

Britain and America

W. Gordon Brown

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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>
Pul	.....	<i>Pulpit and Press</i>
Hea	.....	<i>Christian Healing</i>
Man	.....	<i>Church Manual</i>
Mess '02	.....	<i>Message for 1902</i>
My	.....	<i>Miscellany</i>
Po	.....	<i>Poems</i>
Coll	.....	<i>Divinity Course and General Collectanea</i>
DLD	.....	<i>Drama of the Lost Disciples</i>
p	.....	page

Abbreviations for the books of the Bible are those generally accepted

**To the
one grand brotherhood**

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UNITED STATES PRESIDENT and BRITISH PRIME MINISTER
hail a turning point in world history:

“ . . . future historians will note that a supreme fact of this century was that Britain and the United States shared the same cause of human freedom . . . we have transformed this decade into a turning point, a turning point for our age and for all time . . . the excitement and vigour and energy in the world is with the cause of freedom . . . extraordinary change has come upon the world . . . an opportunity to affirm anew the deep friendships between the British and American peoples . . . We have forged ahead with strengthening the peace, spreading prosperity and safeguarding liberty . . . Britain had been proud to be America's partner in that great adventure . . . We have the same political dreams, the same ways of achieving them . . . future generations will look back to this time and see it as a turning point in world history . . . ”

© THE TIMES

— Thursday November 17th 1988 —

Preface

“Jesus of Nazareth was the most scientific man that ever trod the globe.” So says the Christian Science textbook. And the reason for this superlative commendation:

“He plunged beneath the material surface of things, and found the spiritual cause” (S&H 313:23).

Neither therefore should we, in respect of the nations that make up our world, seek to fathom their meaning by merely “diving into the shallows of mortal belief.” We must “reverse our feeble flutterings — our efforts to find life and truth in matter — and rise above the testimony of the material senses, above the mortal to the immortal idea of God” (S&H 262:9).

In the symbolic, counterfeit realm of physics, the twentieth century physicist plunges beneath what appears to be a matter surface of things into the innermost world of atomic particles in order to discover a universal cause. Likewise the psychoanalyst, in the complementary realm of mind, plunges beneath the surface of human thinking into the depths of the so-called collective unconscious in order, so he believes, to tap the controlling source of life.

In the world of the plastic arts, and of music, no longer today is the artist content with formal representations depicted by, and familiar to, his five personal senses, but searches profoundly for unaccustomed abstract ideas that are nearer to his conception of the underlying truth of being.

The Bible likewise demands this logical, scientific approach regarding the deep things of the Logos, or Word of God. In the first chapter of Genesis, in the two opening verses, “the heaven and the earth” which “in the beginning God created” stand for the unfathomable, invisible source of everything that emanates from this source and forms our conscious human experience.

Why then are we not aware of the forever oneness of heaven and earth, the unassailable unity of God and man? Because of human ignorance and apathy. There appears to be darkness upon the face of the deep. Humanity, as a result, is without spiritual form, void of an understanding of its true heaven-bestowed identity.

To remedy this, the “Spirit of God” — the profound things of reality

itself — moves on the surface of human consciousness, removes the ignorance regarding appearances, and thereby changes the outward evidence. And it does this by means of a creative, sevenfold movement of ideas that unfold in the order of the *seven days of creation*.

In the course of this unfoldment, heaven and earth are brought to light as they truly are, together with what man is as the image and likeness of God. This does not mean that God appears anthropomorphically in the form of man, the way He is represented as doing in the Jehovistic mythology of the Garden of Eden, but rather that man appears in the form of God, even as Jesus exemplified. No longer, in this case, is there ignorance regarding the unseen things of God; no longer is there darkness upon the face of the deep. Superficial sense evidence has changed. Divested of its belief in dualistic mortality, humanity is healed of its sin, disease, and death, and the fundamental problem of life in matter is in process of being solved.

It is the same with the whole vast subject of human history with which, in essence, this book is concerned. The trouble with the usual decipherment of history is that history is approached from the standpoint of its own face value instead of from the depths of the controlling divinity that lies deterministically underneath. Once understood in their scientific reality, the deep things of God overturn the superficial testimony of the mortal senses, eliminate the darkness which is otherwise upon the face of consciousness, and reveal the true nature of the human condition.

Understanding the depths that lie beneath it, the surface evidence is reconstructed, re-evaluated, redeemed from material confines. God and man, heaven and earth, divinity and humanity, are found to be one in eternal coincidence. Within this holistic perspective of universal being, individual nations, cultures, and peoples lose their parochial divisions and antagonisms, and the real brotherhood of man shows forth scientifically the government of the Life-principle, Love.

What this book is primarily concerned with, therefore, is *individual* ideas that are *universal* in scope and value. Its purpose is not with Britain and America in a biased nationalistic or geographical sense, but with what these two nations stand for essentially and ideationally as they relate beneficially to the world-wide family of man.

Hailsham, E. Sussex
England
1990

W.G.B.

Introduction

**“Brave Britain, blest America!
Unite your battle-plan;
Victorious, all who live it, —
The love for God and man.”**

These concluding lines of a poem by Mary Baker Eddy entitled *The United States to Great Britain* are basic to the theme of this book. The poem was written in 1898 at the time when the Spanish-American war was being fought over Cuba, and Britain was the only one of the major world powers to champion America's cause. The deep fraternal significance of this relationship became the subject of the poem.

Whether one's attitude to these two foremost, freedom-orientated democracies of the Western world is one of praise and admiration, resentment and hostility, or merely scepticism and indifference, the general consensus is that there continues to exist between them what has become known as a *special relationship*. This poem by the discoverer and founder in America of the comprehensible Science of Jesus' original Christianity accords to the two nations a deep-rooted *spiritual* affinity, and this makes the relationship very special indeed.

Not that what they stand for is to be thought of as nationalistically exclusive, or based on a personally biased outlook, but rather that they represent a particular set of ideas which, under God, applies inclusively and redemptively not only to the two nations themselves but also to the whole of the rest of mankind.

In 1866, when the realization dawned of the divinely scientific Principle that lay behind Christ Jesus' great world mission, Mary Baker Eddy made the arresting declaration regarding her discovery that it “restores the lost Israel” (Man 17). In the Old Testament the name *Israel* applies both in a generic sense to the Hebrew nation as a whole, and also specifically (once the kingdom had split into its two opposing camps) to the northern kingdom of Israel as distinct from the southern kingdom of Judah.

In 721 B.C. the kingdom of Israel was taken into captivity by the all-conquering Assyrians and, in the situation that followed, called the *diaspora*, its identity was lost sight of, because its people were scattered far and wide amongst the kingdoms of the world. Never were they to return to

their original homeland, and therefore they became known as the "ten lost tribes."

Metaphysically, what *Israel* stands for is the *womanhood* of the spiritual idea of God, while *Judah* stands for the *manhood*. When, therefore, Christian Science is said to restore the lost Israel, this signifies the restoration to the manhood of the son of God (Judah) of his apparently lost womanhood (Israel), and this is typified symbolically in the above-named poem, and in the history of world affairs, by the God-determined relationship of Britain and America.

Later, as recorded in the Old Testament, the kingdom of Judah was also taken captive, this time by the plundering Babylonians. Judah, however, from whom comes Jesus, the manhood of the Christ-idea, remained in exile in Babylon for a period of precisely seventy years, after which, under the authority of the newly victorious Medes and Persians, Judah returned home, his identity ostensibly intact, and rebuilt his capital city Jerusalem, which Babylon had laid waste.

It appears, historically, that before Assyria actually deported Israel, she had already captured certain of the nearby cities of Judah, so that when the scattering of the different tribes finally took place, this included part of the kingdom of Judah as well as the whole of the kingdom of Israel.

Whether or not it is accepted historically that, over the centuries, under divine guidance, and after acquiring a variety of new names, the migrations of Old Testament Israel brought her eventually to a new and safe homeland in the "isles of the sea" — suggestive of the Brittanic islands off the West coast of Europe — is of less importance than the *spiritual* relationship which can be seen to exist between the qualities and conditions of Biblical Israel and those that apply to the Celtic, Anglo-Saxon, English speaking race of mankind. The parallel between the promises made to Israel and what has developed historically regarding the British race is remarkable indeed.

Originally, under God, Israel found herself entrusted with a precious world-saving ideal, that of a pure spiritual monotheism (in contrast to the polytheism of her neighbours and the rest of the world) the practical workings of which would take the form of a system of social freedoms and responsible self-government. For this was the Principle which applied not only to herself individually but also universally to the whole human race.

It was not therefore that the nation of Israel was singled out personally to be God's chosen people (though from a human and historical point of view this ideal had to have its inception somewhere) but that, by reason of her Christly potential, Israel alone was accounted worthy to exemplify and propagate a unique, humanly redemptive idea that would eventually envelop the whole of mankind. As the result of her fidelity to the impartial, impersonal Principle of this idea, the earth would one day be "full of the knowledge of the Lord, as the waters cover the sea."

In other words, the non-parochial reality of mankind as a whole is really

what constitutes God's chosen people. Examine the psychical make-up, together with the historical evolution of Britain and America (as this book seeks to do), and it is evident that they too have been entrusted with this same ideal of democratic freedom and individual self-government, as signifying the ultimate God-determined status of universal mankind.

"Be fruitful and multiply," God had said to the patriarch Abraham from whose loins the nation of Israel was destined to stem. "I will make of thee a great nation, and I will bless thee, and make thy name great" (Gen 12:2). "A nation and a company of nations shall be of thee, and kings shall come out of thy loins" (Gen 35:11). A single nation, that is, as well as a commonwealth of independent nations. "And in thy seed shall all the nations of the earth be blessed," was the divine promise given alike to Israel's three patriarchs, Abraham, Isaac, and Jacob.

In Mary Baker Eddy's poem, Britain is identified specifically as "Judah's sceptered race," while Britain and America together are denominated "Anglo-Israel." The lines read:

**"List, brother! angels whisper
To Judah's sceptered race, —
'Thou of the self-same spirit,
Allied by nations' grace,
Wouldst cheer the hosts of heaven;
For Anglo-Israel, lo!
Is marching under orders;
His hand averts the blow.'"**

Such is the depth of the envisaged relationship that, in the spirit of the restoration of Israel (womanhood) to Judah (manhood) the words with which the United States salutes Great Britain are:

**"Our eagle, like the dove,
Returns to bless a bridal
Betokened from above."**

Among the twelve tribes of the children of Israel, Judah was officially the kingly tribe, or the tribe that retained the governmental sceptre. From Judah, therefore, came the royal line of David, the dynasty that was to ultimate in the Christly kingship of Jesus. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be" (Gen 49:10), says Jacob their father in his farewell blessing on all twelve of his sons.

Monarchic *Britain*, whose royal line is believed by some to go back to the kingship of David and beyond, is accordingly related in the poem to the kingly house of *Judah*. *America*, on the other hand, is, by implication, related with the second of Jacob's two foremost sons, his beloved *Joseph*. In the

story, the tribe of Joseph is known as the birthright tribe, for Joseph is the firstborn son of Rachel, Jacob's original spiritual ideal and his only real love. When, historically, around 950 B.C., the united kingdom of Israel splits into the two opposing kingdoms of Judah and Israel, the house of Joseph becomes the leading house of the northern kingdom of Israel, while the house of Judah stays leader of the southern kingdom of Judah.

The ten tribes which thereafter constitute the northern kingdom cut themselves off from the remaining two that make up the southern kingdom on account of the highhanded dictatorial way in which Judah seeks to hold sway over the nation as a whole. For the same reason, some two millennia later, America rebels against the despotic control exercised by the mother country, Britain, and declares her national independence.

But because that which binds Britain and America together, ethnically and spiritually, is "the self-same spirit," therefore, says the United States to Britain in the poem, "the hoar fight is forgotten."

The relationship comes into prominence most profoundly when we look at the way in which, over the centuries, Britain has cherished and propagated the *Bible*, and how America, through the advent of Christian Science, has given the world *Science and Health*, the textbook of the universal Science of man, which companions and complements the Bible.

Self-evidently the Bible relates especially with Jesus, the manhood, or individual aspect of the Son of God, who appears at the point of the first Messianic mission; while Science and Health accentuates the womanhood, or universal aspect, as this pertains to the second of the two Christly missions.

As foreseen by Israel's Old Testament prophets, these two momentous advents of the one Son of God are destined in the end, in their wedded relationship, to become the Saviour of the world, establishing for mankind the universal reign of the Prince of Peace, the Principle of freedom and spiritual self-government, immune from all forms of dictatorial oppression.

While Jacob's original blessing on the kingly tribe of Judah (from whom comes Jesus) is that "the sceptre shall not depart from Judah . . . until Shiloh come" — until the point is reached, that is, where all outside dependencies are dispensed with, and man is controlled solely by the divine Principle, God — the blessing on Joseph, the birthright tribe (from whom spiritually comes Christian Science), is the "blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb" (Gen 49:25). To the idea of the fatherhood of God, emphasized by Jesus, is accordingly added the idea of the motherhood of God, emphasized by Christian Science. For then, and then only, is the idea itself complete.

The purpose of this book is thus to trace the way in which, through the annals of history, the Life-principle, God, has bestowed upon the human race blessings of freedom under law from the evils inherent in all forms of despotism, together with the blessed rights of individual and collective self-government. These rights are put comprehendingly into life practice

through the two advents of the Messiah, and are echoed outstandingly in world affairs today through the roles played by Britain and America, once the tribal sense of these nations is removed and the idea which they stand for spiritually is evaluated in relation to the whole of mankind.

From start to finish what this book is concerned with, therefore, is the divine determinant that underlies the history of these two Western democracies, despite contentious relationship problems that arise between them from time to time. Disagreements such as, for example, those that followed the second world war, fall into comparative insignificance when the vastness of the spiritual world perspective is the vision that is holding sway.

Divinely Metaphysical Basis of Approach

The Supreme Question What is God?

In these closing moments of the twentieth century, when enlightenment regarding every major phase of the human experience — atomic physics, microbiology, telecommunication, space cosmology, and so on, — is pouring with such speed into the human understanding, the question to be asked is not, surely, Is there a God, does God exist? but rather, What is God? what is absolute Truth itself that must of necessity lie beneath the evidence of the corporeal human senses?

In answer to this question, a divinely revealed Logos, the irrefutable logic of what is called the Word of God, is, in these “latter days” of mankind’s civilization journey, steadily bringing itself to light, in which atheism and agnosticism are destined to give place to a divine Science of Life, and speculative human wonderings about God, man, and the universe are doomed to obsolescence.

The word “God” is really the capitalized form of “good,” meaning an infinitude of good which is unfailing and absolute, and which does not contain an atom or an element the opposite of itself, that is, of evil. Absolute good is clearly the nature of the Life-principle, Love, and Love alone defines the creative intelligence which outpictures itself as the universe and man.

Mortals as mortals cannot help but conceive of God as existing in their own image. They may pay lip-service to the Scripture that man is made in the image and likeness of God, but because what ceaselessly confronts them is the image of their own mortality, God takes the form of a magnified human being, knowing and countenancing good and evil, even as they do themselves. Whereas God, as He truly is, makes man in His own image, in the image, that is, of absolute good, in which evil as evil is non-existent, and therefore is unknown.

“Human philosophy has made God manlike. Christian Science makes man Godlike,” says the Christian Science textbook (269:9). Whether they call Him Jehovah, Father, or think of Him by any other Scriptural name, mortals have no alternative but to make their God manlike, whereas God Himself makes man Godlike.

They do this, that is to say, until, in the way taught by Jesus, they base themselves understandingly on the self-revealing Principle of universal being. Then the mortal yields to the immortal. Man is this Principle’s own

reflection — its very own idea — made in the Principle's image and likeness, even as the principle of music or mathematics forms the musician, the mathematician, in the image and likeness of music or mathematics, free from the errors of opinionated beliefs.

No doctrine save that of Christ Jesus and Christian Science explains God as the self-demonstrating Life-principle, Love, whose seedlike beginnings are planted first of all in the monotheistic consciousness of Old Testament Israel — a conception in which God is neither variable nor personal but a comprehensible living Principle, to whose all power and presence the nature of evil is as darkness is to light, or numerical errors and discordant notes are to the sciences of mathematics and music.

I AM THAT I AM is the way in which this Principle of universal goodness reveals itself to Moses at the beginning of the book of Exodus. I shall forever continue to be that which I am now being, it declares, in effect, to the children of Israel. What Israel must accordingly do, it says, is understand me *the way I am*. She must live by my scientific system of laws — by the laws of my absolute divinity reduced for the sake of practicing humanity to the status of the moral law.

In other words, the divine I AM must become to Israel her own I am — her only real Ego — just as in the case of the musician with regard to what music truly is. Only then will she free herself from Egypt, or from the death-dealing laws of mortality and immorality, and be what in truth she forever is, the world redeeming son of the Father-Mother God. "Israel is my son, even my firstborn," Moses is instructed to say to Pharaoh as the means of securing Israel's release from bondage (Ex 4:22). As the Old Testament leads to the New Testament, so the symbolic sonship of *Israel* leads to the actual sonship of the Christ-idea, lived and manifested by *Jesus*.

In the eventual teaching of Christian Science, this same I AM THAT I AM — this same idea, this divine son of God — is conceived in its absolute Science and system. In answer to the question, "What is God?" which the student is represented as asking on page 465 of his textbook, the answer comes:

**"God is incorporeal, divine, supreme, infinite Mind,
Spirit, Soul, Principle, Life, Truth, Love."**

Only God knows what God is. Hence, only God knows what man is. Man knows what God is, and therefore what man is, only as God's idea or reflection.

This divinely revealed order of synonymous terms for the one absolute God furnishes humanity with the *true idea* of God. This idea is *man* — man himself as the son of God. "I and my Father are one," Jesus said. "Principle and its idea is one, and this one is God," is the textbook's scientific, up-to-date rejoinder.

Nothing therefore is more basic to life, nothing more demanding of

man's total attention, consecration, and response, than the scientific understanding of what God is, and therefore of what man is, as the idea, the image, the son of God.

This self-revealing Word of God, this spiritual self-knowledge of the infinite, this foundational order of the Science of God, man, and the universe, is necessarily the underlying impulsion of all that is real, all that is true, throughout the eternity of heaven and earth. It is of necessity the immortal, controlling Logos, or Principle, of all cosmic events taking place in heaven, and all mundane happenings unfolding on earth, as they range from the infinitesimals of life to the holistic unity of infinity itself.

In its universally scientific import, the answer to the question, What is God? is surely, therefore, what twentieth century physicists and cosmologists are ceaselessly striving to discover and formulate regarding the matter concept of their world. They are looking for what is called a *grand unified theory* of the cosmos, in which the infinitesimals of electromagnetism and the infinite vastness of galactic gravitation are reconciled in a single mathematical equation. Yet, in fact, the answer to their devoted and tireless researches dawned as far back as 1866 in the spiritual equation of Christian Science, and this has been progressively revealing itself ever since.

What then is Evil?

Even though, to mortal sense, individual and world happenings may seem on the surface to be evil and destructive, they are, in divine metaphysics, none other than the activity of absolute good, taught by the foregoing definition of God, impinging upon and chemicalizing the material sense of life in order to eliminate from its own forward movement what would otherwise impede its purposeful advance. Such happenings, in other words, are not Truth countenancing and sanctioning evil as a tangible objective reality, and appearing to be helpless in the face of it, but rather are what the New Testament points to as the self-sacrificial Lamb of God taking away the sins of the world.

The textbook quotes Isaiah as saying, "I make peace, and create evil. I the Lord do all these things." It then explains how "the prophet referred to divine law as stirring up the belief in evil to its utmost, when bringing it to the surface and reducing it to its common denominator, nothingness" (S&H 540:5).

What such chemicalization amounts to in the teachings of the Bible is the absolute goodness and power of *Elohim*, the God of the *seven days of creation* at the beginning of Genesis (from which the entire canonical order subsequently stems), eradicating step by step from the human consciousness an anthropomorphic, evil-permitting counterfeit of Himself in the form of an apparently humanistic *Lord God Jehovah*, the Deity worshipped by Adam and Eve in the mythology of the garden of Eden.

Inducing in Adam a deep hypnotic sleep, in which he (Adam) dreams, first, of the mythical separation of man from God, then, inevitably, of the severance of woman from man, this manlike human concept of God is accountable thereafter for all the sins, murders, corruption, and violence which subsequently befall the human race.

On the other hand, the account of Elohim's sevenfold creation (ranging from Genesis 1:1 to 2:5) unfolds the forever unity of God, man, and the universe, in which manhood and womanhood, being likewise inseparable, are given Christly dominion over all the earth. A state of spiritual self-government and freedom under law is thereby represented, which is the exact opposite of all that takes place under the Lord God Jehovah, and his personal assistants, Adam and Eve.

The Jehovistic account of creation, involving the sexuality of the male and female of mortality, is therefore but the suppositional opposite of the Elohist creation, in which manhood and womanhood, as "two individual natures in one" (S&H 577:6) exercise universally their God-given power and dominion. Like the method of *reductio ad absurdum* in mathematics a growing understanding of Elohim's universe reduces to absurdity the Jehovistic misconception, with its murders, jealousies, and fratricidal wars.

It will be shown that the qualities of manhood and womanhood, metaphysically regarded, are at work indivisibly in the world missions of Britain and America when these are evaluated spiritually and scientifically, rather than racially, nationalistically, and geographically.

The record of an apparently material creation begins in Genesis 2:6, where a *mist* is supposed to go up from the earth and water the whole face of the ground — to adulterate, that is, with belief in a mixture of good and evil the whole of Adamic history. The mist is the symbol of mortal *mythology*, in contrast to the *Science* and system of Elohim's creation rooted in the seven immortal *days*. The eternal reality of the one acts upon the temporal unreality of the other and gradually, in the course of the Bible story, eliminates entirely the original myth. That is to say, it translates consciousness from mortality to immortality, or from matter to Spirit, even as Jesus triumphantly demonstrated throughout his world-saving mission. After this the elimination is represented as taking place globally in the closing chapters of Revelation.

Evil eliminated by Good

This redemptive, healing process starts Biblically in the book of Genesis with the advent of Israel's monotheism. It continues through Moses' reduction of the laws of this divine monotheism to the point of Israel's comprehension. There follows, as a result, the far-sighted vision of Israel's prophets regarding eventual world salvation.

The first tangible manifestation of this salvation comes with the mission

of Christ Jesus at the beginning of the New Testament. This leads, secondly, to the forecast of the coming of Christian Science recorded in the book of Revelation. There, through the setting up on earth of the heavenly New Jerusalem, with its world-wide system of spiritual education, the original mythology of fallen man, and the evils that follow in the wake of this mythology, are expunged from human consciousness. In this longed for era of the divine Science of life, the anthropomorphic Lord God Jehovah is transfigured and redeemed, and with him, necessarily, the entire Adamic race of mankind.

Through the realization in Science that mythology as such is wholly illusory and never the truth of being, that in fact man never broke away from God, that Eve was never cut sexually away from Adam — through this awakening, humanity recovers its original divinity, and the real heaven and earth which in the beginning Elohim created, is understood to be the everlasting truth of life.

The intrusion of a mortal birth-death cycle into man's Godlike experience is found never to have taken place either generically or specifically, and therefore, in the words of the textbook, the whole earth will at last be "transformed by Truth on its pinions of light, chasing away the darkness of error" (S&H 191:13).

It is the apostle Peter, in the second of his two epistles, who gives the scientific clue to this whole vast process of cosmic overturning, of evil's elimination, and therefore of the translation of humanity from mortality to immortality. "Beloved, be not ignorant of this one thing," he writes, "that ONE DAY IS WITH THE LORD AS A THOUSAND YEARS, AND A THOUSAND YEARS AS ONE DAY" (II Peter 3:8).

It transpires in consequence that an adequate investigation of the Scriptural narrative, all the way from Genesis to Revelation, shows that the successive *days* of Elohim's creation constitute the "one grand root" (S&H 341:7) of the entire canonical unfoldment, and that this unfoldment, as Peter indicates, takes place (from Genesis 2:6 onwards) through a succession of *thousand-year periods*.

And not only is this millennial progression true Biblically, but it pertains also in the evolutionary process of world civilization, in which redemption operates on a universal scale. In the words of *Science and Health*, "scientifically Christian views of the universe appear [Elohim's seven days of creation], illuminating time [the thousand-year periods of the Bible and human history] with the glory of eternity" (S&H 502:15). As a result, the dream of mortality, with its murderous wars, its tyrannical rulers, and all its sin, disease, and death, is decisively expunged from humanity's experience.

Whether therefore the birth-death time cycle is thought of as taking place individually from the cradle to the grave, or cosmically from a primordial *big bang* to a far distant *big crunch*, the translation of time into eternity signifies the final solution of the great life-problem, even as Jesus

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solved this problem himself at the point of the first Messianic mission, and left it for mankind to do likewise in the latter days of Christian Science, at the point of the second Messianic mission.

Thousand-Year Periods of the Bible and Civilization

“Mere historic incidents and personal events are frivolous and of no moment, unless they illustrate the ethics of Truth,” wrote Mary Baker Eddy. And she goes on to say how the “human history needs to be revised, and the material record expunged” (Ret 21:25). Only from the standpoint of the underlying reality of the “ethics of Truth” does this present book seek to observe and take account of human happenings, revisiting in its course what is relevant to the subject in hand, rather than being concerned with mere “historic incidents and personal events.”

The Bible

Historically, the Old Testament covers precisely four of the Bible’s thousand-year periods, and corresponds therefore to the first four days of creation. The New Testament, starting with the career of Jesus, opens the fifth of these periods, and so is correlative with the fifth day of creation. “I am come that they might have life, and that they might have it more abundantly,” Jesus said as he pinpointed the essence of his mission. “Let the waters bring forth abundantly the moving creature that hath life,” is the parallel dictum of the fifth day of creation.

Consistently at work throughout the unfoldment is the self-enunciating *Word of God*. Each of the first six days of creation begins with what God *said*. The order of the corresponding thousand-year periods of human history follows the order of these seven timeless days. This underlying order of God’s self-revelation reaches its climax historically towards the end of the sixth thousand-year period when, in the era of Christianity’s eternal divine Science, divinity declares its intrinsic nature to be infinite Mind, Spirit, Soul, Principle, Life, Truth, Love. Hence it is that the order of the days of creation, the order of the thousand-year periods, and this fundamental order of synonymous terms for God, appear basically as the same scientific order.

The Old Testament’s first four periods and the first four days of creation are determined therefore by God as Mind, Spirit, Soul, and Principle. What establishes the fifth thousand-year period, in parallel with the fifth day of creation, is thus the fifth synonym in the divine order, Life itself.

Following the fourth thousand-year period, where the idea of Principle

predominates, the fifth period of Life brings to birth the first of the two Christly advents, the career of Jesus, where the accent is on the *manhood* of the Son of God. The sixth period of Truth then sees the coming of the second Christly advent, where the accent is on divine *womanhood*. In the seventh period, in consequence, dominated as this is by the term Love, and corresponding to the seventh day of creation (on the threshold of which the world now stands), mankind at last awakens from its deep Adamic dream of materialism, to realize the uninterrupted eternity of its identity as the manhood and womanhood of Christ, the Son of the Father-Mother God.

Hence, in the seventh period, the problem of original mythological mortality, represented at the opening of the first period by the mist that is said to go up from the earth and adulterate the whole of human history, is solved. For it is this mist of elemental mythology, involving the deep Adamic sleep of the collective unconscious, that launches the sequence of the thousand-year periods of time, space, and matter about which Adam dreams.

The days of Elohim's creation, on the other hand, which the textbook says "can never be reckoned according to the calendar of time," but which "reveal eternity, newness of Life" (S&H 520:11), have, at this point of the seventh day of Love, translated time into eternity, and dissipated the unconscious mythological hypnosis of Adam, Eve, and the serpent, and therefore of sinful fallen man.

Civilization

Turning from the Bible to the story of humanity itself, an exciting coincidence comes to light. Yet this is surprising only to entrenched material sense. To spiritual sense, and in divine metaphysics, it is as understandable as it is inevitable.

The deep penetrations into the history of the human race, carried out by the historian, A. J. Toynbee, led him to realize the following significant parallel. Having observed how the Bible begins its historicity with the mythical creation of the first man Adam, at a point in time represented by the fourth millennium B.C. (the first of our thousand-year periods), he discovered that this very period also dates (in his words) "the first appearance of representatives of the species of human society called civilizations" (*Civilization on Trial* p 152).

By civilization he means those particular social movements that have gradually been gaining ground over the past six thousand years to appear today in the closing stages of the sixth millennium in the form of a single world civilization (the Western Christian civilization) whose scientific technologies have (in the course of this equivalent of the sixth day of creation) become so phenomenal and far-reaching as to have gathered the whole human race into their scientific net, with the promise of dominion over all the earth. Were it not, however, for the advent, in this same

period, of universal divine Science, wherein alone such dominion truly lies, physical science would bring to mankind not this hoped for global dominion, but the possibility, instead, of racial self-destruction. At any rate, this would be the prospect if thermonuclear warfare were allowed to break out.

According to Scriptural chronology, then, the fourth millennium B.C. marks the point not only where Bible history begins, but coincides also with the actual historical epoch when our present civilization movement started on its world-embracing course.

It began geographically in the Fertile Crescent of Northern Africa and Arabia at the time when the thought of the people living there started to emerge from a comparatively primitive form of society to one that foreshadowed standards of civilization such as we value today.

And what launched this momentous forward-looking movement was none other than the *spirit of inquiry* on the part of early civilized man, which became in him an insatiable urge to understand not only the wonders of the celestial heavens with which he saw himself surrounded, but also the immediate marvels of the terrestrial earth itself.

A vast process of enlightenment and self-education was, in consequence, set in motion. This began with such practices as the measuring of time relative to the four seasons, and the formulation of the early cosmogonies and myths. The process steadily accelerated over the ensuing six millennia until it reached the prodigious proportions which it has assumed today.

Interpreted metaphysically, the unseen "Spirit of God" (Gen 1:2) has, from the beginning, been moving upon the unformed elements of the human consciousness, the opening phase of which appeared as primitive man's desire for intellectual and moral enlightenment, suggestive of the "Let there be light" of the first day of creation.

In terms of his actual experience, this mental advance on the part of primitive man was commensurate with the *mist* which went up from the earth (in Gen 2:6) as the counterfeit of the *light* of the underlying Science of life. For while the dynamics of this light would, through aeons of spiritual and intellectual progress, be understood at last (late in the sixth millennium) as the divine Science of God, man, and the universe, early civilized man produced, to begin with, out of the darkness of his unconscious psyche, his occult mythologies and animistic religions.

In fact, it took him four thousand years, we see in retrospect, to reach the point where such light, in the form of the first Messianic advent, could appear in his midst and dispel the occult darkness on the individual scale, and almost another two thousand years before the second advent could appear, and answer for him the question that lay at the back of all his earliest inquiries (whether at the time he knew this or not), namely, What is God? At that advanced stage of his development the light would be reaching its full effulgence, and dispelling the mental darkness — the deep primitive psychic ignorance — on the collective and universal scales.

In order to get our bearings within an adequate world perspective, let us attempt to sketch in now, period by period, not only the adventures of the children of Israel (who provide the principal theme of the Scriptural unfoldment) but the exploits also of society as a whole, and the way in which these relate in particular to the Judaeo-Christian line of light. For this will make it possible in later chapters to focus on the significance of Britain and America in the world today, rooted intellectually, as these nations are, in the idea of spiritual self-government, and individual freedom from all forms of political and ecclesiastical dogmatism, even as Judaeo-Christianity demands. "In thee shall all the families of the earth be blessed," God says to the patriarchs of Old Testament Israel, in whose spiritually fertile state of consciousness the whole glorious unfoldment begins.

First Period

The first of the thousand-year periods (historically from 4000 B.C. to 3000) ranges accordingly from the mist that goes up from the earth in Genesis 2:6, through the account of the deep sleep and dream of Adam and Eve, to where Enoch, the seventh in line from Adam, is "translated" that he should "not see death" (Heb 11:5). The chronology involved in these few early chapters of the book of Genesis adds up approximately to a thousand years.

And what causes Enoch's translation finally to take place is none other than the *light* of the first day of creation eliminating the obscuring darkness, or *mist*, the purpose of which is to distort with mortality the entire history of mankind. And therefore it is that in this very first Biblical period we are given an essential thumbnail sketch of the entire proposition that lies before us, making it inevitable that what is true for the legendary Enoch in the first period becomes true in the seventh for all mankind.

In the human story itself, the light of the civilizing world movement which dawns at this time, takes the form of three original societies, Egyptian, Sumerian, and Minoan, that come to birth in the Fertile Crescent of the Middle East, or at what we might think of as the geographical centre of the great global scene.

Second Period

The second thousand-year period (from 3000 B.C. to 2000), the Biblical chronology of which extends for approximately another thousand years, is the story of Noah and his lifesaving *ark*. Like the *firmament* in the midst of the waters in the second day of creation, the "ark" of Noah's spiritual understanding surmounts the waters of the evil destroying flood, and saves him and his family, together with the animals, from perishing along with all corrupt "flesh." The period ends with the building of the tower of

Babel (Babylon), which is the counterfeit sense of the ark which Noah himself builds, and of all that this structure represents.

In the human picture itself, in the second period, the three original civilized societies continue to play their allotted parts on the stage of the great world drama that is in process of being enacted.

Third Period

Compared with the textual brevity and minimal historical data of the first two periods, the Scriptural text of the third period (from 2000 B.C. to 1000) is very long indeed, and historical information expands correspondingly. It concerns primarily the birth, propagation, and migratory movements of the children of Israel, and ranges from the arrival on the scene of their progenitor Abraham (still in the early chapters of Genesis) to where Israel herself conquers and enters the security of the land which the Lord her God has promised her. The books involved include the five books of the Pentateuch, called the books of the law of Moses, followed by those of Joshua, Judges, and Ruth. The chronology in question lasts for approximately another thousand years of the unfolding Scriptural narrative. The *promised land* of this third thousand-year period, flowing with milk and honey, corresponds to the self-propagating *dry land* of the third day of creation.

The parallel story of civilization is likewise one of great social upheaval and change, as well as nomadic activity. Old civilizations pass away and new ones arise to take their place. This is particularly evident in the Middle East, where the Hebrews (the children of Israel) take up residence, and also on the European mainland of Greece where an incipient Hellenic society starts to take form, affiliated as this is to the original Minoan society.

Fourth Period

We arrive therefore at the central fourth period — the crucial fulcrum period — upon which the entire sevenfold development turns. It ranges historically from around 1000 B.C. to 0, and so occupies a further thousand years of the story. Textually, the fourth period extends from the crowning of Israel's first king, Saul, in the first book of Samuel, through the other three books of Kings, through Ezra, Nehemiah, and Esther (which record Judah's return from Babylonian exile), through the five books of the Wisdom literature from Job to the Song of Solomon, and finally to the sixteen prophetic writings from Isaiah to Malachi, which bring the Old Testament to a close.

The story spiritually is about heaven's unfailing *government* of earth, even as we find this depicted in the fourth day of creation through the symbols of the *sun*, *moon*, and *stars*, and the way in which these give light upon the earth.

In the history of civilization, the period is dominated by the rise to

maturity in the West of the great pioneering Greek civilization, which Toynbee says is the finest flower of the species that has ever yet come to bloom. The period as a whole is known as the Classical Age. It closes when the newly formed, all-conquering Roman Empire constitutes the greater part of the civilized world, and into it is born the first of the two great world-saving Messianic missions, the career of the man Christ Jesus.

Fifth Period

At the point of the fifth thousand-year period the Old Testament yields to the New Testament, and the B.C. dating moves forward to A.D. The period itself ranges from 0 to A.D. 1000, extending therefore far beyond the era of the New Testament itself (the textual compilation of which is completed in the course of the first century) to that first half of the Middle Ages which is called the Dark Ages. Under the name Christian Era, the period as a whole is focused (at any rate as far as the Western world is concerned) in the lifework of Jesus with which the period opens. Jesus' exemplification, on behalf of all humanity, of ever multiplying, deathless life, immediately relates the period with the fifth day of creation, when the waters of a new *open firmament* bring forth abundant, unending life.

Sixth and Seventh Periods

The sixth period is reckoned, therefore, from approximately A.D. 1000 to the close of the twentieth century, or to the point at which humanity finds itself today, grappling with the tumultuous impact which the unseen forces of eternal divine Science are making on the physical sciences, the human philosophies, and on the various disruptive politics of self-seeking human minds.

