

JOHN W. DOORLY
AND
THE SCIENTIFIC EVOLUTION
OF CHRISTIAN SCIENCE



John W. Doolittle

Peggy M. Brook

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Author's Foreword

It was in 1937 that I came to John Doorly as his secretary at the time when he was still a prominent teacher and practitioner in the Christian Science movement. I had been a pupil in the Christian Science Sunday School of First Church of Christ, Scientist, London, England from the age of five until twenty. Within a year of leaving Sunday School I had joined John Doorly and remained with him—latterly as his assistant—until his passing in 1950.

In 1944 I married John Edward Brook, a pupil of John Doorly. He was a pilot in the Royal Air Force and served in World War II; in the same year he flew on a “pathfinder” mission, from which his aircraft never returned.

A brief account of how I came to be secretary to John Doorly may help to indicate the impersonal and spiritually impelled origin of our relationship, which was the basis of an increasingly inspiring, close, and very blessed association throughout the thirteen years.

Because of difficult relationships amongst the executive in the office where I was previously employed, I had thought of looking for another job. Then it came to me that if there is a Principle of harmonious relationship, it must be operating where one is and cannot be found merely by going to some other place or set of circumstances. The principle of arithmetic would not work better in one place than in another, so why should the Principle of being? No sooner had this become clear than the entire picture changed

unexpectedly in that office and harmony prevailed. It was then that Mrs. Doorly told me of a Christian Science practitioner needing a secretary and she asked me to go and see John Doorly, who would give me all the particulars. At that time I knew of him only by repute, as a well-known Christian Science lecturer and teacher. He outlined the specific secretarial duties, referring to the requirements of "this practitioner"—never mentioning that he himself was the one involved. Finally he said, "Of course if you want to progress in Christian Science this job would help you to progress more than anything would." As he said this, it seemed as though everything in life was unimportant but Truth and seeking Truth. This was all that was worth while, and I said as much, adding, "So if this practitioner will have me, I would love to take that job!" When Mr. Doorly asked me if I would like to know the name of the practitioner, I replied, naïvely perhaps, that it did not matter to me as I felt they were all the same—all equally inspired individuals! To my great surprise he then told me that I had accepted a position as his secretary.

In 1939 I had Primary Class instruction from John Doorly, although he never persuaded me to take this step nor felt that he should necessarily have a Class-taught student as his secretary.

When he was excommunicated from the Christian Science church organization during the spiritually progressive yet tumultuous years of 1943-1946, I was among the large number who went forward with the growing understanding of the pure Science of Christian Science, for everything within one responded to this new light as being true, basic, living, and essentially loving. It lifted Christian Science out of the concept of being a religious teaching separated from the rest of the world into the realization that it is the universal Science of being.

From 1945 onwards John Doorly devoted much time to a deep study of the Bible and I helped him in this spiritual research, and also in the preparatory work for his Talks and Summer Schools and the editing of the verbatim reports which were afterwards published. Today I realize more than ever the value of such an experience and am grateful for it beyond measure.

In 1946 The Foundational Book Company was formed and I was one of its directors, remaining the sole director today and trustee of John Doorly's works. I was also an editor of *Metaphysical Notes*, a periodical started by John Doorly in 1947, and now—together with Rosalie Maas and Ronald J. La Fontaine—am one of the editors of its successor, *Ideas of Today*. For the last twenty-five years I have given talks on Christian Science with particular emphasis on the Science of the Bible, publishing several writings on this subject, as well as being engaged in a busy practice from all over the world.

In company with many others, I count it as one of the greatest blessings in my life to have been closely associated with this progressive and important revelation of the pure Science of Christian Science.

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January 1973

ABBREVIATIONS OF THE TITLES OF WRITINGS
REFERRED TO IN THIS BOOK

THE BIBLE:

<i>Gen.</i>	<i>Genesis</i>
<i>Matt.</i>	<i>Matthew</i>
<i>Cor.</i>	<i>Corinthians</i>
<i>Phil.</i>	<i>Philippians</i>

MARY BAKER EDDY'S WORKS:

<i>S. & H.</i>	<i>Science and Health with Key to the Scriptures</i>
<i>Mis.</i>	<i>Miscellaneous Writings</i>
<i>Ret.</i>	<i>Retrospection and Introspection</i>
<i>Un.</i>	<i>Unity of Good</i>
<i>Rud.</i>	<i>Rudimental Divine Science</i>
<i>No</i>	<i>No and Yes</i>
<i>My.</i>	<i>The First Church of Christ Scientist and Miscellany</i>

VR = Verbatim Report

All books other than the Bible and Mary Baker Eddy's writings mentioned in the footnotes are published by The Foundational Book Company Limited, London, unless otherwise indicated.

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Introduction

The test of any new light of Truth as being fundamental to a subject lies in whether it remains essentially valid, even after the one on whom the light has dawned has left this earthly scene. Another criterion is whether the conclusions he has put forward are in themselves capable of inspiring further revelation in a progressive and ever-expanding way. The contribution made by John Doorly towards the apprehension of the pure Science of Christian Science satisfies both these criteria. Over twenty years have elapsed since his passing, yet what was revealed to him of the basic Science and system of Christian Science, which fully justified this subject being termed *science*, continues to advance and expand with unceasing confirmation on a universal scale of its truth and its vital import.

This book has been written in response to many queries as to who was John Doorly and what exactly was the nature of the contribution he was destined to make to the understanding of the Science of spiritual reality. As with most spiritual pioneers the answer is best found through a study of his own inspired writings, but for the purposes of record, and because what John Doorly revealed of the pure Science of Christian Science constituted a major development in the line of spiritual light, this short history is offered to the reader.

The purpose of this work, therefore, is to trace this

unfoldment of spiritual light and in a way that helps to show the inevitability of the new revelation that is dawning today and will continue to dawn. It is not designed to be a detailed biography or to glorify any person. For this reason Part I (The human history) is comparatively short, whilst Part II (The unfolding revelation of the pure Science of Christian Science) comprises the greater portion of this book.

Mary Baker Eddy was the discoverer and founder of Christian Science. She discovered the laws of divine Life, Truth, and Love and laboured to expound them in a scientific system which she named Christian Science, but she was well aware that no one can put a fence round any unfoldment of Truth and say, "Thus far and no farther." In a pamphlet entitled *No and Yes* she wrote, in 1891, "Let the Word have free course and be glorified. The people clamor to leave cradle and swaddling-clothes. The spiritual status is urging its highest demands on mortals, and material history is drawing to a close. Truth cannot be stereotyped; it unfoldeth forever."¹ She also prophesied in the textbook of Christian Science, *Science and Health with Key to the Scriptures*, that her own discovery would gradually "gather momentum and clearness" until it reached "its culmination of scientific statement and proof."²

How does a discovery gather momentum and clearness? To itself, Truth is always the full Truth, but it is developed and clarified to human thought through what looks like inspired men and women. In the line of spiritual unfoldment there are always outstanding peaks of revelation where suddenly a new light breaks forth. That light comes in response to a deep seeking. Already there in reality, "before Abraham was,"³ it requires only the touch of pure conscious-

¹ *No* 45: 24-28.

² *S. & H.* 380: 25-28.

³ *John* 8: 58.

ness to release its forever flow in human experience in terms comprehensible to advancing understanding. In retrospect, it is seen as the inevitable next step in the unfoldment of Truth. Though revelation is naturally associated with specific individuals, it is not the personal revelator as such who is important, but rather the constant evidence of a universal Principle at work. Mrs. Eddy once wrote, "personal revelators will take their proper place in history, but will not be deified."¹ The revelator is important in his true light, his true depict. In *Science and Health* under the marginal heading "True estimate of God's messenger" she makes some further pertinent statements on this subject, prefaced by the declaration that "the grand necessity of existence is to gain the true idea of what constitutes the kingdom of heaven in man." She goes on to say that we can never reach this goal while we "hate our neighbor or entertain a false estimate of anyone whom God has appointed to voice His Word." And furthermore that we must have "a correct sense of its highest visible idea" if we are to "understand the divine Principle." (See 560: 11-4.)

One might ask then: what is a "personal revelator"? Surely this question involves a correct sense of Principle's "highest visible idea," for a revelator is essentially an individual expression of the infinite Principle of the universe—unique, occupying a distinct place in a purposeful plan alongside all other unique expressions of this Principle, for every one is essential to the whole. To deify a revelator is to believe that what he or she is revealing of Truth originated with him and is entirely personal to the individual, almost as if a man were a receptacle, holding within himself some special embodiment of Truth that is limited to his character and personality. Jesus, so very aware of this, replied when

¹ *Mis.* 308: 9-11.

addressed as "Good Master," "Why callest thou me good? there is none good but one, that is, God."¹ He knew that his Father or divine origin was the motivating Principle of all his words and works.

Inevitably the age-old scourge of separate camps, the attitude of "I am of Paul; and I of Apollos,"² which leads to personal animosities and "Who shall be greatest?" ceases when men recognize that it is the one divine Principle or supreme cause of the universe that is the animating force behind all inspired and purposeful progress. This brings freedom and a conviction of the Principle-impelled rightness of acknowledging the channels through which the light pours and of attempting in all humility to define the specific appearing of that light.

It is in such a spirit that this book is written.

¹ *Matt.* 19: 17.

² *I Cor.* 1: 12.

Part I:
The human history

EARLY YEARS

John Williams Doorly was an Englishman, born in 1878 in the island of Barbados in the British West Indies. He was the sixth in a family of nine boys and one girl. His father and mother were members of well-known West Indian Colonial families who had previously emigrated from England. His mother's maiden name was Carrington, and her brother was Sir John Carrington, for many years Chief Justice of Hong Kong. John Doorly's father was a musician, a Mus.Bac. who was organist at the cathedral in Bridgetown. Two of the sons, Edward and Henry, went into the newspaper world, Henry Doorly being head of the *Omaha World Herald* for 21 years. Among their cousins were Eleanor Doorly, the writer, and Sir Charles Doorly, Governor of the Leeward Islands.

The Doorly children grew up in Barbados, John winning a scholarship to Harrington College in Bridgetown. To his

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mother he was a "hero," to his brothers he was the "fighter" in the family who always won. He was independent-minded and a most generous giver.

His sister has said that although cricket was his great love as a boy, he was a keen Bible student at the age of 16 and used to preach to the natives. He often told the story of meeting the Bishop one day in the cathedral where his father was organist, and of how he asked him, "Can you tell me, please, what is God?" "That is a most irreverent boy!" was the Bishop's remark after the encounter, but it would seem that the desire to find the answer to this question pursued this "irreverent boy" throughout his whole career.

John trained to be a surveyor under Herman Merivale, who was Manager of the Railway in Barbados. At the age of 19 he married Bertie Robinson, later known as Laura, and emigrated to the United States, where he first took a job as a tram car conductor in New York, apparently doing this job with the same enthusiasm with which he did everything! Later he was offered a position with Givernau Brothers, the silk manufacturers, and he went into the silk business in which, according to one of his brothers, he was headed for much success. During this time, however, his interest in Christian Science was keenly aroused, and from then on he was destined to devote his whole life to the teaching and practice of Christian Science.

ACTIVE SERVICE IN THE CHRISTIAN SCIENCE ORGANIZATION

It was in 1902 that Laura Doorly begged her husband to attend a Christian Science church service with her and, somewhat reluctantly, he agreed. He often related that as he sat in that church it seemed as though his entire selfhood was lifted above that of being a mere mortal sitting in a building and it appeared to fill the whole church. He never forgot that experience, he said, for it brought to him a vision of the fundamental truth of man—that man is in reality incorporeal, spiritual, infinite.

He said of these early days, "When I became a Christian Scientist, I had been a pretty bad lad—I drank a lot. It was in my family, and when I was twenty-two I was as near killing myself with drink as could be, and then Christian Science came into my life and it passed away. At that point I realized that there was something to do in life. I began to see that God is ever-present divine Mind. . . . When I saw that God is Mind, at that moment I saw the purpose and the power of Godlike thought. I thought, 'Why, if God is Mind, then thought that is of the nature of God is omnipotent, omniscient, omnipresent, and omniactive.' And so I made up my mind that I was going to begin to think that way. I concluded that thinking that way would do something for me, and the first thing it did was to take that desire for drink right out of my life in a very short while. The whole claim of heredity and weakness vanished."¹

Just after the turn of the century the Doorlys came to live in England, making their home in Leeds, Yorkshire and later in London, where they remained based. They had no

¹ *Talks at the Oxford Summer School 1948* by John W. Doorly, Vol. I., p. 15.

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children of their own, but adopted a daughter, Katharine, who later married and had three sons, of whom Mr. and Mrs. Doorly were very fond.

John Doorly knew from the moment he became aware of the Truth in Christian Science that he could not turn back from a spiritual path and in 1904 he joined The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., U.S.A. Never one to pursue any subject in less than a total way, once he felt the teachings of Christian Science had the ring of Truth, he wholeheartedly committed himself to the study of them. Above all, he loved the healing practice. It struck a chord in him and, awakened to the power of divine Mind, he was at once successful in letting this power use him in healing work.

In 1907 his name was accepted as an official Christian Science practitioner and was listed in the *Christian Science Journal*, where it was to remain for the next forty years.

As so often happens with those who feel the reality of the spiritual and act upon its irresistible promptings, he found that when he went into the practice of Christian Science in Leeds, he had to rely on the certainty of that spiritual leading and trust the divine power behind it to provide for and support him and his family in every way. He often related that his income at that time was so meagre that he frequently had to walk to see his patients because he could not afford the bus fare. He also said of these early days:

“How I healed when I started in the practice of Christian Science I don’t know! I knew very little about Christian Science, but I was absolutely in earnest and I certainly did heal—I had many really marvellous healings. My concept of God was just emotional and vague, and I didn’t begin to know

what God really is, but I lived as close to God as I knew how. . . I saw that there was only one way to heal, and that was through spiritual thought, that it was the 'moral and spiritual facts of health, whispered into thought,' which brought about the healing. After a bit, though, it was proved to me that even that healing wasn't the highest kind of healing, and that we must work from the standpoint of the essential nature of God,—Life, Truth, and Love."¹

His first case of healing in Leeds was a charwoman who was suffering from tuberculosis, epilepsy, diabetes, and various other complaints. Many doctors had tried to help her and failed, whereas in three weeks John Doorly was able to heal her. This woman, and a well-known doctor who had also treated her and who was a very fine religious man, so publicized this recovery, saying that "the day of miracles is not past," that John Doorly rapidly began to find himself with a large healing practice, and he never ceased to witness this vital and regenerative activity of Truth throughout his career.

John Doorly had taken Primary Class instruction in Christian Science in Manchester with Lady Victoria Murray in 1907, and then in 1910 he himself became a recognized teacher of Christian Science. He went to Boston to attend the qualifying Normal Class of that year, which was conducted by Bicknell Young. On the very day that he arrived in Boston Mrs. Eddy passed on, so this class proved to be the last one which she authorized with her signature.

In 1914 John Doorly was appointed to the Christian Science Board of Lectureship. He made many lecture tours all over the world, becoming one of the most outstanding

¹ *Christian Science Practice* by John W. Doorly, p. 113 (2nd ed, p. 121).

and sought-after lecturers of that time. He crossed the Atlantic on some sixty occasions, being given special permission to do so by the British Government during the 1914-18 World War, since the work of a Christian Science lecturer was considered an important activity.

In 1918 Mr. Doorly was appointed President of The Mother Church, occupying this position for one year from 1919 to 1920. The great controversy known as "The Christian Science Litigation" was then raging. It was a legal battle between the Trustees of the Christian Science Publishing Society and the Board of Directors of The Mother Church. The Directors sought to be the final authority in the affairs of the Christian Science organization. Finally the matter was taken to the Supreme Court of Massachusetts, who pronounced in favour of the Trustees. There was such a storm of disapproval from the Christian Science field, however, that when the Directors appealed against this verdict the Full Bench of the Supreme Court reversed it and gave final judgment to the Board of Directors. John Doorly was at that time a wholehearted supporter of the Directors, and was criticized by many for using "steam-roller" methods in his handling of the famous 1919 Annual Meeting of The Mother Church when the relationship between the membership and the Church authorities was extremely tense.

Looking on at the character patterns of such individuals, one can often recognize how the very quality which would initially appear to be to the detriment of advancing spiritual footsteps is translated as time goes on, by the Christ, Truth, into that which is an essential support to spiritual progress. One recalls how the apostle Paul's strict adherence to the Jewish status quo and therefore his strong-willed and zealous persecution of the Christians was later translated by the Christ power into a firm resolve and zeal that sustained him

in his universal mission of spreading the self-same Christianity which he had at one time sought to destroy. Certainly, as in the following years the pure Science of Christian Science began to unfold to John Doorly in all its clarity and in its universal values, unfettered by ecclesiastical beliefs, it translated the "steam-roller" methods of that 1919 President into the spiritual strength and courage needed to go forward in the progressive light of Science, come what may.

John Doorly continued to lecture, to teach, and to heal, but in 1929, in spite of his popularity as a lecturer and at a comparatively early age, he resigned from the Board of Lectureship, as he felt a growing desire to devote more time to the study and practice of Christian Science. His letter of resignation was published on May 25th 1929 in the *Christian Science Sentinel*.

At the time of his resignation he said that from his travels all over the world, visiting many different centres where there were Christian Science churches and societies, he sensed that the majority of Christian Scientists had only a religious belief in Christian Science, and that most of the healing that was being done was mere faith-healing. He realized then that unless the *Science* of Christian Science was seen, understood, and identified, Mary Baker Eddy's discovery would continue to be accepted as just another religion among many, instead of as the Science of all being that he instinctively felt it to be. To investigate the implications of this developing conviction needed time for research and quiet pondering, and so he settled down in England for this purpose. This decision, enforced by the irresistible Principle that impels all unfoldment, proved to be a major one. It yielded unforeseen and important revelation, for from 1929, through the '30s and on into the '40s, the pure Science of Christian Science impressed itself on thought. It was a period of tremendous unfoldment. Christian Science had always been termed a

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Science, but now its fundamentals, its divine and exact processes of operation, its spiritual system, began to clarify themselves insistently and in a natural order, as outlined in Part II. John Doorly was open to receive it, and so gave out the revelation as it came to him, using every normal means to disseminate it. A pupil who attended his Class in 1920 wrote:

“I am sure it was after 1929 when he resigned from the Board of Lectureship (as he said, to give more time to the study and practice of Christian Science) that the Science of Christian Science began to unfold more definitely and as a system. He then had more time for his students and we had more regular Association Meetings, whereas before they had to fit in with his lecture tours. Anyone who has read, or can read, his Association Reports from about 1932–1940 can see and feel how the spiritual idea unfolded to him and he gave it to his pupils step by step as it unfolded. Our meetings were much longer and we not only had long reports but often long letters in between. The idea just grew and grew.”

EXCOMMUNICATION FROM THE CHRISTIAN SCIENCE ORGANIZATION

At length the Christian Science Board of Directors, with whom for many years John Doorly had had a close and

friendly relationship, listened to accusations and condemnations of a kind that are bound to arise wherever there is progressive vision within any tightly controlled ecclesiastical body. Such a body tends to become imprisoned in the sterility of accepted doctrine, rigid organization, and unthinking acceptance of hierarchical authority, so that all spiritual progress which threatens changes in the status quo meets inevitably with resistance and opposition.

Certain charges were made against John Doorly as a Christian Science teacher, and after much correspondence back and forth, in 1944 he was put on probation as a teacher of Christian Science. Two years later, the Board of Directors excommunicated him from The Mother Church.

The charges made against him, as set out in a letter from the Directors dated August 23rd 1944, were all concerned with contraventions of the provisions of the *Christian Science Church Manual* as interpreted by the Board of Directors. They were as follows: "(1) that he widely circulated unauthorized Christian Science literature" (this referred to the circulation of his Association papers to students other than his own pupils who desired to read them); "(2) that he assembled a selected number of his pupils more frequently than once a year" (John Doorly was engaged in deep research of the Christian Science textbook at that time and regularly worked with a group of students on this); "(3) that he assembled pupils of other loyal teachers of Christian Science and engaged in the equivalent of instruction to them (Article VIII, Sections 10 and 11, and Article XXVI, Sections 6 and 7, of the *Manual of The Mother Church*)" (these research groups included one or two pupils from other Associations and even two other Christian Science teachers who were keen to take part in this work). But basically, underlying the superficial charges, was opposition to the progressive interpretation of Christian Science as pure Science in its meaning of "know-

ledge reduced to law and embodied in system" (Funk & Wagnalls Dictionary). John Doorly saw the absolutely scientific nature of Christian Science and endeavoured to share this discovery in the natural way any scientist would do. It was this forward vision which was the main target of attack. In their letters the Directors referred to this scientific unfoldment as "your personal and mistaken views of Christian Science."

Around the same time, in 1943, Ninth Church of Christ, Scientist, London, the branch church of which Mr. Doorly was a member, made similar charges against him. These particular charges he felt were not the business of a branch church. He therefore resigned from Ninth Church, sending the entire correspondence with its Board to the Christian Science Board of Directors in Boston. This whole issue and the vital questions it raised John Doorly felt impelled to share with his pupils and with all who were interested. He therefore published in 1945 a booklet entitled *A Statement*, in which he gave an outline of the situation that had led to his excommunication. This *Statement* also included a précis epitomizing his understanding at that time of what constituted Mary Baker Eddy's revelation of divine Science, which, reduced to a system of scientific metaphysics, she termed Christian Science; and finally, this *Statement* contained copies of the correspondence between him and the Christian Science Board of Directors in Boston and with Ninth Church of Christ, Scientist, London, which had resulted in his excommunication.¹

It was during the period when this whole issue was being resolved that a change took place in the Doorly household. John and Laura Doorly agreed to have a legal separation.

¹ Copies of this *Statement* may still be obtained, free of charge, by writing to Mrs. P. M. Brook, 41 Pelham Court, Fulham Road, London, SW3 6SH, England.

Their paths appeared to be diverging and although they remained good friends, with a respect for one another's chosen path, they each felt that this was the right solution for them at that time. As a testimony to the spirit in which this agreement was made, it is of interest that the negotiating solicitor was so impressed with the generosity and kindly attitude involved that he applied for and attended what proved to be John Doorly's last Class as an official Christian Science teacher.

The record of the years from 1940-46 may appear to be one of misunderstanding, persecution, religious zeal, and separation, and yet in retrospect can there be any blame, personal accusations, or hatred? The divine plan is always irresistible, and if it does not work its way through by means of positive acceptance and willingness to go forward, then it will push through anyhow, albeit stirring up in its wake what finally proves to be ineffectual resistance. But nothing can stop divine Love's fulfilment of its plan. The Old Testament story of Joseph being sold into Egypt by his brethren because of their jealousy of his visions and dreams is an illustration of this point. Joseph flourished in Egypt, and finally, when he was once more united with his brothers, the words put into his mouth voice this recognition of the irresistibility of the divine plan: "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life."¹

So in what we may deem a disastrous happening in connection with the inevitable unfoldment of the Christ-idea, the light behind the shadow can always be discerned. Wherever there is spiritual vision, that vision will hold to and bring into focus the positive Truth that is declaring itself and which cannot be resisted.

¹ *Gen.* 45: 5.

THE PROGRESSIVE DEVELOPMENT OF CHRISTIAN SCIENCE FREE
FROM ORGANIZATION

Freed from organic bonds, the pure Science of Christian Science unfolded rapidly to progressive consciousness. John Doorly had at that time a Pupils' Association of some seven hundred members. Many of them who loved this deeper understanding of pure Science either resigned from the Christian Science organization voluntarily, according to their individual spiritual convictions, or were asked by the Christian Science Board of Directors to do so. Others remained with the organization. But there was a large nucleus alive to the advancing vision that was dawning upon thought who could feel the purity, the genuineness, and the vital importance of what was coming to light. These went forward and are still going forward in the developing understanding and demonstration of pure Science, linked by no organization but rather by scientific fundamentals, as must be so in any scientific subject.

Already in 1945 John Doorly had felt impelled to give talks on the book of Revelation, because he had found that the whole Science of Christian Science is outlined symbolically in this tremendous apocalyptic work. It illustrates in detail the divine system of Science and its operation. These talks he gave in many parts of England and they proved to be a broad and comprehensive platform from which all later developments in this line of light were to flow.

It was the dynamic truths that were uncovered through the spiritual interpretation of Revelation that forced his thought back to the beginning of the Scriptures and so led him to undertake a study of the Bible as a whole, starting with the first chapter of Genesis and then proceeding book

by book, using the "Key to the Scriptures" in *Science and Health* to unlock the scientific signification of the Bible in its entirety. The Talks on the book of Revelation were followed by a series of week's Talks on the Science of the Bible in many centres, starting in 1946 with Zürich, Switzerland.

As the idea of Science and system gained momentum and the fundamentals began to clarify themselves, it seemed imperative to state in brief form what had been unfolding during all these years and at length, in 1946, John Doorly published his first book, setting forth succinctly what he had discerned of the pure Science of Mary Baker Eddy's revelation. It was entitled *The Pure Science of Christian Science* and contained a brief outline of the divine system of Christian Science, a syllabus for study of the subject, a précis of the book of Revelation and many useful appendices, all turning the Christian Scientist to a deeper and more comprehensive research of the Bible and *Science and Health*.

During this time there was much criticism of John Doorly amongst orthodox Christian Scientists, not only with regard to the subject matter of his teaching, but also accusing him of teaching Christian Science without restraint to all who were eager to hear his findings. It was held that in so doing he was disobeying the regulations laid down in the *Church Manual* for an "authorized" teacher of Christian Science, who is entitled to hold one official Class of thirty pupils every year and an annual Pupils' Association Meeting. Mr. Doorly instinctively knew that the accusations were based on a restrictive interpretation of the Manual's provisions and he also knew that a pupil of his in Zürich, Switzerland, Dr. Max Kappeler (an economist and a very keen student of Christian Science), had been pondering this subject deeply and so he asked him to write a book on his conclusions. Accordingly his book, *Christian Government—Its Scientific Evolution*, was written and published at the same time as

The Pure Science of Christian Science. This treatise on Christian government, written with alert spiritual sense, clear insight, and a love of the pure Science of the subject, intelligently analyzed the *Christian Science Church Manual* and the government of this Church, showing that the Manual, when spiritually understood, puts forward no impediment to advancing vision. Rather does it embody the means for dissolving organic control of the Church when spiritual understanding has advanced sufficiently to understand the pure Science of Christian Science and so discern spiritually the underlying import and demands of the Manual's provisions.

It was in 1946 also that John Doorly started a publishing company, The Foundational Book Company Limited, in order to publish his writings and those of others on the pure Science of Christian Science. His first book and that of Max Kappeler were published by this company. It was never set up as a commercial proposition, but merely as a useful vehicle for printing and distributing literature on this subject. The Foundational Book Company had its office in Knightsbridge, London, and later it had agents in many parts of the world. In London there was eventually a staff of ten, all deeply interested in the research, study, and practice of Christian Science; they helped to take care of the editing and various other activities resulting from John Doorly's work. One of the young Oxford graduates who worked for him in an editorial capacity from 1947 to 1950 has written:

“We felt part of an activity that seemed abundantly purposeful, fresh, expanding, important. It was demanding work, which kept us very busy and imposed the discipline of obedience to Principle, but there was an atmosphere of humour, liveliness, and generosity which made us all love to be of service to a bigness of vision

which was the basic attraction. And when John Doorly passed on, we did not feel that the impulsion had departed—we still felt that impulsion, because it was not personal. It led us all forward in different directions, but we have each been sustained ever since by what we learned of Science, its Principle, its ideals, its practice, through working for John Doorly.”

At this time a magazine entitled *Metaphysical Notes* was conceived, and was published every two months. It was a periodical which carried study notes and articles on the Bible and *Science and Health*, emphasizing the Science and system of Christian Science and its irresistible operation in human experience. It made its first appearance in February 1947 and continued until February 1951, when it seemed the natural development for another periodical to take its place. This had a different purpose, namely, to show the universal nature of the divine Principle of being at work in every field of human thought and endeavour and to identify the operative ideas behind this leavening process. This periodical was called *Ideas of Today*, which still continues to be published and distributed regularly by The Foundational Book Company.

In May of 1947 a public lecture, “The Pure Science of the Bible,” was given by Mr. Doorly in London. It was reported verbatim and sent out in pamphlet form to Christian Science practitioners, members of the clergy and thinkers in various countries interested in the spiritual progress of mankind. In that same year, in August and September, a Summer School was held at an Oxford college, attended by about 500 people from many parts of the world. The subject was the days of creation, the book of Genesis in its scientifically spiritual interpretation, and a brief survey of the whole Bible; the book of Isaiah was also considered in some detail.

The spiritual content of this Summer School was the impetus which caused John Doorly to give thereafter, in London, weekly Talks on the Bible, which continued every year from 1947 to 1950. These were also taken down verbatim and were subsequently issued in booklet form and later published in nine volumes. These Talks will one day be recognized as some of the most vitally important interpretations of the Bible ever given. They are unique. They bring the Bible to life as the operation of a living and timeless spiritual Science. As these talks were delivered week by week through three years, the Scriptures began to appear as one unbroken story—not a historical story, but a comprehensive record of scientific spiritual facts and their operation in every man's experience here and now, as indicated in Part II.

There is a widespread belief in the Christian Science organization that members of The Mother Church should not read anything on the subject of Christian Science except "authorized literature."¹ It has never been generally realized, however, that this term is not used at all in their Church Manual. This merely says in Article VIII, Section 11 that no member shall "buy, sell, nor circulate Christian Science literature which is not correct in its statement of the divine Principle and rules and the demonstration of Christian Science." The Article continues: "Also the spirit in which the writer has written his literature shall be definitely considered. His writings must show strict adherence to the Golden Rule, or his literature shall not be adjudged Christian Science." In her work *Retrospection and Introspection* Mary Baker Eddy writes, "Christian Science is not copyrighted; . . . A student can write voluminous works on Science

¹ The phrase "authorized literature" did not appear as an imprint on any of Mary Baker Eddy's books until 1915, five years after her passing.

without trespassing, if he writes honestly, and he cannot dishonestly compose *Christian Science*. The Bible is not stolen, though it is cited, and quoted deferentially.”¹ It is in the light of such statements that Christian Scientists must judge all literature on the subject of Christian Science written and published independently of the Christian Science Publishing Society. To the world in general, however, no such problem arises. Thought is free to seek and find Truth wherever it feels compelled to do so, and to judge for itself. Many years ago Mrs. Eddy apparently felt her followers capable of such judgment, for she wrote a card in the July 1891 *Christian Science Journal* saying that she felt “it would have been wiser not to have organized the General Association for Dispensing Christian Science Literature,” giving as her reason, “I consider my students as capable, individually, of selecting their own reading matter and circulating it, as a committee would be which is chosen for this purpose.”

In this narrow context of not reading “unauthorized literature,” the accusation has often been made by orthodox Christian Scientists that students of Christian Science who have become interested in the teachings of John Doorly study his books rather than the Bible and *Science and Health*, but no one could take up any book of John Doorly’s without finding on almost every page confirmation of what he was teaching either from the Bible or *Science and Health*, and also direct allusion to particular chapters or pages. If this is a criticism that needs refuting, it might be said that few teachers have ever turned students more insistently and consistently to these two sources than he did. He said at his Oxford Summer School in 1949 and in substance again on many other occasions:

¹ *Rel.* 76: 2, 4-8.

“If you want to give Science to humanity, then my advice to you is to stick like glue to the Bible and ‘Science and Health.’ Never let anything get you away from those two textbooks. They represent the appearing of the idea of manhood and of the idea of womanhood. . . . The further I progress, the more determined I am to stick to the Bible and ‘Science and Health.’ They will always show us the way. Moreover, if we all do that, we shall have the true church; we shall have, not an organization, but ‘The structure of Truth and Love’ (S. & H. 583: 12), wherein every man is an individual and a ‘lively stone.’”¹

It is interesting that those who have followed such advice have ceased to be “book-bound” or worshippers of a book or books *per se*, for Truth can never be confined within the pages of a book, however spiritually valuable. Rather have they found it to be true, as Mrs. Eddy once wrote, that “books and teaching are but a ladder let down from the heaven of Truth and Love,”² and that the universal laws of scientific being are also speaking to them today as the fundamental truth behind everything everywhere—and speaking in a free, untrammelled way, perhaps recognizable because of their continuing study of these two textbooks, but greater far than any book. As the well-known Christian Science teacher, Bicknell Young, once said, “A statement is not true because it is in *Science and Health*, but because it is true, it is in *Science and Health*.”

In 1948 and ’49 two further Summer Schools were held at Oxford, again with a world-wide attendance of some 500

¹ *Talks at the Oxford Summer School 1949* by John W. Doorly, Vol. II, p. 131.

² *Ret.* 85: 9-10.

people. In 1948, the School was based on the spiritual and scientific import of the books of Hosea, Jeremiah, Matthew, and Revelation, and in 1949 the four Gospels of Matthew, Mark, Luke, and John were interpreted as illustrating the dynamic appearing of the Christ-idea through the ever-present divine processes of the Word, Christ, Christianity, and Science. His interpretation of the four Gospels on this last occasion embodies some of John Doorly's most profound teaching. Verbatim reports of both these Summer Schools were made and subsequently published in four volumes.

The discovery of the purely scientific and ordered nature of Christian Science so inspired John Doorly that he was alert to every opportunity to share with others what had come to him. He deeply desired to put before unbiased thinkers in the world what had been revealed to him of the pure Science of the Scriptures during the latter years of his studies, and so in 1949 the book *God and Science* was published, a book that shows how the Bible is based on specific spiritual and scientific fundamentals that are universal and which constantly reappear throughout its pages and unfold an overall plan. Because it was a book designed for the general public, a commercial publisher was found for it, Frederick Muller Limited of London, England.

