

# CIVILIZATION LIETH FOURSQUARE

In the German language the single word *Weltanschauung* sums up the aspiration and endeavour of this book. Its English meaning is "world view" or "world outlook." The *Fontana Dictionary of Modern Thought* defines it as a "general conception of the nature of the world, particularly as . . . implying a system of value-principles." *Webster* has it in part as "the world as a whole" "apprehension of the universe" "the idea embodied in a cosmology."

*By the same author:*

CHRISTIAN SCIENCE NONSECTARIAN  
FROM GENESIS TO REVELATION  
UNIVERSITY CITY OF DIVINE METAPHYSICS

Evolution of the Christian Science Church Organization  
Humanity and Christian Science  
Science and Health and the Church Manual  
Jesus: Pentecost: Mary Baker Eddy: Today

# **Civilization**

# **Lieth Foursquare**

W. Gordon Brown

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

## Abbreviations

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

S & H.....	<i>Science and Health with Key to the Scriptures</i>
Mis.....	<i>Miscellaneous Writings</i>
Ret.....	<i>Retrospection and Introspection</i>
Un.....	<i>Unity of Good</i>
Pul.....	<i>Pulpit and Press</i>
No.....	<i>No and Yes</i>
'01.....	<i>Message for 1901</i>
'02.....	<i>Message for 1902</i>
My.....	<i>Miscellany</i>
Man.....	<i>Church Manual</i>
Po.....	<i>Poems</i>
ea.....	<i>emphasis added</i>

Abbreviations for the books of the Bible are those generally accepted.

Dictionary definitions are mostly from *The Student's Reference Dictionary*, published by Keystone Publishers, California, USA, a compilation of definitions from *Webster's American Dictionary of the English Language* in use at the time when Mary Baker Eddy was writing her books.

This book is lovingly dedicated to the twelve or so students who initiated the Killerton and Hartwell Seminars from 1972 to 1977 which brought to light much of the substance contained in the book's culminating chapter, and which contributed indispensably to the drawing up of the chart of the *Triptych* on the final page.

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“... Deep down... we know that we are approaching some tremendous crisis in our civilization — one which will require a change of heart and perspective far deeper than anything which has yet touched any of our public representatives... it is no good any longer looking for rebirth to the public drama, to the outward show, to the collective — it must begin from somewhere altogether different... far down and mysteriously, in the only place which counts, it may well be that the great unimaginable process of rebirth which always accompanies catastrophe has already begun.”

(Christopher Booker, the *Daily Telegraph*, April 21, 1979)

## Preface

From 1956 to 1966 the author recorded his researches into the universal Science of being (as revealed in Christian Science) in the following series of books: *From Genesis to Revelation*, *Civilization Lieth Foursquare*, *The Spiritual Evolution of the Christian Science Movement*, *Take Eat this is my Body*, *The Bible and Science and Health their Spiritual and Scientific Wedlock*, *Education of the Future*, *Christian Science Nonsectarian*.

The last was the first to be printed professionally (1967) and comprises a chapter by chapter distillation of the subjects of the series as a whole. Afterwards, the first one, *From Genesis to Revelation*, was extensively rewritten, and professionally printed in 1973.

This edition of CIVILIZATION LIETH FOURSQUARE takes the essentials of books 2 and 6 and combines them in one volume. Book 2 traced the footsteps of world civilization that have led to the present-day, while book 6 concentrated on the current revolutionary turmoil and what this portends. The two books taken together thus form a continuous whole.

Accordingly, CIVILIZATION LIETH FOURSQUARE is in two Parts. The first is called "Retrospect," where the subject is the divinely impelled journey of civilization over the past 6000 years; the second is "Introspection and Prospect," which surveys the present world scene, with its changing ideas and values, and with its promise that the divine Science of man, now beginning to be understood, will lead at last to the "healing of the nations."

The book has 8 chapters, structured under marginal headings. Four chapters make up each Part. Chapter I states the Principle of the timeless Science of man on which the book is based. Chapter II examines the civilization of mankind in parallel relationship with the story of the Bible, and with the seven days of creation from which the Bible stems. The subject of Chapter III is the discovery and founding of Christian Science that took place from 1866 to 1910. Chapter IV concerns the nonsectarian Science and system of Christian Science, built necessarily into the founding period, but which students have begun to understand only since 1910. By reason of these two opening phases of the Christian Science story

(Chapters III and IV), civilization, in the closing decades of the twentieth century, stands not only on the threshold of its God-directed goal (the "city foursquare" depicted in the book of Revelation as the ultimate ideal of human society) but the door to the goal itself has actually begun to open.

In Part 2, Chapter V looks at the contemporary world scene, with its problems so baffling that a radically new outlook on life is demanded in order to solve them. Chapter VI turns to the Christian Science textbook, *Science and Health with Key to the Scriptures* by Mary Baker Eddy, as holding within it the answers to these problems through an ordered understanding of the Science of Life. Chapter VII points to this Science at work in human consciousness, translating a disrupted sense of existence into one of coordination, unity, and peace. By way of summarizing the message of the book as a whole, Chapter VIII anticipates the emergence of the race from a linear, time sense of life into the structured contemporaneousness of the calculus of ideas that constitute the reality of the universe.

In the words of Ecclesiastes: "That which hath been is now; and that which is to be hath already been; and God requireth that which is past."

*Hailsham, E. Sussex*  
*England*  
1987

W.G.B.

## **Part 1**

## **Retrospect**

“... the universe becomes intelligible to the extent of our ability to apprehend it as a whole . . . the last five or six thousand years that have seen the births of civilizations, and the last three or four thousand years that have seen the births of higher religions are periods of such infinitesimal brevity that it would be impossible to show them, drawn to scale, on any chart of the whole history of this planet up to date. On this true time scale, these events of ‘ancient history’ are virtually contemporary with our own life time, however remote they may appear to be when viewed through the magnifying lens of the individual human midget’s subjective mental vision . . . through the providence of God, the historic achievement of Western man has been to do something not simply for himself but for mankind as a whole — something so big that our own parochial history is going to be swallowed up by the results of it. . . To be allowed to fulfil oneself by surpassing oneself is a glorious privilege for any of God’s creatures. . .”

(Arnold Toynbee — *Civilization on Trial*)



## CHAPTER I

### Standpoint Defined

#### Twentieth Century Flood

“IT IS I; BE NOT AFRAID,” said the voice of the new world order to a boatload of human beings toiling in the dark on a storm-tossed sea contrary to the prevailing wind. “Peace, be still,” was the command to the engulfing wave. An imperturbable confidence, based on the certain scientific knowledge that the forces governing the universe are in truth beneficent, surmounted the raging turmoil, controlled the otherwise uncontrollable, and restored a natural calm. Jesus comforted the frightened disciples. “LET US PASS OVER UNTO THE OTHER SIDE,” HE SAID, AS HE LED THEM TO ACCEPT A RADICALLY NEW OUTLOOK ON LIFE.

In mythology, the *sea* is the symbol of what, today, psychoanalysis calls the *collective unconscious*, that unfathomable realm of the mortal psyche from which, apparently, latent mental forces rise malevolently into human experience beyond conscious control. So widespread and virulent do these forces seem to be in the closing decades of the twentieth century that mankind may be forgiven for believing that its world is drowning. When, in accordance with the gospel, men learn to understand the real source of their being — what the I, the Ego, the Self, truly are — they will no longer be afraid, and the violent upheavals will cease.

Actual historical data in support of the gospel story seems so scant that perhaps one does not believe such a person as Jesus of Nazareth really existed; one doubts that the man ever lived who said and did the things the New Testament claims. Undeniable, however, is the fact that the Gospels propound a universal Life-principle, with intelligible ideas, rules, and laws, such that when these are understood and practised, their Principle proves its saving ability in individual and collective experience. In the measure that mankind bases itself understandingly on this Principle it will come to exercise the same spiritual power, be governed by the same spiritual laws, perform the same spiritual works, as those ascribed initially to the way-shower, Christ Jesus.

At the same time, an appreciation of the underlying *Science* of the Scriptures, viewed comprehensively in relation to the civilization

journey of mankind, begins to convince unprejudiced thought that the man Jesus did inevitably appear in human history at the moment accorded him, proving the deathless reality of man, exemplifying from beginning to end the solution to the universal life-problem, whether there are adequate historical records of this or not. Certainly someone had to formulate and utter the gospel teachings, otherwise they would not be there. Why not one who so understood and loved their Principle that he supplied the living, indelible proof which the Principle itself demands?

The prophets in the Old Testament as well as Jesus and the apostles in the New, proclaim that the power which comes to rescue the human race from its self-imposed agonies, divisions, and destructions does so in two phases. These are called the first and second advents of the Messiah, or Christ — the twofold appearing of the healer, redeemer, and Saviour of mankind. The first is where a single inspired individual demonstrates before the world the total solution to the problem of mortality; the second is the revelation, in consequence, of the living Science of this solution, interpreted by a Principle which the world itself can understand, and whereby it can follow the example set by the first individual. Armed with the Science of universal Christianity, all mankind will solve at last the problem of being in the way Jesus solved it, and civilization in consequence will be none other than the ecumenical *city foursquare* envisioned in the book of Revelation as the ultimate ideal of all human society.

Foretelling the coming on this universal scale of the very Christ-idea which he himself was expressing and being, Jesus, according to the gospel, declared the following: "As the days of Noe were, so shall also the coming of the Son of man be." Today, the general state of corruption and violence in the world seems closely to resemble the Biblical account of the days of Noah. Opposing the widespread terror, however, and happening simultaneously, is the second coming of the *Son of man*. That is to say, a "Son" is even now being born to "man" (man in the generic sense) which is the unity, sanity, health, and harmony of man himself as the *Son of God*.

Parallels exist, therefore, between the symbolic story of Noah in the early chapters of Genesis, the prophesied second advent, and events of our own day. The earth is corrupt and "filled with violence," God is represented as saying to Noah when telling him of the cleansing, destroying flood that is to come upon the human race. Interpreting the story metaphysically, Noah was bidden to build himself an ark of *spiritual understanding*, and to find truth and safety therein. Then, when the baptismal flood had fulfilled its purpose, and humanity was purged of its suicidal lusts, hypocrisies, and greed, the world itself would be born again. This is symbolized in Genesis by

Noah and his family emerging from the womb-like seclusion of the ark and beginning life all over again on new foundations — living and working, that is, from a new, incorruptible, and enduring point of view. 'If you wish to live and not perish you must be born again,' Jesus said in effect to Nicodemus. This same re-thinking, repentance, re-birth has to take place today on a world scale if mankind is not to destroy itself, and if civilization is not to perish in the dead-end of materialism.

Jesus was talking with his disciples on the Mount of Olives, looking at the buildings of the old sacrosanct Jewish temple, when he drew these parallels between the world of Noah, the Christ's second advent, and the circumstances of our own day. All our solid-looking, long established beliefs and practices will be thrown down, he implied, if we do not release them for a deeper and more enduring reality. Through the coming of the impartial, impersonal Science of Christianity human life-values will become spiritual instead of material, infinite rather than finite, resources will not be expendable but inexhaustible, they will not be localized physically but will be everywhere available mentally and spiritually.

The institutional gods which humanity has raised up over the centuries and worshipped, and to which it has turned for the solution of its problems, will be found one and all to have let man down. Material methods will no longer work in the way they seemed to in the past. The unprecedented upheavals in human circumstances that challenge the twentieth century will be such that a totally new system of ideas and laws — new in science, in religion, in politics, in economics, in government, and in education generally — will gradually become imperative for the survival of the race. These ideas will not be thought up humanly by clever intellectuals; divinely and intelligibly they will reveal themselves to unbiased thought, and through their acceptance and implementation, humanity will be born again. Such revolutionary changes in human thinking and behaviour herald the second coming of the *Son of man*. Little by little, unto us (humanity) a "Son" is being born in this present epoch which is our own indestructible, integral identity in Christ, the Son of God.

Eventually, not one stone of the old materialistic temple state of thought will be left standing upon another, Jesus told them. The word temple is from the Latin root *tempus*, meaning *time*. "I saw no temple [time] therein," says John the Revelator of his vision of the world-city, the goal of civilization. "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," wrote Mary Baker Eddy (No 45:24).

Foreseeing the coming of our present incisive, scientific era, and the beginnings of the end of the old way of life, Jesus said: "Many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled. . . For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places. . . And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."

The "elect," called also in the Old Testament the "remnant," are signified by the state of thought which is Noah, and by the ark-like structure of his spiritual understanding which mothers the embryo of a completely new kind of world. Hence, "As the days of Noe were, so shall also the coming of the Son of man be."

"Only through time time is conquered," wrote T. S. Eliot. Time, the measuring and organizing of which played so important a part in launching our present civilization movement some 6000 years ago, is transfigured and replaced in Revelation's holy city by ideas of Life, of Truth, and of Love which are timeless, indestructible, self-existent, infinite. There shall be "time no longer," says the angel in Revelation 10, when he brings the little open book, *Science and Health*, from heaven.

Not, then, a tumultuous *sea*, typical of the collective unconscious (preoccupied as this is with mythological origins and primordial time), but what is meant by *heaven* must be found the source and origin of mankind's earthly existence. Indeed, when the Revelator sees a "new heaven and a new earth" (identical with the coming of the holy city) there is "no more sea." That earth and heaven, humanity and divinity, are one and indivisible; that "earth" is born divinely of "heaven," and does not come up mythologically out of a deep unconscious "sea," will prove to be the solvent of all the frightening forces of division and disruption that have, down the ages, sought to torture and abuse the human race, and are today nearing their self-destruction. Jesus could comfort his disciples and rescue them from drowning because, in understanding his own true *origin*, and therefore the true idea of *time*, he understood the harmony and indestructibility of man.

**World Comforter:  
Motherhood of God**

In the first three Gospels of Matthew, Mark, and Luke, Jesus emphasizes the great world tribulations that will necessarily accompany the second advent. But in the fourth Gospel, that of John, he does not do this. He tells instead of the loving, compensating reality of Life that will save from the perilous times. The beloved

John (author of Revelation) of whom Jesus says that he shall "tarry till I come," is intimately concerned with the divine *Science* of Christianity, or with the second Christly advent. It is in John's Gospel alone therefore that Jesus refers to the *holy Comforter*. On the occasion of the last supper (the passover from death to life), he tells the disciples how the world will be given "another Comforter" which will stay with it forever. The Christ's second appearing will not be the coming and going of a uniquely inspired individual, as is the case with the first; universal Christian Science, with its timeless self-proving Principle, will apply permanently to the race as a whole. That it will constitute a system of spiritual education is evident from Jesus' further description: "The Comforter . . . shall teach you all things . . . he will guide you into all truth."

"This Comforter I understand to be Divine Science," declares Mary Baker Eddy in the Christian Science textbook. And in explanation of this she writes elsewhere: "Divine metaphysics is now reduced to a system, to a form comprehensible by and adapted to the thought of the age in which we live" (S & H 146:31). A definition of "science" is "knowledge reduced to law and embodied in system." A "system" is a "complex of ideas forming a coherent whole." With this idea of the wholeness and unfragmentability of mankind's real being — man in his eternal Science and system — the Comforter is most profoundly concerned.

Moses, in the Old Testament, schooled the children of Israel in the *law of God*, reduced for their comprehension to the form of the *moral law*. His purpose was to lead them out of Egypt, through the wilderness, into the promised land — to lead them, that is to say, from enslavement to a carnal sense of life, through a transitional morality, to the spiritual understanding of Life itself.

The name "Moses," like the word "educate," means to lead out, or to draw forth. Both signify a process of teaching, regeneration, and mothering. A mother comforts. Divine Science, mankind's Comforter, deliverer, healer, and teacher, accentuates the idea of the motherhood of God just as, in the case of Jesus, the accent is on the fatherhood of God. Hence the need for two complementary advents of the one Son of God.

The word "comfort" is from the root "to strengthen." The world's Comforter is indeed the revelation of God as Mother. The understanding in Science that the Principle governing the universe and man is impartial, impersonal, all-inclusive Love has power to strengthen and comfort mankind without measure.

It is said therefore of Noah, prefiguring the second advent: "*This same shall comfort us.*" Noah and his world-saving ark is a foreshadowing symbol of the Christly Comforter at work in human consciousness today in the form of the divine Science of

Christianity. Its purpose is to bring to birth, through a system of education, the sinless, deathless health of mankind. Like the Noahic deluge, the tempestuous overturnings taking place currently in our world will be seen in retrospect to be a process of strengthening through purification, a time of healthful chemicalization, of rethinking, repentance, rebirth — in a word, of divine *mothering*. In the words of Paul, old things are compelled to pass away and all things to become new.

Noah's ark is his spiritual understanding of the Science of Life which embraces the truth of the whole living world. Learning what his world *is* divinely, he foresees what it *will be* humanly, once the human sense of it is born again. Without a system of education teaching what man already is in Truth there can be no birth of a new way of life, only the agonizing self-destruction of worn-out ways and means. In the womb-like safety of his ark of understanding, Noah cherishes the embryo of a new, spiritually oriented, spiritually instructed world, a world controlled by the Principle which is Love, a world not only divinely fathered but mothered divinely as well.

In his letter to the Galatians, Paul sees humanity's New Jerusalem, its new world-city of spiritual democracy, freedom, and peace, as a *mother city*. He refers to it as "the mother of us all." Isaiah had written previously: "As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem."

In mythology, the "sea" (which passes from the Revelator's sight in the light of the New Jerusalem) also symbolizes, it is said, "the mother of all that lives." The one is reality, Science, and truth, the other is counterfeit, myth, and error.

The issue to be decided in order to solve fundamentally the human problem as Jesus solved it, is therefore between, on the one hand, the *Mind which is God* as the source of all conscious experience, and, on the other, the *mental unconscious* as source — a dark dream-like world of mythical, archetypal gods and goddesses, most of whom are personifications of the basest and most cruel mortal passions and instincts.

### Universal Quest for Truth

Philosophers, religionists, artists, scientists, are all searching for truth. Cosmologists, mythologists, psychologists, all have one major aim in common, the discovery, understanding, and formulation of truth. Each in his own realm, according to his particular frame of reference, is concerned fundamentally with the question, What is Truth? Whether he knows it specifically or not each is asking the question, What is God?

To discover the truth behind the evidence of the senses the nuclear physicist penetrates this evidence at one end of the matter scale, the radio-astronomer penetrates it at the other. The psychoanalyst delves into an unseen, unknown, unconscious psyche below the surface of the mind. Mystic theologians, pragmatic humanists, philanthropic moralists, experimental theorists, together with creative thinkers generally, all contribute in one way or another to one gigantic complex probe into the innermost meaning of the universe.

Some 6000 years ago, this compulsive quest for knowledge of the cosmos precipitated the voyage of discovery on the part of the human race that has resulted in our twentieth century civilization. Though the voyagers realized it not, their ultimate harbour was the universal city, the world cosmopolis, the foursquare civilization, depicted at the end of the Bible.

Truth is self-revelatory. What an individual, a group of individuals, a particular school of thought, thinks truth is — what they would like truth to be, and therefore formulate truth as being — is of no real importance. Nothing is true but what Truth reveals itself to be in answer to honest scientific inquiry, and impersonal, unbiased investigation.