When the New Testament was completed with the prophecies of the book of Revelation, this was an apocalyptic preview of the actual world happenings destined to pertain not only to the remainder of the fifth period, but also to the sixth period as a whole, and the way in which this opens the door to the seventh and last of the thousand-year periods. In this seventh period, conceived of as the much-heralded "millennium" itself, the universal mother city of Revelation 21 is due to be set up on earth, and heaven and earth, God and man, divinity and humanity, found in consequence never to have been severed.

The original mist, or mythology, of anthropomorphic mortality is, at this point, no more, and the problem of the material limitations of time, space, and matter, is solved divinely on behalf of all mankind. The ceaseless search by twentieth century physicists for a unified theory of all creation is found at last not in physics but in divine metaphysics, and the concept of an original celestial explosion that launched a material universe is superseded by what is called today the *anthropic principle* — that is, by the idea of a

meticulously ordered and coordinated cosmos, in which not only is man the supreme object of creation, but he is also the reason for the creative purpose having been set in motion in the first place. In the course of the seventh millennium this all-embracing principle regarding the pre-eminence of *man* is destined to be understood spiritually in divine Science instead of being speculated about materially in physical science.

The question arises therefore as to what precisely is the nature of the divinity that underlies and determines the thousand-year periods of the human story, in the course of which the great life-problem of the dual forces of good and evil, Spirit and matter, finds its inevitable solution. For without a perception of what constitutes the reality that underlies the surface of conscious experience, history, by itself, is without ultimate meaning and value, and remains merely in the realm of intellectual researches and mundane human conclusions. The human concept, approached from the standpoint of its own face value, as if this were something that existed ego-centrally apart from the divine, affords no lasting solution to the problem of either individual or world salvation.

Logically, therefore, we come in Chapter III to what the underlying divinity has, through the coming at last of its own divine Science, actually revealed itself to be.

Scientifically Ordered Scale of Synonymous Terms of God

The foregoing brief survey in Chapter II of the Bible's thousand-year periods, and their relationship with the order of the seven days of creation, would, we must now realize, have no comprehensive scientific meaning, and therefore no redemptive healing power, were it not that, at work divinely behind the scenes, and outpicturing itself humanly as the civilization journey of mankind, is the revelation in Christian Science of what the infinitude of God actually is as *incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love*. For this is the fundamental scale, the prescribed order, of absolute, elemental values which, in the measure that the human mind yields to Mind itself, enables humanity to grasp the properly balanced letter and spirit of the Science of our God-created universe.

In respect therefore of the seven days of Elohim's spiritual creation, and in respect of mankind's civilization programme, it is essentially the infinite as *Mind* which says in the first day, Let there be light; the infinite as *Spirit* which says in the second day, Let there be a firmament; the infinite as *Soul* which says in the third day, Let the dry land appear; the infinite as *Principle* which says in the fourth day, Let there be the sun, moon, and stars; the infinite as *Life* which says in the fifth day, Let the waters bring forth abundant life; the infinite as *Truth* which says in the sixth day, Let man be made in the image and likeness of God; and the infinite as *Love* which says in the seventh day, Let the spiritual creation be finished and fulfilled.

Based on this divine scale of values, these universal spiritual constants, there arises the understanding that the grand unified reality of the cosmos has never been broken up to form a creation of disparate, self-destroying matter fragments, but that the cosmos remains eternally whole and spiritually harmonious within the perfection of its own infinitude.

Because the terms that define the one absolute God are synonymous in character and meaning, the presence in consciousness of any one term implies necessarily the presence of them all. In the case of the days of creation, however, and therefore of the thousand-year periods, particular views of creation are stressed by specific terms, for without such a scale of synonymous values there would be no spiritual differentiation, no spiritual order, therefore no spiritual system, and therefore no ultimate scientific understanding on the part of the truth-seeking metaphysician.

Mind

The note which God in the aspect of *Mind* sounds regarding the first day of creation, and regarding the first thousand-year period, is that of an unseen source or origin from which all creation stems.

This Mind which is God, and which is therefore the real Mind of man, is counterfeited mythologically by the unseen depths of a psychic, unconscious carnal mind, the delusive mist in Genesis 2:6, from which the first man, Adam, is supposed to emerge.

Carnal mind, or mortal mind, is, the textbook teaches, "a solecism in language, and involves an improper use of the word *mind*" (S&H 114:12). It pertains to a hypnotic level of pre-comprehending thought, from the depths of which early civilized man supposedly surfaces, prior to embarking on his long journey of enlightenment and self-discovery. In the course of this journey from darkness to light he discovers at last, in the sixth thousand-year period of his civilizing history, that in fact his origin is not a deep dark underworld of pre-conscious carnal instincts, but the fully conscious, fully enlightened Mind of the total universe, and therefore a state of infinite self-cognition.

This is his real parent from which he inherits all that he has, and therefore all that he is. It is the creative cause, source, and origin of all the intelligent law-abiding activity that ensures him his indispensable place in the universe in which he lives.

Spirit

The firmament of the second day, determined by God as *Spirit*, foreshadows the coming to humanity, in the days of Christian Science, of the spiritual and scientific understanding of God — a language of ideas which is ordered and communicable, and whereby men understand and value each other spiritually, instead of misunderstanding and opposing one another physically.

The firmament of Spirit separates the real from the unreal. Having done so, it submerges the human consciousness in its own baptismal purity, just as is portrayed in the Bible's second thousand-year period when Noah builds his ark of spiritual understanding in order to save himself and his consciousness of reality from being destroyed with "all flesh" — that is, when the outpouring of Spirit's world-cleansing flood swallows up sinful, carnal beliefs, and leads to the regeneration of mankind.

Spirit is Mind's very own subjective state of which Mind is fully conscious. It is specifically the opposite of matter, the subjective state of mortal mind which, in its ignorance, mortal mind believes is objectively outside of itself.

Spirit is the actual substance, the veritable understanding, of what Mind itself is. It submerges and baptizes us humanly in the purity of its own natural order, without which there is no scientific understanding of what reality truly is.

Spirit, therefore, is constituted of Mind's own spiritual and moral qualities of which its ideas are composed. The animals which Noah takes with him into his ark in the second thousand-year period are in reality the very qualities of Spirit itself, out of which Noah's own identity is formed.

Soul When the dry land appears in the third day of creation, and the children of Israel inherit their promised land in the Bible's third thousand-year period, this is where the infinite as *Soul* is at work, determining specifically the true idea of *body*. The note which is being struck, therefore, is that of the sinless, satisfied identity of a newborn human race.

What the term Soul is designed to convey is the idea of spiritual sense and sensibility, which reverses the evidence of the corporeal human senses. In the third thousand-year period, Soul delivers Israel from Egyptian bondage, or from slavery to the dictates of a mortal sense of body.

The "twelve tribes of the children of Israel stand in type for the whole human race," Mrs Eddy once wrote. Israel's release from the confines of Egypt, her trek through a transitory human wilderness, and her eventual occupation of the promised land, is the Scriptural illustration of the human race finding freedom at last from bodily confines — from a restrictive sense of soul in body — and realizing its identity and spiritual selfhood in and of God as Soul; not soul in and of body, but body in and of Soul.

Typified by the 'seed within itself' in the third day of creation, spiritual identity is self-determining and self-reproducing from within its own being. Hence it is that the subjective and objective aspects of the psyche are one in identity as they constitute the infinitude of Soul.

Moving forward from term to term, we must realize that we do not leave behind us those terms that have led us to the one we are presently considering. That is to say, *Mind*, knowing its subjective state to be *Spirit* and not matter — Mind, reflecting upon (being conscious of) itself as the only object there is — generates the idea that subject and object are one in identity, and this is the idea of infinite *Soul*. It is this that gives us the true idea of body, of Mind's own spiritual embodiment, constituted as this is of the orderly qualities of Spirit of which the body of Soul is composed.

Principle In the fourth day of creation, under the control of the infinite as *Principle*, the sun, the moon, the stars, and the earth which make up the stellar cosmos, are all "set" securely, in harmonious relationship, in the holistic firmament of heaven. In the Bible's fourth thousand-year period, known as the kingdom period and the prophetic age, the children of Israel are likewise securely settled in their God-provided homeland. 'Thy throne and thy kingdom shall never end,' the divinely ruling Principle tells

David, who begins the Davidic dynasty and the Judaic royal line.

The note which, accordingly, is being sounded is that of heaven's harmonious government of earth, or the government of humanity by a divinely infallible Principle.

In the world at large the period is called the Classical Age, in which the Greek civilization, developing into the Graeco-Roman society of the world-embracing Roman Empire, promulgates, as never before in history, advancing ideas of science, philosophy, and democratic government, becoming thereby the intellectual cradle from which the world civilization of the fifth, sixth, and seventh periods derives. In other words, the fourth period is where the Principle of all creation (the fourth synonymous term in the elemental divine order) is about to show itself forth in the last three periods as Life, as Truth, and as Love.

Mind, therefore, revealing itself subjectively to be *Spirit*; and the identity of all things being found in consequence in *Soul*, what this order of Mind, Spirit, Soul leads to is the governing *Principle* of the total universe, where subject and object, heaven and earth, are indivisibly one, and not two. The truth about body having appeared in Soul, made up as it is of the qualities and ideas of Spirit, this body is seen to be the infinite system of a universal Principle — an unending diversity of harmonious relationships comprising the totality of the cosmos.

Life

The unfolding of the mission of Jesus, the first of the two Christly advents, coming at the beginning of the fifth thousand-year period, means that, as a result of the utterances of Israel's writing prophets, the Old Testament reaches its triumphant conclusion, and the door into the New Testament opens. Sent forth by God the Father, the living Principle of the human Jesus, this first appearing of the Christ-ideal, for which the world has been waiting four thousand years, initiates the fifth of the thousand-year periods. Correlative with the fifth day of creation, the period is named the Christian era, being based on the lifework of Jesus.

At work fundamentally is the fifth synonymous term in the divine order of being, namely, the infinite in its aspect as *Life* — life eternal, Life indestructible, Life ever multiplying, Life self-existent, Life without beginning or end.

At the point of his resurrection from the grave of material existence, Jesus proves the mythical nature of the mortal birth-death cycle, claiming, as this does, to disrupt the continuity of man's timeless life in God. That is to say, he bridges over "with life discerned spiritually the interval of death" (S&H 598:26), and so demonstrates eternal life on behalf of all mankind.

"Life is the everlasting I AM, the Being who was and is and shall be, whom nothing can erase." "Life is deathless. Life is the origin and ultimate

of man," the textbook teaches (S&H 290:1, 487:3). Coming from Life (capital L) and returning to Life (capital L), the life (little l) which is man, is the timelessly circulating reflection of one infinite Life. Not having a limited, quantified life of his own, man's life is none other than Life itself, forever unspent, forever undiminished by being unceasingly lived.

When, therefore, the infinite as *Mind* reflects upon itself as *Spirit*, and the resulting subjective-objective identity gives the true idea of *Soul*, the vision which unfolds is that of the Science and system of the universe of *Principle*, whose diversified, unitary ideas rotate and revolve in rhythm and harmony as they make up the oneness of being. The universe of Principle teems with the rotating, circulating spheres of the living individualities of *Life*. All are indivisible from one divine Life and therefore from one another. Individuality, that is to say, circulates undivided from Life to Life, even as Jesus proved.

Truth

But what exactly is it that, in this way, circulates undivided from Life to Life? The answer is, everything that exists — the sum total of *Truth* itself. Christ, or Truth, the divine manifestation of God, comes forth from Principle and returns to Principle, disproving as it does so the myth of fallen man.

The sixth day of creation is, accordingly, the day of the health, wholeness, and integrity of the manifest Son of God. In it, the manhood and womanhood of the Father-Mother God show forth the unity, the intactness, of Christ, or Truth. This is man "every whit whole," as we find him in the sixth day of creation, having dominion over everything that makes up his consciousness of being.

Correlatively, the sixth thousand-year period is dominated by the rise to maturity of the Western civilization, whose development of the technologies of the physical sciences holds out the prospect, for mankind as a whole, of dominion over all the earth.

Yet, as we have seen, instead of his actually achieving this dominion, Western man's penetrations into the innermost world of the material atom, and his splitting in consequence the atomic nucleus, brings him and his world to the brink of catastrophe, or to the point of possible self-annihilation.

In this period, therefore, the second advent of the Christ-idea, the womanhood of the Son of God, as that which can never be split from its manhood, comes to the rescue of the human race in the form, not of physical science, but of Christ's own divine Science. For it is in divine Science alone that man's earthly dominion lies.

What the term Christ, or Truth, conveys therefore, as the answer to the race's fundamental problem, is the assurance of the unfragmentable, undepletable reality of the sum total of being — of man and woman one

with each other and therefore one with God.

Truth destroys only what is untrue — that is, it destroys incarnate error. The term error, the opposite of truth, derives from the myth that a part of Truth can cut itself off from the whole of Truth, and, like a rebellious and fallen human race, be no longer truth but error.

Truth itself, on the other hand, is that wherein God and man, manhood and womanhood, are one and indivisible, and as such constitute the unsplitable nucleus of all reality.

This coming of Truth to the consciousness of mankind, in provable form as the divine Science of man, translates the physical sciences, the human philosophies, the mystical religions and mythologies, from matter to Spirit, from discordant fragments to harmonious unity, and so becomes the Christly Saviour of a bewildered, war-torn human race.

The one parent *Mind*, thus knowing itself to be infinite *Spirit*, forms its embodiment as the identity of *Soul*, as the system of *Principle*, whose ever-circulating, deathless *Life* appears as the manifest form of the Son of God, in the Science of *Truth's* unassailable wholeness.

Love

In view of this fact regarding the infinitude of Truth, the seventh day of creation, the day of universal *Love*, signifies fulfilment of the entire creative purpose. It corresponds historically to what is called "the millennium" itself, the seventh of the thousand-year periods, when the world, in the embrace of the motherhood of God, shows forth God as All-in-all, at the same time as it shows forth the nothingness of evil.

The original satanic mist which, in the second chapter of Genesis is said to go up from the earth is, at this point, eliminated entirely from the consciousness of mankind, with the result that "the measure of the stature of the fulness of Christ" constitutes the perfection of all creation.

The note that is sounded, therefore, as the divine unfoldment reaches fulfilment, is that of the seventh and last synonym for God, the perfection of the motherhood and womanhood of *Love*.

"Divine Love is infinite," the textbook teaches, "therefore all that really exists is in and of God, and manifests His love" (S&H 340:12). That which obtains in the seventh period of Love is Love's manifestation of its own infinite love. The love wherewith man loves is not, in this case, his own personal self-indulgent love, but the love that first comes forth from Love returning whence it came. This is man loving God supremely by loving everything in his consciousness as his neighbour, or his own true self. The adamant error of "self-will, self-justification, and self-love" which "wars against spirituality and is the law of sin and death" (S&H 242:15), is dissolved in this "universal solvent of Love," which is the solution to the problem of division or break-up in whatever form this appears.

“We know that we have passed from death unto life, because we love the brethren,” says St John in his first epistle. We know, in other words, that all men have one eternal Mind, the Mind which is deathless, all-embracing Love. And we know that this Love is manifest as the countless forms of living love that permeate our entire universe.

The divine order thus turns full circle upon itself. The only Mind, the only intelligence that exists is impartial, universal Love. Thinking that is not of the nature of love is non-intelligence, or out of Mind. All that is unlike the Mind which is Love is, in the seventh thousand-year period, swallowed up in *Mind, Spirit, Soul, Principle, Life, Truth, Love*, functioning as the *Word, Christ, Christianity, Science*. This is the city that lieth foursquare, the goal of all civilization, of all true self-discovery, therefore of all scientific education, as initiated at the opening of the civilization movement.

Days of Creation In their Scientific Subdivisions

It is probable that in his early days in Christian Science, the student uses his textbook *Science and Health* more at random as a reference book than as a scientifically structured textbook. That is to say, he selects out of the main body of the book passages which heal and comfort him, and which meet his human needs. The time comes, however, when the selecting of detached fragments, however initially beneficial, no longer satisfies his scientific yearnings, and he begins to conceive of the book as it truly is, as the textbook of the universal Science of Life, woven into a single “web of consistency without seam or rent” (S&H 242:25).

He starts to appreciate it, that is, in its own divinely unfolding order — in the unity and continuity of its interrelated wholeness — all the way from “Preface” to “Fruitage.” And once he does this, aspects of the book’s spiritually scientific, systematic nature, which he had not before realized, gradually bring themselves to light in his thought. He is making the imperative advance from sectarian religion to holistic Science.

For instance, turning to the treatise on the seven days of creation in the chapter “Genesis” (which is fundamental to his understanding of his universe, his world, therefore of himself in relation to his brother man) he begins to see, perhaps for the first time, how each “day” is presented in a varying yet specific number of subdivisions of the text.

The actual pages of the days of creation range from 503:18, where the first day begins, to 520:15, where the seventh day ends. Realizing that the text he is engaged with is precisely scientific and meaningful in structure, he observes how the first day of the “light” (from 503:18 to 505:3) is presented in *three* distinct sections of text; how the second day of the “firmament” (from 505:4 to 506:14) is likewise divided into *three*; how the third day of the “dry land” (from 506:15 to 509:8) unfolds through *five* subdivisions; and how the fourth day of the “sun, moon, and stars” is again presented through *five* (from 509:9 to 511:18). Turning to the fifth day of life’s “open firmament” (from 511:19 to 513:13) he sees how this is structured in *four* subdivisions; while the sixth day of “man in God’s image” (from 513:14 to 519:6) unfolds through the full complement of *seven*. Finally, the seventh day (from 519:7 to 520:15) where the heavens and earth are fulfilled and at rest, and the whole creation is “finished,” is unfolded through *two* concluding sections of text.

Why, he asks, is the first day's *three* sections followed in this way by the second day's *three*, the third day's *five*, the fourth day's *five*, the fifth day's *four*, the sixth day's *seven*, all culminating in the seventh day's *two* sections?

Such structuring, he realizes, cannot be merely arbitrary and inconsequential, because when he examines the number of Bible verses from Genesis 1:3 to 2:3 upon which the Christian Science exegesis is based, he finds that in one or two instances a particular subsection consists of two Bible verses, while in another a verse in the Bible is omitted altogether when it comes to the metaphysical interpretation.

A prayerful investigation of the pages themselves, unfolded by this day by day sequence of textual subdivisions, reveals them to be made up basically of what have been called (to use an appropriate musical analogy) spiritual "tones" of the *synonymous terms for God*.

Regarding the twin categories of capitalized terms for the infinite that are basic to an understanding of the Science and system of Christian Science (the *seven* of Mind, Spirit, Soul, Principle, Life, Truth, Love, and the *four* of the Word, Christ, Christianity, Science), the one absolute God is clearly neither sevenfold constitutionally nor fourfold operationally. In every respect the infinite One can never be other than infinite.

And this is true both as regards the *diversity* of identity that makes up infinity, and the *integrity* of identity whereby infinity functions. Seven, four, or any other numerical concept is wholly of the nature of a teaching symbol, designed to impart to the student's thought an unfolding understanding of what the infinite itself is.

Whether therefore we are thinking of nations, societies, cultures, or persons, the real nature of our world, our universe, ourselves, each other, is an infinite diversity of individual identity all revolving in harmonious unity — a unity in diversity, that is, having infinite distinction within itself yet without a vestige of disintegration.

That which teaches us to understand and demonstrate the underlying truth of the cosmos is thus a system of synonymous views of infinity, which is basic to the Science of Christ's Christianity, that is, to Christian Science.

And so it is that the two complementary ideas which dominate the meaning of synonymous, are "differ" and "same." Synonyms are words which *differ* from one another in some shade of meaning, but which all refer to precisely the *same* thing. What this implies scientifically is that all synonyms reflect one another's identity in order to be what they truly are.

Hence the infinite as Mind is not really Mind unless it reflects in its own active being the qualities of Spirit, Soul, Principle, Life, Truth, and Love. The infinite as Spirit is not really Spirit unless it reflects in its own omnipresence the qualities of Mind, Soul, Principle, Life, Truth, Love. And so with each of the terms in turn.

God, Christian Science teaches, is the "sum total of the universe" (Mis 105:32). What is being brought comprehendingly into our consciousness of our universe is thus the rhythmic order, the coordinated harmony, the

reciprocal blessedness, of all things working together in unity, and in doing so comprising the manifest love of God.

The way in which, through their respective texts, the tonal values of the days of creation are rooted in certain reflecting tones of the synonymous terms for God, and the way in which these are outpictured in the thousand-year periods of the Bible, and in the corresponding story of civilization, have now to be taken into account in our present discussion in order for us to proceed intelligently, spiritually, and scientifically with a survey of the unfolding human story, having particular regard eventually to what is signified by the title of this book.

God, the All-in-all, the cosmic totality of everything that exists, is timelessly self-declaring, self-expressing, self-reflecting through the ordered Science of its own divine Word, or through what Being forever knows itself to be.

To reach the understanding that this is so, nothing is more fundamental to the student's thought than the relationship of *Science and Health* to the *Bible*, and the way in which the *Key to the Scriptures*, rooted in the two chapters "Genesis" and "The Apocalypse," unlocks the spiritual meaning not only of the Bible as a whole but also the underlying meaning of civilization itself. Just as the resurrected Lamb in Revelation 5 looses the seven restricting seals from his own book of life, and just as the resurrected Jesus does the same thing for the disciples in the closing chapter of Luke's Gospel, so the Key to the Scriptures in *Science and Health* is today performing the same service for Christian Scientists and therefore for mankind. The relationship of the *Bible* to *Science and Health* parallels that of *Genesis* to *The Apocalypse*, and is the same relationship essentially as that of the manhood of God to the womanhood of God, therefore of the two Messianic advents to one another as they unfold in the course of human history.

So let us, in this present chapter, begin to see specifically how the days of creation in the chapter "Genesis" are spiritually structured in terms of the varying subdivisions of the Scriptural text in order that they may begin to unlock for us not only the scientific meaning of the whole canonical order but that of the thousand-year periods of civilization as well. We will then be in a position to consider in more detail mankind's historicity in terms of this same underlying divine impulsion, and thereby evaluate spiritually the story that leads from the exploits of the children of Israel in the Old Testament to the twin missions of the Messianic Saviour, and beyond to the particular world situation as we find this unfolding today.

First Day:
Three Tones
 (S&H 503:18 – 505:3)

The three tones of *Mind*, therefore, which we find in the first day of creation, are God in the aspect of man's parental source, origin, and intelligence, reflecting upon (being conscious of) His own infinitude as

Mind, as Spirit, and as Soul. Because each term pertains to the wholeness of infinity, the fact that three terms only are required to unfold the first day of *light* does not imply a limited concept of Mind, but signifies rather the initial idea of *what God is* brought to the point of clear and lucid identification — that is, to Mind in its aspect as Soul. Mind, as subject, reflecting upon its own infinitude as object forms a perfectly focused image of itself which has specifically defined identity.

Hence the three stages in the first day whereby the light is gathered and focused and given precise definition are (1) the light itself (Mind as Mind), (2) the light reflected (Mind as Spirit), (3) the image formed (Mind as Soul).

Second Day:

Three Tones

(S&H 505:4 – 506:14)

The format remains the same in the second day of *Spirit*, presented in its three tones. Here Spirit is conscious of itself — is reflecting upon itself — as infinite Mind, Spirit, and Soul. The idea thus formed of God as Spirit likewise reaches the stage where it has specifically defined identity. Clearly, the purpose of the first two days of Mind and Spirit, where each is brought to the point of Soul, is in order that thought may enter upon the third day of Soul itself, and realize what is meant specifically by the idea of spiritual identity, or body.

In the first tone of the second day (Spirit as Mind) Spirit appears as a *firmament* of understanding which separates between reality and unreality. In the second tone (Spirit as Spirit), this separating process is seen as actually taking place. In the third tone (Spirit as Soul) the firmament no longer separates but unites. For it must now be shown that nothing else exists in consciousness but the reality of Spirit itself. Unity, in other words, replaces duality. The waters under the firmament are seen to be the pure reflection of the waters above the firmament. The meaning of this is that humanity is divinity's reflection of itself, and not a material and mortal opposite which must first be separated from divinity in order that there shall be no confusion between the two. Hence the firmament itself is called "Heaven," signifying Spirit's own infinite embodiment (Spirit as Soul).

Third Day:

Five Tones

(S&H 506:15 – 509:8)

The fact that when we reach the third day of *Soul* its five consecutive tones take us to the point of Life means that once the note of identity (*dry land*) is fully sounded, identity itself must be seen to be indestructible and eternal. Body, that is to say, must be found to have eternal life. As we learn from 509:3 (fifth tone — Soul as Life) it is here that we are "dependent upon no material organization," and find ourselves resurrected from the grave of life in matter. The tones which constitute this third day of creation are therefore those of Soul itself declaring I am infinite Mind, Spirit, Soul, Principle, Life.

The first tone (Soul as Mind) declares that identity (body) is at the point of origin. In the second tone (Soul as Spirit) identity is in process of being substantially born. The third tone (Soul as Soul) has the accent on identity itself, which is self-reproducing from within its own being. In the fourth tone (Soul as Principle) identity (gender) is the sinless, sexless, body of Principle, and therefore in the fifth tone (Soul as Life) is of the nature of inorganic deathless life.

Fourth Day:
Five Tones
 (S&H 509:9 – 511:18)

This opens the door to the fourth day of creation, the day of the infinite as *Principle*. For now, as a result of all that has unfolded through the first three days, we have an infallible Principle to guide us forward. As in the case of the third day of Soul, the unfoldment is again according to the first five synonymous terms for God, bringing the idea of Principle to this same point of indestructible, eternal Life. The fourth day as a whole, therefore, is that of the Principle of the *total universe* affirming in effect, I am infinite Mind, Spirit, Soul, Principle, Life.

In the first tone (Principle as Mind) body takes the form of system — a system of diversified celestial bodies, revolving in harmonious relationship to their universe, and therefore to one another. In the second tone (Principle as Spirit) this heavenly divine system is reflected by, and governs, all the happenings on earth. In the third tone (Principle as Soul) this divine/human system of lights is Principle's own harmonious embodiment — that is, Principle itself and the practice of Principle one and undivided. The fourth tone (Principle as Principle) shows the practice of Principle and the universe itself to be one and the same operation; while the fifth tone (Principle as Life) shows the universe in consequence to be of the nature of eternal, deathless progression and life.

Fifth Day:
Four Tones
 (S&H 511:19 – 513:13)

As the first two days of Mind and Spirit (each in their three tones) take the light and the firmament to the point of identity in Soul, and lead, in doing so, to the third day of Soul itself, so the third and fourth days of Soul and Principle (each in their five tones) take the dry land called earth and the celestial heavens to the point of indestructible, eternal Life. This opens the door to the fifth day of *Life* itself.

But here a change takes place in respect of the spiritual tones. For the fifth day of Life (in its four tones) reaches no further than Principle. Life, that is to say, is represented as declaring, I am infinite Mind, Spirit, Soul, Principle. This is correlative with the statement in the textbook on page 465, that God is *incorporeal, divine, supreme, infinite*. For then in the sixth day of Truth, with its full range of all seven tones, the incorporeal, divine, supreme, infinite leads to Mind, Spirit, Soul, Principle, Life, Truth, Love,

thus completing the idea of *what God is*, and showing this idea to be none other than man in God's image and likeness.

Thus, when the fourth day of Principle closes on the note of Principle as Life, the fifth day of Life ends with the tone of Life as Principle — the one being precisely the complement of the other.

The first tone of the fifth day (Life as Mind) shows life at the point of origin — life flowing unhindered from origin to ultimate, that is, from Life to Life. The second tone (Life as Spirit) shows the infinite individualities of which Life is composed circulating thus from Life to Life as reflections of one indivisible Life. In the third tone (Life as Soul) the body of these individualities multiply and are self-reproducing; while in the fourth and last tone (Life as Principle) they are held in the orbits of eternal Science, prior to their appearing as man in God's image in the coming sixth day of Truth.

Sixth Day:

Seven Tones

(S&H 513:14 – 519:6)

The wonder of seeing that eternal Life is the absolute Principle of all that exists, is thus the divine prerequisite for entering upon the sixth day of *Truth* itself in the full complement of all seven tones: Truth as Mind, Spirit, Soul, Principle, Life, Truth, Love. Sinless, diseaseless, deathless Life is indeed the Principle of *man* in God's likeness — man in his divine manhood and womanhood, the reflex image of the one absolute God.

In the first tone of the sixth day (Truth as Mind) man emanates continuously from his infinite source in God. In the second tone (Truth as Spirit) he is wholly spiritual, being born and constituted of the qualities of Spirit, as the truth about his otherwise animal nature. In the third tone (Truth as Soul) he reaches the actual identity of his manhood and womanhood, where he has dominion over all the earth. In the fourth tone (Truth as Principle) we see his manhood and womanhood in their ideal form, as they show forth the person of Principle itself. In the fifth tone (Truth as Life) he is at the point of multiplication and eternal life, being "not made to till the soil" but "lord of the belief in earth and heaven." In the sixth tone (Truth as Truth) he is found in his generic, compound wholeness as the "one grand brotherhood" of man. In the seventh tone (Truth as Love) he is universal and all-encompassing in his final perfection and completeness.

Seventh Day:

Two Tones

(S&H 519:7 – 520:15)

We come therefore in the seventh and final day of creation to the consummate idea of the *rest*, the peace, the inexhaustibility, of infinite divine *Love* — that is, to Love in the tones of Truth and Love. The sixth day of man in God's likeness having closed on the note of Truth as Love, man himself in the seventh day tone of Love as Truth, finds the purpose of his

creation expressly fulfilled. Secure in the embrace of the Father–Mother Love, he is the perfect man, the Son of God, the “measure of the stature of the fulness of Christ” (S&H 519:19).

In the first tone (Love as Truth) we see him dwelling forever “in the house [the consciousness] of [LOVE]” (S&H 578:17); therefore in the second tone (Love as Love) he is like the woman in the Apocalypse, clothed with the sun, looking out from the stars upon the universe, radiant with the glory of the divine Principle, Love. By reason therefore of the complete span of the days of creation, ranging from Mind to Love, “Unfathomable Mind is expressed. The depth, breadth, height, might, majesty, and glory of infinite Love fill all space. That is enough! . . .” (S&H 520:3).

Having, in this way, glimpsed the order of God’s unfolding ideas — this scale of universally adaptable, impartial values — that characterize the seven days of creation and lead to the meaning of the synonymous terms for God, it becomes imperative in Chapter V to let these underlying spiritual determinants come, as it were, to the surface of consciousness and interpret for us metaphysically the corresponding unfoldment of the Bible’s thousand-year periods and those of the history of civilization. We shall begin, then, to see humanity not in opposition to divinity, but reflecting divinity and patterning it. In this way, we shall start to bear witness to the translation of consciousness from matter to Spirit, out of a historical time sense into a timeless eternity, therefore from the mythology of the so-called cosmic unconscious into the orderly Science and system of the world’s indestructible being.

Cognizing thus the “symbols of God” as unfolded by Elohim’s seven days of creation, we reach (in the words of Mary Baker Eddy) “the sure foundations of time, stand upon the shore of eternity, and grasp and gather — in all glory — what eye hath not seen” (Mis 82:9).

Corresponding Subdivisions of the Thousand-Year Periods

It is evident that an impartial, impersonal Principle is impelling itself upon our thought, together with the comprehensive Science through which this Principle unfolds its universal purpose. Hence the same spiritual subtone of the days of creation, touched on in Chapter IV, are discernible also in the Bible's thousand-year periods as they develop in parallel with Elohim's seven days. They are likewise discernible in the corresponding periods of world civilization — most clearly perhaps from the fifth period onwards, when the advent of the first Messianic mission changes and reorientates the course of human history. So let us now examine this sequence of the thousand-year periods in relation to the underlying structure of these same basic metaphysical tones.

First Period

The first Scriptural period, as we have seen, is constituted fundamentally of the story of Adam. And quickly we see how this evolves through three outstanding events — three apparently negative happenings — which counterfeit the activity of the light of Mind in its aspects as Mind, Spirit, Soul.

These are, first, the mist (mythology) of a mortal sense of mind, and of its unconscious mental stratum from which emanates the consciousness of mortality itself (Mind as Mind). This leads, secondly, to the deep hypnotic sleep which the Lord God Jehovah induces in Adam in order to sink him into the depths of this unconscious mental stratum, causing him to dream of the breakup of Mind into minds, of his own sexual division into the male and female of mortality, and therefore of the subsequent history of fratricidal warfare on the part of the human race (Mind as Spirit). This is the point at which Cain murders Abel. Thirdly, there is the banishment of Cain to the land of Nod, that is, into the oblivion of total darkness, or where we realize Cain's actual nonexistence (Mind as Soul). In other words, fratricidal murder is returned to the mythical mass unconscious from which Adam and Eve supposedly bring it forth.

The positive answer to this threefold negation is seen when, following the disaster of Cain (physicality, first degree — S&H 115) and of Abel (morality on a physical basis, second degree), Adam and Eve decide to live

their lives all over again from an entirely new standpoint, and give birth to their third son, Seth (who stands for spirituality, third degree). For then, through precisely *seven* generations from Adam to Enoch, Adamic man is represented as solving the problem of mortality according to the order of the seven days of creation. Enoch's translation signifies that the original mist, and all that this stands for, is now totally eliminated from Adamic (mortal man's) consciousness. "And Enoch walked with God: and he was not; for God took him" (Gen 5:24). "Enoch was translated that he should not see death; and was not found, because God had translated him" (Heb 11:5). This translation of the original darkness of mythology into the clearly defined, spiritually focused light of Mind, signifies the activity of Mind as Soul.

Second Period

Likewise in the Bible's second period, which is the story of Noah and his life-saving ark, the three tones of the second day of the firmament, Spirit as Mind, Spirit as Spirit, and Spirit as Soul, also become quickly apparent. In line with the first of these (Spirit as Mind) Noah builds his ark of spiritual understanding in order to save himself, his family, and the animals (which are an integral part of himself) from the waters of the flood. In line with the second tone (Spirit as Spirit) the ark rises above "the noise of many waters" (S&H 505:18), and saves Noah and all that is with him in the ark from being destroyed with "all flesh." Thirdly (Spirit as Soul), the ark comes to rest on the top of mount Ararat, the scene of Noah's resurrected consciousness, from which the spiritual rebirth of his world takes place.

Conceived of positively, the flood is really "the baptism of Spirit, washing the body of all the impurities of flesh." The ark poised on the summit of Ararat typifies the quality of "purity" in Noah himself as "the corner-stone of all spiritual building." On no other foundation than this can he build, at the point of his own consciousness, a new spiritual world. The summit of Ararat is indeed a prefiguring symbol of "the Horeb height" in the coming story of Moses "where God is revealed," and the consequent regeneration of the race is in process of taking place (see S&H 241:24-30).

Third Period

As we have seen, the third thousand-year period is dominated Biblically by the rise to maturity of the children of Israel. The tones that unfold symbolically this story of mankind's God-ordained selfhood, therefore of the seedlike origins of the spiritual reality of the world, are Soul in its aspects as Mind, Spirit, Soul, Principle, and Life.

The first of them (Soul as Mind) is constituted of the sagas of Abraham and Isaac, and shows Israel herself in process of originating. Abraham and

Sarah typify the quality of parenthood in the one creative Mind. The second tone (Soul as Spirit) is where, in the sagas of Jacob and Joseph, Israel's identity is actually brought to birth. In its twelvefold wholeness, typified by all twelve of Jacob's sons, Israel's identity is focused in and symbolized by the consummate figure of Joseph. Because he feeds an apparently famished world, Joseph is supreme throughout the land of Egypt — that is, throughout what appears as a world starved of freedom and spirituality.

In the third tone (Soul as Soul), which signifies spiritual identity itself, Moses enters the scene and reveals to Israel the ultimate meaning of identity, or the self, that it is none other than God (Soul) as the I AM THAT I AM. A bush burns with fire but is not consumed. Although Israel is apparently in bondage in Egypt, Soul is her real immortal I, or Ego, and therefore she is not destroyed.

In the measure that she identifies herself with this one divine selfhood, this embodiment of Soul as her real I AM, she will free herself from servitude to the king of Egypt, or from soul seemingly imprisoned in mortal body.