This book was reviewed by various papers and found its way into many public libraries. Today, when thought has become liberated as regards religion and is moving towards a more reasoned attitude to the subject of God, it is interesting to read opinions on this book expressed by reviewers in 1950. For instance, *News Review* wrote, in part, "John Doorly's views on the Bible . . . by their very unconventionality . . . will add fuel to the discussion which may eventually remove the disparity between scientific and religious thought." *The Yorkshire Evening Post* said, in part, "Nobody could quarrel with the conclusion that until religion has the

power of science, and science has the spirit of true religion, there can be no certainty, safety or hope." *The Yorkshire Evening Press* commented: "This is a notable contribution to that reconciliation of religion and science that must be achieved before those people who call themselves 'thinking people' will be willing to accept religion as something which can appeal to and satisfy their minds as well as their hearts and souls."

The last series of Talks John Doorly held was a fitting climax to his work. In London in January 1950 he gave a week's series on the chapter "Christian Science Practice" in *Science and Health*. He showed the scientific structure underlying the method of spiritual healing presented in this chapter, and illustrated its statements with many experiences and healings from his own lifework. These Talks were recorded and published in a book entitled *Christian Science Practice*; in effect, they constitute his autobiography, for they review his forty-seven years in the study, practice, and teaching of Christian Science. This book is the bestseller among his writings. It not only breathes the spirit of John Doorly's life-purpose, but when deeply pondered, it identifies the scientific chords of Being which underlie the living, healing practice of Truth.

John Doorly passed on in May 1950, very conscious of the eternal fact that there is nothing going on but Life, Truth, and Love, a fact of which he was extraordinarily aware and which he constantly declared. In fact, Life, Truth, and Love characterized his entire experience. He continuously responded to the forward impulsion of divine Life in all its bigness and expansiveness, which resulted in progressive vision and fresh spiritual discovery and initiative. The wholeness of Truth ensured always that the vision was whole, basic, consistent—never "gimmicky." And John Doorly often used to say that the more he understood the Science of

Christian Science and its irresistible presence and power, the more he was conscious of divine Love and of the womanhood qualities of the infinite Being. This was very apparent to anyone who knew him intimately, for during the latter part of his experience here he added to the great qualities of vision, intelligence, and the moral courage to tread a progressive path, an increasing measure of the womanhood qualities of patience, tolerance, a tender impersonal love, and an even more universal outlook than he had had before—although an outstanding sense of love for his fellow man and a universality of outlook had always characterized him.

If it is true that “personal revelators will take their proper place in history, but will not be deified,”¹ it might be said of John Doorly that he won his “place in history” by uncovering and identifying the constituents of the pure Science of Christian Science—its fundamentals and system. He did not initially set out to do this, but was used by the Principle of revelation to see and state these dynamic scientific truths, which are being recognized more and more as universally operative. This was an all-important and necessary contribution to the line of light. It came in a flow of increasing revelation all through his experience, but its scientific interpretation gathered momentum during the last ten years of his career. It should never be forgotten that it evolved as the climax of forty years of living and teaching the Truth of being and demonstrating its healing power. It was no academic interpretation. It related to a lifetime of intensely varied experience in helping and healing humanity.

John Doorly never developed all the implications of the pure Science of Christian Science. This was not for him to do. His mission was rather to set it forth. But his great work lives on, constantly gathering momentum, for one realizes

¹ *Mis.* 308: 9-11.

that the fundamentals he discerned in Christian Science—every aspect of them—form the basis of today's progressive vision. And it is the pursuit of the implications of pure Science, its elaboration, and its development that is today's story, and the ever-developing story of the future. "Truth cannot be stereotyped; it unfoldeth forever."¹

¹ *No 45*: 27-28.

Part II:
*The unfolding revelation of the
pure Science of Christian Science*

“In divine revelation, material and corporeal selfhood disappear, and the spiritual idea is understood.”¹ The foregoing record has little to do with a material and corporeal selfhood. As with all revelators, John Doorly’s life was his response to the unfolding Truth. And every one of us is a revelator in proportion as we open consciousness to our divine origin, to the Truth that makes free.

But what of this Truth and its forever unfolding? It is a universal happening, for Truth is Spirit—that which is omnipotent, omniscient, omnipresent, and omniactive. We are here concerned particularly, however, with tracing the line of light as it focused itself in the Old and New Testaments, leading to Mary Baker Eddy’s discovery of Christian Science and to the part played by John Doorly, who through his deep research, coupled with spiritual understanding and progressive vision, discerned what constitutes the pure Science of Christian Science, and thus highlighted the universal, inorganic nature of the divine Science of being.

¹ *S. & H.* 561: 20–21.

FROM THE OLD TESTAMENT TO THE DISCOVERY OF CHRISTIAN
SCIENCE

In the Old Testament the overriding spiritual fact that impelled itself upon thought could best be summed up by the opening verse of Genesis, "In the beginning God created the heaven and the earth." This basic fact of one primal cause was developed, expanded, and diversified, but it was primarily the consciousness of *one* God, *one* supreme power, that dawned on seeking thought at that period—and had done so long before that, for there are evidences that mankind has always been monotheistic.

Then came a mutation with the advent of Christ Jesus, an advent foreshadowed by the prophets and fulfilled in the appearing of Jesus. It was indeed a "new" testament, for here was developing the realization that the one divine Principle so translates itself to humanity that it can be lived as "God with us," God and man one, Principle and its idea inseparable. This Jesus exemplified. Moreover, this concept of the oneness of Principle and idea quickly advanced to be seen as the truth of *all* men. Jesus' healing mission that excluded no one, such statements of the Master's as "He that believeth on me, the works that I do shall he do also,"¹ and his reference to "my Father, and your Father,"² brought the conviction that not only was Jesus the Son of God, but also "Now are *we* the sons of God."³ The acceptance and rapid growth of Christianity took place as a consequence.

But the fact that there are universal laws and rules governing the spiritual nature of man and the universe that can be

¹ *John* 14: 12.

² *John* 20: 17.

³ *I John* 3: 2.

understood and proved as a natural, balanced, comprehensive whole had not yet broken on general human consciousness. Men still reckoned in the main either mystically or in a rigid moral way about the things of God. As the centuries went by and the pendulum of mankind's search for truth swung towards physical science, the early scientists, feeling the impulsion of divine Principle, linked their discoveries with God, but it was a mixed idealism, with merely the name "God" attached to the governing power; and for God to be responsible for their theories and their scientific *modus operandi* the divine nature necessarily had to be reckoned as a mixture of Spirit and matter, infinity and finity, good and evil. In the latter years of the nineteenth century many were reaching out for what was inevitably coming to birth, namely, a new understanding of the underlying mental and spiritual forces governing all existence from the infinitesimal to infinity. The mystical, the merely religious, and the aloof and coldly scientific concepts of Deity were being discarded, and progressive thought was seeking an intelligent understanding of the relationship of man to his cause or creator, a relationship that must govern the minutiae of his daily life and that would give him a true insight into and understanding of himself, his higher aspirations, and the universe around him. Theories were formulated and metaphysical methods put forward, all having their place in the search to define the new light that was beginning to flood human consciousness.

At length, in the fulness of time and in the usual unorthodox way in which spiritual revelation so often seems to break through, in 1866 an American woman in New England, U.S.A., Mary Baker Eddy (at that time Mary Baker Patterson), caught the light of divine Principle's interpretation of itself and was used to reveal the Science of Truth's appearing and the divine system through which its practical

application in human experience could be demonstrated. Always spiritually minded and a woman of prayer, she had sought for twenty years to trace a mental cause behind all physical effects. Experiencing a miraculous recovery from an accident, through reading the healing of the palsied man in Matthew 9: 2, Mary Baker Eddy realized that she had been restored to wholeness through the operation of spiritual law, and thereafter she devoted herself to discovering the nature of this law, which she felt certain must lie behind the inspired works recorded in the Bible. She wrote in her autobiography in a chapter entitled "The Great Discovery" as follows:

"The Bible was my textbook. It answered my questions as to how I was healed; but the Scriptures had to me a new meaning, a new tongue. Their spiritual signification appeared; and I apprehended for the first time, in their spiritual meaning, Jesus' teaching and demonstration, and the Principle and rule of spiritual Science and metaphysical healing,—in a word, Christian Science.

"I named it *Christian*, because it is compassionate, helpful, and spiritual. God I called *immortal Mind*. That which sins, suffers, and dies, I named *mortal mind*. The physical senses, or sensuous nature, I called *error* and *shadow*. Soul I denominated *substance*, because Soul alone is truly substantial. God I characterized as individual entity, but His corporeality I denied. The real I claimed as eternal; and its antipodes, or the temporal, I described as unreal. Spirit I called *the reality*; and matter, the *unreality*."¹

¹ *Ret.* 25: 3-19.

The full light of revelation in all its implications never comes to anyone in a single flash. A flash illumines a completely new orientation in relation to Being, but the detailed substantiation of this new discovery dawns over a period as "precept upon precept; line upon line, . . . here a little, and there a little."¹

During the ensuing years, from 1866 onwards, there unfolded to Mary Baker Eddy the scientific laws and rules appertaining to spiritual reality. These she was eventually led to reduce to a system and to set forth in her textbook on Christian Science, which she called *Science and Health with Key to the Scriptures*. At the time of her initial discovery, however, she merely wrote comments on the Scriptures, giving their spiritual interpretation. Of these notes and comments she said later that, if published, they "would show that after my discovery of the absolute Science of Mind-healing, like all great truths, this spiritual Science developed itself to me until Science and Health was written."² Even after this textbook first appeared in print, it was to go through several hundred editions, its idealism being continually clarified until its author passed on in 1910.

A comparative study of these editions³ shows, among other things, how the influx of divine Science which initially flooded Mary Baker Eddy's thought poured forth in her first edition, and is directly comprehensible to thought that has accepted the reality of spiritual being. But the mission of her textbook was to be more than an inspired treatise for inspired thinkers. Like the Scriptures it had to meet thought

¹ *Isaiah* 28: 13.

² *Rel.* 27: 6-10.

³ See the works of Alice Orgain: *Distinguishing Characteristics of Mary Baker Eddy's Progressive Revisions of Science and Health, As It Is, The Detached Branch, The Story of the Christian Science Manual*.

This subject is also dealt with in Gordon Brown's book, *Christian Science Nonsectarian* (published by Gordon and Estelle Brown).

on every level and therefore she was led to reduce and translate its message in accord with divine revelation, so that the present and last edition of this textbook embodies three standpoints in its presentation of Science. Firstly, from beginning to end the vast Science of being is set forth in its divine perfection in a way that speaks to innate spiritual sense through pure revelation, almost without words. Secondly, and naturally also from this divine standpoint, an absolute system of spiritual reasoning is woven throughout the text, whereby the fundamentals of spiritual being are unfolded in their living and exact relationship to one another; thirdly, it is shown over and over again how these divine truths are demonstrable in human experience.

This was not an intellectually formulated or contrived way of writing such a textbook on Mary Baker Eddy's part. Indeed she may not always have been conscious of the exact spiritual Science she was recording, even as a composer is often unaware of the perfect form of the music that is expressing itself through him. Mrs. Eddy has said of herself that she was "a scribe under orders,"¹ and she was known to study her own textbook to learn more of the higher revelation lying within its pages. Nor was the inspiration fragmentary that inspired this textbook, for what was really taking place was the Science of being translating itself in a whole form adapted to the thought of the age and doing so to pure spiritual consciousness ready to receive it. The nature of God was defined in this work for the first time in seven succinct terms, i.e. Mind, Spirit, Soul, Principle, Life, Truth, Love, each term synonymous in that it refers to the one God, yet each conveying the infinitude of spiritual being in a specific and definite way. Spirit, Life, Truth, and Love had all been used in the Scriptures to denote the nature

¹ *Mis.* 311: 26. See also *My.* 114: 23-27, 115: 4-9, 271: 4-8.

of God. Soul and Mind were also terms to be found in the Bible, but not elevated to deific level as Mrs. Eddy elevated them. Principle was a term aptly added in natural accord with the scientific age. Hidden in this textbook, as the woman in the Gospel story hid the leaven in three measures of meal, lay the fundamentals of the pure Science of Christian Science, not discerned and identified until some thirty-five years had elapsed since its final edition.

THE FOUNDING OF THE CHRISTIAN SCIENCE MOVEMENT

One wonders why Mary Baker Eddy did not establish her discovery as a pure Science and seek to have it taught in schools, colleges, and universities. She prophesied, "The education of the future will be instruction, in spiritual Science, against the material symbolic counterfeit sciences."¹ Perhaps in her time it was too revolutionary to expect men to consider spiritual reality as an educational subject to be studied as such. Perhaps also she wanted to ensure that her discovery was linked with the spiritual and not with the merely intellectual, and so she veered towards a church organization rather than a purely educational establishment, although at one time she did found a Metaphysical College. But in the main it was still very much the "church" age. Indeed she originally hoped that clergymen would rejoice in her discovery, accept the Science of Spirit, incorporate it in

¹ *Mis.* 61: 4-6.

their teachings and preach it from their pulpits. But this was apparently too much to hope for; she was forced to establish a separate Church through which to propagate the progressive truth that was revealing itself to her.

So Mary Baker Eddy founded a Church organization with headquarters in Boston, Massachusetts. It spread rapidly, with branches all over the world, and she reluctantly wrote a Church Manual of rules and by-laws to govern it—reluctantly because in her heart she felt that “laws of limitation for a Christian Scientist” should not be needed. (See *My.* 229: 20–27.) The church service she established is impersonal, conducted by two Readers who read, from the Bible and the Christian Science textbook respectively, selected passages that develop a particular subject, the subjects recurring in the same sequence twice a year. These selections are regularly printed in advance in a booklet (*The Christian Science Quarterly*) so that Christian Scientists may study them daily. A Sunday School was also started.

As the movement went forward, Mrs. Eddy was inspired to put into circulation four periodicals with different purposes. She writes of them:

“The first was *The Christian Science Journal*, designed to put on record the divine Science of Truth; the second I entitled *Sentinel*, intended to hold guard over Truth, Life, and Love; the third, *Der Herold der Christian Science*, to proclaim the universal activity and availability of Truth; the next I named *Monitor* [an international daily newspaper], to spread undivided the Science that operates unspent. The object of the *Monitor* is to injure no man, but to bless all mankind.”¹

¹ *My.* 353: 10–18

She appointed a publisher to take care of her writings, for there were many other writings besides her textbook. A Christian Science Publishing Society was established to publish the various periodicals, and after her passing it also published her books. A Board of Lectureship was formed whose members were responsible for giving public lectures.

Different means of teaching Christian Science were put into effect from time to time, including at one period a Metaphysical College. This was eventually dissolved by Mrs. Eddy in 1889 and nine years later (under a Board of Education) she instituted a class to be held every three years for student teachers, who were then each qualified to take a class of thirty pupils every year. Thousands of "official" Christian Science practitioners, who had attended such classes, were "authorized" and listed in the Journal.

This whole vast organization—many activities of which are not mentioned here—was undoubtedly a protection and also a means of propagating the teachings of Christian Science at the time. Moreover, every move Mary Baker Eddy made in establishing her church organization was the direct result of specific spiritual facts becoming clear to her as she devoted herself to the unfolding revelation of Truth. W. Gordon Brown in his book *Christian Science Nonsectarian* elaborates this interrelationship in detail, writing on page 87, "Text-book and church, revelation and demonstration, were progressive over the years. The progress of the demonstration depended entirely on the progress of the revelation. Progressive changes in church government were determined by progressive textual changes that appeared in *Science and Health*."

But, as every spiritual seeker and thinker knows, when religious organization is allowed to solidify into a body under hierarchical control, as the Christian Science organization was allowed to do after Mrs. Eddy's passing, it

becomes a prison to progressive vision. Naturally Mary Baker Eddy was aware of this danger, for she so worded her Church Manual that it provided for the bonds of authoritarian organization to fall off as the light of the spiritual understanding of pure Science illumined consciousness.¹ When asked in an interview with the *New York Herald* in 1901 how her church would be governed when everyone connected with its government had passed on, Mrs. Eddy replied, "It will evolve scientifically. Its essence is evangelical. Its government will develop as it progresses."²

And so it is to the *scientific evolution* of this discovery that we need to turn our attention in order to trace the development of Christian Science, and this can be found only in the unfolding of the divine Principle and its infinite idea.³

¹ See *Evolution of the Christian Science Church Organization*, booklet by W. Gordon Brown. Also *Christian Government* by Max Kappeler.

² *My.* 342: 27-28.

³ See also *The Development of the Christian Science Idea and Practice* by Max Kappeler; *Christian Science Nonsectarian* by W. Gordon Brown (published by Gordon and Estelle Brown); *Christian Science—Its Continuous Evolution* by Peggy M. Brook, W. Gordon Brown, Max Kappeler (published by the authors jointly).

THE SCIENTIFIC EVOLUTION OF CHRISTIAN SCIENCE—THE
ONENESS OF BEING

The Science of being had come as a revelation, but the understanding of its fundamental nature and essence and the revolutionary implications of such an understanding dawned on thought by degrees. It was a pure Science of Spirit that was making its impact in 1866 and clarifying itself through a "personal revelator" ready to receive it and translate its truths to humanity, but human thought still had to discard the trappings of a theological and merely religious outlook with regard to the things of Spirit in order to accept this pure Science. This liberation began, and still continues today. Again it looks like many "personal revelators" playing their part, but in reality it is always the divine Principle of the universe expressing itself specifically, definitely, in divine order, and individualizing this expression through what appear humanly as inspired men and women.

Edward Kimball, who had Class instruction from Mrs. Eddy in 1888 (Primary Class) and 1898 (Normal Class) and who later became a well-known teacher of Christian Science, was one who first glimpsed something of the truly scientific nature of her discovery. He saw that it was the revelation of one Principle or Mind expressing itself through infinite ideas, and that this constitutes the substance or reality of all that exists; he realized therefore that this Principle could be understood only through the ideas that express it. He also felt instinctively the oneness of the universe and that everything in the material universe must have its real identity as idea in the Mind or Principle of all being. A statement in the Christian Science textbook around which

much of Kimball's teaching revolves is this: "Metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul."¹ There was a great deal of controversy over this teaching, and a great deal of misunderstanding, as so often happens when a more scientific concept of Truth is coming to light. When he passed on, however, Mrs. Eddy in paying tribute to him referred to his teaching as "clear, correct teaching . . . an inspiration to the whole field."²

But the oneness of Being was further urging itself upon thought for acceptance, and so in the natural course of ordered revelation it found an open channel in Bicknell Young, a pupil of Edward Kimball, who later became another well-known teacher of Christian Science. The theme of his teaching was that there is only one Being and therefore that the reality of man and the universe is the actual unfolding of this Being. There are not two—man and God. Man is God-being. It had been stressed by Kimball that there is but one Principle of the universe whose nature is Mind, and therefore that we can understand this divine Principle only through the ideas that express it. This had also led to the logical conclusion that in order to understand the universe, we must resolve every material manifestation back into its true identity as an idea of Soul. Young went a step further, seeing that man and the universe *is* the idea of Soul. There is one Being, one universe, and in consequence man is the unfolding of this universe as idea of the one Mind or Principle. The only being is divinely subjective being and there is no "I" apart from the one "I."

This consciousness of the oneness of Being was breaking on thought everywhere. It was bound to do so, for, as we have already noted, Truth is unconfined, and as its light

¹ *S. & H.* 269: 14-16.

² *My.* 297: 18-20.

bursts through to uplifted consciousness in one part of the world, so it must burst through in differing forms everywhere. We are particularly recording the line of light which is termed "Christian Science;" yet Christian Science in its essence is the scientific and spiritual interpretation of universal law—basic to the whole universe. It was a scientific discovery which Mary Baker Eddy made, not a personal invention or interpolation. This may seem a mighty claim to make for it, but it is also a claim pregnant with humility, for the realization of Christian Science as the natural Science of being makes one cease to be a religious zealot, seeking to promote a particular religion at the expense of all others. Rather does Christian Science enable one to recognize the universal laws of Truth at work on every side, speaking through all progressive activity in different ways and forms.

In the line of light which we are tracing, it was mainly through Bicknell Young's teaching that the awareness of the oneness of Being and its liberating implications spread. It gathered momentum as the outstanding forward stream of thought in the Christian Science movement, and many pupils of Bicknell Young, some of whom became teachers themselves and several of whom are now operating outside the Christian Science organization, have let and are still letting this great message of the oneness of Being disseminate itself through their lifework.

It was in 1915, when John Doorly was teaching a class, that he suddenly saw clearly that there is only one Being. Many of us might say that we know that there is one power and that this is what we worship anyway. The Old Testament writers also stressed the one God. But there is a great difference between mentally acknowledging one power and being conscious of the supreme and demanding fact that we *are* this power in operation, that we are God-in-action, God-being. In fact most people can remember the specific moment

when such a revelation burst upon them. To John Doorly it was in that class of 1915 when he read the statement in *Science and Health* that "Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe" (465: 17-1). This fact of oneness is "demanding" because it impels the laying off of the mortal and personal concept of ourselves, and demands that we let the divine Life live us in the way that Mary Baker Eddy describes in an article "The New Birth" in her *Miscellaneous Writings* (pp. 15 ff). She is defining here the spiritual footsteps which are taken individually, collectively, and universally in response to the growing acceptance of the spiritual reality of Being. Of this particular stage she writes:

"Here, then, is the awakening from the dream of life in matter, to the great fact that *God is the only Life*; that, therefore, we must entertain a higher sense of both God and man. We must learn that God is infinitely more than a person, or finite form, can contain; that God is a divine *Whole*, and *All*, an all-pervading intelligence and Love, a divine, infinite Principle; and that Christianity is a divine Science. This newly awakened consciousness is wholly spiritual; it emanates from Soul instead of body, and is the new birth begun in Christian Science."

It is interesting to note that in this article no specific reference is made to the recognition of "a divine Science" until after man's awakening to the oneness of Being. This would seem to be the natural order of unfoldment. The consciousness of one Being postulates the question: what are the elements within this one Being and how do they relate to one another? For example, we all know that mathematics is one, but unless we understand the *science* of mathe-

matics and how its factors, its laws, and its rules operate as a whole in an integrated system, it is of little avail just knowing that it is one.

And so the next great step in the line of light was the revelation of what constitutes the pure Science of Mary Baker Eddy's discovery of divine Science, which, reduced to a system, she named "Christian Science" (see *S. & H.* viii: 27, 146: 23-5, 471: 29-31). This was destined to be the mission of John Doorly.

DIVINE ORDER AND SPIRITUAL DEVELOPMENT

Let us remember all the while, though, that Being *is*. To itself Being is fulfilled and complete. To man it appears to disclose itself as continuous new revelation and understanding. And such revelation is pouring forth constantly and unrestrictedly. Spiritual consciousness does not have to wait with any sense of vacuum for certain truths to dawn. Jesus was forever open to the fulness of the living Truth stemming from his divine source and so proved here and now the kingdom of heaven within, working out the problem of being in a short lifetime, even to the point of resurrection and ascension. He said, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."¹ The timelessness of true being was a

¹ *John* 4: 35.

natural fact to Jesus. Paul also declared, "Behold, now is the accepted time; behold, now is the day of salvation."¹

We may be recording what appears as an unfoldment in time, but taken out of time and subjectively seen it is divine order making its impact on awakening thought through developing understanding. At certain periods, particularly those of great change, it is helpful to comprehend what is taking place by reviewing such development with an impartial love of Truth and a deep spiritual sense. Mrs. Eddy herself wrote in her Preface to *Pulpit and Press* in 1895 that "three quarters of a century hence" it would be "instructive to turn backward the telescope of that advanced age [1970], with its lenses of more spiritual mentality, indicating the gain of intellectual momentum, on the early footsteps of Christian Science as planted in the pathway of this generation."

It is also true that there is no clear-cut division observable when one phase of a revelation yields to another, nor is a "personal revelator" aware of what is actually expressing itself through him in its earliest articulations. It is only later that a definite line of unfolding Truth can be discerned, and in discerning this natural order of heaven coming down to earth (see *S. & H.* 118: 31) the sense of certainty and peace grows within one that there *is* a telefinalistic plan of a divine Principle which is Love, forever at work, urging its acceptance upon the uplifted consciousness of humanity.

¹ II *Cor.* 6: 2.

THE REVELATION OF DIVINE ORDER

And so the ever-recurring theme of One interprets itself afresh to thought ready to receive it. The realization that there is one Being was the background of all that later unfolded to John Doorly. Though not an intellectual in the world's sense of that term, and by nature one who was warm-hearted, generous, loving, and sensitive to the beauty of the spiritual, paradoxically it was the rationality and logic of Christian Science that first appealed to him and he instinctively felt a sense of order in its teachings. He said, "Years ago, about 1914, I began to see that the days of creation which begin the Bible are in a definite order"—an order that presents symbolically the unfolding of spiritual light and understanding—and in 1916 he wrote a Christian Science lecture on that subject. (See his *Talks on the Science of the Bible*, VRs 1 and 3.)

John Doorly's earliest classes seemed to emphasize the oneness of Being and also a developing realization of divine order. One who attended his class in 1919 writes:

"I have been turning up the references and notes I have of the 1919 Class and find they nearly all stress the oneness of God and idea. 'God knows Himself in ideas, and in turn those ideas know themselves, and in knowing themselves they know God.' There does not seem to be any mention of 'system' but John did say that he felt there was significance in the fact that the Lord's Prayer comprises seven statements about God and that Mrs. Eddy interprets its eighth statement in a sevenfold way."

Those who attended his classes in the early 1920s say that

at that time he took the sequence "Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness" as presenting the ordered unfoldment of spiritual understanding. This is a sequence which is given in *Science and Health* (pp. 115, 116) to define the third degree of "understanding" in the scientific translation of mortal mind out of itself by the divine Mind. The first degree is described as "depravity" or the "physical," under which are listed some fourteen major evil beliefs typical of this degree. The second degree is where evil beliefs are disappearing, and Mrs. Eddy pinpoints eight moral or transitional qualities which always become apparent as the divine translates the mortal-based sense of existence. The third degree is that of understanding, where the Godlike reality of man is defined through the spiritual qualities of "wisdom, purity, spiritual understanding, spiritual power, love, health, holiness." This is the state of consciousness where the mortal sense of man yields to the divine.

At that time also John Doorly took this important sequence of spiritual unfoldment as running parallel with the seven days of creation interpreted in the chapter "Genesis" in *Science and Health*, with the symbols of light appearing on the first day, the firmament on the second day, the dry land on the third day, the celestial universe on the fourth day, the creation of the fish and birds on the fifth day, the creation of the animals and man on the sixth day, ending in the seventh day of rest. He saw the parallel as the light of *wisdom* dawning, the firmament of understanding bringing *purity*, resulting in definite *spiritual understanding*, symbolized by the dry land. This leads to the realization of *spiritual power*, illustrated in the fourth day by the mighty and harmonious government of the celestial universe. The continuous and developing *love* of the spiritual is prolific in outcome, like the fish and the birds of the fifth day of creation, and

ultimates in the consciousness of the *health* or perfect nature of man in the image and likeness of God, and finally in the realization of the *holiness* or spiritual wholeness of being, illustrated by the seventh day of rest. John Doorly said, "I think we shall find this 'seven' in the Lord's Prayer as well."

So there was already developing, even in these early days, a conviction of divine order and how spiritual concepts are related in purposeful categories. In the 1923 Class, feeling the inevitability of the divine order of understanding as given in the third degree of the scientific translation of mortal mind, he took as an example of its operation the story of the Magdalen's approach to Jesus at the supper provided by Simon the Pharisee, where her sins were forgiven by the Master. This incident is cited at the opening of the chapter "Christian Science Practice" in the Christian Science textbook as if it were a model for spiritual regeneration and healing. John Doorly showed that this was not just an isolated human approach by the Magdalen in order to express contrition, and a merely compassionate and divinely authoritative response by Jesus, but that this encounter illustrates a spiritual, ever-operative law or process of redemption taking place in divine order, exact in its Science and therefore universal in its import. He traced in the various steps of need and response outlined here the "Let there be light" of divine *wisdom* breaking on thought, leading to the acceptance of the innate *purity* of man and therefore to true identification and *spiritual understanding* of her real self. In such a way *spiritual power* is unleashed to bring about the natural living *love* that lays off the limited concept of a sinning mortal and accepts the *health*, the *holiness* or completeness of the true man. In this irresistible order Truth is made manifest and Mary Magdalene set free. The law of this order was later to be seen as basic to every spiritually creative unfoldment.

THE REVELATION OF THE IMPORTANCE OF THE DEFINITION OF
GOD THROUGH THE SEVEN SYNONYMOUS TERMS—MIND, SPIRIT,
SOUL, PRINCIPLE, LIFE, TRUTH, LOVE

In 1923 it became apparent that with John Doorly the accent was changing from emphasizing the one Being to defining the nature of idea; yet it was evident that idea was spoken of consistently as emanating from its divine origin in the one Being or God, and God seen not as an amorphous whole, but as specifically defined by the terms Mind, Spirit, Soul, Principle, Life, Truth, Love. (See *S. & H.* 465: 10.) In that year John Doorly gave a public lecture under the auspices of the Christian Science Board of Directors entitled "Christian Science: The Science of Mind and its Ideas" in which he constantly linked idea to its source in the divine Principle or Mind and showed it to be inseparable from the essential nature of Being as Life, Truth, and Love. He said at one point:

"Christian Science teaches that divine Principle,—Life, Truth, and Love,—to be intelligent, must be divine Mind; for if Principle were not Mind then it would be nonintelligent or mindless. Consequently divine Principle,—Life, Truth, and Love,—which is also divine Mind, must express itself in that which alone can express Mind,—that is, in true thoughts or ideas. Also, each of these ideas must be individual, since God is infinite, and each idea must express Life, Truth, and Love. Thus Christian Science teaches that true existence, or God's creation, is composed of infinite ideas or divine thoughts, each individual, each perfect as the Principle which conceived it, and each forever expressing infinite Life, Truth, and Love."

In the natural course of development—and this revelation was to form an outstanding feature of John Doorly's teaching—there gradually began to emerge in consciousness the importance of the comprehensive definition of God as given by Mary Baker Eddy in the Christian Science textbook in her chapter used for teaching Christian Science, entitled "Recapitulation." This chapter consists of twenty-four questions and answers pertinent to that teaching. The first asks, "What is God?" and the answer—so fundamental to the understanding of Christian Science—is as follows: "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (465: 9-10).

At his Association Meeting in 1923 he stressed the value of studying these synonymous terms for God. A student writes of the concluding subject of that meeting:

"The synonyms of God were taken up and Mary Baker Eddy's sense of each one of these synonyms throughout her writings was dwelt upon. Then the phases of evil which seem to be the counterfeits of each individual synonym were dealt with, and the question of dealing with evil in its entirety was thoroughly gone into. The students were advised to take their concordances and go through Mary Baker Eddy's writings and study well all she says about each particular synonym."

In his 1924 class for the first time John Doorly took this definition of God in detail, discussing these terms one by one and giving specific references to *Science and Health* to elucidate their different meanings. This study continued to develop with him and at his Association Meeting in 1925 most of the morning session was devoted to this subject. In 1926 he gave the first public lecture for Ninth Church, London, taking each of these terms for God in the order in

which they are given in "Recapitulation" and elaborating their specific and infinite meaning. He said in this lecture:

"It is well to notice that although Mrs. Eddy gives seven synonyms or terms for God and each one of these terms expresses God fully, yet it is also true that in the main she attributes to each synonym or term certain specific characteristics of the divine nature. There is nothing indefinite in Mrs. Eddy's teaching about God. It is exact and specific. In fact, it has been said that a proof of whether one really understood Christian Science would be the ability to place each specific synonym for God just as Mrs. Eddy has used it in the Christian Science textbook."

So as far back as 1923 John Doorly saw the vital importance of understanding the divine Principle in its infinite categories through these synonymous terms for God as they are expressed throughout the textbook of Christian Science. He was the first to expound this subject in detail and advocate its study. Progressive thought, which was in the minority, accepted it. The great majority in the movement did not see its significance, and it is only today—some fifty years later—that an understanding of the different meanings of the synonymous terms for God is being touched upon and brought forward by the movement in general as necessary research for a Christian Scientist, though without the introduction of order, calculus, and system, which later revealed itself to John Doorly.

In his many public lectures throughout the '20s a constant theme was the revelation of God's nature through the days of creation, seen as "seven progressive revelations or visions of spiritual sense." He continued to link these days with the sequence of qualities constituting spiritual understanding

that is given in *Science and Health* on page 116, saying in one of his lectures:

“As God’s eternal nature and the true man’s spiritual estate is unfolded to him, as a result of his first gleam of light, he will then behold the seven days of creation as recorded in the first chapter of Genesis. . . . He will then attain those things which constitute spiritual reality, the seven qualities of thought as given by Mrs. Eddy on page 116 of her textbook ‘*Science and Health*,’ i.e. ‘wisdom, purity, spiritual understanding, spiritual power, love, health, holiness.’”

The correlation between these qualities and the days of creation was then discussed in more detail in this lecture.

John Doorly also lectured on the sevenfold statement of Truth in the Lord’s Prayer, saying in a public lecture entitled “Christian Science: Man’s Eternal Birthright”:

“Only as we understand these seven divine facts about God and utilise them practically in our daily lives by overcoming evil of every kind, will we truly appreciate the full import of the Lord’s prayer.”

So there was developing a growing appreciation of the spiritual meaning of the seven days of creation, their correlation with the seven spiritual qualities of thought in the third degree of understanding, and the sevenfold statement of Truth in the Lord’s Prayer. Side by side with this, the importance of understanding the nature of each of the seven synonymous terms for God as given on page 465 of the textbook was being stressed. But the natural and specific connection between these ordered spiritual sequences and the ordered definition of God still remained to be discerned.