Truth already is. Everything is what it is in Truth. The advance, humanly speaking, is from primitive man to civilized man to divinely scientific man — this last stage being commensurate with truth itself. But such progress is possible only because ultimate universal Truth goal-directs the journey from the beginning, because little by little it removes resistance to, and ignorance of, itself, in order that its own pristine reality shall be found at last to constitute the universe and man.

The master Scientist said: "Ye shall know the truth, and the truth shall make you free." "What is truth?" Pilate asked, on being told that the reason for man's existence is that he shall bear witness to the truth. "I find no fault [no error] in him at all," was Pilate's assessment of Jesus. Self-evidently, Jesus' identity was truth itself. "He that hath seen me [truth] hath seen the Father [Truth]," he taught.

Truth is no philosophical abstraction. The truth towards which the world is moving, which will correct its errors and solve its problems, will be known and utilized only in the measure that it is discovered by, and embodied in, man himself. Science is the self-revealed, systematized understanding of absolute, uncompromising Truth. "The divine Science of man . . . woven into one web of consistency without seam or rent" (S&H 242:25), is the way the Christian Science textbook defines the interrelated, structural wholeness of indivisible, universal Truth.

From what does Truth (Science) free us? From error, or what is untrue. What is error? In scientific metaphysics error is the

mythologic fall, the supposed departure, of truth (man) from Truth (God). In which case, truth would no longer be truth but error; man would no longer be man, the reflection of God, but a fallen Adamic counterfeit of man — that is, God's deflection.

Human philosophy says there is no such thing as an independent isolated truth. How much more must this be true of the wisdom of the Logos, or Word of God. To conceive the idea of Truth in its wholeness, no particle of which can be detached from the whole or from any other particle and remain true, is to begin to conceive the true idea of the universe, including the human race.

In Christian Science, Truth (capitalized) is a synonym for Christ, or God in His aspect as Son; while truth (uncapitalized) corresponds to man. The two are one and inseparable. According to Paul, Christ is the *head* and man the *body* of one absolute Truth. In this idea of total unity, this interdependence of all things with all things, lies the divine Science of man in contrast to the error of fragmentation and breakup, or the myth that, primordially, man (truth) willfully rebels against, and falls away from, God (Truth).  $2 \times 2 = 4$  never falls from the principle of arithmetic to become  $2 \times 2 = 5$ . Similarly,  $2 \times 2 = 5$  never recovers a lost position to become  $2 \times 2 = 4$ . The one is truth, the other error, and the error disappears with the coming of the truth.

"The Lord he is God; there is none else beside him" (Deut 4:35). 'Thou shall have no other gods, no other truths, besides the one absolute Truth which I, God, am,' is the form in which, in the Old Testament, Truth revealed itself to Moses, and in which it delivered Israel from Egyptian bondage.

To show the world how to replace error with truth, and thereby solve the problem of mortality, or fallen man, Jesus says in the New Testament: "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." Manhood in Christ is the self-revelation of Truth. It starts out from Truth, ends up in Truth, and throughout the process of proving error to be error and not truth, it never leaves its foundations in ever-present Truth. I come not of myself, Jesus implies, but because the Father (Truth) has sent me.

"I AM THAT I AM," God declares. Truth is what it is. I am "*incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love*" (S & H 465), is the corresponding revelation in Christian Science of this same fundamental, divinely structured, infinitely rhythmic, symmetrical Truth. The Science and system implicit in this order of capitalized, synonymous terms for Infinity enables us to understand Christ Jesus' premise and conclusion, his origin and ultimate, whereby in proving truth to be true he proves a lie to be a lie.



In the infinitude of Truth, error, self-evidently, is unknown. In the forever Science of being, mythology, likewise, is unknown. Science, or Truth, is the revelation of the oneness and wholeness of the infinite. Error, mythology, is any and every supposition of fragmentation and dispersal. "How art thou fallen from heaven, O Lucifer, son of the morning," are Isaiah's words regarding the mythical disruption of original, integral being, and the supposed inception in human consciousness of mythology and error, opposed to Science and Truth.

### Science versus Mythology

In the opening chapters of Genesis, two apparently antithetic accounts of creation are foundational to the teachings of the Bible as a whole. In the first, called the *seven days of creation*, man is made in the likeness of God. As image, reflection, or idea, man is of the nature, that is to say, of absolute good. Reflection can no more change its nature and become unlike its original than the original can change and its image not do so too. There being no evil element in God there can be none in God's man.

The *second account of creation* portrays man as mutable and mortal, a predetermined sinner, a rebellious, self-willed deflection of God, not His spiritual reflection. "There went up a mist from the earth, and watered the whole face of the ground," is the way in which the text introduces the story of Adam, or so-called fallen man. For *mist* read *myth*, or mythology. If mere water vapour is what the scribe has in mind in writing about the mist, this can have no possible relevance to the mighty Scriptural purpose of revealing to humanity the solution to the problem of evil. But if what the mist stands for is race mythology, rooted in the psychic unconscious, this is of paramount, fundamental importance.

Mythology, preoccupied with immemorial time in its endeavours to explain the origins of the universe and all that this includes, is said, as a subject, to be comparable only with physical *nature*, that is, with *matter* itself.

That, outside the sphere of infinite good (the absolute unity of God and man) there exists a domain of evil; that, primordially, this alien negative power bombards the universe of positive good, sowing subversively in the thought of man the seeds of rebellion against the authority of God; that, in consequence, man asserts a will, an ego, a mind of his own, independent of the will, the Ego, the Mind which is God; that the everywhere present nucleus of reality is thereby exploded, expending the power of absolute good that inheres alone in this unity; that the universe of Spirit (God) is, through this dismemberment, translated into a universe of matter, its particles coalescing and expanding throughout time from this

centre of detonation; that God's own image, man, consequently degenerates into the sinning, dying race of Adam, dwelling no longer in the kingdom of God, but in a world of evil outside of God — all this dualistic illogicality is implicit in the fundamental mythology of matter and fallen man.

In the course of time, as the counter to evil having invaded the universe of good, good itself (in the form of a saviour god) is supposedly sent into the realm of evil to rescue fallen man, bring about his return to God, and so restore the *status quo*. This return journey on the part of man is the natural mythologic corollary to his original supposed break-away, or fall.

The fact in Science is that animal magnetism (sin) never, in the first place, thrust itself into the body of God, sowing therein the seeds of mortality (death), and causing the expulsion of man from God. In other words, man is never transported to a realm of matter outside of God, Mind, where his nature becomes identical with animal magnetism.

From within the order of divine Science, Jesus disproved the dream-like illusion of Adamic mythology, and so solved from beginning to end the problem of origin, time, birth, and death. For man to come from God and go back to God as God's instant reflection (in accordance with Jesus' teachings regarding his own Christ-identity) is the spiritual and scientific answer to the myth of man having fallen from God in the first place, and of his being compelled, through countless aeons of time, to suffer his way back to where he came from.

In Genesis 2:6, the mist of mythology waters the whole face of the ground. From an original impossible premise, that is to say, derives the entire history of mortality, or matter. Stored in this history lies the vast accumulation of material knowledge discovered and assimilated by the human race. Looking at the picture materially, this exponential build-up of knowledge, together with the skills and arts which implement it, is responsible for the march of civilization. Looking at the picture spiritually, however, the reason for the evolution of civilization is a different proposition altogether.

If the original fall of man translates the universe of Spirit into a universe of matter (and this is the only logical way to account for a material universe), it likewise translates the Science and art of infinite Mind into an array of physical sciences, human philosophies, sectarian religions, and material arts. The purpose of the Science of Christianity is to effect the re-translation of the *myth* of mortal knowledge — this tree of the knowledge of good and evil — back into the tree of indestructible life, namely, into the *Science* of God, man, and the universe.

His apparent position outside of Spirit, mystifies and frightens mortal man. Instinctively, he looks around him for God. But no God is visible. Nowhere does he see a universe of Spirit, only a universe of matter. If it is true that man is mortal, there is no God, and the atheists and humanists are correct in their direful conclusions. God, in this case, has been broken up into a numberless multitude of gods and goddesses, and His reflection no longer exists. Mortal man lives in a polytheistic world of paganism, pantheism, superstition and conflict, constituting a race of finite gods that have taken the place of the infinite God. Hence the serpentine doctrine that Adam and Eve shall be "as gods."

The deep sleep which is said to fall upon Adam, in which he dreams he is split into Adam and Eve, is the same myth, essentially, as that of the original mist which postulates his divorce from God. The adamic state of consciousness is thus an hypnotic dream. Hypnosis, mythology, and the workings of the psychic unconscious are so closely identified as to be inseparable. An underworld state of consciousness, of which, on the surface, mortal man is unconscious, but in which, nevertheless, his consciousness has its roots, and which therefore determines his conscious experience, is discovered today by psychoanalysis to be the habitation of the gods and goddesses, the demi-gods and heroes, the beasts and demons, of all the world's mythologies. And these subnatural beings are, in turn, but personifications of mortal man's primitive emotions and instincts in their varying degrees of baseness and virtue. Carl Jung names them the "archetypes," and declares them to be the imperishable elements of the unconscious.

The question is, shall the original undefiled God, or shall these gods of the psychological underworld, be the source and determinant of mankind's conscious earthly life? Shall humanity be controlled by divinity or animality, Truth or error, Science or mythology? This is the paramount question.

The fact in Science is that the Principle of the incorruptible unity of Life is in absolute control of every thought, every movement, every particle of life, that makes up its own infinitude. Jesus proved this to be so on the individual scale; the purpose of Christian Science is to complete the proof on the collective and universal scale, which necessarily includes all individuals.

Are there really, then, different realms, or planes, of consciousness? Is there the Mind which is God, from which man has willfully broken away to take up residence on another plane? Is there a collective unconscious, from which the individual consciousness is separated involuntarily? If there is the one then there is the other, for the two go hand in hand.

Neither exists in Science. Truth is that wherein God and man, the

whole and its parts, are forever indivisible. Man is the consciousness of God; he is Mind's reflection of what Mind is. The opposite of the unity of God and man is the gods of the psychic unconscious, precipitating their mortal counterparts on a different plane of consciousness. One plane only is the recipe for life; planes in the plural postulate death.

According to C. G. Jung, the deeper thought sinks into the darkness of the unconscious the more mass-instinctive and undifferentiated it becomes. Whereas the further it emerges into the light of consciousness the more it is individualistic. Primitive man is that state of consciousness which, asleep or awake, is in immediate contact with the instincts of the unconscious. Civilized man, on the other hand, progressively loses contact with these primitive, unconscious roots. Do not let civilization uproot the conscious from the unconscious, Jung pleads, or humanity will find itself in a state of psychic imbalance and disorder.

But is there not a *spiritual* purpose behind the process of civilization of which psychoanalysis is unaware? Looked at from the standpoint of Science, or Truth — of God as the Mind of all creation — the purpose of civilization *is* to separate humanity more and more from these primitive, unconscious roots, in order that it may discover its everlasting roots in Science, and that it may establish its true foundations in the fathomless Mind which is God.

In the Science of infinite Mind, universal unity and individual variety are one and in perfect accord. Their apparent opposition and incompatibility, which today is desolating the twentieth century world, has no reality. Let us discover, therefore, that the Mind which is God, not the cosmic unconscious, is the source and origin of man's conscious, civilized experience.

### Search for Origins

When, in the domain of physics, the astronomer searches for the origins of the universe, his thought retreats through millions and millions of years, past the beginnings of life on earth, past the origins of earth itself, past the birth of the solar system, of the particular galaxy of stars of which the solar system is an infinitesimal part, past the births and deaths of the outermost nebulae of his fantastically expanding universe, until he arrives at last at his two complementary present-day theories of either an original Big Bang, or else a forever Steady State. Here he accounts for the origins of the universe.

The question is, can his physics take him any further? Must not his thought, at this point, pass from physics to metaphysics, or from matter to mind? Must not his material *big bang* yield to the original *mythologic rebellion* of man against the authority of God, that

wholly mental nuclear explosion that supposedly disintegrated the unity of being and precipitated a matter universe? Surely his *steady state* of cosmic self-regeneration points to the fact in Science that no such explosion, no such rebellion, ever really took place, ever launched the revolutions of particles, of whatever mass or structure, in a material space-time continuum. At this point of realization, the mythology of a matter universe begins to translate into the universe of the Science of Mind.

The same thing applies when thought moves forward from the moment when life emerges, supposedly, out of the sea onto dry land (typical of the transition of consciousness from the elemental unconscious to the concrete conscious); thence to evolve materially through aeons of natural selection up to the appearing of man himself; finally, to the infinitesimally short span of the past 6000 years that have seen our present civilization reach its climactic impasse at the end of the twentieth century. Here, too, physics must yield to scientific metaphysics, and matter, space, and time to the spiritual contemporaneousness of all things with all things within the consciousness of the infinitude of Mind.

Says the Christian Science textbook: “. . . all the paraphernalia of speculative theories, based on the hypothesis of material law or life and intelligence resident in matter, will ultimately vanish, swallowed up in the infinite calculus of Spirit” (S & H 209:26).

In the terminology of divine metaphysics, the universe in which we truly live, move, and have our being is a universe of unexpendable Mind, Spirit, Soul, Principle, Life, Truth, Love flowing and circulating in unity and harmony as the four-dimensional calculus of the Word, Christ, Christianity, Science (S & H 465, 575). Through the system of ideas implicit in these two complementary orders of capitalized terms for the infinite (known to students as the “seven” and the “four”), the holy Comforter teaches us all things and leads us into all truth. Here, *heaven and earth* become in Science the *matrix calculus* of the Mind formations that make up the real universe.

Whether it is radio astronomy claiming today to identify on its screens light that stems from the birth of the universe at the moment of a primordial big bang; or whether it is hypnotism claiming to return individual identity to the terrifying moment of physical birth (for such is the report), both phenomena locate in, and are the outcome of, the mythical cosmic unconscious that must yield to the matrix of the Science of Life, in which all eternity is timelessly now, in a state of self-revelation.

### Spiritual and Scientific Translation

Of surpassing importance, then, is the idea of spiritual translation. We read in Deuteronomy: "I have set before you life and death . . . therefore choose life, that both thou and thy seed may live" (Deut 30:19).

The apparent choice is between translation and life on the one hand, and disintegration and death on the other. Paul says of the symbolic Old Testament figure of Enoch that he was "translated that he should not see death." Jesus, in the New Testament, at the point of the ascension following the resurrection, achieved individually the complete translation of world consciousness. In Christian Science, the individual likewise learns to be scientifically universal — a spiritual comprehensivist — in order that he, too, may eventually accomplish this same Christly translation.

Translation involves language. Divine metaphysics translates consciousness out of the apparent language of matter into the language of Spirit, the Word of God. According to the Christian Science textbook this takes place in two complementary phases: first, the "scientific translation of immortal Mind," secondly, the "scientific translation of mortal mind" (S & H 115 – 116). The first teaches the way in which Christ, or Truth, reveals itself to human consciousness; the second (through its three "degrees" of the physical, moral, and spiritual) shows how, in consequence, consciousness is translated out of apparent mortality into the immortality of the original first phase. Jesus told his disciples how he came from God and went back to God. Likewise this cyclic statement of translation explains how the "last" shall be "first" and the "first" "last" (S & H 116:8). That is to say, the *understanding* which characterizes the third degree (where translation is complete) is the very same *understanding* which Truth bestows on the consciousness of humanity (S & H 115:18) in order to accomplish this translation.

Under the resurrecting impact of Christly understanding, the "evil beliefs" of the first degree disappear progressively in the "moral" transition of the second degree, until, eventually, all that remains to consciousness is the "spiritual reality" of the third degree. In the process, "Science so reverses the evidence before the corporeal human senses" that the "immediate object of understanding" is no longer a material universe but a spiritual universe, that is to say, it is an "image" in the Mind which is God. Spiritual translation raises the body of humanity from the mortality of the first degree to the spirituality of the third degree — in other words, raises it from the dead.

These same three degrees apply equally in the process of civilization. There is society's original and ultimate ideal, typified by Revelation's holy city. In "coming down from God out of heaven"

this typifies the scientific translation of immortal Mind and the spiritual reality of the third degree. Then there is the second degree aspect, where the human concept, responding to the impact of the divine ideal, advances morally and spiritually. And there is the first degree sense, where civilization, rooted apparently in the instincts of the mass unconscious, responds not to the one Mind, God, but to the mythological gods of mortality.

Salvation and healing come to humanity when, under the influence of the Christly ideal, evil beliefs disappear from consciousness in a moral chemicalization, a cleansing upheaval, a spiritual baptism, such as is illustrated Biblically in the story of Noah and his ark. This occurs also in Israel's journey from Egypt (first degree) through the wilderness (second degree) to the promised land (third degree) — a journey which is the result of Moses' impartation of the law of God, signifying the first translation.

The reality which underlies the mythical, fragmented sense of our world, does not turn a material world into a spiritual one by imposing upon it an alien new philosophy. Scientific translation is the positive of which sectarian conversion is the negative. Revealing itself to the world as the only world there is, the city that lieth foursquare is in fact the world birthing its true identity from within its own being. The state of universal peace, of individual and collective freedom, which characterizes the holy city, is the goal towards which the warring, dismembered mortal concept has been tending irresistibly ever since the beginning of the civilizing process.

Progressively, Jesus beheld his world as it is in Science, namely, as the civilization that lies foursquare. Sacrificing the mortal sense of life, the Lamb of God wedded the holy city as his bride, his body, his God-given self. Had he not done this, the phenomenon known as the ascension, or the final act of translation, would not have been possible. Jesus saw in the spiritual identity of generic man the perfection and wholeness of his own Christ-body. The purpose of Christian Science is to reveal that this same state of consciousness is true for all mankind.

### **Deductive and Inductive Reasoning**

The vast field of exploration and discovery that opens before us is primarily the activity of spiritual education, spiritual translation, or spiritual rebirth. The word educate (educere) has the same root meaning as deduce, induce, reduce, namely, to draw forth, to evolve. Christian Science is the reduction of divine metaphysics to a system of spiritual education, in which *deductive* and *inductive* methods of reasoning are in complementary balance. It *reduces* to a state of self-evident absurdity the myth of fallen man.

To *deduce* is to reason from the general to the particular, from the universal to the individual, or from given premises to logical conclusions. To *induce* is to reason from the particular to the general, from the individual to the universal, or from the part back to the whole.

Infinity itself determines the identity, place, and purpose of its own infinitesimals; hence the infinitesimals only have meaning when they are related structurally and harmoniously within the wholeness of the infinite One.

While deduction is analytic, induction is synthetic. In an article called "Fundamental Christian Science," Mary Baker Eddy writes: "Inductive or deductive reasoning is correct only as it is spiritual, induced by *love* and deduced from God, Spirit" (My 349:27).

From start to finish our necessity is to deduce conclusions regarding our world, our universe, and each other, from the divine Principle, Love, in order that our world, including our brother man, is induced by love to find itself unfallen from God.

As the basic elements of spiritual education, deductive and inductive reasoning are cyclic in their operations, just as are the two foregoing phases of scientific translation. Jesus taught: "No man hath ascended up to heaven [induction, second phase], but he that came down from heaven [deduction, first phase], even the Son of man which is in heaven [man who never leaves the presence of his divine Principle, God]" (John 3:13).