But Moses must make this truth about the self understandable and practical to Israel where she is, in her present state of consciousness. Hence, in the fourth tone (Soul as Principle), from the summit of God's holy mountain, he reduces the law of the one I AM to the comprehensible system of the moral law. Causing Israel to put this law into practice within the precincts of her holy tabernacle (her new transitional sense of body), by sacrificing the animal side of her nature, he leads her through a temporary human wilderness to the borders of the promised land.

In the land itself, in the fifth and last tone of the period (Soul as Life), Israel inherits her God-given selfhood as her own timeless, indestructible body. She has passed from an objective state of consciousness, where she was being taught by Moses, to the subjective state, where she understands reality for herself. She has learnt to individualize in herself the one I AM, and so is "dependent upon no material organization" (S&H 509:3). She has been freed by Soul from self-centred egotism.

Fourth Period

The fourth period of Principle sees Israel located subjectively in her divinely bestowed homeland, and no longer moving objectively towards it. In the tones of Principle as Mind, Spirit, Soul, Principle, and Life, she is governed from heaven by her holy prophets, and (ideally) puts this government into practical effect through the rulings of her earthly kings.

But it is David, of the sceptred tribe of Judah, who conforms to this Principle of divine and human coincidence, and therefore, God tells him, his kingdom shall never end.

In the first of the five tones (Principle as Mind), government by personal

sense, typified by Saul, is caused to give place to government by Principle, in the hands of David. The story of David's actual reign comes in the second tone (Principle as Spirit). In the words of the prophet Daniel, what David stands for is Principle doing according to its will "in the army of heaven, and among the inhabitants of the earth." The only real human will is the divine will reflected humanly.

David is succeeded by his son Solomon who, at the point of the third tone (Principle as Soul), builds for Israel her sumptuous golden temple. Rightly regarded, this is the symbol of her spiritual identity as Principle's own body. Foolishly, however, she worships the symbol instead of the idea which it symbolizes, and this causes the kingdom to split into two antagonistic parts. Both in the northern kingdom of Israel and in the southern kingdom of Judah, idolatry thereafter is rampant.

In the period's fourth tone (Principle as Principle), Elijah and Elisha, together with other pre-exilic prophets, try in vain to save the children of Israel from their unprincipled ways. And because the two kingdoms refuse to heed the warning, they are, for their sins, taken respectively into Assyrian and Babylonian captivity. Israel is dispersed among the nations of the world; while Judah, after seventy years of Babylonian exile, returns home in the fifth and last tone of the fourth period (Principle as Life), to resurrect the temple and the city of Jerusalem which Babylon had laid waste, and to restore them to newness of life.

Fifth Period

Into this resurrected, rebuilt kingdom of Judah (as we find it at the end of the Old Testament) is born Christ Jesus at the beginning of the New. Hence we come to the fifth thousand-year period of the story — its four unfolding spiritual tones being Life in its aspects as Mind, Spirit, Soul, and Principle.

From start to finish, Jesus' great lifework is motivated primarily by the first of these (Life as Mind). Because his life is of divine origin, because it circulates without blemish from Life to Life, he proves it to be indestructible, boundless, eternal.

As the outcome of his ascension to the Father whence he came, the Holy Ghost descends to the world on the day of Pentecost, as we enter the second tone of the fifth period (Life as Spirit). Here the early Apostolic Church is born. The descent of the holy Spirit, signifying the spiritual baptism and rebirth of mankind as the result of Jesus' mission is, properly understood, the actual beginnings of the second Christly advent as the immediate outcome of the first. We know this to be true because of what the discoverer and founder of Christian Science declares some eighteen centuries later, namely, that what she discovered in 1866 was "Life in and of Spirit; this Life being the sole reality of existence" (Mis 24:17). And therefore Christian Science takes up the story where Jesus left it, at the

point of Life as Spirit.

Because within the first century of the new Christian era (still in Life as Spirit), New Testament history comes to an end (including the composing of all New Testament literature), we naturally reach out into world history itself, in order to follow the remainder of the story in its unfolding spiritual tones.

The Life as Spirit emphasis continues throughout the era of the early Church Fathers and the Roman persecutions. It ends in the fourth century A.D., when the Christian convert, the Emperor Constantine, proclaims Christianity to be the one and only legal religion throughout the Roman world.

At the point where this remarkable change over takes place, we enter the third tone of the fifth period (Life as Soul). This is largely a negative concept, for what such a take over portends is the absorption of Christianity into an organized ecclesiastical body, the opposite of what Life as Soul truly means.

Around A.D. 500, the era known as the Middle Ages sets in, and lasts for a thousand years. Its beginnings (up to A.D. 1000, where the fifth period ends) are described as the "Dark Ages," on account of the intellectual stagnation that ensues throughout the Western world, owing to the superstitious strangle hold maintained by the Roman Church. In other words, we have entered upon the fourth and last tone of the fifth thousand-year period (Life as Principle) — albeit again in a negative sense.

In a positive sense, this is the time when the Western Christian civilization, the successor to the Graeco-Roman civilization, is in embryo in the womb of the so-called Dark Ages, prior to coming to birth and dominating the world scene in the course of the coming sixth period.

What Life as Principle points to spiritually is individuality one with the Science of divine self-government, the world-saving idea which the Western society, particularly in respect of Britain and America, is destined increasingly to propagate throughout the sixth millennium. Hence this society's embryonic roots are found in the tone of Life as Principle as the fifth period comes to an end.

Sixth Period

The sixth thousand-year period, called the Scientific Age, is our own tumultuous millennium now drawing to a close. It appears on the historical horizon determined by the full sevenfold range of Truth in its aspects as Mind, Spirit, Soul, Principle, Life, Truth, Love.

The period is dominated by the phenomenal growth of the physical sciences on the part of Western scientific man, causing this science, little by little, to become world attracting and world enveloping.

In the first tone (Truth as Mind) Western man begins to awaken out of his long dark sleep. He starts to emerge from the era of the dark ages. This

means that he begins to think intelligently and responsibly for himself, instead of letting an oppressive priesthood do his thinking for him, and hold him in a state of servility and ignorance. Within the meaning of the sixth day of creation he is coming out into the light of man in God's image and likeness.

This new found note of freedom and self-government is destined to sound increasingly as the period progresses. Politically speaking, it has its origins in Britain with the signing of Magna Carta as the beginnings of a God-impelled concern for the rights of the common man.

The second tone of this climactic sixth period (Truth as Spirit) sees the flowering of the European Renaissance, signifying the rebirth of learning, as this applies to Western scientific man. With the intent of ultimately conquering the globe, and establishing dominion over it, Western man sets out on his world-wide voyages of discovery and acquisition. At the same time the age of modern science begins.

Freedom from feudalism and from the stultifying superstitions of the Roman Church gains ground in the thinking of Western man when, in the third tone of the sixth period (Truth as Soul), the Protestant Reformation makes its impact, taking root particularly in North West Europe and the British Isles.

But the Old World of Europe is still too oppressive and authoritarian, and it is essential for the New World of America to be brought into being, where it becomes possible to institute individual freedom and the ideals of self-government on a scale and in a manner hitherto unknown. In this case what is specifically at work is the fourth tone of the sixth period (Truth in its aspect as Principle). And therefore, through the successful enterprise of the Pilgrim Fathers, Britain's overseas Colonial Empire begins to be established on the Eastern seaboard of North America.

There follows, in the fifth tone (Truth as Life), the start, in Britain, of the Agricultural and Industrial Revolutions where capitalism flourishes, and later in France, the French Revolution where socialism has its inception. In the subsequent American Revolution, or War of Independence, Britain's American colonies secede from the dictates of a ruling mother country and establish their sovereign nationhood. As the result of the Civil War that follows some years later, in which the attempt is made to disintegrate the Union, a rebirth of the nation takes place with the Union permanently preserved.

An important point to realize is that by now the Western society as a whole has, through the powerful appeal of its physical sciences, virtually unified the world, and into this general condition of unification there has arisen in particular the now unbreakable Union of the American States. For, just as some eighteen centuries earlier, there was born into a world unified by the Roman Empire the first of the two Christly advents, so, into the same world unified now by Western science is born the second of the two Messianic missions, namely, Christian Science. The United States of

America has indeed been divinely prepared as the cradle for the second coming of the Christ.

We enter therefore the sixth tone of the sixth period (Truth purely as Truth), in which Christian Science and Communism have a virtually simultaneous birth. The one is the precise antithesis of the other, yet both are born of the same Western mother. Christian Science is revealed in America to Mary Baker Eddy in 1866 and heralds the ultimate brotherhood of man on wholly spiritual foundations. Communism originates in Europe with the teachings of Karl Marx just a few years earlier, and aims to establish the brotherhood of man on material foundations. The former is the teachings of the absolute theism that stems from the original divine purpose in Israel, the latter is the teachings of dialectical materialism and atheism. The first pertains to what Paul calls the son of the freewoman, the second to the son of the bondwoman.

By the time Mary Baker Eddy leaves the human scene in 1910, there has been bestowed upon the Christian Science movement, and therefore on mankind, the rights of self-government on a spiritually scientific basis, in contrast to the totalitarianism preached by the followers of communism, and by dictatorial sectarian religions.

The Principle of mankind's freedom from all forms of dictatorship, ecclesiastical and political, which has been gaining ground throughout the sixth period from the signing of Magna Carta onwards, has now finally revealed itself, and has been recorded, impartially and impersonally, in the Christian Science textbook, *Science and Health*. New Jerusalem, the city of the Prince (Principle) of world peace is, in consequence, ready to be set up on earth.

But because this Principle is not understood, and therefore not obeyed on the part of the Christian Science church which Mary Baker Eddy founded, world war ensues in the wake of the founder's mission instead of world peace.

We come therefore to the seventh and last tone of the sixth thousand-year period (Truth in its aspect as Love). Here, despite ecclesiastical disobedience by the church's religious hierarchy, the universal Science of Christian Science, based on this Principle of divine self-government, gradually and inevitably brings itself to light. As John the Baptist yields to Jesus in the case of the first Messianic advent, so the initial *religious*, or organizational aspect of Christian Science is designed to yield to the comprehensible, world-encompassing *Science* of Christian Science in the case of the second.

And so whereas Christian Science itself emanates from *America* in the tone of Truth as Truth, the pure Science and system of Christian Science is, it transpires, first brought to light by students in *Britain* in the tone of Truth as Love. This on-going revelation of Mary Baker Eddy's original discovery will one day compel the world's own sciences (that have already captivated the human race) to turn from physics to divine metaphysics —

to find out the nothingness of matter on the basis of the allness of Mind. To the end of attaining this momentous realization, the world, at the close of the present twentieth century, stands poised on the threshold of the seventh millennium.

Seventh Period

“For the earth shall be filled with the knowledge [Science] of the glory of the Lord, as the waters cover the sea.” In accordance with the two subdivisions of the seventh and last day of creation, the two divinely impelled tones of Love as Truth and Love purely as Love are destined to assert their absolute supremacy in the course of “the millennium” itself. Like Israel’s approach to the promised land in the third period of the Old Testament, and her residing, in consequence, in the land itself in the fourth, so, at last, the kingdom of God on earth is divinely ordained to establish itself as the heritage of the whole human race in the seventh period — the race itself having migrated spiritually to this position through the foregoing six millennia.

In the words of Jesus, this is indeed “the glory” which man has with his divine Principle, Love, “before the world was” — that is, before the allness of what God is as infinite Mind, Spirit, Soul, Principle, Life, Truth, Love proves the nothingness, on a world scale, of everything which God is not.

All Periods United In One Divine Design

One of the aims of this book is to reflect in a measure the contemporaneity of all real being as it exists in the Mind which is God. To achieve this, the different periods of the human story need to be seen as timelessly coincident one with another. Hence the title of this chapter. The idea at issue is best expressed by the following penetrating statement taken from the Christian Science textbook:

“Christ’s Christianity is 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 question thus to be asked is, What exactly is Christ’s Christianity that, as the chain of scientific being, it should maintain a self-evident correspondence with the Scriptures, and finally unite all periods in one divine design?

According to Paul in the New Testament, Christ is the *head* and Christianity the *body* of the only begotten Son of God. For example, in Ephesians 1:22–23, we read how God gave Christ “to be the head over all things to the church, which is his body.” And again, in the same epistle, how we, man, when we speak “the truth in love . . . grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together . . . according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love” (Eph 4:15–16).

Christ, then, is the infinitely generic head, represented by Jesus at the point of the first Christly advent, and typifying the manhood aspect of the Son of God; *Christianity* is his infinitely specific body (or church), represented ultimately by Christian Science, at the point of the second Christly advent, and typifying the womanhood aspect of the Son of God. In other words, as the textbook says, “generically man is one, and specifically man means all men” (S&H 267:6).

What we realize therefore when we ponder, in this way, the meaning of *Christ’s Christianity* as being simultaneously the *head* and *body* of the whole human race, is that not only does the Christ-body reappear in all ages as the

chain of scientific being, but that it maintains an orderly correspondence with the Scriptures, until finally it unites all the periods that make up this scientific chain in the one design of God.

And what is it that makes the chain comprehensible? What informs us regarding the actual scientific nature of the chain itself? What else but the order of the seven days of creation in Genesis, in their correspondence with the thousand-year periods of the Scriptures as a whole, with the unfoldment down the ages of human civilization, and also in their relationship with the answer to the question "What is God?" on page 465 of Science and Health.

What this unbroken chain of scientific being consists of therefore is Christ, the head, in fulness of expression as the divine Science of Christianity, the body. The head accentuates the idea of self-governing individuality exemplified by Jesus, and the body that which this individuality governs, namely, its own universality as expressed in Christian Science.

In the sight of the Father–Mother God, these two views of the one divine Son cannot possibly be separated by eighteen centuries of time, such as history claims they are, but must ever function together in eternal spiritual wedlock. As "two individual natures in one" the "divinely united spiritual consciousness" of the two Messianic missions is that wherein there is "no impediment to eternal bliss, — to the perfectibility of God's creation (S&H 577:4–11).

Time No Part of Eternity

Time, the textbook says, is no part of eternity (S&H 468:29). That which teaches the overall simultaneity, therefore timelessness, of the universal design of God is thus the primal order of capitalized, synonymous terms for the infinite on which the textbook as a whole is based.

Hence the correlation between this order and the seven days of creation at the beginning of the Bible, which, it is said, "can never be reckoned according to the calendar of time" but which "reveal eternity, newness of Life" (S&H 520:11).

It would be absurd to think of Mind as existing chronologically before Spirit, or Spirit before Soul, and so on. All the terms in the sevenfold range exist simultaneously, contemporaneously one with another, as a harmonious diversity of all things in unity.

Spiritual order, not time order, is a fundamental factor in the Science of creation and therefore in the eternity of self-existent Being. The cosmos is not chaos but the rhythmically ordered Logos of the forever Word of God.

The *was*, *is*, and *shall be* of Christ's Christianity, which is the harmoniously ordered body of the human race, does not consist of a *past*, *present*, and *future* in a time sense, but rather is the state of consciousness of the prophet of Israel in the Bible's fourth thousand-year period. Because the prophet

knows "the past, the present, and the future" (S&H 84:13), he is able to foretell the coming, in the fifth, sixth, and seventh periods, of the Messianic missions of Christ Jesus and Christian Science. In other words, he sees in the head and body of Christ's Christianity the spiritual reality of the entire human race.

Looking at a picture which is properly structured and composed, the order that pervades the total design is panoramic. It has nothing to do with time. The essential elements, the rhythmic forms, the blending colours, which comprise the picture itself are analogous to the calculus of reflecting tones of the synonymous terms for God which underlie and determine the panorama of history, and wherein all periods are united in one consummate design. Translated from time into eternity, history is the simultaneous activity of the content of the Mind which is God. It pertains to Mind's "infinite self-containment" (S&H 519:5), and has nothing to do, in a time sense, with a past, a present, and a future.

There shall be "time no longer" says the angel in Revelation 10 when he brings the little book *Science and Health* from heaven as the means whereby humanity learns to solve the problem of mortality, matter, space, and time.

The mythical "big bang," conceived of in the probings of twentieth century theoretical physics, is the supposed creator of a material universe and the initiator of time. As we have seen, this is represented Biblically by the mist that goes up from the earth in Genesis 2:6 and adulterates all human history when history is interpreted on its own face value with no knowledge of the timeless Science of Life at work responsibly underneath.

Hence it is this very *mist* that starts the ball of the thousand-year periods rolling, for mythology, like theoretical physics, is basically the search for the origins of the universe in terms of primordial time.

Inevitably, therefore, that which, historically speaking, launched civilization on its journey, was when early civilized man, gazing up into heaven, was impelled to measure and formulate a calendar of time. Little did he know the divinely metaphysical purpose that was at work. Little did he realize, in the words of T. S. Eliot, that only "through time time is conquered." Yet this was the fact nevertheless, and accounts for the reason why the nascent civilization movement started as it did with the formulation of the mythologies and cosmologies, and therefore with the measuring of time.

In other words, civilized man began this measuring process at the start of the civilizing movement in order that after six thousand years of intellectual and scientific progress the point would be reached in the "latter days" of the divine Science of man when the understanding of "time no longer" would dawn. As the *Christ*, typified by Jesus, proves life to be eternal on the individual scale, so the divine Science of *Christianity* proves this to be true also on the collective and universal scales. Then it is seen how all the myriad happenings of life are metaphysically contemporaneous one with another.

First Period In relation to Fifth Period

The marvellous logic of the proposition opening before us is that the first of humanity's thousand-year periods holds within it, in symbolic form, the timeless solution to the great world-problem. That this should be so assures us that the problem itself will be worked out in practice through the unfolding of the seven periods.

We know that this is true, for unless we are given the idea of the final outcome at the beginning, on which to base ourselves, we have nothing to carry us forward to the fulfilment of this idea at the end — that is, to the point where, through the setting up on earth of the heavenly city of Revelation 21, the original myth of mortality and time is swallowed up (translated) into everlasting life.

The following is the way in which Jesus puts this idea of the *end* from the *beginning* in *The Gospel according to Thomas*. The disciples had asked him to tell them how their “end” would be. Jesus replied: “Have you then discovered the beginning so that you inquire about the end? For where the beginning is, there shall be the end. Blessed is he who shall stand at the beginning, and he shall know the end and he shall not taste death” (p 13).

It comes to light, therefore, that the “beginning” period, or first period, which ranges from the mist to the translation of Enoch, is an encapsulated preview of that which is to apply to all mankind in the “end” period, or the seventh period.

But before the world can witness this translation of mortality on the universal scale it is imperative for it first to be demonstrated by Jesus on the individual scale. In other words, what is taught theoretically through the symbol of Enoch in the *first* period, namely total translation from mortality to immortality, is proved by Jesus in terms of life itself, in the *fifth* period.

In the words of Paul, previously quoted: “Enoch was translated that he should not see death; and was not found, because God had translated him” (Heb 11:5).

So what is it that leads to and ensures Enoch's translation? And how does this apply to our own experience today? It is that, having awakened to the disastrous consequences of Cain and Abel (physicality, and morality on a merely human basis), Adam decides to begin his life all over again on a new and revolutionary spiritual basis. Accordingly, he gives birth to his third son, Seth, who represents the dawning of spiritual reality in his own thinking. For then it is that precisely *seven generations* unfold from Adam through Seth to Enoch.

The significance of this is that the problem posed by what Paul calls “the first man Adam,” in the first thousand-year period, is solved in its entirety by “the last Adam,” the man Christ Jesus, in the fifth thousand-year period.

What the seven generations from Adam to Enoch symbolically stand for are “the generations of the heavens and of the earth” (referred to in Genesis 2:4) as pertaining to the order of the seven days of creation.

In accordance with this divinely unfolding order, Adam himself is

represented as solving individually the mortal life-problem. In the case of Jesus, the "last Adam," he too is seen in the Gospels to work out the problem of mortality according to this same order. And he does this from his *advent* (typifying the "light" of the first day of creation) to his *ascension* (typical of the seventh day, where he has "finished" the work which his Father has given him to do). What we see in Jesus, therefore, is indeed the "last," or the end, of Adam.

Underlying the Bible's first thousand-year period, we are shown, in this way, not only the life-saving idea in its entirety, but also how this idea solves from beginning to end the fundamental problem of mortality. In the fifth period, Jesus himself exemplifies this solution, not in terms of a symbol, but in terms of life itself.

What, at this stage, we are concerned with, therefore, is the *first* period, where we are presented with a teaching symbol, and the *fifth* period, where this symbol is no longer a symbol, as such, but has become our life experience.

Second Period in relation to Sixth Period

Towards the close of the gospel story, when Jesus is discoursing with the disciples on the mount of Olives, and telling them about the tribulations that will befall the human race in "the last days," he likens the state of violence and corruption (which in these last days is destined to become world-wide) to the days of Noah, and therefore to the subject of the second of the Bible's thousand-year periods.

The chemicalizing effect in "those days" of mankind's resistance to the influx of Truth will, he prophesies, cause a "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." And yet this ferocious overturning will be nothing more than the passing away of the scum of suppositional evil, brought to the surface of human consciousness by the second coming of "the Son of man."

"As the days of Noe were," so shall be the second advent of "the Son of man," Jesus tells them. "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt 24).

In the words of the Noah story itself, "the earth also was corrupt before God and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth" (Gen 6:11).

What these Bible texts describe so accurately is the general world situation as it obtains today towards the close of the sixth thousand-year period, or in the days of the second advent of the Son of man, which is the coming to humanity of Christian Science.

As in the case of the first Christly advent, the Son of man (spelt with a

capital "S" to distinguish it from the son of Mary spelt with a small "s") is the Son of "generic man," the Son of the Apocalyptic "woman" in Revelation 12.

Because of this woman's steadfast union with the divine Principle, Love, her Son (the Son of man) is simultaneously the Son of God. Thou, Son of man, "art the Christ, the Son of the living God," Peter says to Jesus, signifying the rock of the human and divine coincidence upon which alone the universal Christ body, the world-wide church of Christianity, can be built.

This Son of man who is simultaneously the Son of God is indeed what Christ Jesus is at the point of the first advent and what Christian Science is at the point of the second. The distinction between them is that the idea of *manhood* and *individuality* in the case of Christ Jesus becomes that of *womanhood* and *universality* in the case of Christian Science.

And therefore just as the forecast of the first Christly mission underlies the first thousand-year period (the story of Adam culminating in the translation of Enoch), so the second Christly mission underlies, and is forecast by, the second thousand-year period (the period of Noah and his world-saving, world-rebirthing, scientifically structured ark).

Rightly understood, therefore, the flood in the second period of Noah points to the world-transforming baptism of Spirit, submerging mankind in what man's identity truly and forever is in Christian Science. Only to "the flesh," which this baptism destroys, does the flood appear as a punitive, nihilistic deluge.

Like the firmament in the midst of the waters in the second day of creation, Noah's ark is the ordered understanding in divine Science of all that enabled the individual Jesus to do what he originally did. The rebirth of the world, in consequence of Jesus' mission, signifies that in Christian Science the same life-saving activity appears on a collective and universal scale, which necessarily includes all individuals.

Christ, the *head*, has thus to be coupled with the divine Science of Christianity, the *body*, in order for the idea of world salvation to appear in its completeness fully formed.

The name Noah means "comfort." "This same shall comfort us," the Bible says (Gen 5:29). Noah is thus the prefiguring symbol of the holy Comforter, promised by Jesus at the time of the first advent, when he is describing to the disciples the nature of Christian Science, which comes at the time of the second advent. When Paul refers to the New Jerusalem as "the mother of us all" (Gal 4:26), he is foreseeing the Comforter as the idea of the matrix, or womb, of the motherhood of God as this obtains in its all-embracing, world-rebirthing nature as Christian Science.

This matrix city of all mankind is what, symbolically, Noah builds as his ark of understanding, in which he houses the embryo of a new spiritual world. It is that which brings the world naturally to birth in Noah's (our) regenerated consciousness as soon as the flood, the baptism of Spirit, has

done its initial purifying work.

So just as the idea that underlies the first period of Adam is brought into living expression in the mission of Christ Jesus in the fifth period, that which underlies the second period of Noah is likewise brought into living, tangible expression in the form of Christian Science in the sixth period. In fact nothing is more spiritually logical than that the manhood and womanhood of God, which are implicit in the first two periods, should become dynamically explicit as the living reality of all mankind in the fifth and sixth periods, as these lead to the final seventh period.

Third Period in relation to Seventh Period

As previously noted, Mary Baker Eddy wrote of the twelve tribes of the children of Israel, who are the subject of the Bible's third thousand-year period, that they "stand in type for the whole human race."

When, at the beginning of this period, the sagas of Abraham and Isaac lead to the Jacob saga, and Jacob actually brings to birth the family circle of his twelve sons, what this twelvefold circle typifies is the spiritual structuring of Jacob's own consciousness in order that it shall reflect the God-prescribed reality of the "whole human race."

In our own experience, having gleaned from the depths of the first two periods the idea of God's manhood and womanhood, we identify ourselves with this idea in the third period in order actually to *be* this idea — in order, that is to say, that our identity shall be found to be divinely *individual* at the same time as divinely *universal*.

This is why, in building up his consciousness in relation to his surrounding world, Jacob's twelvefold family is focused in his two most outstanding sons. These, as we have already seen, are *Judah*, born to him of Leah, who stresses the earthly (or human) aspect of his identity, and *Joseph*, born of his beloved Rachel, who stresses the heavenly (or divine) aspect. The two must be found to be one and inseparable, so that Jacob's divinity comes to embrace his humanity "in Life and its demonstration," or as the coincidence of the human with the divine (S&H 561:16).

Judah typifies individual manhood, because from Judah comes Christ Jesus; Joseph typifies universal womanhood, because from Joseph comes Christian Science, in which Joseph's spiritual identity is scientifically understood.

As touched upon in the Introduction of this book, Judah is the kingly tribe of the children of Israel, and is symbolized eventually, in the world at large, by the "sceptred race" of Britain; Joseph, on the other hand, is the birthright tribe, blessed with the "blessings of the breasts, and of the womb" (Gen 49:25), and is symbolized eventually by the United States of America.

But our concern is never with anything less than the human race as a whole. To this end, what we need is a system of symbolization whereby to

understand profoundly the race's spiritual meaning. To repeat, then, what we are not concerned with in this survey is the superficial sense of politically motivated nations, egotistically divisible from each other and from the whole.

Just as in the third period of Soul, Israel (through the houses of Judah and Joseph) becomes identified with divine manhood and womanhood (implicit in the first two periods) so, as we look forward into the millennial haven of the seventh period of Love (the period of the spiritual redemption of mankind) this salvation, we see, is possible only because of what has previously unfolded and prepared the world for the acceptance of its own reality. That is to say, universal humanity, in the seventh period, symbolized by the activities of the children of Israel in the third period, is impelled (as Israel herself was) to identify itself with the manhood and womanhood of the one Son of God (that is, with all that Christ Jesus and Christian Science stand for) which have been brought into being in the fifth and sixth periods expressly for the purpose that this shall be so.

Hinge Pin of Central Fourth Period

Yet this tremendous redemptive forecast, with its marvellous divine assurance, could not possibly *be* without the determining Principle of the central fourth period, upon which the whole unfoldment hinges, and from which, metaphysically, it derives.

The reason that Israel, in the third period of Soul, identifies herself with the idea of divine manhood and womanhood is in order that she shall find herself one with this idea in the fourth period of Principle, and thereafter actually *be* this Principle's own self-expression in the fifth, sixth, and seventh periods of Life, Truth, and Love.

To this end, the fourth period is known as the Kingdom Period and Prophetic Age because in it (ideally) the children of Israel are the subjects of (are subjective to) the kingship of Principle alone. Controlled by this all-seeing, all-loving Principle, they are instructed to realize this truth about themselves through the ministries of their holy prophets.

"Thus saith the Lord God," "the word of the Lord came unto me, saying," denotes the state of mind and quality of thought which characterizes the genuine prophet. In fact, what constitutes the prophet's own true self is God, the Principle of the total universe, voicing its own all-knowing Word, and declaring what everything everywhere *is*.

As stated in Science and Health (p 84) the prophet is controlled involuntarily not by the "demons, spirits, or demigods" that reside mythologically in an unconscious carnal psyche, but by the one all-inclusive, all-comprehending Spirit, which is God Himself. The mind of the prophet, in other words, is nothing less than the all-seeing Mind of the total cosmos which is without beginning or end. It is the prerogative therefore of the prophet's fetterless, universal Mind "to know the past, the

present, and the future.”

“That which hath been is now; and that which is to be hath already been; and God requireth that which is past,” declares the preacher, Ecclesiastes, as the time belief yields in his thought to the meaning of eternity, even as it does in the thought of Israel’s prophets.

Even literally, the prophet, at work in the era of this central, fourth period, is basically responsible for compiling the Scriptural narrative of the first three periods that have led to his own fourth period. The implication is that the *past* to the prophet is not past at all, but is embraced in his present consciousness.

And it is the same with his foreknowing sense of the *future*, rooted as this is in his prediction of the coming of the two Messianic missions. To the prophet, these are not future in a historical sense, but spiritually present in his consciousness now even as they are in the Mind which is God. Past, present, and future, in other words, are simultaneously the content of his own unbounded deific Mind. And thus, as Mrs Eddy once wrote, “prophesy is but history written in advance” (*Essays and other Footprints* p 19).

Hence, in the fifth period, when Jesus, in the living reality of his being, actually demonstrates that he comes from the Father, comes into the world, leaves the world, and returns to the Father, this is the Principle of the fourth period prophet in tangible expression as Life itself. Jesus’ own cyclic movement of coming from Life, going back to Life, remaining thereby Life’s instantaneous reflection of itself, demonstrates for mankind the nothingness of time, and therefore the nothingness of the mortal birth-death cycle.

Coming from the Father he overcomes belief in mortal birth; returning to the Father he overcomes belief in mortal death; never breaking away from the Father throughout his career he overcomes the belief of continuous life in matter. He proves, that is to say, that there is no unconscious/conscious carnal mind to be the source either of his life individually, or the life of mankind universally. Jesus’ only life is the timeless, uninterrupted outpicturing of the Principle which is infinite Life.

And so we touch the standpoint of boundless, timeless contemporaneity from which, little by little, the student of *Christ’s Christianity* learns to regard the story of the civilization movement, and to evaluate spiritually the recorded happenings, national, international, and personal, which make up the past, present, and future of the historicity of mankind.

With our thought poised in this way on the spiritual tones of the seven days of creation, as the underlying determinant of mankind’s mundane human history, let us begin to examine, in more detail, certain of the salient features of the thousand-year periods of this story, with particular reference to the happenings that concern the theme and purpose of this book. In this endeavour, our attitude must accord with what Mary Baker

Eddy once wrote of Jesus, namely, that 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). For if this is true of the individual Jesus at the point of the first Christly advent, it must of necessity be found true of ourselves and mankind in the era of Christian Science, the second Christly advent.

Four Generations of Civilized Society

According to the reckonings of A. J. Toynbee in his holistically conceived and meticulously researched work on world civilization called *A Study of History*, an unbroken line of three distinct generations of civilized society is traceable from its inception in the fourth millennium B.C. (which he acknowledges as corresponding with the beginnings of the Bible's own historicity), through the ensuing six thousand years, to the point which this social movement has reached today in the closing stages of the twentieth century.

His inspired vision, however, goes beyond these three preliminary generations to a fourth, which will inevitably take the form, he argues, of an international society of mankind existing in, of, and as, the universal Christian Church. This fourth generation of civilized society will constitute the fulfilment of the civilizing process, as he foresees it.

Four generations, then, according to his humanly orientated historical analysis: first, a Minoan civilization, centred in Crete off the mainland of Greece (first thousand-year period), the parent, secondly, of a Hellenic civilization centred in Greece itself. This society comes into flower in the fourth thousand-year period to form the Graeco-Roman civilization. And this leads, thirdly, to an affiliated, world-embracing Western Christian civilization that rises to maturity in the sixth thousand-year period, and which has its emphasis on a huge development of the sciences, philosophies, and different methods of government, inherited originally from the classical age of the Greeks. This threefold movement of civilized society brings the story up-to-date, or to the situation in which mankind finds itself today.

This inspired historian thus looks forward prophetically to the arrival of a fourth generation of civilized society, namely, that of Christendom's expansion into the world-encircling movement of the Christian Church, which shall, by reason of the universal Truth implanted in it by its founder, Christ Jesus, gradually conquer and constitute the earth.

To the Christian Scientist, however, concerned that his thought shall become more and more spiritually universal, more and more scientific and inclusive of all the world, it is not Christianity in the orthodox religious sense that is destined eventually to fill the whole earth, rather it is the universal mother city of Revelation 21 — the foursquare, ecumenical

metropolis of “the Word, Christ, Christianity, and divine Science” (S&H 575:18) — that alone is appointed, anointed, and qualified to fill this ultimate universal role.

For this foursquare holy city is in fact the civilized society of the divine Principle, Love, founded in heaven and set up on earth, whereby heaven and earth, divinity and humanity, God and man, are understood and experienced as being one and indivisible. It is the *Christian Science Society* of the whole human race, in which hitherto divergent and segregated societies realize what they are in their divine reality, namely, a diversity of original individual identities living together in harmonious unity, all reciprocally blessed.

In this case, a foremost characteristic of the foursquare mother city is that in it man and woman are “no longer two wedded individuals” but “two individual natures in one; and this compounded spiritual individuality reflects God as Father–Mother, not as a corporeal being” (S&H 577:5).

Biblically, this idea of divine manhood and womanhood does not appear in the fulness of its Science until the close of the sixth millennium, yet it must have been present from the beginning, otherwise it could not appear visibly and concretely at the end, and become increasingly recognized as the fact regarding all humanity in the course of the seventh millennium.

Were this not so, then a material creation and the devices of men would constitute the actual reality of life, and God and man would be divisively two in contradiction of Scriptural revelation. Jesus’ mission, in which he translates matter “into its original meaning, Mind,” would be religious mysticism, and Christian Science, with its promise to make this translation scientifically available to the rest of the human race, would be an unattainable, cruel deception.

The fact is, therefore, that the compounded missions of the manhood and womanhood of God have been goal-directing their own unfoldment from the beginnings of the four generations of the civilization movement, and the contrary reasoning of the carnal mind and of physical science can neither hinder nor reverse the divine logic involved.

So let us quote once more Jesus’ reassuring words to the disciples recorded in the Gospel of Thomas: “Have you then discovered the beginning,” he asks them, “that you inquire about the end? For where the beginning is, there shall be the end. Blessed is he who shall stand at the beginning, and he shall know the end and he shall not taste death.” After this comes the immortal precept: “Blessed is he who was before he came into being” (*The Gospel according to Thomas* p 13).

That the end, in this way, should be found at the beginning, and the beginning at the end, agrees with another of Jesus’ sayings that “the last shall be first, and the first last.” This, clearly, reverses the evidence of the corporeal senses which testify precisely to the contrary. The verdict of material sense is that something starts from nothing and subsequently builds itself up to whatever this something is. Spiritual sense, on the other

hand, says that everything which constitutes the unfolding of life is the opening out from within itself of what Life already is.

In the words of the textbook, therefore, "Science so reverses the evidence before the corporeal human senses, as to make this Scriptural testimony true in our hearts, 'The last shall be first, and the first last,' so that God and His idea may be to us what divinity really is and must of necessity be, — all-inclusive" (S&H 116:5).

Only the sum total of Being knows the relative values of the component parts which make up its own structure. To abstract a part from the perspective as a whole, and seek to understand its essential meaning as if it were a separate entity, is not scientifically possible. Hence the need for contextual logic to be brought to bear upon the eternal Logos, or on the ordered context of the Word of God in its infinite cosmic meaning.

As this book has already shown, the idea of divine manhood and womanhood, represented historically by the advents of Christ Jesus and Christian Science, is present by implication in the first two thousand-year periods as the Bible presents them at the beginning of its own evolution. The reason for this is that they shall be found to embody the true idea of the human race in the last three periods at the end. The thousand-year periods of the Bible, determined by the timeless days of creation, furnish the underlying metaphysical reality of what otherwise is the disjointed reading of history only in terms of its temporal face value.

When, therefore, starting in the next chapter, we explore in more detail the story as a whole, we must never lose sight of what is goal-directing the continuous advancement, namely, the bringing to the consciousness of mankind what mankind itself truly is as the manhood and womanhood of the Son of God.

