physical environment. This physical dominion is, however, the opposite of the spiritual dominion which is given to man in the sixth day of creation, and which is the outcome of *spiritual* Science. Here, the original myth of life in matter begins to turn full circle upon itself.

As the sixth millennium begins to unfold, papal domination in the West is at its height. Because the Church is the great landowner, princes, barons and feudal lords are all subservient to the Pope. Yet far-reaching changes are in sight. Politically, the failure of the Holy Roman Empire to provide a stable centralized government, together with the chaos that has accompanied the extreme decentralization of feudalism, are quickening the emergence of European sovereign states, wherein the doctrine of absolutism and the divine right of kings is to challenge papal supremacy. What the people lack is a social middle class which will act as a bridge between lord and serf, ruler and ruled. But here too a change is on the way. The utterances of men like Peter Abelard and Roger Bacon show that thought is beginning to emerge from darkness and gradually become enlightened.

In the Middle East, two new nations make their mark upon the scene. They are the Turks and the Mongols. The former are from the Eurasian Steppe, where the Indo-Europeans came from; the latter are from Mongolia. The Turks are already converts to Islam, and it is they who, under the name of Seljuks, finally overwhelm the Byzantine Orthodox society. Making their home in Anatolia, they establish themselves as the new rulers of Islam.

The Mongols make similar efforts to overcome the Russian Orthodox society, but with only partial success. The Russians clear their territory of the Mongols, but the Byzantines fail to rid theirs of the Turks. The Mongols turn to the Far East, where they set up the great Khan Empire. Here, for a time, the inflexible Confucian way of life, which has determined Chinese culture down the centuries, is interrupted. But this is only temporary. Once the Mongol Empire comes to an end, China reverts to her old isolationist customs, and little or no change takes place there until much later on when, at last, Westernization proves irresistible.

Mongol converts to Islam, under the name of Moguls, invade India and win over a large section of the Hindu population. They set up the Mogul Raj.

That the infidel Turk should occupy the Holy Land and desecrate it with his religious fallacies is anathema to the Christian West. Accordingly, Crusades are organized by the European princes for the purpose of re-

capturing Palestine for Christ. In the Crusades the highest mingle with the lowest. Kings, nobles, serfs, bishops and beggars all rub shoulders in the cause of a common ideal. Thousands of people leave their feudal ruts and enlarge their horizons in the outside world. New ideas begin to germinate, and old superstitions lose their hold. The way is being prepared for the coming Renaissance of the West following the Dark Ages. The rebirth of learning is at hand.

The Crusades fail, and Byzantine Christendom is held more firmly than ever in the grip of Islam. Soon the Turkish Ottoman Empire will envelop the whole of the Middle East and will last for some five hundred years.

In their conquest of Britain, the statesmanlike Normans fuse with the imaginative Anglo-Saxons and produce important advances in ideas of government. In 1215, Magna Charta introduces the parliamentary system, and the rights of the common people begin to be respected for the first time. The way is opening for a middle class in society. Mary Baker Eddy will write in due course of "the Magna Charta of Christian Science" as meaning "all-in-one and one-in-all" (My 246: 30).

From its centre in Italy, early in the fifteenth century, the Renaissance spreads across Europe. One of its principal doctrines is "humanism." This stems from classical Hellenic culture. Man must concern himself with the present life on earth, he is told, and not speculate hypothetically about an after-life in heaven. Learning can make him a complete man. He must be a rational thinker, a reasoning sceptic, and understand things for himself. A fundamental change is taking place in man's attitude towards himself and his world. It sounds the death-knell of superstition and ignorance. The Papacy enters a period of decline from which it never recovers. Men are beginning to awaken; they are beginning to protest against oppression of every kind, and the Reformation is on the way.

According to the order of the first three days of creation, in metaphysics, once "light" breaks, a "new birth" takes place, and this, in turn, leads to a "re-formation" of identity.

In the Middle East, the Ottoman Turks adopt the unusual expedient of allowing their Christian subjects to manage their own affairs, and to rise to positions of authority in the State. This is the Ottoman "slave system." Unwittingly it provides for a quick re-establishment of the Byzantine Christian society once Ottoman power has waned.

Russian Orthodoxy is engaged in building up the great Muscovite Empire under the absolutism of the Tzar. Moscow styles herself "The Third Rome." "The Church of Old Rome fell because of its heresy," she says, "the gates of the Second Rome, Constantinople, have been hewn down by the axes of the infidel Turks; but the Church of Moscow, the

Church of the New Rome, shines brighter than the Sun in the whole Universe . . . Two Romes have fallen, but the Third stands fast; a fourth there cannot be" (*Civilization on Trial*, p. 171).

In the West, the age of the great geographical discoveries begins. Physically as well as mentally, the frontiers of mankind's experience are being pushed further and further back. The West embarks upon the enormous task of gradually encompassing the globe. Henry VII orders John Cabot to discover and secure for England all the remaining unknown lands of the world! Columbus reaches America. The Spaniards land in Central and South America, and overwhelm the indigenous civilizations of the Andes, Mexico and Yucatan.

The spirit of modern science is reckoned to have its birth round about this time. Individual geniuses in the sciences, the arts, the philosophies, as well as in the sphere of social and political reform, arise on every hand. Copernicus overturns the old Ptolemaic theories of astronomy. Leonardo da Vinci challenges the long established precepts of Aristotelian philosophy, and shifts the emphasis from deductive reasoning to inductive reasoning.

Under the heading "Historic illustrations," we read in *Science and Health*, of how "Columbus gave freer breath to the globe," and "Copernicus mapped out the stellar system." Also, "Our theories make the same mistake regarding Soul and body that Ptolemy made regarding the solar system. They insist that soul is in body, and mind therefore tributary to matter. Astronomical science has destroyed the false theory as to the relations of the celestial bodies, and Christian Science will surely destroy the greater error as to our terrestrial bodies. The true idea and Principle of man will then appear" (S & H 120-123).

Wycliffe has already translated the Bible into English in order to make it available to the common people; he has already preached against the doctrine of transubstantiation. Erasmus demands that Christianity shall be a religion of the heart. Luther fights papal infallibility and the sale of indulgences. The Protestant Reformation, which the Renaissance has made possible, and which is to mark another irrevocable turning-point in history, is now firmly launched. In England, Henry VIII dissolves the monasteries, and proclaims himself head of an independent English Church. Through Luther, Calvin, and Zwingli, different Protestant denominations arise in opposition to Rome.

The world of the Papists with its all-pervading *unity*, and the world of the Protestants with its *diversity* of standpoint, become bitterest enemies. In the Wars of Religion that follow, Protestants and Papists fight one another to the death. A militant and highly disciplined Counter Reformation is staged in Europe under the banner of the Jesuits, whose aim is world conquest for the Church of Rome.

During the religious turmoil, scientific thought is further liberated. The era of electrical science is ushered in. Improvements in shipbuilding and the invention of the Mariner's Compass mean that the Western society now has access to all the habitable lands and navigable seas of the globe. Britain begins building up a large overseas Empire. By 1600, British traders have landed in India, where the Mogul Raj is in power. Little by little the British overshadow the Muslims, and the Mogul Raj is replaced by a British Raj.

Only the Far East remains aloof from Western advances. This is largely because what the West offers is Roman Christianity in the hands of Jesuit missionaries. All advances are repelled. Japan labels Western intruders the "white peril."

In the Middle East, under the impact of Westernization, Ottoman power begins to decline. In Russia, Western technology is accepted gladly. Peter the Great becomes an all-out Westernizing reformer, and imposes Western capitalism on the servile Russian masses.

Nonconformity in England has given rise to the Puritans, the Methodists, and the Baptists. Puritans, under orders from James I, draw up the Authorized Version of the Bible. This is the Bible which the Pilgrim Fathers take with them when they set sail for America to found a "New World." Their purpose is to free themselves from religious and social persecution in England. In the form, at first, of more English colonies, the Pilgrims lay the foundations for the future United States of America on the shores of "New England."

In Britain, the Bill of Rights, the end of absolutism, the rise of a middle class, the institution of representative government with free speech for members of Parliament, the Cabinet system with a Prime Minister, all point to the revolutionary social advances that are taking place there.

The gradual *awakening* of thought, discernible at the beginning of this period, leads to a renaissance of intellectual activity, or a *rebirth*. This leads, thirdly, to a *re-formation*, a liberation, of identity. Fourthly, come higher concepts of *government*, and of the peoples' rights. This brings, fifthly, increased production of material goods, and an advancing democratic *individualism*. Sixthly, the spirit of brotherhood and of *collectivism* begins to assert itself, until, seventhly, as the millennium draws to a close, the dominant idea is that of one integrated world, one *universal man*.

Thus, halfway through the eighteenth century, in a period of unprecedented change, two new social forces of far-reaching importance come upon the scene. They are industrialism and democracy. The purpose of the former is to promote the production of material goods; the purpose of the latter is to promote the right and just distribution of these goods once they are produced.

This introduces the "machine age." Men begin to release themselves from "tilling the soil" by devising machines to do this for them. The Industrial Revolution and the Agricultural Revolution are both set in motion. Trades Unions are legalized in England by Act of Parliament, and England becomes known as the "workshop" of the world.

The French Revolution sees the overthrow of the French monarchy. The origins of socialism are traceable to this event. With the defeat of Napoleon, and the setting up of the French Republic, the spirit of modern nationalism begins to grip political thinking, and to spread throughout Europe. Nations demand to express a greater measure of individuality and sovereignty. But individualism, not yet wedded to the true spirit of collectivism, is capable, as history shows, of plunging the world into war.

By now, the world of philosophy has produced, amongst others, Hume, Berkeley, Kant and Hegel. Communism, when it comes, will claim to be based on the teachings of Hegel; Christian Science, making an almost simultaneous appearance, will be accused of having been purloined from Hegel.

Russia defeats Turkey in a Russo-Turkish war. This marks the final downfall of the Ottoman Empire. But Turkey retains her hold on Anatolia. Here, contrary to the spirit of Islam, she suppresses all non-Turkish elements. This is followed by a wholesale capitulation to Westernization. Rumania, Bulgaria, Serbia, and a newly constituted Greece, arise as successor states to the old Ottoman Empire.

Once again the West assails the Far East, not this time with the weapons of religious conversion, but with the promises of material advancement held out by physical science. On these much more attractive terms both China and Japan open their doors. Japan sees the possibility of becoming a world power, and accepts the West of her own free will. China is forced to accept under threat of Western arms. Both look forward to the day when they will be able to strike back at the West with the West's own scientific weapons.

From the standpoint of its scientific "letter," its technological "know-how," the Western Christian society is, from this point onwards, literally world-encompassing.

Christ Jesus, the first of the "two witnesses," was born into the world-embracing Roman Empire; *Christian Science*, the second of the two witnesses, has today been born into the world-embracing Western Christian society. In each case, the one is the successor to the other. The difference between the two situations is that whereas the Roman Empire was a world unity under the political dictates of a personal Caesar, the Western society is a world unity under the impersonal dictates of physical science. The kingship of Caesar was superseded by the kingship of Christ, as represen-

ted by the personal Jesus. The kingship of physical science, with its impersonal universal laws, must, in the end, be superseded by the Principle of divine Science.

“And she brought forth a man child, who was to rule all nations with a rod of iron” (Rev 12: 5). *Science and Health* interprets this metaphor by saying, “Christ, God’s idea, will eventually rule all nations and peoples—imperatively, absolutely, finally—with divine Science” (S & H 565: 13–18).

In 1775 the American colonies begin their war of independence. They revolt against the dictatorial controls imposed by Britain, the mother country. Jefferson draws up the *Declaration of Independence* in 1776, and in 1778 the Americans win the war. As a result, the spirit of a new and higher individualism is born. Washington is made the first President of the new Republic. In 1787 the *Constitution of the United States* is promulgated, and in 1789 a series of amendments to it take the form of a *Bill of Rights*.

The Constitution represents the democratic voice of the people themselves. It begins, “We the People of the United States . . .” Its essence lies in the rights and liberties which it grants to the individual citizen; its genius lies in the relationship which it establishes between the self-government of individual States and an overall Federal government. In America a new system of political confederation replaces an old imperial organization.

Individual liberty under the government of Principle is a fundamental precept of Christian Science to which America gives birth some hundred years later. Communism, on the other hand, to which Europe gives birth, involves dictatorial control of individual rights.

Science and Health says of the Declaration of Independence, upon which the Constitution is based: “Like our nation, Christian Science has its Declaration of Independence. God has endowed man with inalienable rights, among which are self-government, reason, and conscience. Man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love. Man’s rights are invaded when the divine order is interfered with, and the mental trespasser incurs the divine penalty due this crime” (S & H 106: 6–14).

The advent of Communism precedes the advent of Christian Science by some ten to twenty years. To human sense both are born of the same Western mother. The ideal of Communism is a one-world state controlled by advances in physical science. The ideal of Christian Science is the world state of the city foursquare under the government of divine Science.

Whereas Communism identifies itself wholly with physical science, Western culture generally is based on a mixture of physical science and mystical religion. The threat of extinction by single-minded Communism

is the price which the culturally dualistic West has to pay for having worshipped the god of physical science more than the God of Christianity—that is, for having divided the technology of life from the spirit of life. For it is this unnatural division which has made the “letter” material and the “spirit” supernatural. In Christian Science, “letter” and “spirit” are one and indivisible, as the *scientific understanding* of Life.

In the late 1840s, in Europe, Marx and Engels launch the doctrines of Communism. In the late 1860s, in the United States of America, Mary Baker Eddy launches Christian Science. Between these two dates the American Civil War is fought. This is a struggle between the idea of Federal Union and State independence. The war ends in 1865 with victory for the Union. Lincoln’s prophetic vision, voiced at Gettysburg, that “under God . . . government of the people, by the people, for the people shall not perish from the earth,” heralds the fact that after eighteen centuries of political and religious overturning, the way is at last prepared for the spiritually democratic teachings of Jesus to be given to the world in their original Science. In this Science, ‘federal union’ and ‘independent status’ are inseparable, because, “under God,” the individual and the collective are complementary. “All-in-one and one-in-all” is the essence of spiritual democracy (My 246: 30–5).

African slavery is one of the issues on which the Civil War is fought. Britain abolishes slavery throughout the Empire in 1833; but not until the Civil War ends in 1865 is President Lincoln able to prohibit it in America. In *Science and Health*, under the heading “Liberty’s crusade,” Mrs Eddy writes of the abolition of slavery, which immediately precedes her discovery of Christian Science, as follows: “The voice of God in behalf of the African slave was still echoing in our land, when the voice of the herald of this new crusade sounded the keynote of universal freedom . . . Discerning the rights of man, we cannot fail to foresee the doom of all oppression . . . Citizens of the world, accept the ‘glorious liberty of the children of God,’ and be free!” (S & H 226–227).

The first edition of *Science and Health* is published in 1875. God is identified for the first time as infinite *Principle*, and man as Principle’s *idea*. This is eight years after Marx’s publication of *Das Kapital*. The issues are capital and labour, on the one hand, versus Principle and the workings of Principle in human experience, on the other. From the beginning, the written statement of Christian Science is based on capitalized synonymous terms for God, denoting the infinitude of man’s real “Capital.” The word “capital” is from a root meaning “head.” In Christian Science the universal Christ-Principle is the governing “head” of a spiritual World State.

Whereas the United States gives *Science and Health* to the world, Great Britain is largely responsible for giving the *Bible* to the world. The teaching

of the Bible and the teaching of *Science and Health* accentuate respectively the manhood and womanhood of God. In a poem entitled "The United States to Great Britain," Mrs Eddy refers to Britain as "Judah's sceptered race," and to Britain and America together as "Anglo-Israel." In this poem she identifies Britain with the quality of manhood, and America with the quality of womanhood: "Brave Britain, blest America! Unite your battle-plan; Victorious, all who live it,—The love for God and man" (Po 10).

Not ethnically nor geographically, but spiritually and ideally, these two English-speaking democracies of the Western world carry forward the idea of Old Testament Judah and Israel—even to the extent of America, like Israel, having rebelled against the tyrannical controls of "Judah's sceptered race."

In the symbolism of Revelation, Britain and America suggest respectively the "Lamb" and the "bride"—Britain, because she sacrifices imperial motherhood for the sake of a Commonwealth of independent nations; America because, in her teeming diversity in unity, the whole world will one day see the image of its own true being.

It is not just historical coincidence that from 1875 onwards scientific thought is liberated, and progress is accelerated on a scale and at a rate hitherto unknown. In terms of scientific development, 1875 is another of the great turning-points of history. Radiation is one of the foremost fields of research. Radium, X-rays, cathode rays, atomic radiation, cosmic rays, radioastronomy, all begin to absorb the attention of physicists in their search for the ultimate constitution of matter. The Apocalyptic image of "the woman" (all mankind) *radiant* with the light and energy of the sun is especially relevant to this particular moment in mankind's history (S & H 559: 32-2 and 561: 22-23).

A new era dawns. The laws of an apparently mechanistic universe originally promulgated by Newton are largely superseded by the more profound and penetrating laws put forward by Einstein. Einstein's space-time continuum is answered spiritually in Christian Science by a four-dimensional calculus of ideas.

In the Far East, Japan models herself wholly on Western lines. Miraculously, in the space of fifty years, she develops from a state of backward feudalism into a highly organized and industrialized nation. Her fanatical nationalism, abetted by Emperor-worship and the Shinto religion, produces a ruthless militarism. In order to gain control of the Far East, she makes war on China.

India becomes part of the British Empire. Islam's power has waned in India as it has everywhere else. With the fall of Islam in the Middle East, the Orthodox Christian heritage re-establishes itself in its original homelands. This is imperative for its survival, for the Russian Orthodox society

which has been the guardian of this heritage during the Ottoman occupation, will soon be overwhelmed by Communism.

In the evolution of the British Empire from Colonial to Commonwealth status, the first country to be made a self-governing dominion is Canada, in 1867. Three events of world-wide importance thus happen simultaneously. One is the appearing, in the "New World" of America, of Christian Science, presenting the idea of government by Principle; another is the appearing, in the "Old World" of Europe, of Communism, presenting the idea of government by economic dictatorship; the third is the beginning of the transition from Empire to Commonwealth on the part of the British Colonies. Britain's self-sacrifice as a mother country in favour of the self-governing nationhood of erstwhile dependencies follows the pattern, in the realm of national and international government, of Mrs Eddy's provisions for the evolution of the Christian Science Mother Church and Christian Science branch churches.

The story of the Christian Science movement, its significance in relation to the world as a whole, is the subject of the next chapter. Christian Science is typified in Revelation as the New Jerusalem, or holy city. "Jerusalem" means "city of peace." New Jerusalem is a state of world peace, the government of which is upon the shoulders of the Christ-Principle. Ideally, had her provisions been obeyed, this peace was possible at the close of Mrs Eddy's mission in 1910. Instead, exactly the opposite takes place; for almost immediately mankind enters upon an era of world war.

Deluded by the Nietzschean philosophy that Germans are the Aryan super-race, Germany instigates both world wars. On each occasion, the Allies, including Britain, France and America, are the ultimate victors. Russia, on the side of the Allies, is defeated by Germany in 1917. The immediate outcome is the Communist Revolution. The peasants unite under Lenin to overthrow the oppressions of Tzardom. The State confiscates private property, and Christianity is suppressed. The Union of Soviet Socialist Republics begins its long but rapid climb to being one of the world's greatest scientific, military and political powers. Its objective is the overthrow of Western capitalism and the Western class system. Like Islam before it, the Communist ideal is a classless, egalitarian society.

The Principle of individual and collective world unity is overturning and overturning human consciousness until the government shall come "whose right it is."

The twenty years' breathing space before war breaks out again is a period of general uncertainty and disillusionment. Monarchies for the most part are discredited. Democracy is shaken to its roots by the rise of national dictatorships. The theories of Fascism, or National Socialism,

find ready acceptance in Italy, Germany, and Japan, where the aim is not only the destruction of democracy but of communism as well.

Fascism's policy is to swallow up individual nations one by one through external military conquest. The policy of Communism is to create increasing disruption and subversion within the nations themselves.

During the years of the second world war, physicists on both sides foresee the possibilities of an ultimate weapon of destruction, in the form of an "atom bomb." In atomic physics, the emphasis by this time has shifted from the surrounding electron "shell" of the atom to the internal "nucleus." Contrary to prediction it has been found possible to split the nucleus of the uranium atom, and to set up "chain reaction." This involves the total conversion of matter into energy, and the release of immense power. The Allies are the first to produce the weapon. Following the defeat of Germany and Italy, the war with Japan ends in 1945 when America drops the world's first atomic bomb on Hiroshima.

Mankind enters the Atomic Age. The process of uranium fission leads to the vastly more powerful process of hydrogen fusion, and the self-extinction of the race becomes a physical possibility. The conversion of matter wholly into energy is the material symbolic counterfeit of the fact, in Christian Science, that "Science, understood [in the way that Jesus understood it], translates matter [wholly] into Mind" (Mis 25: 12). This latter process ensures the self-preservation of the race.

The myth of matter, and of all that it includes, is supposed to have started with a rebellion—a primeval "explosion"—in heaven. The "nuclear" oneness of God and man, Principle and idea, was supposedly split through bombardment by animal magnetic forces coming from outside this oneness—that is, from outside infinity. The result, mythologically speaking, is fallen man and a material universe. "How art thou fallen from heaven, O Lucifer, son of the morning" (Is 14: 12). "I beheld Satan as lightning fall from heaven" (Luke 10: 18).

If the myth were true, infinite spiritual power would, in that explosive moment, be expended, and unlimited physical power would thereafter reside in the nucleus of the material atom.

Today, through the achievements, in physics, of nuclear *fission* and nuclear *fusion*, it is as if the myth has turned full circle, and the time for its translation by the original untouched forces of divine unity is at hand. The unfissionable, unfusible nature of all real being has begun to be understood at last through the integral system of spiritual ideas which is the *Science* of Christian Science.

When the "hot war" ends in 1945, it is quickly followed by the "cold war." The world for the most part divides into the two opposing camps of the communist dictatorships and the free democracies. In the words of

Winston Churchill, an "iron curtain" falls across Europe, literally cutting Germany in two. Soon China joins the communist camp. The proposition of a divided East-West world, which has persisted since the time of the Classical Age, reaches its climax. It remains for that which is truly indivisible, namely, the subjective-objective identity of Life, to reveal the harmonious reality that underlies the disrupted appearance. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us . . . for to make in himself of twain one new man, so making peace" (Eph 2: 14-15).

As the cold war develops, Jewish Zionism, at the expense of the Middle East Arabs, succeeds in establishing the State of Israel—that is, in reinstating Palestine as the national home of the Jews. Egypt seeks to be the leader of the Arab world in an avowed extermination of Israel. There threatens to be enmity to the death at the Arab-Jew (Islamic-Judaic) *centre* of the world, just as there does at the East-West (Communist-Christian) *circumference*.

Because of the underlying truth of unity, and because of fear of extinction, the distraught, fratricidal world becomes increasingly aware of the need to make itself one. The United Nations Organization is set up hopefully as the instrument of this unity. Even the Christian churches are willing to look beyond their doctrinal differences and consider the possibilities of unity. In the realm of physical science, Einstein not only seeks unity, but actually finds it. In his Unified Field Theory, the consummation of Relativity, the hitherto irreconcilable forces of gravitation and electromagnetism are welded into one structure. They are, says Einstein, reciprocal manifestations of a single cosmic entity. Now it can be shown that the universe of the galaxies and the universe of the atom is one indivisible universe.

Because of the threat of Communism, the United States of America is compelled, over the years, to yield its desire for national isolation in favour of the ideal of a free and integrated world.

Men literally begin reaching for the stars. Today, through the development of rocket propulsion, they free themselves from the earth's magnetic pull, and encircle the globe in the weightlessness of space. They will not rest until they have landed on the moon and on the planets.

On the subject of scientific inventions, Mrs Eddy writes, "Human skill but foreshadows what is next to appear as its divine origin" (Mis 232: 12). What humanity is really responding to, in the present "latter days" of the story of civilization, is the urge to be liberated from all matter restrictions—from bondage to the confines of the five physical senses—and to experience the timeless, spaceless, spiritual freedom which Jesus at last enjoyed.

We are looking towards the seventh millennium of the story, in which all the mythical calculations of matter are to yield to the calculus of Spirit—that is, to an infinitude of timeless, spaceless ideas. Today, as of yore, in meek obscurity, these ideas are making their impact on all human thought.

As if she foresees the beginning and the end of the nuclear bomb, Mrs Eddy declares in *Science and Health*, “The more destructive matter becomes, the more its nothingness will appear, until matter reaches its mortal zenith in illusion and forever disappears. . . . The more material the belief, the more obvious its error, until divine Spirit, supreme in its domain, dominates all matter, and man is found in the likeness of Spirit, his original being” (S & H 97: 11–20).

“Only through time time is conquered,” wrote T. S. Eliot. There shall be “time no longer,” says the angel in Revelation 10, when he heralds the advent of Christian Science, and the “little book,” *Science and Health*.

As stated at the beginning of this chapter, it is not history, as such, that the present book is concerned with, but the idea of the gradual fading out of a “time” sense of life under the impulse of *divine history*.

Mrs Eddy makes the arresting statement that, when she discovered Christian Science, “Learning was so illumined, that grammar was eclipsed. Etymology was divine history, voicing the idea of God in man’s origin and signification” (Ret 10: 14–18).

The meaning of “etymology” is “word history”—the “analysis of a word to discover its origin and derivation.” The “*word*” which Christian Science analyses in order to reveal to humanity the origin and derivation of man is the divine “Word.” God’s *Word* and God’s *creation* are one. The *seven days of creation*, the order of Christian Science, are the basis of this analysis. They reveal man as originating in, and deriving from, his divine Principle, God; and in the light of this revelation a mortal and mythological sense of life disappears.

Through seven thousand years of human civilization, these seven timeless “days” conquer time and mortality, and humanity accepts the foursquare “city” as the eternal reality of its being.

The Christian Science Movement

BOOKS about Mary Baker Eddy and the Christian Science Church are legion. Yet practically all of them treat the subject biographically and historically rather than spiritually, and show little or no insight into the divinely scientific forces at work behind the scenes. A notable exception is the voluminous publications of Alice L. Orgain, whose penetrating and revolutionary researches are of the greatest spiritual significance, once they are fathomed and understood.

A literal historical survey is not the aim of this present book, either with regard to the record of the Bible or of world civilization. Nor is it the aim now as, logically, we turn to the story of Christian Science itself. From beginning to end, the purpose of this book is to stress the operation of a timeless calculus of ideas as the unseen determinant of the outward human picture, regardless of what aspect of the picture is being considered. Its purpose, in other words, is to seek first the underlying kingdom of God, or Principle, as the only means whereby the evidence before the human senses can be properly evaluated.

It is not enough to know that spiritual forces exist—to know that God *is*. Men of faith and intuition have been aware of this for thousands of years. The need is to understand what the forces are, to understand their nature both constitutionally and operationally, to discover *what* God is. Jesus understood these forces. He was aware of them in terms of his own life-experience. He knew them intimately as the source and fashioner of his own Christ-being. The purpose of Christian Science is to present to mankind in comprehensible form what it was that Jesus understood—to enable the world to understand the world's Christ-being. Christian Science is not another religious faith, another Christian denomination. Contrary to the impression held by the outside world it is not another esoteric cult. *Christian Science is universal spiritual understanding.*

Today, on the eve of the seventh millennium of the progress of civilization, the timeless spiritual forces which have, from the beginning, impelled the forward march, are coming into the open for the first time in their unfragmented Science and system. It is true that they came fully into expression at the time of Jesus, but Jesus left no scientific system of

rules whereby the rest of mankind could make them their own, and understand them subjectively as he did. If he had, then what he called "another Comforter" would have been unnecessary. The mission of the Messiah would have been fulfilled with one advent only. This necessary system of spiritual understanding remained to be revealed in due course as the universal Science that lay behind Jesus' lifework.

Historically, one thinks of the Christian Science movement as starting in the year 1866, when the Science of Life, demonstrated by Jesus, began to make its impact on the consciousness of Mrs Eddy. More accurately, one sees today that the Christian Science movement is in fact the entire civilization movement that has been going on now for some six thousand years. This is because the ultimate of civilization is the "foursquare" civilization of Revelation 21, which is identical with Christian Science. This, from the beginning, has been the underlying dynamic of the whole intellectual advance. From the absolute spiritual standpoint, and therefore most accurately of all, the Christian Science movement is none other than "the Spirit of God" moving timelessly "upon the face of the waters," as described in Genesis 1:2, and revealing the forever universe. The movement thus announced at the beginning of the Bible reaches its climax in the Bible's two final chapters; while the Bible as a whole, like the story of civilization as a whole, is the human evidence of this movement.

In terms of what the world calls Christian Science, Mary Baker Eddy of New England, U.S.A., was both its *discoverer* and *founder*. And it is in these two complementary offices of discoverer and founder, or revelator and demonstrator, that the key to the spiritual understanding of Christian Science history lies. "Discoverer" relates to the fact that Christian Science is of the nature of divine revelation; "founder" relates to the fact that the impact which this revelation makes on the lives of human beings solves the problems of organic life. Mrs Eddy's revelation laid foundations in human consciousness whereby Jesus' victory over mortality could operate on a world scale.

She did two principal things. She wrote a book and formed a church. The book is the Christian Science textbook, *Science and Health with Key to the Scriptures*; the church is the religious organization which she called *The Church of Christ, Scientist*. The book is a statement of the system of ideas that constitutes the revelation, and emphasizes the office of discoverer; the church is a working illustration of the way in which this revelation liberates the human race from the confines of organic life. The church emphasizes the office of founder because, by its means, the revelation is founded in human experience as a practical way of life. It shows its members the way out of organizational and sectarian limits into the worldwide edifice of spiritual relationships taught in *Science and Health*. Never

was it designed to draw them deeper and deeper into the net of authoritarian controls.

Textbook and church, revelation and demonstration, were progressive over the years. The progress of the demonstration depended entirely on the progress of the revelation. Progressive changes in church government were determined by progressive textual changes that appeared in *Science and Health*. The church organization was Mrs Eddy's means of illustrating to her followers the impact which progressive spiritual understanding has on the organic sense of life, for the purpose of dissolving, resolving, and translating this sense, and freeing human life from mortality.