THE REVELATION OF SCIENCE AND SYSTEM

One might ask: what was the difference between these first glimpses of divine order and sequence and the later revelation of the pure Science of Christian Science which came as a result of deeper research and practice? As yet there had been no discovery of what constitute the basic spiritual fundamentals and the related processes through which the infinite self-existent and self-contained Science of being operates as a whole. The emphasis was primarily on sequential order. To perceive sequential order in any scientific subject is often the way its science first appears, just as a child in his infancy first learns his numbers and then later becomes aware of the fact that there is a vast science and system of mathematics lying behind what is being unfolded to him. As Mary Baker Eddy herself said of the revelation of Truth which came to her initially, she "lisp[ed] in numbers, for the numbers came,"¹ until eventually the full truth of Christian Science began to flood her consciousness.

And further revelation was coming at this point too. It was bound to come, for there is never any end to revelation. In this instance it was disclosing that Mary Baker Eddy's discovery is truly Science and that it interprets itself through divine system. Many, including John Doorly, had paid lip-service to this fact all along, but at that time no one could have said what the fundamentals of this Science or the basic spiritual processes of its divine system actually are. In the science of arithmetic, for instance, one is aware that its fundamental facts are the numerals which operate through four basic processes of addition, subtraction, multiplication, and division. This does not in any way limit arithmetic, but

¹ *S. & H.* ix: 11-12.

rather provides the means whereby the student can make endless calculations and solve unlimited arithmetical problems. Without the knowledge and understanding of its system, he would be pathetically restricted.

Although in the Christian Science textbook it is frequently indicated that the divine Science of being operates through system, it had not really dawned on thought what the term "system" actually implies, or the term "Science" for that matter. Perhaps the time had not been ripe to consider Christian Science as Science in the meaning of "knowledge reduced to law and embodied in system" (Funk & Wagnalls), or in the meaning of facts related in a whole, for Funk & Wagnalls notes that "knowledge of a single fact, not known as related to any other, or of many facts not known as having any mutual relations or as comprehended under any general law, does not reach the meaning of *science*." Certainly at that time the precise relationships of spiritual facts to one another in the Principle of being as interpreted through the teachings of Christian Science had not been discerned by its students. The term "system" means "orderly combination or arrangement, as of parts or elements, into a whole" (Funk & Wagnalls), but as yet thought was not aware of what constituted the elements of the divine system and their orderly arrangement, and the concept of Science was still fragmentary rather than a whole.

The pure Science of Christian Science had been coming to light ever since Mary Baker Eddy's discovery, but just as Jesus had many things that he could not say to his followers in his time and had to leave them to be said by the promised Comforter in a later age, so, when this Comforter came in the form of divine Science, it would seem that the exact nature of its science and system had also to be left to unfold until thought was prepared to accept such pure, impersonal, and universal truths as comprising the very Science of man's

being. In the Preface to *Science and Health* Mary Baker Eddy wrote, "A book introduces new thoughts, but it cannot make them speedily understood. It is the task of the sturdy pioneer to hew the tall oak and to cut the rough granite. Future ages must declare what the pioneer has accomplished."¹

It is interesting how an unforeseen happening or remark may spark off a discovery when consciousness is ready to perceive it. Such was the case with John Doorly's awakening to the pure Science and system of Christian Science. Although his thought had been naturally moving towards this point, it was the conclusions he drew from the research work of two students of Christian Science around 1936 that unexpectedly alerted him to the universal Science set forth in Mary Baker Eddy's discovery. One of these students was a pupil of his in Stockholm, Sweden, an optician, who had compiled a comprehensive list of terms used in the textbook relating to optics, such as "light," "reflection," "lens," "prism," "image," etc. He had discovered that throughout the text of *Science and Health* the science of optics was used symbolically—yet one would say unconsciously on Mrs. Eddy's part—to illustrate the Science of Christian Science. At the same time, in London, a fellow student who was a musician showed John Doorly a similar list of musical terms taken from the textbook, such as "tone," "scale," "chord," "harmony," "concord," etc., remarking that it was deeply interesting to see how Mrs. Eddy had illustrated her system through a comprehensive range of musical terminology. John Doorly said that suddenly the word "system" stood out to him. He had never heard anyone refer to Mrs. Eddy's discovery as a "system" before, and there began to emerge in his thought the realization that just as music

¹ *S. & H.* vii: 22-26.

expresses itself through certain fundamental tones which combine in orderly relationship in the science of music to produce the harmonies of musical composition, and just as there is a science of optics in human experience, so Mary Baker Eddy must have presented a Science of spiritual reality with definite fundamental concepts operating in specific yet infinite processes, a science that could be understood by spiritual sense step by step in an ordered and systematic way.

THE FUNDAMENTALS OF SCIENCE IDENTIFIED (1): THE DAYS OF
CREATION AS "NUMERALS OF INFINITY" CLIMAXED AS MIND,
SPIRIT, SOUL, PRINCIPLE, LIFE, TRUTH, LOVE

As the idea of divine system grew with him, John Doorly felt instinctively that the fundamentals of this system were to be found in the spiritual interpretation of the days of creation in Genesis, for here was a scale of spiritual values in divine order which by now had become essentially living in meaning and purpose in the understanding of Being. Their basic importance was emphasized by the fact that they had been placed at the very beginning of the Bible, although written much later than the Adam and Eve story. They had also been singled out, interpreted, and placed first in the Key to the Scriptures in *Science and Health*.

And so John Doorly returned to a deep study of Genesis, endeavouring to let the wider spiritual import of those "days" unfold to him. In this work, Irene Oppenheim, a pupil of

many years' standing, who was a keen and analytical student of both the Bible and the Christian Science textbook, gave invaluable help. As they pondered the inspired record, they could sense that the prophetic writers of Genesis had also felt the impact of divine order and system and had tried to express it in the symbols of their age. Mary Baker Eddy too had been aware of the importance of divine order, and so had discerned it in this symbolic presentation in Genesis and through spiritual sense had expressed it in the language of her age.

Thus the fundamentals of Science began to identify themselves, and at this time a detailed study of the four Gospels was undertaken, with the aim of sensing spiritually whether these seven fundamental spiritual concepts also pervaded the Gospel teaching.

Meanwhile, John Doorly had asked two students to go through *Science and Health* specifically for the purpose of tracing scientific terms such as "law," "order," "rule," "system," etc. and studying the use of them in the text. These students found that there were seven basic terms of this nature used throughout the textbook which describe the essential factors in the operation of a principle in any scientific subject. They are law, order, rule, system, method, form, plan or design. It was an interesting fact that these two students, working independently, both placed these terms in precisely the same order. They realized that *law* is primal to any science. Out of law comes *order* and the establishment of *rule*. This results in a *system*, which is operative through specific *method*. Hence a *form* of operation is made manifest, and the whole activity moves in *one comprehensive plan* or *design*. This was again found to be a sequence that paralleled the days of creation and the third degree of understanding and was later seen to have a relationship to the seven synonymous terms for God. John Doorly had stated

in the notes preceding his 1936 Association Meeting that he was convinced that every idea in its appearing to thought must follow the sequence of wisdom, purity, spiritual understanding, spiritual power, love, health, holiness—that this was “the mathematical order of Christian Science.” He often used to say that it was absurd to think that the things of the Spirit should not be ordered when every worth-while subject is ordered and can be learned in an ordered way. Why should it be thought that the spiritual realm, which is the most important of all, should be approached casually and mystically?

In 1936 John Doorly made what was to be his last trip to Boston, U.S.A. He gave a testimony in The Mother Church in which he stated unequivocally that Mary Baker Eddy’s discovery was exact Science and system, to be understood with the same accuracy and the same certainty as mathematics.

Back in England again, in 1937 he gathered together a group of students and they continued to study the days of creation in Genesis from the chapter of that name in the Christian Science textbook, pondering Mary Baker Eddy’s exegesis of these days in detail. Among the eight who formed this group were three pupils of John Doorly who are still active in this work today: John Lawrence Sinton, a Christian Science teacher and practitioner from Manchester, England, and Muriel Nelson, a practitioner from Oxford, for many years listed in the *Christian Science Journal*. Irene Oppenheim was also a member of this group. They were all seeking at that period to identify succinctly the fundamental, yet infinite, concepts that arise from each “day” in the unfolding order of spiritual light. It was still the sense of sequential order that occupied thought predominantly during these years. In the main, what came through insistently to them was the certainty that there is a fundamental and irresistible

process of revelation that substantiates itself in an order which can never be interfered with and which at this time they defined as "creative ability, unfoldment, identity, classification, individuality, consciousness, unity with God." At length it suddenly came to them that the highest epitomization of the various sevenfold sequences that had been clarifying themselves during the years was to be found in the definition of God as "Mind, Spirit, Soul, Principle, Life, Truth, Love"!

They saw that *Mind* is the source of the *wisdom* symbolized by the *light* in the first day of creation; that *Spirit* unfolds the *purity* that is conveyed through the *firmament* of the second day; that *Soul* identifies the *spiritual understanding* that is firm, changeless, and fruitful, as illustrated by the *dry land* and its fruitfulness in the third day; that *Principle* operates as the *spiritual power* indicated by the symbols of the *great lights* that rule over the day and night in the fourth day; that *Life* expresses itself as the *love* of spiritual being which enables thought to soar and flow effortlessly in life-experience, as symbolized by the *birds* and the *fish* created on this fifth day; that *Truth* manifests itself as the *health* or wholeness of *man* made in the image and likeness of God—the creation of this sixth day; and that *Love* is the true *holiness* that is ever at *rest*—the seventh day wherein the plan of creation is fulfilled in continuous restful activity.

This epitomization is so natural and obvious to many students today that one cannot imagine a time when it was not recognized. Yet for many years the conviction that there exists an inescapable order of ideas in all true creative activity—an order that was basically presented in the spiritual meaning of the days of creation—had been impressing itself on seeking thought, and side by side with this a deepening understanding of the synonymous terms for God, but no specific connection was seen between them.

Then suddenly they came together, and the order of the terms in the definition of God in "Recapitulation" was seen as the infinite origin of all unfolding revelation, and therefore as having unlimited implications.

In 1887 Mrs. Eddy spoke of "the platoons of Christian Science" being "not yet thoroughly drilled in the plainer manual of their spiritual armament" and added, "Wait patiently on the Lord;" and in less than another fifty years His name will be magnified in the apprehension of this new subject."¹ The fifty years elapsed in 1937 and by this time it was indeed the name or nature of Deity scientifically defined through the synonymous terms that had begun to be magnified.

It was the self-evident correlation between the divine nature, scientifically defined as "Mind, Spirit, Soul, Principle, Life, Truth, Love," and the Biblical interpretation of this through the seven days of creation that was called in question by the Boston authorities, mainly because Mary Baker Eddy never specifically identified such a correlation in her written word. But "Truth cannot be stereotyped; it unfoldeth forever."² Truth is Life and expresses itself in revelation through continuous living unfoldment. A revelator pours out the measure of Truth he sees at the time, and if he listens purely, it will always come through to him with its innate purity of design, and with order, balance, form, including within itself much more than the personal revelator may see or understand, for Truth is greater than the channel through which it appears. Two other factors may be mentioned here. First, the time may not yet be ripe to expose a particular facet of revelation, just as Jesus said, "I have yet many things to say unto you, but ye cannot bear

¹ *Un.* 6: 22-5.

² *No* 45: 27-28.

them now.”¹ And secondly, it would seem that it is characteristic of divine revelation *not* to be too patently obvious and so run the risk of the human mind approaching it merely intellectually or just on a moral basis. It demands to be stated in such a way that it calls forth pure spiritual sense and a sincere love of Truth, forgetful of self, in order to find and understand the living reality that produces ever-fresh unfoldment from its divine source.

Once the fact was seen that the various sequences of divine revelation that had been felt so deeply—i.e. the spiritual meaning of the days of creation, the “third degree” of understanding, the Lord’s Prayer, and other ordered and inspired declarations of a similar kind—all stemmed from the omni-action of Mind, Spirit, Soul, Principle, Life, Truth, Love, fresh revelation began to pour forth. Such a pouring forth always takes place when important relationships in any subject are suddenly discovered.

Early in 1938, John Doorly and the same informal group of seven or eight students met regularly and read through *Science and Health* from cover to cover in a comprehensive way, noting everything to do with Science, system, rules, laws, indeed everything that would indicate the scientific nature of Christian Science. Feeling also the need to undertake extensive research into the meaning and purpose of the synonymous terms for God as they flow *sequentially* throughout the Christian Science textbook, Irene Oppenheim began to make a chronological list of references to these terms. This work was checked and completed by Max Kappeler and the list was later incorporated as Appendix III in *The Pure Science of Christian Science*.

In the autumn of 1938 Max Kappeler came to England for a year and joined John Doorly’s research group, which

¹ *John* 16: 12.

then met once a week to study the synonymous terms for God. There was a great desire to understand more deeply the scientific operation of the divine Principle that was being conveyed specifically through the use of these seven terms, and also to see if they were indeed stated in an order that had scientific significance. It was clear that if there were no purposeful differentiation in the meaning of these synonymous terms, there would have been no need to use all seven, and if there were no significance in the order in which they were stated, their order of presentation in answer to the question "What is God?" in "Recapitulation" would not have been constantly changed in successive editions of the textbook from 1875 until 1907. Instinctively the research group felt that in the relationship of the infinite concepts conveyed by each of these terms lay the ordered Science of being.

Mary Baker Eddy had made a special point of the fact that these terms are synonymous. Funk & Wagnalls' dictionary states, "By *synonymous* words we usually understand words that coincide or nearly coincide in some part of their meaning, and may hence within certain limits be used interchangeably, while outside of these limits they may differ very greatly in meaning and use. . . . To consider *synonymous* words *identical* is fatal to accuracy; to forget that they are *similar*, to some extent *equivalent* and sometimes *interchangeable*, is destructive of freedom and variety."

As this study continued week by week, the accuracy with which these seven synonymous terms for God were used in the textbook to interpret the nature and movements of Being impressed itself upon this group of students and from this study they made a comprehensive analysis of the specific spiritual qualities and functions associated with each term.

For instance, they found that it is naturally *Mind* that is used to express the divine intelligence of the one Being. It is

the one source, origin, or basis of all phenomena. Mind creates, produces, forms. It is that which controls and governs through the activity of infinite ideas. In Mind is vested all law, action, power.

Spirit is used to express the nature, the substance, the purity, onliness, and reality of infinite good—also its order and irresistible unfoldment. Spirit develops and gives birth. Because it is pure, it is capable of infinite reflection—like reproducing like. The understanding of Spirit is true substance.

Soul is used to express the fact of divine identity that is never “in” anything limited. It is spiritual sense as opposed to material sense, and thereby the objects of sense are continually being exchanged for the ideas of Soul, their true identity (see *S. & H.* 269: 14–16). Soul is immortality and so confers freedom, joy, bliss. It is sinless, changeless, and therefore there can be no loss or oblivion in Soul.

Principle denotes one ever-operative power (stationary power, whereas Mind is active power). In Principle is vested all government and it demonstrates itself through Science and system. It therefore involves harmonious operation. Principle means that which can be taught, practised, and proved. It interprets itself through its infinite idea. It is impersonal, being itself the one infinite Person. It has a foundational, absolute connotation.

Life is naturally a term which conveys the eternity of the one Being, its ever-presence and continuity. It expresses the everlasting, indestructible, self-sustaining nature of the infinite. Life is spontaneous. It is the eternal “now” and so nullifies time. It is also associated with abundance, multiplication, limitlessness. Life is indivisible and therefore the essence of all individuality.

Truth is spiritual fact, that which *is*. Its nature is wholeness and it is often used with the Christ as manifesting the one

ideal consciousness. Truth thus has a standard. It also presents the ideal man as reflected idea of the one Being. It is true health and acts as an alterative, a remedy. Figuratively it is the sword of Truth that uncovers, casts out, destroys, overcomes all error. It is the structured form of Being and is often associated specifically with the term "Christian Science."

Love conveys the universal nature of the infinite, the perfection, holiness, and glory of Being, its peace, rest, fulfilment, and perfect plan. Love gives and bestows infinite blessing and it also accepts. It operates to chasten and forgive, because nothing unlike Love's pure design can fulfil itself. Love is often associated specifically with the term "divine Science." It is the divine Mother that meets all human needs. The textbook brings out Life, Truth, and Love as having the nature of the one Father, the one Son, the one Mother.

These are only a few ideas of the many hundreds that came to light from this research,¹ which also revealed that each synonymous term in its operation exposes, antidotes, and nullifies its specific opposite. The operation of the one *Mind* deals with the belief of mortal mind, brain, many minds, mesmerism, hypnotism and such counterfeit mental systems. *Spirit* renders substanceless the belief of substance-matter or the flesh, and all materiality. It annuls impurity and disorder of every sort. *Soul* reverses material sense-testimony, a limited concept of body. It frees from sin and bondage of every nature. *Principle* precludes personal sense, its harmonious and irresistible operation ruling

¹ See *The Pure Science of Christian Science* by John W. Doorly. See also *The Fundamentals of Christian Science* by Peggy M. Brook, Clifford B. Stamp, Dennis B. Thomas, Yvonne Werner; and *Compendium for the Study of Christian Science* by E. Bütikofer, M. Kappeler, M. Rudin, B. Schurter.

out discord and proving false theories and hypotheses to be of no account. Divine *Life* disproves limits of every kind—beginning and ending, birth, organic life, age, time, decay, and death. *Truth* destroys error in the form of sickness, disease, or lack of wholeness in any way. And *Love* annihilates fear, hatred, envy, jealousy, any sense of vacuum, lack of fulfilment, or purposelessness.

This study demanded cultured spiritual sense and a natural awareness of the oneness of Being. It was never a question of “splitting the infinite up into seven gods” as has sometimes been suggested! This is as impossible as it would be to split arithmetic up into isolated numbers, or music into separated notes. In striking a note in music all the tones of music vibrate and are heard within that one note, but there is particular emphasis on the note that is struck. So with each synonymous term for God.

Nor was this study of Mary Baker Eddy’s use of seven synonymous terms to interpret the nature of the one Being based on the mere number of times that she used a certain word with a particular term. The context, the nature of the subject with which she was dealing, and indeed the entire passage within the framework of its chapter and the whole textbook, were spiritually weighed and pondered.

As this work went forward, the accurate use of these terms impressed itself on thought in its sensitive spiritual refinement. Since each of the synonymous terms reflects the others in the oneness of Being, the ideas which express them are bound to be interchangeable in certain specific contexts. For example, if one takes the idea of “law” as expounded throughout the textbook, one finds that the most basic and comprehensive sense of law is conveyed through Mind. This is self-evident, because all false law emanates from mortal mind (see *S. & H.* 229: 19–21, 484: 9–13). Does this mean, then, that the term “law” is used exclusively with Mind?

By no means. The textbook also refers to "the law of Love" (see *S. & H.* 30: 14-18, 384: 3-9, 574: 16-24). In these instances hatred, retribution, fear, punishment are the beliefs that are being dealt with. These are all counterfeits of Love. Moreover, these beliefs would appear to have an inescapable enactment behind them. Therefore it is shown that the irresistible divine law which lies in the power and allness of Mind is that which renders them null and void. Hence "the law of Love" is an operative combination of Mind and Love. Or the textbook speaks of "the law of Life" as opposed to the so-called laws relating to a mortal sense of existence with its beliefs of depletion and death (see *S. & H.* 380: 32-7, 180: 5-9, 253: 25-31). This is a blending of Mind and Life. Again, the *power* of the law lies in Mind—the operation of idea as the basic fact of Being—but here it is emphasizing that the law of Mind has the nature of Life, which is eternal, without beginning or end, ever-fresh, ever-new, and therefore it operates as a resuscitating law in human experience. The textbook speaks of "the law of Spirit" also (a blending of Mind and Spirit), because these are statements dealing specifically with the laws of matter and mortal mind's claim to substance (see *S. & H.* 302: 19-24, 210: 19-23). It speaks too of "the law of Soul" (Mind and Soul) to offset the claims of material sense or to establish the changelessness of man's identity in Science (see *S. & H.* 311: 22-25, 427: 1-5). And so, just as in music all the notes are needed in inspired and purposeful relationship to one another to present the great symphonies and multifarious forms of musical expression, so in the Science of being the divine categories defined by these synonymous terms for God are needed in their related operation with one another in order to present the living harmony of the Science of being.

As the "feel" of the nature of the infinite comes to thought

through pondering the use of these synonymous terms for God throughout the textbook, the detailed reflections and operations of divine ideas, governed by their Principle, become crystal clear, and flow naturally in consciousness as the rhythm, melody, and harmony of divine music. Moreover, their dynamic power, presence, and wholeness is found irresistibly to be guiding and governing human experience in ordered and fruitful ways.

It is not always easy, when revelation is flowing fast, to identify at which precise moment certain facts come to light, but it was some time at the beginning of 1938, when the link between the days of creation and the synonymous terms for God was discerned, that what Mary Baker Eddy meant by her use of the term *numerals of infinity* was also seen. It became obvious that the specific ideas contained in the spiritual meaning of the days of creation and summarized in the definition of God as "Mind, Spirit, Soul, Principle, Life, Truth, Love" are, when considered subjectively from divine Principle itself, the "numerals of infinity," a term Mrs. Eddy uses for the "days" in her chapter "Genesis" in *Science and Health* (see 520: 10).¹ In May of that year John Doorly wrote an article called "The Numerals of Infinity" which was published in *The Christian Science Journal* as its opening article.

The difference between the "days of creation" and the "numerals of infinity" is one of standpoint and also of sequence leading to divine order. The concept of "days of creation" symbolizes an unfolding sense of spiritual being, a gradual disappearing of the darkness of ignorance through the ordered breaking of the light of Truth. It indicates an objective approach to Truth, which eventually merges into the

¹ See Chapter 3 and Appendix I in *God and Science* by John W. Doorly (Frederick Muller Ltd. and now published by The Foundational Book Company Ltd.)

realization that these “days” of step-by-step unfoldment are, from the divinely subjective standpoint, the “numerals of infinity” or timeless spiritual values, operating in a divine, infinite calculus. For instance, that which in the human appears to come to us as the enlightenment of Mind (day of creation) is, when divinely seen, the operation of the light of infinite intelligence (numeral of infinity). Moreover, the sequential sense of the days of creation, wherein enlightenment (first day) irresistibly brings purification (second day), leading to true identification (third day), and so on throughout the seven days, yields to the realization of the subjective operation of this infinite range of spiritual values (numerals of infinity) in myriad combinations and orders (“thought accepts the divine infinite calculus”) in the eternal “now” of Science.

THE FUNDAMENTALS OF SCIENCE IDENTIFIED (2): THE DIVINE
INFINITE CALCULUS OF THE WORD, CHRIST, CHRISTIANITY, AND
SCIENCE

The statement just quoted in part, which comes at the end of Mrs. Eddy’s exegesis of the seven days of creation, occupied thought a great deal at that time. It reads in its entirety: “The numerals of infinity, called *seven days*, can never be reckoned according to the calendar of time. These days will appear as mortality disappears, and they will reveal eternity, newness of Life, in which all sense of error forever disappears and thought accepts the divine infinite calculus.”¹ The ideas

¹ *S. & H.* 520: 10–15.

revealed through the days of creation, when seen in their divinely subjective and fullest sense as expressing the nature of the infinite—the nature of Mind, Spirit, Soul, Principle, Life, Truth, Love—had been identified as the “numerals of infinity.” But these numerals were associated by Mrs. Eddy with the operation of a “divine infinite calculus.” A calculus is a “process of reasoning by the use of symbols” (the definition in Webster’s Dictionary). What, then, was this calculus of which she spoke? In arithmetic the numerals operate in a calculus of addition, subtraction, multiplication, and division, and in music the notes operate through tone, rhythm, melody, and harmony. As always happens, where there is earnest seeking the answer comes, for in reality it is the answer itself that impels the seeking, and in this case almost at the same time as the revelation came of what constitute the “numerals of infinity” in Science, there came also the realization of what constitutes the “divine infinite calculus” in which these numerals must operate.

It was in Mary Baker Eddy’s interpretation of the four sides of the holy city in her chapter “The Apocalypse” in *Science and Health* that the answer was found as to the nature of the fourfold calculus of spiritual operation. Here the four sides of the holy city are interpreted as the Word, Christ, Christianity, and divine Science and its four cardinal points as the Word, the Christ, Christianity, and Christian Science (see *S. & H.* 575: 18–19 and 577: 13–19). *The Word* is the divine process of revelation, that which is forever expressing the fundamental nature of Being through infinite ideas. *The Christ* is the divine process of translation—this divine nature speaking as the “inner voice” of Truth to every man, translating God to man, and at the same time translating man out of a mortal concept into his native Godlikeness. *Christianity* is the divine process whereby the coincidence of God and man, divine Principle and idea, is maintained

through constant reflection, thus assuring the continuous demonstration of this fact. And *Science* is the overall plan in which these divine processes eternally interpret themselves. Elsewhere Mrs. Eddy indicates the operation of Christian Science as an infinite fourfold calculus, when she says, "Christian Science translates Mind, God, to mortals. It is the infinite calculus defining the line, plane, space, and fourth dimension of Spirit."¹ John Doorly further explained these dimensions as revelation, translation, demonstration, and interpretation, or, in a more relative sense, seeking, finding, using, and being.²

It was then discovered that the Platform of Science, outlined in thirty-two statements at the end of the chapter "Science of Being" in the Christian Science textbook, is presented in this foursquare way. (See *S. & H.* 330: 8-340: 3.) The first eight statements declare the nature of God—the Word of God; the next eight discuss the Christ and its operation; the third eight reason on the relationship of creator and creation, culminating in true manhood, which is the basic factor in Christianity; and the last eight summarize the scientific facts of Christian Science.

And so the "numerals of infinity" and the "divine infinite calculus" (the days of creation and the city foursquare) were seen to be elucidated at the beginning and end of the "Key to the Scriptures" in *Science and Health*, in which Key both these terms are specifically used. Indeed the Bible itself begins with the seven days of creation and ends with the city foursquare in Revelation. These are the Biblical symbols of spiritually scientific operation.

One has often heard the view expressed in connection with the pure Science of Christian Science that undue

¹ *Mis.* 22: 10-12.

² See pp. 16-20 *The Pure Science of Christian Science* by John W. Doorly.

emphasis is laid on the “numerals of infinity” and the “divine infinite calculus” when the term “numerals” is used but once in the Christian Science textbook and the term “calculus” only twice. This would seem to be no argument against the importance of these symbols. One might say that only once in the Bible is the word “mind” used with great spiritual significance and that is in Paul’s Epistle to the Philippians where he says, “Let this mind be in you, which was also in Christ Jesus” (2: 5). Yet Mary Baker Eddy, using the Bible as her textbook as she did, saw that all is Mind, and her whole revelation was built on this discovery. In fact she uses Mind more than any other term to define God in *Science and Health*. It was perhaps new to stress God as Mind in the time of the Scriptural writers. Yet to nineteenth-century thought it was natural. It was new to express spiritual truths in scientific terms such as “numerals” and “calculus” in the time of Mrs. Eddy. Today, however, it seems quite natural. Again, it is spiritual sense that leads to the discernment of progressive spiritual ideas and not statistical research, although the latter, under the guidance of spiritual sense, can also be illuminating.

Just as many of Jesus’ disciples “went back, and walked no more with him”¹ when the demand came to them to accept that all there was to the true Jesus was the impersonal Christ-idea, so at this point in the unfoldment of the pure Science of Christian Science—when the nature of the divine infinite calculus was discerned—there tended to be a similar falling away. The calculus unfolds the true relationship of ideas under the impersonal government of divine Principle and therefore wherever personal sense is dominant, there must either be the willingness for it to be translated or a temporary parting of the ways. On the other hand many

¹ *John* 6: 66.

have said that the realization of what constitutes the divine infinite calculus proved a vital turning-point in their understanding of Christian Science. And why? Because it shows the exact and impersonal workings of the spiritual idea—"God is no respecter of persons."¹ It interprets the flow and the purposeful movements of Principle-impelled ideas in the infinite plan of Being. Since a calculus is concerned with the relationship of facts to one another and with their operation, all spiritual activity is the working of the divine infinite calculus, whether one is conscious of it or not. But to be intelligently and spiritually acquainted with its divine processes as the omni-action of the Principle that is Love brings an assurance of spiritual power ceaselessly in operation and a sense of dominion and peace that is constantly fresh and limitless.

SPIRITUAL TEACHING AND NUMEROLOGY

At this point there comes to mind a criticism frequently heard in connection with John Doorly's teaching, namely that it is "numerology" because it stresses the importance of the sevenfold nature of God, "the numerals of infinity," the fourfold calculus of Being, and other numerical symbols used in the Bible. Numerology is "the study of the occult significance of numbers" (Webster) and nothing could be further removed from spiritual Science. Numerology em-

¹ *Acts* 10: 34.

braces the belief that number *per se* has a deep underlying significance in human experience. It is undoubtedly true that the Scriptural writers adopted numbers as symbols to convey certain truths—the Bible teems with the symbols “one,” “three,” “four,” “seven,” “ten,” and “twelve,” for instance, but used in a definite way to illustrate certain specific facts, and not because the numbers in themselves have any particular living spiritual validity for all time. We might also say that in the Bible a tree symbolically stands for Principle, or a well for inspiration, or a river for the flow of life, but it does not thereby mean that every tree, well, or river that one comes across in ordinary human experience today is pregnant with the same spiritual meaning. These objects were purposefully chosen as symbols by the prophetic writers. In a similar way they also selected certain universal symbols such as numbers, which had been used through all time to symbolize various spiritual values and processes, but this does not imply that every time such numbers are used in human experience today, they have this particular spiritual significance. Such a theory would be numerology and to believe in it would be sheer occultism and superstition.

Surely the important point in all this is to recognize the meaning and purpose of a symbol. It is only “a sign by which one knows or infers a thing” (Webster); “A written character or mark used to represent something; a letter, figure, or sign conventionally standing for some object, process etc.” (Oxford). So a symbol is never the reality itself, and “as we rise, the symbols disappear.” Numerology would make numbers *in themselves* have significance, whereas used in spiritual teaching, they stand for specific spiritual facts or processes that have nothing to do with mathematics.

By the same token, if we were to mistake the symbol for the reality, we would conclude today, from Biblical symbolism, that all Jewish people represent the spiritual idea and

that all Egyptians represent the bondage of the material concept of existence, which would be untrue, inhuman, and would indicate a materialistic viewpoint.

Spiritual teaching must necessarily be expressed through symbols, and in every era the symbols differ to meet the thought of the age. Mathematical symbols, however, seem to be timeless in their usefulness to express spiritual facts, and this may be partly due to their impersonal and almost metaphysical nature. Mary Baker Eddy freely made use of mathematical symbolism in explaining Christian Science in her textbook, speaking of the working out of solutions through the Principle of being as "spiritual mathematics" (see *S. & H.* 3: 4-11) and remarking that "De Quincey says mathematics has not a foot to stand upon which is not purely metaphysical."¹ From another source, Maurice Maeterlinck wrote in *The Life of Space*, "Mathematics merely translates what we cannot as yet say, what as yet we are unable even to think."

Writing on this subject in his book *God and Science* John Doorly stated:

"... the author is in no way a numerologist, nor does he believe in numerology. It is undoubtedly true, however, that the writers of the Bible used certain definite numbers to symbolize the operation of spiritual fact in an exact way, just as they used the 'mustard seed' or 'the secret place of the most High' to symbolize spiritual fact in a pictorial and familiar way . . . indeed without an understanding of its mathematical symbols, depicting countless spiritual facts and their use in human experience, the Book of Revelation could only be, for the most part, an enigma . . . [The] metaphysical

¹ *S. & H.* 113: 14-15.

system permeating the Bible is illustrated not only by numberless objects and multiform spiritual sentiment, but also by exact and specific symbols, of which the mathematical seem to be the most pronounced." (Chapter 2.)

In this whole matter of symbolizing spiritual Truth, four points stand out as important: (1) a symbol merely represents spiritual reality and must never be mistaken for the reality itself; (2) a symbol must have as natural a relationship as possible to the spiritual reality it is representing; (3) the symbol must be adapted to the thought of the particular era or to the individual or individuals to whom the Truth is being expressed; and (4) "as we rise, the symbols disappear;" and to allow otherwise would be "to hold Spirit in the grasp of matter,"¹ which is fatal to spiritual revelation and progress. The more the use of symbols is the outcome of inspiration on the part of all seekers for Truth, the more one finds these four points naturally covered.

¹ *S. & H.* 28: 6-7.

A TURNING-POINT

In 1938, for the first time, John Doorly brought out a comprehensive forty-five-page verbatim report of his Association Meeting of that year, which was loaned to his pupils. It constitutes a landmark in the mutation from the concept of Christian Science as a religion to the understanding of Christian Science as Science. Moreover, the seeds of all the fundamental spiritual facts of divine system which had already developed and those that were still to grow in their clarity and pure Science seem to have been planted here—the days of creation, the numerals of infinity, the synonymous terms for God, the divine infinite calculus, the orders of the synonymous terms and the use of these terms in the various chapters of the Christian Science textbook. All these were touched upon at this Association Meeting. John Doorly made many arresting statements on that occasion which are illuminating in the light of later developments. Here are a few of them:

“Mrs. Eddy did not originate anything, [she] did not create anything; . . .

“[She] saw clearly that the only Science is the Science of spiritual being and that nothing else is science at all. . . .