Analytical deduction reveals the universe, here and now, to be the universe of *Mind, Spirit, Soul, Principle, Life, Truth, Love*. Synthetic induction, in consequence, gathers all observed and particular phenomena, all specific individual identity, back into the matrix of the *Word, Christ, Christianity, Science*, where all things are one and essential to each other because all are essential to the one whole Being.

The scientific metaphysician draws no conclusions regarding God, man, and the universe from the testimony of material sense. From the ordinary human standpoint he is neither an historian, a geographer, a geologist, an astronomer, an ethnologist, nor any one of the multitude of investigators that contribute to mundane knowledge. His outlook is that of the universal Life-principle which, already and forever, includes in its infinitude the spiritual reality, the scientific translation, of each and every phase of materialism which it is possible to conceive of through the mortal senses. No longer does he think of the multifarious facets of being as separable material fragments, egocentrically aloof, unable to comprehend one another's language and point of view. He begins to know them in their original synthesis within the divinely ecological Science of being — that is, within the context of God's own Word.



### Chaos or Rhythm: Historians' Viewpoints

On page 116 of *Science and Health*, seven uncapitalized terms: *wisdom, purity, spiritual understanding, spiritual power, love, health, holiness*, make up the third degree of the scientific translation of mortal mind. They characterize spiritually the *seven days of creation* that are foundational to the Bible; they also characterize the *order of capitalized synonymous terms for God* on page 465, that are foundational to Christian Science.

We read of the days of creation: "the evening and the morning were the first day . . . the evening and the morning were the second day . . . the evening and the morning were the third day," and so on, for each of the first six days. Cyclic recurrence based on rhythm and order is thus inherent in the unfoldment of spiritual creation — that is, in divine self-revelation.

Looking at the history of civilization from the purely material standpoint of the *first degree*, randomness, chance, and accident seem to dominate the human scene. When, however, our viewpoint is that of the *second degree*, controlled as this must be by the *third degree*, recurring pattern, rhythm, and flow, replace what is otherwise haphazard.

The cosmos is not chaos but logos. Even the physical senses are compelled by an underlying reality to depict in some measure an ordered creation. The revolving of the cosmos is the unfolding of the Logos, or the voicing of the Word of God. Humanity, governed by divinity rather than carnality, reflects the purposeful law and order, the teleological plan, the structural harmony and design, that characterizes and activates divinity itself. The civilization of the city foursquare is a state of order, harmony, rhythm, and peace without a chaotic element.

One class of historian believes that order and pattern cannot justifiably be attributed to the human story, and seems strongly to disapprove of another class who say that rhythm and pattern are discernible, and who, through their researches, produce what they deem is historical evidence to substantiate their claims. Were the physical senses telling the truth, the analysis arrived at by the former class would be valid. But the physical senses are liars. The conclusions reached by the latter class, on the other hand, stem from Truth itself which underlies, overrules, and regulates sense testimony. Inevitably, the cyclic movements of what is spiritually profound have their repercussions on the surface of human consciousness and shape its temporal history.

### Viable Human History

Arnold Toynbee's *A Study of History* is so world-wide, so comprehensive, so non-fragmentary in its breadth and scope, that it could scarcely fail to bring to light in the story of civilization

certain regular, cyclic patterns that reflect the movements of the underlying Science of Life. His intention, one feels, is to take nothing out of context in the vast web of recorded history, but to examine each component part in its relation to the whole and to every other part. For this reason the conclusions he draws regarding humanity's journey towards an ultimate Christian goal are, from his empirical and primarily *inductive* frame of reference, in harmony with those of the scientific metaphysician, from his spiritual and primarily *deductive* frame of reference.

Using the symbol of a vehicle's rotating wheels, the purpose of which is to move the vehicle forward on its journey, Dr Toynbee refers to the recurring birth-death cycles of successive generations of civilized societies as the means of propelling onward mankind's developing idea of God that ultimates in his higher religions.

Two basic elements thus dominate the human scene: the societies themselves, which he likens to the action of the vehicle's wheels, and the different religions, to which those societies subscribe, that correspond to the vehicle itself. Of these two elements, religion is the major one for it is that which steadfastly endures.

The purpose behind the minor repetitive movements of the civilizations is thus to propel forward the major irreversible movement of the deathless idea of God. The analogy reminds us of Ezekiel's chariot of four living creatures (the idea of the Word, Christ, Christianity, Science, advancing down the ages) and of his vision of wheels within wheels.

Toynbee's unit of historical analysis is not, as one might expect, an individual nation, but an entire civilization of which the nation is a part. A total of twenty-one civilized societies, he says, play their roles on the stage of the history of the past 6000 years, *seven* of which are still extant, and operate in the main within a framework of *four* higher religions.

He argues that if, through a process of distillation, these religions were to divest themselves of their extraneous, organizational trappings so that only the original essences remained, they would synthesize harmoniously one with another, and bring into existence a new and enduring human society, quite unlike all the others that have previously come and gone.

To the student of divine Science, the ultimate world civilization is the ecumenical city foursquare as the goal of the entire social and religious journey of mankind. The four equal sides (Word, Christ, Christianity, Science) of this ultimate Science of a genuinely religious life do not have to be brought together and modified in order to form a harmony; they come forth undivided from their common Principle, God, and constitute the world as it truly is in eternal brotherhood and peace.

The world's *myths*, Toynbee says, gave him his first substantial clue in understanding the genesis, growth, break-down, and disintegration of the world's civilized societies. The key lies in what he calls the alternating rhythm of *challenge* and *response* that features in so many of mankind's myths where the forces of good and evil continually confront one another. Once a new society comes into being, either it continues to develop and grow, or else it breaks down and disintegrates, according to its degree of success or failure in responding to the series of challenges which it meets with on its journey through life. Failure to respond to a specific challenge means that this challenge is repeated again and again, until successive failures to meet it result in the society's break-down, and this leads, finally, to its disintegration and death.

As in the case of individual man, failure of self-determinism within is the real cause of a civilization's demise. Internal corruption and the decline of creativity open the door for enemy forces to assail the society from without, gain a foothold within the body of the society itself, and at the psychological moment administer the deathblow.

Jesus says: "Except a corn of wheat fall into the ground, and die, it abideth alone: but if it die, it bringeth forth much fruit." And so, within the dying body of the old society there develops a new higher religion which becomes, in turn, the womb out of which a new generation of society is born. The classic example of this is the way in which the Christian Church grew during the death throes of the Graeco-Roman civilization and became the vital, virile womb of our present Western Christian society.

Some 6000 years ago, Toynbee says, the particular social movement that has resulted in our current twentieth century world, had its genesis. Scripturally, this period of 4000 B.C. corresponds to the opening of the Bible, to the mythical creation of Adam, and to the setting in motion of the mighty unfoldment that leads, millennium by millennium, to the redemption of humanity from all that Adam stands for, as finally presented in the book of Revelation.

Of such infinitesimally short duration are these last 6000 years compared with the magnitudes of today's generally accepted astronomical and geological time-scales, that the events taking place within them may well be regarded, Toynbee asserts, as philosophically contemporaneous, or as taking place *now*. He virtually invites us, that is to say, to survey the story of our present civilization movement not lineally in terms of historical time, but structurally and panoramically as a living calculus of advancing ideas, movements of contemporary thought, in order to gain a proper perspective and assessment of its meaning. He seems to confirm the fact in Science that the measuring and organizing of time on the

part of early civilized man was for the ultimate purpose of conquering time altogether.

There shall be "time no longer," says the angel in Revelation 10 when he brings from heaven the little open book, and foretells the coming of Christian Science and its textbook *Science and Health*. Together, the Bible and the Christian Science textbook elucidate the Word of God. Their purpose is to translate and eliminate the myth of time (and therefore the myth of the psychic unconscious in which time is rooted), and to awaken humanity to realize its identity in terms of the timeless holy city — no primordial intrusion of evil, no fall of man, no translation of reality from Spirit to matter, ever having taken place there.

We read in *Science and Health*: "The relations of God and man, divine Principle and idea, are indestructible in Science; and Science knows no lapse from nor return to harmony, but holds the divine order or spiritual law, in which God and all that He creates are perfect and eternal, to have remained unchanged in its eternal history" (S & H 470:32).

### Eternal Divine History

There is a statement concerning history in Mary Baker Eddy's autobiography *Retrospection and Introspection* which is so tucked away in the text that its profound spiritual significance might possibly be overlooked. It reads: "After my discovery of Christian Science, most of the knowledge I had gleaned from schoolbooks vanished like a dream. Learning was so illumined, that grammar was eclipsed. Etymology was divine history, voicing the idea of God in man's origin and signification. Syntax was spiritual order and unity. Prosody, the song of angels, and no earthly or inglorious theme" (Ret 10:11).

Her subject here is *language*, and therefore, by implication, translation from one language to another — translation of the language of matter into the language of Spirit, or Word of God. The grammar, etymology, syntax, and prosody of the language of Spirit is brought to light, the author implies, by the discovery of Christian Science, and by the true idea of learning which Christian Science includes.

Grammar, the science of linguistics, is the study of forms of speech and their relationship to one another. The grammar of the Logos, or Word (which is mankind's spiritual mother tongue) is revealed in the system of ideas to which divine metaphysics is reduced for the purpose of human understanding and communication. Through this divine system, humanity is enabled to voice God's Word, to be the Word voicing itself, even as in the case of the prophets and Jesus. This living *Word* is made up of an

infinite flow, a timeless articulation, of *words*, all of which proceed out of the mouth of their divine Principle. "Heaven and earth shall pass away," Jesus said, but "my words shall not pass away."

That *etymology* is *divine history* is of the greatest possible significance. Etymology is concerned with the analysis of words to discover their origin and derivation. It includes the *history* of words. The word which divine metaphysics analyzes is of course the Logos, or Word itself. By means of this analysis we understand the "history" of the Word, and find it to be our own timeless history. This means to say, we understand the origin and derivation of the ideas, or words, that form the divine Word, and so begin to understand our own "origin and signification." Every word of the language in which the universe is written originates in God's timeless Word.

The Word is what God says. The universe is God speaking. What God declares Himself to be constitutes the universe and all creation. This is epitomized for our understanding in the statement of the seven days of creation at the beginning of the Bible. The "numerals of infinity, called *seven days*" (S & H 520:10) unfold word by word, idea by idea, the one divine Word, and therefore present its etymological analysis. Their purpose is to lead to the understanding of the universe of Mind, Spirit, Soul, Principle, Life, Truth, Love. For "God is the sum total of the universe" (Mis 105:32). The timeless voicing of the Word of God constitutes the history of the cosmos.

Syntax is "spiritual order and unity." The word syntax is from the Greek root "to join together." It has to do with the construction of sentences, with connected system and order. While etymology accents analysis, syntax is concerned with synthesis. The analysis of God's Word in the form of the *numerals of infinity*, or the seven days of creation, brings into expression the coherently structured *sentence* of creation, where basic ideas synthesize, or where they are articulate and flow. The emphasis thus shifts from *numerals* to *calculus*; from Mind, Spirit, Soul, Principle, Life, Truth, Love, to the Word, Christ, Christianity, Science. We are touching upon the eternal history of the foursquare city as that which underlies and determines the temporal history of humanity and civilization.

Prosody is the "song of angels, and no earthly or inglorious theme." Prosody has to do with laws of versification. It is concerned with metre, metrical structure, and with rhyming patterns. "Metre," from the root "a measure," involves regularly recurring accents, beats, and rhythms, such as characterize poetry, music, and song. The Word of God is eternal poetry, the music of the spheres, the song of angels, unfolding and articulating in rhythmic measure the history of spiritual creation. Under the title "Extempore" (out

of time), Mrs Eddy writes: "Give us not only angels' songs, But Science vast, to which belongs The tongue of angels And the song of songs" (My 354).

Writing of the forces of cyclic recurrence that move not only the universe itself but also human history, Arnold Toynbee has what he calls a "message of encouragement" for Western Civilization as it nears the close of the twentieth century. He says: "Certainly, in the movement of all these forces that weave the web of human history, there is an obvious element of recurrence. Yet the shuttle that shoots backwards and forwards across the loom of Time in a perpetual to-and-fro is all this time bringing into existence a tapestry in which there is manifestly a developing design and not simply an endless repetition of the same pattern . . . the bars of music and the metres and stanzas of poetry enable the composer and the poet to expound their themes. The planetary 'Great Year' itself, which is perhaps the origin of the whole cyclic philosophy, can no longer be mistaken for the ultimate and all-embracing movement of a stellar cosmos in which our local solar system has now dwindled to the diminitiveness of a speck of dust under the mighty magnifying lenses of our latter-day Western astronomy. . . This is a message of encouragement for us children of the Western Civilization as we drift today alone . . . our living civilization is not doomed inexorably in advance to 'join the majority' of its species. . . The divine spark of creative power is still alive in us, and, if we have the grace to kindle it into flame, then the stars in their courses cannot defeat our efforts to attain the goal of human endeavour" (*A Study of History* Abridgement I p. 253).

To examine this human tapestry, this web of history, as one continuously developing design, the divine spark of creative power within it leading at last to the civilization that lieth foursquare, or to the city of universal order and peace: and to do this spiritually from the standpoint of the Life-principle which motivates and determines the whole stupendous story, is surely a task worth undertaking.

## March of Civilization

### Individual World Consciousness

When the alchemists of the Middle Ages concluded that the human body was a microcosm of the physical universe they were responding instinctively to the much deeper spiritual truth that the identity of individual man images the infinitude of God.

The root meaning of *individual* is *not divisible*. Because individually we are all universe-conscious, individuality is, in this sense, indivisible. From its atoms to its galaxies all creation is reflected and embodied in the consciousness of individual man. As an integral part of the universe in which he lives, individual man images in his identity the total workings of the cosmos. Man, who is included in the universe, himself includes the universe. Human beings who think of individuality in terms of separate personalities are, more accurately, *dividuals* rather than *individuals*.

Jesus exemplified the way in which man's real individuality is determined by his universality. "I and my Father are one," he said. "God is the sum total of the universe," declares Christian Science. The "I" of each individual is accordingly the "I" of the universe. Man is individual in the Christianly scientific sense only when his I, or Ego, is the Principle of the oneness and wholeness of creation. His dominion over the earth begins to have meaning when he conceives the possibility, fully realized by Jesus, of the progressive translation of world-consciousness on the part of individual man. Individuals whose outlook is truly universal are naturally harmonious as a collective body.

The Bible points the way. When the Bible's spiritual meaning is unlocked by *Science and Health* there unfolds from Genesis to Revelation the way in which the translation of consciousness from mortality to immortality takes place individually, collectively, and on a world scale. Starting with the wholly spiritual *seven days of creation* at the beginning of the Bible thought arrives at the equally spiritual *city foursquare* at the end. The journey in between eliminates step by step the myth of a dualistic Adamic creation, thereby solving for the human race the problem of matter, space, and time.

In his quest for knowledge of the cosmos, the necessity on the part of early civilized man to measure space and time, leads him, in the present twentieth century, to the point where, simultaneous with his efforts to conquer these limits through his physical science, he begins to engage in their translation into eternity and infinity through divine Science.

The author's book *From Genesis to Revelation* traces from beginning to end the divine Science of the Scriptures. "One day is with the Lord as a thousand years, and a thousand years as one day," wrote the apostle Peter. Accordingly, the above named book follows the Bible story in its thousand-year periods parallel with the days of creation. Its purpose is to conceive the idea in Science of the translation of consciousness from time into eternity, and from matter into infinity. The days of creation, the textbook says, illumine "time with the glory of eternity" (S & H 502:17).

The city foursquare, which appears at the end of the journey, is that view of timeless reality which, in terms of its own elemental order (the order of the days of creation), impels the journey forward from the beginning until, at last, the city is fully revealed, and the problem of time and mortal history is solved.

The following survey of the past six millennia, which witness the development of the present movement of world civilization, is therefore basically Scriptural. Its engagement with mundane history is not that of historians in the humanly scholastic sense, but stems from the *first six days of creation* as they interpret spiritually the *first six thousand-year periods*, under the jurisdiction of the synonymous terms for the one omnipresent God as revealed in Christian Science. For this brings into consciousness the seventh day of creation, and the seventh thousand-year period (the *millennium* itself), where the all-embracing divine Principle, Love, heals and transforms an aroused human race.

The need today for our outlook to be spiritually and scientifically comprehensive — for us to begin to conceive metaphysically of the contemporaneousness of everything with everything else — signifies that the *seventh day* and the *seventh period* are already making their transforming impact on human thought. "That which hath been is now; and that which is to be hath already been; and God requireth that which is past," says Ecclesiastes. In the seventh day and seventh period, history as such is transfigured and translated. Eternity translates it out of time. Toynbee writes in *Civilization on Trial* (p. 37) that the events of the past 6000 years "are virtually contemporary with our own lifetime, however remote they may appear to be when viewed through the magnifying lens of the individual human midget's subjective mental vision."



**First Thousand Years:  
Civilization's Cradle  
Period**

Whether we are thinking of individual man or universal man, the *real civilizing process* is "spiritualization of thought and Christianization of daily life, in contrast with the results of the ghastly farce of material existence" (S & H 272:19). We are concerned therefore not with events, as such, that took place thousands of years ago, but with the present interplay of timeless ideas (outpictured by happenings at any point in history) renewing, transforming, and advancing human experience. As Jesus shows, the individual microcosm patterns the universal macrocosm, and the translation of the one is simultaneously the translation of the other at the point of individual consciousness.

It is irrelevant to our present purpose to ask how long it took primitive man to change to civilized man. It is equally irrelevant if archeological discoveries prove beyond doubt that forms of civilization existed prior to the fourth millennium B.C., and in parts of the world other than the Fertile Crescent. What matters is that historically, around 4000 B.C., in the Middle East, a particular social movement was launched which, six millennia later, has resulted in the present twentieth century world, in which Western civilization has, through its prodigious scientific technology, made the world virtually one world, and in which the prospect for the future is not self-destruction, as some predict, but an awakening to the obsolescence of a materialistic way of life in the face of a growing understanding of the Science of Life.

Corresponding Biblically to the forming of Adam, and to the "let there be light" of the first day of creation, a new mode of living, at this time, and in this part of the world, supplanted old familiar social habits. Primitive man had, metaphorically, climbed to the mouth of a bottomless pit, an abyss of lethargy and unmeasured time, and had come into the light of reason and self-determination. As when life first climbed (supposedly) out of the sea onto the earth, or when the infant emerges from the darkness of the womb into the light of day, the social transition from primitive instinctiveness to civilized reasoning represents the psychological separation of *consciousness* from the dark *unconscious*.

The time had come for a new religious awareness — faith in a deific power outside of and controlling human beings — to replace primitive animism. Under the unseen impulse of the divine Principle, Love, man began to desire God, and started therefore on his lifelong search to find God. During the ensuing seven millennia his efforts will be rewarded; he will so come to love and revere what he finds, that by the end of this long period of time there will be nothing left to his consciousness but the reality of God, or good. God will be magnified to the exclusion of all else in life. In the words of the prophet, the knowledge of God will cover the earth "as the waters cover the sea."

In the course of his quest (particularly as he nears the seventh millennium), violence and corruption, occultism, hypnotism, and psychedelic drugs, will try to suck him back into the pit from which he appears to have come. But he will learn through the Science of Christianity that in fact he comes from, and returns to, Mind, God, alone. Never really does he leave the presence of this Mind. Therefore he does not come from, nor can he be drawn back into, an abyss of matter, or a cosmic unconscious mind.