During the last four years of Mrs Eddy's career, from 1907 to 1910, the revelation of Christian Science, as far as its textbook statement is concerned, reached fulfilment. In the spirit of the seventh day of creation, it is true to say of it at this point, 'Thus the revelation was finished.' *Science and Health* asks regarding the seven days of creation, "Was not this a revelation instead of a creation?" (S & H 504: 14). This does not mean, however, that the revelation was to be static from this point onwards, but rather that its boundless foundations had been revealed, from which it would unfold itself infinitely.

But if the revelation, relative to *Science and Health*, was "finished," then the demonstration, relative to the organized church, was "finished" also, for the two activities were inseparable. The fact is, Mrs Eddy evolved her church in such a way that the element of central control was self-dissolving once the revelation was fully reduced to a system of ideas—a calculus of pure understanding. This point was reached during the years 1907–1910. Not that the church thereafter ceases to exist, but that, as a material organization, it yields to its own everlasting reality as this system of ideas. In other words, it acclaims its identity in terms of the revelation itself. Its members have no further need for outside control, for they are able to govern themselves—that is to say, they are able to be governed, directly and subjectively, by the Principle of the revelation. This state of affairs is represented by the continuance of self-governing "branch" churches.

Whether the symbol is the Apostolic Church of early Christianity, or the Church of Christ, Scientist, the real "church" is what Paul calls the "body of Christ." This "body" is the identity of the whole human race as one harmonious brotherhood. In the case of Jesus, the organic sense of body dissolved in favour of his Christ-body. The purpose of Christian Science is to carry this translation forward in respect of the rest of mankind. The dissolution of a centrally organized church in favour of the self-government of individuals within the system, or body, of Principle is an essential prefiguring symbol of eventual world salvation. *Science and*

Health refers to the system of ideas which its own pages unfold as the "body of this Principle" (S & H 559: 25).

This element of outside control did not in fact dissolve during the years 1907–1910 because the church membership was unable to keep pace spiritually either with the advancing revelation or with the founder's administrative provisions. And until such time as the membership does reach this point of development it is neither right nor possible for the organization to dissolve. Only Christian Science as it really is, namely, a universal, unfragmented body of understanding, can rightly bring dissolution. Then there is translation, continuity of identity, and life. To dissolve organization, as such, without understanding the spiritual development which replaces organization, is tantamount to destruction and death.

Christ Jesus did not destroy his mortal body. Neither were the forces of bigotry, malice, and ignorance able to destroy it, despite all their efforts. *Spiritual understanding translated it.* Body, as understood by Jesus, was identical with the living, timeless system of ideas which the Comforter, Christian Science, was destined to reveal to mankind.

In the experience of Jesus, mortal body was a concept to be translated. So, in the experience of Mrs Eddy, was her organized church. The attitude which the ordinary mortal holds towards his body must change to the attitude which Jesus held regarding his body; otherwise it will continue to be but a dying mortal counterfeit of body. The efforts which mortals make to perpetuate their bodies lead not to translation and life but to destruction and death. The same is true of ecclesiastical hierarchies and their churches.

Progressively, in the development of Christian Science from 1866 to 1910, the truth about body was revealed and recorded, and the organic sense of body was transformed, resuscitated, and healed. In compliance with Jesus' demand, the sick were healed. Simultaneously, the organized church, the symbol of generic body, underwent constant evolutionary changes leading to its dissolution. The church's spiritual reality was always the timeless, indestructible calculus of ideas embodied in *Science and Health*.

The textbook was over forty years in the making. There were well over two hundred editions. Some of these were the result of the publisher's demand for more copies; some appeared because changes to the text went on continuously, and necessitated a reprinting; a few were major textual changes, or overhauls. These major revisions, sometimes involving extensive reconstruction of the book as a whole, become the spiritual key to the history of Christian Science during the lifetime of Mrs Eddy.

Including the first edition, which lasted from 1875 to 1878, and the changes which were finally made during the years 1907–1910, a total of seven outstanding textual landmarks are to be discerned. And once the

purpose of these changes, and the need for them, is understood, a parallel presents itself between them and the *seven days of creation*. This correlation need not appear in the least contrived or farfetched once it is realized that a timeless idea was impelling itself upon Mrs Eddy's thought, and upon human consciousness generally, which was identical with that unfolded in the first chapter of Genesis, namely, the idea of man, the whole human race, in God's image and likeness. From 1866 to 1910, Christian Science, the spiritual understanding of God, man, and the universe, was, to the author of *Science and Health*, a continuously evolving revelation.

Only with the utmost brevity can we touch here upon the distinguishing characteristics of the different major revisions (which determine the evolution of the movement as a whole) in order to indicate their relationship with the seven days.

The first evolution, from 1875 to 1878, presented by the first edition of *Science and Health*, was, like the first day of creation, the "light" of original discovery—the general enlightenment of initial revelation. As the light dispels the darkness upon the face of the deep, so the profound, fundamental idea of the total reality of God, or good, and the total unreality of evil, as negation or ignorance, dawned and was recorded.

The second evolution, from 1879 to 1882, was determined by the second and third editions of the textbook. These reveal a fight on the part of Mrs Eddy to set up a protective "firmament" in the midst of her Christian Science activities that would ensure the purity and safety of the revelation, and provide for it to be understood. It was at this point that she first decided to institute a church. As Noah built an ark in the Bible's second thousand-year period, so Mrs Eddy sought to protect her discovery from floods of malicious opposition by forming a church. Appropriately, the cover of the second edition of *Science and Health* featured an ark riding over turbulent waters with storm clouds overhead.

The movement's third evolution lasted from 1883 to 1885, and was heralded by the sixth edition of the textbook. The general emphasis at this stage was on the spread and propagation of Christian Science. This is because the teaching was like the "seed within itself" of the third day of creation, and was also like the expansions and migrations of the children of Israel in the Bible's third thousand-year period. Teachers' Associations began to form in far-flung localities, as the foundations of branch churches. A spiritual idea is dependent on nothing outside itself for its evolutionary development; and once this is understood, nothing from outside can destroy it or impede its progress. At this point, the movement can be said to have reached "dry land."

The fourth evolution, from 1886 to 1890, opened when the textbook's sixteenth edition was published. The demand now was for spiritual

self-government on the part of Christian Scientists—for reliance on, and government by, divine Principle, rather than reliance on a centralized organization and a personal leadership. Government of earth by a heavenly Principle is the significance of the fourth day of creation, and also of the era of Israel's prophets in the fourth period of the Bible. It was during this evolution that Mrs Eddy dissolved both her church and college organizations and retired into seclusion, (to use her own words) "to gain a higher hope for the race" (My 246: 11). The movement had to rely on its own unity with Principle rather than on Mrs Eddy personally.

The fiftieth edition of the textbook brought into being the fifth evolution, which lasted from 1891 to 1901. A treatise on Revelation 21, with its city foursquare "coming down from God out of heaven," was incorporated into the text for the first time. Hitherto, in the fourth evolution, the holy city had only been hinted at. The fifth evolution emphasized the idea of abundant outpouring life, such as characterizes the fifth day of creation. In the same way, with the coming of the fifth period of the Bible, the Old Testament is succeeded by the New Testament, and Jesus demonstrates the deathlessness of life. At this stage Mrs Eddy reorganized her church on a *new* and more spiritual basis.

The sixth evolution ranged from 1902 to 1906. It opened with the publication of the textbook's 226th edition. Here the number and order of the chapters appeared for the first time in the form in which we have them today. The revelation was presented in its spiritual integrity and scientific wholeness, like man in God's image in the sixth day of creation. This is the true idea of man as found in Christian Science; and Christian Science, in turn, is the spiritual key to the sixth thousand-year period.

The seventh evolution marked the end of Mrs Eddy's career. It lasted from 1907 to 1910. Editions of *Science and Health* were no longer numbered, neither were they copyrighted any more. As far as its textbook statement was concerned the revelation was "finished." Like the finished heavens and earth of the seventh day of creation, *Science and Health* represented a matrix and calculus of infinite ideas, universally understandable and demonstrable. Such a Science was the property of all humanity, and so legal protection by copyright no longer applied.

Nothing was "finished" in the sense of being finite; nothing "rested" in the sense of being stereotyped, circumscribed, and susceptible of no further development. It was simply that foundations had been fully laid, and upon these foundations the spiritual edifice of the Science of being would gradually raise itself infinitely. One day, as a result, the earth would be filled with "the glory of the Lord, as the waters cover the sea" (Hab 2: 14). The textbook itself tells of "the infinite idea forever developing itself, broadening and rising higher and higher from a boundless basis" (S & H

258: 13). Its author writes elsewhere, "Truth cannot be stereotyped; it unfoldeth forever" (No 45: 27).

Against this background of the evolution of the textbook, let us turn to the story of the church. The fact is, Mrs Eddy formed not one church but two—or rather, her church evolved through two distinct phases, each differing from the other in many significant respects. Just as the two Testaments in the Bible unfold one continuous story, just as the two Messianic advents, to which the Bible refers, are two phases of one world Saviour, so there were two presentations of the Christian Science Church, each essential to the other. Mrs Eddy dissolved the first one herself as an example to her followers; the second she left for the members themselves to dissolve, having made it possible for them to do this by the way in which she drew up its constitution.

The first church lasted from 1879 to 1889, and therefore related to the first four evolutionary stages. The second was founded in 1892 and should, ideally, have dissolved with her passing in 1910. Thus the second one related to the last three evolutionary stages. Under its constitution, this second church was incapable of functioning without Mrs Eddy's personal presence, because its rules and by-laws demanded either her verbal or written consent for the election of church officers. It is reported that, even under pressure from students and lawyers, she consistently declined to rescind the prohibitory clauses in these by-laws. As if to seal her intent, she wrote as the final by-law of all: "No new Tenet or By-Law shall be adopted, nor any Tenet or By-Law amended or annulled, without the written consent of Mary Baker Eddy, the author of our textbook, SCIENCE AND HEALTH" (Man 105). Yet, from 1910 onwards, some twenty-five by-laws which demand her personal intervention in administrative affairs have in fact been "amended." That is to say, they have been put into operation without her. Some day it must be faced that either the stand which Mrs Eddy took in refusing to alter these laws was divinely inspired, or else her attitude was irresponsible and misleading. The evidence points to her decision being deliberate and planned under divine guidance.

Each of the church phases had two essential elements. One was the element of absolute control, or a "mother" element; the other was the element of individual self-government, or a "branch" element. Absolute control *consistently* characterized the "mother" element; individual self-government *progressively* characterized the "branch" element. That which Mrs Eddy herself dissolved in 1889 was the element of maternal control; that which she left for her followers to dissolve in 1910 was this same element of centralized authoritarian control. No member of The Mother Church had any voice whatever in the government of this church's affairs. Members of a branch church, on the other hand, were wholly responsible

for administering their own particular church. So insistent was Mrs Eddy on this element of self-government that The Mother Church was forbidden, in the end, to exercise even a "general official control" over the affairs of a branch church (Man 70).

In 1889, when the first central organization was dissolved, branch churches were left to function and multiply independently. The Boston Church continued to hold services as before, but was not a controlling mother. Mrs Eddy called this new state of affairs the "spiritually organized" Church (Ret 44: 30).

By 1910 the second centralized church in Boston (specifically "The Mother Church") had been prepared for dissolution also, and again the branches were to be left to function as individual, self-governing entities. The Boston Church itself was to continue its activities as "The First Church of Christ, Scientist," but no longer as a central authority.

The Mother Church, administered by Mrs Eddy, showed forth the absolute government and discipline of Principle; the branches represented individual self-government in man, functioning "in consonance with" Principle (Man 72). The two institutions stood for theocracy and democracy. But the latter could not function spiritually as long as the former was an objective, outside control. Hence the exemplary dissolution of the first organization. A spiritual democracy functions only in the measure that self-governing individuality reflects and embodies in itself Principle's theocratic government. As we shall see later on, Mrs Eddy presented her followers with an unmistakable symbol of this fundamental spiritual fact.

Zechariah writes: "Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord" (Zech 6: 12). That which builds the universal "temple of the Lord," the spiritual "body" of the human race, is not an authoritarian, undemocratic "mother" element, but the idea of individual freedom and spiritual self-government characteristic of "The BRANCH."

Mrs Eddy defines the fundamental difference between the first and second phases of her church in the Church Manual. She wrote of the first that it was designed and organized to "commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing" (Man 17). Of the second, she said that it was "designed to be built on the Rock, Christ; even the understanding and demonstration of divine Truth, Life, and Love, healing and saving the world from sin and death; thus to reflect in some degree the Church Universal and Triumphant" (Man 19).

The difference between the two phases is the difference between individual man and universal man, between what is represented by the individual Jesus and universal Christian Science—between individual

healing as carried out by Christ Jesus and world-healing (which includes individual healing), which is specifically the function of Christian Science.

Mrs Eddy showed that Christian Science must be founded upon, and must be the natural continuation of, the mission of Jesus, otherwise it is not Christian Science. Hence she herself dissolved the first organization, even as Jesus dissolved the organic image of his own body. The second organization was typical of Christian Science itself once it had been so founded. Here the emphasis was collective and universal. While always under her jurisdiction, the second organization was identified more with the needs of her students than with any need of hers. Its actual dissolution was therefore a matter for the church membership.

Let us return to the subject of the seven evolutions. During the first of these no church existed. Indeed, in the first edition of *Science and Health* the notion of forming a Christian Science Church was very roundly condemned. The church was formed during the second evolution. Then, in the fourth, this first phase was dissolved. The second phase began in the fifth evolution; and by the time the story reached its seventh evolution, provision had been made for dissolving this second phase also. This means that during the course of the seven evolutions, for those who had eyes to see, the whole vexed question of authoritarian religious organization had been resolved. The symbol had yielded to the idea. Today, in what is called the pure Science of Christian Science, there is again no organized church. On this reckoning, the evolution has turned full circle—no organization in the beginning and no organization in today's vision of *Science*. The original revelation, reduced to order and system for the purposes of human comprehension, shows the way out of the confines of organic life. Surveying the holy city, St John declared that he saw "no [organized] temple therein" (Rev 21: 22).

"I came forth from the Father . . . and go to the Father" (John 16: 28), said Jesus, as he described this same fully turned circle relative to his own career. As the image or reflection of God, his Christ-identity circulated from and to God, and in so doing solved the problem of mortality, or of apparent separation from God. Ideally, on the day of Pentecost, as a result of the translation which Jesus had wrought, all the world could say with him, 'My origin and my ultimate is immediate, instantaneous Life.' That "organization and time have nothing to do with Life" is one of the fundamental precepts taught by *Science and Health* (S & H 249: 19).

Whereas the first organization had no building of its own, but used public halls for its services and activities, the second set up its own headquarters. Mrs Eddy was a member of the first, and was its personal pastor and teacher. In the case of the second, she declined to accept any office

other than that of Pastor Emeritus. Even when the edifice was completed (1895), several months elapsed before she paid it a visit. Never did she set foot inside the large Mother Church Extension, which was finished in 1906. On one occasion only (so the report goes), she drove by in her carriage and viewed it from the *outside*. “. . . our true temple is no human fabrication, but the superstructure of Truth, reared on the foundation of Love, and pinnacled in Life” (Pul 2: 28), she wrote at the time The Mother Church was dedicated.

It is significant that only the first of the two churches was a religious organization in the legally constituted sense. Mrs Eddy and her students incorporated it under the law of the land. The second was different. On this occasion, a statute was found amongst the laws of Massachusetts which allowed for the incorporation (in Mrs Eddy’s words) of “a body of donees, without organizing a church.” It was found possible, she wrote, to “have and hold church property without going back to outgrown forms of church organization” (Oct Journal 1892). Mrs Eddy herself purchased the land on which the church was to be built, and donated it to four of her students. These were subsequently known as the “Christian Science Board of Directors.” In a separate legal deed of their own, these four men were entrusted to look after the church’s finances and generally manage its affairs. Under this arrangement the church became an unchartered, voluntary association of members outside of legal control. Mrs Eddy wrote at the time of how she rescued the church “from the grasp of legal power” and put it “back into the arms of Love” (Mis 140: 22).

Remembering that the purpose of the first church was to found Christian Science on the mission of Jesus, and that the second relates, in consequence, to Christian Science itself, the words of Paul are significant, where he says that Jesus was “made under the law,” but that after the resurrection and ascension the advance was made from “law” to “faith” (Gal 3-4). There is a parallel, therefore, between the first church and the mission of Jesus, and between the second and the universal outpouring of the Holy Spirit on the day of Pentecost. As a result of Jesus’ translation, the world, on the day of Pentecost, was represented as being born again under the law of God, free from the “law of sin and death” (Rom 8: 2).

In the course of Christian history, the original ideal of the Pentecostal Church was lost sight of in the legal machinations of doctrinal Christendom. In the history of Christian Science, the directors took the Mother Church Manual to lawyers for their interpretation five days after Mrs Eddy’s passing. This was despite the fact that the Manual had never been made a legal instrument, and was therefore not subject to this kind of interpretation. In Mrs Eddy’s words, its laws had been “impelled by a power not one’s own” (Mis 148: 12). This initial resort to the law of the land, in-

stead of to the law of God, was destined to gather momentum, until it reached its climax in the famous Christian Science Litigation that began in 1918, when the directors were granted supreme authority by the Court of Massachusetts over the entire Christian Science organization.

There is another, wider parallel to be observed relative to the two churches. The first church is to the second as Mrs Eddy's entire founding mission is to the revelation of the pure Science of Christian Science that has begun to dawn today. Just as her second church was founded upon the first, so the growing understanding today of what constitutes Christian Science the universal Science of Life is founded upon the full significance of Mrs Eddy's revelatory mission, and can never be divorced therefrom. Hence, in her foresight, she wrote in *Science and Health* that one day a "higher discovery" would be made in the realm of Christian Science, which would be based upon, and would derive from, her original discovery (S & H 380: 22-28). Also in her book *Unity of Good* she wrote, "'Wait patiently on the Lord; and in less than another fifty years His name will be magnified in the apprehension of this new subject'" (Un 6: 27). This prophecy was made in 1888, and indeed the late 1930s were momentous years in connection with the advancing idea of the pure Science of Christian Science.

Because Mrs Eddy's mission is to the present discovery of her own pure Science and system as the mission of Jesus is to the process of world-regeneration which began on the day of Pentecost, we see that what in fact Christian Science does is to take up the development of the Christ-idea at the point at which Jesus left it, namely, proof of the universal harmony and indestructibility of Life. In other words, the standpoint of today's pure Science begins to bridge over the long dark interval of material organization, chaos, and bloodshed which has intervened in human history between then and now. In the eyes of man's universal Principle, all that Christ Jesus properly represents, and all that Christian Science properly represents, is a continuous and indivisible unfoldment. "I am he that liveth, and was dead; and, behold, I am alive for evermore" (Rev 1: 18) is a statement that applies not only to the life, entombment, and resurrection of Jesus, but also to the history of the spiritual idea as it ranges from the time of Jesus, through eighteen centuries of ecclesiastical organization, to the understanding of the timeless system of the Christ Science that is dawning at last in the closing decades of the twentieth century.

As has already been said, the fiftieth edition of *Science and Health*, published in 1892, included for the first time a treatise on the great spiritual metropolis, the city foursquare of Revelation 21. It was Mrs Eddy's understanding of the holy city which paved the way for her second church organization, known specifically as "The Mother Church." In view of this

it is well to recall Paul's description of the holy city, the Jerusalem "above," as the "*mother of us all*" (Gal 4: 26). When the symbols of Mother Church and Holy City are spiritually translated, it will be found that behind them both lies the same spiritual idea.

Remembering also the parallel between this second organization and the happenings in Jerusalem on the day of Pentecost, when the holy Spirit was poured out "upon all flesh," it is well to observe an historic event which took place in Chicago, U.S.A., in 1893, before the actual building of The Mother Church was started. This was The World's Fair, which included as one of its special features The World's First Parliament of Religions. Christian Science, alone among the religions of the world, was invited to expound its doctrine before an assembly of all other religions. Mrs Eddy prepared a statement entitled "Unity and Christian Science," which was read by one of her students. Delegates from the other religious bodies gave papers on particular topics only. A report of the occasion reads in part as follows: "There sat on the stage . . . distinguished representatives of the various religions of the world, Roman Catholics, Protestants, Greeks, Trinitarians, Unitarians, Theosophists, Buddhists, Shintoists, Zoroastrians, Jews, Mohammedans. . . Every nationality and religion of the world being represented before this Parliament. . ." (Nov Journal 1893).

On the day of Pentecost representatives "out of every nation under heaven" heard the Christ-message in a form they could all understand, and therefore in a language which would unify them spiritually. Universal understanding among men was the purpose which lay behind the original Christian Church, even as it was the purpose behind the coming Mother Church in Christian Science. It was therefore as if the World's First Parliament of Religions in 1893, at which representatives of "every nationality and religion in the world" listened to the teachings of Christian Science, prefigured the real purpose and mission of the Church which was soon to be built.

The spiritual reality both precedes and succeeds the appearing of its own temporal symbol. Mrs Eddy refers many times to church organization as a "Suffer it to be so now" (e.g. Ret 48: 27). These were the words which Jesus used when he declared his need for being baptized of John. John the Baptist, for his part, identified Jesus as "the Lamb of God, which taketh away the sin of the *world*." He said, "This is he of whom I said, *After* me cometh a man which is preferred *before* me: for he was *before* me" (John 1: 29-30).* The declared purpose behind the Mother Church organization, like that of the sacrificial Lamb, was to heal and save "the *world* from sin and death" (Man 19).* The relation of John the Baptist to Christ Jesus, like that of Mrs Eddy's organization to the Science and system of

* Italics added.

Christian Science, is of the nature of a temporal symbol to its own eternal reality.

The church was dedicated in 1895. Mrs Eddy set out its government in the document already referred to, over which so much controversy has raged, namely, the Mother Church Manual. During the years, the Manual's rules and by-laws changed as occasion demanded. It is important to remember that, whereas the Manual was representative of the law of God, and was therefore never made a legal instrument in the ordinary human sense, the Deed of Trust given to the Church's four directors was drawn up under the law of the land. Mrs Eddy knew that in order for the human problem to be solved spiritually, in accordance with Jesus' example, the law of God and the law of the land must become one and the same law—that is, the law of the land must reflect increasingly the law of God, until there is no distinction between them.

In 1898, a second Deed of Trust was instituted which was complementary to the first. This was given to three Trustees, authorizing them to manage the business of the Christian Science Publishing Society. The Directors' deed of 1892 pertained to the reorganizing of the church, the Trustees' deed of 1898 pertained to the reorganizing of the publishing society. Like the church, this society was first of all an incorporated society; then its form changed, and it became unincorporated. In Mrs Eddy's plan of administration these two legally independent deeds checked and balanced each other.

All was well while Mrs Eddy was present to supervise the functioning of the movement. And all would have been well if, at her passing, and in accordance with her provisions, the Manual had ceased to administer a Mother Church organization. For then the two deeds would have operated independently—the one the complement of the other. As it is, the directors gained control over the trustees, thus obstructing Mrs Eddy's purpose.

It is important to note that, under their own deed of trust, there are *four* directors of the Boston Church, and that, until 1902, this same number had been stipulated in the Manual. Then, in 1902, Mrs Eddy changed the number required under the Manual from four to *five*, but the number in the deed remained four. There was wisdom and safety in this apparent discrepancy. It ensured that when, in 1912 (following Mrs Eddy's passing in 1910), one of the directors died, and could not be replaced under the Manual because it was impossible to gain Mrs Eddy's personal consent, the remaining four directors were free to operate under their own legal deed, wherein they were a self-perpetuating body.

By the turn of the century, all the clauses in the Manual which demanded her verbal or written consent for the continuation of the vital offices of The Mother Church had been drawn up; and in 1901 she made a state-

ment to the press that generic man—"man the generic term for mankind"—would be her successor as leader of the Christian Science movement. In reply to a question as to how "The Church of Christ, Scientist" would be governed "after all now concerned in its government shall have passed on," she said that it would "*evolve scientifically*," that its government would "*develop as it progresses*" (My 342: 19-28, 347: 2-5).*

By 1906, two outstanding events had taken place in the general evolution of the church. One of these was the building of a branch church in Mrs Eddy's own home town of Concord, New Hampshire, the other was the building of the large Mother Church Extension in Boston. In 1904 the Concord branch was completed and dedicated, and the same year the cornerstone of the Extension was laid. The Extension was dedicated in 1906.

Whereas Mrs Eddy intimately associated herself with every detail of the branch church—both in its erection and dedication—the opposite was the case with the Mother Church Extension, and it is said that she never set foot inside it.

The cornerstone of the Concord branch was laid on her birthday. She said of the occasion that it pointed "to the new birth, heaven here, the struggle over" (My 158: 12). In 1904, at its service of dedication, she required that those Christian Scientists who were the "First Members" of The Mother Church should sit with her in person in the auditorium. Her purpose was to signify the true character and identity of a branch church, namely, that it must individualize in itself all that The Mother Church stands for. As referred to on page 92, this suggests that the (universal) theocracy of God must be reflected and embodied in the (individual) democracy of man.

In the preceding year, 1903, she had forbidden her followers to refer to her any longer by the name of "Mother." This was the name which she had permitted them to use throughout the years. Now the title of "Mother" was replaced by that of "Leader." Practically at the same time she had abolished a course on "obstetrics" in the Metaphysical College curriculum, and had also added the two final revolutionary paragraphs to the chapter on "Marriage" in *Science and Health*. Henceforth the divine Principle, Life, Truth, Love was to be acknowledged as the only real "Mother," the expression of which was responsible, self-governing individuality in man.

The concept of "mother" as a personal, disciplinary, outside control, typified by the organized Mother Church, was fast yielding to the idea of individual responsibility, typified by "the Branch." In the idiom of Revelation, the "Lamb" was at the point of laying down a personal and separate

* Italics added.

sense of life, and was wedding himself to the "bride" as the living body of mankind. "I will show thee the bride, the Lamb's wife," says the angel to St John in Revelation 21. The "bride" is the city foursquare, the spiritual identity of the human race, which the Father-Mother God gives away. It is the gift of freedom and spiritual self-government which is bestowed by the divine Principle, Love, upon all humanity. It is significant that the Concord branch was known as Mrs Eddy's "gift" to the entire Christian Science field.

Immediately following the dedication of the new Concord church, a large *detached* olive branch, flanked by two olive trees, was depicted on the outside cover of the *Christian Science Quarterly*, the periodical containing weekly lessons from the Bible and *Science and Health* which had been instituted in 1890 specifically for the use of branch churches. (In 1890, only independent churches existed, for Mrs Eddy had dissolved the central organization in 1889.) Self-government being its essential characteristic, a "branch" must grow from within itself; it must be detached from the belief that its life and development are dependent upon a "mother" outside of itself. In the prophecy of Isaiah, a "Branch" is said to grow not from a parent "stem," but from this stem's own spiritual "roots" (Is 11: 1-2).

Significantly, the *Quarterly* is the only Christian Science periodical which Mrs Eddy said might undergo future changes according to the requirements of the times. She wrote that the Trustees of the Publishing Society "may, in their discretion, change the name or style of such Quarterly publication as occasion may demand" (Publishing Society's Deed of Trust, Clause 7).

That The Mother Church had the accent on the self-sacrificing "Lamb," and the branch on the divinely bestowed "bride," is confirmed by the fact that Mrs Eddy identified the original Mother Church, built in 1895, with "the cross," and the Extension, completed in 1906, with "the crown" (My 6:17-19).* The path from cross to crown is that trodden by the sacrificial Lamb—by the "good shepherd" who lays down his life for the sheep.

When, under the Manual, The Mother Church ceases to function as a central authority, its status is simply that of "The First Church of Christ, Scientist, in Boston, Massachusetts." In its original deed of trust this church is never referred to as "The Mother Church," but only as "The First Church of Christ, Scientist." In view of this it is interesting to note Mrs Eddy's words on page 20 of *Pulpit and Press*. Writing of "The First Church of Christ, Scientist, in Boston" she uses the *present* tense; writing of "The Mother Church" she uses the *past* tense, and implies that The

* Italics added.

Mother Church has a beginning and an end. She says of The Mother Church that "from first to last [it] seemed type and shadow of the warfare between the flesh and Spirit . . ." (Pul 20: 1-20).

The title of Mrs Eddy's address which was read to The Mother Church on the occasion of the dedication of the Extension was "Choose Ye." "The pride of place or power," she wrote, "is the prince of this world that hath nothing in Christ . . . We cannot serve two masters . . ." (My 4: 24-6: 3). The subject of the special Lesson-Sermon which was read from the Bible and *Science and Health* was "Adam, where art thou?" (My 33: 8).

The reason for building the Extension in the first place was that it would afford greater opportunity for communion between the branches and the Mother. The Mother Church had always held annual Communion Services which were attended by members of branch churches. The dedication of the Extension was itself one of these communion services—the first to be held on the extended pattern. And so, just as the Mother Church was present, as it were, in the Concord branch when it was dedicated, so, reciprocally, the branches were present in the Mother Church Extension when it was dedicated.

Yet this was the first and last such service to be held. Before another had time to convene Mrs Eddy abolished them altogether. This was in 1908. It was as if the last remaining organic tie between branch and Mother had been severed. At the same time an amended by-law in the Manual severed similar ties between branch and branch. Individual branch churches were forbidden any longer to confer with each other on a merely organizational footing (Man 70). "Take courage," Mrs Eddy wrote at the time to the Christian Science field, "God is leading you onward and upward. Relinquishing a material form of communion advances it spiritually. The material form is a 'Suffer it to be so now,' and is abandoned so soon as God's Way-shower, Christ, points the advanced step" (My 140: 18-23).

It was a "material form of communion" only which had been outgrown; and this had necessarily to be replaced by the union and communion of self-governed individuals, whose harmonious and indispensable relationships stemmed from one Mind, or Principle. Mrs Eddy had already spoken of this *spiritual* communion in 1904, when she wrote to the churches in Chicago: "A great sanity, a mighty something buried in the depths of the unseen, has wrought a resurrection among you, and has leaped into living love. What is this something, this phœnix fire. . . It is *unity*, the bond of perfectness, the thousandfold expansion that will engirdle the world . . . unity . . . builds upon the rock, against which envy, enmity, or malice beat in vain" (My 164: 18-29).