Following, in this way, the story of the thousand-year periods from its inception to its conclusion (as we must now seek to do) our need is to focus only on those living contextual essentials, as they make their way forward from period to period, remembering all the time the underlying Scriptural dynamic of the divine Principle, God — the Principle of eternal cosmic harmony under the government of the Prince of Peace.

The Story In Outline: Periods One, Two, and Three

The metaphysician can scarcely be oblivious, therefore, of the importance of world history, if what history does is to provide him with the background — the “useful surroundings” (S&H 463:11) — in which the universal Principle of being brings to birth step by step its own Christ-idea for the purpose of human salvation. The need is for us not to confuse this truer sense of history with the history of dualistic mortality (the mythology that adulterates the whole face of the ground in Gen 2:6) but be concerned with the development of the divine idea itself (unfolded spiritually by the seven days of creation) and the way in which this comes to the surface of historical consciousness to solve the human problem of apparent good and evil.

So let us now follow in outline the story of humanity’s thousand-year periods, focusing, as we have said, only on those self-evident essentials that are required to supply us with an overall spiritual view.

It appears historically, as already touched on, that three distinctly individual civilized societies had their inception in the region of the Eastern Mediterranean round about the opening of the fourth millennium B.C. One of these — the most socially advanced of the three — was the Minoan civilization, which took root in the isles of the Aegean centred in Crete; the other two developed respectively in the Nile and Tigris-Euphrates river valleys of the so-called Fertile Crescent, to become the Egyptian and Sumerian civilizations.

A prominent feature that marked the opening of the civilization movement was the institution of city life — the gathering together of people into cities — hinting socially, in the beginning, at the world-wide city foursquare that is to dominate spiritually the entire human scene at the end.

The three earliest societies (incipiently of the calibre of civilization as we know this today) came to maturity and lived out their life-spans in the course of the two opening periods. At the point of the third period all three underwent big social changes, for they became subject to the encroachments of other currently forming societies.

The changes which thus were wrought relate in the main to the migratory wanderings of two supremely important new groups of peoples.

One was the family of tribes which comprised the nation of the Hebrews, and emanated from the Arabian desert; the other was the much vaster collection of peoples, known as the Indo-Europeans, who emanated from the region of the Eurasian steppe further East.

The Hebrews were looking for a homeland of their own to settle down in. As the outcome of their God-directed wanderings they conquered and occupied the land of Canaan, or the territory that later was Palestine. The Indo-Europeans, carrying with them their Aryan groups of languages (rooted as these were in the esteemed language of Sanskrit) migrated far and wide, East and West, and as they did so effectively overturned the social customs of resident populations. They entered Persia and northern India, where an Indian civilization, based on the religious teachings of Brahminism and Hinduism, came into being; they penetrated also into the region of the Yellow River in far eastern China, and contributed to the forming of the Chinese civilization. Another branch moved ever further Westward, infiltrating the territories of Europe.

The Hebrews, as we have seen, and as we learn from the Old Testament, found themselves entrusted with a glorious universal idea, with the seeds, that is, of a uniquely monotheistic religion known as Judaism — a spiritual conception of one absolute God which was directly antithetic to the polytheism of her surrounding neighbours and of the whole of the rest of mankind.

Hence it is that from the Hebrews (known more intimately as the children of Israel) was to come the first of the two world-saving Messianic missions, that of Christ Jesus, emphasizing the manhood qualities of Israel's supreme God, and signifying the eventual *centre* of a spiritually transformed world. Even geographically, the region in which the Israelites settled might well be thought of as the centre of the vast global scene, because it was from there that the civilization movement which was at last to encompass the earth sent down its original embryonic roots.

The Indo-Europeans, on the other hand, by reason of their own world-wide wanderings, assume, symbolically, the *circumference* of the earthly circle, rather than the centre. For it is from this Gentile world-circumference that the second of the two Messianic missions is to come. This will take the form of the comprehensible Science of Jesus' original Christianity, and accentuate the womanhood qualities of the same supreme, absolute God revealed to the children of Israel.

It is the Hebrew patriarch Jacob who, when he arrives on the scene at the beginning of the third thousand-year period, represents spiritually the parental source of this eventual twofold happening. For what Jacob brings forth is those two foremost sons of his, Judah and Joseph, who, as we know, are destined to become the leading houses of the Israel nation as a whole, and thereafter, in their ultimate reality as the spiritual idea of God, play their crucial parts in the evolution of the world picture all the way through to the present day. Today their roles are typified anew by those of Britain and America.

Looking ahead therefore to the world scene itself, the far western British islands (in their subsequent relationship with Judah) and the continent of North America (in its subsequent relationship with Joseph), are, we realize, destined to feature prominently. It will be well therefore, even now, to glance in the direction of Britain herself, whose pertinent history could be said to start at this very point, some three thousand years before the story of America begins.

At the time, in this third thousand-year period, when Israel herself, in the Middle East, is starting to establish her identity, what is regarded as Druidic Britain, in the isles of the West, begins also to make its appearance on the historical stage. Although, humanly speaking, their respective circumstances are remote and apparently unconnected, yet the Druids in Britain are believed to have formed a society that was largely patriarchal and monotheistic in character, and therefore to have resembled that of the children of Israel residing in the Middle East.

What this unseen connection vouchsafed for the future was that, at the beginning of the Christian era (which was the natural outcome of the Judah-Israel era) a relatively pure and original Christianity, known as Celtic Christianity, was able to establish and maintain itself in the Druidic Celtic British Isles.

'The Truth against the world,' was, we are told, the motto on which the religion of the Druids was based. Understandingly, in this case, the apparently monotheistic Druids welcomed with open arms the eventual influx of Christ's original Christianity, stemming as this did from the corresponding monotheism of patriarchal Israel.

As the third period drew to an end, two new societies started to form on the world scene — at any rate, as far as Europe and the Middle East were concerned. These are what Toynbee calls a new *Syriac* society that took root in the homelands of the original Sumerian society, and a new *Hellenic* society that began to make its appearance on the mainland of Greece, directly affiliated to the original Minoan society.

The newly formed Syriac society included the nation of the Israelites, as well as the nations of the Assyrians and Babylonians, who are to feature so crucially in connection with Israel in the fourth period of the story.

The Hellenic society, at this incipient stage of its history, consisted of what is known as Homeric Greece, that is, the Greece of Homer's mythologies of the *Iliad* and *Odyssey*. The polytheistic gods and goddesses of Mount Olympus directly contrasted with the supreme and absolute God of Mount Sinai who was later to conquer the entire pagan world. The God of Israel, that is to say, would translate the sectarian concept of many gods, many divergent cultures and doctrines, into the diversity in unity of the entire human race, woven, as this would turn out to be, into a fissionless robe of brotherhood and harmony without seam or rent.

The Story in Outline: Central Fourth Period — Classical Age

In our attempt to trace the salient events in the line of light that is pertinent to the theme of this book, let us now consider in more appropriate detail than in previous chapters the crucially important fourth thousand-year period, which historically is the first millennium B.C.

Biblically, in this period, and also in the world as a whole, the expansion of thought, together with the culture both intellectual and spiritual of new ideas, everywhere explodes and proliferates. In the Eastern half of the world, in Persia, India, and Far Eastern China the emphasis is with a fresh outpouring of mystical religions, tempered at the same time with new philosophical and moral reasoning. In the course of this period, Zoroastrianism takes root in Persia, Gautama the Buddha brings Buddhism to light in India as an alternative to Hindu mysticism, while in China, the naturalistic moral philosophies of Taoism and Confucianism come simultaneously into being.

The accent in the world's Western half, on the other hand, is with an unprecedented output of scientific, philosophic, artistic, and political inventiveness, stemming largely from the Greek civilization now fast maturing in its European homeland. Yet Greek philosophy is, at the same time, tempered with the religious mysticism of the many pagan gods and goddesses who are believed to inhabit Mount Olympus.

In other words, Indian and Chinese societies are dominant in the East, the Hellenic society dominates the West, while in between, forming a kind of spiritual bridge, is Israel, in the Middle East, with her pure monotheistic ideals, which she pits against the astrology and occultism of Assyria and Babylon. And these ideals, we are led to believe, relate with the Celtic Druidism that is already in residence in the British Isles.

When Israel's spiritual monotheism develops later to become the teachings of Christ Jesus and Christian Science, the pagan gods and goddesses of Greece, together with the astrology and necromancy of Babylon, and also the elemental mysticism of Hinduism and Buddhism, appear in new forms in the practice of twentieth century psychiatry. They appear, that is to say, in psychoanalysis as the archetypes of the so-called collective unconscious, that come hypnotically to the surface of consciousness and devastate human lives, until reversed and translated by the spiritual analysis that takes place in Christian Science. Here, all conscious-

ness emanates from Israel's original absolute God, or from the divine Principle of the total universe revealed by this universal Science.

In the history of the children of Israel (as recorded in the Old Testament) all goes well once they have disposed of their first king, Saul, with his vanity, egotism, and personal self-aggrandizement, and have accepted instead the spiritual humility of the great king David, with his devotion to the demands of Israel's supreme God. David, of the house of Judah, initiates the dynasty that is to reach to the Christly kingship of Jesus, and possibly beyond, it is believed, to the British royal line.

The kingdom under David is prosperously united. The leading houses of Judah and Joseph (typifying the manhood and womanhood of the Son of God) operate together in harmonious accord. David's kingdom shall therefore be established forever before him; his throne shall never end (II Sam 7:16).

In this case what appears as Israel's united human kingdom is really God's own heavenly kingdom established permanently and indestructibly on earth. It is not therefore an earthly kingdom in the ordinary human sense.

But this is the nature of the absolute divine ideal envisaged by Israel's holy prophets; it will not begin actually to come to pass until the era of the "latter days." It is certainly not what unfolds in the years that follow David's reign. For once his son Solomon succeeds him on the throne and builds Israel's sumptuous temple, a state of unprecedented material prosperity ensues, and idolatry becomes rampant throughout the kingdom on an alarmingly destructive scale.

In fact not only does sinful self-indulgence assail the nation politically and domestically, but ecclesiastical despotism rears its head too. So much so that the freedom-loving house of Joseph, together with nine of Israel's tribes, rebel against the tyranny of the house of Judah, and the kingdom splits in two. While Benjamin stays loyal to Judah, and Judah and Benjamin together form the southern kingdom of *Judah*, the rest of the tribes join forces with Joseph and form the northern kingdom of *Israel*. Ten tribes, then, under the leadership of Joseph; two under the leadership of Judah.

No longer now do Judah and Joseph represent the manhood and womanhood of the Christ-idea, as they did under David, but typify instead, as two separate entities, the male and female of mortality.

So serious is the sin which develops in the two opposing kingdoms that it becomes the task of Israel's loyal prophets to try to heal the people of their wickedness and restore the status quo. But the efforts of Elijah and Elisha, the two pre-eminent 'former' prophets, are of no avail, and neither are the endeavours of the pre-exilic 'writing' prophets any more successful. So great in consequence is "the anger of the Lord" that the two unfaithful harlot nations are, for their evil ways, doomed to be taken captive and deported from their homelands by the kings of Assyria and Babylon.

First to succumb is Israel. She falls victim to the onslaughts of

Shalmanezer, king of Assyria, in 721 B.C., and is carried into Assyrian captivity. In the words of the text at this point, "Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only" (II Kings 17:18).

At the same time, it appears, Assyria quells certain of the cities of Judah also, and therefore it is that part of the kingdom of Judah as well as the whole of the kingdom of Israel is deported into the land of Assyria.

Never, historically, is the kingdom of Israel heard of again — not, that is, by the name of Israel. Both she and the portion of Judah captured at the same time, are dispersed, it is said, amongst the nations of the world in the upheaval that is called the *diaspora*. Israel becomes known as the 'ten lost tribes.' Led by the house of Joseph who, in his real identity, typifies the womanhood of the spiritual idea of God, she apparently disappears altogether from the historical and world scene.

But such a disappearance is not logically possible. The question remains, therefore, as to what actually happens to this throng of captive peoples who never return to their own land.

One widely held theory, based it is claimed on irrefutably documented evidence, is that, as the centuries go by, and under a variety of new names, they migrate far and wide, gradually making their way across central Europe, to reach in the end the British Isles — "the isles afar off" — as their new God-appointed homeland. Whether or not this is literally true, it is believed that the tribes recover their lost identity in the form of the eventual British race.*

In view, therefore, of the apparent literary and historical evidence, let us bear in mind that, as revealed in Christian Science, there are not really two creations — two opposing sets of circumstances — one spiritual and God-determined, the other material and merely historical. There is one only, and this one exists as the human and the divine in coincidence. In other words, "Immortal Mind, governing all, must be acknowledged as supreme in the physical realm, so-called, as well as in the spiritual" (S&H 427:23). And again, in the words of Daniel: "He [God] doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest thou?" (Dan 4:35).

Hence the query arises, physically and spiritually, regarding the identity of the ten lost tribes.

Recalling, once more, the statement by Mary Baker Eddy concerning her discovery of Christian Science that it "restores the lost Israel," there can be no doubt that the *spiritual* identity of Old Testament Israel began to be resurrected from the obscurity of captivity, and brought to light again,

* Remember Mary Baker Eddy's poem *The United States to Great Britain* on which this book is based. Read also Herbert Eustace's *The Line of Light* in his *Christian Science its 'Clear Correct Teaching'*. Examine, too, George F. Jowett's meticulously documented volume *The Drama of the Lost Disciples*, published by the Covenant Publishing Company, London, England.

through the discovery in America of the divine Science of Christianity, and by the part played subsequently in Britain by the discernment of this discovery's original Science and system. But can we ignore the historical and literal aspect, when this is looked at, not materially, not superficially, but from its underlying spiritual reality, where the human and the divine are not two but one? In this case, does not the *physical* restoration of Israel to a new homeland following the Assyrian captivity become valid also? Otherwise, have we not two divergent assessments, two sets of happenings that are humanly unrelated? When, in Christian Science, the individual student experiences restoration to his original spiritual identity, this inevitably restores his physical identity as well. Healing comes when the spiritual and physical are seen not to be two but one. Once there is spiritual restoration there is likewise physical restoration, and vice versa.

Returning to the story in the Bible of the fourth thousand-year period, the fate that befalls the kingdom of Judah in its captivity by Babylon in 586 B.C., is very different from that which befalls the kingdom of Israel in its deportation by Assyria in 721. For whereas Israel, in the record, is lost sight of, and never returns to her former home, Judah, in Babylon, retains his original human identity, and after a captivity that lasts for seventy years, is bidden by the conquering Medes and Persians to return to Judea, and physically rebuild Jerusalem, which Babylon had previously sacked. Israel, on the other hand, according to the word of the prophets, was destined to be given a new name, and to find a new homeland in "the islands of the sea," from which she would not be removed.

The actual promise, found in part in II Samuel 7:10, reads: "Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more . . ."

What a disaster it must have seemed to the people of Israel to be uprooted in the way they were and scattered among the nations of the earth. Yet, according to Scripture, that which appears as the wrath of man is made to praise God. Truth, in other words, turns error to Truth's own advantage by reversing its negative claims.

As we have seen, Israel stands for that which is divinely universal, or for the womanhood aspect of the idea of God. Hence her spiritual regathering, her divine restoration, pertains to the time when Christian Science is revealed to mankind, or to the second advent of the Messianic Saviour. Christianity in its universal Science is that wherein all the nations of the earth are destined to realize at last their divinely united yet inherently diversified being.

Knowing therefore what Israel herself truly represents, we see how her dispersion amongst the nations of the world points, symbolically, to her spiritual identity as the world itself, and to the world's true identity as symbolized by spiritual Israel. The divine reality of both Israel and mankind is understood only in the ultimate Science and system of universal Christian Science.

The situation in the case of Judah is thus different yet complementary. While Judah accentuates individuality, Israel accentuates universality. Following the period of seventy years in exile (typifying the individual life-span of a mortal) Judah is physically resurrected from his Babylonian tomb, and returns and rebuilds his original homeland as the Jerusalem centre of the world. What Judah prefigures, therefore, in symbolic form, is Jesus' own resurrection from the sepulchre, and the temporary rebuilding of his body. The purpose of the Old Testament is always to teach through symbols the nature of the living reality that is destined to appear in the New Testament.

The accent with Christ Jesus and with Judah is thus *individuality*, while with Christian Science and with Israel it is *universality*. An understanding of divine metaphysics makes it clear that the one does not exist apart from the other.

What then is the mode of Judah's rebuilding that it should foreshadow in this way Jesus' resurrection from the grave, and the temporary rebuilding of his body? The answer is found in the books of Ezra and Nehemiah. Judah's priority is first to rebuild the temple at the *centre* of a new Jerusalem (Ezra), and afterwards to rebuild the walls constituting the city's *circumference* (Nehemiah).

To Christ Jesus himself, his manhood and his womanhood are one and inseparable as the centre and circumference of his own individual being. In Christian Science, the unity of the individual with his surrounding world is the key to the solution of everyone's life-problem, and the theme that is basic throughout this book.

Whereas, therefore, in the relationship of Judah and Israel, Judah emphasizes the centre of consciousness and Israel the circumference, yet, as signified by Judah's rebuilt temple (centre) and walls (circumference), both centre and circumference are necessarily one in the consciousness of each individual.

Basically what is under discussion therefore in the Bible's fourth thousand-year period is the living but invisible Principle of the universe in which centre and circumference are one. Afterwards this Principle is manifest visibly by Christ Jesus and Christian Science (the ultimate identities of Judah and Israel) in the remaining three periods of Life, Truth, and Love.

Historically, the empire of the Medes and Persians having supplanted, in this fourth period, that of the Babylonians, the next outstanding event to occupy the world scene is that the empire of the Medes and Persians is itself supplanted by the Greeks. The pre-eminent figure in the Grecian take-over is Alexander the Great.

Alexander's aim is that, as a result of his world-wide conquests, Greece's output of new cultural ideas shall break loose from their parochial confines and become the property of all mankind. That this should be so

regarding the teachings, for example, of Plato, Socrates, and Aristotle, as well as of the host of scientists, philosophers, playwrights, and statesmen who proliferate throughout the nation in what is called the Hellenistic Age, points to the operation once more, in this central fourth period of the story, of an impersonal, world-wide Principle that must apply in the end to all mankind.

Remember, therefore, how the ten tribes of Israel, carrying with them the idea of an impersonal spiritual monotheism, and signifying thereby the true identity of the human race, are already dispersed amongst the nations of the world — that is, in the places where Alexander decrees Greek culture should be.

The humanistic, comprehensible *letter* of life, represented by the Greeks, and the living divine *spirit* of life, represented by Israel, must sometime be united in spiritual wedlock in order to heal and transfigure an otherwise dualistic and contentious world.

To this end, John the divine, the author of the fourth gospel, will, at the opening of the fifth millennium, identify the *Christ* as the living *Word*. The idea of Logos, Principle, or Word, are concepts that are first brought into prominence by the Greeks in the course of the fourth period.

Where Alexander fails in his ambition to unify the world, and to spread Greek culture throughout it, the Caesars of the Roman Empire (the next great empire to appear on the scene, and the one that brings the fourth period to a close) will in much greater measure succeed.

Incidentally, at the same time as Rome in the West ostensibly unifies the civilized world, establishing the Pax Romana, or Roman Peace, faraway China, under her own emperors, does the same thing regarding the Eastern civilized world. This is because, under the rule of the Principle of this momentous fourth period, West and East, in the fulness of their complementary meaning, must in due course, under Israel's eternal Godhead, become indivisible, the one from the other, as the harmony of heaven on earth.

What it amounts to as far as the West is concerned, is that, in order for humanity to be a fit receptacle for the unitary Christ Saviour, it is essential for civilization to symbolize this unity, albeit in counterfeit form. After all, the human, in Science, must pattern the divine itself in order for humanity to show forth the divine and be its reflex image.

And thus the Roman Empire, at the close of the fourth period, performs this counterfeit unifying task prior to the birth of the first Christly advent (the lifework of the individual Jesus), just as the Western Christian civilization (the successor to the Graeco-Roman civilization) does later on in the sixth period, prior to the birth of the second Christly advent (universal Christian Science). In each case, the one Christ-idea is the world's own spiritual reality, whose purpose is to translate and redeem the temporal "useful surroundings" (S&H 463:11) into which, humanly, it is born.

But before the period comes fully to a close, the significance of Britain in the story as a whole (and for the purpose of this book) needs again to be brought into prominence.

For the first time, in 55 B.C., Julius Caesar invades the Isles of the West, in his ambition to make Britain an outlying province of his Empire. Note how the principal feature of Rome at this time is the world-wide Roman Empire, and how, later on, one of the outstanding factors in the history of Britain is her own world-encircling Empire.

At the time when the Julian invasion was taking place, the British race had begun to form out of a fusion of different peoples. Chief among these were the strong-minded Celts, who were the country's first permanent settlers. It is believed that the *Celts* hailed originally from the region of the *Crimea* where, as part of the captive tribes of Israel they located after the Assyrian deportation. Under various names, such as Kimmerian, Keltoi, or Kelt, they gradually migrated, it is said, across central Europe, taking up residence in Gallic Brittany and the British Isles about the middle of the first millennium B.C. Regarded today as 'ancient Britons,' they appear to have formed the basic stock of the eventual British race.

If their original affinity with Middle East Israel is true, then this monotheistic, patriarchal people, adhering to Israel's covenant law, must readily have fraternized with the Druidic Britons, with whose religious beliefs they had so much in common.

In Julius Caesar's record of the *Gallic War*, he is reputed to have written: "The Druids make the immortality of the soul the basis of all their teaching, holding it to be the principal incentive and reason for a virtuous life" (DLD p 46).

It was evidently these twin elements of Druid and Celt that made Britain such fertile soil for the acceptance of Christianity in the opening years of the coming fifth period, and which paved the way for the flowering of what is called Celtic Christianity, and for the setting up of a new civilization in its own right known as the Far Western Celtic Fringe.

Because Celtic Britain bravely and decisively resisted Roman military encroachments at the end of this fourth period, Britain never became fully Romanized. And therefore it is that Celtic Christianity flourished in Britain many centuries before the invasion of the Romanized version, which claimed, yet failed, to swallow it up.

The Story in Outline: Fifth Period — Christian Era

What we see, therefore, when we open our thought to the fifth of the thousand-year periods is that, historically speaking, it has taken the Spirit of God (moving on the elements of human consciousness at the beginning of the Scriptural unfoldment) exactly four millennia of leavening activity to come visibly to the surface of consciousness in the form of the lifework of Jesus and reveal the light of eternal Life to be the life of all mankind. "In him was life," says the Gospel of John, "and the life was the light of men . . . That was the true Light, which lighteth every man that cometh into the world" (John 1:4,9).

This indeed is the "light" of the first day of creation, seen symbolically in the first thousand-year period as the light of Enoch's spiritual translation (who "should not see death"), appearing now in the fifth period as the very light of Life itself. Correlatively, therefore, in the fifth day of creation, the waters of the now "open firmament" bring forth abundant life.

Then, following the era of the first Christly advent (the mission of Jesus as the founder of Christianity), it takes approximately another two millennia for the same Spirit of God to appear in the form of the second Christly advent, that is, for the light of life manifested by Jesus to be revealed in the fulness of its universal Science, and actually *be* the life of the whole of the rest of mankind.

Clearly, the two advents, in their divine inseparability, represent the race as a whole being saved from material destruction, and therefore from sin, disease, and death. At the point of the first, salvation is shown to be essentially individual; then, in the case of the second, this appears as collective and universal. Each individual Christian in Science learns to reflect in his own identity the wedlock of the two Christly missions.

In other words, the work of the generic, indivisible *one*, is, in the sight of God, simultaneous with that of the specific, universal *all*; for head and body, centre and circumference, must always be undivided.

Hence, following the *ascension* of the Christ-idea at the time of the first advent, the *descension* of the second begins to take place almost immediately in the form of the outpouring of the Pentecostal Holy Ghost. The significance of this is the revelation of the reality of the human race as a whole. Resulting from the glory of the first advent, the race itself is able now to be "born of the Spirit, born of God" — likewise, that is, to come

forth from the Father–Mother God, in accordance with Jesus' example.

Yet, historically, this Pentecostal leaven of the living Spirit of mankind is required to be at work in human consciousness for a further eighteen centuries before it can appear in absolute Science and show forth its Principle in a way which all can understand.

Opposition to Jesus' preliminary world saving mission took the form of a loathing on the part of the carnal mind for the new revolutionary spirit which his mission brought to light. This came tangibly to the surface of consciousness as the hatred stirred up by the priests, rabbis, and members of the Sanhedrin towards the truth that had now been taught and lived. Once it was seen that resurrection from mortality had actually taken place, and that the crucifixion and entombment had done nothing to further the carnal mind's ends, but rather had hastened and ensured its final destruction, its venom was directed at the early Christian converts, in particular at Jesus' immediate disciples.

In those early days of the birth of Christianity, the opposition came not from the Romans but from the Jews themselves. It was only later that the same blind fury expressed itself through the Romans, who vented it then on Christians and Jews alike. One of the effects of this was the sacking of the temple and the city of Jerusalem by the emperor Vespasian in A.D. 70. At all costs, the carnal mind decided, the centre and circumference of the circle of being must be kept pagan and material, and not be allowed to become Christian and spiritual.

Brutal persecutions of the early Christian converts was carried out by a succession of emperors up to the time of Constantine the Great in the fourth century, when the Empire itself was ostensibly Christianized. Then the brutality ceased.

If the reported adventures of Jesus' early followers in the years immediately succeeding the close of his mission are historically valid (and there appears to be reliable documentation to show that this is so) it will begin to confirm the theme of this book regarding the importance first of Britain and later of America relative to the evolving world scene.

It is believed, for example, that in the year A.D. 36, certain of the disciples, under the leadership of Joseph of Arimathea, in order to escape the vengeance of the Jews (who were seeking them out to destroy them) made their way by sea to the Brittanic Isles, and there found refuge and peace.

To verify this, a certain Cardinal Baronius, one time curator of the Vatican library, is said to have written in his *Ecclesiastical Annals* concerning the year A.D. 36: "In that year the party mentioned was exposed to the sea in a vessel without sails or oars. The vessel drifted finally to Marseilles and they were saved. From Marseilles Joseph and his company passed into Britain . . . preaching the Gospel there . . ." (DLD p 33).

The religion of the Celtic Druids, already in residence in the islands, and the kinship of their religion to the original theism of Old Testament

Israel, appears to have ensured a ready acceptance in Britain of the new Christian doctrine. It caused Britain to become the first Christian land outside the foothold already gained by Christianity in Judea, and saw the setting up of the first Christian church in the world other than the infant apostolic church in Jerusalem (the Christian mother church), and the churches that arose simultaneously in Asia Minor as its early branches.

In this way Celtic Christianity came into being, together with the new Christian civilization itself which Toynbee refers to as the Far Western Celtic Fringe.

It is said that when the Celtic peoples first moved across Europe in search of a new 'promised land' they carried with them a replica of the Ark of the Covenant which the Israelites themselves had borne when they made their way to the land of Canaan. Hence they named their new homeland "Britain," and the people "British," for what the two syllables 'Brith' and 'ish' are reputed to mean, is 'covenant' and 'man.' Hence 'covenant people' or 'covenant land.'

If these stories are factually true regarding the relationship of the Celtic people and the Israelites of the dispersion, might it not be in part the literal signification of what Jesus meant when he bade his twelve disciples go "to the lost sheep of the house of Israel" (Matt 10:6); or again, when he said of his own Christly mission that he was "not sent but unto the lost sheep of the house of Israel" (Matt 15:24)?

Meanwhile back in Jerusalem, as we learn from the book of Acts, the birth of Pentecostal Christianity took place, and the early Apostolic Church began to form. Then, in the course of the first century, all the literature that comprises the New Testament came to be written, namely, the Four Gospels, the Acts of the Apostles, the twenty-one Epistles, and the Book of Revelation.

Overseeing the many different spiritual happenings were those faithful Christian witnesses, the early Church Fathers. Of the numerous versions of the gospel that came to light, it was they who decided that Matthew, Mark, Luke, and John alone were truly authentic and worthy of inclusion in the canon. Their other duties were to quell incipient heresies, and, significantly, to pacify the members of the newly converted flock when the personal Jesus failed to make his second appearance despite all that he had apparently promised.

Little did they realize that the Christ's second coming would not again be individual and personal, according to the evidence of the material senses, but rather would be impersonal and universal in a scientific sense, according to the evidence of the spiritual senses. The second advent had, in fact, begun to take place already when the Spirit of God descended to the world on the day of Pentecost and spoke in a tongue which all could respond to and understand. This event indeed was the essential prefiguring of the Science of the world's own being that would reveal itself eighteen centuries hence as the resurrection body of mankind. For the Pentecostal

message which the apostles radiated throughout the Empire, and therefore throughout the then civilized world, was that of Jesus' resurrection as being the essential forerunner of the resurrection of humanity itself.

As we appreciate, we are concerned at this point with the fifth thousand-year period of the story, therefore, correlatively, with the fifth day of creation, and with the fifth synonymous term in the fundamental divine order, Life. So let us turn now in a little more detail to the underlying spiritual 'tones' that determine divinely the human story throughout this particular period.

Life in the aspect of Mind Mission of Christ Jesus

The career of Jesus as recorded in the four Gospels is the outcome, basically, of Life in its aspect as Mind, the first of the four evolving phases that are fundamental to the fifth period.

The idea presented is that of life circulating uninterruptedly from Life to Life, or Life as the origin and ultimate of life. The statement of Christ Jesus which caused his disciples to understand, possibly for the first time, the overall meaning and purpose of his career was when he said at the final passover meal: "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). At that point he was no longer speaking in proverbs, they said, but plainly in a way that they could understand.

Proceeding from the parent Mind as the infinite source of his life, and returning to the parent Mind as this life's own timeless ultimate, Jesus solved in its entirety the problem of mortality, sin, disease, and death. As his mission ranged from the nativity to the ascension, he proved that it did not in fact range from mortal birth to mortal death. And he did this as the Wayshower for the rest of mankind. He did not prove the nothingness of death only for himself. He proved the nothingness of *death*. That is to say, he proved on behalf of all humanity that the birth-death cycle of mortality is a myth, and mankind, as a result, starting with the happenings at Pentecost, began to be born again.

Life in the aspect of Spirit Birth of Christianity Humanity's Resurrection Body

The descent of the Holy Ghost on the day of Pentecost, immediately following Jesus' ascension, is determined by Life in its aspect as Spirit. That this marks the beginnings of the Christ's second advent is made clear by the words of Mary Baker Eddy regarding the revelation of Christian Science

in 1866, namely, that what she discovered was "Life in and of Spirit; this Life being the sole reality of existence" (Mis 24:17).

For eighteen centuries, subsequent to the events of Pentecost, Life in and of Spirit, in contrast to life in and of matter, was thus at work, leavening the lump of world consciousness in order (when the time was right) to appear comprehensively and demonstrably as the scientific truth of all mankind.

In the early years of the Christian era the tone of Life as Spirit extends through and beyond the missionary journeys of Paul, through and beyond the era of the Church Fathers, to the beginning of the fourth century. Paul is known as the Apostle to the Gentiles, for it is Paul who is commissioned to take Christianity from its Jerusalem centre out to its Gentile circumference — out, that is, to the whole of the Western civilized world, which consisted at that time of the Roman Empire. The era of Christianity's great universal outreach had thus begun.

The violent opposition to the spread of Christianity, seen in the warfare waged against it by the different Roman emperors, carries forward (in a negative sense) the tone of Life as Spirit. In fact, as has been said, the emphasis does not change until the opening of the fourth century when, under the edict of Constantine, the Empire is ostensibly converted, and Christianity is legalized and enforced throughout it. Then the tone changes to Life as Soul. For what the Empire typifies positively is the body of the whole civilized world, the negative concept of which appears as Christianity absorbed and imprisoned in a temporal body, organically confined and ecclesiastically controlled.

The tone changes to the fourth and last of the fifth period when, in the course of the sixth century, the Middle Ages begin, and the era of the so-called Dark Ages sets in. This is the time when the Roman Papacy has its inception, and Christian monasticism enters the scene. Both are the antithesis of Life as Principle, where life is controlled by a divinely impersonal Principle, instead of by a personally run, hierarchical ecclesiasticism.

But we must return in more detail to the era dominated by Life as Spirit, and to the part which Britain plays in this. For now it is that Britain starts to propagate her new found Christianity, and to withstand the onslaughts of imperial Rome, whose efforts are to wipe Christianity off the face of the earth, particularly its far Western Celtic version.

To begin with, the story centres around the lives of two of Britain's outstanding kings, known to history as Arviragus and Caractacus. It is as if these two rulers open the way for the light to shine throughout the next three centuries, or to the time when Constantine decrees the conversion of the Roman world (therefore of civilization itself) to the unconquerable spirit of the Christian religion.

In view of the copious documentation given in Jowett's *The Drama of the Lost Disciples*, it is difficult not to accept as historically valid the events

which we are told take place from A.D. 36 onward regarding the foundations laid in Britain of original Christianity — foundations which are to endure to the time of the Reformation and beyond, and to survive, therefore, the determined encroachments first of the Roman Empire as a political force, then the Roman Papacy as an ecclesiastical force.

Around A.D. 36, so the story goes, Christianity, in the care of certain of Jesus' first disciples, made its initial impact on the Druidic-Celtic thought of Britain, where it was welcomed with open arms. So much so, that king Arviragus, who ruled at the time, bestowed on the disciples as a perpetual gift a tract of land called the Isle of Avalon, to become a centre from which to advance the new Christian faith. Arviragus' gift is, we are told, officially recorded in the British royal archives, and is also on record in the Domesday Book, instituted a thousand years later by William the Conqueror at the beginning of the sixth period (DLD p 72-73).

In what appears to be the divinely prescribed domain of "the lost sheep of the house of Israel," these original Christians were free to plant in world consciousness the seed of Jesus' Christianity, royally protected from both Jewish and Roman opposition. In this way, Arviragus becomes the first British 'defender of the faith,' opening the way a century later for his grandson Lucius to nationalize Christianity throughout the islands, so making Britain the first Christian nation on earth.

This is nearly two hundred years before Constantine Christianizes the Roman Empire, and five hundred years before the Papacy itself is instituted. In view of this it is well to note that as recently as 1936 (according to Jowett's researches) the Vatican acknowledged Britain's seniority regarding the establishment in the world of the universal Christian Church.

Remember that our endeavour is always to focus thought on the big world perspective, therefore on the divine purpose at work beneath the surface of the unfolding historical scene.

For instance, the ferocity with which, in the first three centuries of the Christian era, the British royal forces resist the Roman invaders, and fight them unremittingly, is indicative of the inherent national spirit never to let itself be governed by outside, alien powers, but to uphold the ideals of freedom and self-government, the Principle of which was originally imparted to Israel by the prophets of the Old Testament, and expressed in terms of life itself through the coming of New Testament Christianity. This ideal of democratic freedom under God receives a decisive new impulse in the course of the sixth millennium, when the United States of America, stemming from Britain as the mother country, plays its predestined imperative role upon the world stage.

In A.D. 42, the emperor Claudius issues his evil edict to "exterminate Christian Britain." Whether total resistance to this horrendous challenge is waged in the beginning by kings Arviragus and Caractacus, or later by the ferocity of queen Boadicea, or by Britain's twentieth century

opposition to encroachments by Fascism and Communism, what it is all leading to is the eventual overcoming in divine metaphysics of the invasion of human consciousness by totalitarian evil itself. Christianity's universal Science, brought initially to light in the United States and Britain, is destined to ensure freedom at last from the threat of subversive, mesmeric, foreign infiltration and reveal the world-wide purpose behind the early resolute British stand. In the monotheism of Old Testament Israel "shall all the nations of the earth be blessed" was the divine promise given to the patriarchs from whom this idea stemmed.

In the name of their Saviour Jesus Christ, in preservation of the principles which he had taught, with the Druidic motto of "the Truth against the world" still burning within them, the armies of Arviragus, Caractacus, Boadicea, and others, hurl themselves defiantly against Claudius' Roman legions and defeat them.

It is in A.D. 53, however, because of a certain act of treachery, that Caractacus suffers his first defeat. The result is that he and his family are transported as hostages back to Rome. Yet, even there, it seems, the wrath of man is made to praise God.

Caractacus' defense before the Roman Senate is apparently of such soul-stirring, courageous quality that instead of his being tortured and martyred, as was the Roman custom, a farsighted purpose is set in motion, and he and his family are freed on parole, a domicile called the "Palace of the British" being set aside for them to dwell in (DLD p 107).