Today, towards the end of his search, civilized man is met with a challenge that threatens his very existence. Correspondingly, at the beginning of the story, the life of primitive man was likewise threatened. Because the one challenge was met successfully the other will be too. The successful response to the first meant that *civilization* was born; through a successful response to the second, the *city foursquare* comes into being. A transition from the barbaric and animal to the moral and humane was the demand in the first instance; in the second, the move is from the moral and humane to the spiritual and divine. The spiritual and divine then include the moral and humane, but on a new and incorruptible basis.

By the time *homo sapiens* reached the era of the fourth millennium B.C., the ice and snows of the prehistoric Ice Age had retreated so far north and south that northern Africa and Arabia, where primitive man had lived for so long in well-watered grasslands, was in a state of progressive desiccation. A harsh and inhospitable desert was taking the grasslands' place.

Three alternatives faced primitive man: he could submit to extinction; he could take the easy way out and follow the grasslands south, thus retaining his old way of life; or he could stay where he was and, somehow or other, meet the challenge manfully on the spot. Should he choose the third course, he would begin an entirely new way of life which would set him on the highroad of civilization.

From the evidence today of certain Sudanese tribes, that segment of primitive man which vacated the desert for the more comfortable south has made little or no social progress during 6000 years. When time stands still time is not conquered, but human thought sinks deeper and deeper into the dream of time, or of life in organic matter.

Yet, in the main, primitive man did meet the challenge of the encroaching desert, just as civilized man will meet the corresponding challenge today of an increasing desiccation of material values, ways and means. The *laissez-faire* hunter became the inventive agriculturist. Making his abode in the local river valleys, man developed more and more the intelligence to irrigate and cultivate the land. The Fertile Crescent became the cradle of

our own world civilization, and the first generation of civilized society, as we know it, was born.

The valley of the Nile in the land of Egypt gave rise to an Egyptian civilization; the valleys of the Tigris and Euphrates in the land of Shinar (Babylon) gave rise to a Sumerian civilization; while a third civilization, a seafaring one, the Minoan civilization, took root in the islands of the Aegean, centred in Crete.

In the Bible, the first thousand-year period is composed of the myth of Adam. He is made out of *adamah*, or red mud. The garden of Eden, into which he is put, is identified geographically with Mesopotamia or Sumeria. A four-headed river fertilizes the soil of Eden, in which grow different kinds of trees. These include the tree of life and the tree of knowledge of good and evil. At the other end of the Bible, the closing chapters of Revelation prophesy the coming to humanity, in the sixth and seventh periods, of, first, the foursquare city, and, secondly, one pure river of water of life. In other words, it requires the full span of Bible teaching for the original fourfold river to wash from human consciousness the tree of the dualism of good and evil, or the vast world build-up of mythological knowledge, so that only the tree of life remains.

Transforming the barren desert into fertile and productive farmland brought with it the early mythologies. Remember that mankind's myths are not just heroic tales of personal human authorship, but are revelations of the cosmic unconscious just as, spiritually, Science is the revelation of the fathomless Mind which is God. Man always seeks to explain to himself the phenomena with which he is surrounded. In the early stages of civilization, the fertilizing property of the river became to him a supernatural power to be worshipped. Depending on this power for his life, he personified it as a male god. The miraculous reproductive property of the land was likewise revered, and personified as a female goddess. The corn was their living and dying son, another hallowed deity. This was a god who laid down his life for mankind. When the corn was reaped, the god gave his body for men to eat that they might live and not die. Soon the planting season came round again, and the god was said to be resurrected. Already, afar off, loomed the lifework of Jesus, the purpose of which was to remove from human experience the curse on Adam to till the ground, and on Eve to bring forth in sorrow, by translating the myth of male-female productivity into the Science of eternal, unexpendable life.

The fertility of the earth and the fertility of the body, on which all material living depended, were united mythologically in a Great Mother Goddess personifying Mother Earth. Directly or indirectly she was at the heart of all mankind's myths, and at the heart also of the rituals of the different higher religions to which these myths

gave rise. This is why the eventual world city of the Word, Christ, Christianity, Science (the true idea behind the cycle of the four seasons) is defined Scripturally as "the mother of us all," and why, in Christian Science, a "matrix" of synonymous terms for God plays so basic and indispensable a part in explaining the workings of the universe. In Science, what we are engaged with from start to finish is the translation of consciousness from a mortal matrix producing more and more mortality to the matrix of immortality producing immortality.

Examined in the light of divine metaphysics, civilization is, in the words of Jesus to John the Baptist, a gigantic "suffer it to be so now: for thus it becometh us to fulfil all righteousness." Jesus demanded that he be baptized in John's waters of repentance at the same time as he was baptized from Heaven with the Holy Ghost. This signifies the dissolution (or translation) of the mortal sense of body in the light of what body truly is. In the case of Mary Baker Eddy, in Christian Science, it concerns the dissolution (or translation) of a symbolic Mother Church (which it was expedient for her to organize) as being typical of the organic body of mankind.

Once the mortal yields to the immortal all righteousness is fulfilled. Hence: "He must increase, but I must decrease," says John the Baptist. In the Christian Science textbook, the chapter "Marriage," in which the Adam-Eve sense of wedlock yields to the true idea, is likewise based on these words of Jesus to John. In relation to world civilization, they point to the dissolution (translation) of all mortal mythology in the light of the two Christly advents, the revelation of the manhood and womanhood of God in their spiritually productive wedlock. These two Messianic advents lie at the heart of the entire civilization development.

Can it be mere coincidence that, in the Bible's first thousand-year period, Adam and Eve have three sons, Cain, Abel, and Seth, and that in the corresponding period of history, three civilized societies, the Egyptian, Sumerian, and Minoan, begin the story of our present civilization movement? Adam's sons depict the three degrees of the scientific translation of mortal mind, as presented in Christian Science. Cain is a *physical* tiller of the soil, Abel a *moral* keeper of sheep, while Seth, through whom comes Enoch and eventually Jesus, is the means of Adam's *spiritual* redemption. Unless from the beginning (first thousand-year period) thought is instructed in the idea of the total translation of matter, and of all that this includes, it cannot move forward intelligently, period by period, in the direction of this goal. "By faith Enoch was translated that he should not see death; and was not found, because God had translated him . . ." (Heb 11:5).

Egypt's Pharaoh was an absolute despot, a divine priest-king. Religion lay at the heart of every phase of Egyptian life. The urge for immortality was all-compelling. The time-defying permanency of her great stone buildings, her serene and immobile sculpture, the practice of embalming and preserving the physical body, all pointed to Egypt's desire to immortalize mortality, or to ensure eternal life for mortal man. But the mortal can never become immortal, any more than the immortal can change its nature and become mortal. The anthropomorphic belief that it can, savours of the *physical* first degree.

In Sumeria, city-states, not a centralized government, formed the social order. Each state had its own king. But he was not a god like the Pharaoh of Egypt, rather he was the local tenant of a god. There was no slave system as in Egypt; Sumerian laws were primarily for the protection of human rights. Unlike the Egyptians, the Sumerians gave little thought to an afterlife. What man did in this present life was the thing that really mattered. Buildings were made not of stone but of sun-dried bricks which time destroyed. In other words, Sumeria's outlook on life was altogether more *transitory* than that of Egypt.

Civilization virtually begins and ends with the idea of a *city*. City-states formed the Minoan way of life too. Chief among these was Knossos. Though a priest-king ruled, and was hallowed later as the son of Zeus, he was never a despot like Egypt's Pharaoh. His personal prestige, and his ability to remain in office, depended on the excellence or otherwise of his rule. Minoan architecture, like that of Egypt, was built of huge stones. Yet the buildings themselves were mostly for commercial rather than religious purposes. Although they housed individual shrines, they were neither temples, nor burial places for gods. The sculpture that adorned them, unlike Egypt's sculpture, was full of movement and life. Arthur Evans wrote that in the Minoan religion there lay a prevailing *spiritual* essence; that it consisted largely of a "monotheistic cult, in which the female form of the deity held the supreme place." Baths, water-closets, drainage-systems, made the Minoan society "staggeringly modern," he said. Regarding belief in immortality, no attempt was made to mummify the body. Instead, a mask adorned the corpse's face, beneath which the flesh perished into dust. Did this indicate a search for immortality itself, a desire that mortality should yield to immortality, rather than a craving to immortalize the mortal, as in the case of Egypt?

The way in which the Minoan civilization led to the Graeco-Roman civilization, and the Graeco-Roman to the present-day Western Christian, reveals an unbroken line of *three* generations of civilized society, from the beginnings of the movement in the first

thousand-year period to what it has become today at the close of the sixth thousand-year period. Logically, the *fourth* generation of civilized society begins with the advent of the holy foursquare city.

**Second Thousand Years:  
Development Period**

The *light* of the fundamental idea that God is All-in-all, in the first day of creation, substantiates itself, in the second, as a *firmament* of ordered understanding. Correspondingly, the story of the three sons of Adam in the Bible's first thousand-year period becomes that of the three sons of Noah in the second. In the second period of the history of civilization (3000 — 2000 B.C.) the three original societies developed their respective cultures and continued to live out their life spans.

We read of Noah's three sons, Shem, Ham, and Japheth that "of them was the whole earth overspread." The Bible represents the entire human race as stemming from Shem, Ham, and Japheth. Examining the narrative spiritually, Ham, in the second period, like Cain in the first, is typical of the *first degree*, the physical, in the scientific translation of mortal mind; Shem, like Abel, is typical of the *second degree*, the moral; while Japheth, like Seth, is typical of the *third degree*, the spiritual. Indeed, the whole of human consciousness is overspread mentally with the qualities of these three degrees, signifying that, under divine dictates, will come ultimate translation of the human concept.

The first two periods must of necessity plant our feet firmly on the idea of spiritual and scientific translation, in order that we may actually identify with this idea in the third period, and then move forward to its full accomplishment throughout the remainder of the story.

Noah himself, who "shall comfort us," is, as we have seen, a prefiguring symbol of the Christly Comforter, promised by Jesus, the coming of which corresponds to the first of the two phases of translation, setting in motion the three degrees of the second.

The name Ham means "hot, black." He is identified with the dark races of Africa, including Egypt, the first of the three societies. Like Cain, Ham is sensual, earthy; he is closely associated with primitive man, and therefore with the dark unconscious. Shem is "upright, shining;" Semitic, or nomadic, in character, he is, like Abel, a keeper of sheep. From Shem derives the Hebrews, or children of Israel, and eventually Jesus the Shepherd himself. All the Semitic nations of the Middle East are supposed to come from Shem. This relates him with the Sumerians, the second of the two societies, and with the transient (nomadic) qualities of the second degree. Japheth is "extension without limit." He is identified with

the Indo-Europeans, particularly with the Aryan branches of these prolific peoples, who spread across Europe to the West, promoting the culture of philosophy, mathematics, and science. Correspondingly, the Minoan society, the third of the three societies, relates directly with the later Greek society, which cradles modern philosophy and science.

While Christ Jesus comes through the line of Shem, Christian Science, which *extends* the Christ-idea without limit to mankind, relates (in a spiritual sense) with Japheth. The purposes of these two witnesses to Truth is to prove that man is born of *light* and *understanding* (first two days of creation) and does not (as represented by Ham) come up out of the primitive darkness of the mortal unconscious.

The Sumerian Empire of Sumer and Akkad was ruled by king Hammurabi, whose land was known as the "Kingdom of the *Four* Quarters." At its centre, in Babylon, appeared a pyramidal structure consisting of *seven* platforms, called the "Foundation Platform of Heaven and Earth." It is presumed that this was the same as the Biblical Tower of Babel. Israel, through the Hebrew Scriptures, uses the symbols of the "seven" and the "four" to teach humanity the idea of God. She also takes the code of laws drawn up by Hammurabi (which he claimed were heaven sent) and transforms them into the spiritual and moral Mosaic law, purposing to free humanity from enslavement to material law, and thereby replace polytheism with monotheism throughout world consciousness.

But it was the Egyptians not the Sumerians who excelled as pyramid builders. Unique amongst all Egypt's pyramids, and the most renowned, is the Great Pyramid of Gizeh, standing in the midst of the land of Egypt and substantially intact today. It was built, it seems, at the same time as the Tower of Babel was built in the midst of the land of Shinar. Symbolically, is Egypt's Great Pyramid the positive of which Babylon's Tower is the negative? Babel stands for humanity's attempt to labour its way upward from earth to heaven. The geometry of the smooth-faced Pyramid suggests thought descending from heaven to earth.

Behind such a symbol may well lie the idea of Spirit-imparted understanding, signified in the second day of creation by the heavenly firmament and in the second period of the Bible by Noah's life-saving ark. When the deluge is over and the ark rests on the summit of Ararat (holy ground), this represents the foundation stone of a newborn world — a rock of spiritual understanding on which to construct a new world-order. The New Testament calls such a cornerstone the Rock, Christ. In the case of a pyramid, the original *foundation stone* and the final *capstone* are the same stone. That is to say, the last stone to be put in place is the

model that determines from the beginning the nature and character of the structure as a whole. Hence in I Peter we read with reference to Jesus Christ: "to whom coming, as unto a living stone . . . ye also, as lively stones, are built up a spiritual house . . . wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone . . . he that believeth on him shall not be confounded [Babel] . . . but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner" (I Peter 2:4).

There is a theory that, in the case of the Great Pyramid of Gizeh, the final capstone was never put in place; that it was "disallowed" because of some dimensional error on the part of the builders.

Students of the Great Pyramid make astonishing claims regarding its possible symbolism. Mathematical calculations, based on a meticulous system of measurement, are treated as symbols to be deciphered and interpreted spiritually. It is said that the Pyramid enshrines a divine Plan of the Ages, a prophecy of 6000 years of human history, capable of becoming as comprehensible to humanity as the meaning of the Bible itself.

However incredible this may sound, and however much sceptics may scoff, in the light of today's revealed truth certain structural features can scarcely be ignored. The Pyramid contains three main passageways: the first goes downwards into the earth, the second advances horizontally, the third ascends upwards. Only in this third spacious, upward-pointing gallery can a man stand and move upright. Mary Baker Eddy refers to the "great pyramid of Egypt" as "a miracle in stone" (Hea 11:12).

Students have named the passageways (1) *Plane of human depravity or condemnation* (2) *Plane of human perfection* (3) *Plane of Spirit-birth*, signifying three different levels of consciousness. Clearly, in Christian Science, they correspond precisely to the three degrees of the scientific translation of mortal mind, even as do Noah's three sons.

The Great Seal of the United States of America, depicted on the one dollar bill, portrays a pyramid built of "lively stones" whose capstone (and therefore foundation stone) is descending from above with a single radiant Eye. Artists at the time of the Renaissance represented the Holy Ghost, descending upon the figure of Jesus at the last supper, as a pyramidal capstone with one all-seeing eye. "If therefore thine eye be single," Jesus said, "thy whole body shall be full of light."

Noah's ark is lit by a single window ("window" from wind + eye). Jesus also said (as quoted above by Peter): "The stone which the builders rejected, the same is become the head of the corner." The word "calculus" is from a root meaning "stone." The stone



is a vital symbol throughout the Bible. It stands for the *divine infinite calculus* in Christian Science, namely, that "stone most precious," the holy city, which comes down from God out of heaven as the goal of all civilization.

Is it significant that Mary Baker Eddy's birthplace at Bow in New Hampshire was, from 1917 to 1962, memorialized by a granite pyramid, dimensionally 1/70th the size of the Great Pyramid in Egypt? Did this little pyramid represent the Pyramid's own capstone which at the time of the original building was possibly not set in place?

For those who have eyes to see, the stone at Bow typified the spiritual rebirth of the world, just as does the ark on the top of Ararat in the Bible's second period. "New Order of the Ages" was the inscription on its western face. The builders of the Boston church eventually rejected both the stone itself and the calculus of ideas which it represented. Having had the pyramid destroyed, the authorities put in its place, in 1962, the foundations of the material homestead where Mary Baker Eddy was born.

Once the key is found to its symbolic measurements, the Pyramid, it is said, reveals the date of its own erection, namely, towards the close of the third millennium B.C., or this second thousand-year period. The date of the birth of Jesus is also represented. Far more significant however is the date A.D. 1874, calculated to be the year of the second Christly advent. For this is the year when the first edition of *Science and Health* was being prepared for publication. Archeologists began their meticulous deciphering round about the time when Christian Science was first brought to light in 1866, but they would not have been aware of the writing of *Science and Health*, or of how this related to the second advent; whereas the date of the first advent was already common knowledge.

Originally clad in gleaming white limestone, this gigantic stone structure of the second thousand-year period, would seem to be a unique and fitting symbol of the calculus of Spirit's ideas, and their mission (throughout the successive millennia of human civilization) to translate humanity from physicality to spirituality, or to translate what is symbolized Biblically by "Egypt" into the very immortality for which Egypt herself craved.

### **Third Thousand Years: Migratory Period**

The translation of Enoch, which closes the Bible's first thousand-year period, prefigures the first Christly advent, and therefore accentuates the *manhood* of the idea of God; the ark of comfort and spiritual understanding, which dominates the second period, prefigures the second Christly advent, and therefore accentuates the

*womanhood* of this idea. There must, in the third period, be identification by humanity with this twofold idea in order that mankind may advance thereafter towards the solution of the problem of material separability.

The little that is known historically about the first two periods compared with the vast build-up of knowledge that accrues from the third period onwards, coincides with the fact that the first two Bible periods (textually very brief) are both "myth" periods; and only at the point of the third period, when the children of Israel enter the scene, does the Bible begin to present us literally with the footsteps of our own salvation. In the third period, in order to be spiritually productive, we identify *humanly* with what the two myth periods signify *divinely*, namely, the unity of the manhood and womanhood of God.

"Let the waters under the heaven be gathered together unto one place, and let the dry land appear," God says in the third day of creation. Whereupon the dry land, or earth, *from within its own being*, brings forth grass, herb, and fruit tree whose seed is in itself. Conceived of spiritually, the "one place," from which emanates this true idea of *earth*, is the *heavenly firmament* of spiritual understanding which is the subject of the second day.

In practical terms, the third day of creation is where we, humanity (the waters under the heaven), identify ourselves with the firmament (with divinely imparted spiritual understanding) in order to show this understanding forth subjectively from within our own spiritual loins. Heaven, Jesus said, is not somewhere out there, but is "within you."

On the day of Pentecost, in the New Testament, the disciples with "one accord" gathered themselves together unto this same "one place," and Christianity, the spiritual identity of the human race, the spiritual reality of earth itself, was born of God out of heaven. The living, practical meaning of the third day of creation, the day of divine propagation and spiritual reproduction, was thus illustrated. The disciples propagated in world consciousness the teachings of the risen Jesus. They were motivated by the fact that the full flower and fruitage of the world's real selfhood is already present within its own seed. The day of Pentecost sowed this seed of eventual world salvation in the consciousness of mankind.

The Bible's third thousand-year period launches the story of the twelve tribes of Israel, and the way in which they propagate the idea of God. It ranges from Abraham, their origin, to where they finally take possession of the promised land. Israel holds within her, in seed-like form, the idea of an absolute spiritual monotheism that will ultimately conquer and constitute the earth. "Thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west,

and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed," is God's promise to the patriarchs of Israel regarding Israel's world mission of spiritual self-propagation.