No longer were Christian Scientists and Christian Science churches to

come together humanly; they were to *come forth together divinely*, from one all-governing Principle.

In 1908 Mrs Eddy instituted the *Christian Science Monitor*, a daily newspaper designed to "bless all mankind." This was the fourth and last of the Christian Science periodicals. Its purpose, she said, was "to spread undivided the Science that operates unspent" (My 353:15). Christian Science was fast reaching beyond the bounds of a sectarian organization and was embracing the world itself. Fragments spend themselves. That which is spiritually and scientifically *undivided* operates *unspent*. In Science, life is indivisible, therefore unexpendable. Such is the nature of the "great sanity" of "unity" which must at length "engirdle the world."

It was in an edition of *Science and Health* published in 1907, at the opening of the textbook's seventh and final evolution, that the order of the seven synonymous terms which answer the question, "What is God?" was presented for the first time in the form in which we have it today (S & H 465:8-10). The wording of the answer to this question had been changed several times throughout the years. In recent editions prior to 1907 it had contained eight synonyms instead of seven—the eighth was the term "Being." In 1907 this term was removed and the order of the remaining seven changed to what it is today. The final statement, "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love," is the declaration in absolute Science of what "Being" is.

Just as the diatonic scale in music is the basis of music, and the order of the numerals in arithmetic is the basis of arithmetic, so this range of synonymous terms for God is the basis of the absolute, comprehensible Science of Christian Science. From the understanding of God and man afforded by this order of terms derives the very self-government and scientific unity which Mrs Eddy strove at this time to inculcate into the thought and lives of her followers.

In view of this, it is natural that she should add to the textbook in 1908 the statement which closes the chapter on "Christian Science Practice," namely, "Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake." This was the year of the abolition of the aforementioned communion services. Ideally, The Mother Church (as an authoritarian headquarters) had dissolved, for how could an individual be a law to himself unless the concept of outside disciplinary motherhood had yielded to the idea of his own adult manhood to which the mother had lovingly led him? Mrs Eddy gave notice in advance that she attached immense importance to this demand for self-government which she was about to incorporate in the new edition of the textbook. She realized that animal magnetism, or what she called "mental malpractice," would do everything it could to forestall this consummation

of Christian Science practice (S & H 442: 30–32; My 236: 24–30 and 237: 13–14).

On 3rd December, 1910, she passed away. Yet her eternal and unerring Principle, which she had so painstakingly elucidated in *Science and Health* and the Mother Church Manual, remained to control and guide the immediate and future footsteps of the Christian Science movement. For the first time in its history the Mother Church organization became a static regime, incapable of any further development, because inoperable without Mrs Eddy's personal presence. Despite the efforts of both directors and lawyers to persuade her, she had conscientiously refused to alter the Manual's estoppel clauses. She said God had told her to frame them this way, and this was how they were going to remain. Yet within a few days of her passing, faced with what appeared humanly to be an insoluble dilemma, the directors, as has been said, took the Manual to lawyers for their legal interpretation. The lawyers' reading, naturally enough, was that the directors had no alternative but to carry on as before—without Mrs Eddy. The church which she said she had "rescued" from "the grasp of legal power" and had put "back into the arms of Love" was unwittingly taken from the arms of Love and put back into the grasp of legal power (Mis 140: 21–24).

As things turned out, the directors had over a year's grace in which to understand the new position spiritually before taking a precipitate step. For it was not until 1912, when a member of their board died, that a new form of administration was really required. Their number was reduced from five to four. They could not replace this member under the Manual without Mrs Eddy's consent, yet all was well, for the remaining *four* directors immediately constituted the self-perpetuating body provided for in their own deed of trust. In point of fact, of course, they did replace this member without Mrs Eddy's consent, and so "amended" the Manual.

It was ecclesiastically inevitable that, having taken the initial step of interpreting materially what was essentially a spiritual issue, the five "Manual" directors should, over the years, seek to establish absolute control over the entire Christian Science field. Christian Scientists in general acquiesced in this intent. In the Old Testament, when Israel demanded a king to rule over her so that she could be like all the other nations, God said to Samuel, "They have rejected me, that I should not reign over them" (I Sam 8: 7). Yet He gave them their king, for it was the only way whereby He could teach them their much needed lesson.

In 1892, before The Mother Church was organized, Mrs Eddy had written to a student: ". . . it is my duty to say that our Father's hand was seen in your disorganizing, and I foresee that if you reorganize you are liable to lose your present prosperity and your form of church government. God

tests us all, tries us on our weakest points. Hers [the church's] has always been to yield to the influence of man and not God. Now let her pass to her experience, and the sooner the better. When we will not learn any other way, this is God's order of teaching us . . .”*

She wrote in another letter at the same time: “Do not come under any obligations not to disorganize when the time comes, remember this . . .”*

The quest for supreme authority on the part of the Directors brought into conflict the amended Manual and the two aforementioned Deeds of Trust—that is, the Directors' deed relative to the Church and the Trustees' deed relative to the Publishing Society. The Directors demanded to exercise control over the Trustees. But the Trustees' deed was an “irrevocable” trust, which called upon them to act “upon their own responsibility.” Mrs Eddy had said when she gave it to them: “When Mother foils a demon scheme do not mar her success. The hardest battle is the last one.” This was something they could scarcely forget, and therefore the Trustees refused to bow to the Directors.

The contention between the two Boards rose to a climax in 1918, when the Directors forbade the Trustees to publish a certain pamphlet. The pamphlet was published nevertheless; whereupon the Directors demanded “that the present Board of Trustees submit their resignation to the Christian Science Board of Directors.” Again the Trustees refused to obey, and this time a notice of dismissal was served upon one of their number. This was the match which lit the torch which caused the entire Christian Science movement to burst into flames. A lawsuit was fought out, which was known later as “The Christian Science Litigation.” It has come to be regarded as one of the greatest legal battles of the century. Studdert Kennedy wrote in *Christian Science and Organized Religion*, “Nothing comparable to it has taken place since the Reformation.” He described the trial as “probably one of the most important—certainly one of the most dramatic—that has ever come up for judgment in the courts of the United States” (pp. 163, 167).

The proceedings fell into two phases. At first, the Trustees were the plaintiffs and the Directors were the defendants. At this initial hearing the Supreme Court of Massachusetts gave judgment in favour of the Trustees. In a subsequent appeal by the Directors, the Directors were the plaintiffs and the Trustees were the defendants. On this occasion the Full Bench of the Supreme Court gave final judgment in favour of the Directors. It is said that public opinion, in the form of clamour and uproar from Christian Scientists all over the world, made this second verdict inevitable.

The Trustees laid down their trust. The law of the land, first invoked in 1910, now gave the Directors absolute, unchallengeable control over the

* Letter to W. B. Johnson, and enclosure in a letter written by C. A. Frye to W. B. Johnson, May 1892—on record in the Huntington Library, Pasadena.

world-wide affairs of the Christian Science Church. Henceforth, no member of the church could challenge their authority except at the peril of losing his membership. The Directors were answerable to no one but themselves.

The verdict turned on a single clause in the Trustees' deed (Clause 10) which said that the "First Members" of The Mother Church, together with the Directors, had "power to declare vacancies in said trusteeship." But there were no "First Members." Mrs Eddy had previously renamed them "Executive Members," and then, in 1908, had disbanded them altogether. And she did this without making any alteration in the Trustees' deed. The Directors ignored the reference to the First Members and claimed independent authority over the Trustees. Under their "irrevocable trust," the Trustees denied that the Directors had this authority. In the end the Directors won.

Strictly speaking, neither side was right, for neither recognized that the Manual was no longer operable administratively in the way it was when Mrs Eddy was at the helm. Neither side realized that a new form of government for the Christian Science movement had evolved. They could have had little or no idea at all of what Mrs Eddy meant when she said that "man, the generic term for mankind," would be her successor as Leader, that the church's government would "evolve scientifically," and that it would "develop as it progresses" (*ibid.*).

Yet there were Christian Scientists who expressed profound disquiet at the way things had gone. So much so that, since the Litigation ended in 1923, the absolute power of the Directors has shown itself, not least, in a host of heretical excommunications. Today, commercialism, careerism, and vested interests are at work within the Christian Science organization at the expense of spiritual growth.

The following is from a letter which the Christian Science teacher and lecturer, Bicknell Young, wrote to his colleague Hendrick de Lange in 1937. He said:

"What we have now to 'run' the Christian Science organization, our leader never established. She set up two co-ordinating boards with deeds of trust to serve as a balance. They worked together while she was here to control them, but as soon as she left, they each wanted the power, especially the Board of Directors. They appealed and resorted to the advice of human lawyers and courts. (Paul appealed to Caesar.) Nothing has gone right since 1910 when she left; it has not been carried on according to Mrs Eddy's intentions. Politics chiefly and financial pressure seem rampant, and the only answer to all that error is that the Christ must prevail. The 'estoppel-clauses' in the Manual have not been heeded or obeyed. They are a protective measure to our cause. Some, selfishly, even tried to persuade Mrs Eddy to remove them from the Manual, but she would not because they were divinely inspired

to prevent hierarchal control and domination; also to gradually dissolve an organizational sense of church and Being . . . ”

“Organization and time have nothing to do with Life” (S & H 249: 19), says the Christian Science textbook. “I am he that liveth, and was dead; and, behold, I am alive for evermore” (Rev 1: 18), declared the Christ-idea to St John in Revelation. Let us turn from the deadness of organizational ways and means to the inevitable resurrection, under God, of the original living idea of Christian Science.

A Christian Science practitioner from England, John W. Doorly, arrived in Boston on the day of Mrs Eddy’s passing to be made a Christian Science teacher. His was the last Teachers’ Class to receive Mrs Eddy’s signature, and therefore, under the Manual, the last to be legitimately held.

Throughout the years, John Doorly enjoyed a position of high esteem and popularity in the church, until his fearless spiritual vision met with official disapproval. Besides being a teacher he was also appointed a lecturer, and at one time was president of the Boston Church.

As early as 1916, during the first world war, his lectures reveal a dawning recognition that an absolute Science of ideas underlies Mrs Eddy’s discovery, and that this is enshrined in the Christian Science textbook. In the words of Jesus’ parable, he began to see that “a woman” had taken spiritual “leaven,” which was eventually to leaven the whole “lump” of human consciousness, and had “hidden” it within the text of the final edition of *Science and Health*.

He was a deep student of the Bible, and the thing that impressed him at this time was the order of the seven days of creation in the first two chapters of Genesis. Far from being a statement of primordial material creation, he saw from Mrs Eddy’s interpretation of them in *Science and Health* that what in fact these “days” represent is a scale of spiritual and timeless ideas which unfold in scientific order. He also saw their correspondence with the sevenfold order of ideas given on page 116 of the textbook under the heading “Understanding.” This is the “Third Degree” of the “Scientific Translation of Mortal Mind,” and is identified as “Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness.” Henceforth, no word assumed greater meaning in the thought of John Doorly than *understanding*, as contrasted with emotional religious belief.

As the years went by, his appreciation of the days of creation, as the elements of scientific understanding, led him to focus his attention on the sevenfold range of capitalized terms for God found in the textbook on page 465. These terms answer the question, “What is God?” He began to understand the relationship between the three sevenfold scales—the order of the *days of creation*, the order of *understanding*, and the order of the *synonymous*

terms. If God is All-in-all, the only thing which we ever have to do, he reasoned, is to understand Mind, Spirit, Soul, Principle, Life, Truth, Love. The universe itself, as unfolded by the days of creation, is none other than the embodiment of everything that is signified by this scientific range of terms.

Thus the "light" of the first day told him of the "wisdom" of "Mind." The "firmament" of the second day declared the "purity" of "Spirit." The "dry land" of the third day represented the "spiritual understanding" of "Soul." The "stellar universe" of the fourth day stood for the "spiritual power" of "Principle." The "fishes and birds" of the fifth day typified the outpouring "love" which is "Life." The "animals and man" of the sixth day were the "health," or wholeness, which is found in "Truth." The completeness and "rest" of the seventh day expressed the consummate "holiness" of "Love."

From this time onwards, John Doorly's investigations and researches never left the realm of the synonymous terms for God. He had touched the hem of the system of ideas to which *Science and Health* says divine metaphysics is "reduced" for human comprehension (S & H 146: 31-5). The "numerals of infinity," as the diverse, individual qualities (the spiritual "tones" as he called them) of *Mind, Spirit, Soul, Principle, Life, Truth, Love*, presented the fundamental symbol of the system of Christian Science which students know today as the "*Seven*." The time was towards the end of the 1930s. The fifty years had passed since Mrs Eddy made her prophecy regarding the future magnification of the "*name*" of God (Un 6: 27-2).

But when *Science and Health* refers to the "numerals of infinity," it does so in conjunction with a second, equally scientific, concept, the "divine infinite calculus" (S & H 520: 10-15). And while it is evident that the text as a whole is woven around a precise usage of the seven capitalized names for God, it quickly becomes apparent that a second range of terms, of like importance, is also interwoven into the text. This second order is the one found on page 575, which defines the four sides of the holy city. This comprises the four terms, *Word, Christ, Christianity, Science* (S & H 575: 17-19).

By 1938, John Doorly had begun to discern the relationship between the city foursquare, with its "four equal sides," and what Mrs Eddy calls the "divine infinite calculus." The symbol which students know today as the "*Four*" had begun to reveal itself with the same scientific precision as its complement, the "*Seven*," had done before it. The "seven" (the numerals) has the emphasis on what the Principle of the universe *is* constitutionally; the "four" (the calculus) has the emphasis on how the universe *functions* integrally.

The second world war came. The scientific development which John

Doorly initiated had had its birth during the first world war in the form of fundamental spiritual *order*; as far as its basic propositions are concerned, it reached its climax in the second world war in terms of fundamental *structure* and *system*. For it was during the early 1940s that the two elementary symbols of the "seven" and the "four" (the "numerals" and the "calculus"—the two classes of capitalized terms, Mind, Spirit, Soul, Principle, Life, Truth, Love, and Word, Christ, Christianity, Science) began to be understood in their indivisible relationship.

Through these two symbols, a representation of the fundamental structure of the Science of being began to reveal itself to John Doorly's spiritual sense. This took the form of a graphic depiction of the city foursquare, which, by reason of its spiritually mathematical character, was afterwards called "*The Matrix*."

John Doorly saw that each of the city's "four equal sides" (S & H 574: 23) must reflect and embody in itself the nature and qualities of every other side in order for the city to be one whole city. In mathematics, four multiplied by four is sixteen, or four squared. The "matrix" conception of the holy city was thus made up of sixteen individual facets—that is, of every possible multiple, or reflection, of the four basic "sides." It was a representation of the workings of Principle—of the infinite harmony of spiritual relationships which obtains in divine Science. In the words of Paul, regarding the New Jerusalem, it was indeed a symbol of the "mother of us all."*

Years passed before it was realized that behind this foursquare symbol lay not only the spiritual essence of the sixteen chapters of *Science and Health*, but also, necessarily, the timeless reality of The Mother Church. Mrs Eddy wrote in the Manual that, in its mission of world healing, The Mother Church reflected "in some degree the Church Universal and Triumphant" (Man 19). The city foursquare, as the matrix and calculus of pure divine Science, is this Universal Church.

The significance of the "matrix" had not been publicized, but the church organization felt its impact and reacted. It had been apparent for some time that John Doorly's discoveries were meeting with increasing resistance on the part of the church's headquarters in Boston, as well as on the part of his own branch church—Ninth Church, London. In 1943, Ninth Church, London, suspended him from membership. In 1944, the Mother Church put him on probation and bade him mend his ways. Not only was he charged with teaching Christian Science incorrectly, but also with disobeying the Manual. This was ironical, for all he asked was that the textbook should be understood coherently, and the Church Manual obeyed. He was officially excommunicated in 1946. Thereafter he was free to pursue his

* The symbol of the "matrix," as John Doorly conceived it, is reproduced on p. 189 of the Appendix of this book.

teaching and practice under the control of Principle alone. In words from *Science and Health*, "conception" henceforth could be "unconfined" (S & H 323: 11).

In the "matrix" lay the key to the Science of the Bible. In 1945, aware that the church had prejudged him, he was morally and spiritually free, and expounded publicly in London on the book of Revelation. In 1946 he began a series of lectures on the Science of the Scriptures as a whole. In the light of the pure Science of Christian Science, he opened his hearers' understanding that they might understand the Science of the Bible.

He could not have done this while remaining within the confines of the organization, where the Bible is regarded in a piecemeal and fragmentary way. To John Doorly, outside the organization, the Scriptures were fast becoming scientific and whole. According to the closing chapter of Luke's Gospel, it was not until Jesus had risen from the grave of an organic sense of life that he opened his disciples' understanding "that they might understand the scriptures" (Luke 24: 45).

Clearly the parallel is not between the respective accomplishments of individual missions, but between respective stages in the development of a single spiritual idea. The individual Jesus had risen above the organic sense of his own body. The advancing thought of John Doorly had to some extent outgrown church organization, the *symbol* of generic body. To Jesus, the Ego was Mind outside the body; hence he could dissolve the mortal concept of a mind imprisoned in a body. Had he believed that his mind was held captive in its own body he would have died in this body in accordance with mortality's laws. So it is with a religious organization, where thought and vision are restricted to the level of those of its hierarchical body.

It cannot be by chance that, as instituted by Mrs Eddy, the number of directors under the Manual was five, and under their own deed of trust, four. The number "five" has reference to man's bodily senses; "four" has reference to his spiritual estate, signified by the foursquare city, and therefore to the true "church."

From the mid 1940s onwards attendances at Christian Science church services in London, and in other parts of the world, began to decline. The Christian Science organization had passed the peak of its expansion. Its builders had rejected the "stone most precious," the "divine infinite calculus," which was their own and their church's true spiritual identity. Never does the body of the calculus cease to develop, but pulsates forever with new inspiration and life. "Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner?" (Matt 21: 42) Jesus asked, as he concluded his parable of the husbandmen of the Lord's vineyard.

Mrs Eddy says in the Preface of *Science and Health*: "When God called the author to proclaim His Gospel to this age, there came also the charge to plant and water His vineyard" (S & H xi: 22). Isaiah also wrote of the Lord's vineyard: "My wellbeloved hath a vineyard in a very fruitful hill: And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes . . . What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?" (Is 5: 1-7).

These are not personal issues. Christian Scientists are concerned only with vast supernal issues of Principle. The reason for investigating spiritually and scientifically Mrs Eddy's founding mission, and events that have taken place since her passing, is solely the endeavour to discover what is, and what is not, in accord with the Principle of Christian Science.

John Doorly's passing was in 1950. He left behind him a group of students who had learnt to rely less on him as their teacher than on the Principle which he taught. For what he had shown them was something of the inexhaustible system of ideas taught by the Bible and *Science and Health*. By means of this ordered system they could begin, individually and subjectively, to understand the Principle for themselves. In their collective, unified relationships they could begin to show forth the spiritual idea of body, the spiritual idea of church, in accordance with Mrs Eddy's provisions and hopes. Individuals, spiritually self-governed, do not need to collect together organically; they learn to *come forth together* from an indivisible Principle, as this Principle's compound idea.

This discovery, in *Science and Health*, of the matrix and calculus of infinity, promises the spiritual continuity of Christian Science from the point at which Mrs Eddy left it. More important still, it promises the spiritual continuity of the infinite Christ-idea from the point at which Jesus and the Apostles left it, namely, the outpouring of the deathless "Spirit of truth" upon the universal family of man.

Universal Science and System

THE subject of this chapter is the fundamental system of ideas to which Chapter III led at its close, and which is the very body and blood—the letter and spirit—of Christian Science.

The system constitutes the idea of God. In its final analysis, it is the spiritual identity of man and the universe in eternal harmony and unity. It is that to which Jesus referred when he reduced the “bread” of Truth to comprehensible form for his disciples’ orderly digestion. ‘Take, eat, this is the timeless body of the universal Christ,’ he said to them, in effect, as he imparted step by step an understanding of the elements and functions of their own indestructible being. “Go and take the little book . . . Take it, and eat it up,” the angel bids St John in Revelation 10, regarding the written statement of this same body of ideas found today in *Science and Health*.

The meaning behind the title *Science and Health* is *Science Whole*—Science, the idea of God, in its health, or wholeness. The two words “Science” and “Health” imply the body of Christ one and indivisible—no disorder, no part lacking, no discordant relationship of any kind among its members. They suggest a structure of ideas which is “every whit whole.” The impact which this system makes upon the mind of mortal man heals and restores him mentally and physically until, at last, as in the case of Jesus, it translates his awareness of himself and his universe from mortality to immortality.

The subject under discussion in this book is, first and foremost, “SCIENCE”—the Science of infinite being. But in order for Science to be understood humanly, two basic, complementary aspects of Science need to be taken into account. These are “divine Science” and “Christian Science.” Divine Science is Science in its oneness and infinitude as it exists within the comprehension of its Principle; Christian Science is the system, or body, of constituent, interdependent ideas whereby Science is understood by humanity. The parallel, in the idiom of Paul, is between the one generic Christ, or “head,” and his specific “body,” the human race.

There are, likewise, two complementary aspects of Christian Science.

Not only does *Science and Health* refer over and over again to "Christian Science" by itself, but it also refers to "absolute Christian Science." This phrase "absolute Christian Science" denotes the system of absolute ideas to which divine Science is reduced for human acceptance; while "Christian Science" by itself refers to the application of the absolute to the solution of the problem of dualism. Clearly, only that which is one, absolute, and pure, is capable of dealing with that which is dual, or of the nature of mixture.

The overriding theme of the Bible is the endeavour on the part of Israel to establish the absolute supremacy of *monotheism* over the rest of the world's *polytheism*. In the myth of the garden of Eden, the tree of life stands for absolute good, in contrast to the dualistic tree of good and evil—the tree of mortality, or death. Both trees occupy exactly the same position in the midst of the garden (Gen 2: 9). This is because, in Truth, there are not two trees, but one. The tree of the knowledge of good and evil is a mortal misconception of the tree of life, based on the primitive mythology of man's rebellion against God in heaven, when the oneness of being was supposedly split into two. Primarily, what the student of Christian Science is engaged with is the Science of 'oneness' (monism), on the one hand, versus the mythology of 'twoness' (dualism), on the other.

'I and my Father are one, not two,' declares the absolute Christ-idea. 'I come from the Father; I come into the world; I go back to the Father, having overcome the world,' it says, as it outlines the scientific method of solving the problem of dualism. The divine Principle of the universe sends forth its idea for the purpose of proving that, in Truth, life is wholly good, not a mixture of good and evil.

The order whereby this proof is accomplished—the order whereby the Principle sends its idea into the world—is the order of divine Science, absolute Christian Science, Christian Science. At the point of Christian Science, the idea liberates humanity from a self-destroying, dualistic sense of life. The idea 'returns' to its Principle according to the order: Christian Science, absolute Christian Science, divine Science. When Jesus overcame the "last enemy," death, the problem of dualism was completely solved, and he was conscious of life as absolutely good. In the ascension, or total translation of the mortal concept, the emphasis of his demonstration was on divine Science. He had proved that infinity was one and indivisible. His origin and his ultimate were one. Life was without beginning or end. He had described the circle of immortality, and had disproved the myth of the birth-death cycle.

It is to the realm of absolute Christian Science, therefore, that the student primarily turns, for this is where he finds the system of pure ideas which solves the human problem. This system has its roots in those

“views of the universe” (S & H 502: 16) with which the Bible opens, and which are known as the “*seven days of creation.*” We read in *Science and Health* of the “one grand root” from which in “beauty and consistency” the full range of the Scriptures grows (S & H 341: 6–7). This single, all-containing “root” is the statement of universal Principle unfolded by the “seven days”—the declaration by the Principle of the universe of what the universe is in essence.

In its spiritual signification, the scale, or order, of the days of creation is as foundational to the Science of God and man as are the respective scales of music and arithmetic in the realms of these two subjects. Mrs Eddy defines the seven days as “the order of Christian Science” (S & H 508: 28). Like a seed which grows from within itself, the Science and system of man and the universe grow to the student’s cultured understanding from this *root* statement of creation found in the first two chapters of Genesis.

St John declares in Revelation 21: 1 that he beheld “a new heaven and a new earth,” and that his old mortal sense of heaven and earth had “passed away.” What can this new heaven and new earth be but “the heaven and the earth” of Genesis 1: 1, which God originally creates? Conceived of spiritually, heaven and earth are one indivisible creation; and the sense of them which passes away is the mythological belief in their ‘twoness’ and separability. In Science, heaven and earth are two complementary aspects of a single spiritual universe—the matrix and calculus of an infinitude of ideas. Basically, we are dealing with three factors only, *heaven, waters, earth*. “Heaven” is the womb of the divine Principle, Love, of whose “waters,” or elements, “earth” is formed.

In Genesis 1: 2 earth is said to be “without form, and void.” This is because there is “darkness . . . upon the face of the deep,” or because there is ignorance of the elemental ideas, qualities, and values out of which earth is made. In his epistle to the Corinthians, Paul writes of the “deep things of God.” The word “deep” has the same meaning as profound, foundational, fundamental, elemental.

Genesis 1: 2 is typical of spiritually unenlightened human consciousness before “the Spirit of God” moves “upon the face of the waters,” and through seven great creative movements forms man in the likeness of God. Once this movement has taken place, earth is no longer formless; humanity is no longer void of understanding; it has the form of the Son of God.

That which “the Spirit” sets in motion is a system of spiritual education, a means of rebirth. The Spirit of God is the same as the holy Spirit, or the Holy Ghost, referred to in other parts of the Scriptures. Ideally, on the day of Pentecost, when the Spirit poured itself forth to all the world, humanity, typified by the embryonic Christian Church, began to receive

spiritual form. No longer was it spiritually void; the world was filled with the Holy Ghost, and had begun to be reborn.

'You must be born again; you must be born of water and of the Spirit,' Jesus said to Nicodemus, who came to him in the darkness (ignorance) of night. Nicodemus imagined that he would have to enter the second time into his mother's womb in order to be reborn. But what Jesus implied was that he must be formed anew of the elements of spirituality—of the ideas and qualities of the Spirit of God. Through a process of spiritual education, he must be born of the matrix of the Science of Love, not again of a maternal womb (John 3 :1-7).

In Genesis 1 : 2 the darkness is said to be upon the surface of the waters. This suggests superficiality, which is incapable of creativity in any subject. Only through the power of profound spiritual understanding can humanity be born again in the image and likeness of God. In profundity lies simplicity. In superficiality lies duality and complexity. Hence the student of Christian Science plunges beneath the mere surface of his subject, and his thought becomes spiritually profound.

The seven days of creation, which follow the two opening verses, stand for stages in this system of education. They typify basic evolutionary movements in the process of formation and birth. They represent to the student the ordered revelation, the scientific understanding, of the universe in which he lives.

"God is the sum total of the universe" (Mis 105:32), Christian Science declares. To understand the universe, then, is to understand God. God is not remote and mystical, but is the very universe itself which the man of Science is impelled to understand. The insatiable urge on the part of the physical scientist is to understand his universe. The same is true of the Christian Scientist. Hence the supreme question in the mind of the student is: What is God—what is the universe? What is music? asks the musician, in his never-ending desire to understand the harmony of sound.

The answer, "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (S & H 465:9-10), is the pre-eminent statement of the Christian Science textbook. It is both foundation stone and capstone of the entire metaphysical structure. From it all the ideas in the textbook emanate; to it they all return. In Genesis 1 : 2 the student, void of understanding, and spiritually unformed, asks the question, 'What is the universe?' The seven days of creation fill his thought with the answer, and his identity is moulded, in consequence, in the image and likeness of God.

Mind, Spirit, Soul, Principle, Life, Truth, Love are synonymous terms for "one absolute God" (S & H 465:12). Synonyms are words

which all refer to the same subject, yet define this subject from diverse, individual points of view. The universe is an infinite diversity of identity in unity; it comprises infinite distinction of individuality without division. An order of synonymous terms for identically the same Being—identically the same universe—brings to consciousness a harmony of ideas in which differentiation and integration, analysis and synthesis, operate simultaneously. The living, moving relationships of the “sons and daughters of God” constitute this harmony of ideas.

The two basic forms of the mathematical calculus are the *differential calculus* and the *integral calculus*. Likewise in the Science and system of Christian Science, two fundamental factors predominate. These are the *numerals of infinity*, where the emphasis is differentiation and analysis, and the *divine infinite calculus*, where the emphasis is integration and synthesis. Clearly, the foremost need on the part of mankind today is for individual men, individual nations, individual races, to analyse their differences spiritually and integrate one with another. The city foursquare will be set up on earth, and peace will reign, in proportion as this goal is achieved. The understanding of God through a system of diverse, individual ideas of God furnishes the means of this eventual integration.

The order in which the seven synonymous terms for God are arranged on page 465 of *Science and Health* is identical with the order in which the seven days of creation unfold the universe. Yet this fact was not perceived by Christian Scientists until long after Mrs Eddy's passing. Not that infinity has anything to do with the number “seven,” or with any other number, as such. Infinity is always one. Hence there is but one real “number” in the Science of being, namely, the indivisible, individual, infinite *One*. The number “seven” is the appropriate numerical symbol for teaching mankind the idea of God's oneness and infinitude.

“Spiritual teaching must always be by symbols” (S & H 575: 13). “Numerals” are symbols, or representations, of “number.” Numerals of infinity, therefore, are symbols of the infinite One. They constitute a scale of diversified concepts of one absolute God—one absolute universe. They define the delicate distinctions in meaning between Mind, Spirit, Soul, Principle, Life, Truth, and Love.

Mrs Eddy writes, “Each of Christ's little ones reflects the infinite One” (Pul 4: 14). She also says, “The divine Ego, or individuality, is reflected in all spiritual individuality from the infinitesimal to infinity” (S & H 336: 6). The “One,” with a capital “O,” signifies the individuality of infinity, or God; the “ones,” with a small “o,” signify individuality in man. The individuality of God is represented by the full range of the synonymous terms; individuality in man reflects the diverse ideas and qualities which make up this full range. Thus, “In Science all being is

individual; for individuality is endless in the calculus of forms and numbers” (Mis 104: 9).