There follows the remarkable circumstance of members of the British royal line intermarrying with their enemies, the Roman rulers, and of Claudius himself actually adopting as his own child one of Caractacus' daughters.

Later, in A.D. 58, on instructions, it is said, from St Paul himself, the Palace of the British is made the site of the founding of the first Christian church in Rome, Caractacus' son Linus being consecrated as its first bishop.

Meantime, back home in Britain, Arviragus continues the struggle against the Roman legions, until, from A.D. 60 onwards, Boadicea takes up the fight. By now Nero has succeeded Claudius as emperor.

But this is the time also when a weakening of the defences of Rome itself causes the attacks in Britain to lessen, and peace treaties begin at last to be signed. When, in A.D. 88, a treaty with Agricola comes into force, peace reigns thereafter for two hundred years.

Moving now to A.D. 156, the British king Lucius, at the National Council at Winchester, establishes Christianity as the national faith throughout the islands, and Britain is declared a Christian nation. Of this event the historian Genebrand put on record: "The glory of Britain consists not only in this, that she was the first country which, in a national capacity publicly professed herself Christian, but that she made this confession when the Roman Empire itself was pagan and a cruel persecutor of Christianity" (DLD p 201).

Lucius founds archbishoprics at London, Canterbury and York, and peace continues between Britain and Rome until A.D. 300 when it is broken by a short but savage resurgence of persecution on the part of the emperor Diocletian.

There follows a stupendous new chapter of historical happenings, and one which takes us into the next spiritual tone of the fifth thousand-year period, that of Life in its aspect as Soul.

It appears that the British born Constantius Chlorus is, from the city of York in England, actually proclaimed Emperor of Rome. Subsequently his son Constantine becomes Constantine the Great. Both are converted Christians. Constantine is made Emperor in A.D. 306. From this time onwards all persecution of Christianity, and all efforts on the part of Rome to destroy Christianity, cease.

This is because of that great watershed event in world history when the apparently British born Constantine demands that the entire Roman Empire be Christianized, and the tumultuous history of Rome as a Christian nation begins.

Life in the aspect of Soul Roman Empire's Absorption of Christendom

The tone of Life in its aspect as Soul has certainly begun to predominate, because the Roman Empire, in its professed conversion to Christianity, now stands symbolically (in counterfeit form) for the unified Christ body of the civilized Western world.

Constantine declares in an edict: "We call God to witness, the Saviour of all men, that in assuming the government we are influenced solely by these two considerations: the uniting of the empire in one faith, and the restoration of peace to a world rent to pieces by the insanity of religious persecution" (DLD p 219).

In the city of York near the church of St Cuthbert a large stone cross, we are told, bears the words: "From this Parish Constantine the Great was declared Emperor, 306 A.D."

Historically, the happening is beyond compare. Christians, surely, could scarcely believe the wonder of it. It was as if, in the tone of Life as Soul, divinity was saying to Christ's Christianity, "Be fruitful, and multiply, and fill the waters in the seas; and let fowl multiply in the earth" (S&H 512:17). Could anything be more miraculous and rewarding to Christianity's forward march?

Yet because of the Empire's pagan background, an incipient danger was correspondingly immense. In the effort to Christianize paganism, it was inevitable that Christianity itself would become paganized. There would ensue, that is to say, a usurpation of the "deific prerogatives" and an "attempted infringement on infinity" (see S&H 513:2-3, in the tone of Life as Soul).

It is essential to understand that, at this time also, corruption within the Empire itself has long been taking its toll, and that Rome is in a state of steady decline. Rot having set in internally, the door has been opened for the infiltration of barbarian enemies externally. It is imperative therefore for a second cataclysmic historical happening to be imperially planned. Constantine is compelled to move the seat of government from the danger spot of Rome in the West to the safer haven of Byzantium on the shores of the Bosphorus, in the East. Having done so, Byzantium is renamed Constantinople.

Instead, therefore, of the Empire remaining a unitary political and religious body, it splits into its Western and Eastern halves. And this means that Christendom too (excluding possibly Celtic Christianity in Britain) likewise breaks in two. Religion becomes dominant over government in the Western sector; while, in the Eastern sector, where the Emperor himself is henceforth in residence, government is dominant over religion.

As time moves on, the name given the Christianity of the Eastern sector is Greek (or Byzantine) Orthodoxy; while that given to the Christianity of the Western sector is Roman Catholicism.

Not surprisingly, the Orthodox version is the one favoured by Constantine and subsequent emperors, for it claims to be closer to original Apostolic Christianity than the doctrines formulated by the Bishops of Rome. Also, Constantinople is now the power seat of the emperors themselves. As a result, in years to come, the Eastern Church excommunicates the Western Church, deeming it a heretical breakaway from original orthodox tradition.

Christianity depends on life itself, Orthodoxy asserts, life lived not in obedience to a visible hierarchical office, such as is the case with the church of Rome, but within the undividedness of the one Church of Christ. In the East, the laity participate more in the actual life of the church than they do in the ecclesiastically dominated West. For this reason the Celtic Church in Britain would seem to have more in common with Eastern Orthodoxy than it has with Western Catholicism.

The Roman church is quick to respond to what it sees as heresies arising in the Orthodox fold — namely, the disputations of Arianism and Nestorianism. The two Western dogmas that Jesus Christ is God incarnate and that Mary his mother is the Mother of God, are challenged respectively by Bishop Arius of Alexandria and Bishop Nestorius of Constantinople. Arius distinguishes between the divine Christ and the human Jesus, while Nestorius sees Mary as the mother of the human Jesus only.

Both 'heresies' find favour in Northern Europe and with the Celtic Christianity of Britain. Through the centuries, the British church continues to take its stand against Romanization, despite all efforts to convert it, which, from time to time, appear to succeed through the reigns of certain British monarchs.

Resistance is finally sealed at the time of the Protestant Reformation in

the course of the sixth thousand-year period, when *Church of England* is made the official title of the British church; and this, in due course, is carried forward by the United States of America under the name of *Episcopal Church of America of the Anglican Communion*. Such, however, is the degree of democratic tolerance in both these countries that other world religions and other Christian sects are permitted to enjoy unhindered freedom of worship.

So basic to civilization is the relationship between religion and politics, church and state, whether nationally separated or nationally united, that it persists as a problem to be resolved even in modern day Britain and America. And this will go on until the two become one in the divine Science of Christianity, or in the theocratically politicized state of the holy foursquare city.

Because the word catholic simply means universal, the Anglican Church grows to regard itself as the Holy Catholic Church, but never the Roman Catholic Church.

Life in the aspect of Principle Medieval Womb of Western Christian Society

So torpid and dense becomes the pall of religious superstition which emanates from Rome and settles over the Western world from around A.D. 500 onwards, that the era, as we have said, becomes known as the Dark Ages. It marks the beginnings of the Middle Ages. The Dark Ages bring the fifth millennium to a close. This is also the time when the Roman Papacy is brought into being, and when the Bishop of Rome is given the name of Pope. Boniface III is the first to assume this title in A.D. 610. On the continent of Europe, Christian monasticism has its simultaneous inception, but not at this stage in Britain.

We have entered the era of the fourth and last metaphysical tone of the fifth thousand-year period, that of Life in its aspect as Principle. The real significance of Life as Principle is the infinitude of self-governed individuality that obtains in Christ's Christianity, and which lives therefore in direct communion with the ruling Principle of the universe.

Individual men and women hiding themselves away in monasteries and nunneries, believing that by so doing they are being united with God, and married to Jesus Christ, is the opposite of Life as Principle, even as is the institution of a personal and infallible Pontifex Maximus, or a so-called Vicar of Christ on earth.

Not surprisingly, there arises simultaneously what is called the Cult of the Virgin, which is the deification of Jesus' mother as the sanctified Mother of God. No parallel exists in the Eastern Church, nor in the independent British Church. In both these Churches Christ alone is the Church's head, and the whole human race its Christianity body.

In A.D. 597, Gregory, Bishop of Rome, (not at this stage denominated Pope) sends his emissary Augustine to England to win over the British to Roman Catholicism. But Celtic Christianity refuses to be reconciled with Roman Christianity, and not until the Synod of Whitby in A.D. 663, does it appear that Rome has at last gained the upper hand. But is this really so?

"We have nothing to do with Rome," the English bishops say, "We know nothing of the Bishop of Rome in his new character as the Pope. We are the British Church, the Archbishop of which is accountable to God alone, having no superior on earth" (DLD p 202).

"The Britons told Augustine they would not be subject to him, nor let him pervert the ancient laws of their church," wrote Francis Bacon in his treatise *Government of England*.

Accompanying these exploits of the Christian Church, we must turn within the context of the general world picture to a rival phenomenon of very great magnitude that, in A.D. 610 (the year the Papacy and its Vatican is established in the West), looms without warning over the horizon in the East. As the counter to the religious superstitions and intellectual stagnation that has settled over the Western world, there arises with unprecedented ferocity out of the Arabian desert the religion of Mohammedanism, or Islam. The teachings of Mahomet (regarded by his followers as the Seal of the Prophets) are inscribed in the sacred Islamic Scriptures, the Koran, and claim to be the final revelation of Truth to mankind. The new religion captivates the Arabic and Bedouin peoples everywhere and spreads East and West with lightning speed. Allah is the supreme God of a simple, rigid, absolute monotheism. But, unlike the original monotheism of the children of Israel, Islam is without the prospect of a mediatorial world-redeeming Christ.

In Islam, religion and state are one and inseparable. In fact the religion of Islam in the form of its world-wide body of believers, itself constitutes the political state. Hence it sets out to conquer both halves of Christendom where these elements are ostensibly divided. But whereas it succeeds in overwhelming Christendom's Eastern sector, where the accent is state over religion, it fails in its ambitions regarding the Western sector where the accent is religion over state.

The name Islam means submit. Submit to the dictates of Allah or die by the sword, is the fanatical cry. Yet what in fact Islam turns out to be is a fervent intellectual crusade. Her greatest contribution to humanity is that she rekindles the fires of classical Greek philosophy and science, and keeps these alive in the consciousness of mankind while they flicker to a standstill in the dark supernaturalism of the Roman West. At the same time, out of her own fertile intellect she adds mightily and creatively to these original Greek ideas. Hence, in the coming sixth period, when the West rebirths itself at the time of the Renaissance, these potentially world-encompassing ideas are at hand to be developed and utilized — indeed, to be expanded technologically by Western scientific man on what turns out to be a

hitherto undreamed of scale.

We are nearing the end of the fifth thousand-year period, where the medieval enmity between Islam and Christendom plays such a crucially important part. It will be well therefore to look back Biblically to the beginnings of the third period where both these religions (metaphysically speaking) are at the point of originating.

Abraham, the initial progenitor of the children of Israel has two wives. One is his real wife, Sarah, the other Sarah's handmaid, the Egyptian, Hagar. His first son, Ishmael (whom he is forbidden by God to make his heir) is born of Hagar, while his second son, Isaac (who is to be his God-appointed rightful heir) is born of Sarah. Ishmael, Biblically, is the father of the Arabs, and therefore, by implication, the father of Islam; from Isaac, on the other hand, derive the children of Israel, and therefore, by implication, Christendom.

In his epistle to the Galatians (believed to refer to the people of Gaul in North West Europe as well as to a nation in the Middle East) Paul distinguishes between Hagar and Sarah as the difference between a bondswoman and a freewoman. He writes accordingly to his brother Christians in Gaul: "Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh [Ishmael] persecuted him that was born after the Spirit [Isaac], even so it is now . . . So then, brethren, we are not children of the bondswoman, but of the free" (Gal 4:28,31).

Nevertheless, when Abraham is told originally that God's covenant is to be established with Isaac, and with Isaac's seed after him, a promise is made also with regard to Ishmael. "Behold, I have blessed him . . . and will multiply him exceedingly," God says, "I will make him a great nation" (Gen 17:20).

In the closing stages of the fifth period, a vital factor to be recognized, in anticipation of the sixth period, is thus the spiritual freedom that obtains (ideally) in the case of Christianity, and the bondage that, having first characterized Ishmael, applies by implication to Islam also. Hence the need for us to identify ourselves with the son born spiritually of the freewoman, instead of with the son born materially of the bondswoman. Then is bondage reversed and translated, and freedom takes its place.

Freedom versus bondage, then, is the situation that ensues in the course of the medieval fifth period; while in the corresponding closing stages of the sixth period, this same confrontation takes the form of the contest between Christianity and Communism, and the division of the world into a new ideological assessment of West versus East.

The phenomenon today is the single impersonal problem of Jew against Arab at the centre of the world scene, and that of democratic freedom against communist dictatorship at the circumference. Yet, in the closing years of the 1980s these reciprocal confrontations already show signs of resolution, in preparation, presumably, for the unfolding of the seventh

millennium, and all that this holds in store.

In the one instance, is not the Arab making tentative peace overtures to the Jew? and, in the other, is not Soviet communism, through its internal *glasnost* reform programme, doing likewise regarding the free nations of the West? In fact is not communism itself more and more on the retreat throughout the Eastern world, as the hitherto subject peoples rise and throw off the communist yoke?

What we observe, however, as this takes place, is a resurgence of the pent up antagonisms of Islamic fundamentalism to the Christian West, suggesting a reversion to the original medieval antipathy as being more deep-seated in mortal man's consciousness than the subsequent antipathy of atheistic communism.

As the world, through the impact of divine Science, approaches the resolution of ideological confrontations in the course of the seventh millennium, the need, in respect of Christianity and Islam, is to appraise the saga of Abraham's two wives and their offspring, in relation to Paul's metaphysical interpretation of this in his epistle to the Galatians.

But we must return to the story of the fifth thousand-year period, and in particular to the idea of monasticism that is fast becoming an outstanding feature of the Christian West. For here, in the monasteries, in the midst of the Dark Ages, a light is kept burning by the monks in their cells as they make illuminated copies of the ancient Biblical texts. They do this in order to preserve the original manuscripts for future intellectual and spiritual use. This cloistered activity on the part of the monks takes place centuries before William Caxton first introduces printing into England, yet it foreshadows the future world-wide propagation of the written Word of God.

What, in consequence, we are led to observe is the way in which, over the coming centuries, Christian Britain loves, cherishes, and disseminates the Bible as being fundamental to her national life.

It was at the Jewish Council of Jamnia in A.D.90 that the books of the Old Testament were accorded their final order, and the Old Testament as a whole was canonized. But by then most of the New Testament had been written as well. Yet it was not for another two hundred years, at the time when the Emperor Constantine sought to Christianize the Roman world, that Archbishop Athanasius of Alexandria accorded the New Testament books their final sequence, and the New Testament too was canonized. About the same time the two Testaments were wedded together to form one continuous spiritual narrative all the way from Genesis to Revelation.

This ultimate collection of inspired Hebrew literature is what, in the words of Macneile Dixon in his book *The Englishman*, becomes to the British so much more than a mere history book, or church book, as it is in the case of other nations. Instinctively, Dixon says, the English "took it to their hearts. It rooted itself in England as a native tree, like one of her own oaks . . . a precious and personal possession, the book of books, their all in all . . ." (p 161).

In this case, what we become aware of in the eventual relationship of Britain to America is that whereas Britain has the accent on the *Bible*, and so relates more specifically to the first Christly advent, America has the accent on the Christian Science textbook *Science and Health* (the Key to the Bible's spiritual and scientific meaning) and so relates more to the second Christly advent.

It was the Venerable Bede, deemed the Father of English learning, who, around A.D. 700, began to translate the New Testament into English. This was in order that it might be read by the common people, instead of being reserved in Latin for the hierarchy of the church. It meant that the people themselves could no longer be kept in a state of spiritual ignorance, and dependency on the whims of the priest.

The translation, in part, of the Bible into English was continued in A.D. 871 by King Alfred the Great. Alfred also drew up *The Anglo-Saxon Chronicle*, forerunner of the famous Domesday Book, completed by William the Conqueror in 1086.

The translation of the Bible into English meant that Britain herself was being prepared for the time when, centuries later, she would be called upon to propagate the Scriptures on a world scale amongst all the nations of the earth. Remember how another such dissemination took place earlier in the case of Israel herself. The purpose on that occasion was to ensure for Israel a world-wide presence, in preparation for the appearing of her own spiritual reality in the form of Christian Science. In the case of Britain's propagation of the *Bible*, this is in order to prepare mankind, later on, for the interpretive mission of *Science and Health*.

"Overlook the influence of the Bible upon Englishmen," says Dixon, "and you write of them without understanding . . . Twelve hundred years ago the Bible began to whisper in English ears, to mould the nation's thought, and direct its early steps. It became the life-blood of generation after generation . . ."

And therefore it is that the British, with loving care, translate the Bible into their own English tongue in order that, in years to come, through an agency such as *The British and Foreign Bible Society*, they themselves may retranslate its message into virtually every language known to man.

Coincidentally as this sowing of God's Word takes place in the course of the sixth millennium, English itself, on account of its fluency, flexibility, and use, we are told, of diversified synonyms, becomes increasingly accepted as a probable world language, a possible common mother tongue for mankind.

Not that the world's real mother tongue is English, as such, or any other human language. That which is truly indigenous to the human race is the language of Spirit, the language of impersonal, universal ideas, the living spiritual and qualitative values of the Word of God itself. This indeed is the Bible's original spiritual tongue as it exists in the Mind of its creator, irrespective of mundane translations into particular national languages.

It transpires therefore that the English tongue is the one best adapted to symbolize and to teach the world's original spiritual language. Hence the need to translate the Bible into the English idiom, and the need also for the Christian Science textbook, brought to light in America, and which elucidates the Bible's timeless spiritual meaning, to have been written in English too.

To conclude the story of the fifth thousand-year period, in the tone of Life as Principle, we should, for the sake of our present comprehensive reading, note that by the time the sixth period opens in the tone of Truth as Mind, the constitution of the British race is at last fully established. The many ethnic elements that make up the nation's final identity have by this time found their way into the British motherland in preparation for the purpose that lies ahead.

For instance, around A.D. 426, there was the arrival of the Anglo-Saxons, who pushed the Celts into the islands' Western reaches. Then came the Danes in 787, whom Alfred sought to repel. Finally, come the Normans at the turn of the millennium, whom the Anglo-Saxons themselves try unsuccessfully to resist. The Normans were Britain's last invaders. Since then there have been no further infiltrations into her sea-protected land.

The way Jowett sums up the situation is as follows: "Historically the arrival of the Danes, Saxons and Normans are referred to as invasions, but actually it was a converging of the one race into their predestined homeland, which to them and to the world became their Motherland, Britain. Together they have grown in stature, wearing the British title . . ." (DLD p 47).

The different ethnic qualities of these several national elements, some of them, like the Normans, accenting the qualities of virility, statesmanship, and manhood; others, like the Anglo-Saxons, the qualities of thoroughness, imagination, and womanhood, have contributed one and all to the uniqueness of the race as a whole, enabling it to play a key role within Western Christian civilization in the course of the sixth millennium.

Yet, not only is the composition of the British race complete as we make the transition from the fifth to the sixth period, but that of the civilized world itself is too. That is to say, by the time the fifth period has run its course, and the sixth has begun its climactic unfoldment, all the world's major civilized societies, together with its principal religious groupings, have formed and located themselves, to become the leading actors in the great cosmic drama that is about to occupy the scene.

According to the assessments of Arnold Toynbee, there exists, basically, in the contemporary world, *seven* outstanding civilized societies and *four* pre-eminent higher religions, and together they comprise the general human picture.

Reading round the globe from the furthest East to the furthest West, the societies themselves are (1) The Japanese-Korean society of the Far East,

(2) the Chinese society likewise of the Far East, (3) the Hindu society of the Indian subcontinent, (4) the Islamic society, located mainly in the regions of the Middle East, (5) the Orthodox Christian society of the original Byzantine homelands, (6) the Russian Orthodox Christian society, now the U.S.S.R., and (7) the vast Western Christian society, including Britain and America and much of the rest of the world.

The fourfold religious framework within which these societies are seen to function is (1) the world of Buddhism, (2) the world of Hinduism, (3) the different subdivisions of Christianity — Orthodoxy, Romanism, Protestantism, (4) the multitudinous world of Islam.

These four religions, Toynbee says, are the ones that continue to be forward moving. Religions such as the present day Judaic and that of the Parsees are, he asserts, 'fossilized,' in as much as they are no longer infused with newness of life. The logical extension of Judaism, for example, is Christianity, which Jewry as a whole has so far declined to accept.

In view therefore of this sevenfold-fourfold world assessment, let us, before closing this chapter and embarking on the story of the sixth millennium, recall the statement in *Science and Health* that "metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul" (S&H 269:14). Also that all phenomena of the visible world must sometime "give place to the spiritual fact by the translation of man and the universe back into Spirit" (S&H 209:21).

But such an exchange, such translation, cannot take place while the phenomena themselves are of the nature apparently of objective matter. It takes place only through the resolution of the matter appearance into the ordered, systematized language of symbol reflecting and patterning the reality itself. Thus "Christ Jesus' sense of matter was the opposite of that which mortals entertain." This opposite, true sense of *matter* enabled Jesus throughout his sevenfold career to "translate substance into its original meaning, Mind" (Mis 74:13).

Hence the realization that, as the sixth thousand-year period of man in God's image unfolds through the seven spiritual tones of the sixth day of creation, that which is brought ultimately to light as constituting the healing Science of the whole world's being, is the idea of the infinitude of God as Mind, Spirit, Soul, Principle, Life, Truth, Love (the spiritual *seven*) in timeless operation as the Word, Christ, Christianity, Science (the spiritual *four*). Here God is understood as All-in-all, and man, generically and specifically, as the spiritual idea of God. In this idea of divine reality the historical concept of the *seven* main human societies operating within the framework of *four* principal religions are destined to find their indestructible reality through the translation of consciousness from matter to Mind in accordance with Jesus' example — from a state of discordant human fragments, that is, into the "one grand brotherhood" of all mankind as the spiritual idea of God.

The Story in Outline: Sixth Period — Age of the Progressive Self-Government and Liberation of Mankind

The outstanding feature of the sixth day of creation is man in the likeness of the Father-Mother God, man as the compound Christ-idea every whit whole, man as the manhood and womanhood of the one Son of God who has dominion over all the earth.

The pre-eminent feature, correspondingly, of the sixth thousand-year period, ranging as this does from A.D. 1000 to 2000, is the rise to maturity of the Western Christian civilization. As we have seen, what this civilization comes to believe is that through the prodigious development of its scientific technologies (whereby it draws into its net the entire civilized world), it will bestow on itself and the rest of mankind dominion over the earth and its hosts. Thus Western society becomes the counterfeit representative of man himself in the universal, generic sense.

But, as we have realized, instead of the physical sciences bringing with them mankind's coveted earthly dominion, they take the human race to the brink of disaster and self-destruction through the achievement of atomic nuclear reaction, and the consequent build-up of thermonuclear armaments on the part of the so-called super powers of the world.

God, however, is not mocked, and salvation from impending world catastrophe comes in the nineteenth and twentieth centuries when the United States and Britain are instrumental in bringing to the consciousness of mankind the second Messianic advent. The form this takes is the revelation of the divine Science of God and man as the means whereby the race as a whole will, in the course of the seventh millennium, achieve for itself, individually and in unison, what Christ Jesus achieved at the time of the first Messianic advent, namely, the solution to the problematic myth of self-destroying materialism.

Britain and America, as the two leading democracies of the Western world, hinting the manhood and womanhood of the spiritual idea of God, open the way for mankind to gain that state of spiritual dominion over the earth and its environment which is vouchsafed to man in the course of the sixth day of creation, and promised originally to the patriarchs of Old Testament Israel.

Entering, in this way, the era of the sixth millennium, we are halfway through the Middle Ages, the first part of which, called the Dark Ages, is over, and mankind, through the emergence of Western civilization,

partakes of the light of a new Scientific Age.

The Dark Ages, therefore, instead of being merely a period of ignorant superstition and intellectual stagnation, have constituted a womblike — matrixlike — state of consciousness, in which Western civilization has had its embryonic beginnings, prior to this society coming forth into the light of day as soon as the new millennium dawns.

Toynbee calls the new Western society the Great Society, and likens it to a tree in whose branches all the nations of the earth come and lodge.

The Norman conquest which, as far as Britain is concerned, introduces the sixth period, is, as we have said, the last such invasion ever to take place. For the Normans provide the British with that remaining ethnic element in the build-up of the nation's character, which balances the qualities of Anglo-Saxondom together with all the other elements that have contributed to the national whole.

In the metaphysical analysis, before the period closes at the end of the twentieth century, the divine determinant at work behind the scenes will be found to have consisted of the full sevenfold range of the Christ, Truth, in its aspects as Mind, Spirit, Soul, Principle, Life, Truth, Love, in universal operation as the Word, Christ, Christianity, Science.

Truth in the aspect of Mind Light breaks through for Western Man

When the sixth period opens, politics generally are feudal, while, in the religious field, the Roman church is at the pinnacle of its power. But this state of affairs is soon to change. The power of the baron and the priest is about to decrease and that of the monarch and the people to increase.

Writing of the Norman conquest in his book *The Spirit of English History*, A. L. Rowse says: "The English came to look increasingly to the kingship as the expression of national as against baronial interests . . . The Norman genius for order and detail in administration, where the Anglo-Saxons were more lax and easy-going, is witnessed by its most famous monument, Domesday Book . . . a kind of census of the resources of the country which 'if due regard be paid to the conditions of its execution may claim to rank as the greatest record of medieval Europe'" (p 32).

Gradually, then, the national mix becomes a balancing of individually diverse ethnic elements. The Conqueror's successor is Henry I, followed in turn by Henry II who, according to Rowse, was one of the greatest men in medieval history, a ruler with an essentially legal turn of mind and "responsible for the next phase of national development." Henry extended "the authority of the king's courts over all the land, against the private jurisdictions of the barons. He introduced the jury system . . . a system . . . which became the pride of the English before the Middle Ages were over."

It is generally acknowledged that much of basic English law derives

from the Old Testament Mosaic law of the Ten Commandments. It follows therefore that "out of Henry's work there developed the *Common Law* . . . a key to much in our subsequent history." Common law means the "traditional law common to the whole land; as distinguished from statutes and ordinances, or from local customs, or from ecclesiastical law, which was ruled by the principles of Roman Law . . . Hence its immense future with the English-speaking peoples: something which marks us off from the continent brought up under the aegis of Roman Law." English regard for law made "law itself the arbiter, rather than the will of the prince; and so it has played a political role of the first importance in our history, reinforcing the secular movement towards freedom."

We see from this how English law is based on principles that make it universally adaptable, rather than on personal and localized opinions and caprices. Gradually the way is being opened for divine law itself eventually to reign supreme.

Commenting on the baronage in relation to the king, and on the approaching draft of *Magna Carta*, Rowse says: "The strength of the baronage against John [successor to Henry II] was that it did express the demands of the classes which had drawn together, and in that sense *Magna Carta*, which it forced him to grant was a national charter. It was . . . a statement of the demands of those classes for their *liberties*; though the very demand opened the way for wider liberties later. This was the way through to the future. The posthumous history of the Charter was to have an extraordinary importance in the story of English liberty" (p 35).

The growth of a *middle class* in English society, that bridged the gulf between the very high and the very low, between a priestly hierarchy and the common man (fostered originally by *Magna Carta*), was further developed as a result of the Middle East Crusades, designed to rid the Holy Land of the Islamic Turks. For by now Islam was in control of the whole of that area. In what was said to be a crowning adventure for the middle class, barons and nobles rubbed shoulders with peasants and serfs, all of them united in a religiously emotive common cause. For the first time in history the so-called common man came to sample the allurements, possibilities, and resources of the outside world.

As the result of *Magna Carta*, known to history as the Great Charter of English liberty, the light of freedom from subservience to despotism began to shine out of British politics. This initial taste of escape from thralldom is destined, in the end, to spell nothing less than individual self-government and spiritual emancipation for the whole of the rest of mankind. That is to say, the rights of the common man are beginning to assert their ultimate idealism as the developing keynote of the whole of the sixth period. Indeed this period is the era of the growing demand for self-determination on the part of all the members of the human race. And let us not forget that originally the seed of this emancipation was sown divinely in the consciousness of Old Testament Israel.

In *A History of the English-Speaking Peoples*, Winston Churchill writes: "The underlying idea of the sovereignty of law, long existent in feudal custom, was raised by Magna Carta into a doctrine for the National State. And when in subsequent ages the State, swollen with its own authority, has attempted to ride roughshod over the rights or liberties of the subject, it is to this doctrine that appeal has again and again been made, and never, as yet, without success."

In 1976, to mark the bicentennial of the birth of the American nation, a copy of Magna Carta was sent by the Parliament of the United Kingdom as a gift to the Congress of the United States of America. M. A. F. Borrie, Assistant Keeper of the British Library, wrote of this occasion: "Magna Carta . . . is the historic foundation of the most cherished liberties of all English-speaking peoples throughout the world; freedom from arbitrary arrest and imprisonment, the right to a fair trial, security of property and, generally, the principle that government is itself subject to the laws that it enforces on the governed . . . Magna Carta . . . came to be interpreted as a document of liberty for all men. It was repeatedly confirmed and reissued. Regularly read aloud in county courts and cathedrals, it took a hold on popular imagination which it never lost. In the 17th century, Magna Carta was one of Parliament's most powerful weapons in the struggle against arbitrary rule . . . It was during this struggle that the first English colonists settled in North America, taking with them an acute awareness of their rights and liberties as Englishmen, as guaranteed first and foremost by Magna Carta. These rights were, moreover, expressly written into the early Colonial Charters. Other European colonies tended to be treated as the private possessions of their monarchs. The English colonies in North America, by contrast, were ever jealous of their liberties, and ready to resist any attempt by King or Parliament to whittle them down. It was fundamentally for these same liberties, rooted far back in the history of medieval England, that the colonists finally fought and won their War of Independence."

The parliamentary system of government which, resulting from Magna Carta, took root in Britain became known as the Mother of Parliaments. In fact, as time goes on, Britain is recognized more and more as the foremost mother country of the world.

Under the impulse, then, of Truth in its aspect as Mind, signifying man coming forth from his divine source or origin, Western scientific man has begun to think responsibly for himself, and, in this sense, the Dark Ages are over. Individual enlightenment has started irreversibly to gain ground. "In thy seed shall all the families of the earth be blessed," the Principle of ultimate world redemption promised the patriarchs of Israel.

Accordingly, what we see in these opening moments of the sixth period is Britain holding aloft for all mankind the torch of eventual self-government and liberty — the light, that is, of an ultimate reconciliation between individual diversity and universal unity, or of equality of rights

within a harmony of differentiation. Such is the nature of the cosmic idea now being introduced into the consciousness of man; and it is destined to gather prestige and momentum until its spiritual ultimate reigns on earth.

Truth in the aspect of Spirit Rebirth of Learning for Western Man

From Western man's meek beginnings in the tone of Truth as Mind, we come to his sturdy growth and exuberant world outlook under the impulse of Truth as Spirit. For now it is that he sets out to conquer and encompass the globe. At the same time the European Renaissance dominates the world scene. This, then, is the era of the rebirth of Western learning in which man's natural instinct for earthly dominion comes more and more to the front.

Accordingly, the age of the great geographical discoveries begins. Simultaneously the birth of the spirit of modern science gets under way. From the soil of a retreating feudalism, Europe's independent nation states are starting, in consequence, to arise. A vast expansion of Western boundaries is thus encouraged as Western man decides to explore and secure for the emerging Western nations all the hitherto unknown regions of the globe. In fact only Far Eastern Japan and China remain untouched by the political and scientific developments currently taking place in the West.

The philosophy associated with the Renaissance is predominantly *Humanism*. This was formulated originally by the free-thinking Greeks of the Classical fourth period. And remember it was Islam which kept Greek ideas alive at the time of the Dark Ages, when Western thought was in a state of limbo under the surveillance of the Roman church. Now, with the rebirth of learning and consequent diminishing of ecclesiastical power, Western man is hungry for what humanism has to offer. Like the bridge that is being formed by the upsurge of a middle class in society, humanism spans metaphorically the gulf between heaven and hell. Its purpose is to make this present earth a more desirable and equitable place to live in.

In the divine metaphysics of Christian Science, humanism corresponds to what is called the moral "second degree" that forms the communicating link between the depravity of the "first degree" and the spirituality of the "third degree." In other words, thought begins to focus not on a future supernatural heaven as a reward for present punitive sufferings, but on the natural good of this present world, and on a hope of happiness here on earth.

Beginning thus to be self-enlightened, man is no longer the dupe of privileged despots either in the form of priests or kings. Absolutism and the papacy enter a period of decline from which they never recover.

Wycliffe in England rebels against the Roman doctrine of transubstantiation, and becomes thereby the "morning star" of the Protestant Reformation — the event which dominates the next main tone. The Scriptures are the property of the people, he says, as he and his followers continue the task of translating the Bible from the Latin Vulgate into English for use by the man in the street.

Herbert J. Muller in his book *The Uses of the Past* writes of how the humanists "idealized both the human body and the human spirit. They discovered new possibilities of truth, beauty, goodness, and joy, and the further possibility of harmonizing them. They discovered the individual, in pride rather than fear, and made him eager to be himself" (p 283).

In the brilliant new world of Renaissance art, the idea of perspective is introduced. On a flat two dimensional surface is depicted the illusion of a three dimensional movement in space, instead of the customary static two dimensions of, for example, primitive Christian art. Not only geographically in the conquest of new territories is Western man's vision peering far into the distance, but artists are represented as doing this too. The feeling of new birth, of endless expansion, territorially and mentally, is typical of the tone of Truth as Spirit, as this underlies the Renaissance era.

Yet a formidable danger arises. So enamoured is Western man with his humanism, his science, and his geographical penetrations, that these are fast becoming to him more an object of worship than the God of his Christianity whom he has never truly understood. This is because the former is more immediately real to his personal senses than the latter, and is likely to remain so until universal divine Science is at last revealed, and he begins for the first time to know what his God actually is.

Among the multitude of individual geniuses — philosophers, political reformers, scientists, artists — who contribute to the Renaissance's majestic achievements, is Copernicus, who does indeed look through and beyond the evidence of the senses to a deeper reality that lies underneath. It is as if Copernicus is paving the way for the next metaphysical tone to appear, Truth in its aspect as Soul. The earth, he discovers, is not the fixed centre of the universe, as originally postulated by Ptolemy, and which the church would have men believe. To the consternation and dismay of stereotyped religion, the earth moves annually around the sun, not the sun around the earth.

Mary Baker Eddy in *Science and Health* uses this new Copernican discovery to symbolize a far deeper truth than the mere astronomical one. She says: "Copernicus mapped out the stellar system, and before he spake, astrography was chaotic, and the heavenly fields were incorrectly explored . . . 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 121-122).

Resulting from the West's voyages of discovery, the continent of America is beginning now to loom over the horizon. According to A. L. Rowse: "It is not generally realized how large a share the English had in the discovery of America. Some years before the voyage of Columbus, expeditions were sent out from Bristol westward into the Atlantic to search for rumoured islands . . . it seems that the English were among the first to recognize that it was a new continent that had been discovered, and not, as Columbus insisted, the outlying coast of Asia. That realization was the effective 'discovery' of America . . ." (p 46).

Columbus, however, is credited with America's discovery, because in setting foot eventually on one of the Caribbean islands he began to found institutions there. As soon as a discovery is made, either physically or spiritually, it is essential (as in the case of Christian Science) for it to be founded and made of practical use. Significantly, Columbus called the island on which he landed San Salvador, meaning Holy Saviour.

Truth In the aspect of Soul Western Man's Reformation and Freedom

The huge expansion of Western horizons at the time of the Renaissance (Truth as Spirit), leads in the tone of Truth as Soul to Western man's thought being further and further liberated — particularly, at this stage, from Rome's ecclesiastical dominance. The form which this increase of freedom takes is the flood-tide of the Protestant Reformation that sweeps over Germany and North West Europe, starting around 1517, and taking root in particular in the British Isles, where the Tudors are on the throne.