Israel is God's "chosen people" only in the sense that what she stands for is the whole human race as God's chosen people. The land of Canaan, with (later) Jerusalem as its capital city, is her promised land. But this symbolizes the fact that the eventual New Jerusalem, or city foursquare, is the promised land of mankind. The *dry land* of the third day of creation is thus the *promised land* of the children of Israel in the Bible's third thousand-year period.

As we have said, the stories of Adam and Noah, in the Bible's two opening periods, are myths, and have, as such, no correlative historical significance. But the children of Israel, who dominate the third period, have, in the corresponding story of civilization, actual historical identity.

Around 2000 B.C., semitic tribes from the Arabian Desert migrated into the lands of the Sumerian civilization in search of a permanent home. Among them were the Hebrews, or the Israelites. Israel's monotheism made her unique among her polytheistic neighbours, and indeed among all the nations of the world. She found herself entrusted with a mighty world-saving responsibility. She was commissioned to prove to mankind that her religion was not really hers personally, but belonged indigenously to all humanity, and she was its trustworthy guardian. This meant that, ultimately, she would bring into expression a state of society based on mutual understanding and peace.

By the time the third period closed (in the books of Joshua, Judges, Ruth) Israel had conquered and settled in the land of Canaan, believing this to be the fertile homeland which the Lord her God had given her. In the course of the fourth period she would build Jerusalem as its capital city and as the foreordained symbol of the eternal city foursquare.

While the three early civilizations, the Egyptian, Sumerian, and Minoan, were in process of maturing in the first two periods, civilized societies, which were to mingle with them, were forming in other parts of the world. Some of these remained in their places of origin, others (in the course of the third period) began migrating far and wide, disseminating their cultures among resident populations. In fact the third period as a whole was one of convulsive social upheaval and change. Old civilizations passed away, and new ones formed to take their place. In other words, it was during the third period, the second millennium B.C., that (as Toynbee explains) the second generation of civilized society was born.

In size, the migrations of the Middle East nomads were minute compared with the vast exploratory movements of the people known as the Indo-Europeans. Over long stretches of time, the Eurasian steppeland (where West met East) had evidently been the scene of much social incubation. In search of homes for their developing cultures, waves of Indo-Europeans fanned out East and West: eastward into Persia and northern India, westward into Greece and Europe. Others entered the land of the Sumerians in the Middle East. Into whatever region they penetrated new life began to flow.

Merging from the second period to the third, the subject of *language*, with its socially creative capability, becomes a dominant theme. It is said with reference to the Tower of Babel, at the close of the Bible's second thousand years, that "the whole earth was of one language, and of one speech." Apparently with one accord mankind aspired to heaven (Spirit) from the basis of earth (matter). Therefore, says the myth, the Lord came down and confounded their language that they could "not understand one another's speech."

Under the law of God, monolithic organizations, which subjugate individual self-expression in favour of a subservient mass, must be broken up and diversified in order that men may learn to work together in one harmonious body. The Pentecostal way of building the Christian Church was the exact opposite of the way they built the Tower of Babel. At Pentecost, the world's diverse, individual tongues responded collectively to the language voiced by Jesus' disciples. This marked the birth of Christianity, whereby the whole earth could indeed be of one language and one speech, but spiritually not organically.

The story of Babel follows that of Noah and his three sons, and closes the second period. Historically, at the opening of the third period, three main families of language were in process of dissemination. They were the Hamitic languages spoken by the peoples of Africa, the Semitic family (including Hebrew) spoken by the nations of the Middle East, and the Aryan family (corresponding to Noah's third son, Japheth) propagated by the Indo-Europeans. This Aryan family was rooted in Sanskrit. Certain of its branches began to coalesce with resident European dialects, and this mingling gave rise, eventually, to Greek, Latin, and English. While Hebrew was the tongue in which the Old Testament (the Word) was written, Greek became the language of the New Testament (the Christ), Latin for a long time was the language of the Christian Church (Christianity), and English, with its unique quality of synonymity and flexibility, became the original tongue of Christian Science (Science). Because English is the language best

adapted for teaching Science to humanity, English, today, is fast becoming a world language, adopted and utilized by the majority of mankind.

In the holy city of the Word, Christ, Christianity, Science, all individuals speak one language, all have one Mind, one divine Science, as their means of communication. All understand one another's speech, all are one body.

The theologian Alan Richardson wrote of Heidegger's "way of looking at language" that language is "the place where Being speaks." Man "did not create language... language created man... Man is authentically man when in his linguistic responsibility he becomes the mouthpiece of Being... Man's language arises from his being-in-history, and his history is determined by his language and what he does with it." History, Richardson said, "is seen to be a two-way traffic between the present and the past, so that one's actual commitments in the present enable one to understand the past from the inside."

On the subject of the Bible, and of language fundamentally as the Word of God, Richardson spoke of "the power of God to control all history by his Word," of the "understanding of God's Word as the supreme power in history," and of how "eventually it is perceived that the whole universe has been brought into being by the creative Word of God." He wrote: "I see the way forward as being that of historical analysis: the application of the new historical attitude . . . with the result that the ancient text may speak to us out of its own historical situation, so that the word-event which once shaped history may again take concrete form, and shape the history in which we ourselves are involved" (*The Listener* June 1965).

Clearly, both Richardson and Heidegger would seem to be expressing precisely the attitude towards history which, today, Christian Science is urging upon human thought.

In the third day of creation, humanity identifies with the tongue of the heavenly firmament, the language of spiritual understanding signified by the first and second days, in order to relate harmoniously under Principle in the fourth day, and bring this harmony forth demonstrably in the fifth, sixth, and seventh days.

The mission of Israel from the beginning of the third period, was to voice the divine Word humanly as an example to mankind until, through her leavening influence, the world would at last awake to its identity (to use Richardson's phrases) as the "mouthpiece of Being," and acknowledge "God's Word as the supreme power in history."

The idea of *language* and the idea of *translation* go hand in hand. As we have already seen, divine metaphysics involves the

translation of an apparent language of matter (the language in which creation seems to be written) into the language of Spirit, the Word of God, the language in which in fact it *is* written.

Israel accordingly set out on her great world mission to accomplish this translation. Her efforts began to be crowned with success in the fifth and sixth periods through the advents of Christ Jesus and Christian Science, God's two witnesses. In other words, the ultimate manhood and womanhood of God had their seed-like origins in the identity of Israel at the beginning of the third period. Her Hebrew language, at the symbolic centre of the world picture, together with all that was to develop through the Aryan languages at the circumference, represented the seeds of eventual Christly translation being sown in world consciousness.

It is thought that the name Aryan derives from a root meaning "noble," and that the root meaning of Sanskrit is "sacred, perfect, prepared." The linguist William Jones said of Sanskrit that it is "more perfect than Greek, more copious than Latin, and more exquisitely refined than either."

The Aryans were white skinned, and, it seems, of superior intellect. Their spread across northern Europe gave rise, in the nineteenth century, to the Nietzschean philosophy (adopted by the Nazis in the twentieth century) that the Germanic peoples were the Aryan super-race of the world.

Northern (Dravidian) India, at the start of the third period, was probably an outlying province of the Sumerian civilization centred in Mesopotamia. The wave of Aryans that settled in this part of India began the first Indian civilization (including, at this time, Persia). This was Vedic India, the India of the Sacred Vedas, or early Brahmin Scriptures. Written in Sanskrit, these formed the foundations of the Hindu religion, the first of the world's great religions.

Indo-Europeans settled in the territories of all three of the original civilizations. The impact they made on the Sumerians and Minoans was such as to cause the breakdown of these societies, and the births of new ones to take their place. In Egypt, the infiltration was temporary and small. In fact the Egyptian civilization continued intact for close on another 2000 years until, in the course of the sixth millennium, it was swallowed up in Islam.

The branch of Indo-Europeans which caused the Sumerian society to collapse was the Kassites; the one which disintegrated the Minoan society was the Achaeans. Out of the Sumerian ashes arose two new societies, the Babylonian society, located inside the Sumerian homelands, and the Hittite (Phrygian) society, situated in what is now Turkey, outside. When the Achaeans broke up the Minoan society this again was replaced by two new societies. They

were the Hellenic society on the mainland of Greece, and a new Syriac society (as Toynbee calls it) in the Middle East. The new Babylonian society came within the orbits of the new Syriac society, as indeed did the nation of the Israelites.

Also in this third period, in the Far East, in the valley of the Yellow River, the first Chinese society came into being. Reliable Chinese history appears to have begun at this point, although legend and tradition point to a Chinese culture of much earlier times. Steeped in a disdainful belief of race superiority, the Chinese civilization remained aloof from, and untouched by, the rest of the world until late in the sixth period when the growth and influence of the Western Christian society made further isolation impossible.

When the third period closed, the East was dominated by the Indian and Chinese societies; while further West, the Syriac society dominated the Middle East, and the Hellenic society Eastern Europe. This was the era of Homeric Greece, the Greece of *The Iliad* and *The Odyssey*, the principal sources of Greek mythology which relate directly with the workings of the collective unconscious, and which are to be translated eventually by divine metaphysics into the Science of the Mind which is God.

Inasmuch as the Syriac society included the Israelites from whom came Christ Jesus, and inasmuch as the Hellenic society became the cradle of Western Christian civilization into which Christian Science was born, a situation arose at the end of the third period directly connected to the one with which the period opened, namely, the advent of the Hebrews and Aryans. From the metaphysical standpoint, and in view of the promise made to the patriarchs of Israel that in them and in their seed would all the nations of the earth be blessed, the relation of Hebrews to Aryans, first, and of the Syriac society to the Hellenic, later, is like the centre of a circle to its circumference. From their centre in Jerusalem at the beginning of the fifth period, the teachings of Christ Jesus will radiate and spread to the whole Gentile world, to be accepted in the sixth and seventh periods in the form of the divine Science of Christianity. By this time human society will be nearing its goal, the coming of the foursquare holy city.

At the point of the third period, the seed of this ultimate divine purpose was being sown in the soil of human consciousness, where it proceeded to grow from within itself, gradually to conquer and encompass the earth.

**Fourth Thousand Years:  
Classical Age**

Whether we are thinking of the fourth day of creation, the Bible's fourth thousand-year period, or the fourth millennium of

the history of civilization, the same truth obtains, that in the seven-fold development of the scale as a whole, the central, fourth stage gathers to itself the meaning and purpose of the first three stages, and, in doing so, becomes the matrix, or womb, which pours this purpose forth fulfilled in the last three stages. Regarding the seven-fold order of synonymous terms for God in Christian Science, the first three terms, Mind, Spirit, Soul, teach the Principle of the universal Science of being, the outflowing manifestation of which is eternal Life, Truth, Love, the last three terms.

Hence the fourth day of creation depicts the total universe. Textually, as well as metaphysically, all that the first three days stand for is gathered and integrated within the magnitude of the fourth day, which then unfolds its own containment in the form of the last three days.

The fourth period of the Bible is Israel's kingdom period and the era of her God-inspired prophets. In the course of this first millennium B.C., the prophets initiate the writing of the Old Testament, covering the first four thousand years of Bible history. They, as it were, bring the meaning of the first three periods forward into the fourth, at the same time as they hold in prophetic vision the content of the three remaining periods. They see these dominated spiritually by the two advents of the Messiah. That is to say, they foretell the fulfilment of the purpose implicit in the first two periods. The *seed* of this fulfilment is (as Israel) sown in human consciousness in the third period, and revealed in the fourth period to prophetic thought in the fulness of its world-saving meaning.

The Bible's central period is thus the pregnant, birth-giving womb of the idea that is brought into living expression in the fifth, sixth, and seventh periods.

The fourth millennium of the story of civilization played this same pivotal role. It was dominated in the East by the Syriac society, within whose domain the prophets of Israel carried out their mission, and, in the West, by the unsurpassed achievements of the Graeco-Roman civilization. Surely the purpose of the first three periods was to bring society generally to this epic moment of the Classical Age, and to the prolific genius of the Greek society which Toynbee calls "the finest flower of the species that has ever yet come to bloom." The science, philosophy, and governmental systems that flourish and proliferate in the last three periods when Western civilization becomes increasingly world-encompassing, are rooted in the fertile cultural mould generated by Greece and Rome in this fourth thousand-year period.

Four millennia of Bible history thus make up the Old Testament. They portray divinity leading humanity to the point where it accepts the New Testament. Putting this another way, it took four thousand



years of the civilizing process to advance the human race to the stage where the mission of Jesus could appear in its midst and demonstrate the fact that eternal life is the heritage of all mankind.

The lights in the heavenly firmament "give light upon the earth." If only Israel's heavenly prophets could have convinced her earthly kings of this truth of heaven's government of earth!

Following the abortive reign of Saul, Israel's beloved David (her "great king," who builds Jerusalem as her capital city) yearned for the human to be controlled by the divine. Hence, in the reign of David, Israel was a strong and united kingdom. The house of Judah and the house of Israel, typifying the manhood and womanhood of God, were one in spiritual wedlock. This is why God made a covenant with David that his kingdom should never end. Jesus comes through the lineage of David. Jesus represents the everlasting kingship of Christ, Truth, whose kingdom is the foursquare New Jerusalem foretold in Revelation. Christ's kingdom can never end because it never begins. It is the universe, or kingdom, of the eternal Principle, Love.

Following the reign of David's son, Solomon, disruption set in in Israel and the kingdom was in mortal danger. Solomon built a luxurious golden temple in the centre of Jerusalem, and his material prosperity and social permissiveness turned away the hearts of the people from the Lord.

When a symbol is worshipped instead of the idea it symbolizes, the symbol degenerates into a material counterfeit which, in belief, takes the place of the idea. The house of Joseph rebelled against the highhanded, autocratic ways of the house of Judah (whose pride was Jerusalem and the temple), and the kingdom split in two. The southern kingdom of Judah and the northern kingdom of Israel (led by the house of Joseph) were thereafter at each other's throats. No longer did they represent the manhood and womanhood of God's creating but the male and female of mortality. Deaf to the entreaties of Elijah and Elisha that they must mend their divisive, idolatrous ways, Israel succumbed to the cruel Assyrians and Judah to the plundering Babylonians. Israel was scattered among the nations of the world and, as a physical entity, was heard of no more. Judah stayed a captive in Babylon for seventy years, and was then freed by the Medes and Persians. The two deportations teach that the wages of *sin* are *moral and physical death* (see S & H 101:25).

Symbolizing materially what the death and resurrection of Jesus will demonstrate spiritually, Judah, under Persian auspices, returned and rebuilt Jerusalem which Babylon had laid waste.

Concerning the kingdom of Israel, Mary Baker Eddy says of the discovery of Christian Science that it "restores the lost Israel." While Christ Jesus (of the house of Judah) accentuates the manhood of God,

Christian Science accentuates God's womanhood (typified by the house of Joseph). The coming of Christian Science in the nineteenth and twentieth centuries, first to the English-speaking world, was the reappearing of "lost Israel" in her absolute spiritual meaning.

God is one and infinite. The divine Principle, to which the fourth period specifically points, is the Principle of the eternal oneness of being. Because, divinely, idea cannot be cut from its Principle, the idea itself cannot be torn asunder and its parts be at variance one with another. The universe, in Science, is an infinite diversity of related identity held in the Principle of absolute unity.

Responding involuntarily to this truth of the oneness of God and man, civilization, at this crucial stage of the fourth period, searched for the answer to its rivalries and divisions. As a result, by the time the period ended, the Roman Empire had succeeded in unifying, politically and culturally, the greater part of the civilized world.

#### Science and religion

The intellectual and social highlights of the period would seem to be science and religion. Religion was emphasized in the Eastern parts of the world, that is, by the civilizations of China, India, and the Syriac Middle East; while science was the keynote of the single Graeco-Roman civilization of the West. On a material basis, where science is physical and religion mystical, the two are necessarily opposed. On a spiritual basis only are they one and indivisible.

Powerful personalities, intellectual geniuses, were, in the fourth period, common to both East and West. Founders and leaders of new religious movements appeared in the East; mathematicians, scientists, philosophers, together with a new class of statesmen, were among the giant intellects of the West. At the same time, mythological religion still played an influential role in the West, just as humanistic philosophy did in the East. In fact, at this time, mankind's quest for science was geared inexorably to its love for religion. This is because in the underlying Principle of being the two are one and complementary.

Not until the time of Newton in the eighteenth century were science and religion (in their counterfeit guises) properly distinguished and no longer confused. Then, in the twentieth century, when the *letter* of science and the *spirit* of religion appeared as the *Science of Christianity*, the physical and mystic concepts began to be translated into their spiritual reality, and the dualism of Spirit and matter, good and evil, started to be permanently resolved.

In this fourth millennium of the story, the Syriac society stood at the crossroads between the East, with its emphasis on religious mysticism, and the West, with its accent on science. The Syriac society included, as we have seen, not only the nation of Israel, with her Judaic monotheism, but also the Babylonian society, with its

zeal for astrology and the occult. In the fourth day of creation, the harmony of the heavens, not occult astrology, determines and governs the affairs of earth. This is the answer to Babylonian horoscopy, or the belief that the stars and planets control the destinies of men. In their true identity, the twelve tribes of Israel stand for the human race governed by the foreknowledge of God, not by the twelve signs of the Zodiac.

By the time the Israel-idea advances to the lifework of Jesus in the fifth period, and to the revelations of Christian Science in the sixth and seventh periods, the death-dealing superstitions of Israel's archenemy, Babylon, will be in process of spiritual translation, swallowed up in victory on a universal scale.

The Syriac society, in the fourth period, thus occupied a middle position between the two halves of the world. Today, Christian Science, as the natural fulfilment of the Israel-idea, stands as the reconciling intermediary between all the different aspects of dualism and breakup that threaten to desolate mankind. In the foursquare world-city of Revelation, constituent elements have never been rent apart, therefore they do not have to be seamed together again in order to ensure the peace of the world. Each is essential to the structure as a whole wherein all things live to love one another.

In China, in this fourth millennium, Lao Tse and Confucius initiated the teachings of Taoism and Confucianism. Taoism (the Way) was at first a religious philosophy, and Confucianism purely a moral philosophy. Yet, in course of time, religious organizations smothered the simplicity of the original teachings, and the founders themselves were deified.

While humanism was the keynote in China, mysticism dominated India. Third period Brahminism produced the religion of Hinduism with its pantheon of numberless gods. Into the domain of Hinduism, in the fourth period, stepped Buddhism. Founded by Gautama the Buddha, the Enlightened One, Buddhism was at first a new philosophy of life rather than a new religion. As a means of quelling men's carnal desires it began as an offshoot of Hinduism. The Indian society however liked it but little, and it moved, in the fifth period, to far-eastern China, which welcomed it with open arms. There it proliferated as a major ritualistic religion.

Persia and India were originally one society. Yet, in the fourth period, Persia became part of the Syriac society. In Persia, Zarathustra founded Zoroastrianism. Mazda, the god of light, was believed to be superior to the god of darkness. Man must therefore overcome darkness with light. Zoroastrianism degenerated into Mithraism with its worship of the sun-god Mithras, and in this form exerted a powerful influence on early Christianity. Mithraism

celebrated December 25th as the date of the nativity of the sun, and Christendom later adopted this day to commemorate the birth of Jesus. Similar influence came from the Babylonian fertility god, Tammuz. March 21st, the date of the spring equinox, when vegetation revives after its long winter death, was celebrated by the Babylonians, and Christendom came to accept this date as that of Jesus' resurrection.