“I am personally convinced that the Movement has gone as far as it can go on the belief in God as Principle. It has advanced as far as it can through sentiment and emotion. The Movement . . . has got to understand divine Science, because God is Mind and all creation, all progress, all attainment, start with Mind . . . you have got to gain a moral and spiritual culture; you have

got to gain a 'cultivated spiritual understanding' (*Science & Health*, p. 271: 14) and if this Movement does not gain it, it will fail to demonstrate Mrs. Eddy's Science. . . .

"Science shows us that the symbolism of the past will not do to-day; that to-day it is the 'cultivated spiritual understanding' which is needed.

"Someone said to me the other day, 'What more do you want to know than that God is All?' Well, I know that music is all in the realm of music, but I do not know a note of music, and I am not the slightest use to music. When you arrive at God's Allness, and it is an important point to arrive at, you need to have a divine system in order to demonstrate that Allness, and if you do not understand the system, you cannot demonstrate it. . . .

"Of course the thing which matters is to live Christian Science, but how are you going to live it, if you do not understand it? . . . Could you imagine a mathematician who understood mathematics deviating from mathematics? Could you picture a musician who understood music deviating from music? It is impossible.

". . . the message of Christian Science . . . to-day is to adopt a higher symbolism. Don't you see that when Mrs. Eddy perceived that God is Mind, divine Principle, Life, Truth and Love, and that creation is composed of ideas of Mind, the whole thing was changed? Thought was lifted out of the realm of emotion and sentiment, which was vague and indefinite. . . .

"Everything begins with Mind, with understanding. . . The world has not been truly Christian because it has not understood divine Science. . . .

"Through divine Science, Mrs. Eddy gave seven names to God. Why did Mrs. Eddy give seven names to God? If all those names meant exactly the same, then the

natural thing was to give one name. . . . In divine Science the terms Mind, Spirit, Soul, Principle, Life, Truth and Love refer to everything that has to do with God, to everything which refers to the infinite Being, who includes within Himself His infinite creation operating in the calculus of Science, and His infinite numerals revealing His ideas through the scale of Being, through the 'numerals of infinity'. . . .

"I am asking you to consider a system which is absolute divine Science. I am asking you to consider the system of Mind and Mind's ideas, operating in the calculus of absolute Science and expressing themselves through the numerals of Science. . . .

"This is Science. You cannot have a Science and you cannot have a system without order, and without diversification, and divine Science has order and it has diversification, and it has everything else that constitutes Science. . . .

"The first thing is to understand the synonyms. . . .¹ I ask you during the coming year to study the synonyms closely in Mrs. Eddy's writings. . . .

"This is the Science of Christianity. You do not have to accept what I say to you about the synonyms and the numerals. These things you have to work out for yourself. But you are forced to accept the fact that we are students of an absolute demonstrable divine Science, and that the reason why we do not progress as we should is because we are not giving sufficient time to the consecrated study and application of divine Science. We are approaching problems from the human; we are 'tilling the soil,' and it is bad business.

¹ The word "synonyms" used throughout these extracts refers to the seven synonymous terms for God.

And all the time the destructive action of the carnal mind in the world to-day is so specific, so humanly scientific, that unless we oppose it with divine Science, we shall be lost. . . .

“This thing is either Science or it is not Science. But it is Science, and that Science is throughout Mrs. Eddy’s writings. . . . As you adhere to this, it will produce in your lives a measure of healing, a measure of comfort, a measure of morals, a measure of certainty, a measure of compassion, a measure of unity, a measure of law and government, that is undreamed of. But the merely human effort through sentiment, through religious emotion, through vague concepts of God as divine Principle, to work up to these things, invites defeat at every point. . . .

“If I thought for one moment, after my study of Mrs. Eddy’s books, that her use of these synonyms in her books was just vague and indiscriminate and haphazard, I might be discouraged. But every statement in this book, every use of a synonym, every combination of synonyms, is to bring out some idea of God operating in the realm of being—and they never vary. Spiritual sense alone can understand it. If you try to grasp it with the human mind you will fail, but if you love it and live it, and understand it, because God is the only cause, because Being is Spirit, because you have the Mind of Christ, it becomes your birthright. Work out from God, the one infinite Mind. Do not work up to God, but out from God. Claim your birthright. The absolute is the only. We only use the relative as a human auxiliary. The relative is only a ‘Suffer it to be so now,’ the absolute is God operating in the realm of Science. . . .

“The Science we are studying is not just a narrow, confined thing, which is going to give people what they

call better morals. We need morals, of course, and good ones, but the standard of the Christian Scientist is spiritual being. The Christian Scientist who has a standard of spiritual being is moral, with morals spiritually perceived.

“How far has the human concept of morals advanced the world? The nations of to-day appear to have few morals. They are moral on some points and decidedly immoral on others. But when men understand that Being is Spirit; when men understand the rhythm of being; the Science of being; when men understand that my interest is your interest because there is only one Being; when men understand that you are part of my creation and I am part of your creation; when men understand the oneness of Being, then ‘One infinite God, good,’ will unify ‘men and nations’; constitute the ‘brotherhood of man.’ (*Science & Health*, p. 340: 23–24). Nothing else will do this. . . .

“There is no Science in material mathematics, there is no Science in merely material music, but there is Science in the truth about music, there is Science in the truth about mathematics, there is Science in the truth about health, but it is divine Science. There is no Science but that which is Christian, and there is no Christianity but that which is scientific. . . .

“There is no Science in matter, there is no Science in emotion, in sentimentality nor in human processes. There is only Science in Mind, and Mind is made manifest through specific ideas of Mind. There is, in fact, no Science in anything but in Mind and Mind’s ideas. If you gain a sense of Science through human sentiment or emotionalism you will be forced at some future time to grow out of it, and eventually understand higher symbols which illustrate Mind’s Science. . . .

“Do you not see that if Christian Scientists do not grasp the infinite Science of the infinite God, if our thought is not all the time reaching out to demonstrate, through the ideas of Mind, that ‘There is no life, truth, intelligence, nor substance in matter’ (ibid), then sooner or later, if we allow it, our whole sense of Christian Science will become reduced, narrowed, contracted, brought down again to healing the little ills of the human mind, instead of spreading out into the highways and byways of thought? Don’t you see that as you have ‘the wide horizon’s grander view,’ as you see what Mrs. Eddy has really discovered—the Science of all being—you must accomplish more? . . .

“This is the system. It is the system of the synonyms, the seven synonyms of God, making themselves manifest through the infinite ideas of those synonyms—those infinite ideas operating in the calculus of divine Science, and expressing themselves through the numerals of infinity. Try to understand what the synonyms are, and then turn, some day, to your chapter on Genesis, and read Mrs. Eddy’s definition of the first day, and you will see, throughout that first day, mainly the ideas of Mind making themselves manifest. Then read the second day, and you will find mainly the ideas of Spirit making themselves manifest; then read the third day, and you will find mainly the ideas of Soul and so on. . . .

“These ideas in the realm of Science will come to your thought and grow clearer and clearer, enabling you to think in terms of divine Science. And when you work in divine Science, the new heaven and the new earth will appear in your consciousness. The vagueness, the emotion, the sentiment of lower symbolism, of creed and dogma, or pantheism, will disappear. . . .

“The world is being torn open from one end to the other by materiality appearing as material science. The remedy for this is divine Science. . . . Are we going to seek it or are we going to be content merely to go on mechanically humming music and just playing or singing tunes? By no means! We are going to pray, to labour, to listen, to watch, to wait, to lay down self and to be fearless. When we have made all this our own we shall be serving mankind in the very highest way.”

To read this report in the light of today's developments is to realize that the vision it conveys indeed constituted a turning-point.

THE UNFOLDING OF THE WHOLE BIBLE RECORD—
“A THOUSAND YEARS AS ONE DAY”

It was in 1938–39 that two very important links in the evolution of spiritual Science were forged. One was a revelation with regard to the Bible, and the other sprang from *Science and Health*. The first re-presented the Bible in a new and living way, gathering its vast panorama into spiritual focus and interpreting it as one ordered unfoldment of the great fundamentals of Being; the second brought to birth a clear and natural elucidation of the four basic scientific processes of divine operation which Mary Baker Eddy was led to present in her textbook. One accented the timeless activity of the *days of creation*, the other the *divine infinite calculus*.

The theme that predominated at this time was the *days of creation* in their spiritual meaning and the definition of God's nature as Mind, Spirit, Soul, Principle, Life, Truth, Love, expressing this same irresistible order of revelation. As the clarity, the fulness, and infinite range of this divine order broke through with the conviction also that it represents universal law at work, it began to be seen everywhere. And one of the outstanding ways it revealed itself was as the spiritual impulsion behind the whole Scriptural record from beginning to end. It was this scientific and ordered story that formed the subject of John Doorly's Association Meeting in 1939.

According to the chronology of the Bible (believed to have been worked out originally by Archbishop Ussher in the seventeenth century), the Scriptural record is written in distinctly discernible periods of one thousand years each. By this reckoning, the myth of Adam and Eve in the garden of Eden should have the date 4004 B.C. One thousand years elapse and then a completely new story takes the stage, namely, the mythological account of Noah and his household being saved from the flood through constructing an ark. This occupies another thousand-year period, ending with the fateful building of the tower of Babel. All this is outlined in the book of Genesis, chapters 1-11. The third thousand years begin with the patriarch Abraham coming out of the superstition of Ur of the Chaldees to seek a new land of spiritual freedom. This period, which tells the colourful stories of Abraham, Isaac, Jacob, Joseph, Moses, Joshua, and the Judges—a period which also includes the beginnings of the twelve tribes of Israel—is characterized by a persistent seeking and striving to find the true identity which stems from divine origin. It culminates in the deliverance of the Israelites from Egyptian bondage and their long journey through the wilderness to become rulers of a land that has

been divinely promised to them. This is all told in the first eight books of the Bible, extending from the end of Chapter 11 of Genesis through to the book of Ruth. Then comes a fourth thousand-year period, known as the kingdom period or prophetic age, when, having inherited the Promised Land, the Israelites are faced with the whole question of government. The choice before them is government through obedience to the spiritual vision of their inspired prophets who arise at that time, or government by their many, mostly unreliable kings. They drift into choosing the latter and this leads to the kingdom becoming divided into the two kingdoms of Israel and Judah. These are then attacked and conquered by Assyria and Babylon; the majority of the Israelites are subsequently taken into captivity, to return to their native land many years later under the guidance of the prophetic vision of their own outstanding seers. The Bible record here, starting with the books of Samuel and Kings, gives the history of the various kings of Israel who come and go, sometimes in rapid succession, the history of the divided kingdoms of Israel and Judah and their kings, the dispersion of the Israelites and their return. It concludes with sixteen prophetic books, in which the powerful prophecies of each of the major and minor prophets of Israel are proclaimed.

These four thousand years comprise the Old Testament. Then the Bible ushers in the fifth thousand-year period with the well-known and much loved "new testament" of Jesus as illustrated in the four Gospels. This unique individual exemplar of Truth demonstrates the spiritual healing of sin of every kind, of sickness and disease and even the overcoming of death, bringing abundant life and promising another Comforter. This is followed by a short and lively outline of the beginnings of Christianity with its widespread blessing as portrayed by the deeds and words of many remarkable men and women, their deeds described in the Acts

of the Apostles, their words voiced through the Epistles. Finally the stupendous apocalyptic visions of the book of Revelation conclude the Bible record.

Even if this record were not divided into periods of approximately one thousand years, the student who ponders the Bible as a whole could not fail to discern these five clearly defined phases in the unfolding story, i.e. the creation myth, the flood, the journeyings to the Promised Land, life in the Promised Land of Israel with the impressive teaching of its great prophets (this period is always known as the kingdom period or the prophetic age), and then the New Testament with its new message of the Christ, lived to the full by Jesus and carried forward by the apostles in a living Christianity.

It became obvious that the great spiritual truths behind this story must be the same truths which impel any man's journey Spiritwards, and a statement in II Peter 3: 8 suddenly leapt into life with a new significance: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." Might not therefore the ordered revelation of eternal spiritual fact that constitutes the underlying meaning of the days of creation be the same ordered revelation that lies behind the thousand-year periods of Bible history, culminating in the fifth "day" of Life and prophesying the unfolding of the "days" of Truth and Love? This natural correlation was an interpretation of the Scriptures that immediately struck a chord with spiritual sense, and set in motion a detailed and rewarding study of the entire Bible to test the validity of such an interpretation. From this study it became clear in all its detail that the Bible record, seen in this timeless way, is not primarily history nor fragmented spiritual teaching, but rather presents an ordered and living unfoldment of a revelation that is whole and that develops

step by step in accordance with the spiritual fundamentals as presented through the seven days of creation, characterizing the nature of God as Mind, Spirit, Soul, Principle, Life, Truth, and Love.

Using this key to the Scriptures, it can be seen how the light of the first day of *Mind* continually awakens man to bring him out of the thralldom of the garden of Eden, typifying a state of enslavement to the testimony of the material senses. The omnipotence of Mind uncovers the belief in creation as material and leads to the point, at the end of this period, where "Enoch walked with God,"¹ a Biblical way of illustrating man's recognition of his spiritual birthright, his unity with divine origin. The firmament of the second day of *Spirit*, which divides the waters below from the waters above the firmament—a symbol of the understanding of spiritual reality preserving a sense of order and safety—is the same spiritual fact that is operative in the symbolic saving of Noah and his household from the flood. This describes in convincing detail how the understanding of Spirit delivers men from the disordered, destructive, and engulfing beliefs of matter. The "dry land" of the third day which brings forth grass, herb, and fruit tree "whose seed is in itself"—an illustration of the certainty and fruitfulness of *Soul-identity*—is a symbol of the same fundamental fact that is elaborated in the third thousand-year period, where the patriarchs are re-named or identified in their true depict as a result of spiritual achievement and the children of Israel come at length into their own promised land as a nation in their own right. The journeyings that take place all through this period, culminating in the wanderings of the children of Israel in the wilderness before they reach the Promised Land, typify every man's journey from

¹ Gen. 5: 22.

sense to Soul. The harmony of *Principle's* government, symbolized by the fourth day, with its creation of the celestial universe, is emphasized throughout the kingdom period or prophetic era, which illustrates the resolving of the whole question of government individually, collectively, and universally. Then in the New Testament abundant *Life*—the accent of the fifth day with its symbols of the fish of the sea and the birds of the air—is pouring forth, with prolific healing and regenerating effect, presenting Jesus as the great Life-exemplar, followed by the various purposeful missions of the apostles. This leads to the eternal realization of man's estate in *Truth*, forever fulfilled in *Love*, as expressed in the sixth day (where the creation of man is the chief feature) and the seventh day of rest. This "millennial estate" is foreshadowed in the concluding chapters of the book of Revelation.

Such an interpretation brought an entirely new concept of the Scriptures and their scientific meaning, purpose, and wholeness. It also made a further impact on thought in two ways. Firstly, it may be said that although the first tenet of Christian Science reads, "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life,"¹ Christian Scientists in general are not well acquainted with the Bible as a whole, knowing in the main only the usually familiar passages which occur in the weekly Lesson-Sermons. This unfoldment led many students to a study of the Scriptures that opened up a vast new source of revelation and spiritual interpretation that was immensely broadening, refreshing, and powerful in its effect. Secondly, such an ordered design, so clearly discernible in the Scriptures, enabled thought to grasp the message of the Bible as a *whole*. It no longer seemed to be a vast, uncharted sea of

¹ *S. & H.* 497: 3 4.

myth, saga, history, interspersed with spiritual and moral enlightenment (much of which often appeared unrelated or even contradictory), but it was seen to hold together as an unbroken chain of unfolding spiritual values and their operation, stemming from the activity of the infinite Being as Mind, Spirit, Soul, Principle, Life, Truth, Love.

Though no more than this dawned with regard to the Bible at that time (1938-39), later its living story unfolded still further to reveal the pure Science of the Bible in all its detail.

THE FOUR ORDERS OF THE SYNONYMOUS TERMS FOR GOD

The second revelation that began to unfold in 1938 and crystallized in 1942 was a significant one in the development of the divine system of Christian Science.

Until this time, as we have seen, thought had been dwelling almost exclusively with the order of spiritual unfoldment as discerned in the days of creation and its correlation with the seven synonymous terms as given in "Recapitulation" in answer to the question, "What is God?" i.e. Mind, Spirit, Soul, Principle, Life, Truth, Love. Then in 1938 attention was drawn to the fact that these terms are also listed in full in two other places in the Christian Science textbook, and in both instances they are given in a different order. On page 115 they are used to interpret God under the heading "Scientific Translation of Immortal Mind," where Mind is translated as "God," "Man," and "Idea." Here

the sequence is "Divine Principle, Life, Truth, Love, Soul, Spirit, Mind." And then again all seven terms are used in the interpretation of God in the Glossary of *Science and Health*, the purpose of which is to give "the metaphysical interpretation of Bible terms."¹ In the Glossary, these synonyms appear as "Principle; Mind; Soul; Spirit; Life; Truth; Love." In both these instances, therefore, these terms are presented in a different order from that in "Recapitulation," an order on which, until then, so much emphasis had been placed.

John Doorly always felt that the scientific statement given in answer to the question, "What is God?" in "Recapitulation" had a special importance, since this chapter was the one designed to be used for teaching Christian Science in the Primary Class. Moreover Mary Baker Eddy had constantly changed the composition and sequence of this particular definition of the divine nature until in her final edition the seven terms appear as we have them today. What, then, was the purpose and meaning of the two other comprehensive interpretations of God's nature in *Science and Health*? This was a question that occupied thought a great deal at that time. A scientific textbook concerned with the operation of spiritual values is never mere words, nor is it casual in its use of words. Words and terms are only symbols for the deep, living, spiritual facts and their operation that are above words. Nevertheless, if there is divine order, the word-symbols expressing this order must present themselves through some sort of textual order that conveys the specific and exact movements of Being, and yet understandable only by spiritual sense. So it was seen that if Christian Science is Science, there must be a reason for these synonymous

¹ *S. & H.* 579: 5.

terms for God being placed in a different order in the various contexts. And, little by little, the answers came.

These three sequences were briefly referred to at the 1938 and 1939 Association Meetings, and then in 1940 the understanding of what lies behind the distinctive operation of each began to develop. At first their meaning was linked with a statement on page 271, lines 1-5 of the Christian Science textbook, which reads, "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." At that time John Doorly saw this statement as defining succinctly the different purposes of these three specific orders of the synonymous terms for God and, quoting this, he said at his 1940 Association Meeting:

"'Christ's Christianity is the chain of scientific being . . .'
i.e. 'Mind, Spirit, Soul, Principle, Life, Truth, Love';
this is the chain forever operating in its eternal, in-
variable order. ' . . . reappearing in all ages, . . . '
i.e. forever being translated to man as divine 'Principle,
Life, Truth, Love, Soul, Spirit, Mind'—this is the
'Scientific Translation of Immortal Mind' ' . . . main-
taining its obvious correspondence with the Scrip-
tures . . . '
i.e. the Holy City, the climax of the Bible
revealing God as 'Principle; Mind; Soul; Spirit; Life;
Truth; Love;' ' . . . and uniting all periods in the
design of God' *i.e.* the Platform [*S. & H.* 330: 8-340: 3]
portraying the infallibility of divine metaphysics as the
Word, Christ, Christianity and divine Science."

At this Association Meeting, John Doorly took the book of Revelation with his pupils, because he felt not only that it explained much that was taking place in the world at that war-torn period, but also that the symbols used in Reve-

lation portray in detail the same Science of being that Mary Baker Eddy had revealed in Christian Science. It is interesting to note that although the four sides of the city—the Word, Christ, Christianity, and Science—figured prominently in this interpretation, the connection between the three different orders of the synonymous terms through which God’s nature as a whole is expressed in *Science and Health* and the divine processes of the Word, Christ, Christianity, and Science was not seen at that time—strange as it may seem to those familiar with this connection. It had yet to be discerned.

At the Association Meeting in 1941—of which there was also a comprehensive verbatim report—it was still merely with the fourfold statement on page 271 of the textbook that these three orders were being linked. At this meeting the correlation was shown for the first time between the days of creation, the first seven statements in the Commandments, the first seven blessings of the Beatitudes, and the seven statements of Truth in the Lord’s Prayer, all illustrating the operation of Mind, Spirit, Soul, Principle, Life, Truth, Love. This was the main subject; it was seen that these all declare the same spiritual theme, but from differing standpoints. Before developing this subject, though, *Science and Health* 271: 1–5 was again referred to in connection with the various orders of the terms for God, but this time instead of the last statement in this passage, namely that “Christ’s Christianity” unites “all periods in the design of God,” being associated with the Platform in the textbook, this fourth activity of Christ’s Christianity was linked with the synonymous terms for God as they are given on the opening page of “Recapitulation” i.e. Mind, Spirit, Soul, Principle, Life, Truth, Love, but from a particular standpoint. It was seen as the eternally subjective operation of God’s nature, and so this order was looked at from divine Principle as its

central point, rather than in its unfolding sequence from Mind to Love.

Perhaps all this while the general accent in thought had been mainly on the objective approach to divine Principle, although the whole impetus of this research had stemmed in the first place from the consciousness of one subjective Being and the Principle-impelled desire to find the nature of this Being. Many years previously when John Doorly had shared with his own teacher, Bicknell Young, the discoveries that were dawning on him, Bicknell Young had said that they were fine and they were true but never to forget that Being is divinely subjective. And this fourth aspect identified itself in the main as one of *standpoint*. Here the order of revelation—Mind, Spirit, Soul, Principle, Life, Truth, Love—being viewed from the centre, from Principle, is no longer seen as an unfoldment that would appear to begin and end, but rather as the omni-action of the Principle of being, whose nature is Life, Truth, and Love and whose identification, reflection, and manifestation of itself is as Soul, Spirit, and Mind.

At length, in 1942, for the first time, these four orders that for many years John Doorly had associated merely with this statement on page 271 of *Science and Health* were identified as expressing the divine processes of operation termed the Word, Christ, Christianity, and Science. This fact must have been gathering momentum in thought almost unconsciously ever since the foursquare city in Revelation had been considered and some understanding had dawned of what was meant by the divine infinite calculus, but it was not until the Association Meeting in 1942, when the subject was Mary Baker Eddy's illustrated poem *Christ and Christmas*, that this correlation was specifically identified and stated. Just as for many years the days of creation and the synonymous terms for God had been pondered side by side without

discerning the inescapable connection between them, so also the Word, Christ, Christianity, and Science and the three orders in which all the synonymous terms appear as a whole in the Christian Science textbook had been pondered without their obvious correspondence being discerned.

John Doorly, together with one or two students, had for some time been evaluating the significance of these different sequences embodying the entire range of these synonymous terms, and now the whole picture crystallized. They realized that what had been coming to thought during the previous years as the natural order of unfoldment through the days of creation and the nature of God as Mind, Spirit, Soul, Principle, Life, Truth, and Love is *the Word* of revelation. "In the beginning was the Word, and the Word was with God, and the Word was God."¹ The activity of the Word is the light of Mind breaking on thought as ideas, leading it to the pure and ordered unfoldment of Spirit, and the definite and identified concepts of Soul; then what must naturally follow is an intelligent understanding and acceptance of the divine Principle of the universe and the operation of its essential nature to bring a new and abundant sense of Life, the consciousness of Truth as the spiritual wholeness of man including the universe, culminating in acceptance of the fulfilled and perfect plan of Love.

Turning to the next order—"divine Principle, Life, Truth, Love, Soul, Spirit, Mind"—what is being presented in the "Scientific Translation of Immortal Mind" resulting in the "Scientific Translation of Mortal Mind" out of itself is the operation of *the Christ*—"the divine manifestation of God, which comes to the flesh to destroy incarnate error" (the definition of "Christ" in the Glossary, *S. & H.* 583: 10-11). Here the standpoint is one of looking out from the

¹ *John* 1: 1.

divine Principle itself, illustrating *how* its manifestation comes to the flesh. Therefore it first presents the divine Principle in its essential nature as Life, Truth, and Love, and goes on to indicate that this nature is defined and translated in all its details to uplifted spiritual sense through Soul's identification, through the ordered language of Spirit, and as the manifestation of infinite ideas of Mind. It is because of this ever-present Christ activity that in the unfolding of the Word, seeking thought is touched and awakened by the "Let there be light" of the one Mind and irresistibly responds. The two divine processes are simultaneous.

Then the order of the synonymous terms—"Principle; Mind; Soul; Spirit; Life; Truth; Love"—given in the definition of God in the Glossary, the chapter which contains "the metaphysical interpretation of Bible terms,"¹ defines the spiritual process of true *Christianity*, which Mrs. Eddy speaks of as "the outcome of the divine Principle of the Christ-idea in Christian history."² Here the outcome of the divine Principle is seen as the allness of Mind's ideas, forever held in their changeless identity by Soul, and reflected through the purity of Spirit to express Life, Truth, and Love, the divine nature, everywhere and ceaselessly. Infinite reflection being the key-note of this operation, John Doorly later saw that this order can also be taken in reverse when it has the function of tracing all ideas back to their origin in the one Principle. In this divine process every expression of Life, Truth, and Love is seen in its pure reflection as identified idea of the one Principle.

Finally, there is the order of *Science* itself, where the synonymous terms as presented in the Word are seen subjectively from Principle in the centre. Here every aspect of God is

¹ *S. & H.* 579: 5.

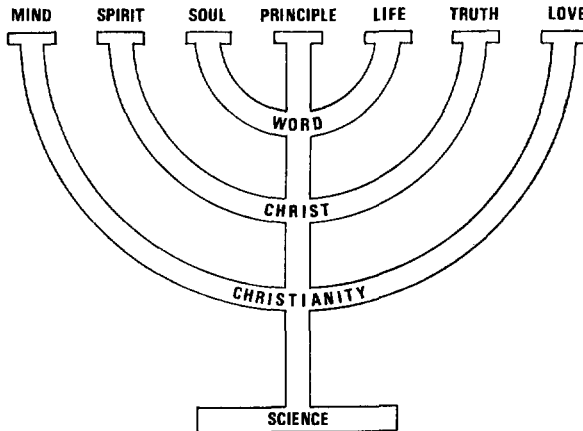
² *S. & H.* 577: 16-17.

united in the omni-action of perfect harmony, expressing itself as Life, Truth, and Love, and focusing this reflection as Soul, Spirit, and Mind. Just as the fourth Gospel, the Gospel of John, is quite different from the previous three Gospels, so this fourth order is also different from the others. It emphasizes the all-inclusive standpoint. It is as if John's Gospel embraces the specific purposes of Matthew, Mark, and Luke and lifts them into the oneness of divine operation. In a similar way the all-inclusiveness of Science not only embodies the synonymous terms for God seen in their subjective activity, but it also embraces the divine workings of the Word, Christ, Christianity, and Science and lifts them out of a sense of process into ever-present being. It shows in one timeless operation the Science of the Word, the Science of the Christ, the Science of Christianity, and the Science of Science.

Interestingly enough, a Biblical symbol from the Old Testament later became very much associated with this fourth order of Science, and presents an excellent illustration of it, namely, the candlestick which the Lord tells Moses to make when he receives his revelation on Mount Horeb.¹ All these commands given to Moses are from the "mount," from a high standpoint, and constitute perhaps the first divinely subjective teaching recorded in the Bible. The candlestick is seven-branched. When taken as an inspired visible symbol of spiritual operation, the central shaft stands for the Principle of being, its three branches on either side illustrating Life, Truth, and Love, and Soul, Spirit, and Mind respectively. Moreover, its base and the three pairs of branches coming out of its main shaft can be seen as representing the fourfold calculus of Science. Its foursquare base symbolizes Science itself with its one all-inclusive

¹ See *Exodus* 25: 31-40.

Principle ceaselessly interpreting infinite being; the first branch symbolizes Christianity (Love's plan forever manifested as infinite Mind, its ideas constantly being related harmoniously by their Principle); the second branch symbolizes the Christ (the ideal Truth reflecting itself purely as Spirit, in infinite divine order determined by its Principle); the third branch symbolizes the Word (infinite Life identifying itself as Soul through Principle's changeless ideas). Here is a simple diagram:



It is clear that without a spiritually intelligent and cultured understanding of the synonymous terms for God which Mary Baker Eddy used to define the revelation that came to her of the infinite Being, the various orders in which they are placed in her textbook would mean very little. But it is always essential to remember that the synonymous terms for God which Mrs. Eddy employed were not arbitrary terms that she picked out casually and then used throughout her textbook in a haphazard way. Science is never invented:

it is discovered in response to the touch and feel of its spiritual actuality and purposeful movements. Mrs. Eddy said herself that every one of the seven terms for God had come to her through inspiration and she was led to use them, separately and in combination, to describe as accurately as possible the nature of spiritual reality and its distinct modes of operation as they dawned on her through revelation, reason, and demonstration. The four divine orders are fundamental to the ceaseless rhythms of Being. The specific flow that lies behind each one of them is intrinsic to Being and essentially purposeful. Each divine order develops naturally to thought in the measure that one acknowledges divine order as basic and allows it to unfold. They then make spiritual music to spiritual sense and operate with power in human experience.

And so, as the meaning of these various orders of the synonymous terms for God was spiritually appreciated, the fourfold calculus of infinite being in Christian Science, defined as *the Word, the Christ, Christianity, and Science*, could be deeply felt and its operation intelligently understood.

THE LETTER AND THE SPIRIT

One might ask at this point: was this study and research merely intellectual? In the sense of this term as implying theoretical, the answer is "No." But Mrs. Eddy does say of Christian Science that "its medicine is intellectual and spiritual,"¹ and part of the definition of the word "intellectual" is "perceptible only to inspired vision or by spiritual insight . . . having the power of understanding; having the capacity for the higher forms of knowledge or thought; . . ." (Webster). In this sense the Science of being must be regarded as intellectual.

The question might also be asked as to where this study was leading. It could have led nowhere and would still lead nowhere if it were mere intellectual theorizing. Indeed, whenever the symbol is mistaken for the spiritual reality, study inevitably becomes just a matter of interesting theory, as is a danger with any living subject. The result is an eventual loss of interest, with the student dropping away and sometimes giving a very false impression of what he has been taught; this is a well-known side-effect that accompanies all progress. On the other hand, whenever it is realized that Life is Mind, and that Spirit is the only substance of all being, Soul or spiritual sense then responds understandingly to Principle's interpretation of being in its Science, and this has led and forever continues to lead to constant newness of life and to a sense of dominion and peace "which passeth all understanding."²

Perhaps the most important factor in the study of any

¹ *S. & H.* 460: 9.

² *Phil.* 4: 7.

subject, and supremely so in spiritual revelation, is the balancing of the letter with the spirit, so that finally they are seen to be one. Humanly, there would appear to be two classes of thought on this question—one class that tends to give overriding importance to the intelligent understanding of the symbols that represent the fundamental realities of Being and the nature of their operation, and another class which believes that the spirit, the inspiration, and the “feel” is what really matters and that it is this which results in the demonstration of Truth in human experience. But to have a basic, continuously unfolding, and living sense of Truth, one needs to recognize the natural balance between the letter and the spirit which indissolubly wed them. This is the wedding of true manhood and womanhood, impelled by Truth and Love. John Doorly wrote in his *Statement*: “The letter at first is what leads to the spirit. Later, the letter becomes that through which we use the spirit, and indeed the pure letter or word melts into the spirit. So the letter and spirit are both essential. (See *S. & H.* 495: 25–28, 330: 8–10.)” Mrs. Eddy once asked a class of hers, “What did Christendom retain—the letter or the spirit?” They all replied, “The letter!” But she said, “Why no, if they had they would have been able to heal. What they retained was the sentiment and emotion.” Sentiment and emotion is not the spirit, but the true letter is. The sentiment and emotion that disregard the true letter tend to become thin, repetitive, and drained of the living spirit, but when the pure spirit is constantly refreshed by the living letter, being is always new, inspired, and its purposeful unfoldment never ceases.

The understanding of the pure and inspired letter was obviously vital in Mrs. Eddy’s estimate. So much so that in the year of her passing she gave an important message along these lines to her students. This message made a deep

impression on John Doorly and encouraged him to go forward with all that was dawning on him as to the true nature of Christian Science. She stated:

“Christian Science requires understanding instead of belief; it is based on a fixed eternal and divine Principle, wholly apart from mortal conjecture; and it must be understood, otherwise it cannot be correctly accepted and demonstrated.

“The inclination of mortal mind is to receive Christian Science through a belief instead of the understanding, and this inclination prevails like an epidemic on the body; it inflames mortal mind and weakens the intellect, but this so-called mortal mind is wholly ignorant of this fact, and so cherishes its mere faith in Christian Science. . . .

“In this very manner some students of Christian Science have accepted, through faith, a divine Principle, God, as their savior, but they have not understood this Principle sufficiently well to fulfill the Scriptural command, ‘Go ye into all the world, and preach the gospel.’ ‘Heal the sick.’ It is the healer’s understanding of the operation of the divine Principle, and his application thereof, which heals the sick, just as it is one’s understanding of the principle of mathematics which enables him to demonstrate its rules.

“Christian Science is not a faith-cure, and unless human faith be distinguished from scientific healing, Christian Science will again be lost from the practice of religion as it was soon after the period of our great Master’s scientific teaching and practice.”¹

¹ “Principle and Practice” published posthumously in the *Christian Science Sentinel*, September 1, 1917.

Mrs. Eddy evidently foresaw that Christian Science would be lost if mere belief or faith were not superseded by understanding, resulting in scientific healing. Living spiritual understanding cannot fail to demonstrate itself with power, and when understanding and demonstration go actively hand-in-hand, fresh revelation is born perpetually and spiritual continuity is assured. Of spiritual understanding Mary Baker Eddy wrote, "This understanding is not intellectual, is not the result of scholarly attainments; it is the reality of all things brought to light."¹ If it is reality coming to light, then it must be natural to the true man and of the very essence of Spirit itself; for this reason it can never be imprisoned or confined in any organized structure, whether in the form of a church or a proliferation of symbols.