In his book *Footsteps of Israel* Samuel Greenwood writes of how "the religion which prevailed in Europe during the medieval ages was a compound of sensualism and mysticism, or the beliefs of paganism disguised in Christian terms, and bore no resemblance to Christ's Christianity. It rested upon the doctrine that evil is as real as good . . . Iniquity, openly and unashamed, invaded the precincts of the Church . . . Spiritually barren, it impoverished all and enriched none. That the Dark Ages experienced the . . . paganization of the Church can readily be seen by a detailed comparison of its dogmas and practices with those of the nations which carried the houses of Israel and Judah into captivity . . . medieval Christianity degenerated into a sensual, image-worshipping mystery-enshrouded system whose only counterpart can be found in the religions of Egypt, Babylon, and Assyria . . . When the intolerance and corruption of the Church had reached their climax, the priest-ridden and well-nigh bankrupt consciousness of Europe began to turn against its oppressor" (p 237).

There thus began the mental and spiritual protestations that developed to become the Reformation. While Erasmus demanded that Christianity should be a religion of the heart, Martin Luther discredited papal infallibility and fought against the sale of Indulgences. Other reformers such as Calvin and Zwingli played their parts in bringing Protestant Christianity into being as another great turning point in history.

Under the liberating impulses of Truth itself, the sixth period moves steadily forward, step by step, towards the freedom of the human race from the paralyzing strictures imposed by the different forms of power-lusting dictatorships, whether these are religious or political.

The Reformation aimed to return the people to the original simplicity and purity of the Bible, culminating as this does in the teachings of Jesus Christ and their world-wide dissemination as the Christian religion. It sent down its deepest roots in northern Europe and the British Isles because, as we have realized, nowhere in the world has the Bible been so revered and loved as by the British. In order to free the nation from Roman domination, Henry VIII finally, but reluctantly, established an independent Anglican Church, and dissolved the English monasteries.

Then, as time went on, those who objected to Christianity being administered by the Crown, styled themselves Nonconformists, with the result that different sects, such as Puritans, Methodists, Baptists, formed denominations of their own and went their separate ways. Their policies, however, led increasingly to bigotry, intolerance, and exclusiveness, and away from the humility, piety, and freedom, of original Protestant ideals. The two main religious factions of Papists and Protestants became the bitterest enemies, and for thirty years Europe was plagued by hideous religious wars.

The freeing of the Bible from priestcraft through its final translation from Latin into English is another of the outstanding features of this tone of Truth as Soul. Wycliffe's translation led to Tyndale's, and Tyndale's to Coverdale's, all in preparation, it seems, for the drawing up of the great national classic, the Authorized Version, that is to appear later in 1611 at the command of James I.

Greenwood writes, "When it is learned that the religion of Rome was practically identical with the pagan cults of Babylon and Assyria, that is, of the countries which had taken Israel captive, it will be seen why the liberation of the Hebrew Scriptures was so unscrupulously opposed" (p 238). Yet all efforts on the part of the ecclesia to hold captive the Word of God (typical of the captivity of Israel by pagan nations) failed, and the introduction of printing by William Caxton, back in 1471, meant that the Bible could now be disseminated further and further afield, even as the idea of Israel was disseminated 2000 years before.

Thus, says Greenwood, "the freedom of the Bible, won through long and stern conflict, without doubt marked the beginning of Israel's return from her captivity . . . the footsteps of both national and spiritual

Israel . . . follow the higher understanding of the Scriptures . . .”

The eventual revelation of Christianity’s world-wide Science, followed by the publication of the Key to the Bible’s spiritual and original meaning in the Christian Science textbook, does indeed restore the “lost Israel.”

So let us note, that taking place everywhere in this tone of Truth as Soul is a liberating growth in scientific research, discovery, and invention. Applied mathematics is deemed to be of greater importance than pure mathematics. The general tendency is to discard the absolute and the abstract, and through inquiry, speculation, and experiment to concentrate on practical application and scientific proof in order to meet humanity’s needs.

Aided by the invention of the mariner’s compass, Britain begins the acquisition of an overseas colonial empire. What this portends for the future is that the ideals of individual liberty and parliamentary government, based on the Bible and on Israel’s original monotheistic ideals, will, in the end, be distributed further and further afield, even as this was originally the case regarding Israel herself and her dispersion among the nations of the world.

Truth in the aspect of Principle Advances in the direction of Democratic Government

Yet the general atmosphere in Europe, and also in Britain, is still too oppressive, too authoritarian, for the advancing liberation of religion and politics, which spiritual progress continually demands. Hence, at the point of Truth as Principle (at the heart of the sequence of the seven spiritual tones that underlie the sixth day of creation and the sixth thousand-year period) the Old World of Europe has perforce to give rise to the New World of America in order to make possible this imperative progress.

England’s golden Elizabethan Age, which ended the Tudor period, led to the accession of James I, the first of the Stuarts. By this time the Puritans were dominant among the Nonconformists, and it was under pressure from Puritans that James ordered the compiling of a new translation of the Scriptures that would eventually bear his name. The result was the renowned Authorized Version of the Bible, destined to take its place in the forefront of English literature.

The composite labour of forty-seven scholars, working together in harmony and unity, eventually brought the new version to birth. “No such committee work was ever elsewhere performed,” writes Macneil Dixon. “We are in a measure accustomed to the feats of individual genius,” he says, “but . . . a combination of talents making, as it were, a single genius . . . that is a thing to astonish — and to admire . . . Deeply moved themselves they wrote movingly. They conceived their labours as no mere scholar’s task . . . they conceived it as the interpretation of a message

veritably divine . . . fired by their religious convictions, inspired by the splendour of the originals, uplifted by the spirit of the times in which they lived, all the omens were propitious . . . Gathered from the four corners of the country they laboured as one man with consuming enthusiasm. Such patience, such intensity of purpose, such taste, such delicacy of perception were never, perhaps, before or since anywhere combined in a single company."

Significantly, he points out how "England and her people were for long in the fullest sympathy" with the "Hebrew moral sense," and "in sympathy, too, with the Hebrew approach to religion through the emotions rather than the intellect, by way of the heart, in a word, through poetry." Hebrew writings, unlike Greek, he says, "are intensely pre-occupied with man's relation to God." What Dixon stresses, therefore, is the affinity which exists between the thought of original Israel and that which is naturally indigenous to the English character by reason of its relationship with the Bible.

Gradually the way was being prepared for the coming of Christian Science. For it is the Authorized Version of the *Bible*, stemming from England, which was to become the indispensable companion to the Christian Science textbook, *Science and Health with Key to the Scriptures*, stemming from America.

And so it is that this crucial central tone of the sixth thousand-year period (Truth as Principle) sees the coming into being of the nation that is destined to become the most powerful on earth, the most highly industrialized and freedom-orientated democracy of the Western world, namely, the United States of America.

To sum up, then: while Britain is pre-eminently associated with the Bible and, by implication, with the first Christly advent, it is America which will bring forth Science and Health, and be associated therefore with the second Christly advent, or with the universal divine Science of the first. This means that the first will gradually lose its imposed supernaturalism and become comprehensible and demonstrable to mankind.

Putting their trust wholly in God, and taking with them the new King James Bible as their most treasured possession, Puritan Separatists, in 1620, set sail in the Mayflower across the Atlantic for the shores of North America. Convinced of the leadings of an all-powerful Providence, their desire was to escape from the still widespread political and religious repressions of the Old World, and secure for themselves in the New World of America a greater sense of justice, and religious and governmental freedom. Imbued with a high degree of hope and faith, based on the expectancy that a new promised land awaited them (such as the Israelites aspired to when they separated themselves from Egyptian servitude and endured great sufferings in the wilderness) the pioneering Pilgrim Fathers, having faced the hardships of a two months Atlantic voyage, landed at last, in November 1620, on the Eastern seaboard of the American continent,

naming the location New Plymouth, after the port from which they first set sail.

Of their having reached, in this way, their initial destination, Mary Baker Eddy was inspired to write some 200 years later: "On shores of solitude, at Plymouth Rock, they planted a nation's heart, — the rights of conscience, imperishable glory. No dream of avarice or ambition broke their exalted purpose, theirs was the wish to reign in hope's reality — the realm of Love" (Pul 10:10).

No other nation on earth was ever founded so consciously on God, and on ideas of freedom and self-government under God, as was the United States of America. They signed what they called the *Mayflower Compact*. This read in part: "We . . . having undertaken for the Glory of God, and Advancement of the Christian faith . . . a Voyage to plant the first Colony . . . Do . . . solemnly and mutually, in the presence of God and of one another, covenant and combine ourselves into a civil body Politick . . ."

As Helen Wright says in her book *America Cradle for the Second Coming of the Christ*: "The eventual outgrowth of this little seed of Christian faith, called the *Mayflower Compact*, was the United States Constitution with laws that insured liberty, and freedom of religion for all . . . the Virginia colony had its roots deep in the Church of England" (p 15).

Thus was founded the first of England's American colonies, and set on its historic course. Others followed in quick succession. The region as a whole became New England, and was known as the Bible Commonwealth. By 1732 the number of colonies had risen to thirteen, and it was these thirteen American Colonies that constituted the first British Empire. This came to an end in 1776, when the colonies won their independence from imperial rule, as featured in the coming fifth tone of the unfoldment.

Truth in the aspect of Life The Way is prepared for the Second Advent

The fifth tone of the sixth period, Truth in its aspect as Life, starts around 1760 with the beginnings in England of the Agricultural and Industrial Revolutions. These are followed in America, in 1775, by the American Revolution, called the American War of Independence, and later, in Europe, in 1789, by the French Revolution. In fact, revolution seems generally widespread throughout the Truth as Life era, closing as this does around the beginning of the 1860s with the threat of an eventual worldwide Communist Revolution.

At the corresponding point in the sixth day of creation, it is said to the manhood and womanhood of God's creating: "Be fruitful, and multiply, and replenish the earth, and subdue it." Certainly, from the point of view of material history, the rapidly developing British Empire, on the one hand, and Britain's American colonies (soon to establish themselves as a

fast-growing independent nation) on the other, are in process of multiplying, replenishing, and subduing those regions of the earth which they acquire. "Man is not made to till the soil. His birthright is dominion, not subjection. He is lord of the belief in earth and heaven, — himself subordinate alone to his Maker," says the correlative Science and Health text, where the tone is Truth as Life (517:26-4).

Remember how, in respect of the original tribes of Israel, Judah was the sceptred tribe, corresponding to Britain, and Joseph the birthright tribe, corresponding to America. For now it is that the embryonic American nation is about to claim its birthright — to assert its "dominion, not subjection" — by fighting for its God-ordained freedom and independence.

At the same time, because "man is not made to till the soil," Britain, through her agricultural and industrial revolutions, takes Western society into the Machine Age. She invents machines to till the soil on man's behalf instead of man having to till it himself. In consequence, industrialization sees an enormous multiplication of wealth and prosperity in which, through the greedy excesses of *capitalism*, the poor are exploited and downtrodden by the rich, and made to "till the soil" even more abjectly than before.

To compensate for this, and in order, apparently, to redress the balance, the French Revolution witnesses the beginnings of *socialism*, the later consequences of which is the trend in the direction of *communism*.

Gradually, the West is moving closer and closer to the infinitely provident divine Science of man in which, because there are not two creations, one spiritual and the other material, modern day capitalism, socialism, and communism, when translated (as they must be) from matter to Spirit, will be found to be one and essential to each other, showing forth the Principle of divine economics as Life, as Truth, and as Love — Life, the individualism that is counterfeited by capitalism; Truth, the collectivism that is counterfeited by socialism; and Love, the universalism that is counterfeited by its opposite, communism.

In America, therefore, we come to the revolutionary War of Independence, in which the thirteen British colonies throw off the yoke of an oppressive mother country and assert, under God, their democratic right to govern themselves.

On July 4th 1776, long before the war is finally won, fifty-six Americans, including Benjamin Franklin, sign the historic document called the *Declaration of Independence*. It is based on the following inspired assertion as recorded in the original document: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness . . . with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our Lives, our Fortunes, and our sacred Honor."

One day when the divine purpose behind America's severance from

British jurisdiction is scientifically understood, and the two nations are united on a basis of spiritual equality, the words, 'all men are created equal, that they are endowed by their creator with certain inalienable rights' will certainly bless all the families of the earth, and the original Christly promises given to the patriarchs of Israel will begin to be fulfilled.

The war ends in 1783 with inevitable victory for the newborn nation, named the United States of America.

Later, in the coming sixth tone of the development, when the revelation of Christian Science "restores the lost Israel" to her real spiritual status, Mary Baker Eddy will write of America's detachment from outside forms of dictatorial motherhood as applying also in the case of the Christian Science church organization which she herself founds and evolves. Her words, under the heading "Proper self-government," read as follows: "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" (S&H 106:6).

What this statement holds in prospect is the eventual detachment of the Christian Science branch churches from a controlling mother organization, just as, under God, the American colonies detach themselves from the mother country, Britain.

The first of America's momentous freedom-prescribing documents, the *Declaration of Independence*, having been drawn up in 1776, the second one follows in 1787, which is *The Constitution* itself. This comes about because of the need for a stronger form of republican government than has existed hitherto under the *Articles of Confederation* to which the Founding Fathers first subscribed. The *Bill of Rights*, which later becomes part of the Constitution, details certain imperative amendments for ensuring the practical workings of the Constitution in the nation's everyday life, and in its progress in world affairs.

The Constitution opens with the heartening God-inspired words: "We the people of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common Defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America."

Helen Wright says of the first two documents: "The Declaration of Independence and the Constitution are really two parts of one document. The Declaration sets forth the fundamental rights of man and the primary principles upon which America is based. The framers of the Constitution had the much more difficult task of putting those principles into effect. The Constitution is a farsighted document without which the Declaration would be only a visionary proclamation. The Constitution gave the people of America a framework of principles, principles that included liberty and equality."

In 1789, when George Washington was made the new Republic's first President, his inaugural address acknowledged the underlying power of divinity that had launched the new independent nation. He spoke of his "fervent supplication to that Almighty Being who rules over the universe, who presides in the council of nations . . . No people can be bound to acknowledge and adore the invisible hand which conducts the affairs of men more than those of the United States . . ."

The next great event to assail the American people was their apparently devastating Civil War that raged for four long years from 1861 to 1865. This looked calamitous to mortal sense, but again the wrath of man was made to praise God, for what the Civil War did was to weld the different States together to form a permanent federal Union.

Owing, partly, to strife over the issue of slavery, certain of the Southern States opted to secede from the Union itself, while Northern States, led by Abraham Lincoln, were aware of the dangers of national breakup, and fought to maintain the Union's integrity. In the end, the Union, under God, was victorious.

Britain had abolished slavery many years earlier. The needful American emancipation began under Lincoln in 1863. It took final form at the end of the Civil War when the 13th Amendment to the Constitution made slavery everywhere illegal.

Progressively, the way was being prepared for the Christ-idea's second coming as proclaimed and constituted in Christian Science. The abolition of negro slavery in the physical sense is but the preparatory forerunner of the overcoming of the mental slavery that holds the human race as a whole in bondage to materiality. Hence we read in the eventual Christian Science textbook: "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, asking a fuller acknowledgment of the rights of man as a Son of God, demanding that the fetters of sin, sickness, and death be stricken from the human mind and that its freedom be won, not through human warfare . . . but through Christ's divine Science" (S&H 226:5).

"Citizens of the world, accept the 'glorious liberty of the children of God,' and be free! . . . The illusion of material sense, not divine law, has bound you, entangled your free limbs, crippled your capacities, enfeebled your body, and defaced the tablet of your being," is the entreaty that appears on the book's following page.

It is the "educational systems of the Pharaohs," the text says, that "hold the children of Israel in bondage" just as much today as they did in those early chapters of the book of Exodus when Israel was a captive in Egypt. What we come to realize therefore is that the spiritual movement of universal liberation, which started with Israel in the course of the Bible's third period, which actually showed forth this liberty on the individual scale through the first Christly mission, at the opening of the fifth period

— this same self-assertive liberation is, in the sixth period, carried forward first by Great Britain in the form of the seedlike promises of Magna Carta, and subsequently in the form of America's three great democratic documents in their demand for, and promotion of, freedom for all mankind.

The original divine promise made to Israel's three patriarchs was that, eventually, one all-harmonious world would prevail. Today this world, in the closing stages of the sixth millennium, is actually beginning to make its appearance over the horizon of human consciousness.

What needs to be taken into account, therefore, in order to appreciate the wonder of what is happening are the two following connate facts.

Before Christ Jesus appears at the beginning of the fifth period and demonstrates individually the deathlessness of the life of man, it is necessary for the environment into which this truth is born to assume the form of the Roman Peace, or Pax Romana, or for Rome ostensibly to have unified the Western civilized world. At this stage, mankind's redeemer appears in the form of the personal Jesus, as the counter to the person of the god-king Caesar. The coming of the second advent, however, is not a reappearance of the person of Jesus, but the appearing, for the first time in history, of the impersonal Science of Jesus' own mission, made available for the whole human race. That is to say, its essential form is the Science and system of all that Jesus himself taught and lived. And because the useful human surroundings into which this idea is born must pattern symbolically the nature of the idea itself, its environment must be basically one and undivided.

Not, however, in the second instance, are the environs made one by the politics of a personal dictator, but rather by the world as a whole welded together by impersonal physical science. Personal unification is essential the first time for the reception of the personal representative of the Christ, the manhood of the Son of God; impersonal unification is requisite the second time for the acceptance of the impersonal Science of the same divine Christ, the womanhood of the Son of God.

By the time therefore that the birth is at hand of Christian Science, Western civilization has, through the magnetic attractions of its physical sciences, succeeded in Westernizing the race as a whole, and in this impersonal comprehensive sense has made the world one and interdependent.

And not only so, for in the midst of this unitary world-wide scene, the nation that is to become the freest and most powerful democracy on earth, has itself, as the result of its own Civil War, achieved the status of a new born Union — a Federation of interdependent individual States. A diversity of self-governing individualities, united under a single unitary principle, is resurrected expressly to cradle the divine reality that underlies the federal symbol.

And the ultimate purpose of it all is that the world itself shall be a single

God-controlled harmony of parts — a theocratic, scientific democracy — the very body of Christ itself. Hence Lincoln's declaration at Gettysburg that "this nation, under God, shall have a new birth of freedom" in which "government of the people, by the people, for the people, shall not perish from the earth."

The original *birth* of the nation at the end of the War of Independence has led to a *rebirth* of the nation at the close of the Civil War. And because of the closeness now of the second Christly advent, it is well to remember how, at the time of the first, the original nativity of Jesus led through the throes of the crucifixion to his bodily rebirth, or resurrection, when he was no longer liable to destruction and death. For neither is the newborn United States of America subject any longer to division and breakup following the crucifying experience of the Civil War.

The stage is thus set for the second of the two Messianic missions — for the birth in America of the Science of Jesus' original Christianity, its humanly useful, indispensable cradle having, from the time of Israel onwards, now been divinely prepared.

Truth purely in its own aspect as Truth Christian Science, the Second Christly Advent, Discovered and Founded in America

There is a saying that coming events cast their shadows before them. A few years prior to Mary Baker Eddy's discovery of Christian Science, which took place initially in 1866, the counterfeit shadow of Christian Science appeared on the world's horizon in the form of Marxian Communism.

As we merge, that is to say, from the tone of Truth as Life to that of Truth in its own aspect as Truth, the birth of the Science of the universal brotherhood of man is accompanied by its exact antithesis. For while Christian Science promotes this brotherhood on a spiritual and therefore indestructible basis, the philosophy of Karl Marx conceives of it on a material and consequently destructible basis. The one is rooted in divine theism, the other in human atheism.

The former teaches the allness of God, Spirit, therefore the fundamental nothingness of matter; the latter denies the existence of God, and worships instead the physical sciences, material economics, and the government of mankind by totalitarian state-controlled means. (Or so it has appeared up to the end of the 1980s, when the overturnings wrought by the divine Science of man are producing inevitable change.)

In 1867, the year following Mary Baker Eddy's revelation of Christianity's original, comprehensible Science, Marx publishes his book *Das Kapital*, in which he sets forth the principles of dialectical materialism in relation to the capital resources of mankind. In 1875, Mary Baker Eddy lays

before the world the Christian Science textbook, *Science and Health*, in which she defines the Principle of the divine Science of man through certain capitalized, synonymous terms for God. The former involves quantification, hence the physical limitations of matter as substance; the latter involves Spirit as substance, with its immeasurable and infinite qualities and ideas spiritually available to everyone everywhere.

Communism stresses a social collectivism in which diversity of individuality is of secondary importance. In Christian Science, individuality is sacrosanct, for when this is understood in its impartial meaning, it ensures proper moral and spiritual equality within the collective and universal brotherhood of man.

In America the right of an individual to own property is one of the paramount freedoms guaranteed by the Constitution. In Communism the State owns all, and the individual is provided for only through the planning and will of the State. In Christian Science it is the divine Principle, God, who owns all, and what man possesses is his only by reflection of God.

When, therefore, in years to come, the world splits into the two ideologically divergent camps of West versus East, Christian Science, in its mission of world redemption, is destined to break down the "middle wall of partition" between capitalism and communism, for to make in itself of twain one new human race "so making peace" (Eph 2:14,15). In this way, the Christian Science ultimate of Old Testament Israel blesses all the families of the earth.

But not only does incipient communism accompany the advent of Christian Science, the Darwinian theory of material evolution (equally antithetic) does so too. At the same time, Mendel, in Germany, promulgates his theories of biological heredity, which lead in later years to the discovery in genetics of the DNA code. Likewise in Germany, Hartmann theorizes about a psychic, collective unconscious realm as the source of man's conscious experience. To counter this philosophy of a cosmic unconscious mind — an involuntary, uncontrollable source of mortal existence — the teaching of Christian Science is that the ever-conscious, everywhere present Mind which is God is the one and only parental source from which man inherits the realities of life.

Simultaneously, also, the Roman Church institutes papal infallibility as enforceable dogma — the exact antithesis in the newly discovered Science of Christianity regarding the impersonal, infallible Principle which is God. An ecclesiastical dictatorship is but the other side of the coin to a politico-communist dictatorship, and both are answered in Christian Science by translation into the government of the divine Principle, Love.

Again, an accompanying event of outstanding importance is that in 1867, the year following the Christian Science discovery, the British Colonial Empire begins its resolution into a Commonwealth of independent sovereign Dominions. Canada, that is to say, is the first country, other than America, to achieve this sovereign status. The American colonies, having

gained their independence originally by force of arms, it is as if national self-government is able thereafter to be arrived at peaceably by mutual consent. In due course the mother country will lead all her children to dispense with her preliminary outside control, and through the adoption, in certain instances, of her well-tryed parliamentary system, the use of the English language, and so on, leave them to govern themselves responsibly as a commonwealth of free individuals. This is because of her being commissioned, on behalf of the human race, to bestow on her colonies the status of adult nationhood.

This translation from Empire to Commonwealth is representative, in the ethnic and political world, of what the discoverer and founder of Christian Science legally provides for her Mother Church organization in respect of its family of branch churches. Her purpose, step by step, is to lead these branches to such a degree of spiritual independence that the Mother Church itself is not permitted even "general official control" over them (Man 70). What this amounts to in Bible terms, as voiced by the prophet Zechariah, is that a preliminary, disciplinary maternal control shall yield at last to "the man whose name is The BRANCH," who shall "grow up out of his place, and he shall build the temple of the Lord" (Zech 6:12).

To achieve this imperative end, the founding of the Christian Science movement in world consciousness, which takes place historically from the time of the initial discovery in 1866 to the founder's passing in 1910, is made up of two essential, complementary components. One is the progressive recording in textbook form of the revelation itself, the other, the institution of a church organization designed to illustrate symbolically the practical workings in human experience of the Principle which the textbook teaches.

"Spiritual teaching must always be by symbols," Science and Health tells us (p 575) when referring to the descent from God out of heaven of the holy mother city as the divine ideal of all civilized society.

"Take, eat; this is my body," Jesus says to his twelve disciples when he wants them to understand that the human race as a whole is the body of the one Christ, Truth. "Take it, and eat it up," the angel in Revelation 10 bids mankind regarding the "little book," Science and Health. Humanity, in other words, must so understand the divine Principle, Love, that it finds itself to *be* the very "body of this Principle" (S&H 559:25).

Whether, therefore, it is the original Pentecostal (Apostolic) Church, the eventual Church of Christ, Scientist, or church in its ultimate reality as the holy Mother City of Revelation 21, the varying symbolism is always that of the human race itself constituting the Christ-embodiment.

The textbook, Science and Health, teaches the Principle that rules this undivided body. The Christian Science church, as founded and administered by Mary Baker Eddy, illustrates the workings of this Principle in human experience to the end of solving completely the problem of time and

mortality, or of mankind held prisoner in a discordant, dictatorial organization or body.

When Moses' God-inscribed tablets taught the children of Israel the law of God, Moses was impelled at the same time to build for them a tabernacle (church) in the wilderness, where they would put this law into practice by sacrificing the animal sense of man. In no other way could they reach the land that was divinely promised them — the land of their real identity, where self-government would take the place of Moses-government, or where the personal Moses, and his selfless motherly solicitude, would be needed by them no more.

It says at the end of Deuteronomy that Moses dies on the other side of Jordan, not being permitted to enter the promised land. But this does not mean that a person as such dies, but rather that Israel herself has outgrown the need for being mothered and disciplined in that preliminary objective way. Having been led to the point of subjective understanding, the need for this to continue to come from outside her own being dies away in her thought. She is answerable henceforth to the God-power within her and to nothing imposed from outside.

So Moses as Moses is dispensed with, but not, of course, Moses' teaching. "If I go not away, the Comforter will not come unto you," was how this was put by Jesus to his followers. The same is true regarding Mary Baker Eddy and the Christian Science movement when it advances from the era of her own inspired leadership to that of her successor — the self-leadership, under God alone, of "man the generic term for mankind" (My 347:5). Then, like the children of Israel under Moses' successor, Joshua, the Christian Science movement joyously crosses the river Jordan and possesses its spiritual inheritance.

For confirmation of this transition we turn to the relationship in the gospel of the mission of John the Baptist to that of Jesus the Christ.

"He it is, who coming after me," John says, "is preferred before me: for he was before me." Hence "he [Jesus] must increase, but I [John] must decrease" (Jn 1:27,30, 3:30). In other words, that which puts the indispensable John mission into operation is none other than the Jesus mission itself which both precedes the John mission and also comes after it.

Correlatively, what puts Mary Baker Eddy's church mission into effect is that which succeeds it, namely, the absolute Science and system of Christian Science, necessarily implicit in her original revelation, and which she inscribes in the Christian Science textbook. This absolute Science of her original discovery, must inevitably be brought to light in God's own way in the years subsequent to her mission. Hence the words she uses to describe her church's symbolic purpose are those Jesus uses regarding his own necessity for being baptised of John, namely, "Suffer it to be so now" (Matt 3:15, Mis 91:10).

Over the years, textbook (corresponding to the Jesus mission) and church (corresponding to the John the Baptist mission) evolve, in

consequence, side by side. Revisionary changes made in the textbook result in changes being made in the running of the church. From the original "light" of 1866, to the point where, in 1910, the revelation (so far as its textbook is concerned) is "finished," the mission moves steadily forward in accordance with the order of the seven days of creation, signifying the completeness of the span of its God-inspired purpose.

The unfoldment takes place in two distinct phases. The first, from 1866 to 1889, founds the revelation on the words and works of Jesus. As Jesus dissolved the organic sense of body, and in consequence raised his body from the grave, so, in 1889, Mrs Eddy dissolved the church organization which she had formed ten years earlier, and, in 1892, resurrected this church into newness of life, just as Jesus had done in the case of his body. Were Christian Science not to have been founded on Jesus' demonstration of eternal, deathless life, it would not pertain to the salvation of mankind in accordance with his example.

Once however, resurrection had taken place, neither the body of Jesus nor the body of the Christian Science church were any longer subject to death and destruction, but to translation and eternal life.

Ascension resulted in the case of Jesus. In the case of the Christian Science church (provided its *Manual* was strictly obeyed) this would be self-dissolving at Mrs Eddy's passing, and leave only individual, self-governed branch churches to constitute the Church of Christ, Scientist.

The second phase of Mary Baker Eddy's church organization, which she started in 1892, was thus called *The Mother Church*. It was the living symbol of *The Mother City*, the spiritual body of the human race, which Paul defines as "the mother of us all" (Gal 4:26). This heavenly foursquare city, as the reality that determined the new organization, had for the first time been incorporated into the textbook, in the chapter "The Apocalypse," the year before in 1891. The reality thus appeared in advance of its symbol.

This means that once the symbol fulfills its purpose of teaching the reality it symbolizes, it yields to the reality itself, and the temporal symbol dissolves. Like the body of Jesus subsequent to the resurrection, it is subject alone to spiritual translation, not to organic death. It has "finished the work" which its Principle has given it to do, and is glorified — translated from symbol to divine idea, and so disappears from human view.

As typified by Moses in relation to Israel, the divine law of God and the human law of the land are thus found to be one in spiritual coincidence. And once this coincidence is put into practice it becomes the living way of salvation for the human race.

Never was the Mother Church Manual, with its orderly rules and By-laws, made a legal instrument in the ordinary human sense. This is because what it represented was the implementation of the law of God. What Mrs Eddy did therefore in order to wed it to the law of the land was to draw up a number of legally enforceable Deeds of Trust to operate as checks and balances in the running of the Christian Science church.

In the Manual itself, in respect of its By-laws, are some twenty-nine *estoppel clauses* that forbid the election of certain church officers, and various matters to do with church administration, without Mrs Eddy's personal consent. These clauses she steadfastly declined to alter or delete. Her purpose was to ensure that when she herself was no longer at the helm, the church would dissolve as an outside ruling mother, and the branches be free under God alone to represent the Church of Christ, Scientist.

As an act of supreme, foreseeing wisdom, she included in the Deeds that pertained to the Mother Church Extension the last Manual By-law. To obey this final By-law is to obey every By-law in the book. Its demand is: "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."

For the law of the land to embrace in this way the law of God means, in her words, that one day the Manual will come to be acknowledged "as law by law."* Human law, in other words, will be caused to uphold and enforce obedience to divine law. In respect of the Christian Science church, a controlling outside motherhood that might, in the absence of Mary Baker Eddy, become an ecclesiastical dictatorship, will, by the law of the land itself, be compelled to yield to the self-government of man under God — that is, to become the branch of God's own planting, the work of God's own hands, that God Himself might be glorified (Isa 60:21).

This is what Moses does for Israel when he causes her to inherit the promised land. In Christian Science (which is Israel's ultimate spiritual identity, and the goal towards which she has been moving ever since the moment of her birth) it is this very act of maternal self-sacrifice which enables the human race to inherit the land of freedom and self-government.

What, then, does the dissolution of a maternally controlled organization portend? Ask rather what is portended if man is not granted his inalienable individual rights — if the imperative freedoms under God, stipulated in the American Constitution, and in the Manual of the Christian Science Mother Church, are not faithfully and lovingly obeyed? The answer is, the door is opened to the influx of destructive animal magnetism, to ecclesiastical despotism in religion, to totalitarian regimes in politics, and to a general state of lawless terrorism such as upheaves the world today.

As already referred to in this book, it is on the last page of the chapter in the textbook entitled "Animal Magnetism Unmasked" that attention is drawn to the great forerunner of the American Constitution called the Declaration of Independence.

"Like our nation," the textbook says, "Christian Science has its Declaration of Independence. God has endowed man with inalienable rights, among which are self-government, reason, and conscience" (S&H 106:6).

* *Golden Memories* by Clara Shannon

From what then are the Christian Science movement and the nation of the United States of America bidden to declare their independence? In the case of America, from a controlling Mother Country; in the case of Christian Science, from a controlling Mother Church.

Based therefore on the Principle inscribed in *Science and Health*, Christian Science, through all that is signified by the *Mother Church Manual*, wages unremitting warfare against suppositional animal magnetism, to unmask it and prove its impotence. For thus will mankind be saved not only from ecclesiastical and political personal control, but, more fundamentally, from enslavement also to the laws of biology and the laws of psychology, which claim to hold him in bondage to the dictates of mortal body. Hence Mrs Eddy says of her mission as a whole that its purpose was to carry out the "divine method of warfare in Science" against the great red dragon of animal magnetism, and to show, in consequence, the "glorious results of this warfare" (S&H 568:6).

In 1910, when the founder of the Christian Science movement passed from the human scene, her mission triumphantly complete, her divinely prescribed provisions for the future of her church, and therefore the world, had but to be faithfully adhered to for mankind increasingly to accept Christian Science as true, and to enter upon an era of world peace. Thus would Christian Science begin to set up on earth the New Jerusalem, the foursquare Mother City of universal brotherhood, of which the Mother Church organization was an essential preliminary teaching symbol.

These provisions, drawn up by the divine Principle, Love, were not however obeyed, and the world, in consequence, began to endure a prolonged period of internecine war.

Truth in the aspect of Love Christian Science in its Divine Science and System Brought to light in Britain

"Follow your Leader, only so far as she follows Christ" ('02,4:4), had been Mary Baker Eddy's plea to the Christian Science field. "The woman in the Apocalypse symbolizes generic man, the spiritual idea of God" (S&H 561:22), she had written in the Christian Science textbook. "What remains to lead on the centuries and reveal my successor, is man in the image and likeness of the Father-Mother God, man the generic term for mankind" (My 347:2), she declared to the world in 1901 through its own accredited press.

"Generic man, the spiritual idea of God," signifies the divine reality of the human race as the body of the Principle which is Love. Mary Baker Eddy typifies the woman in the Apocalypse, and the woman, in turn, typifies this true identity of mankind. The sublime fact becomes evident therefore that as we pass from the era of the founding mission to where her

successor assumes control, there is no change spiritually in the leadership. The woman in the Apocalypse who "symbolizes generic man" and "man the generic term for mankind" are essentially the same conception of the universal Christ-idea, which continues therefore to lead the movement forward as it had done through the leadership of Mrs Eddy during her founding career. This transition from the one leadership phase to the other is explained in the chapter "The Apocalypse," as unfolded in Science and Health.

Examining this chapter carefully, we see that it consists of excerpts from chapters 10, 12, and 21 of the book of Revelation, and that the commentary on Revelation 12 forms by far the biggest part of the chapter. This is because what this middle section is concerned with is the mission of the God-crowned woman herself, as she teaches and exemplifies the Christlike reality of the entire race of mankind.

The short excerpt from Revelation 10, with which the chapter opens, is about the little book, Science and Health, as it comes down to humanity from God out of heaven. This is followed by the long commentary on Revelation 12, and this, in turn, leads without a break to Revelation 21.

The question arises therefore as to why no reference is made in the chapter to Revelation 13 to 20. The answer is that if the founder's provisions are understood and obeyed in the aftermath of her career (in which she triumphs in her warfare with the great red dragon) then the holy city of Revelation 21, which is world civilization under the government of God, begins at once to build itself up on the foundations which the woman has laid. Whereas if her provisions are disobeyed, then what chapters 13 to 20 stand for inevitably intervene between the close of her mission and the city's eventual tangible appearing.

In other words, if the Principle which she expounded is rejected, then (as shown in Revelation 13) a beast called lust rises up from the sea, and another called hypocrisy (the cover up of lust) out of the earth to devastate mankind in the form of "Babylon the Great, the mother of harlots and abominations of the earth." But because evil is basically unreal it will, through humanity's temporary suffering, be swallowed up at last in the lake of fire in Revelation 20, so clearing the way for the great bridal city to make itself manifest, as described in Revelation 21.

It is essential to realize, therefore, that the way in which Science and Health presents the transition from the founder's mission to what comes after it is equally as valid as the way in which the Bible does this; for, from 1911 onwards, after the mission of the woman is fulfilled, both presentations can be clearly seen in the historical development, running side by side.

In the course of her career, the God-crowned woman had, according to Revelation 13, inflicted on the sea beast a "deadly wound." Yet on account of what took place subsequently from 1911 onwards, it is evident, as the text says, that the beast's "deadly wound was healed" — at any rate for the time being.

The origins of the first World War, called the Great War, began, we are told, in European history, as early as 1911. Germany had ambitions of eventual world conquest, and so played into the hands of the great red dragon in his efforts to turn back the work of the woman and destroy what otherwise is its own destroyer. In the course of the first World War, from 1914 to 1918, the Communist Revolution took place in Russia, likewise with the ambition of ultimately ruling the world.

German Fascism, as such, did not however come fully into expression until it appeared as the evils of Nazism that led to the second World War, from 1939 to 1945. Then it was that Germany, as leader of the Axis powers, was again defeated by the Western Allies, led by Britain and America.