Following her conquest of Babylon, Persia rescued Judah from Babylonian captivity, and authorized the return to Jerusalem and the rebuilding of the city. Cyrus, king of Persia, was hailed as God's anointed. But just as the Babylonian Empire fell to the Persian Empire, so, in turn, the Persian Empire fell to the Greek Empire. This was the time when Western Hellenism made its unwelcome intrusion into the Syriac world, and where it remained until the Middle Ages, to be expelled at last by Islam.

Finally, in the fourth period, the Greek Empire yielded to the Roman Empire. The period as a whole is accordingly dominated by the rise of the Graeco-Roman civilization, and because of this is unprecedented in intellectual output, power, and prestige.

#### Greek city-state

When the period opened, Homeric Greece was a culture in its own right. The resounding keynote was freedom of the individual. Greeks in fact were the first really free men in recorded history. They initiated the ideals of the individual *city-state* with its democratic form of government. The spiritual democracy of the ultimate *foursquare city-state* is thus, in this fourth period of Principle, heralded in material symbolic form.

Erstwhile autocratic kingdoms developed into individual self-governing states which jealously guarded their independence. Chief among them were Athens and Sparta. These two vied with each other for supremacy throughout the Greek world. In the end they destroyed one another, even as a divided Israel and Judah were self-destroying in the corresponding story in the Bible. 'Divide and conquer' is always the cry of the enemy of civilization.

Athens was a commercial land-oriented democracy, Sparta a military sea-oriented autocracy. Fourth period Greece was, self-evidently, the cradle of the world-enveloping Western society of the sixth period, when the world divides into East and West. Athens developed a capitalist society in which the freedom of the individual was sacrosanct; Sparta produced a state socialism in which individuality was subordinated to the mass.

To the prophets of Israel, at work within the Syriac domain, came the answer to all forms of division and destruction. The system they promoted was a democratic monotheism. Capitalism and communism, religion and science, individualism and collectivism,

are fundamental cleavages in today's dualistic world. Israel, in her ultimate identity as Christian Science, will resolve these dilemmas in the measure that she disposes of Babylonian occultism in its disruptive twentieth century guises, even as her prophets bade her do initially in the fourth period.

In the age of Pericles, the political system of individual city-states failed because it did not provide national unity. Correspondingly, nation-states today fail to produce international unity. The fundamental idea of divine Principle, God, is individual diversity in universal unity. Only the City State of the Science of Christianity, in which individualism and collectivism are properly balanced, can truly bring world harmony. The city that lieth foursquare is the world itself in its timeless reality of universal brotherhood and peace.

The Greek city-state was a tiny classical model of an orderly social idea which was incapable of further development as long as it remained within the confines of Greece. Liberation came through the world-wide conquests of Alexander. The purpose of the huge Alexandrian empire that was soon to be brought into being was to ensure that Greece's great legacy to mankind — the spirit of individualism and of free inquiry, coupled with the gift of pure reason — became the property of humanity at large.

Outstanding men of genius included Solon (legal reformer), Thales (physicist and mathematician), the geometrician Pythagoras (who taught that heaven is the harmony of number and creation the music of the spheres), Empedocles (who declared that the four primal elements are earth, air, fire, water), Anaxagoras (who said that in the beginning all things were mixed up, then mind came and restored them to order).

The coincidence of Greek philosophical reasoning and Israelite revelation is plain to see. Legend has it that Pythagoras visited Ezekiel in Babylon at the time of Judah's captivity. This was when, for example, the days of creation, or *numerals of infinity*, were in process of being recorded.

The greatest giants of all, however, were Socrates, Plato, and Aristotle. Plato, it is claimed, has influenced Western society more than any other Greek. Only mind is reality, he said, the world is shadow, a transitory, imperfect copy. Socrates taught in the market place to the common people. His pupil, Aristotle, introduced the syllogism, and the deductive method of reasoning that impressed itself upon scientific thought for the next 2000 years.

The schools of the Epicureans, Stoics, and Cynics sought contentment of mind as the secret of lasting happiness. The philosophy of *humanism*, which returns with such vigour at the time of Europe's Renaissance in the sixth period, underlay all Greek philosophical thought.

Even so, like the mysticism dominant in India and Babylon, the gods and goddesses of Mount Olympus continued to fascinate and sway Greek minds simultaneously as these minds searched with such diligence for science and truth.

When the Peloponnesian wars finally exhausted Athens and Sparta, Greek politics lapsed into anarchy, and this opened the door to Alexander of Macedon, and the so-called Hellenistic Age.

Alexander the Great was the first world conqueror. While Israel's prophets were preparing the way for the eventual coming of the city foursquare, Alexander himself dreamed of a world cosmopolis based on Greek culture. Resulting from his mammoth conquests, Greek ideas lost their parochialism and became disseminated among mankind. Where Alexander failed to unify the world, Rome will largely succeed, and this will pave the way, in the sixth millennium, for the Western society, through its science and technology, to unify the world still further.

What really impels Greece, Rome, and Western Christendom in their urge for world unification is the underlying stimulus of Israel's holy city (foreseen by her fourth period prophets) in which the world is already one world, and which is all this time preparing mankind for its visible appearing as civilization's goal.

#### Rise of Roman Empire

Finally, then, came the rise of the Roman Empire. Rome by this time was the largest and most complex state in the Western world. Her Senate, by which she was governed, was made up not only of high-minded patricians but of lowly plebeians as well. Her government and laws were Roman, but her culture was wholeheartedly Greek. This combination of Greek and Roman qualities (what might be called a Roman *letter* and a Greek *spirit*) brought into existence a human society of unprecedented authority, stability, and power.

A Roman Republic gave way to a Roman dictatorship. Under the absolute rule of the divine Caesars, Rome sent forth her imperial tentacles and virtually swallowed up the civilized world. Only India and Far Eastern China lay outside the imperial net. Rome itself became, in effect, the capital city of the world.

Like Alexander, Julius Caesar was a world conqueror who brought to pass Alexander's dream of a unified world. There ensued the Pax Romana, or epoch of Roman Peace. Bearing such titles as Princeps, Augustus, Pontifex Maximus, the Caesar was revered as a god born of heaven and sent to deliver mankind from destruction.

Coming events cast their symbolic, counterfeit shadows before them. We are clearly on the threshold of the career of Jesus. Christ and the kingdom of heaven on earth are the eternal spiritual fact of which Caesar and the Roman Empire were the temporal material

fable. In the divinely impelled civilization journey of mankind it is essential, in this fourth thousand-year period (pointing, as it does, to one all-governing cosmic Principle), for the Graeco-Roman society to unify the world *politically*, in preparation for the first Messianic advent (the coming of Christ Jesus), just as, nearly two millennia later, it will be necessary for the Western Christian society to unify the world *scientifically* (through its physical science and technology), in preparation for the second Messianic advent, the coming of Christian Science.

### **Fifth Thousand Years: Christian Era**

The unparalleled change that occurs Scripturally when the Bible's fourth thousand-year period merges into the fifth is that the Old Testament of the prophets comes to an end and the New Testament of Jesus and the apostles enters the scene. Historically, the Classical Age of the Greeks and Romans leads to the Christian Era. Correspondingly, the stellar firmament of the fourth day of creation becomes, in the fifth day, an "open firmament" whence flows life abundant. This is the first time the days of creation have used the word "life." 'I am come that they might have abundant life,' Jesus says at the beginning of the fifth period. Correlative also is the fact that the fifth term in the order of the capitalized synonymous terms for God in Christian Science is *Life*.

Reviewing, at this period, the order of the days of creation, together with the Bible's thousand-year periods and the story of civilization, it is evident that just as *Life* is the power underlying the mission of Jesus and the Christian era, so the first period of Adam has the accent on *Mind*, the second period of Noah has the accent on *Spirit*, the third period of the children of Israel has the accent on *Soul*, and the fourth period of Israel's kings and prophets has the accent on *Principle*.

But at this point of the fifth period, a further factor needs to be taken into account which elaborates more specifically the meanings of the days of creation, also the principal trends in the story of civilization that run parallel with these days.

### **Spiritual tones of days of creation**

In *Science and Health*, the chapter "Genesis" states each of the days of creation through a specific number of what are called spiritual "tones." Examination of the text shows that the first day (S & H 503:18 - 505:3) is made up of three of these tones; the second day (505:4 - 506:14) also of three; the third day (506:15 - 509:8) is composed of five; the fourth day (509:9 - 511:18) again of five; four such tones make up the fifth day (511:19 - 513:13); seven make up the sixth day (513:14 - 519:6); and two make up the seventh day (519:7 - 520:15).

What is the significance of this articulate scale of spiritual tones? In general terms, it is the infinite as *Mind* that says, in the first day, 'Let there be light;' the infinite as *Spirit* that says, in the second day, 'Let there be a firmament;' the infinite as *Soul* that says, in the third day, 'Let the dry land appear;' the infinite as *Principle* that says, in the fourth day, 'Let there be the sun, moon, and stars;' the infinite as *Life* that says, in the fifth day, 'Let there be abundant life;' the infinite as *Truth* that says, in the sixth day, 'Let there be man in God's image;' and the infinite as *Love* that says, in the seventh day, 'Thus the heavens and the earth are finished.'

Yet, in more essential detail, the *light* of the first day is determined by Mind's reflection of itself as Mind, Spirit, Soul. Bringing into expression the *firmament* of the second day, is Spirit declaring 'I am infinite Mind, Spirit, Soul.' The self-reproducing *earth* of the third day is the outcome of Soul in its aspects as Mind, Spirit, Soul, Principle, Life. The undivided *universe* of the fourth day results from Principle reflecting upon itself as Mind, Spirit, Soul, Principle, Life. The ever-multiplying *life* of the fifth day is expressed by Life in its aspects as Mind, Spirit, Soul, Principle. *Man in God's image* in the sixth day is the reflection, necessarily, of the full range of all seven terms, that is, of Truth declaring 'I am infinite Mind, Spirit, Soul, Principle, Life, Truth, Love.' Finally, the *fulfilment of creation* that characterizes the seventh day is where Love shows itself forth as infinite Truth and infinite Love.

As shown in the book *From Genesis to Revelation*, these subdivisions of the days of creation are clearly discernible in the Bible story of the thousand-year periods. They begin to be evident, too, in the history of civilization once we reach the fourth period — that is, we can begin to see them underlying the Graeco-Roman Classical Age. But it is when, in the fifth period, we enter the Christian Era, and this develops, in the sixth period, to our present Scientific Age, that the respective tones of the fifth and sixth days of creation (*four* tones in the fifth day and *seven* in the sixth) become very clear indeed.

The four tones of  
the fifth period

The mission of Jesus, whose life is of divine origin, is impelled by Life in its aspect as Mind. The Apostolic and Patristic Church, beginning with the descent of the Holy Spirit on the day of Pentecost, and occupying the first three centuries of the Christian calendar, emphasizes Life as Spirit. In the fourth century A.D., when the Roman Empire adopts Christianity as the legal state religion, this absorption of Christianity into an ecclesiastical body counterfeits Life in its aspect as Soul. Underlying the early Middle Ages, which bring the fifth millennium to a close, and which



cradle the Western Christian civilization of the sixth period, is Life in its aspect as Principle.

A remarkable fact emerges. What the *first four periods* have taught us symbolically is, in the *four tones of the fifth period*, substantiated (either positively or negatively) as *life* itself. That is to say, the first period of Adam, ending in the translation of Enoch, finds its reality in the first tone of the fifth period in the life of Jesus. The second period of Noah and his Ark, the flood, and the building of the Tower of Babel, finds its resolution in the second tone of the fifth period in the building of the Christian Church, and the baptismal outpourings of the Holy Ghost. The third period of the children of Israel and their conquest of the promised land, corresponds, in the third tone of the fifth period, to Christendom's apparently triumphal conquest of the Roman Empire. The fourth period of the God-inspired prophets is inverted in the fifth period's fourth tone by the dark superstitions of the early Middle Ages and by the advent of monasticism. While the womb-like consciousness of Israel's prophets holds in embryo the idea of the forthcoming Messiah, the early Middle Ages hold in embryo, correspondingly, the coming Western civilization, which is to give rise to Christian Science.

**First Tone of Fifth Period**  
**Life as Mind**  
**Mission of Christ Jesus**

It has taken four thousand years of the civilizing process to enable the light of spiritual reality, manifest in the lifework of Jesus, to break through the darkness of primitive materialism and reveal what life really is. Jesus' every thought, his every act, is rooted in, and emanates from the Principle of the eternity and indestructibility of life. In precise correspondence with the opening text of the fifth day of creation, Jesus' great world-mission is defined in the words: "I am come that they might have life, and that they might have it more abundantly." Hence his teaching that, as the Christ-idea inclusive of the truth of all humanity, he comes from Life and returns to Life, dispelling totally in the process the myth of mortal break-up, or of fallen dying man.

For the individual Jesus to accomplish what he did — for him to solve from beginning to end the universal problem of mortality — means that his lifework reflected wholly the spiritual significance of all seven days of creation, and that he resolved *individually* the problem of the seven thousand-year periods of civilization that apply to all humanity. That is to say, he translated an apparent universe of time, space, and matter into the universe of Spirit, God. When his demonstration reached the equivalent of the translation of Enoch (at the close of the Bible's first thousand years), the original mist that is supposed to go up from the earth and adulterate the whole of human history with its pantheistic

mythology, disappeared from his consciousness forever.

His career thus passed through seven distinct stages of development that correspond not only to the days of creation but to the thousand-year periods as well. As the opposite of the creation of Adam in the first period, his *advent* pointed to the first day of Mind. Parallel with the second period of Noah, his *baptism* corresponded to the second day of Spirit, or to the firm understanding of spiritual reality that descends from God out of heaven. Like the journeyings of the children of Israel in the Bible's third period, his *overcoming of Satan* (sin) in the wilderness was impelled by the third day of creation — the day of man's sinless identity in Soul. When, in consequence, he demonstrated the *healing power* of Principle on behalf of all mankind, this related to the fourth day of creation, the day of heaven's government of earth, and to that immediate at-one-ment of man with God which characterizes the era of the prophets. Because the overcoming of death at the *resurrection* put in focus the fundamental purpose of his entire mission, this pointed to the fifth day of Life, and therefore, historically, to the Christian Era. Following the resurrection, his forty days of *absolute dominion* over time, space, and matter corresponded to the sixth day of Truth, the day of man in the image of God, and to the dominion that comes with divine Science in the Scientific Age of the sixth period. Lastly, the *ascension*, or final act of translation, pointed to the seventh day of Love, when the heavens and earth are finished and at rest. This relates historically to the seventh millennium, or to the time when mankind as a whole begins to awaken from the Adam dream of time and mortality to its uninterrupted perfection in God.

In the words of the first tone of the fifth day of creation (S & H 511:19 – 512:3), the thoughts of Christ Jesus that determined his transcendent mission were as the fowls "which fly above the earth in the open firmament of heaven," and which "correspond to aspirations soaring beyond and above corporeality to the understanding of the incorporeal and divine Principle, Love."

**Second Tone of Fifth Period  
Life as Spirit  
Early Christian Church**

Ideally, in Science, the second advent of the Christ-idea follows the first without a break. What Mary Baker Eddy says she discovered as constituting the Science of Jesus' teaching is "Life in and of Spirit; this Life being the sole reality of existence" (Mis 24:17). That is to say, Christian Science takes up the story at the point where Jesus leaves it.

Paul describes the Son of God as comprising a "head" and a "body." Christ Jesus stands for the *head*, while the human race as a whole stands for the *body*. Hence, on the day of Pentecost (following Jesus' ascension), the twelve apostles (typifying the

Christ-body, and therefore the regenerate selfhood of the human race), were "all with one accord in one place" — this "one place" being the body's capitalized, Christly head. From this one place flows the capitalized language in Christian Science of Life in and of Spirit.

We read how all were filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance. The translation of the race out of the discordant tongues of Babel into the harmonious language of the Word of God was in process of being illustrated. Ideally, the Christian Church cancels out the Tower of Babel. Accordingly, representatives "out of every nation under heaven" who were in Jerusalem at the time, came together and were confounded because each man heard the Apostles speaking to him in his own tongue. One race, one brotherhood of man, a state of mutual understanding and trust, in contrast to incessant argument and suspicion, results from the advent of man's divinely innate means of spiritual communication.

This impersonal, impartial descent of the Holy Ghost constituted a glimpse of what, in the book of Revelation, is the descent from God out of heaven of the citizenship of the human race in its role as the body of Christ. It marked the first faint beginnings of a newborn world as foreshadowed in the story of Noah. It was the inception of the Christ's second coming that would, for the next eighteen centuries, permeate and overturn world consciousness, in preparation for the birth of the holy city as the eternal Science of man. The note which sounded, therefore, was Life in its aspect as Spirit, identical with that which characterizes the discovery of Christian Science itself, namely, "Life in and of Spirit."

Whether in the form of the twelve tribes of Israel in the Old Testament, or the twelve apostles of the Lamb in the New, a circle of twelve divine elements in unity is the symbol of the universal human family as found in Christianity. That which would betray the Christ-idea, namely, the egotism, intellectualism, and worldly commercialism of Judas having been eliminated, and the gap in the circle having been filled by Matthias, the symbol of the centre and circumference of divine reality was ready to go into action.

"God is at once the centre and circumference of being," says *Science and Health*. The circumference of a circle reflects its centre, just as the centre holds within it foundationally all that is expressed by the circumference. The twelve apostles resident in Jerusalem typified the Judaic-Christian centre of the circle; the world at large, represented at this particular stage of history by the widespread Roman Empire, typified the Gentile circumference. Paul, the Apostle to the Gentiles, carried the teachings of Christianity from their centre in Jerusalem to Rome, the world's capital city. In other words, the pulsating life of the body of Christ (signified by the

Christian Church) radiated outwards from centre to circumference, and back again to centre.

Assessing spiritually the stages of the story that lead up to this point, and anticipating the remaining stages that lead out from it, the tones of Life as Mind and Life as Spirit that *open the fifth period*, are of supreme importance. They determine, first of all, the rocklike foundations of the mission of Jesus, and secondly, the building on these foundations of the world-encircling Christian Church. Thereafter, a parallel situation will arise with the coming of Christian Science in the tones that *close the sixth period*, Truth as Truth and Truth as Love. Here we see, first, the rocklike foundations established by Mrs Eddy, then the outward extension of these foundations to encompass all the world.

At the point of Life as Spirit, the Bible refers to "great whales." These have been interpreted as "great individuals." And indeed this was true of the membership of the early Christian Church. Individual men and women were inspired by the Holy Spirit. In the correlative passage in *Science and Health* (512:9) these divinely impelled individuals are "angels of His presence, which have the holiest charge." They are not charged with animal magnetism; they are not energized by electricity, but are filled with the spirit of Life from God. They understand individually that "His presence" includes all mankind.

Not 30 years (as in the case of the mission of Jesus in the tone of Life as Mind) but 300 years span the story of the pre-Romanized Christian Church (in the tone of Life as Spirit). The Apostolic Church was succeeded by the Patristic Church. The era of the twelve Apostles led to that of the early Church Fathers. Both phases based their outlook on Jesus' promised second coming.