The “divine infinite calculus,” formed of the “numerals of infinity,” is the living flow, the moving rhythm, the evolving harmony of infinite individuality at the point of reciprocal understanding, reflection, and unity. This calculus of ideas is the universe of Mind, Spirit, Soul, Principle, Life, Truth, Love, unfolded by the days of creation.

Numerals of Infinity

Turning to the Bible and *Science and Health* for the spiritual meaning of *light*, the symbol of the first day of creation, ideas begin to build themselves up in the student’s receptive thought which tell him specifically about the infinite as MIND. Likewise the *firmament* of the second day tells him about the infinite as SPIRIT. The *dry land* of the third day gives him his initial understanding of the infinite as SOUL. The *stellar universe* of the fourth day introduces him to the meaning of PRINCIPLE; the *fish* and the *birds* of the fifth day begin to tell him what is meant by the term LIFE; the *animals* and *man* of the sixth day unfold the rudiments of TRUTH; and the *rest* and *fulfilment* of the seventh day lead him to the spiritual meaning of LOVE.

THE “LIGHT” OF MIND

The light of the first day is spiritual enlightenment; it stands for divine illumination—the coming to consciousness of elemental truth. Rightly regarded, physical light is a symbol of this. In physics, the speed of light is the speed-limit of the universe. Nothing travels through space faster than light. But that which is truly instantaneous, that which takes no time at all to travel, that which is everywhere present all at once, is thought, idea, the activity of intelligence—in a word, *Mind*.

In the Quantum Theory of modern physics, light is revealed as the primal element of creation. The speed at which light travels is constant throughout the universe. This velocity and motion of light is a symbol of the timeless, spaceless “motion” of Mind’s immediate ideas. Hence we read in the textbook that “Mind is perpetual motion” (S & H 240: 14), that “Mind is the source of all movement, and there is no inertia to retard or check its perpetual and harmonious action” (S & H 283: 4).

What we are concerned with in the Science of being is not inert matter, atoms, electrons, photons, and so on, but individual, indivisible ideas of one instantaneous, ever-present Mind, which “range from the infinitesimal to infinity” (S & H 503: 3). These ideas are always ideas of the *oneness* of being.

In metaphysics, the idea of instantaneity is especially associated with healing. Jesus, representing “the light of the world” (John 8: 12), healed instantaneously. The light of spiritual ideas eliminates ignorance, or mental darkness, immediately. This heals. The “eye” must be “single”—ideas must always be ideas of the oneness of being—in order for the body to be “full of light” (Matt 6: 22).

We learn from *Science and Health* that Christian Science is specifically the “Science of *Mind-healing*” (e.g., S & H 120: 17).* Mind’s healing power derives from the fact that just as light cannot be cut off from its source and still exist as light, so Mind is the ever-present source and origin of all Mind’s ideas. The presence of idea is the presence of one all-powerful Mind whence comes the idea. Mrs Eddy said of Mind’s healing ability, “When I have most clearly seen and most sensibly felt that the infinite recognizes no disease, this has not separated me from God, but has so bound me to Him as to enable me *instantaneously* to heal a cancer which had eaten its way to the jugular vein” (Un 7: 8).* Mrs Eddy understood her own and everyone else’s real being to be image, idea, whose source is one ever-present Mind. She writes in *Science and Health* of the “Science . . . through which Mind pours light and healing upon this generation. . . ” (S & H 446: 11).

Through his study of the first day of creation, ideas of origin, source, creator, cause, effect, intelligence, power, activity, healing, the all-knowing, all-seeing, all-hearing, All-in-all, etc., build themselves up in the student’s thought from the symbol *light*, and give him his first insight into the elements and functions of MIND.

THE “FIRMAMENT” OF SPIRIT

Likewise the second day of creation, the day of the firmament, leads to the second synonym in the divine order, Spirit. The firmament separates the waters beneath from the waters above. This is Spirit distinguishing between its own pure substance, or reality, and everything that is impure—according to Jesus, between that which is “born of the Spirit” and that which is “born of the flesh” (John 3: 6).

The word “firmament” is from a root meaning “firmness, strength.” According to *Science and Health*, the firmament is *understanding* (S & H 505: 7–8). Enlightenment leads to understanding. Nothing is firm, nothing is strong, nothing gives fortitude, but understanding.

The actual symbol of the firmament in the second day of creation is the continuous arch of the celestial sphere, the apparently enveloping sky.

* Italics added.

Light in the first day becomes understanding in the second. In physics, Einstein's Theory of Relativity is based on the constancy of the speed of *light* throughout the universe. What Relativity terms the "four-dimensional space-time continuum" is the means of *understanding* the universe from the physicist's point of view. On the other hand, what Christian Science calls "the line, plane, space, and fourth dimension of Spirit" (Mis 22: 11) is the means of understanding it from the Scientist's point of view.

The firmament is a *continuum*, not of space-time, but of infinite and eternal ideas. Its essential quality is order. This order results from the fact that the everywhere present ideas of the first day infinitely reflect, understand, and relate with one another in the second. The function of the firmament is thus the function of a "calculus." The calculus of Christian Science is specifically the "calculus of *Spirit*" (S & H 209: 29).* In the previous reference, "the infinite *calculus*"* defines "the line, plane, space and fourth dimension of Spirit."

The firmament is called "Heaven." Heaven is "harmony," an infinite concord of living relationships, a condition of spiritual *relativity*. It is a state of reciprocal understanding on the part of the ideas of God, wherein each reflects and embodies its neighbour's point of view. No idea exists except in relation to every other idea. In its totality, typified by the enveloping firmament, this conception of reciprocal understanding, reciprocal reflection, is the calculus functioning as the matrix of itself—as the creative mould and fashioner of its own infinite formations. Hence the statement, "Spirit, God, has created all *in and of Himself*" (S & H 335: 7).*

The relationship between the firmament in the second day and the dry land in the third day is very delicate indeed, even as is the relationship between the second synonym, Spirit, and the third synonym, Soul.

From his study of the second day of creation, the student finds that such ideas as purity, order, understanding, substance, strength, language, calculus, nature, birth, reflection, attraction, communion, etc., deriving from the spiritual signification of the *firmament*, introduce him to the meaning of the term SPIRIT.

THE "DRY LAND" OF SOUL

In the third day of creation, the waters under the firmament are "gathered together unto one place," and the dry land, called "Earth,"

* Italics added.

appears. These waters typify the human concept. They stand for humanity spiritually unformed. Humanity's need, therefore, is to identify itself with the firmament of *understanding* presented in the second day. This is its means of attaining spiritual formation, or of finding its identity in the form of an unfolding calculus of ideas. Humanity, in the third day, desires to be moulded in the likeness of divinity. It turns from the evidence of material sense to the evidence of spiritual sense. Like Jesus, it seeks to be nothing of itself, but only to be Spirit's reflection.

On the day of Pentecost, Jesus' disciples were "all with one accord in one place." They were like the waters beneath the firmament which were gathered "unto one place." They were identifying themselves and all mankind with the spiritual understanding of God and each other, which Jesus had recently imparted. They were waiting for the spiritual identity of all the earth to be revealed to them from heaven. And this began to happen when, as a result of the influx of the holy Spirit, everybody was able to understand everybody else—when all were united in one spiritual body.

Reciprocal understanding, emphasized in the second day, gives rise to concretion of identity and spiritual solidarity, emphasized in the third day. Out of the elements of divine reflection a solid body is formed. The Christian Church, called the "body of Christ," which was born on the day of Pentecost, stood for the whole world's embodiment as a calculus of spiritual ideas.

Identity, as the true idea of body, is found in Christian Science to be one of the foremost qualities of the third synonym, Soul. "Identity" means "sameness with itself," wherein subject and object are one. Identity, in the third day, is the direct outcome of reflection, in the second day. In the third day of creation, earth is not "here" and heaven "there;" the two are one, as subject and object are one, and in this oneness lies the true idea of identity. Spiritually understood, earth is heaven's embodiment. Earth reflects within itself the infinite resources of heaven. Hence, in the third day, earth brings forth grass, herb, and fruit tree "whose seed is in itself." It reproduces itself from within itself.

Bodily appetites are no part of humanity's real selfhood. That which is objective to material sense is subjective to spiritual sense. Mrs Eddy writes of how, in the resurrection, Jesus reproduced his body (S & H 314: 12, "The bodily resurrection"). Ceaselessly, the spiritual reality of body reproduces from within itself its own inviolate conditions, and this appears to mortal sense as the healing of mortal body.

Ideas of identity, body, spiritual sense, sinlessness, changelessness, 'withinness,' resurrection, freedom, joy, happiness, satisfaction, etc.,

deriving from the third day of creation, are shown by *Science and Health* to be specific characteristics of the infinite as SOUL.

THE "UNIVERSE" OF PRINCIPLE

The symbol in the fourth day of creation is the stellar cosmos of celestial bodies—the universe itself. Here, the light of the first day and the firmament of the second day combine to form a system, a universe, of "lights." These lights, like the sun, shine *from within* themselves. They are the stars in the firmament of heaven which give light upon the earth. This radiant sphere of celestial lights is reflected in its entirety by the earth which was formed in the third day.

Interpreting the symbol metaphysically, humanity's identity is both in heaven and on earth at the same time. By reason of what the first three days signify, humanity is not looking up to the stars, but rather is looking out from them. The affairs of earth reflect, and are wholly determined by, the affairs of heaven. Earth is the total reflection of the infinite harmony of relationships which constitutes heaven. The idea presented is that of government, and this is the outstanding characteristic of Principle, the fourth synonymous term. We read in *Science and Health* how "astronomical order imitates the action of divine Principle; and the universe . . . is allied to divine Science as displayed in the everlasting government of the universe" (S & H 121: 28–32).

The Principle of infinite harmony and integrity governs its universe of ideas. All ideas are subject to Principle. Their light is within them individually. The understanding of their Principle, and therefore of each other, is subjective to them. As each looks out from its place in Principle, its identity reflects totally the harmony of its relationships with all other ideas, likewise looking out from their place in Principle. In human experience, the individual stands in the same relationship to his surrounding world as does the earth in the fourth day of creation to its surrounding universe. How imperative, therefore, to understand the words of Paul that "in him [God] we live, and move, and have our being" (Acts 17: 28)—that the real world with which we are surrounded is the world of Mind, Spirit, Soul, Principle, Life, Truth, Love, Word, Christ, Christianity, Science, in contrast to the mortal appearance of a ruthless, self-seeking Adamic world, which otherwise claims to govern us.

Ideas of unity, co-ordination, co-operation, harmony of relationships, system, universe, interpretation, proof, practice, demonstration, government, etc., which the fourth day of creation brings to light, specifically characterize the infinite in its aspect of PRINCIPLE.

THE "OPEN FIRMAMENT" OF LIFE

In the fifth day, the "waters bring forth . . . life." This "life" is immediately the key to the fifth day of creation, even as Life is the fifth synonymous term for God, and even as Jesus demonstrated eternal life at the beginning of the Bible's fifth thousand-year period. In the experience of Jesus, the waters of the "open firmament," the elements of the heavenly matrix, brought forth abundantly individual, indivisible, indestructible life.

"Life is the origin and ultimate of man" (S & H 487: 3). The kind of life represented in the fifth day of creation circulates from Life to Life. The fish in the waters symbolize life at its point of origin; the birds soaring into the heavens symbolize life's ultimate. Resulting from the third day of Soul and the fourth day of Principle, the waters are the element of a now "open" (demonstrable) firmament of understanding, whence all life starts and to which it returns. Jesus said that he came from God and went back to God. What he exemplified in so doing was God's full reflection of Himself.

Jesus was the model individual. The kind of individuality which he expressed has already been indicated in the fourth day by the spherical earth, as the total reflection of heaven. *Science and Health* defines "Earth" as "A sphere; a type of eternity and immortality, which are likewise without beginning or end" (S & H 585: 5). In the fifth day, individuality, without beginning or end, circulates from Life to Life.

The Christ-idea, born of the "open firmament," and represented by of individual Jesus, is the reality of all the earth. This timeless circulation of ever new, ever multiplying individuality and life, replaces, in human experience, a dying, temporal, divisible, expendable sense of life.

Such ideas as abundant life, timeless life, eternal life, circulation, multiplication, "I am," being, indestructibility, individuality, indivisibility, etc., stem from the symbolism of the fifth day of creation, and are shown in *Science and Health* to characterize the fifth synonym, LIFE.

THE "MANHOOD AND WOMANHOOD" OF TRUTH

The emphasis in the sixth day is the concrete earth, rather than the flowing, circulating waters. The subject is the animals which lead up to man. Man, generically, in his manhood and womanhood, has "dominion . . . over all the earth." He is lord of his own subjective-objective consciousness. Here, in the sixth day, the revelation of the seven days reaches its climax. No longer is earth "without form and void." The view which

we have of earth in the sixth day of creation is its completed structure, its finished form—the fulness of the stature of man in Christ. This is the calculus in all its detail, as a collective, compound “brotherhood” of ideas, infinitely and eternally whole.

The fifth day emphasized the circulation from origin to ultimate of infinite individuality. The sixth day emphasizes the coherent structure, the actual form, of what it is that circulates. This is Christ, or Truth, itself, “every whit whole.” This is man in his health, or wholeness, which is the healer of mortal man.

We read in *Science and Health*, “Truth is an alterative in the entire system, and can make it ‘every whit whole,’ ” “We must seek the undivided garment, the whole Christ,” “. . . when thou art delivered to the judgment of Truth, Christ, the judge will say, ‘Thou art whole!’ ” (S & H 371: 30, 142: 7, 391: 4).

Ideas of health, wholeness, justice, dominion, structure, stature, form, standard, consciousness, manhood, womanhood, Son of man, Son of God, etc., derive from the study of the sixth day of creation, and lead to an understanding of the sixth synonym in the divine order, TRUTH.

THE “FINISHED WORK” OF LOVE

In the seventh day, the heavens and the earth are perfected, or “finished”—finished, that is, in the sense that everything about them is “infinite,” not finite, and exists at the point of fulfilment. Nothing can be added to them, nothing can be taken away. The universe rests in its divine Principle, Love. The calculus, emphasized in the sixth day, is at rest in the matrix which forms and enfolds it. Heaven and earth are one and indivisible, even as a matrix and its calculus are one and indivisible. The heavens and earth of Genesis 2: 1, at the end, are the heaven and earth of Genesis 1: 1, at the beginning. The revelation has unfolded itself fully, and the circle of infinity is represented as complete.

The fifth, sixth, and seventh days are all the outcome of the fourth day. They accentuate respectively the idea of divine individuality, divine collectivity, and divine universality. Spiritually interpreted, what these four days declare is that the *Principle* of the universe is *Life, Truth, and Love*. That all creation is simultaneously individual, collective, and universal is the foremost idea of the creative, determining Principle of the universe.

Ideas of rest, peace, perfection, fulfilment, universality, impartiality, inexhaustibility, motherhood, purpose, design, etc., stemming from the

metaphysical meaning of the seventh day of creation, introduce the student's thought to the seventh and final synonym in the divine order, LOVE.

We have reached for the hem of a garment that is without seam or rent. We have begun, in Mrs Eddy's words, "at the feet [foundations] of Christ and with the numeration table of Christian Science" ('01. 22: 15). We have touched the idea of the "numerals of infinity"—that is, the diverse, individual tones of Mind, Spirit, Soul, Principle, Life, Truth, Love. As already stated, this symbol of the elemental constituents of being is referred to for convenience as the "seven." An understanding, deriving from the days of creation, of the distinguishing characteristics of these individual views of the infinite, equips the student to study, without confusion, the many hundreds of references to the synonymous terms throughout *Science and Health*. Such study expands his appreciation of what each term means in itself, and in its relation to every other term. Synonyms are not interchangeable, and the terminology of the textbook is scientific and precise. To mark the beginnings of his disciplined culture, the student begins to recognize why a particular synonym, or particular combination of synonyms, is used in a given context, and not any other term, or group of terms.

But the textbook as a whole, as it flows throughout its sixteen chapters, is typical of the workings of the "calculus." Not only does it bring to light the pure tones of the synonymous terms, but necessarily, at the same time, it teaches the way in which, with spiritual and scientific flexibility, these blend and flow and relate with one another to form a seamless fabric of ideas.

Because of his elementary culture of the simple tones, there need be no confusion in the student's thought when he contemplates and ponders this spiritual and scientific interplay. What may seem at first sight like the random interchange of one term for another is really indicative of the evolving relationships and movements of the calculus.

Infinite Calculus

Let us turn, therefore, to the calculus. Let us put the accent on synthesis rather than analysis—on the 'concrete,' functional aspect of being rather than on its 'discrete,' constitutional aspect.

The symbol of the calculus is, as we have seen, the city foursquare of Revelation 21. This is described by St John as a most precious "stone." The word "calculus" derives from a root meaning "stone." The Bible uses the symbol of the "stone" in many different instances. Jacob laid

his head on it when he saw the vision of the ladder which joined heaven and earth. It was literally Jacob's "headstone." David used it to slay the Philistine giant, Goliath. Daniel beheld a stone "cut out without hands," which smote the image of Babylon in its dualistic foundations, and afterwards grew into "a great mountain, and filled the whole earth" (Dan 2: 34-35). Jesus, referring back to the Psalmist, spoke of "the stone which the builders rejected," but which would, nevertheless, become the "head of the corner" (Matt 21: 42). This same "stone" is the spiritual "rock" which is Israel, the very "mountain of God," which features so conspicuously throughout the Old Testament. Because he glimpsed the reality behind the symbol, Simon, the disciple, was renamed Peter. The name "Peter" (from "petros") means "stone" or "rock." Jesus saw this same stone as the Christ foundation stone upon which the church of Christianity, the spiritual brotherhood of man, the body of universal relationships, must necessarily be built.

In *Science and Health* the holy city, the infinite calculus, is defined through a second range of capitalized terms: Word, Christ, Christianity, Science (S & H 575: 17-19). These terms make the "stone" scientifically intelligible. The textbook teems with references to these four terms, just as it does to the seven of Mind, Spirit, Soul, Principle, Life, Truth, Love. This second set of capitalized terms is called, for convenience, the "four."

Word, Christ, Christianity, Science, denote four distinct functions of Mind, Spirit, Soul, Principle, Life, Truth, Love, when these are flowing together 'concretely,' instead of being conceived of 'discretely.' Because each of the seven terms refers to the same "absolute God," each reflects in itself the character and qualities of every other term. Thus, in the living synthesis of being, all flow together in unison to form the compound idea of God, the idea which is man in God's image.

The Word is a particular aspect of this total harmony of ideas; it stands for a particular function of the infinite One. The Christ denotes a second function, Christianity denotes a third, and Science a fourth.

But, as a number, "four" has no more meaning in divine metaphysics than has "seven." "Four" is a symbol just as "seven" is a symbol. The "seven" is a symbol accentuating what the infinite is constitutionally; the "four" is a symbol accentuating how the infinite functions integrally. These symbols of the *elements* and *functions* of the divine system, or universe, furnish, little by little, the necessary spiritual understanding with which to translate scientifically what the textbook calls "the elements and functions of the physical body and of the physical world" (S & H 124: 32).

The question is: What is the particular function represented by the term "Word"? What are the functions represented by the terms "Christ,"

“Christianity,” and “Science”? For just as it is necessary, first, to know something of the diverse meanings of Mind, Spirit, Soul, Principle, Life, Truth, Love, so it is necessary, secondly, to appreciate the diverse meanings of Word, Christ, Christianity, Science—whether by “Science” is meant divine Science, Christian Science, or any other qualified concept.

Inevitably, the tones of the “four” stem from the same spiritual roots as do those of the “seven,” that is, from the same declaration of Principle known as the *days of creation*. Just as this scale of metaphysical values presents the constitutional aspect of being in the form of seven evolving views of the universe, so, at the same time, it unfolds the functional aspect of being through four distinct views of the universe in action.

These four sections (or tones) of the text are: Genesis 1: 3–1: 10, 1: 11–1: 21, 1: 22–1: 28, and 1: 29–2: 3. Although man himself is not actually referred to until the third of these tones, nevertheless it is man, as the compound image and likeness, the full expression of God, who is necessarily being revealed all the way through.

The function which dominates the first section might be described as *primal creativity*. Four basic elements are unfolded—light, firmament, water and dry land. In the second section, that which has already been created takes up the creative work, and, under divine command, brings forth from within itself. This function is best described by the *seed within itself*, which features in this part of the text. In consequence, the function of the third section is *multiplication and dominion* on the part of the compound idea, man, who is made up of all the different spiritual elements that have previously unfolded. In the fourth section, creation is *whole and infinite*, and is none other than the Principle itself in eternal and infinite expression.

These four functions are exactly represented by the four adjectives which qualify the seven synonymous terms for God on page 465 of the textbook, namely, *incorporeal, divine, supreme, infinite*.

WORD—PRIMAL CREATIVITY

“In the beginning God created the heaven and the earth” (Gen 1: 1). “In the beginning was the Word, and the Word was with God, and the Word was God . . . All things were made by him . . .”(John 1: 1–4). “By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth” (Ps 33: 6).

Together, heaven and earth stand for the sum total of creation. To reveal “the heaven and the earth,” referred to in the opening verse of the Bible, is the purpose of the entire creative act. Yet both these aspects of creation appear in the first of the four above-mentioned tones. In other

words, the development as a whole is rooted in the activities of this first section of the text. It is natural, therefore, that the four elements of which the tone is composed—light, firmament, waters, earth—should themselves be indicative of Word, Christ, Christianity, Science.

Primal creativity specifically characterizes the *Word*. We read in *Science and Health* of how God “has created all in and of Himself”; that “without the Logos, the Æon or Word of God, ‘was not anything made that was made’ ” (S & H 335: 7–12). The term “logos,” or “word,” is a Greek concept signifying a thought, and the expression or utterance of that thought. Webster defines “logos” as “the controlling principle in the universe.”*

The Word of God and the creative Principle are one. The Word is the self-declaration of Principle. All creation results from what “God said.” The Word itself is “I AM.” The universe in its infinitude is the declaration by the eternal Principle of the universe of what “I AM”, of what the “I AM” is. Everything everywhere is what Principle is. The divinely ordered utterance ‘I am Mind, Spirit, Soul, Principle, Life, Truth, Love, Word, Christ, Christianity, Science’ is God’s reflection of His own infinitude. This is creative activity. It forms the idea, or image, of God. In the ‘optics’ of divine light it creates a reflex-image. This image is the “all” which God has created “in and of Himself” (*ibid.*).

Ideas of creator, creation, order, logic, reason, revelation, wisdom, understanding, first principles, primal elements, which stem from this opening tone, begin to convey to the student’s thought something of what is meant by the term WORD.

CHRIST—SEED WITHIN ITSELF

In the second section, from Genesis 1: 11 to 1: 21, the earth and the waters, which were created in the first section, bring forth from within themselves. The already created light becomes a universe of lights, which have light within themselves. The tone throughout is typified by the “seed within itself,” the symbol of subjectivity. Creation is subject to its creator. The idea is subject to its Principle. The understanding of the Principle is subjective to the idea. This points at once to the fundamental meaning of the term “Christ.”

The lights in the firmament of heaven give light upon the earth. *Science and Health* says of the all-inclusive Christ that it “dwells forever

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in the bosom of the Father, God, from which it illumines heaven and earth" (S & H 334: 4). That which illumines human consciousness with the idea of a demonstrable Principle—that which comes from Principle, goes back to Principle, and at the same time never leaves Principle—is Christ "the divine manifestation of God," Christ "the true idea voicing good, the divine message from God to men speaking to the human consciousness," Christ which "illustrates the coincidence, or spiritual agreement, between God and man in His image" (S & H 583: 10, 332: 9, 332: 32).

The tone of the Christ is also clearly in evidence in this section when the waters bring forth abundant life, which circulates from and to its eternal source in the open firmament of heaven.

Ideas of subjectivity, unity with God, mediator, saviour, healer, message, messenger, revelation (in the sense of idea emanating from Principle), translation from divinity to humanity, translation from humanity to divinity, etc., come from the study of the second of the four sections, and lead to the meaning of the second side of the holy city, CHRIST.

CHRISTIANITY—MULTIPLICATION AND DOMINION

The third tone, from Genesis 1: 22 to 1: 28, has the accent on multiplication and dominion. The fish and the fowl multiply; the earth brings forth the lesser ideas, the animals, and these lead up to man, the sum of all ideas. Then manhood and womanhood multiply. As exemplified in the life of Jesus, this collective, compound expression of God has dominion over all the earth.

Man, generically, in his manhood and womanhood, has dominion over his own constitution—over his subjective-objective consciousness. This is true in the absolute sense, where the whole is greater than the sum of its parts; it is true also in the relative sense, where humanity exercises dominion over the mortal qualities of animality, or where it says with Jesus, "I have overcome the world." Understanding the oneness and wholeness of being, the qualities of fear, hate, greed, lust, envy, malice, etc., are overcome and replaced by love, affection, unselfishness, tenderness, courage, confidence, fidelity (the "animals" spiritually identified), and humanity experiences mental and bodily healing.

The essential characteristic of Christianity, the textbook teaches, is the spiritual healing of the whole human race. We read: "Jesus' promise is perpetual . . . The purpose of his great life-work extends through time and includes universal humanity . . . As time moves on, the healing elements of pure Christianity will be fairly dealt with; they will be sought and

taught, and will glow in all the grandeur of universal goodness" (S & H 328: 28-4).

"Dominion" (like "domain") is from "dominus," meaning "master, owner." In this third tone, man has dominion over his body. He is lord in his own house. The idea of all humanity as the body of Christ, wherein the one Christ, Truth, is reflected in individual man, and individual man has dominion over his own world-consciousness as a result, is the essence of scientific "Christianity."

Ideas of universality, spiritual multiplication, the healing and redemption of humanity, humanity's restoration to God, the recovery of an apparently lost spiritual position, the idea that self-governed individuality constitutes the collective and universal brotherhood of man—these are some of the ideas of CHRISTIANITY which have their roots in this third section of the text.

SCIENCE—WHOLENESS AND INFINITUDE

The last of the four sections can be seen to begin at Genesis 1: 29, where the creator's purpose is complete. "Behold, I have given you . . ." God says to man. A perfect creator rests in the fulfilment of a perfect creation. "Infinity measureless," "His infinite self-containment," are phrases which the textbook uses at this point to describe the stage which has been attained.

From the student's point of view, absolute conclusions have been reached. The tone is that of "Science." Mrs Eddy, writing of her own early experience, records how, in her quest for "the *Science* of . . . healing,"* she won her way "to absolute conclusions [that is, to Science itself] through divine revelation [Christ], reason [Word], and demonstration [Christianity]" (S & H 109: 19).

To the student, the order of development is Word, Christ, Christianity, Science. But it is evident that, in her office as discoverer, Mrs Eddy's thought was first of all touched by the revelatory Christ, this enabled her to reason logically in terms of the Word, then she demonstrated in the realm of Christianity, and finally reached absolute conclusions in Science.

Such ideas as gift of God, absolute Truth, the unfragmented oneness and wholeness of being, the irreversible perfection of infinity, endless unsteretyped unfoldment of the subject itself, man inseparable from God, the total spiritual translation of an apparently material universe, the timeless and spaceless "fourth dimension of Spirit," stem from the underlying

* Italics added.

meaning of this final section of the text, and begin to build up the tone of SCIENCE.

These four functions represent to the student: (1) his fundamental culture of an ordered system of ideas; (2) the point at which this system becomes subjective to his own consciousness, and he brings forth ideas from within his own loins; (3) the consequent translation of his human experience from mortality to immortality; (4) the fact that the entire operation is the work of Principle, and is not something which he or anyone else is doing humanly or personally.

Matrix of Immortality

First, a knowledge of the "seven" unfolds to us, then a knowledge of the "four." The purpose of the "seven" is to school us in an understanding of life's basic elements; the purpose of the "four" is to school us in an understanding of life's functional unity. It quickly becomes apparent, therefore, that the Word, Christ, Christianity, Science (the "four") is made up of ideas of Mind, Spirit, Soul, Principle, Life, Truth, Love (the "seven") flowing and evolving in endless expressions of relationship and harmony. The inseparability of these two symbols engages the student's attention from this point onwards, and builds up for him a third major conception in his culture of the divine system. The "numerals" of Science lead to the "calculus" of Science, and this, in turn, leads to the "matrix" of Science. Then it is that these three concepts, *numerals*, *calculus*, *matrix*, combine, fourthly, to present the wholeness and oneness of *system*.

On three occasions only throughout the textbook are all seven of the synonymous terms for God used at the same time; and on each occasion the order in which they are arranged is different. All seven appear on page 465, in answer to the question, "What is God?" We find them again on page 115, where they describe the way in which divinity translates itself to humanity. They are similarly used on page 587, where they form part of the Glossary definition of "God."

The purpose of the Glossary is to show the translation of certain outstanding Biblical concepts back into their original spiritual tongue (S & H 579: 1-7). This indicates that what the Bible primarily stands for is the redemption and translation of human consciousness from material to spiritual values. The order in which the terms are arranged on page 587 of the Glossary signifies this restoration of humanity to God, or the attainment of mankind's original spiritual meaning.

Studying and pondering the different orders, it becomes apparent that the sequence Mind, Spirit, Soul, Principle, Life, Truth, Love, on page 465,

pertains to the function of the Word; that the sequence Principle, Life, Truth, Love, Soul, Spirit, Mind, on page 115, pertains to the function of the Christ; and that the sequence Principle, Mind, Soul, Spirit, Life, Truth, Love, on page 587, pertains to the function of Christianity.

But if this is so, and the textbook gives but three orders, what and where is the fourth order that must pertain to the function of Science? Investigation shows that the "Science" order is the same as the "Word" order, when this is viewed, not sequentially, but from the standpoint of Principle in the middle. For then it is that Soul and Life, Spirit and Truth, Mind and Love, radiate outwards from this central point exactly like the branches of the "golden candlestick" in Exodus 25, which God revealed to Moses.