These two wars are what are called 'hot wars' because in them fascism openly attacks democracy from without; whereas, in the so-called 'cold war' that followed the hot wars, communism has sought to gain its ends by infiltrating the democracies subversively from within, purposing thereby to avoid physical conflict. The forces of animal magnetism use both these methods of attack because the counteracting forces of Truth and Love come both objectively and subjectively to save humanity from this twofold onslaught.

The threat of a third hot war between the communist East and democratic West has been deterred by the build-up of nuclear arsenals by the world's two rival superpowers, America and Russia. Instead therefore of an actual third world war, evil, in the form of terrorism, violence, drug addiction, and crime generally, seeks to return humanity to the deep, dark underworld of the so-called mass unconscious (alias the mythology that goes up from the earth in Genesis 2:6, and the deep hypnotic sleep that stupifies Adam in Genesis 2:21) as the twentieth century, and therefore the sixth millennium, come to their tumultuous close.

The spiritual antidote which casts into nothingness the insidious horrors currently assailing the human race, lies with the revelation of the all-powerful Science of universal Christian Science, that has been unfolding its God-impelled purpose ever since the mission of Mary Baker Eddy ended in 1910. For then it was that the holy mother city of Revelation 21 began almost at once as the natural continuance of her mission to reveal its means of salvation.

We thus have moved metaphysically from the era of the founder's mission, determined by Truth purely in its own aspect as Truth, to the outcome of this mission (from 1911 onwards) determined by Truth as Love. Truth in the aspect of Love is the underlying divinity which brings the mighty sixth millennium, in its relationship with the sixth day of creation, to an awe-inspiring end, and opens the door to the seventh millennium, the so-called "millennium" itself, corresponding to the seventh day of creation.

While the tone of Truth as Truth, in which Christian Science is revealed and founded, puts the accent metaphysically on *America* as the divinely

prepared cradle for the Christ's second coming, the tone of Truth as Love, in which this Science appears in its nonsectarian, nonecclesiastical reality, accentuates the complementary significance of *Britain*. For it is in Britain that the actual Science and system, which the woman inscribed and hid within the depths of Science and Health, is first brought to light.

Jesus' words, "What I do thou knowest not now; but thou shalt know hereafter," were declared by Mrs Eddy to apply equally in the case of on-going Christian Science, as when Jesus foresaw the future unfoldment of his own foundational mission (My 246:25).

On the day of Pentecost the Spirit of God spoke in a language which all the world could comprehend. This is because the Spirit of God is what the world itself is. That which for the first time in history reveals, in its Science and system, the impartial, impersonal answer to the problems of contentious mortality, and does so in a language that is universally understandable and adaptable, is, self-evidently, the work of infinite Love. And therefore it is that the sixth millennium ends on the note of Truth as Love.

This unfoldment of a universally comprehensible Science of all real being is indeed what the world has been waiting for, and preparing itself for, ever since the immaculate seed of this idea was first sown in the consciousness of Israel at the beginning of the third period, and against which the forces of suppositional evil have been consistently arraigned ever since. This is in fact the very seed of the woman (Eve) at the beginning of Genesis which elicited the prophecy regarding her and the serpent: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen 3:15).

Inevitably, at the close of the sixth millennium of the story, the woman's seed begins to open and blossom into fulness of flower, ready for the ultimate fruitage to form.

Remember therefore the text of Revelation 22, which points to the happenings of the seventh thousand-year period: "And he shewed me a pure river of water of life, clear as crystal proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."

Revelation 22 is St John's foresight of the living, spontaneous fruitage and fulfilment of all that is inherent in the two consecutive phases of the Christian Science story — its foundation phase in the tone of Truth as Truth, and the phase in which the holy mother city, raised divinely upon these foundations, begins to manifest itself humanly in the tone of Truth as Love.

Taking up the story, then, at the point where the founding mission of Mary Baker Eddy comes to an end, it so happens that the scientific thinker and practitioner, the Englishman John W. Doorly, arrives in Boston to be

made a Christian Science Teacher on the day of Mrs Eddy's passing.

Almost at once, it seems, he begins to feel the transition taking place in his thought from the early religious sense of Christian Science (which its discoverer had necessarily to present initially to the world) to the absolute underlying Science itself of universal Christian Science.

Clearly it was the timeless Science of the total cosmos that impelled the original God-inspired revelation that took place in 1866. Indeed it is this same absolute Science of being that has been at work from the beginning of the Bible's thousand-year periods, and which has determined all that has subsequently unfolded from Genesis through to Revelation.

Order, Pope said, "is heaven's first law." Order in fact is the primal element that determines the nature of a science. It is therefore the fundamental attribute of the city that lieth foursquare. Order, as against chaos, is indeed the basic governmental requirement of a truly civilized society. It was this idea of spiritual and scientific order, the foundations of which had been laid indelibly by Mary Baker Eddy in the textbook *Science and Health*, that began at once to impress itself on John W. Doorly's receptive spiritual sense.

"The Word, Christ, Christianity, and divine Science" (S&H 575) is the definition which the textbook gives of the spiritual ultimate of the great civilization movement of mankind. From first to last — from the holy city's first side, the Word, to its fourth side, Science — the whole of John Doorly's immense spiritual output takes its place within the structural precincts of this all-embracing New Jerusalem, or within what Paul calls the "mother of us all."

Because of its antipathy to what Christian Science truly is, the carnal mind set out to distort the Doorly vision of reality by labelling it the dead letter of Science, and accusing it of being merely intellectual and academic.

The reverse is the truth. Doorly's discoveries are to the original revelations of Mary Baker Eddy as the significance of the day of Pentecost is to the magnitude of the lifework of Jesus. Spiritually understood and divinely impersonalized, the John Doorly vision relative to *Science and Health* and the Bible points to no less a happening than the descent to the world of the Pentecostal holy Spirit. The purpose of Pentecost was to make the words and works of Jesus applicable world-wide; the purpose of that which has taken place spiritually in Christian Science since 1911 is to do the same thing regarding the words and works of Mary Baker Eddy.

Not that John Doorly was the only great thinker at work at the time in the Christian Science movement. In the sight of divine Principle all contributions (provided they are genuine) are essential to the whole. None exist apart from the whole, and the whole would not be whole without every one. John Doorly's contribution was that he emphasized above all else the *Science of the whole*, and therefore it is with his imperative holistic vision that this book, at this point, is necessarily engaged.

Never was he a successor in leadership in the field of Christian Science. On the contrary, the marvel of what he did was to make it possible for "man the generic term for mankind" to succeed to the leadership of Mary Baker Eddy, in accord with the nomination she herself proclaimed in 1901 (see My 347:2).

The idea which first began to impress itself on his thought was the scientific *order* of the *seven days of creation* from which the whole of the Bible is now seen to stem. This is because nothing is more basic to the Science of Life than that man is made whole in the likeness of God, that he inherits all from the Father-Mother God, that his identity embodies both manhood and womanhood, and that he is not the victim of sexual procreation and consequent genetic inheritances.

Each day in the sequence is what God *says*. Hence the order as a whole is God's creative *Word*. The Word is the first of the four equal sides of the holy mother city. But what these "days" really are, says the Christian Science textbook (p 520), are timeless *numerals of infinity* that "reveal eternity, newness of Life."

A numeral is a symbol of number. And yet the only number that exists in divine metaphysics is the infinite eternal *One*. The numerals of infinity become therefore our means of understanding, through a system of symbols, what the one absolute God, the infinite divine One, is as Mind, Spirit, Soul, Principle, Life, Truth, Love. These synonymous terms for God, rooted, as their meanings are, in the seven days of creation, teach us scientifically *what God is*, and must therefore of necessity permeate the textbook from beginning to end. They are the means of our advancing from a religious belief and faith in Christian Science to the point of actual spiritual understanding.

Synonyms, as already noted, are words which *differ* from one another in some shade of meaning, but which all refer to precisely the *same* thing. In presenting humanity with the true idea of God, these synonymous views of the infinite One, that elucidate the eternal Word, that define in Science 'what I, God, am,' teach an infinite diversity of identity in unity, and this idea is *man*.

On the occasion of a Class held in 1888, Mrs Eddy is reported as saying regarding the use in Christian Science of capitalized synonymous terms, "Upon the truth of these terms for God rests the whole structure of Christian Science" (recorded by Fannie L. Pierce). And again, "Upon the truth of these terms for God rests the basis of the Science; in fact *they are the Science*" (recorded by Martha H. Bogue) — *Miscellaneous Documents* p 84, 61.

His search for the Science and system of pure Christian Science, led John Doorly to the understanding of a second major scientific concept, the *divine infinite calculus*, referred to in the textbook on page 520 alongside the *numerals of infinity*.

In the science of mathematics (which the textbook uses profusely to

symbolize the workings of the Science of Life) the mathematical *calculus* appears through two complementary phases, the *differential* calculus and the *integral* calculus. To repeat once more, then, in divine metaphysics as stated above, the fundamental scale of synonymous terms for God teaches an infinite diversity of individual identity existing harmoniously in integral unity. This idea of God is man.

Once the divine infinite calculus had, in this way, begun to dominate thought, it signified the move from the first side of the holy city, the Word (where the numerals are emphasized), to the second side, the Christ (where the calculus is emphasized). Constituted of the "words" that proceed out of the mouth of God, the *Christ* is, by definition, that which voices God's *Word*, in understandable form, to the consciousness of all humanity.

At this time, the numerals of infinity began to be referred to as *the seven*, and the divine infinite calculus as *the four*. This is because the infinite calculus and the descending city foursquare are one and the same conception. Thus the order of what God is constitutionally as Mind, Spirit, Soul, Principle, Life, Truth, Love was reaching out to the way in which God operates integrally throughout the universe as the Word, Christ, Christianity, Science.

But, it was recognized, these seven synonymous terms appear in the textbook in unison in orders other than that of the *Word* (given on page 465). There is, for instance, the "translation" order on page 115, where the sequence is Principle, Life, Truth, Love, Soul, Spirit, Mind; and there is the "Glossary" order on page 587, where it is Principle, Mind, Soul, Spirit, Life, Truth, Love.

Self-evidently, the translation order pertains to the *Christ*, because it shows "the divine message from God to men speaking to the human consciousness" (S&H 332:10); while the Glossary order pertains to *Christianity*, because the Glossary is that which takes the terminology of the human experience (typified by Bible words and terms) and restores them, or translates them, into their original spiritual and scientific tongue.

But where is there a fourth order that pertains to *Science*, for the textbook specifies only these three? In the words of Jesus, "the last shall be first, and the first last." That is to say, the Word order is the same as the Science order, and the Science order the same as the Word order, when this is conceived of not as a sequence ranging from Mind to Love, but as starting out from the Principle in the midst, with Soul and Life, Spirit and Truth, Mind and Love, radiating outwards like the branches of Israel's golden candlestick described to Moses on the summit of Sinai (the "Horeb height" where *God* is revealed — S&H 241:25), and typifying also the branches of the *tree of life*. All this revealed itself in the late 1930s.

The idea of the descending city, identical with that of the descending Holy Ghost that came to mankind on the day of Pentecost, was by this time expanding immeasurably in John Doorly's understanding. What then was the next forward step? It was that the divine infinite calculus, the

foursquare mother city in its indivisible wholeness, in its all-inclusive oneness, is of necessity the matrix, or womb, of its own self-birthing, self-revealing infinitude, whereby it shows itself forth as the consciousness of man. That is to say, it must be seen, in the words of Paul, as the spiritual "mother of us all" (Gal 4:26).

It was when he perceived how each of the city's four equal sides necessarily reflects in itself every other side in order for the city to be one whole city, and to present thereby a truly integral foursquare structure, that a third great scientific concept crystallized in his consciousness, namely, the symbol of God's universal "matrix," or motherhood. The textbook uses this term (page 250:5), when it speaks of immortality as the *matrix* of itself, immortality, never of its opposite, mortality.

Paul's description of "the Jerusalem above" as the "mother" of the whole world's being was thus given added credence. For here indeed was the immaculate Science of the Father-Mother God, embosoming the Son within its own embrace, and glorifying God as All-in-all. It was the symbol of God reflecting upon His own infinitude, forming thereby His image and likeness, or His idea of Himself which is man.

In 1891, when the holy mother city was incorporated into the Christian Science textbook for the first time, Mrs Eddy wrote in that edition (also for the first time): "Divine Metaphysics is now reduced to a system, in a form comprehensible by and adapted to the thought of the age in which we live. This system enables the learner to demonstrate anew the divine Principle upon which Jesus' healing was based, and the sacred rules for its present application to the cure of disease." (In the final edition of 1910 this passage, slightly changed, appears on page 146:31).

At last, in the era following her founding mission, her "system" was beginning to be understood. Numerals, calculus, matrix, correlative with Word, Christ, Christianity, had led, in that order, to a conception of the healing system itself, correlative with the meaning of Science. It was the impartation to the human understanding of the Holy Ghost, the holy Comforter, even as Jesus had promised. It was not something new, something novel, but the deep divinity of the God-inspired textbook being freshly brought to light.

"Nothing is new to Spirit. Nothing can be novel to eternal Mind, the author of all things, who from all eternity knoweth His own ideas," says the textbook in the last section of the sixth day of creation, where the tone is Truth as Love (S&H 518:29).

Consider the meaning of the word "reduce" in the phrase "reduced to a system." It so happens that the surgical definition is perhaps the most illuminating, for it means to restore displaced or dislocated parts.

What do we see therefore when we penetrate deeply into the system of God's ideas that is denominated Christian Science? We see that no part has ever been dislocated from God, nor therefore from any other part. We see there is no such thing as a fallen man, a detached rib, or womanhood

severed from manhood. Thus there never really was an original "surgical operation" (S&H 528:17), performed hypnotically by the Lord God Jehovah, for the purpose of cutting Eve sexually away from Adam, or of making that which is subjectively 'here' appear objectively 'there.' Everything in God's own system, body, or universe, moves in unity, acts in accord, with everything else. Its health, its wholeness, needs neither to be recovered nor restored. The body, system, or universe of God is the body, system, or universe which is man. Nothing can ever be taken out of context in this eternal Word of God. Such is the glorious contextual logic of the divine Logos, or Word. The system therefore is a healing system, embodying within it these sacred rules for the cure of all forms of displacement, or disease.

Whether, therefore, we are thinking of the Bible, the Christian Science textbook, or the world itself (the truth about which these two books teach us), what we see at work is the healing system of the Word of God, in which no component part is ever, can ever, be taken out of context. Every identity comprising it is "every whit whole." Perfect Mind and perfect body, perfect Christ and perfect Christianity, are perfectly reflected in individual man. The result, as we have said, is an infinite diversity of ideas in unity rooted in a scientific order of synonymous views of God.

The consistent oneness, wholeness, and harmony of God's divine system, forever in this way without seam or rent, constitutes the very essence in *Science and Health of the Key to the Scriptures*, epitomized in the chapters "Genesis" and "The Apocalypse." "Genesis" accentuates the *seven*, being based on the seven days of creation; "The Apocalypse" accentuates the *four*, closing as it does with the description of the holy foursquare city.

It was these key symbols, working together in unison, that inspired John Doorly to open up the Scriptures in a spiritual and scientific textual way that had never been witnessed before.

He was excommunicated from the Boston Mother Church, because what had been revealed regarding the universal motherhood of God, and the universal brotherhood of man, was the divine reality of that church's identity, in which an organic, ecclesiastical, counterfeit sense of church did not obtain. The heavenly matrix city, written by Mrs Eddy into the textbook in 1891, and symbolized by her self-dissolving (not self-perpetuating) Mother Church, which she started in 1892, had, in the closing years of the 1940s begun to be understood as typifying the resurrection body of us all. The message of Jesus' resurrection, given to the world by the apostles on the day of Pentecost, and initiating mankind's own resurrection from the dead, was the early Christian correlative of this Science of man's immortality.

Only when the thought of Jesus was resurrected from the Jerusalem sepulchre could he (according to the final chapter of Luke's Gospel) open his disciples' understanding that they "might understand the scriptures."

Not until John Doorly had gained freedom under God from the confines

of a repressive church organization was there imparted to him the spiritual and scientific meaning of the Bible as it unfolds from Genesis to Revelation. Herein lay the essence of his great lifework. The presentation of the matrix of the motherhood of God, as that from which all truth flows — as the Comforter which shall teach us all things and lead us into all truth — dissolved the seven seals of the Lamb's book of life, and liberated this life as no longer in submission to bodily confines.

Whereas it was *America*, therefore, that first brought Science and Health to light, and so cradled the second coming of the Christ-idea, it was out of *Britain* that the classified order of the Christ's divine Science and system, indelibly embodied in Science and Health, first spoke to receptive consciousness, and enabled the liberated life of the Scriptures to be spiritually and scientifically voiced.

The devotion of Britain down the ages to the Bible is said largely to have moulded the nation's character. Through agencies such as The British and Foreign Bible Society, Britain has in consequence made the Bible available to virtually the whole of mankind. This means, ideally, that the Scriptures are already implanted throughout world consciousness, where they wait to be unlocked in the fulness of time by their God-revealed Key, the Christian Science textbook.

The real identity of Britain and America, as this is known to the divine Principle, Love, and as it develops from the seed originally entrusted to Old Testament Israel, begins therefore to make itself plain. Ultimately it lies in the relationship of the *Bible* to *Science and Health*, bringing into focus the two reciprocal Messianic missions as they apply to the salvation of the race as a whole. Today, Science and Health is no longer restricted by illegal copyright, but finds itself free in the public domain, available to all the world.

As the 1980s lead to the 1990s, and atheistic communism is increasingly on the retreat in Eastern Europe, an item in *The Times* (Jan 8th 1990) tells us how "it is estimated that 100 million Bibles are needed to satisfy the new demand." Not only is the Bible available already to the Western world, but it is thus to be made available to the Eastern world too.

Yet, has the race really to find ultimate salvation through the literal acceptance of the Bible and the Christian Science textbook? Is it not wiser to conclude that the universal leaven which these two books propagate is destined to awaken the race's spiritual sense and spiritual understanding so that it comes naturally to experience resurrection from mortality, and enter into the unity of heaven on earth? The values of the divine Science of being, like the values of mathematics or music, are spontaneously available and common to all mankind.

No wonder, then, that in the closing decades of the sixth millennium the general world atmosphere is seen to be changing. "Far heaven is nigh," wrote Mary Baker Eddy as she envisaged the conclusion of the twentieth century, and saw humanity about to enter upon the era of the seventh

millennium. "Peace is breaking out all over," were words used in a television interview at the end of 1988, which pointed to a changing map of the world on which war was becoming increasingly obsolete.

Yet, from its unseen seat in the collective unconscious, the carnal mind still fights to retain hypnotic control over world affairs, and so the corruption and bloodshed still go on. Nevertheless, as we understand the meaning of these present momentous times, including all that the two phases of the Christian Science movement properly stand for, a voice is heard saying in heaven: "Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night." Surely the devil "knoweth that he hath but a short time" (Rev 12:10-12).

“True history is the record of the development in the human consciousness of a truer idea of God and man. This development has expressed itself affirmatively throughout the ages in every department of human endeavour. Its true meaning and intent is interpreted in the search of the human heart for freedom . . . Its ultimate goal brings ‘the liberty of the sons of God’ . . . Prophecy is but history written in advance. The beloved disciple of Jesus on the Island of Patmos, from the spiritual heights of revelation, foresaw human history and recorded the events of these ‘latter days’ . . . He saw the final readjustment of all things, and in the vision he saw symbolically the crown of power and revelation placed upon the head of womanhood. May not America’s greatest gift to the world be the gift of God’s Motherhood proclaimed and woman’s equality demonstrated in the substance, essence, and science of true democracy, the broader fulfilment of the message, graven for universal humanity upon the Great Seal of the United States — ‘*Novus Ordo Seclorum*’ — the ‘new order of the ages?’”

Mary Baker Eddy (Essays and Other Footprints p 18)

Thought Accepts the Divine Infinite Calculus

Hallowed Relationship The purpose of this final chapter is to appreciate certain outstanding parallels regarding the relationship of Britain and America, that have been touched upon in preceding chapters, and on which it will be profitable now to expand.

Citing once more the lines from the poem by Mary Baker Eddy quoted in the Introduction, the greeting with which the United States hails Great Britain reads:

**“ . . . Our eagle, like the dove,
Returns to bless a bridal
Betokened from above . . . ”**

And the reason for this wedded relationship is that the two nations are:

**“ . . . of the self-same spirit,
Allied by nations' grace . . . ”**

America's *eagle* is thus identified with the Scriptural *dove*. The link, clearly, is with the dove in the story of Noah in the Bible's second thousand-year period, which returns to Noah in the ark once the floods have subsided, and the ark comes to rest on the top of the mountains of Ararat. She carries in her beak an olive branch of peace, signifying that the waters have abated from off the face of the earth, and that it is time for Noah to emerge from the womblike safety of his ark, and, within his own individual consciousness, begin the work of spiritually rebuilding his world.

The era of the great cleansing chemicalization is over. The corrupt sense of the earth has perished in the punitive deluge, and the world is ready to be born again. Logically, in divine Science, this is the very situation which applies metaphysically to humanity today at the close of the sixth millennium.

The Bible's second period, the period of Noah and the flood, is, we realize, determined specifically by God as *Spirit*, the second of the seven synonymous terms in the fundamental order of being. "As the days of Noe were, so shall also the coming of the Son of man be," Jesus told his disciples

(Matt 24:37). The second thousand-year period indeed prefigures the coming to mankind of the *Science* of Jesus' original Christianity — the second appearing of the Messianic Saviour — foreshadowing the re-generation of the human race.

There are important parallels therefore to be observed. The dove (holy Spirit) that descends to the world in Revelation 21 as the foursquare city of eternal divine Science (S&H 574:25), is the same dove that comes to Jesus at his baptism, submerging him in the understanding of his own and his world's imperishable reality. Likewise, it is the same Spirit of God that speaks to representatives of every nation under heaven on the day of Pentecost, and opens the way for the spiritual rebirth — the resurrection from terrorism, violence, and corruption — that redeems mankind from evil in the days of Christian Science.

And the reason for this Pentecostal redemption is that God speaks to each man individually in the tongue wherein he was born. Man, that is to say, hears the Spirit speaking to him within his own innermost being — in the way that is natural to him individually — rather than his being inseminated with theories from outside himself. On account of this communion with God, Spirit, he births from within him the true idea of himself and his world. Peter quotes to the assembled multitude from the prophet Joel: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh . . . I will pour out in those days of my Spirit . . ." (Acts 2:17,18). This is mankind starting to accept the *divine infinite calculus* as the reality of its own being.

The theme of Joel's prophecy is world resurrection from the grave of mortality, resulting from Jesus's own resurrection. It foresees the advent of Christian Science towards the close of the sixth millennium as that whereby the resurrection process actually begins to take place. Hence the declaration by Mary Baker Eddy that "Christian Science . . . lights the fires of the Holy Ghost, and floods the world with the baptism of Jesus" ('02, 5:6).

The symbolic story of Noah, Jesus' own baptism, the descent of the Holy Ghost to mankind on the day of Pentecost, all foreshadow the coming to humanity of the world's indigenous mother tongue, the language of Spirit, the Word of God, in a form that men can understand. As a world-wide medium of spiritual communication, this "new tongue" of Science is the means of translating the language of materialism back into its original spiritual tongue.

The dove, then, with her gentleness, purity, and peace is, as the textbook says, "a symbol of divine Science" (S&H 584:26). So also is the eagle, with its counterbalancing strength, its keenness of vision, and great power of flight.

The eagle, therefore, besides representing the character of America, is the emblem also of St John the divine, author of the fourth gospel and the book of Revelation, both of which relate to the ultimate coming of the

divine Science of man, and the impact which this has on the consciousness of mankind. Eagle, dove, holy Spirit, each typify the understanding in Science of the spiritual wedlock of God and man, and the forever communion between them.

The eaglelike dove, the dovelike eagle, relate thus to the spiritual understanding of divine reality and the consequent regeneration of the race. What produces this regeneration is the wedding of the missions of Christ Jesus and Christian Science, the manhood and womanhood of God, typified by the relationship of Britain and America, when this is seen not in terms of parochial nationalism, but in its deep ideational meaning as applying to all mankind.

In Revelation 21, the holy city, like a "soft-winged dove," comes down from God out of heaven "prepared as a bride adorned for her husband." It signifies the apocalyptic marriage of the "Lamb" and his "bride." It is where individuality is divinely universal, and therefore shows forth the Life which is Love. It presents that lamblike state of individual consciousness which sacrifices the personal sense of self in order to wed the spiritual idea of all humanity as its own Christ-identity, or its *self*.

The reason Britain can be seen symbolically to relate with the Lamb, and America with the bride, is because, having sacrificed her motherhood on behalf of her Empire, Britain, through her far-flung Commonwealth, identifies herself with a diversity of peoples living in harmony and unity; while America, by reason of having attracted to herself representatives of all the nations of the earth, stands for this same ideal of diversity in unity.

The wedlock of the manhood and womanhood of God, the oneness of Christ Jesus and Christian Science, the union of the Bible and Science and Health, thus swallow up in translation the mythical antagonisms of an otherwise scattered human race. They eliminate from consciousness the dark psychic underworld of Adam's deep hypnotic sleep. They give Adam back his rib, and in doing so return mankind to God. They restore lost Israel to her oneness with Judah, wiping out the Assyrian and Babylonian captivities. They reveal the way in which the Lamb of Love takes away the sins of the world.

Coat of Arms and Great Seal

Consider the two nations' foremost emblems, the British Royal Coat of Arms and the American Great Seal. In the case of the former, the Royal Standard is flanked by a lion and a unicorn — the lion is representative of the Old Testament house of Judah, the unicorn of the house of Israel.

We read in Science and Health of how "Moral courage is 'the lion of the tribe of Juda'" (S&H 514:10). This, then, is a quality of Britain as "Judah's sceptred race." The single-horned unicorn, on the other hand, symbolic of the strength of inherent spirituality, is typical of the house of Israel. The implication is that Judah and Israel together, standing for the manhood and

womanhood of God, point to the underlying reality of the English-speaking race.

While the lion pertains to the kingly tribe of Judah, it is said of the birthright tribe of Joseph (Israel) that "his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth" (Deut 33:17). "Israel is my son, even my firstborn," God says of the Israelite nation as a whole as it develops under the leadership of these two pre-eminent tribes (Ex 4:22).

Let us turn to America's Great Seal. On one side is the eagle, surmounted by thirteen stars, typical of the original thirteen states. Also there are the words "*e pluribus unum*," meaning "one out of many." On the other side is a pyramid made up of thirteen stone courses, the headstone, or capstone, of which (like the "stone most precious," the infinite calculus, the holy foursquare city) is descending from on high radiant with light, and embodying a single all-seeing Eye. Underneath the pyramid is the inscription "*novus ordo seclorum*," meaning "new order of the ages."

In one of the art galleries in Florence hangs a medieval painting of Jesus and the disciples at the Passover meal, in which there is descending from God out of heaven the Holy Ghost, not in the form of the traditional dove, but in the form of a pyramidal capstone, embodying the same radiant all-seeing Eye as featured on America's Great Seal.

Supreme Symbolism of the "Stone Most Precious," the Divine Infinite Calculus

It is believed that when around 2500 B.C. (halfway through the second thousand-year period) the Great Pyramid of Egypt was built, the final capstone was rejected by the builders because of an error in measurement. As we have seen, this second historical period corresponds Biblically to the building of Noah's ark, which rested eventually like a pyramidal capstone on the summit of Ararat prior to the rebirth of the world. To this day, there is no headstone in place on the top of the Great Pyramid.

At one time, a granite pyramid was erected at Bow in New Hampshire in America to mark the birthplace of Mary Baker Eddy. The builders of the ecclesiastical church in Boston rejected this stone, even as did the husbandmen in Jesus' parable regarding the heir to their Lord's vineyard. The church authorities in fact had it blown up. Such were the dimensions of the pyramid at Bow that it was said to represent the missing capstone of the Great Pyramid in Egypt, which at last was put symbolically in place in the era of Christian Science. Like the inscription on America's Great Seal, the words "New Order of the Ages" were also inscribed on the pyramid at Bow.

Mary Baker Eddy referred to the original Egyptian Pyramid as "a miracle in stone" (Hea 11:12). It is believed by students of archaeology, seeking to decipher the Pyramid's hidden meaning, that the measurements of its interior passages portray 6000 years of human history from the time

of Adam onwards; also that within this huge span of time the dates of the first and second comings of the Messianic Saviour are symbolically recorded. The Pyramid's three internal passageways are said by the theologically-minded investigators to signify (1) the plane of human depravity, (2) the plane of human perfection, and (3) the plane of the spirit-born. This corresponds precisely, in Christian Science, to the "three degrees," the physical, moral, and spiritual, of the "scientific translation of mortal mind" (S&H 115). At the same time, the geometric structure as a whole suggests the preceding "translation of immortal Mind," or the universally redemptive Christ-calculus coming down from God out of heaven.

As recorded in Matthew's Gospel, Simon Peter is named by Jesus the "stone," or "rock," on account of Peter's discernment of the Christly foundations on which the Christian church, as the spiritual body of the human race, alone can be built. In consequence, Peter himself, in the first of his epistles, tells how we must all come "unto a living stone, disallowed indeed of men, but chosen of God, and precious." He continues: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood . . . acceptable to God by Jesus Christ." Quoting then from the prophet Isaiah, he writes: "Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded . . . but unto them that be disobedient, the stone which the builders disallowed, the same is made the head of the corner" (I Peter 2).

A house of "lively stones," built up unto one "living stone" at the head of the structure, suggests the pattern of the geometric pyramid as symbolizing the head and body of the Son of God, revealed in his universal Science in Christian Science.

Throughout the Bible, this foundation stone of all spiritual building is a symbol of very great significance. In the light of today's scientific developments its meaning is supreme, for it typifies no less a conception than the infinite calculus of Science itself. Through the founding mission in America of Mary Baker Eddy, and what has transpired subsequently in Britain regarding the absolute Science of her revelation, the universal meaning of the Scriptural "stone" is gradually beginning to be understood. Inevitably it is disallowed by the builders of ecclesiasticism, but it is destined nevertheless to become the headstone of the corner, and eventually to fill the whole earth.

As we have noted, the term "calculus" is from a root meaning "stone," while "head" is from the same root as "capital." The headstone, or capstone, of the transforming Christ-idea is indeed the *capitalization stone* of the universal Science of Life, deriving from the order of capitalized, synonymous terms for God.

At Bethel, Jacob laid his head on this stone when he dreamed of the ladder that united earth and heaven. As a result, he built up spiritually step by step in his own consciousness, the family circle of his twelve sons, chief

among which were Judah and Joseph. This stone which he used for his pillow was therefore his *headstone*. It was foundational to the build-up in his consciousness of himself in relation to his world. Remember that his twelve sons who become the twelve tribes of the children of Israel, stand in type for the whole human race.

There is a legend which says that this actual foundation stone, initiated by Jacob, was carried by the Israelites to the "isles which are beyond the sea" when they migrated there at the time of Israel's dispersion. It was known, says the legendary story, as the Stone of Destiny or the Coronation Stone. Tradition further has it that Edward I brought it (or a block of stone that represented it) to England, where it became part of the Coronation Chair in Westminster Abbey. Seated on this Chair, with the Stone underneath, British monarchs, down the ages, have been crowned. The anointing of the Sovereign with holy oil, as part of the crowning ceremony, has its origins in the anointing of the first king of Israel in the book of I Samuel.

But not only is the symbol of the stone associated with the sceptred race of Judah, it is associated also with the house of Israel, through Joseph, the birthright tribe. When Jacob finally blessed all twelve of his sons, and told them what would befall them "in the last days," he identified Joseph with "the stone of Israel" and blessed him with the blessings of "the breasts, and of the womb" (Gen 49:1, 24-25).

In a very different context, but one which is no less significant, David used a smooth round stone with which to slay Goliath. In similar vein, regarding the destruction of evil, it appears in the book of Daniel as a stone "cut out without hands" — a purely spiritual idea, that is, untouched by opinionated personal sense — which smites the image of Babylon in its dualistic foundations, breaking the image in pieces, and causing the pieces to be carried away, as "chaff of the summer threshingfloors." Whereupon the stone itself becomes "a great mountain" and fills the whole earth.

The calculus of divine Science, formed by the matrix of everlasting life, indeed fills all space and constitutes all reality. "On whomsoever it shall fall, it will grind him to powder," Jesus told the chief priests and elders, whose self-centred instincts bade them reject the headstone on which mankind's salvation is built.

This calculus of infinite reality and the foursquare city of divine Science are, as we realize, one and the same metaphysical conception. The holy mother city of the four capitalized terms, the Word, Christ, Christianity, Science, themselves based on the seven capitalized terms of Mind, Spirit, Soul, Principle, Life, Truth, Love, constitute the capstone of divine metaphysics, whereon to build the reality of a redeemed human race.

In constructing a pyramid, the original foundation stone and the ultimate capstone are the same stone. Without the former, there is no Christ pattern, no living stone, in accordance with which to build up a structure of lively stones. Having, however, conformed to this pattern in

the building process, the original headstone is put finally in place to complete the glory of the spiritual structure of the Christly body of the human race.

The last stone to be used is thus the first that exists, and the first that exists is the one that in the end completes the whole building. As Jesus said, 'I come forth from God, and return to God.' Unless we build our consciousness of our world by circulating spiritually from God back to God, we do not reflect in our own identity the world as created by God.

The prophet Zechariah expresses the meaning of this Christly headstone most wonderfully in the third chapter of his prophecy, when he writes: "Behold the stone that I have laid before Joshua [*Jesus, Saviour*]; upon one stone shall be seven eyes . . . and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it" (Zech 3:8,4:7).

A sevenfold order of capitalized terms defining in Science one absolute God. Grace unto it indeed! Seven eyes — seven synonymous aspects of one all-seeing Eye! How wonderful therefore that in Revelation 5 the "seven eyes" of the Lamb of God are said to be the "seven Spirits" of God Himself "sent forth into all the earth." The infinite calculus of the ideas of God is indeed destined to grow into Daniel's great mountain and fill the whole earth.

Does not, therefore, the single all-seeing Eye, radiant with light, which the pyramidal capstone of America's Great Seal embodies, bring to mind Jesus' words that "the light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light" (Matt 6:22).

From the original monotheism of the children of Israel — the singleness of eye of Israel's one absolute God — unfolding to the point where this idea appears in the form of the Messianic missions of Christ Jesus and Christian Science, thence to what Britain and America stand for spiritually in the world today, the point at issue, we see, is that, through singleness of vision on the part of spiritually minded men and women, the body of world consciousness becomes full of the light of individual freedom, and all the families of the earth are in consequence blessed.

In the measure that this freedom-loving body is manifest, totalitarianism in whatever form will no longer bedevil the human race. Thought will be accepting the divine infinite calculus, and the stone which the builders at first rejected will be found in place as the headstone of the corner.

Centre and Circumference of the Circle of Being

Referring once more to the assurances given to Abraham, Isaac, and Jacob, that in them and in their seed would all the nations of the earth be blessed, let us think of the way in which Britain and America, by reason of a deep-seated love of the democratic freedoms which they have inherited from the monotheism of Old Testament Israel, find themselves the natural benefactors, spiritually and governmentally, of a large part of the human race.

As we have already noted, one of the outstanding features of the history of Britain in its later stages is the way in which, as a centralized mother country, she has translated her former Colonial Empire into a globe-encircling Commonwealth of independent Dominions. In so doing she has illustrated, nationally and politically, the provisions made by the discoverer and founder of Christian Science regarding a correspondingly centralized Mother Church and its world-wide family of branches.

Step by step over the years, Mary Baker Eddy led these branches of her strictly theocratic Boston organization to the point of responsible, individual self-government, where not even any "general official control" was permitted on the part of the mother organization (Man 70). Though these provisions have not yet been implemented in the case of the church in Boston, Britain has exemplified the way of putting them into effect with regard to her colonial empire.

The idea of self-governing dominion status, which has been demonstrated in this way during the present sixth thousand-year period, is of course representative of man in God's image being given dominion over all the earth — power, that is, to govern himself individually and universally — in the sixth day of creation.