If only the people had ceased to look for the return of a person, and had understood instead the Life-principle that was manifest on the day of Pentecost, they would have recognized the promised Comforter and have realized the nature of the second advent. In the case of the early Christians the disappointment was terrible, for Jesus did not, and indeed could not reappear in personal form.

The task of the early Fathers was to formulate church doctrine in such a way as to cope with the people's sad perplexity, offset incipient heresies, and also to guide the church through the brutal persecutions perpetrated by the Roman emperors. For while heresies assailed the church from within, the Roman Empire attacked it from without.

In this tone of Life as Spirit the simple endeavour of such Christians as Origen, Tertullian, Clemens, Ignatius, Irenaeus, Justin, and others, was to maintain the purity of original Christianity. Heresy came in the general form of Gnosticism. This was the

attempt to adulterate Christianity by infusing into it Eastern mysticism, together with the many pagan fertility cults which had been swept into the Roman Empire's net at the time of its conquests preceding the Christian era. Remember how Paul, in his letter to the Colossians, warns against religious syncretism and the uncritical acceptance of formulated doctrine.

Thanks to the Church Fathers none but the present four Gospels found their way into the New Testament canon. As the Apocryphal New Testament shows, many so-called gospels were written, but apparently none but these four were considered genuine. The marvel is that *Matthew, Mark, Luke, and John* reveal in Jesus the individualization of the city of the *Word, Christ, Christianity, Science*, in order that, in due course, in Christian Science, mankind shall find itself to be this holy city.

The emperor Nero's furious endeavours to stamp Christianity out of existence made him the archvillain of the persecutors. Yet the greater the attack externally, the more resolutely Christianity responded internally, and the more it prospered and grew.

Altogether, the Roman Empire's attitude to Christianity passed through four phases: first, there was the attempt to exterminate it outright; secondly, the decision to accept it on a par with contemporary pagan religions; thirdly, to grant it first place among these religions; fourthly, to make it the only legal state religion. But here we are anticipating the next tone in the order, Life in its aspect as Soul.

Before leaving the second tone of the fifth period let us glance beyond the Roman Empire at what was going on in the rest of the world — that is, in India and far Eastern China in these early centuries of the Christian era.

The Chinese society in the East was too remote from the Roman West for either to influence the other. This meant that for century after century China remained isolated and aloof from the rest of civilization, piously asserting a cultural superiority. Hellenic-Roman culture did however, through the conquests of Alexander, impinge on the Hindu society of India, and it was due to this encounter that the two higher religions of Buddhism and present-day Hinduism were born.

Despite the efforts of emperor Asoka (the Constantine of India) to make Buddhism India's state religion, the Buddhist philosophy was mostly without honour in its own deeply religious homeland, and so it spread to China. Here it imposed itself on the philosophies of Taoism and Confucianism, and was welcomed with open arms. Following the departure of Buddhism, there ensued in India a steady rebirth of Hinduism, paving the way for the present-day Indian society.

While new civilizations were thus in the making in the East, the focus of our attention must remain at the moment with the rapidly Christianizing West, and with the embryonic beginnings there of an eventual world-encompassing Western Christian society.

**Third Tone of Fifth Period  
Life as Soul  
Roman absorption of  
Christianity**

“Be fruitful, and multiply, and fill the waters in the seas; and let fowl multiply in the earth,” is the divine bidding as the fifth day of creation reaches its third tone, Life as Soul. At the corresponding point in the fifth period, Christianity was adopted by Rome as the Empire’s only legal religion. The multiplication of Christianity thus took place on a scale which Christians hitherto had only dreamed of.

Seen within the perspective of a world-wide panorama, the Roman take-over was as momentous as it was inevitable. With the exception of the two out-of-reach Eastern societies, the Empire, as we have seen, constituted the civilized world, with Rome as its capital city. Now this world had apparently been converted to Christianity. And what this meant was that the Empire, as a symbol of universal unity, had served its temporary purpose and could dissolve and pass from the scene. A symbol can always be dispensed with once it has furnished thought with the idea it is designed to symbolize. Universal unity was now Christianity itself, later to appear in its demonstrable Science.

The Graeco-Roman society of the fourth and fifth periods was, as already noted, the parent of the present-day Western Christian society. The womb that birthed this successor civilization was the universal Christian Church, in process (in this third tone of the fifth period) of supplanting the dying body of the old Roman Empire.

The coming Western society will, in the sixth period, through the technologies of its material sciences, again make the world one world, and therefore the tones of the fifth period of Life, wherein the origins of this society are to be found, are of very great importance. For into the world-encircling Western society in the nineteenth and twentieth centuries, the universal Science of Christianity (the spiritual translation of the material sense of the world) will be born. It will birth, that is to say, the idea of the ultimate foursquare city as the teleological goal of the entire civilizing process. Not in the Church of Rome does this Western society have its origins, but in the Pentecostal and Apostolic Church that stems from the Principle of the ascended Jesus, in accordance with the fifth period’s first and second tones.

The vast ecclesiastical organization which Rome began to build in the 4th century A.D., spelled death to the healing spirit of original Christianity. As in the case of Judah and her temple in the Old Testament, as in the case of the Christian Science church

organization in Boston today, so in the case of the Romanization of Christianity. As assessed by Arnold Toynbee, the idolization of an ephemeral institution, an ephemeral self, an ephemeral technique, is the nemesis of creativity.

Romanized Christianity is the negative of Life in its aspect as Soul. In Life as Soul, divinely inspired individuals are the elements of a spiritually free and unfettered human race, that is, of a true Christianity.

In the fourth century, the ideal of Christianity was, as it were, seized by the forces of materialism and put into a mortal body. As the Christian Science textbook says: "The determination to hold Spirit in the grasp of matter is the persecutor of Truth and Love" (S & H 28:6). In other words, because these forces were unable to suppress Christianity by attacking it from outside, they adopted the far more subtle expedient of rendering it innocuous by taking it into partnership, and, in effect, destroying it from inside.

The emperor Constantine abandoned the claims of personal divinity and became the first Christian emperor of the Roman world. He established Christianity as the only legal religion throughout the Empire. But the question arose concerning the pagan population and its multitudes of slaves imported during the conquests from all parts of the Mediterranean world. These were devoted to their old pagan gods and their sensuous rites and ceremonies.

There was apparently only one answer, and that was to present the populace with a new and paganized version of Christianity. As the opposite of what the world heard voiced on the day of Pentecost, as the reverse of Jesus' purpose to translate paganism into the language of the Word of God, Rome saw no alternative but to translate Christianity into the language of pagan mythology, achieving thereby a paganized Christianity, and a Christianized paganism.

Summarizing the reasons for the adoption by Christendom of the different pagan rituals, festivals, and myths, which gave so much delight throughout the Empire, James Frazer writes in *The Golden Bough* (p. 361) that "they mark the compromise which the Church in the hour of its triumph was compelled to make with its vanquished yet still dangerous rivals . . . by relaxing the too rigid principles of its Founder, by widening a little the narrow gate which leads to salvation."

In line with this conclusion, the text of the third tone of the fifth day of creation in *Science and Health* includes the following: "Ignorant of the origin and operations of mortal mind, — that is, ignorant of itself, — this so-called mind puts forth its own qualities, and claims God as their author; albeit God is ignorant of the

existence of both this mortal mentality, so-called, and its claim, for the claim usurps the deific prerogatives and is an attempted infringement on infinity" (S & H 512:27).

Simultaneously as the Papacy grew the Empire disintegrated. Centuries of internal corruption had made it a prey to barbarian assailants coming from outside its borders. These included the Goths, Vandals, and Huns descending from Northern Europe. All bore down upon the stricken Empire with intent to deliver the death-blow. But as Toynbee points out, the cause of the imperial breakdown was not really the barbarians, but failure of self-determination that began in much earlier times.

There ensued one of the foremost, decisive happenings in the history of civilization. Its repercussions would seem incalculable. Fearful of the invader's dire threat, Constantine made the momentous decision to transfer the Empire's seat of government from Rome in the West to Byzantium in the East. Historic Byzantium on the shores of the Bosphorus was accordingly renamed Constantinople.

Whether outpictured Biblically as the dualism of Adam and Eve, or of Judah and Israel, the familiar mortal pattern of the division into two of what was originally a unity, now took place in the case of the Roman Empire. The eventual outcome will be none other than the world's twentieth century East-West divide.

While Rome remained the headquarters of the Church in the Empire's Western segment, Constantinople was made the headquarters of the State in its Eastern segment. Once the emperor had taken up residence in the East, the Bishop of Rome in the West assumed more and more temporal power. This means that, in the West, Church took precedence over State, while in the East, under the person of the emperor, State took precedence over Church. There thus arose in the West a condition of ecclesiastical totalitarianism, and in the East a political totalitarianism, and the two became more and more irreconcilable until at last the schism was complete. Remember that before its conversion to Christianity the culture throughout the Empire was a combination of Greek (East) and Roman (West). Now, Greek culture became dominant in its own Eastern homelands, and Roman culture in its own Western homelands.

To be noted is the fact that while the barbarians succeeded in overthrowing the Roman West, but failed to overthrow the Byzantine East, Islam (later) will succeed in overthrowing the Byzantine East, but will fail in the case of the Roman West.

During the 200 years that spanned this part of the fifth period, two complementary heresies arose within the church which help us to understand in metaphysical terms the great East-West schism. Both came from the Byzantine East. The first was Arianism, which appeared in the fourth century, the second was Nestorianism, which



developed in the fifth century.

Arius, bishop of Alexandria, denied the Roman doctrine that the human Jesus was God incarnate; Nestorius, patriarch of Constantinople, refused to regard the human Mary as the Mother of God.

At the Council of Nicaea in 325, as the intended solution to Arianism, bishop Athanasius (also of Alexandria) formulated the Athanasian Creed which instituted the dogma of the Trinity. Father, Son, and Holy Ghost, it was declared, are three Persons in one God, wherein the Son is of the same substance as the Father. Science reveals that there is confusion here over the relation of Jesus to Christ, and of matter to Spirit. Whereas the church would make both one, Arius saw them as two separate entities. It could be said that these differing conclusions constituted a negative right on the one hand, and a positive wrong on the other.

A similar dilemma obtained in Nestorianism with regard to the mother of Jesus. Only when the original Science of Christianity is discovered in later centuries as the answer to all forms of pantheistic and anthropomorphic dualism, will these misconceptions on the part of the Roman ecclesia and the two heretics, be properly resolved. Science reveals the nature of reality through a range of synonymous concepts. The Trinity, it declares, is the triunity of the Principle, or Person, of God as simultaneously Father, Son, and Mother, or as Life, Truth, and Love. Christ, or Truth, is God Himself in His office as Son; in which case the Son is indeed of the same substance as the Father.

The true identity of humanity *reflects* the Principle which is Life, Truth, and Love, which is very different from believing that the human Jesus is God, or the human Mary the mother of God. In Science, there are not two creations, one spiritual the other material. A material sense of creation is not a material creation. Creation is spiritual despite sense testimony. At Jesus' ascension, or final translation of the mortal concept, Christ, or Truth, dissolves forever the sense that an organic maternal body gives birth to the Son of God; it therefore dissolves simultaneously the material sense of the Son himself.

In resolving the dualism of Spirit and matter, the Science of Jesus' original teaching presents mankind with a Christianity that is not susceptible to split, and therefore with a world that cannot be split either.

Arianism gained converts not only in the Byzantine church in which it originated, but also among the peoples of Northern Europe. It is probable in fact that it found its way to the British Isles, at the time when the Roman legions were returning to Rome to protect the homeland from the barbarians. In Britain it merged with that particular brand of pre-Roman Christianity (already in

being on the Empire's Western fringe) known as Celtic Christianity. In a book called *The Drama of the Lost Disciples*, the author, George F. Jowett, claims detailed documentary evidence to support the theory that Britain was the first ever Christian nation. The reason for this, according to this book, is that many of Jesus' disciples took refuge there from Jewish and Roman persecution in the years following the ascension.

Not until the middle of the sixth century (in the course of the next tone) does the Pope send Augustine to Britain to stamp out Celtic Christianity and to replace it with Roman Christianity. At any rate superficially, this is accomplished half a century later at the Synod of Whitby when the West is in the throes of the Dark Ages.

**Fourth Tone of Fifth Period  
Life as Principle  
Dark Ages**

Of the fourth and last tone of the fifth day of creation we read in part in *Science and Health*: "To material sense, this divine universe is dim and distant, gray in the sombre hues of twilight; but anon the veil is lifted, and the scene shifts into light" (S & H 513:7). Historically, the early Middle Ages, which we come to now, range from around A.D. 500 to the close of the millennium, and suggest an inverted sense of Life as Principle. As far as Europe and the West is concerned, the era is known as the Dark Ages.

The thick pall of religious superstition, ecclesiastical corruption, and intellectual stagnation which, at this point, descended on Western thought, was accompanied by the beginnings of Christian monasticism. Here, a kind of spiritual and intellectual *twilight*, in which the torch of truth and of learning was kept from burning out, appeared in the midst of the surrounding darkness. Monks preserved and copied ancient sacred manuscripts. They kept alive the Word of God recorded in the Bible, and in so doing prepared the way for the printing presses of later centuries as the means of more general enlightenment.

But monasticism, as such, fostered rather than alleviated the darkness. The real answer to the superstitious ignorance of medieval man will come only when the Science of Christ's original Christianity is unveiled eventually to Western civilization forming now in the womb of these early Middle Ages.

Life in its aspect as Principle, the tone at this point of the fifth day of creation, conveys the idea of the limitless individuality of man when he is one with the Principle of the universe. Yet, in the historical, monastic picture, men and women, in their longing to be one with Jesus, cut themselves off from the rest of their world and literally 'took the veil.' As this *veil* of separation fell, the scene shifted not into light but into darkness.

At Jesus' crucifixion, Life as Principle rent in twain the "veil of the temple" that divides man from God. It removed the shroud of

superstition, hypocrisy, and ignorance of truth, and, on behalf of the human race, shifted the scene into the light of life. Man's unity with his divine Principle, God (re-discovered in Christian Science), was, in the case of Jesus' victory over death, re-vealed, un-veiled.

Christian Science is said by its discoverer to be the "final revelation" to mankind of the "absolute divine Principle of scientific mental healing" (S & H 107:5). Truth itself being *infinite* there can be no *finality* in the literal sense to its eternal self-unfoldment. The word "final" applies to the statement of fundamental Principle recorded in *Science and Health*.

Yet, in the Middle East, in this tone of Life as Principle, there arose a dynamic religious and political movement which claimed literally to be Truth's *final revelation*, and declared that this was enshrined in a sacred and infallible book. The religion of Islam, stemming from the East, appeared on the world's horizon as the intellectual counter to the torpidity of the West. Its teachings, dictated by Allah (God) to His last great messenger, the prophet Mahomet, are believed to be recorded in the holy Koran, the sacred Islamic scriptures.

The word Islam means "submit" — submit to the will of Allah or die by the sword. Islam, or Mohammedanism, was a mighty religious crusade that came as the antagonist of the two halves of a now divided Christendom — that is, of what called itself Christian Orthodoxy in the East, and Roman Catholicism in the West. These two concepts of Christianity, arising from the decaying segments of the old Roman Empire, themselves gave rise to two new civilizations, a Byzantine Christian society in the East and a Western Christian society in the West.

Remember how, in the Eastern section of the Empire, from which comes Orthodoxy, politics dominated religion; while in the Western section that fostered Catholicism, religion dominated politics. Islam, which is an ideological attempt to amalgamate religion with politics, consequently set out to overthrow both segments. Through her blitzkrieg military tactics she succeeded in the case of the Byzantine East but failed in the case of the Roman West. Only in the Science of Christianity (Christendom one and indivisible, as typified by the holy city) are religion and politics found in their spiritual reality, and in proper complementary accord.

In the same way that egalitarian *Islam* was Christendom's foe in the Middle Ages, so egalitarian *Communism* stages a corresponding assault later on. Slave and master one in the eyes of Allah was the ideal of Islam; all men one in the eyes of the State is the ideal of Communism. Yet only in Christianity's universal Science, in which the brotherhood of man is ruled by the divine Principle, Love, and individualities are spiritually synonymous one with another, is such

equality really possible. The holy city is not a classless society, but a state of divinely classified individuality in which diverse identities are essential to the ruling Principle and therefore essential to each other.

Mahomet was a world conqueror like Alexander and Caesar, and under his leadership Islam became the unifying religion of the Syriac world. The enthusiasm and devotion of Arabic and Bedouin peoples everywhere was kindled zealously into flame. 'One God, one government, one religion, one overlord,' was the triumphal cry. But the method of working was the antithesis of Life as Principle. North Africa, Spain, Persia, Armenia, Syria, Egypt, Turkestan, Iraq, succumbed in quick succession to the unprecedented Islamic advance. The surge westward was halted at Tours in A.D. 732.

Caliphs were Mahomet's successors. A caliphate was set up in Baghdad precisely where the old Persian Empire had its seat before Alexander Hellenized the Syriac world a thousand years before. The intention, as Toynbee points out, was to rid the Syriac world of that original unwelcome Hellenic intrusion.

Yet it fell to Islam (while the West lay dormant in religious superstition) to keep alive in the Middle Ages the great potential world culture of the Greek Classical Age. Out of her own fertile intellect, Islam added to the treasury of old Greek ideas, with the result that these found their way more and more to the rest of the civilized world.

In the Old Testament, Ishmael, son of Abraham by the *bondwoman* Hagar, is said to be the father of the Arabs, and therefore by implication, the father of Islam. Isaac, on the other hand, was his son by Sarah, the *freewoman*. From Isaac came Israel, and in turn Christianity. The goal of all true civilized society is the triumph of *freedom over slavery*.

On the subject of Ishmael and Isaac, Paul wrote to the Galatians: "Which things are an allegory: for these are the two covenants. . . Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem above is free, which is the mother of us all" (Gal 4:24).

To the spiritually progressive thought of Paul, Israel need be limited no longer to the Old Testament Sinaitic law, for the Christly grace of the New Testament had come in the form of voluntary acceptance of the gift of God, and therefore as the means of true Christian freedom. Paul saw in the "Jerusalem above" a divinely revealed mother society that would eliminate bondage of every kind and give freedom and peace to mankind.

In the course of this fourth tone of the fifth period, the present-day Western society was forming (apparently) in the womb of the Roman church. But the holy mother city, revealed to this society in the nineteenth and twentieth centuries as constituting its own and the world's true selfhood, has not been born of the church of Rome, but

of Christ's original Christianity that spoke to the world on the day of Pentecost following the ascension of Jesus.

Significantly, an outstanding feature of the Roman Church in these early Middle Ages was a growing worship of the Virgin Mary. There developed accordingly what is called the Cult of the Virgin. People adored the image of her supernatural sanctity, and her serene and tender solicitude for their salvation. Greatly did this contrast with their own dark fears of the imminence of hell and torments of the devil which they were taught would assail them if they disobeyed the church.

Long after Islam's attempt to abolish these superstitions by conquest had failed, communism, in the nineteenth and twentieth centuries, was again to seek their overthrow. But the motherhood of God in the Science of Christianity, that appeared to human consciousness at the same time as communism, alone is capable of freeing mankind from this underworld of myth and superstition.