The description of the candlestick reads: "And thou shalt make a candlestick of pure gold . . . six branches shall come out of the sides of it; three branches . . . out of the one side, and three branches . . . out of the other side . . . in the candlestick shall be *four* bowls . . . And thou shalt make the *seven* lamps thereof . . . And look that thou make them after their pattern, which was showed thee in the mount" (Ex 25: 31-40).*

This correlation between the "Word" order and the "Science" order echoes the saying of Jesus that "the last shall be first, and the first last" (Matt 20: 16).

It is interesting to note, in passing, that in one of the early Christian Science churches in Germany a stained-glass window depicts the golden candlestick, with the inscription, "Science and Health page 465."

The first three sides of the holy city, Word, Christ, and Christianity, lead to the fourth side, Science, and then this fourth side embraces within it the full significance of the other three sides. To symbolize this fourfold character of the Science order, the candlestick has "four bowls." The branches which correspond to Soul and to Life relate to the Word, those which correspond to Spirit and to Truth relate to the Christ, those which correspond to Mind and to Love relate to Christianity, while Principle, as the central supporting shaft of the entire metaphysical structure, relates to the all-inclusiveness of Science.

In other words, the universe of *Principle* is made up of an infinitude of identity and individuality (*Soul* and *Life*), all of which flow together as one whole spiritual consciousness (*Spirit* and *Truth*), and constitute the intelligent purpose, the fulfilled activity, of the fathomless *Mind* which is *Love*.

To recapitulate: The "seven," which culminates in the seven synonymous terms, brings to light the *numerals of infinity*; the "four," which culminates in the four sides of the holy city brings to light the *divine*

* Italics added.

infinite calculus; the wedding of the "seven" and the "four," initiated by the four orders of the seven terms, brings to light a third symbol, called, in the pure Science of Christian Science, the *matrix of immortality*. These three concepts, numerals, calculus, matrix, form the threefold essential nature of the divine *system*, or universe, just as Life, Truth, Love, form the threefold essential nature of Principle, just as Word, Christ, Christianity, form the threefold essential nature of Science, and just as, in the world of theology, Father, Son, Holy Ghost, form the Holy Trinity.

To conceive of this universe of ideas flowing endlessly, uninterruptedly forward as the forever revelation of God, is to conceive of it functioning as the WORD; to conceive of it evolving from within its own infinitude, and emanating from its divine Principle, is to conceive of it functioning as the CHRIST; to conceive of the teeming manifestation of relationships of which it is compounded is to conceive of it functioning as CHRISTIANITY; and to conceive of it as the Principle itself in eternal operation is to conceive of it functioning as SCIENCE. When all four of these views weave together in one consummate design we conceive the idea of the *calculus* as a whole and therefore as the *matrix* of itself.

To conceive of it thus, in its wholeness, is to conceive of each of the four functions reflecting in itself the other three. Mind, Spirit, Soul, Principle, Life, Truth, Love—the "seven"—necessarily reflect each other's identity; the same is true of the Word, Christ, Christianity, Science—the "four."

Hence the Word reflects in itself the Word, Christ, Christianity, Science; Christ reflects in itself the Word, Christ, Christianity, Science; Christianity reflects in itself the Word, Christ, Christianity, Science; and Science reflects in itself the Word, Christ, Christianity, Science. That is to say, each side of the city views the city as a whole from the standpoint of all its neighbouring sides, in order that the city shall be one whole city. Only then is it the city of the universal brotherhood of man, in which harmony and understanding reign. Only then is it the city of Christian Science.

This idea of limitless reciprocal reflection can be figured graphically by a sixteenfold (foursquare) symbol—a representation of every possible reflection of the four basic elements, Word, Christ, Christianity, Science. Were these elements arithmetical or algebraic, the symbol would be known as a "square matrix," a mathematical "determinant," for it would embody every possible multiple of whatever its original elements were.

A clear indication of what this means spiritually comes from the four Gospels. All four refer to one and the same subject, namely, the life of Christ Jesus, or the functioning of Principle's idea. Matthew emphasizes the function of the Word, Mark emphasizes the function of the Christ,

Luke emphasizes the function of Christianity, and John emphasizes the function of Science. But Matthew also reflects in itself the elements of Mark, Luke, and John; Mark reflects in itself the elements of Matthew, Luke, and John; Luke reflects in itself the elements of Matthew, Mark, and John; and John reflects in itself the elements of Matthew, Mark, and Luke.

Scofield, in his Reference Bible (p. 990), puts it this way. He says that the emphasis in Matthew is on Jesus as King, that the emphasis in Mark is on Jesus as Servant, that the emphasis in Luke is on Jesus as Man, and that the emphasis in John is on Jesus as the Son of God. Then he adds, "But not only so: for Matthew's King is also Servant, Man, and God; and Mark's Servant is also King, and Man, and God; Luke's Man is also King, and Servant, and God; and John's eternal Son is also King, and Servant, and Man."

Mrs Eddy writes of how "conception unconfined is winged to reach the divine glory" (S & H 323: 11). Spiritually understood, the "matrix" of Christian Science is *the immaculate conception of the Son of God, the idea of God's allness and infinitude*.

The Science of infinite reality which lies behind this sixteenfold symbol gave birth to the lifework of Jesus, even as it did to the utterances of the prophets before him. It poured forth the Spirit of God "upon all flesh" on the day of Pentecost, and gave rise to the Apostolic Church. This same unconfined conception launched Christian Science in the world some two millennia later, and inspired and evolved the Christian Science textbook, as well as Mrs Eddy's church. Today, it has unfolded the pure Science and system of Christian Science. This includes the foursquare symbol itself, whereby the reality—the eternal operation of Principle—can, for the first time, begin to be understood in an ordered and scientific way.

The word "matrix" is akin to "mater, mother." It is closely associated with "matrimony," "metropolis," and "matriculation." The definition of "matrix" reads: "Something (as a surrounding or pervading substance or element) within which something else originates or takes form or develops (an atmosphere of understanding and friendliness that is the matrix of peace) . . . the natural material in which a . . . gem, crystal, or pebble is embedded . . ." To "matriculate" is "to admit to membership in a body, society, or institution esp. a college or university by entering the name in a register: enroll . . ." (Webster).*

The foursquare holy city is essentially a "mother" city. Its inhabitants

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are those whose names are written (enrolled) in the "Lamb's book of life" (Rev 21:27). The "atmosphere of understanding" which this city engenders indeed makes it the "matrix of [world] peace."

In proportion as men understand the matrix subjectively—in proportion as they learn to look out from divine Principle, not up to it, having Principle, not person, as Ego—they are members of the body of Christ, members of the Church Universal, graduates of the University of Science. They stand with the Lamb on mount Sion, having "his Father's name written in their foreheads." They have been "sealed . . . in their foreheads" with "the seal of the living God" (Rev 14:1, 7:2-9). Mrs Eddy writes of the bestowal of this divine "degree": "The student who heals by teaching and teaches by healing, will graduate under divine honors, which are the only appropriate seals for Christian Science" (Mis 358:4-6).

Interpreting the meaning of the holy city, *Science and Health* refers to "one Father with His universal family, held in the gospel of Love" (S & H 577:3). The city with its "four equal sides" is a symbol of every man understanding and reflecting his neighbour's identity in order to be himself—seeing the world, the universe, life itself, from his brother's point of view. This reciprocal reflection is creative. Its foremost quality is unselfed love. It describes the functions of conception and birth. In its universality it forms the calculus of living relationships which is the all-embracing family of man. As the means of the multiplication of ideas, it touches the source of divine power.

In metaphysics, multiplication is understood only in terms of reflection, and vice versa. In addition to its meaning as the quality of fortitude and strength, "foursquare" implies, mathematically, four squared, or sixteen—four multiplied by itself, or four to the power of two (4^2). The matrix signifies the infinite One to the power of infinity, the One multiplied by itself, the One, or infinity reflecting its own infinitude (∞^∞). The product of this multiplication, the image which this reflection forms, is God's own idea of Himself, the universe including man.

Christian Science teaches, "Whatever holds human thought in line with unselfed love, receives directly the divine power" (S & H 192:30). And again, "The heart that beats mostly for self is seldom alight with love. To live so as to keep human consciousness in constant relation with the divine, the spiritual, and the eternal, is to individualize infinite power; and this is Christian Science" (My 160:4). Jesus individualized infinite power because he individualized in his own being the unexpendable resources of the motherhood of Love, the matrix of the Science of being.

When, through spiritual education, or spiritual rebirth, students of Christian Science make this symbol their own—when they understand its beauty, its simplicity, and its profundity for themselves—they begin to

come forth together from the Principle which is Love, even as Jesus said of himself that he came forth from the Father. They are born of the womb of the Father-Mother God, as His own reflection of Himself. They are furnished with a common language, a mother tongue, a means of spiritual communion. Misunderstanding, confusion of tongues, no longer holds sway over men's minds, causing them to devour and destroy each other, when they begin to understand one another as their Principle understands them—once they find their own and each other's identity in and of Principle, instead of personal sense, and recognize in the Science and system of Christian Science their common spiritual heritage.

The Bible and "Science and Health"

As a knowledge of the system, touched on in the previous chapter, grew in grace and certainty, it became apparent that the sixteen tones of the newly propounded matrix were correlative with, and found confirmation in, the sixteen chapters* of *Science and Health*. That is to say, the sixteen tones were seen to crystallize one by one the spiritual messages of the sixteen chapters. Putting it the other way round, it was realized that the chapters were a vast elaboration, both absolutely and in terms of human application, of all that the tones signified.

For this reason, the logical subject of Chapter V of this book is the Christian Science textbook. But *Science and Health*, as Mrs Eddy constantly affirms, is spiritually inseparable from the Bible. The Bible, with its emphasis on Christ Jesus, stands for the "manhood" aspect of the spiritual idea of God, while *Science and Health*, the textbook of Christian Science, stands for the "womanhood" aspect. The Christian Scientist is therefore a student of both these textbooks in their spiritual and scientific wedlock. Accordingly, the subject of this chapter is the union of the Bible and *Science and Health* as one spiritually indivisible text.

The Christian Science textbook is in two parts. The first is *Science and Health* itself, and comprises the first fourteen chapters; the second is *Key to the Scriptures*, and comprises the last two chapters, that is, Chapters 15 and 16. In Chapter 17 ("Glossary") the "Key" is represented as having opened the door to the Science of the Bible. A statement of fundamental importance which *Science and Health* makes regarding the Science of the Bible, or the "Scriptures in their true sense," is that it reveals the "spiritual origin of man" (S & H 534: 5-7). Chapter 18 ("Fruitage") might be said

* In the textbook's table of contents, a total of eighteen chapters are listed, the last two of which are "Glossary" and "Fruitage." "Glossary" is a chapter which the author says was "added" for a special purpose; "Fruitage" is a collection of healing testimonials. The author states at the end of the *sixteenth* chapter, "The Apocalypse," that this is where her "present . . . sense of Christian Science closes" (S & H 577:28). "Glossary" and "Fruitage" typify *Science and Health* at work, translating and healing the human experience. Thus it is that the first sixteen chapters constitute the textbook itself.

to represent the abundant blessings bestowed on the human race once this "spiritual origin" is realized.

Chapters 15 and 16, "Genesis" and "The Apocalypse," thus constitute the key to the Bible's Science. "Genesis" is focused in the days of creation, from which derives the symbol of the "seven;" "The Apocalypse" is focused in the city foursquare, from which derives the symbol of the "four." But these two symbols (the one from the beginning of the Bible, the other from the end) are, like the textbooks themselves, spiritually inseparable. The "seven" has the accent on the "numerals," the "four" has the accent on the "calculus"; and when the two combine as one, the symbol which is brought to light is, as we have seen, the "matrix." The idea of a *matrix of immortality* and the idea of the *spiritual origin of man* are clearly the same conception. It is really the matrix, then, deriving from the union of "Genesis" and "The Apocalypse," which furnishes the "Key to the Scriptures." Like the Bible and *Science and Health* these two chapters stand for the complementary relationship of the manhood and womanhood of God.

After he had risen from the sepulchre—the grave of life in matter—Jesus opened his disciples' understanding that they might understand the Scriptures. That is to say, he opened their understanding that they might understand "the spiritual origin of man." For in proving the unreality of death, at one end of the mortal scale, he necessarily proved the unreality of birth, at the other. To Jesus, origin and ultimate had nothing to do with the womb-tomb cycle of mortality, but with the matrix of immortality—with the understanding of eternal self-renewing Life, from which he came and to which he returned.

For the student to begin to explore the Bible and *Science and Health* by means of this "Key" is analogous in some respects to his reading a score of music. When inspired spiritual sense is brought to bear upon the written Word, the tones of the "seven" and the "four," in multifarious forms of expression, begin to become evident everywhere throughout the text. This is because the ideas which the books unfold stemmed in the first place from the divine Science of being, or because the order of spiritual reality inspired involuntarily the thoughts of the scribes, the prophets, the priests and the evangelists who wrote the Bible, even as it inspired the author of *Science and Health*. The order and structure of scientific being which moved and used these transparent human channels was necessarily reflected in the order and structure of the messages which they wrote down. Mrs Eddy declared that she was "a scribe under orders" (Mis 311:26), "a scribe echoing the harmonies of heaven in divine metaphysics" (My 115:7).

This does not mean to say, of course, that the actual terms "Mind,

Spirit, Soul, Principle, Life, Truth, Love," or "Word, Christ, Christianity, Science," necessarily appear in a given context, certainly not in the Bible; nor even that the word-symbols which the student learns to associate with these terms are necessarily mentioned directly either. It means that, little by little, the spiritual "values" of these terms—their scientific "tones"—begin to become everywhere recognizable, irrespective of the continuously changing idiom, the different forms of symbolism, in which the authors clothed and couched their ideas. Whether the idiom is myth, saga, legend, history, poetry, prophecy, gospel, epistle, or apocalyptic imagery makes no difference to the underlying Science of ideas, the spiritual and original meaning of the Word of God. In arithmetic, the value "three" is definite and constant, whether the application is three apples, three persons, three years, or three yards. In music, the value of the key of A major is a recognizable constant, whether presented in the form of the scale of A major itself, as the key of a simple composition, or as the key into which some vast symphonic work surges forward as it modulates from some other key. So it is with the constant scientific values—the spiritually flexible tones—of Mind, Spirit, Soul, Principle, Life, Truth, Love, and Word, Christ, Christianity, Science, in their multiplicity of expression and adaptation throughout the Bible and *Science and Health*.

Take, for example, the story of Solomon in 1 Kings. This is the third of a group of four books concerning Israel's kings. It records the building of the temple, the era of Israel's fabulous prosperity, her subsequent idolatry, the splitting of the kingdom into two warring factions, and the continuous bickering relationships of these two factions, not only with each other internally, but also with their neighbours externally. We find ourselves in a general "Christianity" tone (or rather, for the most part, in a negative of the Christianity tone), for Christianity, as it really is, presents the true idea of church, or temple, as one indivisible "body" of spiritual and harmonious relationships.

Looking into the story a little more deeply, the record of Solomon's early wisdom, and of how he actually builds the temple, gives a positive tone of Christianity functioning as the Word. When the kingdom splits into two opposing camps, this is a negative presentation of Christianity as the Christ. The ensuing period of warring relationships is the negative of Christianity functioning in its own aspect. The closing chapters of 1 Kings, where Elijah comes to heal the breach and to demonstrate God's omnipotence, is a positive tone of Christianity operating as Science.

Or, consider the story of Moses in the book of Exodus. When this is viewed as the outcome of all that the patriarchs stand for at the close of Genesis, and as opening the way to the teachings of Leviticus and the journey to the promised land in Numbers, the Exodus narrative unfolds

according to the Christ order of the synonymous terms: Principle, Life, Truth, Love, Soul, Spirit, Mind.

Moses is Israel's leader and disciplinarian. He is a type of the Christ mediating between God and His people, Israel. Moses is divinely commissioned to translate to Israel's comprehension the Principle of her true being. Only obedience to Principle can deliver her from Egyptian bondage. The early chapters of the book establish Moses as "a prince and a judge" over Israel, as her God-sent teacher, who is to school her in the ways of Principle.

When he shows her that her "I AM" is this very Principle, and not herself personally—that in acknowledging God as "I" her own being is found to be indestructible and eternal—this is a "Life" tone. When the plagues are visited on Egypt and Israel herself is immune, this presents a "Truth" tone, for it relates to her health, or wholeness, once she has accepted what the Ego really is. Her actual deliverance from Egypt, following this realization of wholeness, is a "Love" tone. At Sinai she receives the Commandments, as well as detailed instructions for building the tabernacle. This conveys a "Soul" tone, for the tabernacle is a symbol of her newly constituted body once she has begun to leave behind her the enslaving confines of mortal body, typified by Egypt. When her heart overflows with gratitude, and she furnishes out of her own substance the ideas and qualities needed for the building, this is a "Spirit" tone. When, finally, she sets up the tabernacle, and it is filled with the light of Jehovah's presence, this becomes a "Mind" tone, for it indicates the immediate availability to her of the Mind of Christ. At this point of the Mind of Christ, Jehovah dwells in the midst of His people, to guide and direct their affairs. For Israel this is "Immanuel"—God with her.

The unfoldment of the story in terms of these basic tones—these fundamental spiritual ideas—gives it a timeless, practical significance, which touches the student's present human experience in working out the problem of being.

The tones are never stereotyped, never cut and dried. In learning to read them, viewpoint is the all-important factor. Different points of view—different scales of reference—necessarily yield different readings. But these readings are never at variance with one another. They cannot contradict each other, if each is true to the same Principle. They enhance rather and beautify each other's meaning, and show the unconfined character of the idea behind the text. In the absolute Science of being, Principle, infinitely individualized, sees its own infinitude from infinite points of view.

The four Gospels, as indicated at the end of the previous chapter, provide an immediate example of the way in which the tones of the Word, Christ, Christianity, Science, reveal the underlying Science of a particular

group of books. But spiritual sense sees further than just these four general tones. Matthew's version of Jesus' life unfolds through four distinct sub-tones; and the same is true of Mark, Luke, and John. The story of Matthew is really that of the Word reflecting the full compass of Word, Christ, Christianity, Science. Mark records the Christ fulfilling the same pattern. In Luke, Christianity reflects all four tones; while John presents the unfoldment of Science in terms of these same four tones. What we see in the case of the Gospels, therefore, is a particular instance of the matrix as a whole functioning in its sixteen tones.

Seven times throughout the Bible these same sixteen tones appear in a form correlative with the way in which they appear in the Gospels. That is to say, they underlie seven groups of books—seven sections of the text—each as indispensable to the Scriptures as a whole as is the Gospel message itself. These seven groups of books are: (1) the record of Israel's patriarchs from Abraham to Joseph, (2) the book of Deuteronomy, (3) the two books of Joshua and Judges, (4) the four books of Kings—I and II Samuel and I and II Kings, (5) the sixteen books of the writing Prophets, (6) the four Gospels, (7) the twenty-one Epistles. Finally, *Science and Health*, with its sixteen chapters, furnishes (so far as the two textbooks are concerned) the matrix's eighth and last appearing, whereupon it can be said that a complete metaphysical "octave" has sounded.

Listening to the playing of the diatonic scale in music, the first seven notes take the hearer's thought higher and higher up the range of frequencies towards an impending climax. This climax is reached when the eighth and final note is played. Should the player pause at the seventh note, the listener's musical sense is suspended, and he finds himself in a state of restless expectancy for something further to happen; the purpose behind the sevenfold ascent is, at this point, unresolved, unfulfilled. The resolution takes place with the sounding of the eighth note, the octave. This brings immediate satisfaction and relief. From being musically "up in the clouds," thought comes "down to earth." No longer is there a problem in need of solution; the problem has been solved. So it is when *Science and Health* completes the purpose of the Bible. The practical, demonstrable nature of Science brings religion down to earth and solves the life-problem.

There is a story that sometimes the young Mozart was reluctant to get up in the morning, and that to remedy this some one would go to the harpsichord and begin to play a scale. They would leave off abruptly at the seventh note. The effect was so intolerable to Mozart's musical ear that he would get up out of bed, rush to the harpsichord, and complete the octave!

The analogy can be taken further. Once the octave has been encompassed, the "common chord" can be played. This consists of four

notes. The first, third, fifth, and eighth notes of the scale can now all be sounded simultaneously, and the feeling is more pronounced than ever that the purpose behind the sevenfold ascent is fulfilled. Sequence has yielded to simultaneity, order has led to harmony. In divine metaphysics, "numerals" have led to "calculus."

The Greeks likened the movements of the universe to music. They spoke of the rotations and revolutions of the celestial bodies as "the music [or harmony] of the spheres." So it is with the "spheres" of Mind, Spirit, Soul, Principle, Life, Truth, Love, Word, Christ, Christianity, Science, which make up the "music" of the spiritual universe.

The first seven notes of the musical scale, followed by the four notes of the chord, symbolize not only the "seven" and the "four" of the metaphysical scale, but show also their interdependence and inseparability. *Science and Health* says of the days of creation that they change "chaos into order and discord into the music of the spheres" (S & H 255: 3-6).

The musical scale really describes a circle without beginning or end, rather than a straight line which begins and ends. This is because the last note is the same as the first note when it is played an octave higher. Using the symbolism of the eightfold scale to illustrate the application of divine metaphysics to the solution of the human problem, we turn to the general concepts of "heaven" and "earth" once more.

To material sense earth and heaven are separate; to spiritual sense they are forever one. In the mythology of mortality, or fallen man, earth is believed to be material, and heaven spiritual; God is declared to be Spirit, while man, the outcome of God, is supposedly made up of matter. In these two opposing concepts—Spirit and matter—lies the core of the human problem. The purpose of divine Principle, in furnishing the system of the "seven" and the "four," is to solve this very problem of mortality, or dualism.

Throughout the first seven notes of the metaphysical scale (represented by the seven days of creation) the seeker after truth turns away from his apparently material earth and reaches for his spiritual heaven. He turns from the material sense of self and aspires towards his spiritual self. To put it another way, "earth" seeks the reality of its own being, which lives in the embrace of "heaven." To this end, it turns from the sense that earth is matter, and allows earth's real spiritual selfhood to come and build itself up one step at a time. This is metaphysics, or thought rising above physics. At the point of the seventh note, the seventh day, humanity reaches its heavenly goal where earth and heaven are one. Correspondingly, in Revelation, the "Lamb" sacrifices the earthly sense of self, and weds his heavenly "bride" (Rev 21). Heaven then comes down to earth. Typified by the descent of the holy city, earth, in the embrace of heaven, returns to

redeem the mortal sense of earth which has previously been laid aside. The eightfold scale is now fully encompassed. Heaven is set up on earth, because the understanding has come that earth and heaven are indissolubly one, and this annuls the mythological concept that they are two. The "seven" and the "four" have revealed the fact that the matrix and calculus of Spirit constitute the whole of being. This is Science.

The "ascending" sevenfold scale in music is to the "descending" fourfold chord as the Bible is to *Science and Health*, as the seven days of creation are to the city foursquare, as the numerals are to the calculus, and as the first Messianic advent is to the second. When the holy city brings heaven down to earth, earth is no longer "here," and heaven "there"; the two are one and indivisible, and the problem of dualism is solved.

Unlike the seventh day of creation, which is the day of "rest," the seventh note of the musical scale typifies a restless state of thought. It is known as the "leading" note, because it leads to the final, eighth, note. Jesus' own mission unfolded fully according to the order of the seven days. He himself solved the problem of being and ascended to his "rest." Yet, for the disciples and the world, for whom Jesus was so deeply concerned, the problem was not solved; hence the need for a second advent. Restlessly Christians waited for Jesus to return. When the Holy Ghost descended on the day of Pentecost, as the outcome of Jesus' mission, the human problem was in process of solution for them and for all mankind. The pouring forth of the Holy Ghost, the descent of the holy city, the coming of Christian Science into the world, are all basically the same spiritual happening, namely, eternal divine Science coming to the consciousness of humanity in order to solve the mortal problem on the universal scale.

So let us follow one by one the seven Biblical presentations of the matrix, and begin to feel the significance of these not only in our own lives, but also as they pertain to the life of mankind. This will lead us, in the eighth instance, to *Science and Health*, which will be the revelation, in universally demonstrable terms, of the Bible's timeless Science.

The Patriarchs

The first time the matrix appears in the Bible on a scale commensurate with that of the four Gospels, it is in the form of the four sagas of Israel's patriarchs, Abraham, Isaac, Jacob, and Joseph, which close the book of Genesis. At this early stage of the story, the idea which is Israel—the idea of the spiritual identity of mankind—is represented as being in embryo in human consciousness, or at the point of origin. Today, through all that the matrix stands for, this identity is beginning to be understood in its impersonal, universal Science. God's promise to Abraham, Isaac, and

Jacob, is that the original idea of *Israel* will ultimately bless "all the nations of the earth." The assurance is that this embryonic spiritual seed will lead in the end to the salvation of all mankind.

Thus, at the point of Israel's origin, the idea represented by the matrix—the idea of the city foursquare—has its beginnings. Abraham, according to Paul, is looking for "a city which hath foundations, whose builder and maker is God" (Heb 11: 10). He is really in search of the holy city, the spiritual "body" of mankind. Paul also describes him as "the father of us all" (Rom 4: 16). The seeker, Abraham, gives us our first touch of the creative *Word*; Isaac, his son, gives us our first touch of the *Christ*, the Son of God; Jacob, with his twelve sons—the twelve tribes of the children of Israel—gives us our first touch of *Christianity* and of the universal brotherhood of man; Joseph, lord of the land of Egypt, ruler of the outside world beyond the bounds of a so-called chosen race, gives us our first touch of *Science*. Each saga unfolds through the full compass of the four tones to give us our first touch of the sixteenfold matrix as a whole.

The idea which is Israel is sown as a seed in the womb of consciousness and will eventually conquer and constitute the earth. As far as the individual student is concerned, this is the newly sown seed of his own spiritual identity, destined in the end to comprise the whole of his being.

Deuteronomy

The second appearing of this foursquare pattern comes in the book of Deuteronomy. As the era of the patriarchs closes, all Israel is in the land of Egypt, the house of bondage. According to *Science and Health*, this signifies all mankind in submission to the dictates of the mortal body. Israel's necessity is to translate this sense of bodily enslavement into what her habitation (body) really is, namely, the land of freedom, the land of Canaan, "the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged" (S & H 226: 25-2). This is her promised land, her God-bestowed heritage, which, in Deuteronomy, is being promised her. In this book, Moses teaches Israel how to make the land her own, how to perform this act of translation. He says to her, 'The land lies before you: go in and accept the land which the Lord your God has given you.'

Deuteronomy furnishes Israel with the means of understanding and demonstrating the Principle of universal liberty—that is, of inheriting the land of her true identity, her real bodily freedom. This inheritance, which she has been promised, is at hand; she is encamped on the banks of Jordan, and is therefore at its very borders. But she cannot make the land her own unless she obeys the system of laws, and rules of conduct, given

her in Deuteronomy. She must understand her own and the whole world's spiritual selfhood in terms of the Word, Christ, Christianity, Science, for this is what the promised land *is*.

Accordingly, the first few chapters of Deuteronomy, which recount her recent approach to the land, have the accent on the four tones of the Word. (The ordered footsteps whereby the student makes his apparent human approach to his Principle are mapped out by God's Word.) The next few chapters include a review of the code of laws that came down to her from heaven through Moses as mediator. These have the accent on the four tones of the Christ. A third section outlines rules for Israel's daily conduct, and for her relationship with her brother man. Here the accent is on the four tones of Christianity. A fourth section, which brings the book to a close, emphasizes the four tones of Science. This includes what is called the Palestinian Covenant, and tells her the conditions for actually inheriting the land. For her sins, Israel will one day be banished from the land, and scattered amongst the nations of the world. Yet, in the end, she will be restored. This final regathering, taught in Deuteronomy, is symbolic of the eventual total regathering of the human race into the "land" of unity with God.

The aspect of the matrix emphasized in this second stage of its development is that of an ordered understanding of a universal Principle freeing the human race from bodily servitude.

Joshua and Judges

Equipped with the teachings of Deuteronomy, Israel, under Joshua, crosses the river Jordan and actually takes possession of the land. The land of Canaan, in contrast to the land of Egypt, is her true body—the body of freedom and spiritual understanding in which she has been promised she shall dwell. Later on, in the midst of the land, she will build Jerusalem, which will be her capital city; in the midst of Jerusalem she will build a temple, which will replace her wilderness tabernacle. The land of Canaan, "flowing with milk and honey," is indeed a prefiguring symbol of the eventual New Jerusalem, the city of universal peace—the "body" of all mankind.

Hence the third appearing of the matrix is found in the books of Joshua and Judges. In the story which they tell, Israel overcomes her enemies and accepts her God-given inheritance. Her enemies are the self-destructing qualities of egotism, covetousness, hate, and self-love which claim to inhabit her mind and body.

Her inheritance is really her eternal foursquare identity understood through the Word, Christ, Christianity, Science, which is free from all

these qualities. The book of Joshua unfolds the tones of Word and Christ, Judges unfolds Christianity and Science.

In the Word section, Israel enters and conquers the land. The Word of her God is "quick, and powerful, and sharper than any two-edged sword" (Heb 4: 12). In the Christ section, the country is allotted to the twelve tribes as a joint inheritance. The children of Israel are "heirs of God, and joint-heirs with Christ" (Rom 8: 17). In the Christianity section, Israel is self-governed. There are no more leaders like Moses or Joshua to guide her; every man does that which is "right in his own eyes" (Jud 21: 25). In the Science section, the lesson is brought home to her that the land is one and indivisible, and therefore that she herself is an indivisible body of ideas. Each of the main tones unfolds through four sub-tones, thereby completing the sixteenfold symbol for the third time. The emphasis throughout is on man's real spiritual dwelling-place, or body.

The Four Books of Kings

The sixteen tones come again in the four books of Kings—that is, in I and II Samuel and I and II Kings. This is their fourth appearing. As far as their seven appearances in the Bible are concerned, the centre of the scale has been reached. Israel is firmly established in the land, under the government of her heavenly Principle. She has entered the age of her kings and prophets. Ideally, she is governed from heaven through the teachings of the prophets, and this is (or rather should be) wrought out on earth through the reigns of her kings.