If on the one hand mere belief or faith, which might be termed an immature sense of the spirit, can limit the development and infinite unfolding of Truth, so on the other hand can a rigid sense of organization or of the mere letter, which are really the same thing in some degree. When either organization or the mere letter is believed to be of paramount importance, it unwittingly destroys the very spirit it is temporarily cradling. This tendency is well described in Mrs. Eddy's words on the subject of Jesus' crucifixion, "The determination to hold Spirit in the grasp of matter is the persecutor of Truth and Love."² This determination persecuted the mission of the Christ by trying to hold it in the form of a personal Saviour; it persecuted the discovery of Christian Science by worshipping the personality of Mary Baker Eddy; it persecuted the appearing of the *Science* of Christian Science by trying to hold Christian Science in the form of a hierarchical church

¹ *S. & H.* 505: 26-28.

² *S. & H.* 28: 6-8.

organization; and today the danger could be that it would persecute the advancing spiritual idea by holding the pure Science of Christian Science rigidly in its particular symbolic form of scientific terminology, rather than feeling always the reality behind the symbols and thus being able to discern these same spiritual and scientific facts at work on every hand. It seems to be necessary with spiritual revelation to have organization or symbols in some form, particularly at an early stage of unfoldment. They may become more mental and immaterial as the ages advance, just as they have done with the terminology of Christian Science, but whenever organization or any body of symbolic representation becomes of primary importance and the reality of Spirit secondary, this restrictive attitude must be laid off and Spirit be allowed to express itself freely in constantly new forms. (See *Ret.* 45: 5-13.)

A HIGHER SENSE OF THE SYMBOLS RESULTS IN HUMAN PROGRESS

In the unfoldment of the pure Science of Christian Science, it would seem that as the Science articulated itself more clearly to thought, its development was bound to break out of the bonds of the tight control of an organized church body, for scientific discovery must always be allowed free rein. During the years 1940-41 John Doorly, as well as teaching and healing in ever-increasing measure, was also devoting a great deal of time to the study of the Christian Science textbook as a whole. He knew that there must be

divine order in the textbook in relation to the sequence of its chapters—the order in which they are presented—and also within the chapters themselves, and he began to discern something of its scientific structure.¹ In discerning this he sensed that the spiritual body of Truth that was impelling itself on thought in all its fulness as the spiritual structure of Christian Science and elucidated in its textbook was the true church. At that period he was frequently stating that the true church was nothing to do with a building and that one did not have to belong to a church organization to be in this church, which in its pure essence was “The structure of Truth and Love; whatever rests upon and proceeds from divine Principle” (the definition of “Church” in the Glossary of *S. & H.* 583: 12). This inorganic sense of church is very much more accepted today, but at a time when church-going was an almost indispensable sign of spiritual involvement, as it still was in the 1940s, and membership of a church was obligatory if one was deeply interested in a particular spiritual teaching, it was revolutionary.

In the Christian Science movement what has always seemed to limit progress has been an arbitrary interpretation of the Church Manual which, as has already been noted, Mary Baker Eddy wrote reluctantly, feeling that “laws of limitation for a Christian Scientist” should not be necessary (see *My.* 229: 20–27). She stated in *Science and Health* that

¹ John Doorly did not go further with this particular work at the time, and it was later, in 1951, that Max Kappeler researched deeply the scientific structure of the textbook as a whole, and shared his conclusions in talks and subsequently in his book *The Structure of the Christian Science Textbook—Our Way of Life* (1954).

John L. Sinton also devoted many years to the study of the textbook as a whole and between the years 1966 and 1971 he wrote and published four volumes of a work entitled *The Divine Design of Science and Health* (published by the author).

“organization and time have nothing to do with Life” (249: 19–20). Her sense of organization was that it is necessary only in the beginning, but that “after this material form of cohesion and fellowship has accomplished its end, continued organization retards spiritual growth, and should be laid off.”¹ She took steps towards this consummation by wording her Manual in such a way that when she was no longer here, certain changes would of necessity have to be made in the form of her church government, since those clauses involving her signature could not then be obeyed. The remaining rules and by-laws would enable the organization to continue to function but with less centralized control and in a form that would lay more spiritual responsibility on the individual Christian Scientist. Frequent approaches were made to Mrs. Eddy to change her wording, but she was adamant that she had been divinely led to formulate her Manual in this way. Whether she realized what the outcome would be one cannot tell. After her passing it led on the part of officialdom to a resort to human law to interpret its provisions. This legal appeal gave the Directors authority over the entire organization and forced them into the position of trying to hold rigidly to the letter of the Manual, a practice which by its very nature lends itself to misrepresentation and sterility. On the other hand, however, a deeper understanding of the Science of Christian Science was continually urging itself upon thought and, as Mrs. Eddy herself had prophesied, the government of her church did “evolve scientifically,”² in the sense that as the pure Science of Christian Science became clearer, it furnished a deeper spiritual interpretation of the Manual. The laws of the Science of being brought to light what the Manual

¹ See *Ret.* 45: 5–13.

² See *My.* 342: 27–28.

really embodies, and understanding it spiritually instead of legalistically has enabled a true obedience to this Manual to emerge on the part of many independent Christian Scientists. This has given freedom rather than bondage under the law.¹

As one looks at this whole story in retrospect, one can see that what constantly takes place in spiritual development is that when a higher sense of a symbol appears, the lower sense drops away. It can be peacefully translated through understanding, but if resisted, through lack of understanding, there would seem to be chemicalization, conflict, and a measure of suffering. It was inevitable that as higher and freer symbols disclosing the spiritual structure, the pure Science of Christian Science, came to light, so lower and restrictive symbols, involving a rigid sense of organization, were bound to be superseded. In the experience of John Doorly it resulted in excommunication from The Mother Church, as outlined in Part I.

These happenings may look like rejection and expulsion, but to spiritually progressive thought it is always a greater reality dawning and displacing the old form which would confine it. The supreme example of this was Jesus' crucifixion leading to resurrection. At a certain point, his understanding of divine Life as the only Life and therefore as his Life, without beginning or end, demonstrable as Spirit here and now, caused the limited sense of life as mortal to fall away in what looked like the crucifixion. But *he* knew it would lead to resurrection and therefore was able to declare that he would rise again. Life in and of Spirit was proving itself, and before this proof, lesser symbols of life

¹ For detailed expositions of this see *Christian Science Nonsectarian* by W. Gordon Brown (published by Gordon and Estelle Brown) and also his booklet *Evolution of the Christian Science Church Organization*.

had to yield. To the world it was crucifixion, but to Jesus it was the irresistible demonstration of the spiritual fact of Life that could not help but lead to resurrection.

Understanding and demonstration are coincident. One can never separate what is making itself manifest spiritually from what is taking place humanly, for Being is one. In saying this, however, it is important to remember that what is happening humanly can never be judged from the standpoint of the human, as the passers-by apparently judged Jesus' crucifixion—"He saved others; himself he cannot save."¹ How does anyone know how the spiritual should or can outpicture itself at certain stages of development, either individually, collectively, or universally? It is very often only in retrospect that one can see the inevitable and particular coincidence of the human with the divine.

As one looks back on the few years before John Doorly's excommunication from The Mother Church, it is significant that in his 1942 Association Meeting he should have taken Mary Baker Eddy's illustrated poem *Christ and Christmas* and followed the ordered unfoldment of its purpose, interpreting it through the fundamentals of Science, since its whole import is the tracing of the chain of scientific being—the links between Jesus' mission, the mission of Christian Science, and beyond. This unique work, in verse and symbolic picture form, illustrates the continuous unfoldment of the spiritual idea, leaving the student with the conviction that there is no end to spiritual revelation, and that each link in the spiritual chain naturally and necessarily leads to the next.

¹ *Mark* 15: 31.

THE BOOK OF REVELATION—A DIVINELY SUBJECTIVE AND ALL-INCLUSIVE VISION

In 1943 thought was again moving towards the message of the book of Revelation and in particular the various levels of consciousness portrayed in Chapter 21, which depicts the holy city. In that year the Association Meeting was held on the two standpoints of this city as given in the chapter "The Apocalypse" in *Science and Health*, i.e. "The city foursquare" (575) and "The city of our God" (577).

The comprehensive revelation embodied in the Apocalypse urged itself on consciousness and for the next three years the message of this whole book formed the spiritual background of all that was unfolding. As a result, John Doorly began giving many talks on this subject in various centres in England. It was not "seals" or "trumpets," "vials" or "angels," "a great red dragon" or "a holy city" etc. that occupied thought, but rather the eternal spiritual truths behind them, which had come to light through using the "Key to the Scriptures" in *Science and Health* with its outstanding fundamentals of the "seven days" and the "fourfold city"—now seen as the divine nature interpreted through Mind, Spirit, Soul, Principle, Life, Truth, Love, operating as the Word, Christ, Christianity, and Science. Moreover, it was no fragmentary presentation. As one vision of the Revelator followed another, a logical metaphysical theme emerged, revealing the Christ-idea at work—and this through a vivid portrayal of eternal values and their operation in human experience to analyze and uncover to the uttermost the mortal and material concept and destroy it. This served as spiritual confirmation of the timeless operation of a whole system of spiritual ideas, active then, active now, regardless of the symbolism employed.

Biblical language yielded to scientific terminology, and it was through dwelling with the spiritual meaning of Chapter 21 of Revelation that another important aspect of the divine system of Science presented itself. John Doorly had been aware of the fact that in her textbook Mary Baker Eddy uses various adjectives when referring to Science. She wrote in her chapter "Science, Theology, Medicine": "The terms Divine Science, Spiritual Science, Christ Science or Christian Science, or Science alone, she employs interchangeably, according to the requirements of the context. These synonymous terms stand for everything relating to God, the infinite, supreme, eternal Mind. It may be said, however, that the term Christian Science relates especially to Science as applied to humanity."¹ It seemed that she had a scientific purpose in using these various synonymous terms in defining Science, and in studying her interpretation of the holy city in her chapter "The Apocalypse" it was seen that she presented two aspects of this city, with the respective marginal headings "The city foursquare" and "The city of our God." In the description of the city foursquare, she says, "This sacred city . . . represents the light and glory of divine Science." It is a foursquare city and here its four sides are interpreted as "the Word, Christ, Christianity, and divine Science" (575: 18-19). Two pages further on, where this city is referred to in the marginal heading as "the city of our God," she speaks of "this spiritual, holy habitation" as having "four cardinal points"—"first, the Word of Life, Truth, and Love; second, the Christ, the spiritual idea of God; third, Christianity, which is the outcome of the divine Principle of the Christ-idea in Christian history; fourth, Christian Science, which to-day and forever interprets

¹ *S. & H.* 127: 9-16.

this great example and the great Exemplar" (577: 13-19). The first description of this city with its "four sides" implies the established glory of divine Being—*divine Science*—whilst the second with its "four cardinal points" implies spiritual calculation, such as the term *Christian Science* designates. Later it was found that there are two standpoints in the use of the term "Christian Science" itself—sometimes it is *absolute Christian Science* that is implied, and sometimes "Christian Science" alone. The *absolute* calculations symbolized by "four cardinal points" in the description of "the city of our God" were seen to refer to *absolute* Christian Science. As the understanding of Truth comes to the flesh and heals sin, disease, and death, the emphasis is on the operation of Christian Science,¹ which, as we have already noted, "relates especially to Science as applied to humanity."²

This discovery of the various standpoints from which the Science of being can be viewed confirmed what had been impressing itself on thought for some time, but what actually constituted these differing standpoints, spiritually and scientifically, was not yet seen in detail. This was to come into focus later.

John Doorly often used to wonder why he was impelled to start as a "free-lance" lecturer on Christian Science by giving talks on the book of Revelation. To most people it would seem to be one of the most incomprehensible books in the Bible. To Mary Baker Eddy this evidently was not so, for she writes of the two books that begin and end the Scriptures, "Genesis and the Apocalypse seem more obscure

¹ See *The Pure Science of Christian Science* by John W. Doorly, pp. 23-24; also *Talks on the Science of the Bible* by John W. Doorly, VR 58: 9-13, VR 59: 4-15 (the page numbers given are approximate because they vary according to the edition used).

² *S. & H.* 127: 15-16.

than other portions of the Scripture, because they cannot possibly be interpreted from a material standpoint. To the author, they are transparent, for they contain the deep divinity of the Bible."¹ These were the two books that at this time thought seemed compelled to investigate. In retrospect it is apparent that this mutation with regard to the interpretation of Science which was then gathering momentum had to be launched from the subjective and all-inclusive standpoint of Science that the Apocalypse so clearly gives. Later came the urge to return to the beginning of the Bible—to Genesis—and to follow the ordered development of scientific Truth throughout the Scriptures. But this had to have a subjective platform.

THE UNFOLDING OF THE "MATRIX" OF SPIRITUAL CALCULATION

During the years 1943 to 1945 certain basic spiritual calculations crystallized in thought and were eventually presented in the form of a chart, ultimately termed the "matrix."² A "matrix" has been defined as "the womb; a place or enveloping element within which something originates, takes form, or develops" (Webster). John Doorly never set out to find a matrix of spiritual order, nor did he himself know originally that what he was pre-

¹ *S. & H.* 546: 18-22.

² See Appendix I.

senting of the infinitely ordered reflections of Being could be called a "matrix"; in fact he did not name it thus himself when he first elucidated this chart. He just felt the infinite flow and myriad relationships of the divine order of Being and let them define themselves succinctly.

Over this period of three years he was constantly pondering and meditating on the spiritual facts of Science that were dawning. It had been seen that the unfoldment of the nature of God as "Mind, Spirit, Soul, Principle, Life, Truth, Love" was the order of revelation—what was termed the Word of God—but John Doorly was aware that everything in Being reflects everything else. There are no watertight compartments. And so it came to him that although the divine nature reveals itself through the Word, this very process of revelation must also include within its revelatory activity the forever operation of the Christ, Christianity, and Science, but from the overall standpoint of the Word. This was a realization that occupied his thought for many months. Why was it so, and how was it so? He was aware that what happens in revelation is that the spiritual truths of being break on man's waking thought in a divinely ordered way and develop to him, becoming more and more definite until he realizes them as his very identity, and awakens to his oneness with the Principle of the universe and its living expression. Then follows the natural demonstration of this fact in his own life and all around him in his relationships; finally comes the recognition that this Word of God is nothing more nor less than the Science of being in operation. This is the eternal order of revelation and clearly it is taking place because the infinite has a law of creativity, the ordered unfoldment of which can be seen as the operation of Mind, Spirit, Soul, Principle, Life, Truth, and Love. But John Doorly also began to see that this unfoldment has in it the touch of the Christ, Christianity, and Science, yet naturally

from the standpoint of the Word. Letting this spiritual "flow" be expressed visually, there evolved the following, in which it will be seen that the order of the synonymous terms revealing the Word remains in the same sequence, even though some of the terms are repeated, to indicate the natural merging of one operation into the next:

THE WORD

THE WORD	Mind Spirit Soul	} Light dawns, develops in an ordered way, and becomes definite to spiritual sense
CHRIST	Soul Principle Life	} Man awakens to spiritual identity, which means oneness with the Principle of the universe and its living expression
CHRISTIANITY	Life Truth	} The demonstration of this fact takes place in man's own life and all around him in his relationships
SCIENCE	Life Truth Love	} He recognizes that scientifically this whole activity expresses the operative power of Life, Truth, and Love

This spiritual calculation with regard to the order of the Word and how it reflects the Christ, Christianity, and Science was uppermost in thought for some while.

And then it began to become clear that if the revelation of the Word of God reflects the Christ, Christianity, and Science, then the Christ process of translation must also embody the reflection of these other three spiritual processes, but naturally from a Christ standpoint. And so for many months John Doorly dwelt on the Christ translation in respect to this, and pondered its purpose and operation. He realized that here the divine Principle subjectively expresses its threefold essential nature as Life, Truth, and Love. This must surely be its creative Word, or manifestation. The essential nature of the Christ is that it translates itself in a pure and ordered way to spiritual sense. Moreover, it is a universal Christ, and so it cannot help but identify its ideal in divine order and purity in every situation and on every plane of thought, changing chaos into order, discord into harmony, and sickness into health. And this because the Christ activity is an impersonal scientific process whereby Soul-sense replaces the testimony of the physical senses, Spirit establishes itself as the only substance in contradistinction to the belief in matter-substance, and the one infinite Mind manifests itself as the only Mind, annulling the belief in mortal mind. Eventually this fourfold operation was represented in terms of the Christ order of the synonymous terms for God as follows:

THE CHRIST

THE WORD	Divine Principle Life Truth Love	} Divine Principle forever manifests and expresses its threefold essential nature, its eternal Christ
CHRIST	Truth Love Soul Spirit	} The essential Christ, Truth, fulfilled in Love, translates itself to spiritual sense in a pure and ordered way as understanding
CHRISTIANITY	Love Soul Spirit Mind	} The universal Christ identifies its ideal in divine order on every plane of thought, impelling change, progress, and enlightenment
SCIENCE	¹ Soul Spirit Mind	} The scientific process of this translation is one whereby Soul replaces sense, spiritual reality supersedes matter concepts, and the ideas of the one Mind disprove the beliefs of mortal mind

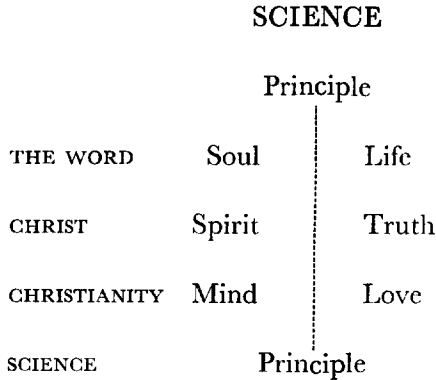
¹ At first the synonymous term here was Mind alone, but at the Oxford Summer School in 1949 it was changed to Soul Spirit Mind, as conveying this reflection more accurately.

Then naturally it was seen that the Christianity order also reflects the other three. Here all true creation revolves around the one Principle, because all ideas are identified with this Principle and reflect it. This reflection continually individualizes itself as the living reality of every expression of the Christ ideal. Moreover, in the demonstration of Christianity, every identified idea of the one Principle reflects the completeness of Life, Truth, and Love to every other, since the scientific fact is that Life, Truth, and Love is the basic relationship of all being.

CHRISTIANITY

THE WORD	Principle Mind Soul Spirit	} The one Principle operates as infinite ideas of the one Mind, all identified with their Principle and reflecting it through the purity of Spirit
CHRIST	Spirit Life Truth	} This reflection individualizes itself as the living reality of the Christ ideal
CHRISTIANITY	Mind Soul Spirit Life Truth Love	} Every identified idea of the one Principle reflects the completeness of Life, Truth, and Love to every other throughout all space
SCIENCE	Life Truth Love	} Life, Truth, and Love is the basic and scientific relationship of all being

Finally there was the fourth order of Science, as outlined previously on pages 87-89. This divinely subjective sense of the order of the terms for God as listed on page 465 of the textbook was illustrated in the matrix in this way:



Scientifically interpreted it represents the *Word of Life* identifying itself as *Soul* through the eternally operative ideas of Principle; *Christ*, *Truth* reflecting itself purely as *Spirit* in infinite divine order determined by its Principle; *Christianity* or *Love's* plan forever manifested as infinite *Mind*, its ideas constantly related by their Principle; and *Science* itself with its one all-inclusive *Principle* ceaselessly interpreting infinite Being.

All these categories represent specific spiritual reflections that gradually became more and more refined in thought; they were changed, modified, or developed as further light came. John Doorly never forced revelation, nor the conclusions he drew from it, but particularly during the eventful years of the second world war (throughout which he was located in London, teaching and dealing with a large

practice, made more demanding by the exigencies of war), he was constantly pondering, meditating, and letting the revelation of pure Science dawn as it would.

It was in September 1945 in Bristol, where he gave the first of many talks on the book of Revelation, that he had a pictorial representation of these four orders in their reflections of one another drawn as a large chart which he used at these talks. A distinguished woman mathematician who was also a keen student of Christian Science observed that what this chart really represented was a matrix of spiritual operation. This was pointed out to Mr. Doorly and then and there it became known as "the matrix." Later, it was printed on a card as an aid in the study of the pure Science of Christian Science. But these reflected aspects of the workings of the spiritual idea were conceptions that evolved during many years. The "matrix" was never "contrived" nor formulated through a merely intellectual sense nor as the result of any set purpose to find a matrix. Yet today one can see that, together with the identification of what constitute the standpoints of divine Science, absolute Christian Science, and Christian Science in terms of the various combinations of the synonyms for God (eventually printed on the reverse side of this "matrix" card), what is symbolized on these simple charts pinpoints the whole of the pure Science of Christian Science which was revealed to John Doorly.¹

When he published his first book *The Pure Science of Christian Science* in 1946, a book which attempted to summarize all that had been impressing itself on thought for many years, this first edition included the matrix chart as Appendix VII, but the second edition in 1949 gave a detailed explanation of it in Part II, "A Syllabus for Study."

At first glance these reflected operations of Being might

¹ See *Appendix I*.

appear theoretical or difficult to "feel" in their spirit and their living import, just as looking at a musical score might mean little to those unfamiliar with the symbols involved. Experienced musicians, however, with cultured musical sense, can look at a score and immediately hear and feel its musical meaning; it is not just symbolic notation to them, but is music itself, and the translating process is natural and simple. The difficulty we may find in these matters is that in general we have not thought of the spiritual as operating according to Science and system, but when spiritual sense is cultured in an understanding of the fundamental tones of Being and their operation, the reflections of the infinite Being as illustrated by this "matrix" come alive, and they can be discerned at work wherever we see Truth actively expressing itself in human experience. Moreover, various "matrix" operations can be traced appearing and re-appearing all through the Bible¹ and in the structure of the Christian Science textbook as a whole,² revealing at a deeper level and in integrated form the eternal Truth which these books present.

Sometimes one hears the question: must I be familiar with what has been termed the "matrix" in order to understand Being? The answer surely is: not necessarily in this particular symbolic form, but it represents what is scientifically true and living and therefore the spiritual facts that it but symbolizes are expressing themselves as the very being of man and the universe anyway, whether accepted in the visual form of this matrix chart or not. All these symbols are just means through which Being is identified to us and which can, in turn, release human thought to the realities of Spirit

¹ See *From Genesis to Revelation* by W. Gordon Brown (published by Gordon and Estelle Brown).

² See *The Structure of the Christian Science Textbook* by Max Kappeler.

that are ever present and beyond all verbal symbols. Mathematicians and musicians advance further and further into the vastness of their subjects, for understanding begets further understanding; but always their realm of operation is ordered and exact. And it must be the same with the spiritual Science of being or there would be no order even in human experience. The universal Science of Spirit is in operation anyway. If it were not so, the universe would collapse, but to be spiritually conscious of it must give man the consistent and unfailing dominion and authority that such an exemplar as Jesus demonstrated.

The categories of spiritual Science and their operation are essentially simple, and every man will find this to be so as he approaches them with a pure love of the spiritual and allows his spiritual sense to express itself freely and according to the natural unfoldment that his own spiritual progress dictates. To force spiritual unfoldment leads to having only the mere letter of the subject or to a state of confusion with regard to it. No one should be surprised, though, to find that these categories of Science and their operation are profound as well as simple, since they relate to the truth behind all life, all being, from the infinitesimal to infinity.

DIVINE SCIENCE, ABSOLUTE CHRISTIAN SCIENCE, AND
CHRISTIAN SCIENCE

All this while, from 1943 onwards, from the time when the spiritual and scientific message of the book of Revelation

first began to be discerned in its wholeness, and side by side with the unfolding of "the matrix," there was developing a deeper understanding of the purpose of the various standpoints of divine Science, absolute Christian Science, and Christian Science. This was briefly outlined in Part I of *The Pure Science of Christian Science*. This deeper understanding, as indicated previously, stemmed specifically from the twenty-first chapter of Revelation with its vision of "the holy city . . . coming down from God out of heaven" and the fact that the interpretation of this city is given from two standpoints in the chapter "The Apocalypse" in *Science and Health*. The vision of this city in Chapter 21, indicating the dimensional structure of Being in its Science, meant much to John Doorly, and whenever he spoke of the three standpoints of divine Science, absolute Christian Science, and Christian Science he linked them with "the city foursquare," "the city of our God," and the reducing of this spiritual consciousness to human apprehension in Christian Science, as outlined on pages 575 to 578 of *Science and Health*. This is a natural link, for the holy city in Revelation is presented as "coming down from God out of heaven, prepared as a bride adorned for her husband." And these words are uttered by "a great voice": "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Then the enthroned one declares, "Behold, I make all things new." The first five verses of Chapter 21 of Revelation declare the all-embracing nature of the infinite One. They range from the heights to the depths—God in heaven, God with men, God comforting and healing mankind—and thus describe in Biblical language the one operation of the same

three levels of consciousness as are conveyed in today's scientific terminology as divine Science, absolute Christian Science, and Christian Science.

At this time also the import of these standpoints or levels of spiritual consciousness gradually clarified itself in greater detail and it was seen how they can be defined through various combinations of the synonymous terms for God. Mary Baker Eddy had written, "Life, Truth, and Love are the realities of divine Science,"¹ and it came clearly that the four sides of "the city foursquare" representing "the light and glory of divine Science" can be interpreted in terms of this threefold essential nature.

From the standpoint of *divine Science*, the *Word* no longer appears as an unfolding order of revelation, but rather as self-existent *Life*, without beginning and without end, the ceaseless flow of Being. The *Christ* in divine Science is not accented in its office of translation, but as *Truth*, conscious only of its own ideal, the one Son of God. *Christianity*, rather than appearing as the reflection and demonstration of the ideal throughout all space, is here viewed as *Love* and its encompassing plan, the one Mother that embraces all in its infinite design. And *divine Science* itself is interpreted as *divine Principle, Love*, the one Principle in its highest fulfilment of operation as infinite, divine Love. Summing up this standpoint, the vision is of the Word as one divine Life; Christ as one divine Truth; Christianity as one divine Love; and divine Science as one divine Principle, Love.

Coming to the "four cardinal points" of "the city of our God," it was seen that "cardinal points" indicate calculation (the cardinal points of a compass enable one to calculate one's position geographically), and so here relationship is accented, and the relationship of spiritual facts to Principle

¹ *S. & H.* 298: 2-3.

and to one another is characteristic of *absolute Christian Science*. Thus the interrelationships of Life, Truth, and Love in various aspects were found to characterize this standpoint. Mrs. Eddy herself indicates that the first cardinal point of the "city" is "*the Word of Life, Truth, and Love.*"¹ Absolutely the Word operates as the creative mandate of Life, continually producing the ideal forms of Truth, which are naturally fulfilled in Love "before Abraham was." From an absolute standpoint *the Christ* operates as *Truth, Life, and Love*. Here the Christ, "the spiritual idea of God,"² expresses the ideal Truth as countless individual ideas of Life, all purpose-directed by Love. The absolute operation of *Christianity*, "the outcome of the divine Principle of the Christ-idea in Christian history,"³ is characterized by *Life and Love*, where every idea is maintained in its individualized orbit in harmonious relation to its divine origin and to every other idea and embraced in the plan of Love. And finally there is *absolute Christian Science* itself. The fourth cardinal point is spoken of as "Christian Science, which to-day and forever interprets this great example and the great Exemplar."⁴ Absolute Christian Science is defined through the terms *Truth and Love*. Here Truth is ceaselessly interpreting the fulfilled facts of Being without any sense of time or process. It is the omni-action of infinite self-containment.

Summing up the standpoint of absolute Christian Science, it is the Word of Life, Truth, and Love (the creative, factual, and fulfilled activity of Being); the Christ operating as Truth, Life, and Love (the Christ-ideal expressed in Life and consummated in Love); Christianity demonstrating

¹ *S. & H.* 577: 13-14 (italics added).

² *S. & H.* 577: 15.

³ *S. & H.* 577: 16-17.

⁴ *S. & H.* 577: 18-19.

itself as Life and Love (divine fatherhood included in divine motherhood); and Science interpreting itself as Truth and Love (the divine ideal embosomed in divine Love).

Finally, regarding Christian Science in its application to human experience, it had been realized all along that the four orders of the synonymous terms for God (see pp. 85-90) relate to this standpoint, emphasizing the seeking, finding, using, and being of Truth through scientifically ordered processes.

And so there evolved this balanced picture of the levels or specific standpoints of spiritual consciousness apparent in the operation of the Science of being.¹

John Doorly defined these three clearly and indicated that there is a yet higher and more inclusive standpoint than divine Science, which is Science itself. This he referred to, for instance, in his concluding talks on John when he took the four Gospels at his last Summer School in 1949. After speaking of the city foursquare in Revelation as illustrating oneness or the operation in divine Science of the Word, Christ, Christianity, and divine Science, he said, "Quite recently our thought has risen even higher than this, and we have seen that above even oneness there is the fact of One, and that the only thing which can interpret that One is Science—'Science vast, to which belongs The tongue of angels And the song of songs' (*My.* 354: 22-24). The summit of spiritual vision is Science itself, which includes all aspects of the system of divine metaphysics. Remember that Mrs. Eddy uses the term 'Science' in her textbook much more frequently than she uses the terms 'Christian Science,' 'absolute Christian Science,' or 'divine Science.' So our

¹ See *Talks at the Oxford Summer School 1949* by John W. Doorly, Vol. I pp. 20-24, 49-50; also *The Four Levels of Spiritual Consciousness* by Max Kappeler.

thought has ascended to some dim apprehension of the absolute divine fact of One, and we have seen that there is never anything going on but that One, which is infinite and infinitely expressed.”¹

Without an understanding of these specific standpoints, there can be no truly structured sense of the Science of being. Furthermore, such an understanding provides a spiritually scientific measuring rod. It enables one to interpret the Bible and *Science and Health* in such a way that contradictory statements no longer appear contradictory once the standpoint from which the statements are made is identified.

For instance, Jesus declared, “God is a Spirit”² and only as such could God be truly worshipped. At another time he said, “It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.”³ Yet the Gospel of John proclaims, “The Word was made flesh, and dwelt among us.”⁴ These statements can either lead one to dualism—the accepting of Spirit and the flesh as equal realities which mingle in creation—or one can detect that they involve different scientific standpoints, those of divine Science, absolute Christian Science, and Christian Science respectively. It is the same in the Christian Science textbook. One often hears the criticism that in one place Mrs. Eddy states that there is no disease (e.g. 421: 15-18, 188: 3), and in another she tells the student how to heal disease (e.g. 411: 3-413: 11). The first statement is from the standpoint of divine Science, the second from that of Christian Science. At the same time,

¹ See *Talks at the Oxford Summer School 1949* by John W. Doorly, Vol. II pp. 268-272; also pp. 180, 181.

² *John* 4: 24.

³ *John* 6: 63.

⁴ *John* 1: 14.

healing in Christian Science involves the operation of its absolute Science and system, which is not primarily concerned with physical healing as such, but is the natural Science of being (see *S. & H.* 150: 4-17).

To understand something of these levels of spiritual consciousness in a definite way brings with it a growing ability to approach every presentation of Truth scientifically, rather than personally, and with a divinely analytical appreciation. It also provides the tool whereby one can resolve many arguments and misunderstandings between various seekers for Truth. Because one can identify more readily the standpoint from which various statements are made, there is always a meeting-point to be found or a distinction to be discerned and accounted for within the one Science.

Where conflicts arise amongst thinkers it is usually because only one or other of these levels is being considered valid. The spiritually scientific thinker is impelled to the awareness that in the Science of being the divine, the absolute, and the coincident are states and stages of consciousness that are interdependent; they stem primarily from and are included in the operation of one infinite Being.

These levels or standpoints are not contrived. They are inherent in being itself. They permeate the Old and New Testaments and are instinctively present with every spiritual and scientific thinker. The Science of Christian Science identifies them within the whole structure of Being. It gives names and classifications to what has been felt and known throughout the ages and so evokes recognition rather than surprise from those who have thought deeply about the realities of Being.

THE APPROACH TO SCIENCE, AND SCIENCE ITSELF

Categories and classifications are important in any scientific subject, but as we have stressed before, to hold spiritual revelation in the fetters of its symbols is fatal to further unfoldment and to demonstration. Immediately a revelation is frozen into formalism in consciousness, the spirit fades and the power wanes. It was said of the early Christians that when they were worshipping informally in the catacombs as an inspired group, much spiritual healing took place, whereas as soon as they became officially recognized and the Christian Church developed into an organic body with doctrines and creeds, healing began to depart from it. The symbols of the categories and classifications of Science seem essential to the student, yet they are but marker buoys to the spiritual depths that lie below or, in another light, signposts to further revelation of the vast spiritual realm that lies beyond them and of its living power and presence here and now.

John Doorly was constantly aware of the tendency of the human mind either to make too much of the ordered symbols in the teaching and understanding of spiritual Science or to disregard that there *is* order and Science, declaring that the spirit is all that matters. He always felt the deep need to stress the vital balance that constitutes the unity between the letter and the spirit—the letter and the spirit seen as one. He gave a talk on this very subject to a few students in London in 1947 which he called *The Need of the Hour*.¹ He said then that “the argument to-day is that we are developing

¹ Available in booklet form, free of charge, from Mrs. P. M. Brook, 41 Pelham Court, Fulham Road, London, SW3 6SH, England.

the letter of Christian Science, but that we are not developing the spirit. Unless we face this issue squarely and deal with it intelligently, malpractice will try to induce that very condition and we shall find ourselves just with the letter. As I see it, the answer is twofold. The answer is 'Study thoroughly the letter and imbibe the spirit' (*Science and Health*, 495: 27-28)." In this talk he emphasized two main points—the importance of the spirit and also the need for exactness with regard to the understanding of the classifications and categories of Science. To quote somewhat extensively from this talk, he said in part, in stressing the importance of the spirit:

"We must not mistake the approach to Science for Science itself, because that is fatal. Everything by way of symbols is only a means to an end, and the end itself is infinity, the infinite One . . .