On the occasion, in 1977, of the Jubilee Conference in London of Commonwealth Prime Ministers, the Prince of Wales had this to say about the virtues of the transition from colonial status to self-governing dominion: "The Commonwealth is made up of sovereign nations, all intensely conscious of their individuality and their geopolitical positions on the world map . . . the association is flexible enough to withstand the strains and pressures of international politics . . . Surely [its] greatest value . . . lies now in its human, and indeed spiritual, aspects. By this I mean that the Commonwealth is founded on the best and most noble of human aspirations — tolerance, brotherhood, hope, affection and mutual respect — all of them transcending those barriers of colour, class or creed which are so much in evidence nowadays . . . So long as the developing countries of the so-called Third World need expert assistance and advice, and so long as a multinational grouping of people find it helpful and convenient to speak a common, English language . . . then this association must have a very strong chance of survival . . . in a world that badly needs its spirit and idealism."

Always remember that what is being examined in this book is the idealism of underlying divine ideas, and the universal purpose which puts these ideas into world-wide expression. We are not concerned with the mistakes and shortcomings of fallible human governments and the way in which these often exploit other people for their own selfish ends. The result is what matters, and the Commonwealth is the righteous law-abiding fulfilment of the preparatory colonial system.

In accordance with the words of Jesus: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil"

(Matt 5:17). Empire, in relation to Commonwealth, is a “suffer it to be so now” leading to a righteous fulfilling of the law of self-government.

British law is based fundamentally on the Old Testament law of God reduced through the instrument of the Ten Commandments to the practical workings of the moral law. And it is the same with the practice of law in America. Britain’s parliamentary system, her democratic freedoms, together with her dissemination of the English tongue as the means of communicating universally the common purpose at work — these positive British assets have radiated outwards from the mother country as *centre* to a far flung world *circumference* consisting of many developed as well as underdeveloped nations of the earth.

Yet the fact remains that while adopting the mother’s civilizing, moral institutions, and making these their own individually, the resulting sovereign peoples have retained their own ethnic identities, their own geographical localities, and their names. In the Commonwealth, no nation encroaches on the individuality of any other nation; all have agreed to work together harmoniously for the common good of all. Figuratively speaking, then, in the case of Great Britain and her Empire the cultural movement of thought has been outwards, as it were, from *centre* to *circumference*.

In America the process is the other way round. In her case, representatives of virtually every nation under heaven have moved from *circumference* to *centre* — the *centre* in this case being America herself. The United States, as a result, has become a concentrated global microcosm. She has developed to the status of a single Nation that itself embodies the world. Unlike the situation that obtains in the British Commonwealth, each individual migrant in America, while necessarily retaining his original ethnic identity, surrenders his homeland to become a citizen of the United States, and, in conformity with the American Constitution, is accepted on a basis of equality with all other American citizens.

Translated in divine metaphysics, because “God is at once the *centre* and *circumference* of being,” this inspires the Godlike man, as God’s reflection, to “reach the absolute *centre* and *circumference* of his being” (S&H 203:32, 262:14). The surface repercussions of this underlying fact of reflection are that the human concept patterns increasingly the idea that determines it, until the divine and the human are one in identity and the threat of destruction of the human by the carnal is over.

Understood spiritually, the single divine idea at work in the reciprocity of Britain and America is the movement of consciousness outwards from *centre* to *circumference*, simultaneous with the movement inwards from *circumference* to *centre*. Divinely, in Science, the *centre* is the everywhere present Father–Mother God, the Principle of universal law-abiding freedom, where the diversified and classified nations of the earth are destined at last to find their spiritual home. The limits and antagonisms of egocentric nationalism, together with the encroachments of a stereotyped

uniformity, will thus disappear from human experience, having been spiritually and scientifically outgrown.

In accordance with the original conception of the children of Israel, God's chosen people will be found then to be the human race itself as an indivisible whole — a diversity of identities in universal unity — in a word, the harmonious brotherhood of generic man.

Complementary Forms of Government

Whereas a diversity of converging interests is needed in the workings of local government, a collective unity of interests is required for the successful functioning of national or federal government. In both instances, responsible individuality in relation to the well-being of the whole is always the most basic and desirable ingredient.

In the case of the governmental systems of Britain and America a central, four tier structure operates in respect of both, and again in a reciprocal, complementary way. The government of God in relation to a properly self-governed people, and a democratically self-governed people in relation to the government of God, was the original incentive responsible for the founding and development of both nations, even as this was so regarding the two main houses of Israel early in the Old Testament.

Absolute monarchy and the divine right of kings having long been outgrown, the anointed, hereditary British monarch is the visible representative of an invisible divinity that surmounts and controls the British structure. According to the Bible, "the sceptre shall not depart from Judah [Britain] . . . until Shiloh come" — until the royally divine Principle of the universal Science of man shall occupy the seat of government and thereafter be in functional control. Then, and not until then, is the form of the symbol permitted to change.

The people themselves are not participants in the permanency of the British monarchy. Neither, we might note, in Christian Science, had the membership of the Mother Church any say whatever in the administering of that organization. The government of the Church was strictly autocratic. It was in the running of the democratic branch church alone that the people themselves were in full authoritative control.

Neither, in the British system, are the people involved in the next step down the pyramidal ladder, namely, the House of Lords. Like the monarchy itself, this Upper House of the Parliamentary system is made up of privileged, hereditary nobility, together with life-peers chosen on merit by appointment of the government. Neither the Monarchy nor the House of Lords are electorally formed.

Let it once more be stressed that what we are concerned with in this analysis is spiritual ideas and their human symbolization, not with the material appearances themselves, as if these were the actual reality. For while, symbolically, these two upper tiers come down from above, the two

remaining lower tiers rise up to join them from beneath. These other two factors are the people themselves and the House of Commons.

The Commons, known as the Lower House, is Parliament's centre of authority. It is the legislative part of the British system. Its occupants (Members of Parliament) are elected to office by the voting populace to serve the peoples' interests in all legal matters, which affect the conduct of national and local affairs. The House of Commons, consisting of the governmental party in power, together with members from opposition parties, represents collectively the widest practicable spectrum of democratic rights.

Regarding the office of the Judiciary, seven Judges — seven Law Lords — take their seats in the Upper House, being appointed to do so by the Prime Minister of the day. Because of this judicial function, the House of Lords is the highest legal Appeal Court in the land.

Having their seats also in the Upper Chamber are the Lords Spiritual of the established Church. These consist of two Archbishops and twenty-four Bishops, recommended to the Sovereign for appointment, again by the Prime Minister in power. As part of the Coronation Oath, the Monarch vows to be the Defender of the Protestant Christian faith, divorced from the Papacy centred in Rome.

The Established Church of England, instituted at the time of the Reformation, when the authority of the Roman Papacy was in process of being overthrown, contrasts with the Church situation in America where, under the jurisdiction of the Constitution, Church and State are kept strictly apart.

These different political and religious outlooks do not however contradict one another when translated in divine metaphysics, but rather are reciprocal. In the divine Science of being, Church and State are essentially one in the non-dualistic reality of life. Like the prophet in the Bible in relation to the king, they stand for heaven and earth, divinity and humanity, one and indivisible. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth," says the prophet Daniel in the Bible's fourth thousand-year period, where the accent is government of the human by the divine Principle, God, or where Israel's heavenly prophets seek to motivate the actions of her earthly kings.

The British system, where Church and State are intertwined, suggests therefore a tone of the *Christ*, for in Christ divinity and humanity, heaven and earth, are essentially one. The American system, on the other hand, where Church and State are strictly separate, guards against the danger of political interference with the peoples' freedom of worship and suggests the workings of *Christianity* in the affairs of everyday life.

No other Christian people on earth turned to God so consciously and consistently as did the founders of the United States of America when, in their constitutional documents, they provided for the running of the nation. In the New World of America, unlike the Old World of Europe,

the people, under God, are conscientiously in control of their government throughout their four tier system. Unlike the British system, where the hereditary monarch is nominally head of State, the American people (through their States' electoral college) elect their President as head of State at the top of the governmental pyramid. The opening words of the Constitution read: "We the people of the United States, in Order to form a more perfect Union . . . do ordain and establish this Constitution for the United States of America." At the beginning of the Declaration of Independence, which originally launched the nation on its course, is the following statement regarding the authority of the American people: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness . . ."

In between the people and their elected President, who heads the Executive, are the two Houses of Congress, or the Legislature. These consist of the Upper House, or Senate, and the Lower House, the House of Representatives — corresponding to the Upper and Lower Houses of Parliament in Britain. That is to say, the elected Senate has its parallel in the non-elected House of Lords, while, in the House of Representatives, the members directly represent the people themselves, as they do in the House of Commons.

Representatives, Senators, and President are all elected to office by the citizens of the different States that comprise the Republic or Federal Union. Hence the motto on the Great Seal, that applies to the nation as a whole: "e pluribus unum," or "one out of many." A diversity of interests in unity, and a unity of interests in diversity, is thus the overriding principle governing the American nation even as it is the divinely universal Principle of all living reality in Christian Science.

Regarding the Republic's Judiciary, while each individual State has its own Supreme Court, the Supreme Court of the Federation as a whole is the one that wields supreme legal power and, like the House of Lords in Britain, is the final Court of Appeal in the land. Members of the Federal Supreme Court are in part appointed by the President himself, even as the British Prime Minister recommends to the Sovereign for appointment the Judges that sit in the House of Lords. The principal function of the American Supreme Court is to adjudicate on matters that concern the Constitution, and give a final interpretation as to its possibly disputed meaning and function.

Translation In Divine Metaphysics

Once more let it be stressed that what this book is basically about is the innermost system of divine ideas that underlies and determines the outward human picture, and not the surface appearance, as if this were the actual reality. Rightly interpreted, the images visible in the human

experience (once they are detached from the discords of mortality) reflect and pattern symbolically the invisible power, presence, and grace of the deep fundamental Science of Life.

The reduction of this Science to comprehensible human form is epitomized once and for all in the workings of Revelation's world-embracing city, whose "four equal sides" are defined in the textbook as "the Word, Christ, Christianity, and divine Science" (S&H 574-575).

Yet such is this city's overall unity that each of its four sides reflects in its innermost meaning the qualities and functions of the other three sides. For then the city shows forth an infinite diversity of identity in unity as the true idea of the human race with which the city is peopled.

Thus, the Word, the Principle itself, from which the entire structure stems, reflects in its own particular meaning the Word, Christ, Christianity, and Science, otherwise it would not be the Word of God. The Christ, as the complete manifestation of the divine Principle, likewise reflects in itself the Word, Christ, Christianity, Science, in order truly to be the Christ. And it is the same with the meanings of Christianity and Science, the city's third and fourth sides.

But it requires *Christ* (the head) wedded to *Christianity* (the body) fully to express the *Word* of the Father-Mother Principle, and so portray the Son of God in both his manhood and womanhood aspects. And this is typified by the unbreakable unity of Christ Jesus and Christian Science, or by the two world missions of the Redeemer of mankind. Once this unity of the Son of God reveals itself, we enter the realm of *Science* — the oneness of the Word, the Christ, and Christianity, as constituting the universe in which we live.

A foursquare (sixteenfold) conception thus appears which, in the words of Paul, is New Jerusalem, the city of peace, the "mother" of all real being. That is to say, a symbol is unfolded of the *matrix calculus* of infinity, the all-inclusive, birth-giving womb of man's unending spiritual life.

So, let us conceive metaphysically of the affinity which Great Britain, through the Bible, has with the first Messianic advent, and therefore with what the term *Christ* signifies; and similarly the affinity which America, through Science and Health, has with the second Messianic advent, and therefore with *Christianity* in its universal Science. Together, the Bible and Science and Health show forth the *Word* of God. When the head and body of God's divine Word are seen in this way in their absolute wedlock, the accent is with *Science* itself.

As we have seen, each of the city's four equal sides is itself fourfold. When therefore we examine the four tier system of government practiced by the British and American nations, they appear to relate, in divine metaphysics, with the fourfold conceptions of the *Christ* and *Christianity*, the city's second and third sides.

Once the fourfold systems are translated spiritually into the ideas they symbolize, it seems that the city's second side, the Christ, is hinted at by the British system, and its third side, Christianity, by the American system.

In confirmation of this, remember how Britain relates with the sceptred house of Judah, from whom comes Jesus, and therefore the first Messianic mission; and how America relates with the birthright house of Joseph (Israel), from whose metaphysical meaning comes Christian Science, and therefore the second Messianic mission.

In accord with the purpose of Christianity itself, what America represents is the restoration of the world to God — that is, to the divine Principle, or Word, upon which America was founded.

Let us try therefore to see the four main components of each of the two systems in terms of the four tones of the *Christ*, in respect of Britain, and the four tones of *Christianity*, in respect of the United States.

Figuratively and symbolically, the regime in Britain comes down, as it were, from the Kingship of Principle to govern the nation's affairs. 'The government is upon my shoulders; I am the sovereign ruling power,' says the Christ in its aspect as the enthroned Word. 'I inherit what I am from the God-crowned Principle, free from electoral permission or consent,' it says in its aspect as the Christ itself. 'I legislate for, and govern, my own body of ideas,' it says in its aspect as Christianity. 'This diversified body, which I hold within me, is the body of the people of the nation as a whole,' it says in its aspect as all-inclusive Science.

The British system, deeply rooted in the Word of the Bible, and having the emphasis therefore on the idea of the Christ, is naturally complemented by the American system, where the emphasis is Christianity in its universal Science.

Whereas the British system stems from the Word of the Bible, and therefore from the mission of Jesus, the American system, accenting Christianity, stems from the Christ itself. Hence, in historical terms, America is founded on, and is the outcome of, what Britain down the ages has been commissioned to emphasize, namely, the idea of individual freedom and self-government, deriving from Old Testament Israel.

In America, the people themselves are the dominant factor, even as they are in their spiritual reality in the workings of Christianity. Their President, whom they choose to be their chief Executive and head of the nation, is one of themselves. Ideally, in America, each individual citizen is free to aspire to the office of the Presidency. Within the unity of their own diversity, what the American people thus stand for is Christianity in the role of its all-governing Science.

Through what is signified spiritually by Christianity as *Christianity* and Christianity as the *Christ*, the people relate with their two Houses of Congress — the House of Representatives, which they themselves elect to represent them in the government of the nation; and the Senate, which legislates for them, and draws up their system of laws. Finally, they relate with their chosen President, their chief Magistrate, who (when the office is translated in divine metaphysics) voices, on their behalf, the *Word* of the over-all Principle — the application of this Principle in daily life being

provided for in their Constitution.

The symbolism is that of the nation as a whole (typical of mankind) being restored to the source from which it originally sprang, and on whose divinity it was conscientiously founded.

An eminent Christian Science teacher once said that the real identity of the United States of America is Christian Science itself. The mission of Christian Science, the second of the two Messianic advents, is to restore the human race to the divine Principle, Love, even as this is true symbolically of the role in society of the United States.

Regarding America's Judiciary, this, in its relationship with the Supreme Court, is a separate arm of the government as a whole, existing on a par with the other two arms, the two houses of Congress (the Legislature) and the Executive (the Presidency). Whereas, in Britain, the Judiciary is part of the House of Lords. The purpose of the Judiciary in both cases is to ensure that the laws enacted by Congress and by Parliament are put into operation and obeyed.

Constitutions Unwritten and Written

Perhaps one of the clearest ways of estimating the reciprocity of the two nations is in respect of their two governmental Constitutions by which they are administered and ruled. Britain's is largely an unwritten constitution, while America's is, by contrast, concisely framed and written down.

A nation's constitution is its collective body of laws and rules which determine its place in society. A constitutional country is one in which the people themselves share democratically in the supreme power of the government.

America's Constitution is the document she drew up in 1787 after the War of Independence had been won, and she herself was an independent sovereign nation existing alongside the other sovereign nations of the world. Her written Constitution has been responsible for leading the nation prosperously forward to the position which it occupies in the world today. And such is the power and influence of this position that it surely confirms the uniquely inspirational and divinely determined character of the original document's simple yet profound Articles and provisions. The Constitution of the United States is the supreme law of the land. Its outstanding characteristic lies in the permanency and fixity of the original document, promoting democratic freedom and self-government under God, not only on behalf of the nation itself but as an example to the rest of the world.

Yet this fixity is in no way fossilized, for implanted into the original Articles are provisions for flexibility. That is to say, it provides for Amendments to be made, for the purpose of meeting the nation's ongoing needs. The first ten of these Amendments, drawn up in 1789, constituted

America's Bill of Rights, and others have followed up to the present day.

The unwritten British Constitution, on the other hand, is so unfixed in character, so flexible and mobile, that its enactments for the nation's welfare and progress have been formed and developed over centuries of time.

In modern times, constitutional government, as we know it, with its democratic ideals, originated to a large extent in Britain; although, more anciently, this stemmed, first, from Old Testament Israel, and afterwards from the classical age of the Greeks in the first millennium B.C.

The *Encyclopaedia Britannica* says in an article comparing the Constitutions of Britain and the United States: "England has offered to the world the one conspicuous example of a long, continuous, and orderly development of political institutions. The early date at which the principle of self-government was established in England, the steady growth of the principle . . . have given its constitution a great influence over the ideas of politicians in other countries. This fact is expressed in the proverbial phrase — 'England is the mother of parliaments.' It would not be difficult to show that the leading features of the constitutions now established in other nations have been based on, or defended by, considerations arising from the political history of England" (Vol 7:15, Ed 1911).

The flexibility of Britain's constitution is seen largely in the way it has democratized the Monarchy and diminished the power of the House of Lords. Britain is the democracy she is because, step by step, since Magna Carta, the privileges of the few have been increasingly extended to apply to the many.

While, in Britain, the achieving of the social freedoms has been gradual, and has ranged over the country's immensely long history, in the case of America these very freedoms were conceptually present, and implicitly in operation, from the time of the original founding of the nation.

What do we see therefore when we translate the two political stories to form one reciprocal whole idea? The miracle, in the case of America, lies in part with the fact that her history is so short compared with Britain's which is so long. That America, in the brief space of a little over two centuries, should have achieved the degree of prosperity, and the position of power which she holds in the world today, is a phenomenon to be marvelled at. It speaks of the underlying dependence on, and faith in, the power of divinity which originally motivated the founders of the nation.

It is as if, relative to America, the longed-for end product of individual freedom, and the securing of inalienable rights for mankind, was present at the beginning of the nation's conception, or was already shining forth fully fledged when the nation itself was launched. In the case of Great Britain, the movement towards this ultimate goal has taken place gradually throughout the many centuries of her history.

Helen Wright's book, *America Cradle for the Second coming of the Christ*, makes it clear that once the dross and corruption of what America's

identity *is not* is removed from the gold and the glory of what her identity *is*, the true idea of the United States will be found to be none other than the universal Science of Christ's Christianity, the ultimate goal of the Bible and of Israel, as this pertains to and blesses all the families of the earth.

This is why the accent, in respect of America (whether seen as the unchanging nature of her Constitution, or as the magnitude of her achievements over the past two hundred years) is on the timeless certainty of immovable Principle; and why, in the case of Great Britain, it is on the workings of this Principle in the human experience, gradually transforming the material sense of life into an ever clearer reflection of the divine Life itself.

We begin to realize, therefore, that the Life-principle which is Love (what America stands for on account of her affinity with Christian Science) must be present spiritually from the beginning of the unfoldment — the unfoldment itself being what Great Britain stands for by reason of her long history, and through her having propagated the Bible in the way she has. As reciprocally blest ideas, the two are, in this way, one in identity, exemplifying the immortal idealism that applies universally to mankind.

What, in this respect, the two nations symbolize is "the human and divine coincidence . . . as divinity embracing humanity in Life and its demonstration . . ." (S&H 561:16). Hence, all that America typifies at the *end*, must be spiritually present at the *beginning*, in order for the compound idea itself to unfold from beginning to end.

The Bible and Science and Health

"Brave Britain, blest America!" says Mary Baker Eddy in her poem. The word *brave* clearly pertains to the manhood of the spiritual idea, and *blest* to the womanhood. It is like the relationship of Michael and Gabriel, referred to in the textbook on page 566. Michael is the angel who "fights the holy wars" while "the Gabriel of His presence has no contests." As we see from this particular text, the reciprocity, in respect of the synonymous terms for God, is the relationship of Truth to Love.

The long history of Britain, seen in relation to what the children of Israel typify in the Old Testament, to what the victorious lifework of Jesus typifies in the New, together with Britain's steadfast resistance over the centuries to the assaults of political and religious aggression, has certainly earned for her the epithet brave; while the very short history, by comparison, of the United States, in which she has prospered so outstandingly, and in which she has given birth to the ultimate divine Science of Christianity as the Saviour of the human race, shows her to be abundantly blest.

This same relationship between the two nations is again brought to light when we consider the *Bible* in parallel with *Science and Health*. While the Bible down the ages relates significantly with Britain (particularly in the

form of the Authorized King James Version), *Science and Health* has an even more obvious link with the United States.

The Bible, impelled by the Word of eternal Life, unfolds its story through seven long thousand-year periods of time. Whereas *Science and Health* contains no equivalent historical record, but represents the instantaneous healing presence of divine Truth and Love. What *Science and Health* does contain, however, is the *Key* which unlocks the meaning of the Bible's thousand-year periods, translating them out of events of mortality into the eternality of Life itself — that is, into the eternal history of God's spiritual universe, in accordance with the seven (timeless) days of creation discussed in earlier chapters of this book.

Britain's long history and deep association with the Bible, and the Bible's own long historical record, is counterbalanced therefore by America's comparative short history, and by her association with the instant healing and redemptive availability of the teachings of *Science and Health*.

In the Christian Science textbook, the two chapters "Genesis" and "The Apocalypse" are the foundations of the *Key to the Scriptures*. When therefore this *Key* further unlocked the Bible's timeless *Science* (as it did in Great Britain in the 1940s, initially through the work of John W. Doorly) it was as if, in the words of the poem, America's "eagle" like the baptismal "dove" had returned to "bless a bridal betokened from above." Never before had the two books spoken in the way they did then, in their spiritual and scientific wedlock, based on the revelation of the two classes of capitalized terms for God, the *seven* of Mind, Spirit, Soul, Principle, Life, Truth, Love, and the *four* of the Word, Christ, Christianity, *Science*.

It becomes evident therefore that the chapters "Genesis" and "The Apocalypse" have the same relationship with each other as the textbooks themselves have; the same relationship as the seven terms and the four terms have; and also the relationship with one another that Britain and America have, when we translate our sense of them out of egocentric nationalism into the impartiality of divine ideas that apply to all mankind.

For us even to glimpse the promise of total human redemption, implicit in the system of the *seven* and *four* capitalized terms for the infinite Godhead, as that which gives living access to the unfallen reality of the human race, is a momentous thought indeed.

God-Crowned Twentieth Century

The epoch that has witnessed unprecedented advances not only in the understanding of scientific metaphysics, but in the symbolic, counterfeit realm of the physical sciences as well, has been our present twentieth century, now coming to an end.

As this particular century closes, so also does the sixth millennium of the history of the civilization movement, and this opens the door to the

seventh millennium, destined to bear witness to humanity's redemption from the restrictions of organic life and time. In the measure that this redemption takes place progressively on its appointed world scale, the divine purpose behind the preceding six millennia is in process of being fulfilled.

And what is this almighty purpose? It is the purpose of the moving "Spirit of God" in Genesis 1:2, identical with the Spirit that descends to the world on the day of Pentecost, that unfolds in the order of the seven days of creation, and therefore in the order of the seven thousand-year periods of the history of civilization.

This Spirit of God, this world-encompassing Holy Ghost, this holy Comforter promised by the ascended Jesus, is the revelation of the divine Science of being that voiced itself to Mary Baker Eddy in 1866, and which she denominated Christian Science.

The days of creation, says the Christian Science textbook, "can never be reckoned according to the calendar of time" for "they will reveal eternity, newness of Life" (S&H 520:10). Hence, there shall be "time no longer" says the angel in Revelation 10 when he brings the little book, Science and Health, from heaven, in which the revelation of divine Science is recorded.

What divine Science, the Holy Ghost, the Spirit of God, does therefore is to "bridge over with life discerned spiritually" (S&H 598:26) the entire *time interval* involved in a material sense of creation. This means in particular that it bridges over the mortal record of the past eighteen centuries, and returns us and our world to the Pentecostal standpoint of the descent to mankind of the Holy Ghost that immediately followed Jesus' ascension.

This descent of the Spirit of God, and the revelation of the divine Science of Christianity that took place eighteen centuries later in 1866, are thus essentially the same metaphysical happening. Its purpose at the Pentecost, as in 1866, was to enable humanity as a whole to begin to emulate what the individual Jesus had just recently demonstrated, namely, that God, Spirit, is All-in-all, and that matter, evil, sin, disease, death, are merely ignorance of the present reality of divine Life, Truth, and Love.

Hence, in the words of Mary Baker Eddy, the six days of creation, corresponding to the six thousand-year periods of time, "are to find out the nothingness of matter; the seventh is the day of rest, when it is found that evil is naught and good is all" (Mis 279:18).

Today the allness of Spirit and the nothingness of matter is being found out as never before, not only in the realm of divine Science, but also in the realm of the physical sciences.

To "bridge over with life discerned spiritually the interval of death," in this way — the interval of "organization and time [which] have nothing to do with Life" (S&H 249:19) — is, the text says, to put into operation "the spiritual understanding of Life and Love."

The term *Life*, in this context, puts the emphasis on *individuality*, in the

sense of indivisibility from God as shown forth by Jesus; the term *Love* puts the emphasis on *universality*, as that which ushers Christian Science into being, and enables us to follow Jesus' example.

Only when we are thus individually universal in our outlook on our world and the human race, can we begin to bear witness to the bridging over of the seeming interval of mortality, or death, and, on behalf of ourselves, each other, and mankind, start to solve the problem of life in matter in the way that Jesus solved it.

In proportion as this reflection of Life and Love is real and living to us — in the measure that our identity is individually universal and universally individual — the first interval to be bridged over is the one which has elapsed since the passing of Mary Baker Eddy in 1910, when ecclesiastical organization disobeyed the provisions which she had laid down, and the church body began to die.

Having bridged this latest interval, we shall be at the point spiritually which she had reached in 1866, when the revelation of Truth first dawned upon her because she had proved that there was nothing separating her from God. But because there is no difference spiritually between the revelation of 1866 and that which took place when the Holy Ghost descended to the world on the day of Pentecost, the intervening eighteen centuries of organic life and time will be in process of being bridged over too.

And because the Pentecostal *descent* was virtually simultaneous with Jesus' own *ascension*, we shall, like the apostles themselves, find ourselves all with one accord in one place working from this heavenly ascension standpoint. "When we work together as one," Mrs Eddy once said, "it will be seen as the Son of God." And on another occasion: "To have one Mind means for all to work alike; — not you work in your work and I in my work, but work *together*" (Coll 82,31).

But this "one place," in and of the divine Principle, Love, in and of the conscious embrace of the Father-Mother God, is none other than the place of Jesus' own immaculate *nativity*, as when he declared that he came from the Father, or that the Father had sent him to prove on behalf of all mankind the truth of eternal, everpresent Life.

What this means finally is that never in the first place was there a sinful, wilful fall from grace, never a rebellious breakaway from God; that animal magnetism, at the moment of material conception, never severed us from the arms of the Father-Mother God and entrapped us in an alien mortal environment. In other words, no mist, no material mythology, ever really went up from the earth in Genesis 2:6 as the antithesis of the unfolding Spirit of God. The continuity of our existence in and of "the eternal order of divine Science" (S&H 334:18) will be proved never to have been interrupted by the mythical theory of fallen man.

Therefore it is that never, in cosmological physics, was there a primordial *big bang*, an original celestial explosion, that gave birth to an

expanding material universe, and started to evolve atomic matter through countless aeons of time. Never, therefore, at the other end of the time scale, will there be a celestial *big crunch*, when a material universe, having reached the limits of its expansion, contracts and collapses in upon itself, so bringing time to an end. There being no birth–death cycle relative to the cosmos as a whole, there can be none relative to either individual or generic man.

Neither a physical detonation, in the form of the big bang, then, nor a psychological detonation, in the form of a rebellious, self-willed fall of Lucifer (which is but the other side of the same mythological coin) ever really took place as the *physical* and *mental* beginnings of a supposed material universe. The universe remains one and indivisible because it is the universe of Spirit, God. Fragmentation and breakup are anathema to the integral nature of Science.

This is why nothing has been more imperative to the thought of physicists and cosmologists throughout the twentieth century — nothing has goal-directed their researches and endeavours so constantly and consistently — as their quest for what they call a Grand Unified Theory of the Universe. By this is meant a gathering and uniting, in one scientific, mathematical conception, of all the known forces of matter at work in, and sustaining, the physical cosmos. Einstein believed he had formulated this unity in the 1940s, yet still the search for it goes on today.

This is because two of the elemental cosmic forces remain still to be reconciled, the infinitesimally small *electromagnetic* force, concerned with the quantum particles of the atom, and the infinitely vast *gravitational* force maintaining and sustaining the galactic universe.

Writing of the physicist's search for the unification of these apparently evasive, and up to the present time, irreconcilable forces, the Cambridge scientist, Stephen Hawking, ends his book *A Brief History of Time* with the following epitome of his thesis:

“ . . . if we do discover a complete theory, it should in time be understandable in broad principle by everyone, not just a few scientists. Then we shall all, philosophers, scientists, and just ordinary people, be able to take part in the discussion of the question of why it is that we and the universe exist. If we find the answer to that, it would be the ultimate triumph of human reason — for then we would know the mind of God.” *

So, it all comes round in the end to the question which, in effect, motivated the search in the beginning, namely, What is the Mind of God? What is the Mind of the universe? Or, simply, What is God? For this is

* © Space Time Publications 1988. Taken from *A Brief History of Time* by Stephen Hawking, published by Bantam Press.

essentially the inquiry which started the ball of our present civilization movement rolling some 6000 years ago, when early civilized man embarked on his journey of self-discovery and began to question the nature and meaning of his surrounding world.

Humbly, today, we acknowledge that this is the question which in the "latter days" of the sixth millennium, has been answered at last by the revelation of infinite divine Science, and wherein the physicist himself will one day perceive the beginning and the end of all his indispensable, painstaking researches.

The doubt remains however as to whether or not this elusive unification principle, which the physicist deems he must discover before he can answer the accompanying question regarding the creator of the universe, can ever be arrived at while he continues to reason from material premises. For whatever is the standpoint of his premise determines his conclusion also.

The fact, in divine metaphysics (the ultimate translation, therefore the ultimate reality, of physics), is that the Principle of the unity of the four basic cosmic forces — the Word, the Christ, Christianity, and Science (not the four forces of cosmological physics) — has been revealing itself to the human consciousness ever since the discovery of Christian Science in 1866, and it has been consistently gathering momentum, energy, and precision of statement from that day to this.

The textbook has a chapter called "Science of Being" (not the Science of *used to be*, or *going to be*, but the Science of *being now*). It begins: "In the material world, thought has brought to light with great rapidity many useful wonders." It goes on to say how "those lower things which give impulse to inquiry," and therefore bring these "wonders" into human consciousness, all have an ultimate "spiritual cause." This "cause" includes what impelled the spirit of inquiry in the thought of early civilized man. So that what we see today after six millennia of unremitting searching is "belief in a material basis, from which may be deduced all rationality . . . slowly yielding to the idea of a metaphysical basis, looking away from matter to Mind as the cause of every effect" (S&H 268:1).

As the Pentecostal Holy Ghost spoke to every man in his own tongue — in the language, that is, wherein he was born — so the indigenous mother tongue of mankind, the scientific language of God's eternal Word, is destined, in the course of the seventh millennium, to voice itself to men out of every nation under heaven, or in the words of Stephen Hawking, to "just ordinary people."

Remember Jesus' words to the disciples, quoted earlier from the Gnostic Gospel of Thomas: "Blessed is he who shall stand at the beginning, and he shall know the end and he shall not taste death." The divine *end* of the Life purpose, which is world salvation from death and mortality, in which humanity bears final witness to the allness of God and the nothingness of evil, therefore to the unification of all things with all things, has thus from the *beginning* been goal-directing its own step by step unfoldment. And

today, this unfailing goal-direction is being discovered to be true even in the realm of cosmological physical science.

Thus it is that one of the great discoveries which the latter part of the twentieth century has brought to light in physics is what is called the *Anthropic Principle*. This principle declares that, from the beginning, at the moment of the supposed big bang, the elements needed for the creation of a material universe, for the eventual evolution of living matter, and for man to be formed at last with a mind so big that he can search out the reason for his own and the world's existence — these elements were all present in such mathematically precise proportions that had this not been so, life as we know it would not have evolved.

A scientist was asked why the exact percentage of, say, helium, in the universe, happens to be what it is. The answer was that if this ratio had been different by even the minutest fraction the inquirer would not be present to ask the question! Such is the heartening significance of the twentieth century's anthropic principle.

An article in *The Times* of January 21st 1989, by Clifford Longley, called *Focusing on Theism*, reads in part: "The Anthropic Principle has thrown a gigantic metaphysical spanner into the argument. It is virtually a Copernican revolution in reverse. The principle, which is not seriously contested though differently interpreted, states that the balance of various fundamental quantities and forces in the universe, from the sub-atomic to the astronomical, is so astonishingly precise that they cannot have happened by accident . . . It was as if, from the first moment of its existence, the universe 'knew' what it had to do and where it was going." The article concludes: "It is difficult to get very far in a scientific discussion of the Anthropic Principle without at least a passing reference to God . . . It is no exaggeration to say that the universe, in its first micro-second of existence, was programmed to produce Mozart and every lesser mortal, however long it took . . ."

Is there any difference, one might ask, except one of degree, between this infinitely computerized programming of the cosmos at the moment of its initiation, and the genetic programming, in the womb, of the individual mortal at the moment of his conception. For such, we are told, is the prenatal determining of his fate (in respect of his genetic inheritance) that decides his life pattern from birth to death.

The revelation of divine Science is the revelation of a cosmos that has no beginning, therefore no end, and which remains harmoniously interwoven throughout its eternal life. The material sense of this universe, even as interpreted by today's anthropic principle, remains of course a material, symbolic, counterfeit concept of the only universe there is. If, therefore, in this symbolic inversion, creation, from the beginning, is programmed to produce Mozart in the realm of music, it must, even more emphatically, be programmed to produce the Prophets, Jesus, Paul, Mary Baker Eddy, John Dooley, and others, under the predeterminism of the Science of Life. It is

programmed in fact to produce that diversity of identity in harmonious unity which is the immortal reality of every individual who has ever existed, or ever will exist. For such is the programming of the Mind which is God, that underlies and determines the progressive human concept, to the end of its final translation from the DNA code and from matter into the timeless reality and order of Spirit.

Blessed, therefore, is "he who shall stand at the beginning, and he shall know the end and he shall not taste death." Jesus, at the point of the first Messianic advent, has made it possible for this limitless, impartial salvation to be true for mankind at the point of the second.

From the time of Britain's Magna Carta, through to the framing of America's Constitution, the sixth millennium of the history of civilization, ending with the twentieth century, has been the millennium, and the century, of the gradual self-assertiveness of the common man, of man the generic term for mankind, the man of the sixth day of creation who is given dominion over all the earth — the truth about Hawking's "just ordinary people."

Whereas, therefore, this book opened on the note of the poem by Mary Baker Eddy called *The United States to Great Britain*, specifying the relationship of Britain and America, let it end with another of her poems, equally trenchant, that pertains specifically to the brotherhood of mankind. It is called *The New Century*, and was written in 1901. From it we may glean not only the real underlying character of the present twentieth century, but also what is destined divinely to follow in its wake:

"Thou God-crowned, patient century,
Thine hour hath come! Eternity
Draws nigh — and, beckoning from above,
One hundred years, aflame with Love,
Again shall bid old earth good-by —
And, lo, the light! far heaven is nigh!
New themes seraphic, Life divine,
And bliss that wipes the tears of time
Away, will enter, when they may,
And bask in one eternal day.

'Tis writ on earth, on leaf and flower:
Love hath one race, one realm, one power.
Dear God! how great, how good Thou art
To heal humanity's sore heart;
To probe the wound, then pour the balm —
A life perfected, strong and calm.
The dark domain of pain and sin
Surrenders — Love doth enter in,
And peace is won, and lost is vice:
Right reigns, and blood was not its price."

(*Poems 22*)

In the sight of the divine Principle, Love, the promise regarding the millennium commencing with the twenty-first century, must surely be

“ . . . heaven here, the struggle over . . . ”
(My 158)

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