I Samuel unfolds the four tones of the Word. Here, Israel must choose between government by personal egotism, represented by Saul, and government by Principle, represented by David. I Samuel teaches her to reject the policies of pride, self-aggrandizement, jealousy and vengeance, expressed by Saul, and to be governed instead by love, unselfishness and forgiveness, which are typical of David.

II Samuel is the story of David's reign. David stands for the kingship of Christ. Jesus, in the Gospels, is referred to as "the son of David." It is David who builds Jerusalem, the material symbolic counterpart of the New Jerusalem, or city foursquare. His story unfolds through the four tones of the Christ.

I Kings develops the four tones of Christianity. Here, David's son, Solomon, is on the throne, and it is he who builds the temple. In the era of immense material prosperity which follows the setting up of the temple, the kingdom splits into two parts, and Israel is in mortal danger. Judah and Israel in their undivided state stand for the manhood and womanhood of God. As two warring kingdoms, given over to Baal worship and fertility

rites, they typify the male and female of mortality. The prophet, Elijah, comes to heal the breach, cleanse the two kingdoms of their sins, and rid the land of Baal.

II Kings unfolds the tones of Science. Paul says that "the wages of sin is death" (Rom 6:23). At the beginning of the book, Elijah is translated that he should not see death. But Israel and Judah, because of their incessant idolatries, are taken respectively into Assyrian and Babylonian captivity. Elijah stands for Israel's eternal life when the kingdom is undivided. As a house divided against itself, Israel and Judah succumb inevitably to moral and physical death.

The coming joint missions of Christ Jesus and Christian Science, as foretold by the prophets, will provide the answer on a world scale to this state of death-dealing division.

This fourth stage of the matrix's development stands for humanity under the government of divinity—that is, for the government of earth by a heavenly Principle through the Science of the oneness of being.

The Prophets

The fifth note of the musical scale is called "the dominant," and certainly the fifth appearing of the matrix in the ascending scale of the Bible is of dominating importance. It comes at the close of the Old Testament in the form of the books of the writing prophets. These sixteen individual prophecies relate directly with the matrix's sixteen individual tones.

The prophets are aware of the idea of God forming in the womb of consciousness, prior to its birth into the world. They know that the twin advents of the Messiah—the manhood and womanhood of God, typified by united Judah and Israel—will be born into the world as the Saviour of the human race. The missions of both Christ Jesus and Christian Science are foreseen and foretold by Israel's inspired prophets. For them the firmament of heaven is "open," and its waters bring forth abundantly the living proclamations of God. "Thus saith the Lord," is the prefacing authority for every one of their utterances.

The prophets are *individual* transparencies for the one Science of being. Their outlook is divinely subjective. The books open, therefore, not with the tones of the Word, leading to the tones of Christ, Christianity and Science, but with the tones of Science itself. These are presented by the four "major" prophets, Isaiah, Jeremiah, Ezekiel, and Daniel. They signify the universal idea of God held in the heart of its Principle, from which it reaches out to heal the world. The twelve "minor" prophets, from Hosea to Malachi, presenting the Word, Christ, and Christianity,

each in their four tones, foreshadow this world birth. Like the open gates of the holy city, the twelve minor prophets signify the idea being born to the consciousness of mankind, and ridding the world of evil.

At this point of its fifth appearing, the matrix is better represented by the centre and circumference of a circle than by a foursided square. The major prophets typify the circle's fourfold centre, and the minor prophets its twelfold circumference. The prophets represent all Israel, all mankind, giving birth to the idea of its own sinless, deathless being. For it is the Son of (generic) man, not the son of a human person (as testified by the corporeal senses), who is really the Son of God.

The aspect of the matrix emphasized here is that of the womb of human consciousness pregnant with the idea of its own everlasting life.

The Gospels

Inevitably, the symbol's sixth appearing is in the form of the four Gospels. These present the Son of man himself, who is the Son of the living God. They concern the man (foreseen by the prophets) who has dominion over all the earth—who solves in its entirety the universal problem of being.

The idea which begins embryonically with the Patriarchs, which develops into an understanding of the Principle of all true values and all true substance in Deuteronomy, which is given precise identity in Joshua and Judges, which is one with its Principle in the four books of Kings, which is the outpouring "word" of this Principle at the point of the Prophets—this idea, as presented by the Gospels, is that wherein the whole world sees the truth about itself. As already stated, Matthew, Mark, Luke, and John unfold respectively the four tones of the Word, the four tones of the Christ, the four tones of Christianity, and the four tones of Science.

This presents the matrix in the wholeness of its structure as the "measure of the stature of the fulness of Christ" (Eph 4: 13).

The Epistles

The matrix's seventh and last appearing in the Bible is in the form of the Epistles—the fourteen Pauline Epistles, and the seven General Epistles.*

That which is revealed by the Gospels as the true idea of the human race naturally has the effect of gathering humanity back to God, that is,

* Of the twenty-one Epistles, the three Pastoral Epistles (I and II Timothy and Titus) combine to form a single tone, as do also the two Epistles of Peter and the three Epistles of John—thus presenting the Epistles as a whole in sixteen spiritual tones.

of restoring mankind to its divine origin. Under the impact of this idea, humanity begins to realize its eternally unfallen status. The myth of fallen man yields to the Science of the oneness of being. “. . . unto him that is able to keep you from falling, and to present you faultless before the presence of his glory,” is the concluding epistolical message (Jude 1: 24).

Together, the Prophets, Gospels, and Epistles present a single conception of divine reality, wherein Prophets and Epistles are complementary. The Prophets represent the idea coming from its Principle, the Epistles represent the idea returning to its Principle. The idea itself, which performs this to and fro journey, is identified in the Gospels as that which never leaves the sinless, deathless perfection of its Principle. In this triune concept (as already touched upon on page 43) is virtually embraced the entire Scriptural teaching. For what it declares, in simple spiritual terms, is that man is God's *reflection*. Timelessly, the compound idea, man, circulates from and to its divine Principle, God, and this, in human experience, solves the problem of fallen man. At a certain point in mythological time, the son of God, through egotism and self-will, is supposed to have fallen from grace, and thereafter to have begun to struggle back to God again. Reflection is timeless, instantaneous at-one-ment; mortality (mythology) is wholly to do with labour and with time.

As with the Prophets, the “circle” is more appropriate for describing the metaphysical significance of the Epistles than the “square.” In the case of the Prophets, the spiritual movement is from centre to circumference; in the case of the Epistles it is from circumference back to centre.

Whereas the Prophets start with the Science tone, and this is followed by the tones of Word, Christ, and Christianity, the Epistles start with the Word, Christ, and Christianity tones and close with the Science tone. Paul, to whom (in the canonical order) the first fourteen epistles are attributed, travels far and wide in the *outside* world of the Gentiles. James, Peter, John and Jude, to whom the last seven epistles relate, remain at home in the *inside* world of Jerusalem. Interpreted spiritually, the purpose of Paul is to show the whole world the way home—that is, to identify all mankind with the heavenly foursquare city.

In this seventh aspect of the matrix, the calculus of ideas which is Israel and the world is secure and at rest in the divine Principle, Love. What remains is for this fact to appear before mankind in its comprehensible, demonstrable Science.

“Science and Health”

The seventh note of the musical scale is called the “leading note” because it leads to the eighth note, and demands that the eighth note be

played. Likewise the Bible leads to, and demands, *Science and Health*. In the Bible itself the book of Revelation expresses this demand. Revelation, which follows the Epistles, foretells the reappearing of Christianity in its original divine Science, and the advent of the "little book."

The text reads: "And I saw another mighty angel come down from heaven . . . And he had in his hand a little book open . . . And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up . . ." (Rev 10). Explaining this in the "little book" itself, Mrs Eddy writes: "Mortals, obey the heavenly evangel. Take divine Science. Read this book from beginning to end. Study it, ponder it . . ." (S & H 559: 19-21).

Science and Health brings the Bible down to earth. It makes idealism realism. 'Here now,' not 'hereafter,' is the cry of the Christian Science textbook!

Within the scope of these two books, as we are at present considering them, the sixteen chapters of *Science and Health* represent the matrix's eighth and final appearing. With the coming of *Science and Health*, therefore, the complete octave has sounded, and the fourfold chord has been played. The holy city has been divinely revealed as the reality and identity of us all. As already cited, Paul says of Abraham that he was looking "for a city which hath foundations, whose builder and maker is God" (*ibid.*). In other words, that which is in embryo when the patriarchs sound the first note of the scale appears in the fulness of its universal *Science* when the eighth note is played.

Today, the first four chapters of *Science and Health* ("Prayer," "Atonement and Eucharist," "Marriage," "Christian Science versus Spiritualism") are often referred to as the *Word* chapters. This is because they emphasize respectively the Word in its own aspect, the Word operating as the Christ, the Word operating as Christianity, and the Word operating as Science. The next four chapters ("Animal Magnetism Unmasked," "Science, Theology, Medicine," "Physiology," "Footsteps of Truth") are specifically the *Christ* chapters. These accentuate Christ operating as the Word, Christ in its own aspect, Christ as Christianity, and Christ as Science. The third group of four chapters ("Creation," "Science of Being," "Some Objections Answered," "Christian Science Practice") are the *Christianity* chapters, which point to Christianity as the Word, Christianity as the Christ, Christianity as Christianity, and Christianity as Science. The last four chapters ("Teaching Christian Science," "Recapitulation," "Genesis," "The Apocalypse") are specifically the *Science* chapters, and relate to Science as the Word, Science as the Christ, Science as Christianity, and Science as Science.

THE FOUR "WORD" CHAPTERS

The "Word" of God is the "language" of God. A language is a medium of communication, a means of understanding. This idea of communication, or communion, dominates the first four chapters. In fact the very title of each chapter describes an act of communion. Complying with the demands set forth in these chapters, humanity enters into direct communion with its divine Principle, God, and has no need of personal mediums or interpreters.

"Prayer"

The first chapter, "Prayer," outlines the state of mind, the spiritual attitude, requisite in us as students in order that we may freely approach our subject, the divine Science of being. It emphasizes the motives and qualities which must be present in our mental make-up in order that we may commune with (be one with) our Principle. We read, for example, that "What we most need is the prayer of fervent desire for growth in grace, expressed in patience, meekness, love, and good deeds." And again, ". . . the longing to be better and holier, expressed in daily watchfulness and in striving to assimilate more of the divine character, will mould and fashion us anew, until we awake in His likeness" (S & H 4: 3-22).

It is true that nothing in us really prays to God but the spirit of God which comes from God. Nevertheless, in this opening chapter the emphasis is on man (humanity) desiring to enter into communion with God—in other words, seeking the holy city. The underlying spiritual tone is that of the Word in its own aspect, or the Word as the Word.

"Atonement and Eucharist"

The second chapter, "Atonement and Eucharist," is the complement of the first chapter, "Prayer." Into the main tone of the Word a Christ tone is introduced. Hence the general tenor of the chapter is Word reflecting Christ. This chapter starts out from the standpoint of man's unity with God, it does not work up to it. The opening sentence reads: "Atonement is the exemplification of man's unity with God, whereby man reflects divine Truth, Life, and Love." The accent, therefore, is not on the student seeking to commune with his Principle, but rather on the Principle in communion with him through Christ as mediator. It includes the true idea of the Christian ritual known as the Communion Service. At the heart of the chapter is Jesus' impartation of the Eucharist, which is defined as "spiritual communion with the one God" (S & H 35: 25). "Take, eat; this is my body," Jesus said to his disciples. Commenting on

this, Mrs Eddy writes, "Their bread indeed came down from heaven" (S & H 32: 15-10). Impartation, in this second chapter, thus takes place from God to man—in other words, it is a "Christ" impartation.

"Marriage"

Together, the first two chapters emphasize the idea of reciprocal communion between God and man. This leads, thirdly, to the idea of union between man and man. Hence the subject of the third chapter is "Marriage." This introduces a Christianity tone, and therefore the tone of the chapter as a whole is Word reflecting Christianity. Man's communion with God in the first chapter, and God's communion with man in the second, lead, in the third, to the proper understanding of man's communion with man. That is to say, men find their union with each other in terms of their union with God.

As shown in this third chapter, the idea of spiritual union makes its impact on the mortal, organic sense of union, and purifies and translates this sense. This appears first as advancing morality, which leads in the end to complete spirituality. (See the chapter's two final paragraphs.)

Basically, the subject under discussion is the marriage of the manhood and womanhood of God—the wedding of the individual to the community when this is conceived of spiritually. Through it comes continuous spiritual increase and birth. Hence in this chapter we find such statements as: "Happiness . . . cannot exist alone, but requires all mankind to share it" (S & H 57: 18). And again, "No longer to marry or to be 'given in marriage' neither closes man's continuity nor his sense of increasing number in God's infinite plan . . ." (S & H 69: 10).

"Christian Science versus Spiritualism"

The fourth chapter, "Christian Science versus Spiritualism," is the last of the "Word" chapters. Resulting from the true idea of union established in the first three chapters, ideas are able to come forth directly from within humanity's own loins. This eliminates the apparent need for personal mediums, outside mediators, or finite human channels through which God communes with man. Hence the refutation in this chapter of the theories of spiritualism.

The fourth chapter could be said to contain the *Science* of spiritual communion. It involves the true idea of *education*. As previously noted, the word "educate" is from the same root as "educer," meaning "to draw forth." When ideas are drawn forth from within man, by reason of his union with God and his brother man, this is the opposite of spiritualism.

The chapter's main subject is that of one infinite self-communing

Spirit. The infinite in communion with its own infinitude is Spirit, God, reflecting upon itself. The spiritual idea which this reflection forms is man. Together, God and man form one continuous state of spiritual communion. If man and God, God and man, men and men, were separate from each other, matter would be the medium of Spirit, and Spirit would be reduced to material "spirits." In this case, all would be matter, and Spirit would be non-existent. This hypothesis is contradicted and explained away by the spiritual teachings of the first four chapters.

The Science of the divine Word—the language of Spirit in its Science and system—is the medium of all true communion.

THE FOUR "CHRIST" CHAPTERS

When the conditions demanded by the four "Word" chapters are complied with, divinity translates itself spontaneously to humanity. The theme throughout the four "Christ" chapters, which follow, is the activity of spiritual *translation*, and the continuous circulation of ideas. In order to be responsive and receptive to these ideas, *purity*, and the willingness to *change*, are required on the part of humanity.

Christ translates reality to the understanding of men, and thereby saves them from mortality. Hence *Science and Health* defines "Christ" as "the true idea voicing good, the divine message from God to men speaking to the human consciousness" (S & H 332: 9-11); also as "The divine manifestation of God, which comes to the flesh to destroy incarnate error" (S & H 583: 10-11).

"*Animal Magnetism Unmasked*"

The fifth chapter, "Animal Magnetism Unmasked," is in the tone of Christ reflecting the Word. The first four chapters have established a state of spiritual communion between God and men, whereby ideas can be drawn forth directly and subjectively from within man's own loins. But the same fountain does not send forth sweet water and bitter. Man does not give birth to spiritual ideas and evil beliefs at the same time. This chapter is based on the words of Jesus that the "things which defile a man" are the "evil thoughts, murders, adulteries, fornications," and so on, which proceed out of his own "heart" (S & H 100).

The true idea of communion and wedlock, taught in the preceding chapters, has furnished the means of reducing evil (animal magnetism) to nothingness, because it has furnished the means of handling it subjectively, or from the standpoint of the individual's own thought. The Christ-idea, proceeding from God, speaks out of the real heart of man,

and this true subjective state of being makes nothing of animal magnetism.

In Christ is all *true* magnetism, for in Christ men find their unassailable *unity* with God and with each other. Animal magnetism is any mortal thought, or quality, which would attract man away from God, and present him as fallen man. When Jacob beheld his brother Esau's face as "the face of God" (Gen 33: 10), rather than as the face of animal magnetism, he unmasked animal magnetism. In his struggle at Peniel ("face of God"), Jacob reduced evil to nothingness by proving that it did not occupy his own subjective state of thought. Jesus said, "Blessed are the pure in heart: for they shall see God" (Matt 5: 8). When men see the face of God they do not see the mask of animal magnetism. They see the face of God proportionately as they look out from God, instead of up to God—proportionately as they are God's reflection, and God's ideas and qualities proceed out of their own hearts.

"*Science, Theology, Medicine*"

That which is divinely revealed through the pure heart of humanity is always a vast world-idea coming from the heart of God. Its impact upon human consciousness generally is like that of the leaven in Jesus' parable, which a woman hid in three measures of meal until the whole lump was permeated and leavened. The spiritual leavening of world consciousness is the subject of the sixth chapter, "Science, Theology, Medicine," where the tone is Christ in its own aspect. The woman's "meal" is all human thought summed up under these three headings.

The chapter opens with an account of how Christian Science, the spiritual identity of the human race, was divinely revealed to the pure heart of Mrs Eddy. The theme of the chapter is human consciousness as a spiritual transparency through which Christ translates the message of divinity to humanity. This message, in turn, translates the whole of human experience from mortality to immortality. The chapter is based on the Christly declaration by Paul that "the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (S & H 107).

This is the chapter which includes the comprehensive statement of the two Christ translations (S & H 115-116)—translation from divinity to humanity, and its corollary, translation from humanity to divinity.

"*Physiology*"

The idea which comes forth directly from Principle, and reveals itself to receptive human thought, is, first and foremost, the true idea of *body*. It elucidates one living Christ-body, which is the spiritual identity of

mankind. The crux of Jesus' lifework was the translation of the physiological concept of body, or the replacement of this concept with what body really is.

Accordingly, the subject of the seventh chapter is "Physiology," the scientific tone of which is Christ reflecting Christianity. At this stage of the textbook, the false sense of body is analysed by the true sense, in order that the false may be translated by the true. In the idiom of Paul, Christ is the "head" and Christianity the "body" of the human race. Christ as Christianity is specifically a living integrated "body" of ideas under the control of one "head." One of the primary physiological claims dealt with in this chapter is that body is subject to the dictates of brain. In physiology, the nerve impulses which permeate the body come from and return to the brain. In the Christ-body, all life-activity comes from and returns to one governing head—one Mind of Christ.

"Footsteps of Truth"

The theme of "Footsteps of Truth," the eighth chapter, in the tone of Christ as Science, accords with Jesus' statement: "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven" (John 3: 13). Only that which comes from Principle returns to Principle, even the idea of Principle which never leaves Principle.

The chapter refers to an ultimate "perfection," and also to the indispensable "human footsteps leading to perfection" (S & H 253: 32-2). The question is: What are these human footsteps? Are they steps which rise slowly, painfully, out of matter in the direction of Spirit? Or are they, as Jesus demonstrated, and as this chapter teaches, the divine footsteps of Truth itself perceived and understood humanly? They are surely the latter. In this case, the footsteps of thought which return to Principle are identical with the footsteps of thought which come out from Principle. To look out from God, as Jesus did, is simultaneously to look back to God—in other words, to be God's pure reflection.

The way to perfection is thus the step by step appearing of perfection itself. This is illustrated by the child at school who follows the footsteps, say, of mathematics. In proportion as the steps he takes are the outcome of the mathematical principle, so his advancing course takes him deeper and deeper into this principle, and this, in turn, solves his mathematical problems.

We read in this chapter how our aim "should be to find the footsteps of Truth"; that "We should strive to reach the Horeb height where God is revealed; and the corner-stone of all spiritual building is purity" (S & H 241: 23-27). The Christ in its Science circulates from God back

to God—from Mind, Spirit, Soul, Principle, Life, Truth, Love, back to Mind, Spirit, Soul, Principle, Life, Truth, Love. This describes the cornerstone of "purity," upon which alone universal Christianity, emphasized in the next four chapters, can be built.

"We cannot build safely on false foundations," says "Footsteps of Truth" (S & H 201: 7). When Peter saw that the Son of man was in fact the Son of the living God, Jesus said that upon this "rock" of the human and divine coincidence would be built the universal "church" of Christianity (Matt 16: 13–18).

THE FOUR "CHRISTIANITY" CHAPTERS

Christianity is the demonstration of the Christ-idea in human experience. It involves the healing transformation of the human concept, or what seems to the senses to be the restoration of man to God. The four "Christianity" chapters teach respectively mankind's *unconfined, unadulterated, unfragmented, unстереотyped* nature, when this is found in Christ, and thus found in God. Through this realization, humanity recovers its apparently lost spiritual status.

"Creation"

"Creation," the textbook's ninth chapter, in the tone of Christianity as the Word, stresses the idea that the infinite cannot be circumscribed, or contained, within the finite. We read: "The everlasting I AM is not bounded nor compressed within the narrow limits of physical humanity" (S & H 256: 13). Because of this, humanity, as it really is, cannot be imprisoned within, nor propagated by, the narrow limits of a mortal body. Similarly, Christianity, in its purpose to build the brotherhood of man on the spiritual foundations outlined in the preceding tone, cannot be confined within, nor propagated by, the narrow limits of an ecclesiastical organization. Neither can Christian Science, in its pure Science and system, be confined within a technology of words and terms. Christianity as the creative Word is the temple, or body, of the universal Christ, unconfined and unconfining.

"Science of Being"

"Science of Being," the tenth chapter, has the emphasis on Christianity as Christ. Here, Christianity is seen to come forth from God as one indivisible Christ-embodiment. This chapter teaches that Christianity must emanate purely from its Principle, and be of the nature of "divine metaphysics," if it is to succeed in its mission of saving mankind from the self-destroying theories of "physics." Christianity must not be allowed to

degenerate into "semi-metaphysics," nor must it expect to be aided in its purpose of world salvation by the world's own semi-metaphysical systems. Christianity, as taught by Jesus, stands upon, and issues from, the platform of an infallible Principle. The last ten pages of this chapter are known as the "platform" of Christian Science. This consists of thirty-two statements of Principle reduced from the divine to the human point of view in order to meet humanity's need. Note the divine standpoint of the opening statement in contrast to that of the closing one, where the solution of the universal human problem is represented as taking place.

Christianity comes "down from God out of heaven" to solve the world problem, but never must it "come down" in the sense of being adulterated, weakened, or popularized—never must it try to make itself humanly acceptable by pandering to worldly tastes and objections. Man coming "down from God out of heaven" is the answer to the problem of man having supposedly "fallen" from God out of heaven.

"Some Objections Answered"

Chapter 11 is "Some Objections Answered." Here the tone is Christianity in its own office, or Christianity as Christianity. At this point of the development, Christianity, in its unadulterated purity, is represented as meeting the objections of an apparently antagonistic, outside world. These are shown to come principally from orthodox theology and materia medica. Such objections are inevitable, because based upon the belief that mankind is in a state of disruption and fragmentation. They stem from a world of bits and pieces. Fragments cannot help but object to each other and misunderstand each other, because, by their very nature, they are egocentric and objective. Fragments imply subject and object two. They are not of the nature of body, or identity, as found in Christianity, in which subject and object are one. What the world really objects to, if it did but know it, is its own apparently fragmented being, because this is contrary to Principle and to Truth.

To meet these objections, Christianity must show itself to be whole. It must be outwardly what it is inwardly, namely, a consistent, non-contradictory body of ideas, none of which can be torn from their Principle or from each other. The world must find Christianity, the body of Christ, to be "every whit whole," and, as such, to comprise the reality of the world's own being. This wholeness and consistency, the chapter teaches, is represented by the combined texts of the Bible and *Science and Health*. Never must these be torn into detached fragments, and so be made to appear contradictory (S & H 341: 1-8). According to the Pauline text upon which the chapter is based, this understanding of oneness is destined to raise mankind from the dead.

"Christian Science Practice"

The last of the Christianity chapters is "Christian Science Practice." Its tone is Christianity as Science, or, specifically, Christian Science. This twelfth chapter of the textbook is devoted to the subject of Christian Science healing, that is, to healing humanity of its sins and diseases, and the subsequent restoration of the race to God. Christian Science treatment is never repetitive, never stereotyped, but always divinely inspired and adapted to meet each individual need.

Nothing heals but Christianity, the body of Christ, whole and undivided. This idea, established in the previous chapter, is now presented in its *Science*. It *proves* itself in the daily lives of mortals, and in their mortal bodies. The Science of one whole body, having no diseases, no internal disagreements, no tense inflammatory relationships amongst any of its members, heals and restores the mortal sense of body, and causes it to recover its wholeness.

The fact is that the Father does not have to recover a wayward son. Principle does not have to regain a lost idea. If the idea has not been stolen away in the first place—if being is one and not two—there is no man to recover, no body to be restored. The body of Christ does not have to regain wholeness, for, in Truth, it has never been torn into disconnected, contradictory fragments to make recovery necessary.

THE FOUR "SCIENCE" CHAPTERS

Naturally the textbook's "Science" chapters emphasize the idea of spiritual and scientific education; for this is what Christian Science, and therefore the textbook as a whole, is all about. These last four chapters show spiritual *education* to be identical with spiritual *obstetrics*, or *birth*. Neither the understanding nor the demonstration of Principle can be superimposed upon the student personally from outside his own being. The kingdom of Truth is within him individually. Because his identity reflects the divine Principle of the universe, understanding and demonstration are both drawn forth from within him.

"Teaching Christian Science"

"Teaching Christian Science," the thirteenth chapter, is in the tone of Science as the Word. Its climax is a paragraph entitled "Scientific obstetrics" (S & H 463). The chapter is concerned with the relationship in Science between "teacher and student." Jesus foretold how the impersonal Comforter, divine Science, would come and "*teach*" the world "*all things*" (John 14: 26). This relationship, therefore, between

student and teacher, teacher and student, cannot possibly be a personal one. Mrs Eddy once said that when she taught Science it was not a question of woman addressing man, but of "the divine Principle and Soul bringing out its idea." When Jesus taught, it was not something which he himself did personally; it was rather Spirit, God, imparting understanding impersonally. Only in this way can the idea be born of God and born of man at the same time. Only in this way is the Son of *man* the Son of the living *God*. Only then is humanity being "taught" Christian Science.

"Recapitulation"

The impersonal relationship, in Science, of teacher and student is shown in its absolute meaning in the textbook's fourteenth chapter, "Recapitulation." Here the tone is Science as the Christ. This chapter is made up of twenty-four questions and answers. It is the chapter which, strictly speaking, closes *Science and Health*, for the next chapter begins the *Key to the Scriptures*. It should be remembered that the book's full title is "Science and Health *with* Key to the Scriptures." It is evident from the meaning of the word "recapitulation" that this fourteenth chapter summarizes under headings the teachings of the textbook as a whole.

In this chapter, the "student" is that state of thought which asks the questions, while the "teacher" is the Principle which supplies the answers. These answers, which come directly from the Principle, naturally and inevitably build up the student's identity as the Principle's own idea.

The first of the twenty-four questions is the one which includes all others within itself, namely, "What is God?" The answer: "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" is the statement upon which the entire teaching of *Science and Health*, and therefore of Christian Science itself, is based. Mrs Eddy defines the contents of this chapter as being of the nature of "absolute Christian Science" (S & H 465 : 4). This is the chapter which she appointed as the basis of all primary class instruction.

"Genesis"

The *Key to the Scriptures* opens with the textbook's fifteenth chapter, "Genesis," in the tone of Science as Christianity. Here the idea of education, correlative with the idea of birth, is carried a stage further. The word "genesis" means "being born." This chapter shows that *what* is born—the idea which is drawn forth subjectively from within the student's own being—is the spiritual understanding of himself and his universe. Here, the emphasis shifts from the sense of individual student to that of the *world* as the student. The "student" state of thought is represented in the

second verse of the first chapter of Genesis as the world itself "without form and void," because of the "darkness," or ignorance, which is "upon the face of the deep." The "teacher," on the other hand, is the "Spirit of God" which moves upon the face of the waters, dispels this ignorance, fills the void, and forms the earth (the compound idea, man) in its own image and likeness.

What the actual "darkness," or ignorance, consists of is shown in the second part of the chapter to be the Adamic myth of fallen man, which has "watered the whole face of the ground" (Gen 2: 6). The proposition of dualism has adulterated the entire history of mankind. Thus the whole human race believes itself to be mortal until Science in its aspect of Christianity, unfolding through the *seven days of creation*, comes to deliver mankind from this belief.

"The Apocalypse"

The sixteenth chapter, "The Apocalypse," is in the tone of Science as Science. This chapter has sixteen clearly defined sections, as may be seen by examining the text. This is because, in its relation to the final tone of the matrix, it is the grand consummation of all sixteen chapters, and therefore of all sixteen tones.

The first twelve of these sections concern "the woman" with her "crown of twelve stars" who brings to birth the "man child." She is the symbol, the chapter tells us, of "generic man," the spiritual identity of the one human race (S & H 561: 22). Her child is the idea of her own (man's) universal unity in God. This is the idea which, according to the Revelator, will eventually "rule all nations with a rod of iron," and bring into expression the city of world peace, or the New Jerusalem.

Hence, in the remaining four sections into which the chapter is divided, the symbol changes to the city foursquare. This is a commentary on Revelation 21, the living experience of which is described as "Man's present possibilities" (S & H 572: 25). Here, at last, the idea typified by the woman and her child is depicted in its absolute, comprehensible Science as the "matrix" and "calculus" of infinity.

This, then, is the transcendent idea which underlies not only the sixteen chapters of *Science and Health* but also the Bible as the indispensable way to *Science and Health*. In Science, the ordered way to something is the step by step unfoldment of that something until at last the goal is reached.

Thus, the idea which begins with the *Patriarchs* in the book of Genesis, which is of the nature of the impersonal understanding of law in *Deuteronomy*, which is given definite identity in *Joshua and Judges*, which is

governed by its heavenly Principle in the *four books of Kings*, which comes forth from this Principle, as typified by the utterances of the sixteen *Prophets*, which is seen to have form, structure, and wholeness in the four *Gospels*, which operates to restore the human race to God in the *Epistles*; this idea, in its fulness, is revealed by *Science and Health* to be the MATRIX and CALCULUS of all real being.