"In the New Testament you will find a very specific command which Jesus gave to his disciples. He told them not to depart from Jerusalem until the Holy Ghost had descended upon them. (See Luke 24: 49 and Acts 1: 4, 5.) There was a very definite happening at that time which was called 'the descent of the Holy Ghost,' which indicated what Mrs. Eddy calls 'advanced spiritual understanding' (*Science and Health*, 16: 2). The Holy Ghost is ' . . . the development of eternal Life, Truth, and Love' (*Science and Health*, 588: 7-8), and it is subjective, not objective. When we have that advanced spiritual understanding, we shall have not only understanding, but demonstration, in which inspired thought, through spiritual idealism and through the love of Truth, leads us to the point where the human becomes so thin, and reality becomes so definite, that we are a transparency, and Principle itself operates. It

is not our understanding that brings this about; it is when divine Principle, Love, itself bears witness that this happens. . . .

“Do not let us make a stereotyped, hard-boiled proposition of Science. The interpretation, the embellishment, and the elaboration of it are infinitely individual, and it is the right of everybody to elaborate it and embellish it as they see fit. . . .

“We must go deeper and deeper into what constitutes Science and system, and we must do this through prayer and consecration. Then we have got to realize that all we gain of this is but a means to an end. The end is to hear God speak. The only Science is *that which is*. When we touch Science itself, we lay hold on the infinite One.

“We are learning through symbols of every kind and condition to understand God. In the Bible and in *Science and Health*, in our own experience, and in everything, we are learning to elaborate the things of God. Remember, however, as we rise, our symbols must disappear, or we are not rising. That is, as we rise the symbols must become more spiritual, and as they do, they become vast beyond words. The only spiritual is the scientific, and the scientific is the spiritual. A man who approaches any great subject does not really advance until he gets the feel and touch of his subject. . . .

“Let us ask ourselves: Are we studying [the pure Science of Christian Science] because the letter attracts us, because we like study, or because we want to ‘awake in His likeness,’ and find what God really is and who we really are? The spirit of Science must be the be-all and end-all to us.”

Of the need for exactness in the understanding of the classifications and categories of Science, he said, in part:

“If we are going to arrive at this [at ‘reality,’ ‘advanced spiritual understanding,’ the ‘descent of the Holy Ghost’] through Science, it must be Science. If we tried in any other science in the world to attain its ideal through something that was half scientific, we would not attain it. Consequently, we have come to the point where we attain the spiritual ideal through that which is essentially scientific. Two and two are four and one-sixteenth may be nearer the truth than two and two are fifty-five, but it will not do anything in arithmetic. Likewise, nothing will operate to redeem and enlighten our thinking but the Mind which is God, and the divine Mind must be essentially scientific; so if our thinking is not scientific, it will not demonstrate divine power. The scientific is always the spiritual and never the material, because there is nothing scientific but the spiritual. I believe that to-day we have to dig deeper and deeper in Mrs. Eddy’s books and get clearer in our metaphysics. If we are not clear regarding their actual meanings, the tendency is to mix casually the categories, the attributes, the qualities, the synonymous terms, the nature and essence. . . .

“If we get our categories mixed, we get the text of *Science and Health* mixed, and then it is not a textbook to us. Before long, someone will be speaking of certain attributes as though they were the synonymous terms for God, as though they were the basis from which thought can develop, and anybody who tries to develop thought from an attribute as though it were a synonymous term for God is finished before he starts. Suppose you only develop in your thinking such attributes as intelligence, substance, good, consciousness, thought, or anything of the kind, how far can you go? Not very far. But if thought develops from Mind, Spirit, Soul, Principle, Life, Truth,

Love, there are no limits. . . .

“The fundamentals must be foremost in our thought, or our thought is not rising. The days of creation, the numerals of infinity, the attributes, all these aspects, are vastly important as the letter. But they are not the synonymous terms for God. The synonymous terms stand alone. The attributes are only steps by which we attain to the synonymous terms.

“We cannot demonstrate anything but Life, Truth, and Love, and when we rise in thought from the learning process to the demonstrating, or the real understanding of the divine idea, our thought will be full of Life, Truth, and Love, and this is what the whole world is seeking.”

THE HANDLING OF EVIL

John Doorly frequently said that he felt that the reason why he was led to see what constituted the pure Science of Christian Science was that he had always handled the claims of evil scientifically.¹ In his classes, even in the earliest ones, he would consider the problem of evil and show how to deal with it. He was constantly aware of the importance of this scientific process. In 1928 he wrote an article entitled “Overcoming Evil” which appeared as the opening article in *The*

¹ See *Talks on the Science of the Bible* by John W. Doorly, VRs 9 and 70; also *Christian Science Practice* by John W. Doorly, p. 319 (2nd ed. p. 328).

Christian Science Journal in August of that year. One who went through his Class in 1920 wrote:

“ . . . the second week John Doorly dealt with evil and the handling of it and read from *Miscellaneous Writings* 114 & 115, quoting especially lines 114: 30-115: 2. He traced the problem of evil right back to the original belief of a so-called carnal mind claiming to operate as a so-called mist and the after-effects of a mist—as the whisper of the serpent, ‘Ye shall be as gods’ etc. etc. This second week was a bit tough at the time but it is something I have never ceased to be grateful for. I have felt over the years that his insistence on our being awake to the whole claim of animal magnetism, and handling it, has often been my salvation.”

Mary Baker Eddy gave the name “animal magnetism” to what Paul called the “carnal mind,” which he declared was “enmity against God.”¹ In her textbook she states that “the claim of animal magnetism” is “that all evil combines in the belief of life, substance, and intelligence in matter, electricity, animal nature, and organic life” (450: 29). Therefore animal magnetism is the “pull” of the belief in a mortal sense of existence as reality. From this finite sense of existence stem all the various claims of the carnal mind which plague men as mortals.

Because Mary Baker Eddy discerned the basic unreality of dual existence—i.e. that life is a mixture of Spirit and matter as equal realities—and embraced as her platform the allness of Spirit and the nothingness of matter, she was able to discover and understand the pure *Science* of Spirit. Science rests on the purity of oneness.

¹ *Romans* 8: 7.

To “handle” or strip bare the claim of evil, therefore, is to realize that there is only *one* life, *one* substance, *one* intelligence—the spiritual—and if this realization is intelligently pursued, it cannot help but lead thought to grasp the nature of this infinite Being in its whole Science and system. This was the experience of John Doorly. He iterated and reiterated the need to calculate being from the basis of Spirit alone, from the one Mind, and so understand Christian Science as Science. He often quoted a statement made by Mary Baker Eddy in the chapter “Science of Being” in her textbook where, having said that this age is “looking away from matter to Mind as the cause of every effect,” she states, “In this final struggle for supremacy, semi-metaphysical systems afford no substantial aid to scientific metaphysics, for their arguments are based on the false testimony of the material senses as well as on the facts of Mind.”¹

Commenting on these words at his 1938 Association Meeting, he said:

“When Mrs. Eddy came she perceived that religion was all mixed up with Spirit and matter; it was all mixed up with good and bad; it was mixed up with the human mind and the divine Mind, and she cut the line of cleavage right through and fulfilled the saying of Jesus: ‘It is the spirit that quickeneth; the flesh profiteth nothing’ . . .

“She gave the absolute . . . that matter is nothing, and that Mind and Mind’s manifestation is the Christ-idea, manifesting itself as infinite ideas, all operating in the realm of divine Science. . . She said that Spirit has nothing to do with matter, and matter has nothing to do with Spirit. Then she saw the oneness of Being, the oneness

¹ *S. & H.* 268: 14-18.

of Mind and Mind's ideas operating in the realm of Science."

So, discerning the allness of Spirit, Mind, Mary Baker Eddy was irresistibly led to discover the absolute Science of being. And John Doorly, in turn, pursued the same path. Moreover, as he went forward, the recognition of the allness of Spirit, Mind, the one infinite Being, naturally expanded itself to thought as the recognition of the allness of Mind, Spirit, Soul, Principle, Life, Truth, Love. He then began to realize that the whole gamut of evil's pretensions to reality and power could only be the negation of this divine nature, since this divine nature is All-in-all. This impelled him to handle evil through the intelligent spiritual consciousness of the omnipotence, omniscience, omnipresence, and omnianction of Mind, Spirit, Soul, Principle, Life, Truth, and Love, letting the ideas expressed by these terms analyze, uncover, and annihilate that which claims to counterfeit them. Mary Baker Eddy wrote that Christian Science was revealed to her as "one intelligence, analyzing, uncovering, and annihilating the false testimony of the physical senses,"¹ and this same scientific process stemming from an understanding of the synonymous terms for God formed the *modus operandi* for the handling of evil as it dawned on John Doorly. He realized that—in his own words—"the power of a right idea is the very presence, power, and action of God, just as the power of a right idea in music is the power of music, and the power of a right idea in mathematics the power of mathematics." He said in one of his talks:

"As the rays of infinite Truth are brought into the focus of ideas, as the prism of Science enables you to split up

¹ *Ret.* 30: 10-12.

the light of Truth into the rays of Mind, Spirit, Soul, Principle, Life, Truth, and Love, and as these bring to you infinite ideas . . . and as these ideas come to you in pure Science, . . . you can use them to analyze, uncover, and annihilate scientifically the beliefs of the carnal mind for yourself and for humanity.”¹

Therefore, instead of tackling the multifarious beliefs of the carnal mind at random or when compelled to do so by the events of human experience and thus being pulled all over the place by the numerous claims of evil, he saw that every one of them could be dealt with at source through the intelligent understanding and acceptance of the allness of Mind, Spirit, Soul, Principle, Life, Truth, Love, for these terms cover the whole range of all that really exists. He would often define this specific process of dealing with the claims of the carnal mind in this way:

“Take Mind first. The divine *Mind* is the only Mind and Mind is All. Mind is infinite power, infinite wisdom, infinite intelligence, infinite cause, infinite control, infinite light, the infinite creator. Build up in your thought what Mind is. And then begin to know that because Mind is the one and only Mind, the Mind that has ideas, therefore from everlasting to everlasting there never was a so-called carnal mind to manifest itself as a mist, as ignorance, as a belief of minds many, as a false sense of creator and creation, . . . as a false sense of power, as a belief that there could be necromancy, superstition, mental diabolism, or anything of that kind. Annihilate all the beliefs opposed to Mind, and get into the habit of doing it.

¹ *Talks on the Science of the Bible* by John W. Doorly, VR 3.

“Then take *Spirit*, and know that Spirit is infinite purity, and that Spirit is the only,—the only substance, the only reality. Spirit is that which has infinite fruit, and it is infinite good, infinite order, infinite development, infinite strength, infinite reflection, infinite inspiration. Begin to build up a sense of Spirit in your thought. Then know that there never was a time in human history when Spirit and matter began to mingle, when there was a belief of life, substance, or intelligence in matter, when the claim of impurity arose. Know that in the divine order there isn’t any disorder or retrogression, the reverse of order; know that in the infinite substance there is only one substance, that in reality there is no unreality, and that in the infinite birth and development there is no lack of development. Handle the whole proposition from the point of view of Spirit. . .”¹

And then he would take Soul, Principle, Life, Truth, and Love in the same detail, adding:

“Avoid a formula at all costs, but make your handling of evil accurate and scientific. Musicians practise their scales, and the best musicians practise them most. When we do this work, we are practising *our* scales. We are acquainting ourselves with the things of reality, and analyzing, uncovering, and annihilating in thought the things of unreality, and we are doing it intelligently and scientifically. And if we do it, then our health, happiness, well-being, everything, will respond to it, and we shall help mankind. Remember that the ideas that we entertain about God are by nature infinite,

¹ *Talks on the Science of the Bible* by John W. Doorly, VR 9.

and when we entertain them they operate everywhere, and the more we know of infinity without time and space, the more they operate everywhere.”¹

John Doorly was insistent that the handling of evil should be done with a sense of evil’s complete nothingness and of God’s allness, and also be done meticulously, scientifically, consistently, and impersonally. He said too that for years he had handled evil systematically through the synonymous terms for God in the order of Mind, Spirit, Soul, Principle, Life, Truth, Love, and then suddenly he found himself doing this work in the reverse order of Love back to Mind. Later he came across confirmation of this order of dealing with evil in the book of Revelation with the pouring of the seven vials, for instance, and also in the overall structure of the chapter on Christian Science practice in *Science and Health*, where the order of practice starts with Love, then goes to Truth and then Life. One might ask: what difference does it make whether one deals with the carnal mind in the order of Mind to Love or Love to Mind? John Doorly used to say that to begin with Mind involves the creative sense, whereas to fill one’s consciousness with Love and to handle the claims of evil from this standpoint is to reason spiritually from the fulfilled sense of the infinite, from the “throne of grace,” from the complete obliteration of the mortal concept right from the beginning.² It is to start from the essence of the infinite.

The specific handling of evil through the synonymous terms for God in the order of Mind through to Love was basic to his interpretation of the meaning of the two

¹ *Talks on the Science of the Bible* by John W. Doorly, VR 9.

² See *Talks on the Science of the Bible* by John W. Doorly, VR 7; also *Christian Science Practice* by John W. Doorly, pp. 320, 335 (2nd ed. pp. 329, 344).

contrasting records of creation (see *Gen.* 1: 1-5: 24). From the chapter on Genesis in the "Key to the Scriptures" in *Science and Health*, he showed how the seven days of creation symbolizing Mind, Spirit, Soul, Principle, Life, Truth, Love analyze, uncover, and annihilate, specifically and step by step, the belief in material and finite creation typified by the Adam and Eve story, which follows the first record. This second account begins with a mist, the exact counterfeit of the clear light of Mind in the first day of creation. Its next phase records man made out of the dust of the ground, and the tree of the knowledge of good and evil placed in the midst of the garden—symbols typifying a mixture of Spirit and matter and constituting the specific counterfeit of the second day, where the firmament of Spirit maintains the purity of creation. And so, step by step, can be discerned in this Adam record seven distinct phases, which counterfeit the great facts of true being as given in the first record. Therefore in spiritually understanding the reality of Life through the majestic symbolism of the "seven days" we find the fundamental spiritual facts of being which free us and all humanity from the myriad beliefs of a material and finite sense of origin.¹

John Doorly also saw that, when interpreted spiritually, the story in the Bible of the plagues inflicted on Egypt by Moses at the command of the Lord is a scientific illustration of the handling of evil. Each plague can be seen as the analysis, uncovering, and annihilation of a specific fundamental false belief, and as a whole they portray exactly the same beliefs in essence that claim to bind humanity today and which, unless dealt with spiritually and scientifically, make men slaves to materiality just as the children of Israel were slaves in Egypt. But when these "false gods"

¹ See *Talks on the Science of the Bible* by John W. Doorly, VRs 1-10.

are dealt with systematically, through the understanding of Mind, Spirit, Soul, Principle, Life, Truth, Love, the freedom of spiritual identity is realized, as the deliverance of the Israelites from Egyptian bondage illustrates.¹

Again, John Doorly showed how the great prophets of Israel exemplify this process of handling evil in order that spiritually seeking thought can accept what the prophetic age heralds, namely, the full appearing of the Christ-idea in the form of Christ Jesus.² It would seem that the ability to face up to and see through the claim of evil to have reality and power—and this by understanding and accepting the omnipotence, omniscience, omnipresence, and omni-action of all that is conveyed by the terms Mind, Spirit, Soul, Principle, Life, Truth, and Love—always makes way for the continuous birth of the Christ-idea in human experience. The book of Revelation also illustrates this point, analyzing, uncovering, and annihilating evil down to the bone to reveal at its climax the new heaven and the new earth where harmony reigns supreme.³

It has sometimes been said that students of Christian Science in particular either ignore evil or else they **fear** what they call “animal magnetism” with a degree of terror that is unnatural, superstitious, and fanatical. It is obvious that there is the problem of evil to be dealt with in the world, but if we are prepared to understand the Principle of the Science of being, then we can not only intelligently discern the nature of the claim of evil, but also express the spiritual dominion that consistently proves its unreality and powerlessness as Jesus did. As we realize that basically there can be only one positive power in operation, which is the

¹ See *Talks on the Science of the Bible* by John W. Doorly, VRs 24–26.

² See *Talks on the Science of the Bible* by John W. Doorly, VRs 58–99.

³ See *Talks at the Oxford Summer School 1948* by John W. Doorly, Vol. II.

Principle of infinite good, and we become intelligently acquainted with its harmonious workings in irresistible Science and system, we can no longer fear evil. Rather do we become convinced that "all things work together for good,"¹ for we are alerted to the fact that evil can have no initiative because in the last analysis its only claim to existence is as the counterfeit of infinite good, as the baseless argument that there *can* be any opposite to the one power of the one infinite Principle. $2 \times 2 = 5$ could not even appear as a mistake in mathematics unless there existed $2 \times 2 = 4$. Every mistake about this fact must ultimately lead back to the fact itself.

It was always an unforgettable experience when at one of his Talks or Summer Schools John Doorly took the great spiritual truths of Being conveyed through each of the synonymous terms for God, identifying and voicing the erroneous beliefs that each specifically annihilates. As the spiritual sense of all present responded understandingly to this, one could feel the power and allness of the one Being flooding the whole atmosphere, as if everything and everyone were washed clean with the purity of Spirit and the omnipresence of divine Love.²

John Doorly was never under any illusion, however, that this comprehensive method of handling evil was a "once and for all" process. He emphasized over and over again the need to watch and be active in daily experience to trace all good back to God and all evil back to the one liar, the carnal mind, to nothingness, rather than being fooled by a personal sense of evil. This clear-cut method, he always declared, was the apex of scientific Christianity, but he

¹ *Romans* 8: 28.

² See, for instance, *Christian Science Practice* by John W. Doorly, pp. 334-345 (2nd ed. pp. 344-355).

saw that such alert and consistent response to the pure workings of divine Principle was the natural outcome of the handling of evil at source.

In his last talks on Christian Science practice he stressed again the importance of doing this work. He said:

“Each one of us should learn how, in the holiest and most consecrated thinking, to declare and to realize the facts about Mind, Spirit, Soul, Principle, Life, Truth, and Love, and then to use those facts to counteract mortal mind’s lies about them. . .

“I’ve told you many and many a time, and I’m more convinced of it today than ever, that the reason why I was able to see that Mrs. Eddy’s discovery and the record of the Bible are really scientific is that I have always handled the claims of evil in this way. I don’t know why—I couldn’t tell you why—but I always saw that the problem before humanity was scientifically and metaphysically to reduce the carnal mind to its common denominator, nobody and nothing. When you begin to handle the claims of animal magnetism day in and day out, from the holiest point of view, from the throne of grace, from the fact that God is All, you begin to lose your fear of them. When you haven’t any more fear of them, because you handle them ‘as one having authority,’ then in some small degree you can say, as Jesus said, ‘The prince of this world cometh, and hath nothing in me.’”¹

¹ *Christian Science Practice* by John W. Doorly, p. 319-320 (2nd ed. p. 328-329).

THE "KEY TO THE SCRIPTURES"
UNLOCKS THE SCIENCE OF THE BIBLE

Looking at this story as a whole, one can see that the line of spiritual unfoldment which came to John Doorly during the years began with the days of creation in Genesis and their ordered revelation of universal spiritual fundamentals, later identified in their scientific signification and fulfilment as Mind, Spirit, Soul, Principle, Life, Truth, Love. It then went on to embrace the vision of the "city foursquare" and the import of the fourfold operation of Being as the Word, Christ, Christianity, and Science; this had impelled itself on thought from the study of the book of Revelation, which presents in vivid and detailed symbols the movements of spiritual Being in their eternal Science and system.

These two Scriptural models—the days of creation and the city foursquare—are the opening and concluding symbols to which Mary Baker Eddy devotes several pages in her "Key to the Scriptures" in *Science and Health*, where she interprets the first four chapters of Genesis and spiritually significant passages from Chapters 10, 12, and 21 of Revelation. Once the key had been found, it was natural that it should turn in the lock and open the Scriptures. Therefore from 1946 onwards the scientific interpretation of the Bible story became John Doorly's main spiritual concern and stands out like a mountain peak in his lifework.¹

A unique spiritual interpretation

What came to light as the Science of the Bible is unique. It forms a watershed in the flow of Scriptural interpretation.

¹ See pp. 15-16 of Part I.

The developing understanding of what constitute the spiritual fundamentals of Being and their operation in a divine infinite calculus led John Doorly to see the whole Bible story as illustrating timeless and specific spiritual fact, operating in its Science and system. He was fully aware of the research that had been done into the origins of the Bible, the various documents of which it is composed, and the historical facts appertaining to it, but naturally it was not as history that he was led to interpret the Bible record.

Mary Baker Eddy wrote in *Science and Health*, "Take away the spiritual signification of Scripture, and that compilation can do no more for mortals than can moonbeams to melt a river of ice."¹ John Doorly knew this, as indeed every deep spiritual thinker must do. He saw (as other inspired interpreters of this Book of Life had seen before) that, spiritually translated, Noah is us—that *we* have to build an ark of spiritual understanding to enable us to ride over the floods of sin, sickness, or death; that Abraham is us—that *we* have to leave old concepts of ourselves as mortals and seek a city of spiritual consciousness; that Jacob is us—that *we* have to struggle with a dual concept of existence and find a true resolution in Spirit; and so on through the Bible. The story is *our* story. It is the experience of every man, when its spiritual and moral lessons are discerned. But what was completely new about this Bible interpretation was that these eternal truths had never before been taken right out of a time, matter, and person context, seen in their Principle, and identified as the ordered activity of this Principle in its Science in terms of infinite Mind, Spirit, Soul, Principle, Life, Truth, Love, operating in the fourfold calculus of the Word, Christ, Christianity, and Science.

¹ *S. & H.* 241: 14-18.

The divine plan of the Bible

The divine plan of the Bible had appeared to John Doorly in 1939. (See pp. 75-81.) It was then seen that each thousand-year period of Scriptural history illustrates in detail the specific working in human experience (for every man in all time) of the spiritual facts symbolized by the corresponding day of creation in Genesis, an interpretation in accord with Peter's statement that "one day is with the Lord as a thousand years, and a thousand years as one day."¹ This unfoldment, as we have seen, naturally links with the seven synonymous terms for God, the first thousand years illustrating the power of the "light" of *Mind* (the creation story culminating in Enoch walking with God), the second thousand years the purity and safety of the "firmament" of *Spirit* (Noah and his household saved from the flood), the third thousand years the definiteness or "dry land" of *Soul's* changeless identity (the great period of seeking for and finding the Promised Land), leading to the fourth thousand years of the irresistible government, the ruling "lights," of divine *Principle's* operation (the kingdom period or prophetic age), and ushering in the fifth thousand years of the New Testament with its demonstration of abundant and limitless *Life* (Jesus and the apostles); all this pointing to the perfection of creation or the universal idea of *Truth* and *Love*, as foreshadowed in Revelation.

The "now" of Science is the story of the Bible

Now this began to be developed and followed up in all its implications as the activity of spiritually scientific and timeless idea, operating in its Science. As this revelation began to flow full flood, the eternal facts of the divine system that had been crystallizing during the years could

¹ II *Peter* 3: 8.

be discerned all through the Scriptures, and the entire record sprang to life in a unique way. The Bible was truly *seen* and *felt* to be the Book of Life. Its historical happenings, narratives, and incidents were naturally and compellingly translated out of their limited, sometimes incomprehensible context, obscured by time, into symbols of the eternal, ever-operative dynamics of Science. The stories of Adam and Eve, Abraham, Jacob, Joseph, the children of Israel, Moses, and the prophets assumed a completely new significance. No longer were these men merely historical characters with their movements directed by an almighty God, but they were seen to represent the timeless, living operation of spiritually scientific fact universally at work dispelling the limitations and discords of a mortal, finite concept of life. Even the strange and often crude and violent stories of the Old Testament that the average reader dismisses and sometimes finds offensive, were seen to have practical meaning and purpose when spiritually translated, very often showing how the basic trends of mortal existence (whether symbolized by Philistines, Moabites, Egyptians or whatever) can be dealt with effectively today and in all time by ever-operative spiritual fact. The four Gospels became pregnant with new meaning as they unfolded the Christ message in terms of a Science of Christianity. Indeed the whole Bible was transformed when interpreted in the light of the universal Science of being, based on the nature of God as Mind, Spirit, Soul, Principle, Life, Truth, Love, operating as the Word, Christ, Christianity, and Science. John Doorly said, "Our purpose to-day is to lift the Scriptural symbols out of the realm of religion into the realm of Science. We must do that, or they will not bring forth fruit in this scientific age."¹

¹ *Talks on the Science of the Bible* by John W. Doorly, VR 42.

John Doorly never ceased to stress the eternity and timelessness of the facts of Science that the Bible reveals. He said at the beginning of his weekly talks on the Science of the Bible:

“I want to remind you again and again that the Christ-idea, the story of which is presented in the Bible, existed before the Bible, at the time of the Bible, and in our age—yesterday, to-day and forever. . . . Remember always what we are dealing with—the eternal ‘now’ of infinity.

. . . To-day we are thinking scientifically, and Science eliminates the time factor. . . . The Bible, then, is not an isolated phenomenon . . . to consider the Bible intelligently you must see what the Bible is, and see the place that it occupies . . . it is ridiculous to think that the development of the spiritual idea began with the Bible. It began long before the Bible. . . .

“There is no time but now in Science. Unless you and I can take these experiences—the days of creation, the story of Adam, the stories of Noah, Abraham, Jacob, and so on . . . and bring them down to our individual experience, they are not of the slightest use to us, and they are not scientific. We can take that which is mathematical and bring it into the ‘now’, and if we are thinking scientifically, we can do the same with the Bible stories. It is reality that we are perceiving, and reality expresses itself as infinite individual spiritual ideas. . . .”¹

In his weekly talks, when interpreting the story of Noah, he said:

“Remember, we are not dealing with historical stories:

¹ *Talks on the Science of the Bible* by John W. Doorly, VRs 1, 2, and 4.

we are considering Science. It is the Noah in you and the Noah in me that deals with the flood of human theories by building an ark of spiritual understanding, and destroying the flood through analysis, uncovering, and annihilation [of evil]. You and I are Scientists; we are not dealing with mere stories; we are not dealing with the heretofore or the hereafter. You and I are trying to understand and prove the eternal 'now' and that is the story of the Bible. . . ."¹

As John Doorly interpreted the Old Testament week by week in the light of its overall plan of thousand-year periods, illustrating the operation of infinite Mind, Spirit, Soul, Principle, Life, Truth, Love, the scientific spiritual tones of Being appeared and re-appeared, operating purposefully in their practical import as related to man's life experience.

The reflected tones of the days of creation

At the outset of this series he elucidated what had been unfolding during the four years before this, namely, a more detailed and refined understanding of the days of creation in Genesis 1:1-2:3. Since this record formed the basis of the whole Bible story, much thought and attention had been given to it. It was seen that each day contains within itself further specific reflections of the one Being. For instance, the first day gives three facts about the light: (1) its dynamic ever-presence—"Let there be light: and there was light"; (2) its nature—"And God saw the light, that it was good: and God divided the light from the darkness"; (3) its definite name—"And God called the light Day." Therefore, the first day not only reveals the light of Mind but also shows the nature of this light to be separate from the darkness—to

¹ *Talks on the Science of the Bible* by John W. Doorly, VR 11.

have the purity of Spirit—and finally declares that it is named and identified as “Day”—it expresses the definiteness of Soul’s identification, and indicates that the record will subsequently unfold through further specific “days” of light. Interpreting this first “day” scientifically, it represents the ever-present light of Mind or infinite intelligence, having the pure nature of Spirit, and being defined by Soul (that is, every idea of this Mind is unique and has specific identity). This type of reflection is often referred to in the literature on pure Science as “Mind in its own aspect, Mind reflecting Spirit, Mind reflecting Soul” or “Mind as Mind, Mind as Spirit, Mind as Soul.”

These reflected tones with variations run through all seven days of creation. Every day is a compound, as it were, the second day expressing itself through three tones (like the first), the third day and the fourth day each expressing itself through five tones, the fifth through four, the sixth embracing all seven tones, and the seventh just two. These twenty-nine sub-divisions of the days of creation are set forth in the chapter “Genesis” in *Science and Health*, where a specific exegesis follows each tone. Moreover, the ordered spiritual activity symbolized by this creation story was also seen to develop as the operation of the Word, Christ, Christianity, and Science. The thousand-year periods of the Scriptures follow the same pattern as discerned within the seven days, and the practical significance of this is borne in upon one as the Bible story unfolds.¹ Indeed this living pattern would appear to be basic to all revelation in its ordered evolution.

¹ See *Talks on the Science of the Bible* by John W. Doorly, 1-10 and Summary.

Each book of the Bible reveals a spiritual plan

It was when John Doorly came to Deuteronomy that he first began to find that this and succeeding books of the Bible, each in its entirety, have a particular spiritual plan according to the message they are imparting and the standpoint from which they are viewed. It was only through understanding the fundamentals of spiritual Science that this pattern or layout in each book began to appear, and this scientific interpretation increased in clarity, unlocking in a timeless way the great prophetic writings and later the four Gospels. To attempt to analyze and set out the subject of a book of the Bible in certain classifications is nothing unique and has been done by many Bible scholars throughout the ages, but to discern the underlying Science behind the Bible and to let spiritual order develop and reveal the import of a book according to the structured operation of the infinite Science of being *is* unique. And that was what took place at this period. It was an entirely new development that could not fail to be born in response to the scientific spirit of this age. It opened up vistas of infinite spiritual calculations that take all limits off the symbols and lift the Scriptural teaching into the eternal *now* of Science. That there was living, scientific, spiritual structure behind a book of the Bible had impelled itself on thought with the study of Revelation back in 1945, and now this structured interpretation came again to the fore as book after book began to disclose the operation of ordered spiritual fact, every book unfolding in accordance with a divinely scientific design.

As John Doorly went on through the Bible, taking the books of Joshua, Judges, Samuel, and so on, each was seen to have a unique spiritual purpose in the unfolding context of the Bible as a whole. He saw this purpose in these particular books, for instance, as being defined through the irresistible impulsion of the Word of God as Mind, Spirit,

Soul, Principle, Life, Truth, and Love. Of the story of Joshua, recording the entry of the Israelites into the Promised Land, he said, "You and I, every minute of our lives, have to use this sense of crossing the Jordan and entering the Promised Land. We have to use it intelligently in times of sickness, sin, poverty, world trouble, and we have to use it morning, noon, and night."¹ But the tools of our overcoming are spiritually scientific tools, illustrated here through the ordered activity of what is termed the Word. It was pointed out that these books are inaccurate as history, but the inspired prophetic writers were used to relate certain incidents in such a way that they became symbols of spiritual processes, just as musicians use notes in music to compose sonatas, oratorios, or symphonies—all illustrating the vast subject of music itself in its beauty and harmony.

Naturally, all the books in the Bible must illustrate operations of the one Science of being, and though some may have the same layout, their overall theme varies, just as the many symphonies in music have the same or similar form, but express a variety of themes. For example, John Doorly saw both the book of Jeremiah and the Gospel of Mark as unfolding according to the Christ order of translation, i.e. Principle, Life, Truth, Love, Soul, Spirit, Mind, but their overall purposes are obviously different. He never defined scientifically the difference in standpoint between the various books of the Bible that he felt had the same spiritual layout. This was to come with later revelation, but in a general way it is clear that with the two books just mentioned Jeremiah is involved with the trenchant analysis, uncovering, and annihilation of error in all its detail, whilst the Gospel of Mark accents the clear-cut, dynamic operation of the Christ-idea in healing and regeneration.

¹ *Talks on the Science of the Bible* by John W. Doorly, VR 35.

One might ask: were the prophetic writers conscious of an ordered spiritual pattern in their books? How can one tell? John Doorly once said, "Don't let's be astonished when we find that these great thinkers who wrote the Scriptures understood more about these things than we've yet dreamed of. What arrogance it is on our part to be surprised to find that the Scriptures throughout illustrate the divine system both scientifically and in divine order!"¹ As Pope put it, "Order is heaven's first law." It is primal. Moreover the revelation that comes from a timeless spiritual Principle is always greater than the revelator. Also, the revelator can disclose it only in the symbols of his time. Wherever spiritual sense feels and understands the reality behind the symbols, though, it surely cannot help but discern primal order, and be used to re-interpret it in the symbols that are natural to the thought of any particular age.

John Doorly was inspired to interpret the various books of the Bible according to the developing understanding of the categories of Science—some having the layout of the Word with its reflected tones as given in the days of creation; some expressing the Christ operation with each synonymous term for God reflecting all the others in a full range of reflection; some presenting the ordered demonstration of Christianity or Science, and some the fourfold operation of Being in its entirety, or unfolding according to various other spiritual structures. But in all this Biblical research, John Doorly never forced revelation. He was careful not to outline what he expected to find in any book of the Bible, so as not to impose a preconceived pattern upon it. He listened mentally and spiritually to its message in the same spirit, one might say, in which the inspired Scriptural writers listened.

¹ *Talks at the Oxford Summer School 1949* by John W. Doorly, Vol. I p. 180.