This is the idea which, according to the patriarchal covenant, shall be as the stars of heaven, and the sand upon the sea shore for multitude, and in which all the nations and families of the earth shall be blessed. In its timeless, infinite Science, it is the Comforter which shall teach us all things, and in so doing shall replace a discordant, dismembered sense of the world with spiritual understanding, unity, and love.

Man's University City

“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.”

Mary Baker Eddy makes this statement regarding the material appearance of what is, in fact, a spiritual universe—a universe of infinite ideas. She continues: “The *education of the future* will be instruction, in spiritual Science, against the material symbolic counterfeit sciences” (Mis 60: 27–6).^{*} She says, of Christian Science that with it “can be discerned the spiritual fact of *whatever* the material senses behold” (S & H 585: 10–11).^{*} And correlatively of Jesus, “Christ Jesus’ sense of matter was the opposite of that which mortals entertain . . . His earthly mission was to translate substance into its original meaning, Mind” (Mis 74: 13–17).

This chapter looks towards the spiritual education of the future, and the eventual scientific translation of the whole of mortal life.

Individually, Christ Jesus translated his universe. He was equipped by Science with the requisite spiritual understanding for doing so. This does not mean to say that his universe literally changed form in the process; on the contrary, it remained what it always had been and always would be, namely, the timeless, changeless universe of Mind, Spirit, Soul, Principle, Life, Truth, Love. It is simply that Jesus *understood* his universe. Under the impact of spiritual understanding, the material sense of it yielded in his consciousness to the spiritual sense. The sense of a universe of matter yielded to the conscious understanding of the universe of Spirit. This appearing of the one and disappearing of the other, in his own consciousness, had the effect of translating his universe from one “language” to another—from the language of matter to the language of Spirit, or Mind.

It was, and is, a question of viewpoint. Jesus looked at what those around him called matter, and to him it was something very different from what it was to them. Yet all were looking at the same thing. From their point of view what they saw was matter; from his point of view it was

^{*} Italics added.

Spirit. Jesus looked at their "matter" from the standpoint of his "Spirit," and it was, to him, Spirit. They looked at Jesus' "Spirit" from the standpoint of their "matter," and it was, to them, matter. Jesus did not reason from the standpoint of fallen man as they did; he came forth from the Father, and he knew that, in Truth, the whole of creation does the same thing. He looked out from God, and therefore all was God. He saw God's "true likeness and reflection everywhere" (S & H 516: 8). They, in their belief, looked up to God from a position apparently outside of God, and everything in consequence seemed to be the opposite of God. The reason for this is that a position outside of infinity is an impossible assumption. The result of Jesus' outlook was translation and life; the result of their outlook was destruction and death. The fact is that *if* man is mortal there is no God; men themselves are "gods," the ego is personal, and atheists and humanists are perfectly justified in the conclusions they come to.

Had Jesus' sense of matter been the same as that of ordinary mortals, he would have died and left a corpse behind just as they did. Because, however, he entertained the opposite sense, total translation was not only possible, but inevitable.

From the start, it would seem, Jesus realized that, in absolute Science, Spirit is all and matter is an impossibility. But his necessity was to understand and prove this humanly. He had to understand it progressively in order to prove it progressively. Eventually, at the end of his career, understanding and proof were total. Had he fully understood from the beginning he would have fully demonstrated from the beginning. In this case there would have been no problem to solve, no mission to fulfil, and he would not have been humanity's Exemplar. Of paramount concern, therefore, is the way in which life appeared to him during the step by step process of working out the problem of matter, that is, during the period of transition when he was proving the absolute relatively, or when he was demonstrating divine facts humanly.

What mortals call matter was not substance to Jesus, but a transitory symbol of substance which existed solely as consciousness, or thought. Had it been substance it would have been reality, not symbol; it would have been the opposite of Spirit, which is in fact reality and substance; in this case Spirit would have been non-existent.

But, it can be argued, many present-day physicists and philosophers hold this same conviction regarding the mental nature of matter. And indeed this is true. For example, the following is from *The Universe and Dr Einstein* by Lincoln Barnett. In a survey of how scientific thought has developed over the centuries, Barnett writes: ". . . gradually philosophers and scientists arrived at the startling conclusion that since every object

is simply the sum of its qualities, and since qualities exist only in the mind, the whole objective universe of matter and energy, atoms and stars, does not exist except as a construction of the consciousness, an edifice of conventional symbols shaped by the senses of man." He goes on to quote the philosopher Berkeley, who said, "All the choir of heaven and furniture of earth, in a word all those bodies which compose the mighty frame of the world, have not any substance without the mind. . . . So long as they are not actually perceived by me, or do not exist in my mind, or that of any other created spirit, they must either have no existence at all, or else subsist in the mind of some Eternal Spirit" (pp. 13-14).

To Jesus the universe was not matter, but Mind, Spirit, itself. According to the testimony of his spiritual senses, everything around him was an image, or idea, in the Mind which is God—that is, in his own Christ-Mind. The difference between Jesus' outlook and that of the philosophers and physicists is that Jesus understood the *reality* which the symbolic appearance *symbolizes*. He understood it both constitutionally and functionally. He started out from reality, and in this way worked from reality to symbol. This translated the symbol into the reality. Philosophers and scientists, on the other hand, start out from the symbol in their endeavours to reach reality. They look for cause in what is only effect; they search for reality in what is only a counterfeit material concept of reality. Hence, to them, the universe remains as before a material universe—although a mentally material one.

In the consciousness of Jesus, the divine Whole translated the whole. Jesus' *whole* understanding of God translated the *whole* of consciousness. By the time the ascension was reached, the appearance of a world of warring, dismembered, material fragments had yielded to a world of spiritual understanding, wholeness, and unity. The Science and system of universal being, individualized in his identity, translated consciousness, both subjectively and objectively, from mortality to immortality.

What was true for Jesus as an individual is true for mankind in Christian Science. Through Christian Science, the same individual translation must at last be accomplished on a world scale. "I have made a man every whit whole" (John 7: 23), Jesus said, when he healed the impotent man. 'I have made the world every whit whole,' the universal Science of Christianity will one day be heard to declare.

Understanding the Science of its own true being, the world will make itself every whit whole. Little by little the world will be "born again." If this translation had not already begun—if the spiritual idea of reality was not even now making its incisive impact on human thought and experience—mankind would not be going through its present agonizing birth-throes. The agony is due to conscious and unconscious resistance to the birth that

is taking place—to the apparently inflexible and adamant nature of material thought and conviction.

Three main factors are involved in the transition: (1) the underlying reality, as that which needs to be understood; (2) the superficial appearance, as that which needs to yield up its pretensions; (3) the actual translating process, which is involved in the gradual replacement of the one by the other.

Inevitably, *Science and Health*, as the textbook statement of 'Science Whole,' includes in its discourse all three of these factors, and the way in which they pertain to the working out of the human problem. For not only does this book unfold the rudiments of absolute Science, but it uncovers, at the same time, the forces of materialism and self-interest which oppose the birth of this Science in human experience. Yet merely to point out *fact* on the one hand and *falsity* on the other does not of itself solve the problem of dualism, the problem of opposites, but rather intensifies it. Thus the third factor is included also, namely, the *modus operandi* of translation—the manner in which the unreal yields to the real, and the whole human outlook changes its base from material to spiritual values.

Principle, idea, symbol, counterfeit! These were the factors which concerned Jesus in working out the life-problem. And they concerned him in this order. He said, "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father" (John 16: 28). This is how he expressed the circulatory movement whereby the Principle of all being sends forth its idea to translate the human concept from counterfeit to symbol, and from symbol to idea. Jesus' spiritual understanding translated his world from symbol to idea; and this went on in the order of divine Science until symbol and idea were one.

Nothing in our experience will ever really be destroyed, but all will be translated. The only *destruction* is that which takes place in the process of *translation*, namely, destruction of the belief that matter is substance in and of itself, counterfeit rather than symbol. For in this belief lies all the sin, disease, death, hate, fear, and warfare in the world.

In the measure that the appearance, matter, yields in consciousness from counterfeit to symbol, in that measure it reflects the reality which it symbolizes. The process of spiritual translation is the process whereby the human symbol reflects more and more fully, more and more accurately, its own divine original, until the point is reached when the reflection is total. This, in the experience of Jesus, was the ascension—the moment of complete translation. At this stage of his journey, symbol and idea were one. Symbol had resolved into pure reflection. Idea and reflection were one in identity. The human and the divine were at the point of absolute coincidence. What was true for Jesus is true for us all in Christian Science.

Humanity, in its true identity, is spiritual *reflection*, not material *deflection*. That which constitutes God's universe is infinite Mind, Spirit, Soul, Principle, Life, Truth, Love, reflecting its own infinitude. In the image formed by this reflection is found the true idea of humanity. Under the heading "Deflection of being," Mrs Eddy writes at the beginning of the chapter "Genesis," in *Science and Health*: "Spiritually followed, the book of Genesis is the history of the untrue image of God, named a sinful mortal. This deflection of being, rightly viewed, serves to suggest the proper reflection of God and the spiritual actuality of man, as given in the first chapter of Genesis" (S & H 502: 9).

Symbolism of "Science and Health"

Throughout its pages *Science and Health* takes the multifarious aspects of everyday life that make up the human picture, and treats them as symbols of the Science of ideas. In this way it indicates their translation from counterfeit to reality. Thus we read of how "all the paraphernalia" of an apparently material universe will at last "give place to the spiritual fact by the translation of man and the universe back into Spirit." In this act of translation, the material sense of the universe will, little by little, be "swallowed up in the infinite calculus of Spirit" (S & H 209: 16-30).

It is said elsewhere in the textbook that "Whatever furnishes the semblance of an idea governed by its Principle, furnishes food for thought. Through astronomy, natural history, chemistry, music, mathematics, thought passes naturally from effect back to cause" (S & H 195: 15). Astronomy, natural history, chemistry, music, mathematics, are vital cultural factors in the life of the world. They are a few of the individual human subjects which profoundly affect the civilization and progress of mankind. As symbols of idea governed by Principle they furnish ready examples of how divine metaphysics translates apparent material effect back into spiritual cause. Terms from the vocabularies of all five of these subjects abound throughout *Science and Health*.

But these are not the only human subjects which are dealt with in this way. In fact, if the student sets out to list and classify the full gamut of the subjects which the textbook uses in order to symbolize and teach the infinite Science of ideas, the array becomes vast indeed. For example, such subjects as electricity, optics, biology, botany, zoology, agriculture, horticulture, anthropology, family relationships, painting, sculpture, architecture, engineering, economics, government, jurisprudence, language, travel, sport, warfare, and a host of others, if not directly mentioned by name, are recognizable in the text through the use (symbolically) of their particular terminologies. Indeed it is as if all the different phases and

functions of experience and endeavour that make up the human concept of life feature in the text in one way or another. And this must be true, if only by implication; for what *Science and Health* represents is the Science of being in its health, or wholeness, reaching out to embrace, heal, and translate nothing less than the whole of human experience.

Let us take one or two random examples: From the terminology of *chemistry* appear such words as: acid, alkali, attenuation, compound, deposit, dissolve, elements, fermentation, mixture, molecule, precipitate, purify, solution, as well as many others. Terms used in *electricity* are, for example: alternating, amplitude, charge, connect, current, discharge, generate, impulse, magnetism, negative, positive, resistance, shock, transform, and so on. From the language of *architecture* and *sculpture* are used such terms as: arch, builder, carve, cast, cement, chisel, clay, conception, construction, cornerstone, design, environment, form, foundation, masonry, marble, matrix, mould, pattern, proportion, scale, symmetrical, structure, superstructure, and so on.

Or, taking *economics* as another example, words used in banking, accountancy and commerce form a vital part of the textbook's symbolism, for instance: accumulate, affluence, afford, balance, business, borrow, bounty, compensate, covenant, capital, convert, credit, debt, discount, exchange, enrich, increase, money, payment, profit, purse, resources, riches, substance, spend, solvent, trust, vested, wages, wealth. These, and much other symbolic phraseology, form an integral part of the text of *Science and Health*.

Under the heading "Disease neutralized," Mrs Eddy makes use of chemical terms: ". . . when an acid and alkali meet and bring out a third quality, so mental and moral chemistry changes the material base of thought . . ." (S & H 422: 14). Elsewhere she draws the parallel between "alkali" and "truth," and between "acid" and "error," showing that "the truth of being must transform the error to the end of producing a higher manifestation." She continues, "What I term *chemicalization* is the upheaval produced when immortal Truth is destroying erroneous mortal belief. Mental chemicalization brings sin and sickness to the surface, forcing impurities to pass away, as is the case with a fermenting fluid" (S & H 401: 6-20). The "third quality" which the action of alkali upon acid brings out in chemistry is a salt. The action of spiritual understanding on material belief, in the mind of the metaphysician, brings into expression his true "Christian" identity, which Jesus called the "salt of the earth" (Matt 5: 13).

Suppose the student wishes to understand the translation of the chemical term "precipitate," which he finds in the textbook. The meaning of "precipitate" is to separate in solid form from a solution, to fall head-

long from a height. *Science and Health* defines "matter" as "originally error in solution, elementary mortal mind" (S & H 372: 4). On page 338: 12-32, it discusses "fluid," "solution," and (by implication) solid, in the same paragraph. Reference is made elsewhere to the "human will" as being "blind, stubborn, and headlong" (S & H 490: 8). Luke, in Acts, writes of Judas Iscariot as "falling headlong" (Acts 1: 18). The metaphysical sense of "precipitation" is the "fall" of man in the primeval myth—that supposed act of wilfulness and rebellion, induced in him by animal magnetism, which apparently caused him to fall (or to be precipitated) headlong from grace.

In positive spiritual terms, and as the antidote to fallen man, "precipitation" takes place in the third day of creation, when the "waters under the heaven" are "gathered together unto one place," and the solid earth, or concrete spiritual identity, is formed from the solution.

Again, in the paragraph on page 92: 11-20 of the textbook we read about the "serpent coiled around the tree of knowledge and speaking to Adam and Eve." "Coiled" is an electrical term. Appropriate study begins to show that the serpent coiled around the trunk of the tree is the symbol, in the realm of animal magnetism, of what a wire coiled around a bar magnet is in the realm of inanimate magnetism and electricity. The tree with its roots and branches resembles the magnet with lines of force extending from its north and south poles. If the coil of wire is moved up and down the magnet so that it cuts across these lines of force, electricity is generated in the coil. According to Christian Science, the garden of Eden, in the midst of which the tree stands, is a symbol of "mortal, material body" (S & H 526: 30). In this myth of fallen man, the magnetism generated in the serpent flows through Adam and Eve.

To counter this, man must learn to be filled with the flow of the Holy Ghost—with those spiritual thoughts and currents which have "the holiest charge" (S & H 512: 10). One day Adam and Eve must find themselves "charged" with the Spirit of divine Science, not filled with charges of electro-animal magnetism, which give rise to the build-up and discharge of nervous tensions. The flow of what is called the holy Spirit in man is the positive antidote to the suppositional flow of destructive electricity and animal magnetism.

Pattern of the Matrix in Human Experience

What we see, superficially, as we look out on the mortal scene is a world apparently torn to pieces by egotism and self-interest—a piecemeal sense of human life, in which most of the individual expressions of life fail to understand each other's point of view. This is the inevitable outcome

of the original mythology of a universe made up of matter fragments, as against the universe of infinite Mind. The result is friction, tension, warfare, malice, hate, distrust, and fear, rife over the face of the earth. Anger, inflammation, the lack of freely circulating love in the minds of mortals, lead to diseases in their bodies. Cells rebel, organs do not function in proper relationship, and the body appears to die. When it is understood that man never, in the first place, rebelled against his divine Principle, God, cancer will be overcome. Such conditions are the fruits of misunderstanding and headlong human will; they come from the inability, the lack of desire, of apparently self-sufficient human beings to understand and love one another. They are the fruits of the tree of the knowledge of good and evil, in contrast to the fruits of the tree of life. They stem from the bottomless pit of the so-called "subconscious," with its reservoir of genetic inheritances and links with an immemorial past.

The Introduction to this book refers to the need for deeper understanding between individuals, nations, races, civilizations, religions, and so on, if mankind is to survive its present impasse. It is not always from lack of ability, or lack of desire, that exponents of many of the present-day technologies are unable to comprehend each other's ideas, but from sheer lack of time and opportunity. This is because these technologies are becoming so increasingly meticulous, all-absorbing, and vast in their scope.

Even different phases of the same culture fail to speak the language, or understand the point of view, of the other. This is particularly evident in the case of the sciences and the arts. So fundamental to society are the sciences and the arts, and yet, on the surface, so opposed are they in their outlook on life, that this is thought by some to be one of the deep-seated causes of the present state of world disruption.

Yet in spite of the differences and difficulties the astronaut encompasses the globe. From a position outside the earth's atmosphere he virtually surveys his world as a unit. He is free from laws of friction, and has escaped from the downward pull of the earth. No longer is he in and of the earth, no longer does the earth hold him captive, he embraces his earth whole in his consciousness. This teaches a vital lesson, for when man finds his identity to be unrestricted consciousness outside the body, rather than a prisoner inside the body, he begins to control his body scientifically, according to the example of Jesus. Increasingly, Jesus freed his consciousness from laws of time, space, matter, gravitation, mass, inertia, until in the end he was absolutely free.

It is small wonder that, deep down in its heart, the world is beginning to feel a compelling, unifying Principle at work, which is manifesting itself in the world's own efforts at unification in most of the important walks of life. There is evidence of this, for example, amongst the different denomi-

nations of the Christian Church. But it is also true of religion generally in relation to science, and of science in relation to religion. In fact there are signs of converging trends in all three of the major realms of the sciences, the religions, and the arts.

A universal "language" is needed—a spiritual mother tongue—which will provide a genuine and permanent means of unification, and make the translation of life from one language to another possible. The fact is that the "language" of the Word of God, the Principle of all creation, is already native to every identity in the universe; it already embodies the translation of every conceivable science, art, philosophy, religion, technology, and culture under the sun, and is therefore the means of translating these apparently separate and incompatible entities into a state of interdependence and unity.

Through the symbolism of the matrix, with its numerals and calculus, through the simple, unsteretyped technology of the "seven" and the "four," *Science and Health* elucidates this "Word" of universal Principle, and so makes available its fluent Science of ideas. At the same time, it teaches the translation of the present babel of discordant languages back into their true mother tongue. The language of Principle comprises an infinite diversity of individual languages, all in harmony of relationship. This language is what the babel, the confusion, really is, when reversed and translated spiritually.

The hosts of different human subjects and pursuits to which *Science and Health* alludes, and which a search into the text brings to light, gradually arrange themselves under certain classified headings, and fall into an ordered pattern. Out of a temporary chaos and complexity there begins to emerge a simplicity of design. That which determines this reduction to order is the *matrix* of the infinite Science of being with its sixteen fundamental tones.

In the broadest possible terms, this vast range of subjects demands, at first, a "language" category, a "science" category, an "art" category, a "theology" category, a "medicine" category, and a "sociology" category. But it becomes apparent that, in their spiritual relationship (in contrast to their material relationship), "science" and "art" are so intimately connected as to require a single category; and the same is true of "theology" and "medicine." Once the reason for this is apprehended, and the previous main headings are combined in this way, the result is *four* principal categories, within which (in terms of the particular vision presented in this book) the multitude of activities which make up the human picture find classification.

The general pattern of Word, Christ, Christianity, Science, is already becoming evident. Translated and interpreted spiritually, "Language"

pertains to the articulate "Word"; "Science and Art" show forth the inspirational "Christ"; "Theology and Medicine" find their true healing effects in "Christianity"; while "Sociology" becomes the comprehensive "Science" of man.

But, by itself, the category "Language" is too big, too general, to provide adequate assessment of the many branches of this subject which fall within its scope. And the same is even more obviously true of the other three categories. In other words, each main heading demands to be resolved into a number of sub-headings. A solution begins to appear when each divides into four smaller categories. Thus "Language" resolves into the categories of "Grammar," "Speech," "Literature," and the general one of "Education." "Science and Art" subdivides under the headings of "Mathematics," the "Pure Sciences," the "Applied Sciences and Applied Arts," and the "Fine Arts." "Theology and Medicine" subdivides into "Religion," "Materia Medica," "Surgery," and "Psychiatry." The four classifications within the "Sociology" category become "Marriage and Progeny," "Government," "Warfare," and the great comprehensive one of "Civilization" itself. Naturally the subjects which fall within these sixteen subdivisions demand further ordering and classifying, but this is beyond the scope and vision of this book.

The four tones of the Word, the four tones of the Christ, the four tones of Christianity, and the four tones of Science, thus find their symbolic human counterpart in a framework of sixteen categories of subjects representing human consciousness as a whole.

The holy city of the Word, Christ, Christianity, Science, is the world as it really is, namely, a matrix and calculus of infinite individuality and identity, all in harmony and unity. This spiritually scientific idea of God reaches out to embrace and heal a dismembered, discomforted, human concept, and to cause it to pattern the holy city.

As already indicated, the reality which lies behind *language* is the first side of the city, the *Word*. The *sciences and arts* are the two great seekers after impersonal truth, and when their purpose is translated spiritually, they find their reality in Truth itself, that is, in the second side of the city, *Christ*. *Theology and medicine* are concerned with the healing of sins and diseases, and therefore find their true identity in the third side of the city, *Christianity*. *Sociology* is defined as "the science of human society." Conceived of spiritually, this is the all-inclusive goal to which the other three categories lead, and therefore it finds its reality in the city's fourth and last side, *Science*.

No two concepts within the human picture are in greater need of understanding each other than the sciences and the arts. Upon their spiritual reciprocity depends the validity of the whole of the foregoing

structure. In many material respects, science and art are opposites; conceived of spiritually they are wholly complementary and inseparable.

Scientist and Artist—Two Complementary Viewpoints

In the twentieth century, the idea of the spiritual unity of all real being is at work deep down in human consciousness, and is leavening the whole of experience. In consequence, as has already been said, a gradual convergence of outlook is becoming evident not only in the fields of science and religion, but also in the fields of science and art. The inspirational, revelatory natures of both religion and art seem gradually to be influencing the outlook of science, and the rational, non-mystical nature of science seems gradually to be influencing religion and art.

Let us observe certain of the differences in standpoint between science and art, in order to point to the translation of these, in the divine Science of being, into a state of reciprocal spiritual accord. In other words, let us reconcile these differences spiritually.

Science accentuates the quantitative side of life; art accentuates the qualitative side. Basically, science is concerned with facts and ideas; art is concerned with impulses and feelings. While the scientist's outlook stresses the universal, the artist's outlook stresses the individual. The scientist observes his universe impersonally, objectively; he is all the time searching for universal truths, universal laws, which are constant, and which he can prove. He seeks to reduce and unify the complex appearance of nature, and to be able to explain this through a few simple fundamental laws. Einstein wrote of the physicist's desire "to cover the greatest number of empirical facts by logical deduction from the smallest possible number of hypotheses or axioms" (*The Universe and Dr Einstein*, p. 99).

The artist, on the other hand, interprets what he sees subjectively, individually, and in a non-repetitive variety of expression. He is not concerned with what might appear as the scientist's hard, cold, facts—with general elemental laws stated in technical terms. He seeks to give expression to the warm, pulsating truths of life that surge spontaneously into his consciousness from the natural depths of his being. The discipline of undeviating, universal law is the demand of science; the freedom of individual, unregimented self-expression is the demand of art.

Translated metaphysically, science has the emphasis on the ordered, understandable "letter" of Truth; art has the emphasis on its flexible, spontaneous "spirit." And until these two are found to be one, there can be no real demonstrable understanding of Truth.

It is important to realize that, in Christian Science, the term "Science," spelt with a capital "S," embraces all that is meant by both letter and

spirit—all that is meant by the “science” of life, and all that is meant by its “art.” In this “Science,” quantitative and qualitative, factual and emotional, objective and subjective, universal and individual, are translated out of material confines and are found in their spiritual reality. It is in Science, therefore, that science and art are truly indivisible, or divinely complementary.

The four sides of the holy city are sometimes represented by the four cardinal points of the compass, north, east, south, west (S & H 575: 22–2, 577: 12–19). When Jacob was shown the ladder on which the angels ascended and descended, and which united heaven and earth, the promise was made to him: “Thou shalt spread abroad to the west [*Science*], and to the east [*Christ*], and to the north [*Word*], and to the south [*Christianity*]: and in thee and in thy seed shall all the families of the earth be blessed” (Gen 28: 14).

The foremost need today is that the *Science* of universal being, wherein letter and spirit, science and art, are one, shall speak to the consciousness of humanity in order to heal a divided world. That which performs this divine office of communicator is *Christ*. The language in which the message is voiced and understood is the *Word*. In the realm of *Christianity*, humanity practises this truth of the fundamental undividedness of life, and the world is saved from destruction.

The root of humanity’s problems, the prime cause of a divided world, is the mythological, theological notion of a God “up there” in heaven, who is Spirit, and a man “down here” on earth, who is matter. This man, for whose welfare his “God” often seems strangely unconcerned, is in constant need of being doctored for his sins and diseases. The *physical* method which medicine uses to cure him of his diseases is unlike the *moral* method which theology uses to cure him of his sins. Yet, in fact, his sins and his diseases are ultimately indivisible, and Christ, the uniter of heaven and earth, uses the same *spiritual* method for healing both.

The “Science” which the Christ brings to humanity is the truth about humanity’s “theology;” the “art” which it brings is the art of spiritual healing, and therefore the truth about humanity’s “medicine.” “Heal the sick, cleanse the lepers, raise the dead, cast out devils” (Matt 10: 8), Jesus said, as he outlined the requirements of a living Christianity, and the mission which lies behind theology and medicine when these are spiritually conceived. Mrs Eddy writes of “the *art* of Christian Science” as being “akin to its *Science*” (Mis 372: 27–29), and also of “Christianity . . . having perfected in Science that most important of all arts,—healing” (Mis 232: 18–20).

A new Sociology—a divine Science of human society—will emerge as the result of these Christly ministrations, in which the brotherhood of man

will function as the city foursquare, the society of the Word, Christ, Christianity, Science.

Let us touch one by one upon the sixteen categories of the human framework which we have just outlined, and at the same time observe a correlation which exists between these categories and the messages of the sixteen chapters of *Science and Health*. (Except in one or two instances, no superficial textual correlation is evident, nevertheless there is a marked spiritual correspondence throughout.)

LANGUAGE

Grammar: Every language has its grammar. Grammar treats of the basic elements of language—elements which, when they are related and synthesized, form the flow of discourse. The “grammar” of the Word of God is found primarily in the elemental “numerals of infinity,” from which derives the system of the “seven” and the “four.”

The means by which the student communes with his Principle—the elements of the language of divine communication—are outlined in the first chapter of the textbook, *Prayer*.

Speech: Whereas grammar is an objective proposition, which the student learns, speech is subjective, and flows spontaneously. It results, consciously or unconsciously, from the culture of grammar. Within the language of the Word, “speech” introduces a Christ tone; for Christ, in Christian Science, is “the divine message from God to men speaking to the human consciousness” (S & H 332: 10).

This is the standpoint of the textbook’s second chapter, *Atonement and Eucharist*, where Christ imparts the understanding of God to humanity—where the flow of communication is from God to men.

Literature: Literature is a means of propagation and multiplication. Literature makes the discourse of speech available universally. Literature records and crystallizes what is otherwise transitory and incapable of being recaptured. This, in relation to the language of the Word, introduces a Christianity tone. The written word enables men to commune more widely with each other, and, at the same time, to propagate their ideas.

Conceived of spiritually, the third chapter, *Marriage*, represents the propagation and multiplication of the spiritual idea of God through individuals communing together.

Education: The purpose of all language is the communication, the interchange, of ideas. Without adequate means of impartation there is no understanding. Language, therefore, is the foremost instrument of education. The combined grammar, speech, and literature of a subject furnishes

a system of education in that subject. With regard to the divine Word, if there was no *Science* of the Word, there would be no system of education in the *language* of the Word.

Real educational methods draw ideas forth from within the student's own consciousness; they do not superimpose ideas upon him from outside. The real teacher is not a personal medium, or mediator. The method of education in Christian Science is the opposite of that used in spiritualism; hence the title of the fourth chapter is *Christian Science versus Spiritualism*. In Christian Science, Spirit imparts understanding; spiritualism claims that personal mediums do the imparting.

SCIENCE AND ART

Mathematics: Mathematics is the "language" (the "word") of the physical sciences. It is the medium through which these sciences are made intelligible to human thought. The textbook refers to "The spiritual mathematics" (S & H 3: 6). Spiritual mathematics, or the mathematics of metaphysics, is the system of absolute ideas which renders the Christ Science humanly comprehensible. When science and art are spiritually translated and united, art will be found to be as "mathematical" in its expression as science.

It is the impersonal, infallible *order* of mathematics which makes it unassailable. The spiritual mathematician, versed in the order and system of divine Science, can no more be influenced by so-called animal magnetism than mathematical ideas can be affected by numerical mistakes. According to the chapter *Animal Magnetism Unmasked*, animal magnetism is that which would invade and interfere with "the divine order," and trespass upon man's rights of "proper self-government" (S & H 106: 7-14).

The Pure Sciences: The pure sciences form that branch of culture where the scientist searches for truth for its own pure sake, irrespective of what he can get out of it humanly, or of its application to human ways of living. Interpreted spiritually, this is the standpoint of the pure Christ-idea as it stems from its absolute Principle. *Science and Health* yields a vast number of subjects which come under this heading, ranging from atomic physics to galactic astronomy. They include such subjects as geo-physics, chemistry, the biologies, physiology, anthropology, psychology, and so on.

Correspondingly, the sixth chapter of the textbook, *Science, Theology, Medicine*, shows how the pure Science of being revealed itself to Mrs Eddy's receptive consciousness in her search for Truth for its own absolute sake.

The Applied Sciences and Applied Arts: These two categories are so closely connected as to come under one heading. Here, the pure sciences of the previous category are applied to the solution of human problems—to raising standards of living, increasing food production, and generally improving human conditions. Economics, engineering, the industries (including the craft industries) belong to this seventh section of the framework. This is the material symbolic counterfeit of the Christ functioning as Christianity, or the application of the pure Christ Science to the redemption and betterment of the human race.

The purpose of the Christ Science, revealed in the textbook's preceding chapter, "Science, Theology, Medicine," is to solve, through translation, the problem of mortal body. This means that the absolute idea of body applies itself to the physiological concept of body. Hence the subject of the textbook's seventh chapter is *Physiology*.

The Fine Arts: Humanly regarded, the fine arts present the standpoint of the artist, in contrast to that of the scientist. The language of drawing, painting, sculpture, architecture, music, theatre, abounds in *Science and Health*. From the spiritual point of view, unless Christ, the Son of God, operates simultaneously as both Scientist and Artist, it does not show forth divine Principle—it does not express the undivided "letter" and "spirit" of Science—and is therefore not the Saviour of humanity from sin, disease and death. In the infinite Science of Christ, invariable universal law is, at the same time, subject to individual interpretation—to renderings which are unrestricted, inspired, spontaneous and free.

From within his innermost being the artist reproduces, in image form, his conceptions of life and truth. He demands to be a free individualist, and a perfectionist. Such topics as individual freedom, the goal of perfection, the reproductive skills of the artist, are themes that run through the textbook's eighth chapter, *Footsteps of Truth*. Marginal headings refer to "Eternal beauty," "The divine loveliness," "Mental sculpture," "Perfect models," "Patience and final perfection," and so on. We read: "We are all sculptors, working at various forms, moulding and chiseling thought . . . We must form perfect models in thought and look at them continually, or we shall never carve them out in grand and noble lives . . . Let us accept Science . . . let us have one God, one Mind, and that one perfect, producing His own models of excellence" (S & H 248: 12-4).

THEOLOGY AND MEDICINE

Religion: Religion includes mythology, astrology, paganism, ritualism, anthropomorphism, pantheism, priestcraft. Terminology belonging to all these subjects is found within the textbook's pages. Originally, religion

was the worship of the forces of nature. Because they seemed to be supernatural in origin, and capricious in behaviour, these forces were personified and deified. There arose, as a result, the myths of the gods and goddesses. In its nonsectarian reality, *Christianity* gives the true idea of religion. Mythological religions create their gods in the likeness of mortal man; Christianity transforms humanity into the image and likeness of God. This creative, formative aspect of Christianity is Christianity operating as the Word.

The subject of the textbook's ninth chapter is *Creation*. The theme is that the infinite cannot be circumscribed within the finite. In other words, anthropomorphic gods are an impossibility. Likewise, the true idea of religion, whether represented by the orthodox Christian religion, or by the Christian Science religion, cannot be held within the bounds of ecclesiasticism.

Materia Medica: The drugging system of materia medica stems from early pagan rituals. Materia medica is the practice of bodily healing on a wholly physical basis. In character and method it is the opposite of bodily healing on a spiritual or metaphysical basis. In divine metaphysics, spiritual healing takes place in Christianity. That which actually performs the healing is Christ, or Truth. Hence the underlying tone of this tenth section of the framework is Christianity operating as Christ.

The theme of the tenth chapter of the textbook, *Science of Being*, is the supremacy of the Science and system of "divine metaphysics" over systems of "physics" and "semi-metaphysics." Materia medica is a system of "physics." The attempt to mix divine metaphysics with physics is semi-metaphysics, which, we read, affords "no substantial aid to scientific metaphysics" (S & H 268: 14).

Surgery: Unlike the methods of materia medica, surgical operations involve anaesthetics, manual dexterity, and the use of instruments. Anaesthetics, obstetrics, dentistry, treatment of accidents, osteopathy, fall within this category. Surgery either cuts parts of the body away, or seams parts together. But the body of Christ, which is universal Christianity, is one whole, healthy body, without seam or rent. Nothing can be taken from this body, nor anything added to it, for it is a system, or structure, of infinite ideas. Paul writes, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ . . . That there should be no schism in the body . . . Now ye are the body of Christ, and members in particular" (I Cor 12: 12-27). Surgery, in divine metaphysics, involves the excision and removal of self-destructive thinking from the minds of mortals, and its replacement with thoughts of life, truth, and love.

The textbook's eleventh chapter, *Some Objections Answered*, refers to the interwoven wholeness of the texts of the Bible and *Science and Health* to show that ideas cannot be removed from their natural environment—that "sentences or clauses" cannot be detached and "separated from their context" without making the text appear inconsistent, contradictory, and open to objections.

Psychiatry: Psychiatry, in contrast to medicine and surgery, is the attempt to heal, both mentally and physically, solely by mental means. It involves mesmerism, hypnotism, psychoanalysis, sleep, dreams, and the conscious and subconscious minds of mortals. The penetrations of psychiatry into the subconscious and unconscious levels of the human mind bring it into close association with the images of primeval mythology.

Psychiatry is the science of mind-healing on a mortal basis; Christian Science, which is specifically the Science of Christianity, or Christianity in its aspect of Science, is the Science of Mind-healing on an immortal basis. The Science of immortal Mind-healing is the subject of the textbook's twelfth chapter, *Christian Science Practice*.

SOCIOLOGY

Marriage and Progeny: The subjects of sex, family relationships and human procreation constitute the first of the sociology categories. For there to be a sociology, or a human society at all, on a physical basis, mortals must propagate themselves continuously. Sociology is the goal of the twelve preceding sections, just as Science is the goal of the Word, Christ, and Christianity. This thirteenth division of the framework involves the creativity aspect of human society. Underlying it is Science in the aspect of the creative Word. *Science and Health* gives the spiritual idea of marriage and progeny in the chapter "Marriage," when it refers to man's "sense of increasing number in God's infinite plan" (S & H 69: 12).

The thirteenth chapter of the textbook is *Teaching Christian Science*. Its climax is the paragraph on "scientific obstetrics" (S & H 463), which shows that the true idea of teaching, or education, corresponds to the true idea of birth and progeny—that is, to the birth of the student's own spiritual identity from within his own spiritual being.

Government: The propagation of human society calls for a system of government to organize and control it. The second subject of the sociology group is accordingly that of government. This includes such subjects as law, politics, criminology, monarchy, class relations, democracy, dictatorship, and so on. Terminology relating to all these subjects is to be found throughout the textbook. From the divine standpoint, all righteous govern-

ment is vested in Christ. Hence the spiritual tone at this point is Science operating as Christ. The purpose of Christ's government is to rid society of its mad ambitions, greedy vested interests, ruthless exploitations, and all its other vicious and violent elements, and to replace these with the government of divine Principle, and with the practice of unselfed love.

All true government rests upon the shoulders of the spiritual idea of God. This is the idea of God as "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love," which is the comprehensive opening statement of the textbook's fourteenth chapter, *Recapitulation*, and upon which the entire teaching of Christian Science is based.

Warfare: The subject of the fifteenth section is the whole field of human conflict. The textbook teems with references to warfare, being on guard, and so on. These allude principally to the warfare between Spirit and flesh. Inasmuch as Principle's purpose is to establish peaceful and constructive relationships in society, deriving from a true sense of government, the underlying tone at this point is Science in its aspect of Christianity.

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3: 6), said Jesus. All conflict is fundamentally between these two opposite factors—spirituality and materiality, immortality and mortality. They are represented in the textbook's fifteenth chapter, *Genesis*, by the two opposing accounts of creation—creation by "the Spirit of God," as unfolded by the seven days of creation, and the suppositional opposite of this, namely, the creation of "the flesh," as suggested in the myth of Adam and Eve.

Civilization: Finally, there is the vast comprehensive subject of civilization itself. The content of the entire framework is thus implicit within this sixteenth tone. The meaning behind the concept of civilization is not, strictly speaking, a goal, or a harbour, but the process of journeying towards a goal. Allusions to making a journey and reaching a destination abound throughout the textbook. The goal of all human civilization is represented by the holy city of Revelation 21. This is the realization on the part of the whole world that, in Truth, the world *is* the Word, Christ, Christianity, Science.

The city (civilization) which lieth foursquare is the culminating subject of the sixteenth chapter of the textbook, *The Apocalypse*. This chapter is the inevitable climax of *Science and Health*, just as the subject of "civilization" is the inevitable climax of the foursquare framework which we have just outlined, and which is suggestive of all human life and activity.

This sixteenfold framework is thus correlative, section by section, with the sixteen tones of the foursquare matrix—with the Science of John's

holy city, described by Paul as "the mother of us all" (Gal 4: 26).

"And she [the woman in the Apocalypse, the symbol of generic man] brought forth a man child, who was to rule all nations with a rod of iron" (Rev 12: 5). Isaiah wrote: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called . . . The Prince of Peace. Of the increase of his government and peace there shall be no end . . . upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever" (Is 9: 6-7).

In the last analysis, Isaiah's "*us*" can be none other than the human race as a whole, symbolized in its spiritual reality by "the woman" in the Apocalypse. That this "*us*" gives birth to a child signifies the spiritual idea of "marriage and progeny" (13th section of the foregoing framework); that world government shall be upon the shoulders of this child signifies the true idea of "government" (14th section); that his name shall be called the Prince (Principle) of (world) Peace foretells the end of war and human conflict (15th section); that his kingdom is without beginning or end signifies the City of Peace, the New Jerusalem, as the goal of all "civilization" (16th section).

As quoted at the beginning of this chapter, Mrs Eddy writes that "The education of the future will be instruction, in spiritual Science, against the material symbolic counterfeit sciences" (*ibid.*).

The theme of the chapter as a whole is man's true *University City*, in which he is taught the Science of all sciences, and the Principle which underlies all walks of life. Included in its curriculum is every educational subject in the world, in its spiritual and scientific reality, and in its relation to all other subjects.

In this work of spiritual education, spiritual translation, spiritual re-birth, nothing less than the *Universe* is man's *University*. Not an "alma mater," but the foursquare "*matrix*" of Mind, Spirit, Soul, Principle, Life, Truth, Love, Word, Christ, Christianity, Science, is his real UNIVERSITY CITY.

One Mother Tongue

“IT cannot be put into words” is a saying which has profound implications spiritually when applied to the attempt to communicate ideas of God through the medium of human language. Mrs Eddy writes in the Christian Science textbook, “Human language can repeat only an infinitesimal part of what exists” (S & H 520: 5). Under the heading “Philological inadequacy,” she refers to the “difficulty of so expressing metaphysical ideas as to make them comprehensible to any reader, who has not personally demonstrated Christian Science as brought forth in my discovery.” She continues, “Job says: ‘The ear trieth words, as the mouth tasteth meat.’ The great difficulty is to give the right impression, when translating material terms back into the original spiritual tongue” (S & H 115: 3-11).

When Jesus said that his “words” would “not pass away” (Luke 21: 33), he was not referring to the words of human language, as such, but to the words which proceed “out of the mouth of God,” which man must “eat,” or make his own, in order truly to “live.” These are the “words” which constitute the divine “Word.” “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God” (Matt 4: 4).

Ideas which come forth from their Principle must, however, be symbolized by the words and terms of human language in order to make them understandable and communicable. The order and harmony, the diversity of identity, the classifications and categories which obtain within the Science of being itself, must be symbolized temporarily to human sense by a clearly defined, scientific terminology.

But the Science and system of Christian Science can no more be constricted by the terminological body of words which symbolizes it than the religion of Christian Science can be put into, and held captive within, the bounds of a church organization. The purpose of Christian Science, both as a religion and as Science, is to present to mankind through a language of symbols the truth which Jesus lived and proved, namely, that man himself cannot be put into, or held captive by, his apparently mortal body. The spiritual idea of God cannot be materially organized. If, in belief, it is, then, in belief, it dies—this misconceived sense of body kills it.

On the other hand, human body, church body, body of words, become dissolving symbols—symbols in process of translation—once it is realized that they cannot, and do not, confine, bind, or imprison the idea which they symbolize. Principle is not absorbed in its idea. God is not finitized by His reflection, man. The language of Spirit is not bound within the language of symbols, the technological system, by which humanity learns to understand it. Realizing these facts in Science, Jesus solved the problem of limitation, or of apparent life in matter.

With the majority of contemporary scientific subjects, no problem is so formidable, no need so great, as the one referred to in the Introduction to this book: that of making the technical “languages” of these subjects more widely understood. ‘People generally do not know what we are talking about! How can we reduce our discoveries to the language of the man in the street?’ This is a question so often asked by those who are justifiably fearful that so much material knowledge should be vested in the hands of so few specialists.

Even the artist laments that the same is true for him too. Of his insatiable longing for truth, and of the apparent inability of the general public to understand the symbols of modern art, Paul Klee wrote the following: “In the womb of nature, at the source of creation, where the secret key to all lies guarded . . . our pounding heart drives us down, deep down to the source of all.” Klee yearned for his own ideals and those of his fellow artists to be understood by the world in which they lived. Yet he realized in his wisdom: “Nothing can be rushed. It must grow, it should grow of itself . . . We must go on seeking it! We have found parts, but not the whole! We still lack the ultimate power, for: the people are not with us . . . we seek a people . . . We began . . . with a community to which each one of us gave what he had. More we cannot do” (*Paul Klee on Modern Art*, pp. 51, 54, 55).

Christian Scientists, likewise, who seek to penetrate to the purely spiritual “source of all” realize that the idea of Truth grows like a seed from within itself, and that they must go on and on seeking it in its undivided wholeness, otherwise it is not Science. They, too, long for the “people” to gain a truer sense of what Christian Science is, and to be disabused of belief in what it is not. To them the voice of Christian Science reiterates the heart-felt words of Jesus: “that *the world* may know that thou hast sent me” (John 17: 23),* that is, that mankind may recognize in Christian Science the idea of its own indestructible being, based upon and proceeding from God, or divine Principle.

Mrs Eddy knew that this recognition could not be long delayed, for she wrote: “Millions of unprejudiced minds—simple seekers for Truth,

* Italics added.

wearry wanderers, athirst in the desert—are waiting and watching for rest and drink. Give them a cup of cold water in Christ's name, and never fear the consequences. What if the old dragon should send forth a new flood to drown the Christ-idea? He can neither drown your voice with its roar, nor again sink the world into the deep waters of chaos and old night. In this age the earth will help the woman; the spiritual idea will be understood" (S & H 570: 14).

" . . . whom the world cannot receive . . ." Jesus said, regarding mankind's rejection at first of the universal Christ-idea. In the original Greek, the word translated "world" is "kosmos," signifying "mankind," the material race of Adam. Jesus knew that material sense, as such, cannot receive spiritual truth. Yet the time would come, he foresaw, when the world would both "believe" and "know" that the Christ-idea is God-sent. This is because, eventually, the world's real spiritual selfhood will cause the world to rise superior to material sense. Jesus' immediate concern was for the disciples whom God had given him, and "for them also which shall believe." He prayed that they might all be one in Christ, and therefore one in God. For only then would the world respond to Christianity, and acknowledge its divine origin. The world would see imaged in the disciples' spiritual solidarity, and that of all real Christians, its own true harmony and unity. He asked, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 15: 17, 17: 21-23).

On the day of Pentecost, as a result of Jesus' instructions and love, the disciples were "all with one accord in one place." They had begun to understand one another spiritually. They had begun to find themselves and each other in divine Principle, not in personal sense. In a measure they understood God, because in a measure they understood Christ, because in a measure they understood each other. They had begun to understand the oneness of God, Christ, man, and this understanding equipped them with a language by which to communicate this oneness to others. They were receptive to the Science of the Word, Christ, and Christianity. They found their own and the world's identity in terms of the outpouring Spirit of God. This was not something which they themselves were doing personally, but something which the indivisible, underlying reality of the universe was doing impersonally and irresistibly, and to which they themselves had grown attuned.

In other words, they were of *one Mind*. They all had one Mind. They were this Mind in expression. The Mind of Christ, the Mind which is God, had begun to be reflected in them as their Mind. But this Mind was not confined to them. In its unfragmented infinitude it was the Mind of the universe, the Mind of the human race as a whole, the Mind of the

crowd that surrounded them in Jerusalem. Hence there was spiritual communication. According to the order of Mind, Spirit, Soul, Principle, Life, Truth, Love, in Christian Science, the establishing of one *Mind*, first, immediately enables one *Spirit* to flow.

The "language" which the disciples spoke so fluently on the day of Pentecost to representatives "out of every nation under heaven" was, according to the record, readily understood by this polyglot audience. The reason was that every man, to his astonishment, found himself being addressed in his own language—in the tongue wherein he was born. This apparently extraordinary phenomenon was the result of what was called the outpouring of the Holy Ghost. The prophet Joel had foreseen this happening, and wrote: "In the last days, saith God, I will pour out of my Spirit upon all flesh . . . on my servants and on my handmaidens I will pour out . . . of my Spirit" (Acts 2: 17–18).* The day of Pentecost signifies the whole world being baptized of the Holy Ghost—submerged in the holy Spirit—and therefore reborn.

What *Science and Health* calls "the language of Spirit" (S & H 117: 6) voiced itself to the peoples in Jerusalem through the media of their individual human languages: it spoke to them in terms with which they were already familiar. Their response to the "Spirit of truth" was a recognition of something with which they were already instinctively acquainted. The Christ-idea communicated itself to "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia . . . Cretes and Arabians" (Acts 2: 9–11), and all the rest of the sixteen specified nationalities, in their own native tongues. Yet, as *Science and Health* also says: "Ear hath not heard, nor hath lip spoken, the pure language of Spirit" (S & H 117: 14). It could only have been through the language of symbolism, therefore, that reality made itself understood to this world-wide gathering. "Spiritual teaching must always be by symbols" (S & H 575: 13) declares the Christian Science textbook.

The "spirit" which the disciples voiced at the opening of this *religious* phase of Christian history is identical with the "spirit" which Christian Science is voicing in this present era, at the opening of the *scientific* phase. Only the symbolism of the "letter" differs, and this is due to the fact that the world in general has moved from the era of religion to science.

The disciples were in communication with the so-called man in the street of their day. Wherever there was unprejudiced, seeking thought they established contact with it through the ever-present "Spirit of truth." Their necessity was to reduce the Christ-message to human apprehension. This does not mean to say that they had to water the message down in order to placate material mindedness, but rather that they had to state it

* Italics added.

as simply and as honestly as they knew how, as it stemmed from its divine Principle. The spiritual idea must always be allowed to come forth directly "from the Father" in its simplicity, purity, and integrity, as it did to Jesus, if it is to be acceptable and understandable to the genuinely unbiased mind.

In the present age of unparalleled scientific advancement, the media of communication between men are vastly wider in scope and more far-reaching in significance than those of mere human languages. The events of the day of Pentecost were a prefiguring, exemplary symbol of what is destined to take place regarding the wider communication of the Science of being in the course of this present scientific age.

The "Word" is both the Word of God, and the Word which is God. Principle and the "language" which voices and expresses Principle are one. Likewise, individual man and the language of the subject which shows forth his particular purpose in life are one. The identity of a *musician* is represented more by the *music* which he expresses than by the physique that sits down at the piano. Mrs Eddy writes: ". . . the individual and his ideal can never be severed" (Mis 105: 20). For man to *understand* the Word, Christ, Christianity, Science, is for him to *be* the Word, Christ, Christianity, Science. She wrote in the first edition of *Science and Health*: "At present we know not what we are, but hereafter we shall be found Love, Life, and Truth, because we understand them" (p. 77).

Apart from their particular native tongues, what are men's "languages" today? Surely they are the technologies of all the different walks of life making up the human picture, which were touched upon in the preceding chapter of this book. What is the language of the astronomer, for example, but the language of astronomy? What are the languages of the nuclear physicist, the biologist, the economist, the mathematician, the architect, the engineer, the artist, but the "languages" of their particular subjects, which are inseparable from the individual expressions of these subjects, and therefore from each exponent's identity?

When these different human subjects are approached spiritually, as scientific symbol, rather than as reality in themselves, there will be found to lie behind them one spiritual mother tongue, one all-embracing "Word," one infinite Science of being. The elements, functions, orders, patterns, and forms which articulate the language of pure Christian Science find their recognizable counterparts in the orders, patterns, and symmetries, the relationships, forms, and structures of the different technical "languages" of this vast array of human enterprises and walks of life.

To conceive of these multiple tongues—these universal fields of research and endeavour—as scattered over the face of world consciousness, many having little apparent connection with each other, is to conceive of

them not as symbols of an underlying concord, an unseen harmony of relationships, but as a material counterfeit of this, which is ultimately self-destroying. To begin to regard them, on the other hand, through the eyes of a universal Principle, as diversifying and individualizing one mother tongue, one creative, self-evolving Word, is to begin to find their reciprocal relationships to one another—to begin to see their translation out of a babel of incompatible tongues into the variety of identity and self-expression which makes up the calculus of Life.

The language which the spiritual idea uses today in order to make itself intelligently understood is not a technology in the ordinary intellectual sense, although it must involve a terminology by which to express and communicate its ideas. And naturally this terminology has to be accepted and cultured by those whose hearts the subject touches. But the seven synonymous terms for God, the four sides of the holy city, the numerals of infinity, the divine infinite calculus, the matrix of immortality, the terms "divine Science," "absolute Christian Science," "Christian Science," or "Science" alone, the metaphysical meaning behind such philosophical concepts as "subjective," "objective," "absolute," "relative," "idea," "identity," "individuality," "reflection," and so on, these are not the elements of a particular human subject (knowledge of which has to be fed into and stored by an initially untutored brain, as seems to be the case with the technologies of physical sense); on the contrary, the "language" of Christian Science belongs to a subject which everyone already has in common with everyone else, a subject which the whole of mankind shares together irrespective of circumstances, tastes, and occupations, namely, the subject of Life itself, or the continuous consciousness of being.

It is true that the vast majority of mankind believe their lives are in and of matter—if only temporarily. But this is the evidence of their deceptive mortal senses and not the truth of their unassailable, indestructible Life. Both life and the understanding of Life are already "within" every man. Each son of God already understands the truth of Life. The language which comes to him objectively and instructionally finds response within him subjectively and inspirationally until, eventually, subject and object are one, and this one is the activity of Life itself, or God.

The systematic means whereby, as briefly outlined in this book, the impersonal Science of Christian Science—the Science of every man's God-bestowed life—makes itself humanly intelligible, can scarcely have been humanly contrived, either by Mrs Eddy or by anyone else. Those who begin to be moved by it, whose lives have begun to be changed by it, believe that it is spiritually inspired and divinely appointed.

In accordance with the illustration of the Pentecostal "tongues," Christian Science, in its system and its Science, will, as time goes on,

speak to every man in the language which he understands. It will not set out to convert him to an alien new doctrine; it will not seek to persuade him against his will, against his natural inclinations, to think the way someone else thinks—the way some outside, sectarian body says he ought to think—it will rather speak to him as his own true being declaring itself. In the hands of God, Principle, as distinct from the hands of persons and sects, Christian Science will one day be heard voicing itself to mankind as man's real and eternal identity being divinely brought to light. It will be found to come forth *from* the world—from the spiritual loins of the world itself—by reason of the fact that the world is already and forever the spiritual idea, the Son of God. It must never, can never, be personally and religiously superimposed upon the world by propaganda.

A world rebirth is at hand, prophesied the American scientist and architect, Buckminster Fuller, in a lecture he gave in 1965 to the Illinois Institute of Technology in Chicago, U.S.A.—a birth that pertains not to a few specially favoured intellectuals, but to the world as a whole. The circumstances of the twentieth century, with its undreamed of technological advances, are such as to be compelling a total world rebirth. The environmental change which this will occasion will be as different from what mankind has experienced hitherto as the change a child experiences when emerging into the dimensions of the outside world from the confines of his mother's womb.

Man is mobilizing to become a world man—to become part of a total world, Fuller affirmed. Men are recognizing complementary patterns in nature which are operative throughout the universe. They are becoming aware of the total interrelatedness of all these patterns, and they are realizing that they are far beyond the capability of man to design.

Talking of the discovery of weightlessness in the realm of nuclear components, Fuller concluded that what we are dealing with is "pure principle." The scientists, he said, are discovering a universe of extraordinarily lucid simplicity. The principles themselves have no inherent beginnings nor endings. Therefore it is ignorant and meaningless to attempt to explain how the universe began. Scientists are finding in the universe an *a priori* design which is clearly an intellectual conception. With the increasing number of human beings who are becoming scientifically disciplined and preoccupied with discoveries of nature, more and more people will discover at first hand the comprehensive orderliness of the universe, and will come to recognize an intellectual designing capability greater than that of the human mind.

This will lead to a new appraisal of religion and God. Unlike the concept presented by the orthodox religions, God will be found to be an

intellectual integrity. Men's faith in, and their discovery of, God will be based on the inherent orderliness of the universe.

Fuller said that the computer is destined to save men from being slaves to specialization, and therefore from extinction. Man has side-stepped extinction by inventing the computer. The computer will take over the work of specialization, and this will liberate man to put into expression his ability to co-ordinate and integrate his world. The machine is fast making man obsolete as a specialist, Fuller said, and he will redirect his personal life in order to play his part in the great pattern of the universe.

Mary Baker Eddy wrote: "This age is reaching out towards the perfect Principle of things; is pushing towards perfection in art, invention, and manufacture . . . Human skill but foreshadows what is next to appear as its divine origin" (Mis 232: 6-14). Asked about the "pursuit of modern material inventions," she replied, ". . . they all tend to newer, finer, more etherealized ways of living. They seek the finer essences . . ." (My 345: 25-30).

According to the data which is fed into, and which is stored within, the modern electronic computer, this machine calculates instantaneously, that is, at the speed of light. In this respect it is the material symbolic counterfeit of the "matrix" and "calculus" of infinity, revealed in Christian Science. Jesus knew the answer to each individual human problem instantaneously, and therefore infallibly. This was because he was in spiritual accord with the divine infinite *calculus*—because he understood the inclusion of all real being within the *matrix* of the Science of Life, or within the comprehension of infinite Mind.

The divine Principle, God, and the idea which comes forth from God, alone are infallible. Thought which develops from a matter basis is fallible each step of the way. A profound assertion made today by physical scientists is that they no longer lay claim to the "discovery" of scientific "facts." Their method of working is to postulate a succession of theories, and at the same time to subject these to the probabilities of disproof. Through this method, they say, science has come to terms with *human fallibility*. Through the Principle of Christian Science, on the other hand, humanity comes to terms with *divine infallibility*, and with the continuous discovery of Truth.

As the nonsectarian Science of Christian Science impresses itself more and more deeply on our understanding and hearts, we all have recourse to the matrix of the motherhood of God and to its infallible and immediate ideas. That which is born to us is our own indestructible unity as the spiritual brotherhood of man.

Responding to the touch of this universal Comforter, Isaiah wrote at

the close of his prophecy: "Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut the womb? saith thy God. Rejoice ye with Jerusalem, and be glad with her, all ye that love her . . . I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream . . . AS ONE WHOM HIS MOTHER COMFORTETH, SO WILL I COMFORT YOU . . ." (Is 66: 9-13).

Appendix

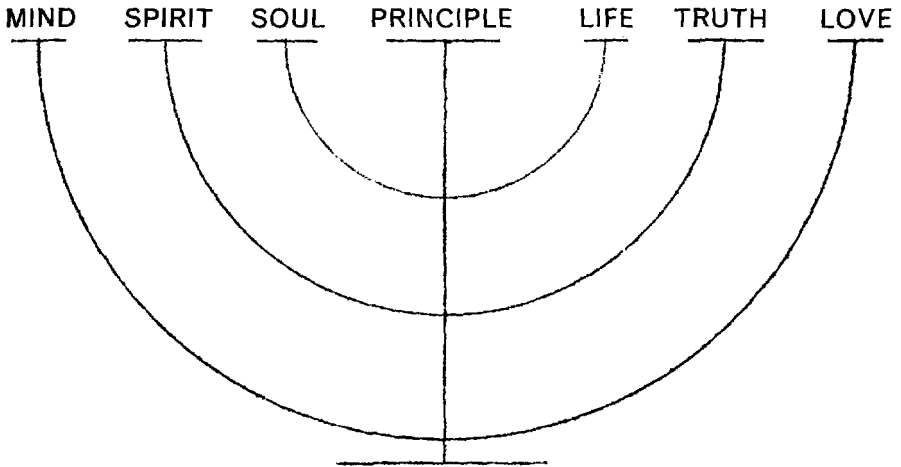
THE FOUR ORDERS
of
THE SEVEN SYNONYMOUS TERMS FOR GOD

Foundations of the system of scientific metaphysics
denominated
CHRISTIAN SCIENCE

WORD	CHRIST	CHRISTIANITY	SCIENCE
MIND	PRINCIPLE	PRINCIPLE	SOUL-LIFE
SPIRIT	LIFE	MIND	SPIRIT-TRUTH
SOUL	TRUTH	SOUL	MIND-LOVE
PRINCIPLE	LOVE	SPIRIT	PRINCIPLE
LIFE	SOUL	LIFE	
TRUTH	SPIRIT	TRUTH	
LOVE	MIND	LOVE	
(S & H 465)	(S & H 115)	(S & H 587)	(S & H 465)

THE GOLDEN CANDLESTICK

symbol of the
ORDER OF SCIENCE
which embodies in itself the other three orders



"THE MATRIX"

deriving from the four orders of the seven terms.

As presented in *The Pure Science of Christian Science* (2nd Ed) by John W. Dooley

	THE WORD	THE CHRIST	CHRISTIANITY	SCIENCE
THE WORD	order	manifestation	reflection	numerals of infinity
	MIND SPIRIT SOUL	PRINCIPLE LIFE TRUTH LOVE	PRINCIPLE MIND SOUL SPIRIT	PRINCIPLE SOUL LIFE
THE CHRIST	identity	translation	reality	infinite calculus
	SOUL PRINCIPLE LIFE	TRUTH LOVE SOUL SPIRIT	SPIRIT LIFE TRUTH	SPIRIT TRUTH
CHRISTI- ANITY	line	plane	space	fourth dimension
	LIFE TRUTH	LOVE SOUL SPIRIT MIND	MIND SOUL SPIRIT LIFE TRUTH LOVE	MIND LOVE
SCIENCE	omnipotence	omniscience	omnipresence	omni-action
	LIFE TRUTH LOVE	SOUL SPIRIT MIND	LIFE TRUTH LOVE	PRINCIPLE

— "HIS INFINITE SELF-CONTAINMENT" —

(S & H 519: 5)