He would read a book of the Bible over and over again as a whole—and always as a whole—dwelling with the spirit of it, pondering the truths that unfolded to him and letting its overall form delineate itself naturally to spiritual consciousness. He was always ready to accept new light on any previous interpretation that had come to him, whether this revealed itself direct or through a fellow-student. He never regarded his findings in this way as final, for he realized the infinitude of Truth and that there could be no end to revelation. He felt he had only touched upon this scientific Bible interpretation, identifying as Science what had previously been interpreted in a merely religious way. It opened up a vast new field of spiritual research that weds inspiration to understanding and is limitless in its scope. Through this unfoldment the way was opened for future endless discovery and re-interpretation of the scientific laws of Being that the Bible presents.¹

This Science of the Bible, far from taking anything away from the beauty and comfort of the Scriptures, enhances that beauty and gives a Principled certainty with regard to the operation of divine law that is indeed the Comforter. It is no mere intellectual study or elucidation. It changes one's outlook. It changes one's life. As, during the four years from 1946 onwards, John Doorly shared this scientific interpretation of the Bible that was dawning on him, the eternal truths that came to light were so living and powerful that one increasingly became aware of them as the substance and activity of all existence. There were many highlights and turning-points as the various stories succeeded one another and the dynamic spiritual facts behind the thousand-year periods broke upon thought.

¹ See present available literature on the Bible written from this standpoint listed in Appendix II.

The prophetic age brings a new standpoint

One recalls particularly that from the moment John Doorly began to expound the prophetic books with their powerful, subjective, Christ standpoint, and therefore their searching analysis, uncovering, and annihilation of evil, a greater consciousness of spiritual power entered into the picture and into one's very life. There was an instinctive feeling that a new standpoint emerged with the prophetic messages, and in this connection it is illuminating to read the opening pages of the verbatim reports of John Doorly's first weekly talks on the prophetic books, starting with Amos.¹ He reiterates here that a new light was breaking—the light of the Christ standpoint—and links it with the acceptance of the divine infinite calculus of ideas as man's actual being, and with the understanding of the different standpoints of spiritual consciousness conveyed by the terms divine Science, absolute Christian Science, and Christian Science. He said, in part, in his talk on Amos:

“We are now going to consider the prophetic books, beginning with Amos, . . . the time has come in our experience when we must strive for as definite an understanding of the Word, the Christ, Christianity, and Science as of the days of creation or the synonymous terms [for God]. . . . It is only when you begin to understand divine Principle, Life, Truth, and Love, that you really begin to entertain a definite calculus of divine ideas and that you begin to experience real healing. . . .

“Unless the impulsion is from the Christ, you will find yourself in the Word going just so far and no further. You will find yourself in the state of thought so often

¹ *Talks on the Science of the Bible* by John W. Doorly, VRs 58, 59, 60, 63.

symbolized in the Bible by the 'three and a half;' that is, you will have a sense of Mind, Spirit, and Soul, and a sense of Principle from the aspect of Soul, but you won't go any further and all you will have will be a relative sense of God. You must go on to the pinnacle of the calculus, which is fundamentally the Word of Life; Christ, Truth; Christianity, divine Love; and Science, divine Principle, Love. Unless you do go on to that fundamental calculus of reality, you won't really begin to demonstrate divine Principle, Life, Truth, and Love . . . and it is the prophetic writings which are forcing us to these conclusions."¹

John Doorly said many times that he felt that the whole standpoint of the Bible study that was developing at that period took a different turn with the interpretation of Isaiah, which was first considered at his Oxford Summer School in 1947, and then again at his weekly talks in 1949. The "standpoint changed from the objective to the subjective,"² from working up to the divine Principle to working out from man's oneness with it. And this change of aspect had its natural effect also on those who were following this presentation. One might say that the impetus that lay behind the whole evolution of the pure Science of Christian Science right from the start was a divinely subjective one, stemming from the consciousness of the oneness of Being. But it appeared as if divine Principle, Love had compelled John Doorly to discover and define the constituents of this oneness step by step and bring to light the pure Science of Christian Science—its fundamentals, its ordered categories and

¹ *Talks on the Science of the Bible* by John W. Doorly, VR 58.

² See *Talks at the Oxford Summer School 1949* by John W. Doorly, Vol. 1, p. 10.

standpoints—so that true reason might go hand-in-hand with revelation.

The Bible story itself seemed to epitomize this research; it was as if the “Let there be light” of the first day and the first thousand-year period had developed and become definite through the second and third periods until now it led to the fourth day with its “lights in the firmament of the heaven, to give light upon the earth” and to the corresponding fourth thousand-year period. These lights “to rule over the day and over the night” give a subjective sense of the one divine Principle. If thought had ever been tempted to view this spiritually scientific unfoldment in an objective way, from outside the divine Principle and separate from it, or as a means of attaining a spiritual idealism that could mingle with mortal existence and improve it, the standpoint of this prophetic age disabused consciousness of such an approach.

When considering the book of the prophet Micah, John Doorly said, as indeed he did in many different ways at this period:

“You know, some day it is going to break upon the thought of each one of us—and I find it breaking on my own thought very distinctly these days—that there is only one thing ever going on, and that is the infinite. . . .

“If we can only establish a sense that there is just one infinite and its divine infinite calculus of ideas, then all the time we shall be thinking in the realm of the infinite. In the realm of the infinite there is nothing but idea. . . .

“There can be no Science without oneness, and when you recognize that oneness, your thought becomes subjective. You recognize that all that is going on is God, not your thinking. All that is going on is the

infinite One expressing itself from everlasting to everlasting as an infinite calculus of divine ideas, and you are one of those ideas. Therefore your task is to find your life hid from mortal sense with Christ, with infinite Truth, in God; then you will have the Mind of Christ. The whole tone of Jesus' life was expressed in his words, 'I and my Father are one.'"¹

The four Gospels scientifically interpreted

In 1949, this divinely subjective view was becoming more and more paramount, and from this standpoint the four Gospels were unforgettably interpreted when John Doorly took them as the subject of his last Summer School at Oxford in that year.

Many Bible scholars have seen that each Gospel presents a distinctive view of the coming of the Messiah. For instance, John Doorly quoted from *A Guide to the Gospels* by W. Graham Scroggie, who sees Christ Jesus presented as *king* in Matthew, *servant* in Mark, *man* in Luke, and *son* in John, and classifies the four accounts as prophetic, practical, historical, spiritual. Of course, Scroggie is not alone in stating also that Matthew's Gospel was for the Jews, that of Mark for the Gentiles, Luke's for the world, and John's for the Church. But by interpreting them as expressing specific operations of the Science of being, as he did at Oxford in 1949, John Doorly put their timeless and living message into a new dimension, where they were seen as the activity of the four divine processes of the Word, Christ, Christianity, and Science, Matthew emphasizing the Word, Mark the Christ, Luke Christianity, and John the Science of being. He showed how the creative law of the Word—of Mind, Spirit, Soul, Principle, Life, Truth, Love—is the

¹ *Talks on the Science of the Bible* by John W. Doorly, VR 60.

theme of Matthew, appearing as the living, practical Christ-idea unfolding the ideal of Life step by step; how the irresistible translating activity of the Christ through divine Principle, Life, Truth, Love, Soul, Spirit, Mind, is the theme of Mark, this Christ activity presenting itself in a short and dynamic gospel with instantaneous and clear-cut proofs of the power of Truth. He then went on to show how the ordered operation of Christianity—Principle; Mind; Soul; Spirit; Life; Truth; Love—is the theme of Luke, accentuating the many relationships and reflections resulting from the impact of the Christ message on all humanity as universal Love. And finally he showed how the fourfold operation of Science itself—Life and Soul, Truth and Spirit, Love and Mind, Principle—is the theme of John, presenting in the most beautiful way God and man, divine Principle and idea, as one.

In the study of these Gospels as the activity of the Word, Christ, Christianity, and Science, there was one great difference at this last Summer School. This was that they were all considered from the divinely subjective standpoint of Life, Truth, and Love, the standpoint of absolute Christian Science. Therefore, with each of the four orders as they unfold in the Gospels, the eternal impulsion of Life, Truth, and Love was seen to lie behind the revelation of the Word in Matthew; Truth, Life, and Love behind the Christ translation in Mark; Life and Love behind the demonstration of Christianity in Luke; and Truth and Love behind the operation of Science in John. John Doorly said in his opening talk on this occasion:

“What I am going to attempt to do in this session is to present to you this whole subject from an entirely new standpoint. I am going to present to you the days of creation, the synonymous terms [for God], the Word,

the Christ, Christianity, and Science, the Gospels of Matthew, Mark, Luke, and John, all from the point of view of Life, Truth, and Love. Everything that we consider here this year is going to be from the aspect of Life, Truth, and Love. . . .

“Life, Truth, and Love represents something which is utterly impersonal, because Life, Truth, and Love is the infinite Person; and so your thought must become quite impersonal, it must become of the nature of Life, Truth, and Love, or it can’t grasp this idea. If you let in anything in the way of human will, or human push, or personal sense of any kind, you just don’t touch it. When you come to Life, Truth, and Love, there is only one thing which will open the door to you, and that one thing is the holiest desire.”¹

This impulsion of Life, Truth, and Love has since remained uppermost in consciousness with all who have followed along this specific line of light. It has lifted thought to work out from the impersonal standpoint. Moreover, this threefold essential nature is seen to be operating in human experience today as a multiplicity of individual vision—Life; a growing realization of the oneness of man as one undivided consciousness—Truth; and a universal sense of Science that sees spiritually scientific fact at work everywhere, purposefully fulfilling an overall plan—Love.

And so the Gospels in their essence are not history nor a once-and-for-all story of a man, Christ Jesus, and his inspired words and deeds, wonderful though this may be. Rather is their import that of the eternal Christ-idea in its forever manifestation to humanity, operating through the

¹ *Talks at the Oxford Summer School 1949* by John W. Doorly, Vol. 1, p. 9.

spiritual calculus of being. They present from the standpoint of absolute Christian Science a living, working example in manifold detail of the continuous impulsion of infinite Life, Truth, and Love revealing, translating, demonstrating, and interpreting the dynamic Christ-idea—the truth about man and the universe. As these eternal spiritual facts are understood in their Science, they demonstrate themselves with power in human experience, not only to heal and redeem mankind, but even more than this—they operate as a positive Science of being, so that men resolve the Life-problem through Science rather than suffering. Was Jesus indicating this when he prophesied (see John 14:12) not only that his followers would be able to emulate his work, but also that “greater works” would be accomplished in the future than his age allowed?

The wholeness of this interpretation of the Bible

In touching the Bible one finds oneself touching the whole range of human experience. It proves itself to be the Book of Life in an even more comprehensive form when seen as presenting the Science of being with its exact and irresistible laws. John Doorly said, “Mrs. Eddy’s textbook enables you to *know*, and the Bible enables you to *feel*. The Bible brings to the whole story a richness, a tenderness, a loveliness that is simply beyond words.”¹

These two books can be seen to symbolize the manhood and womanhood of the appearing of the spiritual idea. The Bible revelation fundamentally accents God as Father and Son. Christian Science shows that not only is the divine Principle Life or Father, and Truth or Son, but also Love or Mother. The Bible tells of the manhood of the spiritual idea

¹ *Talks at the Oxford Summer School 1949* by John W. Doorly, Vol. I, p. 74.

and *Science and Health* of the womanhood. Yet it would seem to need the woman qualities of intuition, humility, patience, and love to decode the Bible and perceive the eternal Science underlying it; and to demand the manhood qualities of intelligence, true reason, and logical spiritual understanding to discern in *Science and Health* the fundamentals of Science, their classifications and categories, and their operation within the oneness and wholeness of Being. But even this is not the whole truth, for without manhood as well as womanhood the spiritual interpretation of the Bible would lack the intelligence and rocklike Truth of revealed Science, and without womanhood as well as manhood the Science of *Science and Health* would lack the inspiration and warmth of Life and Love. Mary Baker Eddy wrote, "The ideal man corresponds to creation, to intelligence, and to Truth. The ideal woman corresponds to Life and to Love."¹ In fact, as one ponders this needful balance in all spiritual revelation, one realizes how inextricably *one* are Life, Truth, and Love—Father, Son, and Mother—manhood and womanhood. These differentiations have nothing to do with persons as such. They constitute the indivisible wholeness of universal spiritual consciousness.

It was wholeness that characterized the scientific interpretation of the Bible which John Doorly was inspired to give during these years. The pure Science of Life was being revealed in its order and exactness, yet unfailingly accompanied by its living spirit, its love and comfort, the very nature of Science. All the while, the facts of Truth were being expressed in the pure essence of their divine Science, their infinite relationship to one another discerned and elucidated from the standpoint of absolute Christian Science, and their application to the human felt in a living way in

¹ *S. & H.* 517: 8-10.

Christian Science. The revelation was consistently whole and complete, yet it also pointed the way to continuous further scientific investigation and interpretation of the Science of the Bible. John Doorly himself said, "We are trying to see the story of Science in the Scriptures more and more clearly, but really we have hardly begun yet, we have hardly touched it . . . the subject is so vast that there is no end to it at all. It is capable of infinite interpretation."¹

CHRISTIAN SCIENCE PRACTICE

In retrospect it seems a natural development that John Doorly, having been impelled to take the high standpoint of Life, Truth, and Love as the divine impetus behind the Gospel story and its living proof of the Christ, Truth, manifested in Jesus' healing and regenerating mission, should then have been led to consider specifically with students the whole subject of the practical demonstration of this Christ, Truth in Christian Science today. And so, in 1950, in London he gave an inspired and comprehensive series of talks on Christian Science practice. These were afterwards published verbatim in book form.²

From another standpoint it was natural too that such a subject should climax his teaching activity, since throughout

¹ *Talks at the Oxford Summer School 1949* by John W. Doorly, Vol. I, p. 179.

² *Christian Science Practice* by John W. Doorly.

John Doorly's whole experience in Christian Science it was the living practice of Truth that dominated it. He was by nature a practitioner. Warm-hearted and full of genuine compassion, he loved humanity and desired to help men in the highest way he saw. From the time when he first became a Christian Science practitioner he was never without a large practice from all over the world, and even today one hears of outstanding healings which took place in the course of his lifework.

These talks on Christian Science practice, as mentioned in Part I, could be said to constitute John Doorly's spiritual autobiography, although they were never intended as such. He illustrated them throughout with healings and experiences from his own life and practice as well as briefly outlining how the pure Science of Christian Science developed to his thought and how the practice of Christian Science changed throughout the years since its discovery. Yet the underlying purpose of his exposition on this occasion was to show that a spiritually scientific structure lies behind the healing method as presented in the chapter "Christian Science Practice"—that the healing and resuscitating laws of Science outlined here are impelled by what might be termed the great chords and harmonies of spiritual operation expressed through the synonymous terms for God.

John Doorly realized that much of the practice of Christian Science in the early days was faith-healing and what Mrs. Eddy termed "guesswork,—chronic recovery ebbing and flowing."¹ He said, "I remember that when I came into the [Christian Science] movement, the healing was done through this great zealous, earnest, religious belief in God as Mind, and in the value of spiritual thought, and in the fact that God is Love. But Christian Scientists didn't know

¹ *Mis.* 355: 7-8.

the infinite meaning of Love and Mind scientifically; indeed, there was no attempt to explain the synonymous terms for God and their meaning at all."¹ The pure Science of Christian Science had not yet developed to thought; Christian Science was still approached in a religious way and considered as a healing religion. Indeed, it is often thought of today merely in this light.

John Doorly said at these talks on Christian Science practice:

"I long to see the day when the term Christian Science doesn't denote a small religious sect, but means to all men that which it actually is—the one and only Christian Science, or spiritual Truth. I long to see the day when it no longer tends to excite ridicule and animosity whenever it is mentioned, simply because it has often been so indefinitely and so incoherently presented. Some day the term Christian Science will be exalted in men's minds to mean what it really is,—the scientific reality of spiritual things."²

What Mary Baker Eddy initially discovered was a fact that is becoming increasingly apparent to the advancing thought of this age, namely, the basic reality and power of Mind; the first point in her scientific statement of being is "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation. . . ."³ This statement may have seemed revolutionary in her time, but it is not so revolutionary today when many physical scientists are seriously investigating the primacy of mental phenomena in a variety of fields.

¹ *Christian Science Practice* by John W. Doorly, p. 91 (2nd ed. p. 98).

² *Christian Science Practice* by John W. Doorly, p. 31 (2nd ed. p. 38).

³ *S. & H.* 468: 9-11.

Mrs. Eddy found that a conscious awareness of the Mind that is Spirit quite naturally has a healing effect. If what appears to be matter is fundamentally Mind, when spiritually and scientifically translated, and the one Mind is infinitely harmonious, then the consciousness of the ideas of this one Mind must supersede all inharmonious material beliefs just as the exact facts in mathematics correct mistakes. The purpose of mathematics, though, is not to correct mistakes but to express itself in pure calculations. The purpose of Christian Science is not primarily to heal, but rather to interpret the positive spiritual Science of being. Mary Baker Eddy once wrote: "Healing physical sickness is the smallest part of Christian Science. It is only the bugle-call to thought and action, in the higher range of infinite goodness."¹ It is true that a great deal of emphasis with her discovery was on healing and that after her initial restoration to health through the power of Truth latent in a Gospel healing,² she searched the Scriptures, as she said, for "the solution of this problem of Mind-healing."³ But what Mrs. Eddy discerned eventually was the *Science of being* that lay behind the phenomenon of the healing of mind and body—the Science of Life itself.

Although its essential Science was not understood by its adherents in the beginning, this pure Science of Spirit has unfolded itself to receptive thought step by step, as we have seen, ever since its discovery. As its scientific nature became better understood, so the practice of Christian Science became increasingly scientific.⁴ From faith-healing, which brought about many of the miraculous cures in the early

¹ *Rud.* 2: 23-25.

² See *Mis.* 24: 1-18.

³ *S. & H.* 109: 11-12.

⁴ See *The Development of the Christian Science Idea and Practice* by Max Kappeler.

days of Christian Science, there developed a more spiritually reasoned attitude towards healing, and when Edward Kimball taught that for intelligent spiritual treatment the objects of sense must be translated into the ideas of Soul,¹ it set in motion a new approach to the whole activity of Christian Science practice. This had many good results in instances where consciousness was imbued with the reality of Spirit alone, but wherever duality prevailed, it lapsed into an unsatisfactory process of reading from matter to Spirit in order to exchange objective sense testimony for specific spiritual ideas.²

But the oneness of Being continued to urge itself upon thought and with the increasing understanding of this oneness there naturally came the realization that there can be no matter universe "out there" to be changed. Bicknell Young saw and taught that the fundamental nature of this Being is one infinite Mind, and so whatever man is conscious of must be some manifestation of Mind appearing in the form that is at the level of his present consciousness. What appears as matter is, as Young once remarked, a "perishable concept of the imperishable." What appears as sin, sickness, or death is a misinterpretation of the one all-harmonious Being. No phenomenon could have an independent existence apart from the one Being, the one infinite Mind and its infinite manifestation. Man himself is this Mind in operation, and as he awakens to this, he sees Being as it is and himself as God-being, the one Mind's consciousness of itself. This realization (which is becoming very widespread amongst Christian Scientists today) has the effect of lifting thought to the point where it no longer has two universes—a spiritual

¹ See pp. 33-34.

² See *Christian Science Practice* by John W. Doorly, pp. 88-89 (2nd ed. pp. 95-96).

and a material—but one universe as an undivided whole. Therefore it does not fear what human experience brings, because it sees the one Mind operating as the truth of every situation and knows that man, being the one Mind in operation, must experience the yielding of misinterpretation—seen as sin, sickness, or death—to true interpretation—the harmonious operation of the one Mind. This is what is called “healing,” though really accomplished by the basic spiritual recognition that in truth there is nothing to heal.

As yet, though, with this awareness of one Mind in operation everywhere, there had not been born to thought the understanding of what actually constitute the ideas of Mind in their positive, scientific operation as Being itself. And so, to a certain extent, this standpoint involved the element of reading from phenomenon, which made spiritual progress seem contingent on the human problem that presented itself. The problem virtually dictated the specific spiritual idea that needed to be entertained in thought, even though the factors which composed the problem were recognized as the one Mind misinterpreted.

It was inevitable, therefore, that further light should dawn in the direction of understanding the nature and operation of the ideas of Mind, and this took place as the pure Science of Christian Science unfolded. The one Being began to be identified in its own right as a self-operating whole, as the pure Science of being. The nature of its diversified ideas also began to be understood in their ordered operation in the harmony of spiritual Science and system. These ideas, governed by the divine Principle or Mind of all, were seen to constitute the living reality of man and the universe. In effect, with the coming to light of the pure Science of Christian Science, the truth of being was realized to be the omni-action of all that is conveyed by the terms Mind, Spirit, Soul, Principle, Life, Truth, Love, operating in a

divine infinite calculus of the Word, Christ, Christianity, and Science.

That Christian Science presents the pure Science of being that is self-operative, entirely spiritual, and moves as a consistent whole, had never before been clearly seen by its students, and naturally this understanding of the pure Science of Spirit brought about—and is still bringing about—a tremendous change in the concept of Christian Science practice. With the awareness that the ideas of the one Mind or Spirit are the substance and reality of all existence, no longer does matter, the physical body or some human conclusion—even in their interpretation as mental phenomena—form any basis for spiritual reasoning. The Science of being shows the ideas of Spirit, Mind, to have the initiative, and to form the continuous unfolding of life in its divine purpose. This is the “infinite progression” that is “concrete being” of which Mary Baker Eddy wrote (see *Mis.* 82: 13-4). John Doorly emphasized this point in his 1950 talks when he said:

“. . . in the practice of Christian Science you must reason wholly from a spiritual basis, you must think in the realm of Spirit, . . . never . . . reason from the material body, . . . draw all your conclusions from your understanding of God . . . To-day healing is taking place more and more on the basis of the nothingness of matter and the allness of Spirit. And, moreover, Spirit means true discernment. It means order, intelligent diversification, classification, and individualization . . . The infinite One must be infinitely expressed as infinite categories of divine ideas. . . . We are beginning to lay hold on the infinite calculus of divine ideas and so understand intelligently the categories of the infinite One in their Science and system. . . .

“You cannot be a Scientist if you’re a dualist—if you

mix Spirit and matter in any way. If you reason from a human conclusion to arrive at spiritual fact, you cannot be a Scientist—it's impossible. You can only be a Scientist as you reason from God—from Mind, Spirit, Soul, Principle, Life, Truth, and Love. . . .

“To have Science you must have absolute purity. If in mathematics you try to introduce $2 \times 2 = 4\frac{1}{2}$ instead of $2 \times 2 = 4$, you won't get anywhere. Science demands absolute purity, and the only purity is in Spirit—there is no other purity.”¹

He made it clear in these talks that the purpose of Christian Science is not to show men how to “repair” the body, but how to lay off the mortal concept of existence through an exact understanding of the Science of being. He said:

“We're taking from [the chapter on ‘Christian Science Practice’] statements which you and I have read for many years, statements designed sometimes for the beginner and sometimes for a more experienced state of thought, but to-day we're putting them into the scientific symbols which Mrs. Eddy gave us. Well, it's going to lead to a measure of Christian Science practice which will be full many a league in advance of what we have accomplished heretofore. Don't imagine that it's going to be like a plumber stopping the leaks in the body. It isn't at all. It is going to take the material concept and put it behind you, and it's going to bring the divine concept, the divine idea, right before your face in its Science, its infinitude, and its vastness. Then it's going to show you how with this scientific understand-

¹ *Christian Science Practice* by John W. Doorly, pp. 88-94 (2nd. ed. pp. 96-101).

ding of the Christ-idea to analyze the material concept, uncover the error of it, annihilate it, and replace it with the spiritual idea about which it is a lie. That is Science.”¹

To discern the spiritual calculus of Being at work in its Science and to understand the infinite operation of the divine nature as Mind, Spirit, Soul, Principle, Life, Truth, and Love in its irresistible translation of human experience was the purpose of these talks on Christian Science practice. John Doorly identified the operation of Love and Mind, then Truth and Mind, then Life and Soul, and so on, as the dynamic impulsion behind the healing laws which pervade this chapter of the textbook. He said:

“What we’re doing is to take the statements of the chapter and put them into scientific terms. We’re taking the little tunes in the chapter which used to come to us in a human way, and like the musician we’re putting them into the chords and harmonies of divinity—into a divine infinite calculus. In that way they become power in our hands.”²

For instance, the opening pages of “Christian Science Practice,” beginning with its compassionate story of Jesus redeeming Mary Magdalene, dwell on the attitude that the practitioner should have towards healing. But the interpretation was not left there. It was shown how this attitude is only possible because of the continuous operation of Being

¹ *Christian Science Practice* by John W. Doorly, pp. 91–92 (2nd. ed. p. 99).

² *Christian Science Practice* by John W. Doorly, p. 100 (2nd ed. p. 107).

as Love and Mind—divine Love with its infinite, all-embracing range of perfection, and Mind, which through intelligent, active operation as law deals with any erroneous belief that would stand in the way of Love's fulfilment of itself on every level of experience. Thus it is seen that in reality it is not we, as mortals, who have to make a personal effort to be compassionate and to discern the spiritual truth concerning our fellow-man, because that which appears as the practitioner expressing compassion and intelligent spiritual awareness that meets the human need, is actually the unhindered operation of Being as Love and Mind.

In the next nineteen pages of this chapter, the emphasis changes. The text speaks specifically about disease, its mental nature and the mental nature of the body. Here can be seen the mighty movements of Truth and Mind. The dynamic facts of Truth (constituting the only reality of Being) and the allness of Mind (the allness of idea) impel the uncovering of the mental nature of the body and of disease, and show how Truth heals through Mind. What appears to be man's awakening to this is fundamentally the forever fact of Truth and Mind ceaselessly in operation.

In the next twenty pages or so there is another distinct change of tone. Here the infinite Being is seen in its flow as Life and Soul, the immortality of Life invalidating every phase of mortality. Here is shown the necessity of dealing with the beliefs of death and the mortal body with its five physical senses, not primarily because man himself feels the necessity to deal with them and believes that he personally must do so, but because the one Life is constantly identifying all being with itself, with the infinite incorporeal Soul of the universe.

It was also pointed out that Love and Mind illustrate the divinely subjective working of *Christianity* in its Science, Truth and Mind the dynamic operation of the *Christ* activity, and

Life and Soul the divinely subjective sense of the creative *Word of God*.¹

This interpretation through various combinations of the synonymous terms for God continued throughout the chapter. As these chords of spiritual music were played, John Doorly illustrated their specific healing power from many incidents in his own experience. A great number of these healings had taken place before the pure Science of Christian Science had unfolded in detail, but now they could be identified in their Science. Instead of being regarded as isolated spiritual healings accomplished through a fragmentary sense of Truth and connected with different persons, they were now seen as the operation of spiritual facts within the wholeness of Science.

This standpoint was an important aspect of the revolutionary sense of Christian Science practice which the awareness of its pure Science brought to light. It restored healing to the realm whereby the words of Jesus could be echoed in a new way: "Rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven."²

True Christian Science healing always starts *out from* the Science of being, rather than from the human picture, and from that Science identified and accepted as the reality and substance of our existence here and now. Therefore this scientific sense of practice is no merely intellectual understanding. It is life itself. John Doorly emphasized this time and time again and proved it in his life experience. He said:

"Legitimate Christian Science involves consciousness

¹ See plan of the chapter in the Appendix to *Christian Science Practice* by John W. Doorly.

² *Luke* 10: 20.

which is spiritualized and cultured in the things of God. In fact, Christian Science practice begins and ends with the conscious ability of the practitioner to know God spiritually. It's a matter of *spiritual consciousness*; it's nothing to do with a merely theoretical knowledge of the letter of Christian Science. You may tell somebody what Mind is, for instance, but it carries no conviction whatever without the abiding consciousness of it through having put it into practice every minute of your life. A merely humanly intellectual understanding of the synonymous terms for God has no power to heal. In order to heal, that understanding must have become you, through your consistent and conscientious application of it in your daily life. Then divine ideas are not rigid in your thought, but you behold their rhythm, their melody, and it is that which brings the *morale* of Christian Science and the true *form* of healing.

"The letter of Christian Science may appeal to you immensely, but it is barren if you don't imbibe the spirit of the Christ at the same time."¹

As we have said, John Doorly's highest sense of practice was never to start with the problem, for always the great theme that was uppermost in his consciousness and which he reiterated at so many of his talks was, "There is nothing but God going on." He realized, therefore, that true healing was the outcome of understanding God or the Principle of the universe in its wholeness as Mind, Spirit, Soul, Principle, Life, Truth, Love, and he spoke of specific treatment in this way:

"When a human being comes to you as a patient,—as

¹ *Christian Science Practice* by John W. Doorly, p. 79 (2nd ed. p. 87).

a sick man, or a sinning man, or something of the kind,—that presentation is mortal mind's, and my advice to you is to put the whole mortal picture behind you and look out into immensity, into eternity, into infinity, and begin to think about God. You can only reason rightly from God, and so begin to know what God is,—what Mind is, what Spirit is, what Soul is, what Principle is, what Life is, what Truth is, and what Love is. Whatever God is, is reflected by man in his true state of being; man is the likeness of Mind, Spirit, Soul, Principle, Life, Truth, and Love. As you begin to think in this way—quite apart from the picture of a sick mortal or a sinning mortal—and as you lift up mentally the true idea of God and of man, you'll find that your thought will begin to develop along a certain definite line, and that that definite line along which your thought develops is that man's true identity. That definite sense that comes to you of the true man made in God's own image and likeness, is that man's true identity, and as you dwell on his true identity, you may not have to do any further work, the healing may be instantaneous. But if it is necessary for you to know more, that vision which you have had of man made in God's image and likeness will inevitably analyze the basic error for you, bring it to the surface, and finally destroy it.”¹

Just as there was a great difference between the practice of Christian Science in John Doorly's early days in the movement and in his later years with the dawning of the pure Science of Christian Science, so the new sense of practice that the latter brought in its train has developed

¹ *Christian Science Practice* by John W. Doorly, p. 70 (2nd ed p. 78).

and continues to develop even further today. John Doorly said in these 1950 talks on this subject:

“The practice of Christian Science to-day on a scientific basis is as different from what Christian Science practice was in those early days as chalk is from cheese . . . we’ve got to go forward all the time. The manna of yesterday won’t do the job. . . . Because it has the seeds of eternity and infinity in it, everything that partakes of the nature of Science has the seeds of development in it. . . . The attempt to heal to-day on the basis that you healed yesterday is hopeless. . . . Like most of you, I’ve read this chapter [‘Christian Science Practice’] for years and years, and I’ve taken it in a somewhat human way, and have tried to heal, and because I was in earnest and sincere and loved the things of Spirit, I did some healing, but it’s as nothing to what you and I’ll do when we understand the scientific sense of it,—when we understand the power and presence of Mind, the substance of Spirit, the definiteness of Soul, the demonstrable nature of Principle, the ever-presence of Life, the healing power of Truth, and the design and plan of Love.”¹

As we have seen, Christian Science, although termed “Science,” was originally regarded as an unorthodox religion that had restored and brought to the forefront the practice of Christian healing. This new and living faith in the power of Spirit was followed later by a more reasoned process of healing through translating all phenomena into Mind. But the tendency in general was still to use Christian Science as a healing agent that improved mortal existence, as if mortal

¹ *Christian Science Practice* by John W. Doorly, pp. 99–100 (2nd ed pp. 106–107).

existence were the reality and spiritual fact a helpful adjunct. This meant that the spiritual facts of being were virtually in bondage to a material sense of existence, being employed to serve this mortal concept of life, just as in the Bible record the children of Israel (symbolizing the spiritual idea) were in bondage to the Egyptians (symbolizing materiality), and were employed to serve them and build up treasure cities for them. Just as the Israelites were freed and came into their own promised land, so as the pure Science of Christian Science dawned it brought freedom from the attempt to hold Spirit in the grasp of matter.¹ It revealed that the only substance and reality of existence is Spirit, and that man is idea moving in the calculus of Spirit in accord with scientific and spiritual laws of Being. This is the unfettered "land" of Christian Science.

And so in living practice today, man is realizing his fundamental nature and essence and that of the universe to be idea, idea that is lived by and as the forever activity of Mind, Spirit, Soul, Principle, Life, Truth, and Love moving in the divine infinite calculus of Being. All life is seen to be the continuous proof of the divine Principle and its idea in operation in diversified ways and from differing standpoints as omnipotent, omniscient, omnipresent, and omni-active being. In fact Life living itself as Truth or the one consciousness in a plan of Love constitutes the activity of man and the universe. Therefore the whole emphasis in Christian Science practice is on "letting" the facts of Science *be*, rather than on striving to overcome error and disease. But this letting them *be* must come through scientific spiritual understanding and a consequent unlaboured reflecting of these facts, and not a "letting" through mere belief or faith. And because fundamentally there is *one* Life, *one* Truth, and

¹ See *S. & H.* 28: 6-8.

one Love, a living understanding of this essential nature of the infinite Being releases its operation with power on every level of consciousness to transform, redeem, and heal. But the latter is no longer regarded as the purpose of the Science of being; rather is it a natural scientific outcome.

It has been said that it is Love alone that heals. Indeed Mary Baker Eddy wrote in the early pages of this chapter we are considering: "If the Scientist reaches his patient through divine Love, the healing work will be accomplished at one visit, . . ." ¹ and again, "If Spirit or the power of divine Love bear witness to the truth, this is the ultimatum, the scientific way, and the healing is instantaneous." ² Consciousness of the purity and onliness of Spirit and the power of divine Love is "the scientific way." John Doorly emphasized over and over again the importance of starting with the realization of the allness, the ever-presence, and the omnipotence of Love in Christian Science practice, but he also used to say that the term that expresses Love more clearly than any other is "Science," because Science is impersonal, universal, ever-present, changeless in its infinite good, the same yesterday, today, and forever. Love, or Science, knows no opposition to infinite good, nothing antagonistic to Being, no power that is contrary to Love anywhere. Divine Science, which reveals all things working together for good, opens the door to this consciousness of the divine Principle that is Love which is beyond and above all words and brings "the peace of God, which passeth all understanding." ³

¹ *S. & H.* 365: 15-17.

² *S. & H.* 411: 10-12.

³ *Phil.* 4: 7.

SCIENTIFIC OBSTETRICS

Reviewing this whole story, one is impressed by the prolific revelation that flowed to John Doorly during these years, particularly from 1938-50. He used to say, as we have seen, that he was convinced that it was because he had always handled the claims of the carnal mind that he was able to see and accept the pure Science of Christian Science. But there was another factor that played a vital part throughout this important spiritual development and which was instrumental in establishing and bringing to fruition the new vision that was bursting forth. This was the understanding of the process of spiritual birth so that its natural and irresistible unfoldment was not interfered with. Frequently new ideas come to light but they do not bear real fruit in our experience because there is insufficient awareness of how to care for the birth, little understanding of scientific obstetrics as it applies to the birth of an idea at every stage.

The process of giving birth to an idea differs from the creative activity in that with birth the idea is recognized as already there in its potentiality, needing only the motherhood qualities of Love to bring it forth. The creative law of Life, expressed in the spiritual meaning of the unfolding days of creation, was something that made a great impression on John Doorly's thought in his early search for Truth in Christian Science, and the natural operation of this fundamental law led him forward all the time, continuously revealing to him new spiritual ideas, new vision. But accompanying this was his constant awareness of the divinely subjective process of true birth, and it was this that developed, cared for, and preserved all that came to light. The Father creates, the Mother gives birth and preserves, and wherever

there is an active response to fatherhood and motherhood, divine Life and Love, the line of spiritual creation inevitably goes forward and is preserved unbroken. There is always a "son"—a tangible manifestation of Truth. The Scriptural story also illustrates this. The Old Testament accentuates the fatherhood of God, sowing the seeds of the progressive spiritual idea, culminating in the prophets declaring the law of the Christ, but it was the womanhood, the motherhood, of the virgin Mary which gave birth to the supreme representative of that Christ, and "she was *found* with child of the Holy Ghost"¹—there was no humanly creative process, the "child" or idea was already there, fathered by God. Whether or not one believes humanly in the virgin birth, it clearly symbolizes the birth process of the spiritual idea through purity of conception. Moreover, it is specifically the activity of true Christianity, the continuous showing forth of the Christ. Life or the creative Word has to do with Father, Truth or the ideal Christ with the Son, and Love or all-embracing Christianity with Mother. Surely this is why Mary Baker Eddy wrote, "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."² The "chain of scientific being" would be broken and there would be no continuous manifestation of the Son or the whole Truth if fatherhood could be separated from motherhood—if Life could be divorced from Love.

The living law behind the appearing of the unbroken "chain of scientific being" impelled John Doorly from an early stage and all through his spiritual career to dwell constantly on the irresistible process of true birth, letting it

¹ *Matt.* 1: 18.

² *S. & H.* 271: 1-5.

operate in his experience and stressing it in his teaching. In fact he always began his Classes and the opening sessions of his Talks and Summer Schools by considering with everyone present the importance of the dynamic laws of scientific obstetrics that can be discerned behind the simple yet comprehensive paragraph on this subject on page 463 of *Science and Health*. This reads:

“Teacher and student should also be familiar with the obstetrics taught by this Science. To attend properly the birth of the new child, or divine idea, you should so detach mortal thought from its material conceptions, that the birth will be natural and safe. Though gathering new energy, this idea cannot injure its useful surroundings in the travail of spiritual birth. A spiritual idea has not a single element of error, and this truth removes properly whatever is offensive. The new idea, conceived and born of Truth and Love, is clad in white garments. Its beginning will be meek, its growth sturdy, and its maturity undecaying. When this new birth takes place, the Christian Science infant is born of the Spirit, born of God, and can cause the mother no more suffering. By this we know that Truth is here and has fulfilled its perfect work.”¹

Many Christian Scientists have read this paragraph and applied it to human birth or to teaching Christian Science, since it occurs in the chapter on teaching this subject. These are surely valid applications of it, but John Doorly saw that fundamentally this paragraph outlines the universal law that lies behind the birth of all ideas, and that it applies to every new unfoldment in the line of spiritual light. It states in the language of *Science and Health* the same law which the

¹ S. & H. 463: 5-20.

virgin Mary was demonstrating when she brought forth Jesus, the same law which used Jesus throughout his career and which enabled him to say, "Heaven and earth shall pass away, but my words shall not pass away,"¹ the same law which has used and continues to use all spiritual pioneers who allow divine Life and Love to create and preserve all that is coming to birth through them.

At the outset this paragraph implies the existence of a self-revealing primal Cause or divine Principle of the universe as the origin of all ideas. This Principle reveals these ideas through one infinite Mind. The one Mind that reveals ideas is the same Mind that receives them, and so detaching "mortal thought from its material conceptions" allows the ideas of Mind to come to light safely. These ideas do not mingle with nor are they contained in a mortal brain or personality. They never leave their origin; they are forever identified with the incorporeal Soul of the universe and with the true identity of its representative, man. Therefore they cannot injure what appear in the human to be "useful surroundings" to the birth of an idea, for ideas are never confined, restricted, nor separated from their infinitely good source. Since Mind's ideas have the pure nature of Spirit, with "not a single element of error," material opposition to their appearing is inevitably removed. The strength and purity of Spirit asserts itself as supreme. Ideas born thus have the power of Truth behind them and the fulfilment of Love, Truth and Love being the very nature of their origin. They may appear to have a meek beginning, but because the one divine Life—self-existent, self-perpetuating—is the Life of all ideas, their growth is bound to lead to undecaying maturity. All ideas, from eternity to eternity, are born of Spirit—of infinite Life, Truth, and Love. As we realize this,

¹ *Matt. 24: 35.*

there cannot help but be a certainty, an underlying peace, and a constant joy accompanying the continuous birth of unfolding Truth, for it is always "God with us," Truth with us, forever fulfilling its perfect work.

This law of natural spiritual birth was clearly discernible all through the unfolding revelation of the pure Science of Christian Science. John Doorly saw that the appearing of this pure Science was inevitable, that it was a link in the chain of scientific being and nothing to do with him as a person. He said, "The Christ-idea seems to us to have come through different individuals, but the Christ-idea is in no way dependent on individuals. The Christ-idea is always the outcome of divine Principle translating its own ideal of itself, its one relationship as Life, Truth, and Love,—fatherhood, sonship, and motherhood,—through Soul, Spirit, and Mind, to the point of idea."¹ At his last Summer School at Oxford in 1949 he related an incident that illustrated this law of spiritual birth:

"A few years ago something happened which impressed on me very strongly the fact that true birth is irresistible. When we first began to see that Christian Science is really Science, there was a lot of resistance and misinterpretation, and many people fell away; considered humanly, the way seemed difficult. . . . Then one morning in the Spring I went into Hyde Park for a walk, and suddenly I came upon a most beautiful tree in full bloom, and as I looked at it I realized that birth is irresistible; nothing could prevent that tree from blooming. That wonderful symbol brought home to me the fact that nothing can resist the *springtime in our thought*; I saw in a flash the irresistible nature of true

¹ *Talks at the Oxford Summer School 1948* by John W. Doorly, Vol. I, p.121.

birth, and I realized that that was true even in human experience. You know, I had the greatest sense of comfort and confidence from that experience.

“Think of the grass growing under the granite, how it will push its way through, and break through the granite; nothing can stop it. . . .

“How can anything resist that which is born of God,—of divine Principle, Life, Truth, and Love? It’s irresistible. Just as the grass breaks through the granite, so the divine impulsion behind the Christ-idea cracks open anything that stands in its way.”¹

Moreover, this is a universal happening. John Doorly often used to point out that the Christ-idea, continually manifesting itself, is the universal impetus behind the development of civilization. He said, “The only reason why [the] dream of mortality, which is supposed to have started about two thousand million years ago, has become the rational civilization we know to-day, is because from everlasting to everlasting the divine impulsion of the Christ is irresistibly operating.”² He saw, as many spiritual thinkers are also seeing today, that another new birth is coming to the world at this time. A new age is upon us. There are signs everywhere that progressive thought is awakening to the concept of one integrated universe, and its mental and spiritual origin, nature, and operation. The *spiritual* Science of being is making its impact, and John Doorly realized that to be consciously aware of the law of scientific obstetrics and to let it use us must help to bring about a more painless birth of this new era for all mankind.

¹ *Talks at the Oxford Summer School 1949* by John W. Doorly, Vol. II, pp. 175–176.

² *Talks at the Oxford Summer School 1948* by John W. Doorly, Vol. I, p. 110.

Again at Oxford in 1949 he opened his meetings, as he constantly did, by dwelling on this paragraph on scientific obstetrics, and he again referred to it in detail before he considered the Gospel of John on that same occasion. The following extracts give some sense of the practical spiritual way in which he used to present this paragraph:

“‘To attend properly the birth of the new child, or divine idea,’ . . . There isn’t anything worth having in the whole of existence but idea. All the health, holiness, happiness, manhood, Christhood—everything of the nature of good—that comes to us, must come as idea, because God is divine Mind. Divine Mind creates only ideas; those ideas are always of the nature of infinite Life, Truth, and Love, and they forever live, move, and have their being in the realm of Principle,—in the realm of interpretation and demonstration. . . . ‘To attend properly the birth of the new child, or divine idea, you should so detach mortal thought from its material conceptions, that the birth will be natural and safe.’ The birth is natural and safe if our thought is spiritualized, and if we recognize that the birth is the forever activity of an eternal divine idea. The countless ideas of God, which are forever appearing to thought throughout the ages, are all part of the one divine ideal, the one divine plan, which existed ‘before Abraham was.’ So . . . if the whole impulsion of our thinking has the humility of Job’s thought ‘Oh that I knew where I might find Him!’—that we might find ourselves one with divine Principle, Life, Truth, and Love,—then this whole activity will be exalted, it will be spiritualized, and the birth of the new idea will be perfectly and divinely natural, and infinitely safe.

“‘Though gathering new energy,’—the spiritual idea

must gather new energy at every step,—‘this idea cannot injure its useful surroundings in the travail of spiritual birth.’ As the new idea comes to you, it will uproot only that which is useless. It will nurture and culture everything in your thought that is of the nature of good; it will strengthen it, exalt it, and purify it, but it will never harm it in any way, . . . it removes whatever is useless, unlovely, whatever is unlike the infinite good, and it beautifies in the most tender and loving manner whatever is good.

“‘A spiritual idea has not a single element of error, and this truth removes properly whatever is offensive.’ If we are willing to have that which is offensive removed, then it will be removed painlessly; but if we dig our toes in and resist, we are in for trouble. Moreover, it is hopeless to attempt to resist a spiritual idea that is developing, because the truth is that it can’t be resisted. . . .

“‘A spiritual idea has nothing whatever to do with matter, or with anything that is in any way confined; it lives in the realm of infinity, where there is infinite scope for expansion and dilation. So let there be that infinite expansion and infinite dilation in your thought which makes birth natural and safe, because then the conception will be unconfined. If your thought is rigid, personal, material, if it is confined, something is likely to be torn, just as in human birth, but where there is that humility which says, ‘Let this mind be in [me], which was also in Christ Jesus,’ then there is the natural expansion and dilation of infinity, and that is all-important to birth.

“‘The new idea, conceived and born of Truth and Love,’—it is born of Science itself. The conception and birth of this idea have been impelled fundamentally

by 'Truth and Love,—the divine ideal beautified, encompassed, perfected, embosomed, and fulfilled in divine Love, the infinite motherhood. That is what has been impelling this idea right from the start. Mrs. Eddy continues: 'is clad in white garments,'—in the purity, the order, the substance, and the fruit of Spirit.

“ 'Its beginning will be meek,'—impersonal,—'its growth sturdy,'—nothing is so sturdy as individual development,—'and its maturity undecaying.' Nothing is ever meek unless it is impersonal. Let us ask ourselves all the time, 'Why is it that I want Science? What motive is impelling me? Do I want it so that I can make other people think I'm a big shot, or for some such reason?' If our motive is in any way personal, we shall fail. There is only one true motive that can impel us, and that is the love of Christ, the love of the divine ideal. Without that, we shall achieve nothing; but when the love of Life, Truth, and Love, which is the ideal, is uppermost in our thought, then we are truly meek and our thought is ready to receive the idea. . . .

“ . . . No one can go forward in Science and take his pride or human intellectualism or self-seeking with him. The power of the Christ-idea as Science is so great that it will just grind to powder everything that is unlike itself. If our seeking is 'clad in white garments,' if we build on the divine infinite calculus of Spirit, which is the 'head stone of the corner,' then our building is sure, and the tempest of mortal mind can dash against it without doing any harm; but if we try to build on that stone through any motive but the purest, the structure will totter. So let's realize that there is a price to be paid; but that price is to purify ourselves and gain that absolutely impersonal sense

which is true meekness; then we shall give birth to the idea, and its growth will be sturdy and its maturity undecaying.

“When this new birth takes place, the Christian Science infant is born of the Spirit, born of God,—the birth is ordered, natural, substantial, real, worth while, it occurs in the realm of infinite Providence where there can be no accident of any kind. ‘Spirit duly feeds and clothes every object, as it appears in the line of spiritual creation, thus tenderly expressing the fatherhood and motherhood of God. Spirit names and blesses all’ (*S. & H.* 507: 3-7). Spirit blesses everything that is in accord with the divine order, but the strength, the sword, of Spirit is a scourge to pride, ambition, jealousy, envy, self-seeking, and so on. . . .

“Mrs. Eddy ends that sentence, ‘and can cause the mother no more suffering’—we are all of us that mother. . . .

“So let’s face the issue. Remember that ‘to attend properly the birth of the new child, or divine idea,’ requires absolute honesty and obedience to Principle. There is no other way, because this is Science. . . .

“‘By this we know that Truth is here and has fulfilled its perfect work’—Truth *is* here, Truth’s work *is* perfect, we don’t have to make it so. All we have to do is to understand it, because through understanding it we inherit it.”¹

¹ *Talks at the Oxford Sumner School 1949* by John W. Doorly, Vol. II, pp. 171-176.

THE WHOLENESS OF SCIENCE

One might ask: what is John Doorly's unique contribution to the unfolding light of Christian Science? There have been many—too numerous to mention—who have contributed to this line of light. Some have stressed the fact of oneness, some the handling of evil, others its practical import in human experience, but it would seem that when nearly a century had passed since Mary Baker Eddy's discovery, the Christ-idea as Science had so gathered momentum in its appearing to human consciousness that it had to be seen in its pure Science and system, and therefore in its wholeness. It was John Doorly's mission to reveal this.

He could state it at first only crudely and in full flood as it came to him. Later it became clearer and more refined in its expression. He saw that Christian Science is the Science of all being—not just another religion, but *Science*. Moreover, he discerned the fundamentals of this Science, and that it expressed itself through divine system. This system is elucidated through the seven synonymous terms which Mary Baker Eddy was led to use in defining the nature of God (Mind, Spirit, Soul, Principle, Life, Truth, Love) operating in a fourfold infinite calculus (the Word, Christ, Christianity, Science). Furthermore, the Science of being embodies specific levels of consciousness (Science, divine Science, absolute Christian Science, and Christian Science). All these classifications and categories must be taken into consideration in order to understand Science in its wholeness.

This was the structure of the vast Science of being that clarified itself to John Doorly, but just as the cultured musician is aware of limitless and ever new harmonies

coming in increasing beauty and variety as a result of understanding the structure of music, so he found an ever-expanding realm of spiritual ideas in their harmonious and powerful operation opening up to thought as a result of spiritually understanding the divine structure of Being. He was a world thinker with unconfined vision—universal and compassionate in outlook, big in every thought and action—and it is therefore understandable that he should have been used to give expression to the oneness and wholeness of Being in its infinite relationships.

The realization of the oneness of Being and the continuous living practice of its power had led him to the discernment and definition of the fundamentals of Science, and the deep understanding of them brought a wholeness of outlook that left nothing out. Indeed, the great emphasis with John Doorly's contribution to the line of light was on wholeness. The vision was rounded. It stressed that the divine nature must be seen in its entirety, not only as Mind or Love or Principle, but as Mind, as Spirit, as Soul, as Principle, as Life, as Truth, and as Love. The calculus also must be understood in its full range of operation as the Word, Christ, Christianity, and Science. And the various standpoints of divine Science, absolute Christian Science, and Christian Science must be taken into account for a truly balanced consciousness of Science. This progressive vision embraced the subjective and objective aspects of Being, the absolute and the relative. It also dwelt on the importance of the letter *and* the spirit, understanding *and* demonstration, manhood *and* womanhood, and the value of studying the *two* textbooks, both the Bible and *Science and Health*, and considering each of them as a *whole*.

This innate sense of the wholeness of Being, coupled always with a wholehearted devotion to Truth and Love, made John Doorly sensitive to balance in the development

of the unfolding revelation, and he was constantly led to preserve this. When the pure Science of Christian Science began to break on thought, although he loved the healing work, and was engaged in a large healing practice morning, noon, and night, he felt that there was too much emphasis on Christian Science being merely a healing agent, and so he would often say to students at that time, "Christian Science is not primarily to do with healing. Other methods also claim to heal the body. Christian Science is the Science of all being, to be studied as such." Then when this was inclined to be taken so literally that healing began to be regarded as unimportant, he would say that it was all very well to *study* the Science of Christian Science, but one had to do the works too or one was not understanding it in its wholeness and living reality. Again, when students felt that it was vital to pore over the text of their textbooks almost exclusively in order to gain new spiritual revelation, he would say that it is all right to turn to these two books for inspiration, but what is vitally important is to ponder and meditate on the spiritual, quietly listening for revelation alone with God. When undue emphasis was laid on the objective approach to the understanding of divine Principle through an ordered analysis of the fundamentals, he would voice the need to recognize that there is *one* infinite Being, and that divine Principle conscious of its own universe is all the Being there is; what looks like unfolding revelation in human experience is but the divine Principle subjectively manifesting its eternal nature as the true being of man and the universe.

The outstanding result of this vision of Science was that it irresistibly led all who were following this line of light to comprehend the universe and man as one undivided whole—to recognize that fundamentally there is nothing in operation anywhere but the activity of the spiritual facts of Being in their eternal Science, and to interpret all phenomena as

witnessing to the One. John Doorly's mission was to show what constitutes the *Science* of Christian Science in its wholeness, but the import and effect of this mission has become more far-reaching than he could ever have visualized, although he said many times in 1950, before he passed on, "The Science of Christian Science is established. It can never go back." And indeed it has never ceased to go forward.

During the latter part of his time here it was increasingly seen that the spiritual fundamentals of the Science of being are universal. They are at work everywhere but in differing forms and through differing symbols, needing only scientific, spiritual sense to interpret or translate their varied presentations. Mary Baker Eddy wrote in *Science and Health*, "The substance, Life, intelligence, Truth, and Love, which constitute Deity, are reflected by His creation; and when we subordinate the false testimony of the corporeal senses to the facts of Science, we shall see this true likeness and reflection everywhere" (516: 4-8). Understanding the facts of *Science* released this boundless vision and had the effect of lifting thought out of sectarian thinking. That Christian Science is undenominational and that its facts are universal, scientific facts had been gaining momentum as its pure Science unfolded through the years, but this understanding of Christian Science as the universal Science of all being became basic to the new vision that has developed since 1950, and has grown in clarity and magnitude all the while.

NO END TO REVELATION

What has been the immediate and visible outcome of the revelation of the pure Science of Christian Science? John Doorly never formed any organization, and whilst he was still with us he encouraged students to go forward according to their individual vision, listening only to the promptings of divine Principle, Life, Truth, and Love. Since his passing, therefore, this has continued and wherever students have been individually moved by the Spirit to do so, study groups, classes, talks, lectures, summer schools, and seminars have been given on the pure Science of Christian Science, and a body of literature on this subject has sprung up. (See Appendix II.) News of these activities is disseminated through a simple leaflet that is published regularly called *News Items*, but it is very apparent that it is the specific operation of the Christ in its Science that has drawn so many students to this subject both before and after John Doorly's passing. It is clear that the true "movement" of the spiritual idea goes on through every spiritually-minded, active thinker who loves and lives Truth. Some may become known by name, but there are countless spiritual pioneers whose names may never be well known humanly. This has always been so. Being is one and a whole, and *every* individual expression of the one Being in its uniqueness is essential to the whole.

John Doorly knew that Science can have no centralized, authoritarian control. It must be allowed to develop from its divine Principle, interpreting itself scientifically and progressively in response to a love of Truth and a pure and honest seeking and practice. He left behind him a large nucleus of students, several of whom had joined him in deep research of the Bible and the Christian Science text-

book, and all of whom had been turned consistently to these two books to find and understand the pure Science presented therein. They were not dependent, therefore, on a personal teacher or on any personal views. If they had been, then all that had come to light through John Doorly would have fallen to the ground after his passing. Rather were they encouraged to be self-sufficient with the divine Principle and its unfolding revelation, and as a result the idea of pure Science continues to gather momentum and to bring to light new discoveries. This must be the way with an infinite subject and also because the very nature of Science is that it contains within itself "trustworthy methods for the discovery of new truth within its own domain" (Oxford). These fresh discoveries are necessarily interrelated, for they stem from the common Principle and so are subject to the operation of one universal and all-embracing plan. Once a man understands the few vital fundamentals of the Science of being, therefore—conveyed through the seven synonymous terms for God and their fourfold operation in a divine infinite calculus, including the four levels through which the Science of being demonstrates itself—he has the key with which to approach every new discovery that is spiritually progressive. Then he will find himself not only welcoming it but also experiencing the innate unity of being that lies within the Principle itself.

"There is nothing new under the sun" is basically true. What *is* new, though, is man's continuous awakening to reality and consequently his ever-new interpretation of it. This makes it certain that as the ages advance, there will always be fresh vision, and new symbolism will constantly arise to meet the need of the day, just as Biblical symbols, though still remaining meaningful to spiritual thought, were translated into the scientific symbols of the early twentieth century in the textbook of Christian Science.

The terminology of today is again different, and it will continue to change in the future, but the eternal Truth remains the same. Truth is above all symbolism, and it can be understood only through the language of Spirit, for which the ever-changing symbols are merely temporary vehicles.

John Doorly said at his talks on Christian Science practice in 1950:

“You and I don’t know at all what kind of language or symbolism will be used in a hundred years from now to reveal God. There can be no end to divine revelation. . . . There is no finality to the revelation of Truth, none whatever, and Mrs. Eddy never gave any indication that there was . . . She says, ‘Infinite progression is concrete being’ (*Mis.* 82: 20). She also says, ‘God expresses in man the infinite idea forever developing itself, broadening and rising higher and higher from a boundless basis’ (*S. & H.* 258: 13-15).

“In the years to come . . . the terminology of Science will be a good deal different from what it is to-day, but that doesn’t mean that what has gone before will be obliterated, any more than the Bible is obliterated to us to-day.”¹

He also said in 1949, with regard to the continuous development of Truth:

“The beginnings of Christianity are undoubtedly to be seen in Jewish monotheism. Even before the period of the Old Testament, God was forever expressing Himself, and after the record of the Scriptures and after

¹ *Christian Science Practice* by John W. Doorly, pp. 311 (2nd ed. pp. 319, 320).

'Science and Health' God is still expressing Himself infinitely. The fact of the matter is that the infinite is forever revealing itself, and we none of us have the faintest concept to-day what form that revelation will take in fifty or a hundred years. We know perhaps the trend that it will take, but the story as it has appeared to us as yet is only the beginnings. . . .

"The infinite has always been operating. And so to-day we can't tie Truth down to any one book or two books. The Bible and 'Science and Health' are wonderful, they were born of inspiration and they have inspired us beyond words, but no book is the ultimate of infinite Truth. No one happening *could* be the ultimate of infinite Truth, and the expression of the infinite Christ-idea will ever develop and develop."¹

Today one is aware that progressive thinking in every department of life is being moved forward by the unfolding Truth at a rate unknown to previous generations. Scientists are drawing conclusions about the universe which are far removed from those based on the old concepts of solid matter substance as reality. The basic power of mind is treated seriously by seriously-minded researchers and the power of mind to govern "matter" and to outdistance time and space is becoming more and more generally acknowledged. What were once visions have become conscious experience.

That there is a Science of Mind and that it is the basic Science of being was a vision that had to dawn on human thought at some time. Its light touched the mountain tops of uplifted consciousness more than a century ago, and has since been spreading to the valleys, ever more rapidly as decade succeeds decade. It is closing the gap between

¹ *Talks on the Science of the Bible* by John W. Doorly, VR 73.

science and religion, so that the time is not far distant when the conclusions traced in this book will be seen and acknowledged as fundamental reality even though they may be arrived at by varied paths and couched in different symbolisms. Then will the tremendous spiritual research and constant refining in thought of the great fundamentals of Being which John Doorly was impelled to undertake in response to the Principle that is Life, Truth, and Love be more and more appreciated in the universal context of unceasing spiritual progress.

Appendix I

THE MATRIX

The matrix printed on the opposite page, is based on the fundamental orders of the synonymous terms for God as given in the Christian Science textbook, *Science and Health with Key to the Scriptures* by Mary Baker Eddy. It illustrates the scientific way in which each divine order reflects the others. The ordered statements of the synonymous terms occur on the following pages of the textbook: 465:10; 115:13-14; 587:6-7.

CHART SHOWING THE VARIOUS STANDPOINTS OF SCIENCE

On the next page is a chart showing the standpoints in Science of divine Science, absolute Christian Science, and Christian Science (printed on reverse side of the Matrix card).

This chart illustrates how various combinations of the synonymous terms for God are accented when spiritual thinking is operating from the standpoint of divine Science, absolute Christian Science, or Christian Science, the three metaphysical standpoints of the one all-inclusive Science.

	THE WORD	CHRIST	CHRISTIANITY	SCIENCE
DIVINE SCIENCE See S.&H. 575: 7-21, 398: 2-3	LIFE	TRUTH	LOVE	DIVINE PRINCIPLE, LOVE

	THE WORD	THE CHRIST	CHRISTIANITY	SCIENCE
ABSOLUTE CHRISTIAN SCIENCE See S.&H. 577: 12-27, 573: 25-28	LIFE TRUTH LOVE	TRUTH LIFE LOVE	LIFE LOVE	TRUTH LOVE
CHRISTIAN SCIENCE See S.&H. 127: 14-16 123: 16-18	MIND SPIRIT SOUL PRINCIPLE LIFE TRUTH LOVE	PRINCIPLE LIFE TRUTH LOVE SOUL SPIRIT MIND	PRINCIPLE MIND SOUL SPIRIT LIFE TRUTH LOVE	PRINCIPLE SOUL P LIFE R I SPIRIT N TRUTH C I MIND P LOVE L E PRINCIPLE

Appendix II

WRITINGS OF JOHN W. DOORLY

A STATEMENT	1945
<i>52 pages</i>	
Supplement	1946
<i>12 pages</i>	
	(See <i>page 10</i>)*
THE PURE SCIENCE OF CHRISTIAN SCIENCE	1946
<i>234 pages</i>	
	(See <i>page 13</i>)
THE PURE SCIENCE OF THE BIBLE	1947
<i>34 pages</i>	
	(See <i>page 15</i>)
THE NEED OF THE HOUR	1947
<i>16 pages</i>	
	(See <i>pages 119-123</i>)

*Under the titles of John Doorly's writings page numbers are given which indicate the major references in this book to these particular works.

TALKS ON THE SCIENCE OF THE BIBLE 1947-1950

(See *pages* 16, 134-148)

Ninety-nine verbatim reports of talks, available in nine volumes comprising:

- Vol. I The True and False Records of Creation
314 pages
- Vol. II Noah, Abraham, Isaac, Jacob, Joseph
417 pages
- Vol. III Moses
407 pages
- Vol. IV Joshua, Judges, Ruth
328 pages
- Vol. V I and II Samuel
198 pages
- Vol. VI I and II Kings
317 pages
- Vol. VII Amos, Micah, Isaiah
551 pages
- Vol. VIII Ezekiel
351 pages
- Vol. IX Daniel, Ezra, Nehemiah, Haggai, Zechariah,
 Malachi
445 pages

TALKS AT THE OXFORD SUMMER SCHOOLS

(See *pages* 18-19, 148-151)

Verbatim reports:

Vol. I	Hosea and Jeremiah	1948
	<i>256 pages</i>	
Vol. II	Matthew and Revelation	1948
	<i>253 pages</i>	
Vol. I	Matthew and Mark	1949
	<i>260 pages</i>	
Vol. II	Luke and John	1949
	<i>273 pages</i>	

GOD AND SCIENCE 1949

228 pages

(See *pages* 19-20)

CHRISTIAN SCIENCE PRACTICE 1950

362 pages

(See *pages* 20, 153-168)

(This list does not include articles written for the Christian Science periodicals, Christian Science lectures published in the press, or articles written for *Metaphysical Notes*)

Other literature on this subject

- BAKER, David H.**
 Listen for Yourself—A Study of Mark's Gospel *72 pages*
- BARNETT, Alice**
 What is Man? *266 pages*
- BROOK, Peggy M.**
 God's Nature as Love (No. 1) *42 pages*
 God's Nature as Truth (No. 2) *46 pages*
 God's Nature as Life (No. 3) *48 pages*
 God's Nature as Principle (No. 4) *56 pages*
 God's Nature as Soul (No. 5) *52 pages*
 God's Nature as Spirit (No. 6) *52 pages*
 God's Nature as Mind (No. 7) *60 pages*
 A Study of the Fundamentals of Christian
 Science
 (Written in association with Clifford B. Stamp,
 Dennis B. Thomas, Yvonne Werner) *192 pages*
 From the Garden of Eden to the Promised Land *32 pages*
 Job—An Interpretation *30 pages*
 Talks on the Acts of the Apostles *284 pages*
 The Divine Infinite Calculus *52 pages*
 The Threefold Essential Nature of God *56 pages*

BROWN, W. Gordon

- From Genesis to Revelation *350 pages*
Christian Science Nonsectarian *195 pages*
Evolution of the Christian Science Church
 Organization *32 pages*
Humanity and Christian Science *33 pages*

BUTTERWORTH, Irene

- Christianity: The Outcome of the Christ Vision *236 pages*

FABER

- At the Start of the Day *25 pages*

JESSEN, Joel

- The Imperative Step: the step from metaphysics
to Science *114 pages*

JEWSON, Margaret J.

- Notes on the Sevenfold Nature of God *24 pages*
Genesis for Children *116 pages*
Let There be Light *144 pages*
Unto Us a Child is Born (An introduction to the
study of Christian Science) *64 pages*
Elijah and Elisha *70 pages*
A Summary of the Books of the Bible from Two
Standpoints *16 pages*
Gospel Stories for Children *314 pages*

196 OTHER LITERATURE ON THIS SUBJECT

KAPPELER, Max

The Structure of the Christian Science Textbook *206 pages*

Compendium for the Study of Christian Science

(Written in association with E. Bütikofer, M.

Rudin, B. Schurter)

No. 1 Introduction *28 pages*

No. 2 The Seven Days of Creation *28 pages*

No. 3 The Commandments, the Beatitudes and
the Lord's Prayer *28 pages*

No. 4 Mind *28 pages*

No. 5 Spirit *28 pages*

No. 6 Soul *28 pages*

No. 7 Principle *28 pages*

No. 8 Life *28 pages*

No. 9 Truth *28 pages*

No. 10 Love *28 pages*

The Four Levels of Spiritual Consciousness—

Science, divine Science, absolute Christian

Science, Christian Science *198 pages*

The Development of the Christian Science Idea
and Practice *78 pages*

The Minor Prophets in the Light of Christian
Science *214 pages*

The Epistles in the Light of Christian Science *253 pages*

Christian Government—Its Scientific Evolution *84 pages*

The Spiritual Principle of Prayer *26 pages*

The Christ-Idea *30 pages*

Why Study Christian Science as a Science? *30 pages*

A Recent Theory of Evolution and its
Implications *12 pages*

Notes on Handling Evil *10 pages*

Other literature on this subject 197

- MAAS, Rosalie S.
The Bible for Everyman 112 pages
- MORGAN, John L.
The Gospel of Mark 260 pages
The Gospel of Luke 240 pages
The Gospel of John 230 pages
The Sermon on the Mount 180 pages
The Two Translations 120 pages
An Introduction to the Science of the Bible 28 pages
In the Beginning 28 pages
Some Notes on True Vision 24 pages
The Science of Man: The issue between Spirit
and matter in science, theology, and medi-
cine 150 pages
- OPPENHEIM, Irene
Science Vast 933 pages
The Gospel of John—Its Scientific Aspect 403 pages
The Deep Things of God 246 pages
The Epistles of John 258 pages
The Science of the Scriptures
Vol. I—From Genesis 1:1—11:9 92 pages
Vol. II—From Genesis 11:10—50:26 215 pages
The Subjective and Objective Operation of the
Infinite One 21 pages
- OSTLER, Audrey
Design of God 192 pages
- SIMPSON, B. Phyllis
Leadings of a Spiritual Empiricism 64 pages

198 OTHER LITERATURE ON THIS SUBJECT

SINTON, John Lawrence

The Divine Design of Science and Health

Vol. I *238 pages*

Vol. II *310 pages*

Vol. III *400 pages*

Vol. IV *400 pages*

A Broad Survey of Science and Health *27 pages*

Harrogate Summer School Report, 1952 *350 pages*

STAMP, Clifford and Daisy

Revelation and Demonstration for You *482 pages*

A Scientist Opens His Bible *243 pages*

Satellites, Science, and Peace *122 pages*

The Man for All Men *342 pages*

VOIGT, Gertrud

What is Spiritual? (A Contribution to the
Study of Christian Science) *126 pages*

IDEAS OF TODAY—periodical, 4 issues per annum

44 pages

(Literature on this subject in German is also available.)