Not surprisingly, then, this particular era also marked the beginnings of the Russian State. Peoples from Scandinavia, seeking to enlarge their borders, moved eastward across the Baltic and entered what is now Russia. They named the resident population Slavs, meaning slaves. The primitive Slavs were quickly subdued and the rudiments of modern Russia came into being. Whereupon Eastern Orthodox missionaries (Orthodox Christendom not yet having been overrun by Islam) entered the region in large numbers and converted the people to Orthodoxy. One of the virtues of this, according to Toynbee, was that when, later on, Eastern Christendom became overwhelmed by Islam, the Byzantine heritage of State over Church had already been taken to Russia for safe keeping.

The Russian society was only one of the several new civilizations that came to birth as the fifth thousand-year period drew to its close. In fact, as the setting for the drama of the sixth millennium, the *seven* major present-day societies that enact this drama, together with their *four* principal higher religions, had all now appeared on the world stage.

Moving globally from East to West, these seven societies and four religions become: the Japanese-Korean society and the Chinese society, with their foremost religion Buddhism; the Indian society with its newly constituted Hinduism; the Islamic society with its Mohammedanism; the Byzantine Orthodox society, the Russian Orthodox society, and the Western society, with their common religion, Christianity.

Of these seven, the Western society was destined to become an all-encompassing mother society, into whose midst the idea of the

world-civilization of the city foursquare was to be born. Like leaven at work in a lump of dough, this divinely determined social ideal would, little by little, translate the sectarian sense of the seven societies and the four religions into the world of Mind, Spirit, Soul, Principle, Life, Truth, Love, in timeless operation as the Word, Christ, Christianity, Science.

The significance of the fifth period is thus very great indeed. What the individual Jesus accomplishes at its opening is destined to apply to all mankind by reason of what the nascent Western civilization stands for at its close.

### **Sixth Thousand Years: Scientific Age**

The sixth day of creation is the day of man in God's image and likeness who has dominion over all the earth. The question is, through what means does he exercise this God-given dominion? The answer is, through his divine Science. Hence, the corresponding sixth thousand-year period, or second millennium A.D. (which is our present millennium now drawing to a close), is known as the Scientific Age.

The story of the sixth period is predominantly that of the rise to maturity of Western society, and of how, through the development of its scientific technologies, this society captivates the human race, gradually making the world effectively one world.

The expectation of Western man was that his scientific know-how would give him that dominion over his environment which he felt instinctively should be his. But science on a material basis is incapable of doing this. Instead, it takes him to the brink of self-destruction. To the consciousness of Western man, therefore, Science on a spiritual basis has to be revealed, as the means of the legitimate spiritual dominion promised him in the sixth day.

The word "science" is from the root "to know." "Ye shall know the truth, and the truth shall make you free," Jesus said. Truth is Science and Science is Truth, namely, the knowledge of all things as they truly are in the infinite self-knowledge of God. Hence the sixth day of creation is the day of Truth itself, the sixth synonymous term for God.

Because man is the complete reflection, or image, of God, the sixth day of creation, and the sixth thousand-year period, necessarily unfold the full range of reflecting tones, or Truth in its aspects as Mind, Spirit, Soul, Principle, Life, Truth, Love.

Responding basically to Truth as Mind, Western man begins to awaken out of his long dark sleep. Truth as Spirit impels, in consequence, his renaissance, or rebirth. The reformation that comes

through Truth as Soul, frees him initially from ecclesiastical servitude. Moved by Truth as Principle he develops his capacity for democratic government. On account of the impulse of Truth as Life he industrializes his mundane activities and so has less need for tilling the soil. Truth as Truth reveals to him the absolute Science of his being, as the counter to his physical science. Through Truth as Love, the world becomes increasingly one world, as Science's universal possibilities begin to be understood.

**First Tone of Sixth Period  
Truth as Mind  
Light dawns for  
Western man**

By the time civilization entered its sixth millennium, Western thought was halfway through the Middle Ages. The five preceding centuries of intellectual apathy had constituted for the West a period of dreamlike self-delusion, fiction, fantasy, and artificiality, from which it was to take Western man a further five hundred years fully to awaken. Then the Middle Ages would come to an end.

Extremes of beauty and ugliness, piety and profanity, extravagant riches and cruel poverty, resulted in a state of unnatural unity created and exploited by the Roman church. While the arches of Gothic cathedrals reached gloriously to the heavens, ordinary human beings were trampled into the ground.

Religiously, the church was at the pinnacle of its power. Politically, feudalism was at its height. Nostalgia for the old Roman Empire led Charlemagne, two centuries earlier, to attempt its revival in what was called the Holy Roman Empire. Initially Frankish, then Germanic, this ostentatious empire was made to endure for a thousand years. In the midst of its centralized imperialism and decentralized feudalism popes and emperors fought one another for supremacy, while nobles exploited their downtrodden serfs with no regulating middle class society in between.

In the world at large, two new nations appeared on the scene. These were first the Turks, later the Mongols. Both emanated from regions of Mongolia. Both were militarily ruthless. By the time the sixth period opened, the Turks were already converts to Islam, and were soon to be the leaders of the Islamic world. They overran Byzantine Christendom, and remained in control there for some five hundred years. The Mongols overwhelmed the two Far Eastern societies of Japan and China, and set up the Oriental Empire of the Khans. This, at one time, encroached upon, and subjugated part of the Russian Orthodox society. The Russians ejected the Mongols far sooner than the Byzantines ejected the Turks; and because of this the Orthodox Christian heritage was preserved intact in Russian hands.

The dominance of the Khans in the Far East caused a temporary interruption of the traditional Chinese way of life. Yet no sooner had this Empire disintegrated than China returned to her inflexible

age-old social routine of civilized superiority and exclusiveness.

India, by now, was roughly divided between Hindus and Muslims. The Muslims were Moguls, Mongol converts to Islam who imposed their militarism on Hindu pacifism and succeeded in winning over a large section of the Indian people.

But our attention must still focus on the Byzantine Middle East and its relations with the Roman West. The Turks who subjugated Byzantine Orthodoxy were Seljuks, who pillaged far and wide. Their conquests included Palestine, and therefore Jerusalem, the heart of Christendom's holy land. There ensued in consequence the long drawn out period of the Crusades. These were the endeavour on the part of the Christian West to rid Palestine of the intruding infidels and decontaminate the holy land. In the end the Crusades failed, and Byzantine Christendom was held more firmly than ever in the grip of the Islamic Turks.

Enthusiasm for the crusaders' cause abounded on both levels of Western society, the very high and the very low. Equally inspired with religious fervour, the two streams mingled and flowed in a single zealous undertaking. Princes and nobles, bishops and beggars, barons and serfs, all rubbed shoulders in a common cause. Thousands of serfs and labourers temporarily left their old feudal ruts for the wider horizons of the outside world. Inevitably, this had an awakening effect on thought. Ignorance and superstition began to abate, new ideas started to percolate, and the hitherto absolute power of church and state was irretrievably on the wane. The foundations were laid for a middle class in society.

Britain underwent the Norman conquest. Normans mingled with resident Anglo-Saxons, who had themselves blended with Celts and Danes, and the unique character of the British race and the English language began to take form. The statesmanlike Normans gave to the virile and imaginative Anglo-Saxons a line of able and forward-looking kings. Magna Charta was drawn up in 1215 as the first abiding political move towards the granting of rights to the common people. Faintly, the light of democratic parliamentary government was beginning to dawn. The Parliament at Westminster became known as the Mother of Parliaments. The seed was sown, and the prototype formed, of the different Western parliamentary systems that were to point the way eventually to a democratic one-world government.

"Cease to be governed by dogmas," urged Roger Bacon. "By inquiring we discover truth; through reason not through compulsion men accept the Christian faith," said Peter Abelard, one of the foremost independent thinkers of these later Middle Ages.

Self-evidently, the light was breaking and the dark ages were ending.



Gradually Western society was rousing itself from a dreamland of infantile pretences and imaginings. The Middle Ages were truly the cradle of this society. Inevitably, thought was responding to the first tone of the sixth day of creation, and of the sixth thousand-year period, Truth as Mind. Western *man* was starting to *think*. The light of a truer humanhood was beginning to dawn. The demand for an intelligent and reasoned explanation of life had begun to assert itself and the foundations of mankind's scientific age were laid.

**Second Tone of Sixth Period  
Truth as Spirit  
Renaissance**

Out of Europe's feudalism grew independent nation states. Originating principally in Italy, and accompanying this development of nationhood, came a rebirth of learning, or the *renaissance* of Western man. This included not only the birth of the spirit of modern science, but also a vast expansion of Western boundaries, as Western man set out to explore and secure for the emerging nations all the hitherto unknown regions of the globe.

The way in which Western man rid himself of his swaddling clothes, both intellectual and geographical, evidenced his impassioned desire, his virile and youthful ardour, for his own unrestricted development. In other words, Western society was in process of growing up. Such were the happenings that characterized the second tone of the sixth thousand-year period, determined as this is by the second tone of the sixth day of creation, Truth as Spirit.

Childhood leads to manhood. Courage, perseverance, initiative, and enterprise were qualities that abounded. In fact, in words which *Science and Health* uses to interpret the second tone of the sixth day, it might be said of Western man at this point that "free and fearless [he] roams in the forest. Undisturbed [he] lies in the open field, or rests in 'green pastures,' . . . beside the still waters" (S & H 514:11). Certainly his voyages of discovery took him fearlessly to the four corners of the earth.

Only the Far East, which by now had expelled the Mongol intrusion, and had lapsed back into its old stereotyped ways of living, was able to remain untouched by the political and scientific developments currently taking place in the expanding West.

But this was not true of India. The voyages of the Portuguese Vasco da Gama took him round the Cape of Good Hope, with the result that the West gained its first secure foothold on the Indian subcontinent.

In the Middle East, the Byzantine society was assailed simultaneously by the Islamic East and Roman West. The Osmanli Turks were in process of building up the great Ottoman Empire, that

was destined to last for some three hundred years. In 1453, when Constantinople finally fell, Orthodox Christians decided that, as the lesser of two evils, they would "rather behold in Constantinople the turban of Muhammad, than the Pope's tiara or a cardinal's hat" (A.J.T. *Civilization on Trial* p. 176). The estrangement of the two Christendoms was irrevocable and complete. Constantinople became Istanbul, and the Church of St Sophia, hitherto the focus of Orthodox Christianity, was turned into a Muslim mosque.

The so-called Ottoman slave-system was imposed upon the Byzantine Christians. This meant that Turkish overlords allowed their Christian subjects virtually to govern themselves. While still the Sultan's "slaves," many reached positions of wealth and power, with the result that when the Empire finally crumbled, Byzantine Christendom could rise unharmed and reassert its identity.

Because neither the Mongols nor Islam had succeeded in subduing the other half of the Orthodox world (the Russian society) this society was in process of establishing a vast Muscovite Empire.

Holy Russia deemed herself the sole custodian of Orthodox Christianity and absolute Tzardom took root. In time, Communism will take over the Russian world even more decisively than Islam took over the Byzantine world. But by then the Byzantine society will have freed itself from Islam, and Orthodoxy will be back in its original homelands safe from the new atheistic regime. It is imperative for the two halves of Christendom, its Orthodox half and its Roman half, to remain intact until such time as the divine Science of man shall translate spiritually the bisected concept, and the two be found in complementary relationship.

Moscow styled herself the Third Rome. "The Church of Old Rome fell because of its heresy," she said, "the gates of the Second Rome, Constantinople, have been hewn down by the axes of the infidel Turks; but the Church of Moscow, the Church of the New Rome, shines brighter than the sun in the whole Universe . . . Two Romes have fallen, but the Third stands fast; a fourth there cannot be" (A.J.T. *ibid* p. 171).

The philosophy of life that dominated the Western Renaissance was *humanism*. This originated in Classical Greece, the culture which Islam kept alive during the Dark Ages, and which was now impelling the West's new birth. A great and fundamental change was taking place in Western thought regarding the attitude of man towards himself and his world. As superstition yielded to understanding, the transcendental and abstract gave way to the empirical, the practical, and the concrete.

The rise of humanism relative to philosophy corresponded to the rise of a middle class relative to society. A bridge was forming

politically between slave and master, and religiously between man and God. Thought was being focussed not on a supernatural future world but on the natural good of this present world, and on the hope of happiness here on earth.

Responding to the tone of Truth as Spirit, humanism demanded that man should think and understand for himself; that he should be a self-enlightened human being, and no longer the dupe of privileged despots, either as priests or kings. Absolutism and the papacy entered a state of steady decline from which they would never recover.

Striking at the heart of Roman dogma (the Mass) Wycliffe, in England, rebelled against the doctrine of transubstantiation. The Scriptures are the property of the people, he said, as he and his followers prepared to translate the Latin Vulgate into English. Wycliffe became the Morning Star of the Reformation that dominates the next tone.

The age of the great geographical discoveries was in full swing, as was also the beginnings of the birth of modern science. In every direction at once, Western man was expanding the boundaries of his thought and environment as he set out on no less an adventure than that of encompassing the globe in its entirety and asserting his dominion over the earth. As we have seen, he hoped to do this through the development of his physical science. His science in fact was fast becoming more to him than his religion, more an object of worship than the God of his Christianity, which he had never properly understood.

By now, Columbus had landed in North America, and in Central and South America the Spaniards had taken control. Existing American civilizations — Mexican, Yucatec, and Andean — capitulated to the conquistadores, and thus paved the way for Western Christian civilization further to take root.

Of the multitude of individual geniuses — philosophers, political reformers, scientists, and artists — who contributed to the Renaissance's achievements, the astronomer Copernicus was one of the most outstanding. Ever since the second century, the Ptolemaic theory that the earth is the fixed centre of the universe had been accepted and revered. Copernicus discovered the contrary. To the alarm and consternation principally of the church, the earth moves around the sun, not the sun around the earth!

Mary Baker Eddy, in *Science and Health*, uses the new Copernican teaching to symbolize a much deeper reality. She writes: "Copernicus mapped out the stellar system, and before he spake, astrology was chaotic, and the heavenly fields were incorrectly explored . . . Our theories make the same mistake regarding Soul and body that Ptolemy made regarding the solar system. They insist

that soul is in body and mind therefore tributary to matter. Astronomical science has destroyed the false theory as to the relations of the celestial bodies, and Christian Science will surely destroy the greater error as to our terrestrial bodies" (S & H 121 - 122).

With Copernicus thus refuting the testimony of the material senses, and in this way freeing human thought from believing what is basically untrue, we merge into the next tone of the sixth period, where the accent is Truth as Soul.

**Third Tone of Sixth Period  
Truth as Soul  
Reformation**

"Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth," says Truth in its aspect as Soul at the point of the third tone of the sixth day of creation. For the first time the Bible text uses the term "man." According to *Science and Health* (p. 514 - 515), man's spiritual and moral qualities (presented in the previous tone of Truth as Spirit) lead, in Truth as Soul, to his actual identity, or embodiment. Man in God's image, every whit whole, has dominion within himself over the body of consciousness in which he dwells.

Historically, Western society was fast maturing. From *renaissance* comes *reformation*. Western man protested against the dictates of a despotic upbringing and demanded his freedom and independence. Because of the universal nature, the world-wide appeal, of his physical science, Western man had begun to typify man himself in the generic, racial sense. In other words, humanity as a whole was in process of becoming Westernized. A. J. Toynbee writes: "From its beginnings as a grain of mustard seed, the Western Society becomes the Great Society — a tree in whose branches all the nations of the earth come and lodge."

The protestations of the Renaissance humanists against ecclesiastical and political repression had brought about the Protestant Reformation, affirming the inherent ability of individual man to discover truth for himself. The invention of printing meant that he could begin to read and study the Bible free from dependency on outside indoctrination. Slowly, his God-given dominion was asserting itself. Eventually the Bible, interpreted impersonally in its divine Science, would reveal his identity to be sinless and whole. Then he would indeed be free.

While Erasmus demanded that Christianity should be a religion of the heart, Martin Luther discredited papal infallibility and fought the sale of Indulgences. Other reformers such as Calvin and Zwingli played their parts in bringing Protestant Christianity into

being as another great turning point in history, much to the fury and chagrin of Rome. The Reformation aimed to return the people to the purity and simplicity of the Bible, and thereby deliver them from papal corruption, self-righteousness, and pride. (Note that in the tone of Life as Soul, in the preceding millennium, Christianity was first put under ecclesiastical domination; now, in the tone of Truth as Soul, it begins to free itself from these very shackles.)

Protestantism sent down its deepest roots in Northern Europe and the British Isles. Nowhere has the Bible been so revered and loved as in Britain. Henry VIII established an independent Anglican Church and dissolved the English monasteries. Yet, as time went on, nonconformists objected to the Church being administered by the Crown, and different sects, such as Puritans, Methodists, and Baptists, established their independence. Their policies of separatism, however, led increasingly to bigotry, intolerance, and exclusiveness, and away from the humility, freedom, and democracy of the original Protestant ideal.

The dismemberment of Christendom as a whole was thus no longer twofold but threefold. Its three segments now were: Orthodoxy, in the hands of Tzarist Russia; Catholicism, under the control of the Roman papacy; and Protestantism, with its increasing number of break-away sects under no central authority.

A fourth factor, the original *Science* of Christianity — the coherent Word, Christ, Christianity, Science that constitute the city foursquare — must sometime come and translate the dismembered Christian concept, and thereby heal a dismembered world.

As the antithesis of Protestantism, Rome staged a Counter Reformation under a newly formed, militant order of Jesuits, or Society of Jesus. The aim of this highly trained aggressively intellectual army of priests was the overthrow of Protestantism and eventual world conquest by the Church of Rome. Papists and Protestants became the bitterest enemies, and for the next thirty years Europe was plagued by hideous religious wars.

Yet everywhere there was growth in scientific research, discovery, and invention. The age of electrical science was ushered in. Applied mathematics was deemed of greater importance than pure mathematics. The tendency was to discard the absolute and the abstract, and through inquiry, speculation, and doubt, concentrate on practical application and scientific proof.

Aided by the invention of the mariner's compass, Western civilization came nearer and nearer to embracing all the habitable lands and navigable seas of the globe. Britain acquired a world-wide Colonial Empire. By the beginning of the seventeenth century British traders had landed in India and had started the East India

Company. Before long, the Mughal Raj, set up by the Muslims, would be replaced by a British Raj.

In the Far East, too, Western influence was doing its best to gain a foothold. But Japan and China would not be wooed. This was because what the West primarily offered was its Christian religion. Jesuit missionaries were the most active intruders. Their plan was to present Christianity not as a local doctrine of the West but as the universal religion of mankind. But Japan and China were satisfied with their Shintoism and Buddhism, their Taoism and Confucionism, and therefore repelled the West's advances.

When, later on, the West tries again with its physical science instead of its religion, the East's reception will be very different. Then, the Far East too will become Westernized. For the time being however the West is labelled the White Peril, and Japan in particular forbids Westerners to set foot on Japanese soil.

Religion divorced from science proves itself to be ineffectual, just as science divorced from religion proves itself to be dangerous. Christianity in its Science is the spirit of true religion wedded to the letter of scientific understanding. In this spiritual balance lies the intactness of the Principle which is Life, Truth, and Love, and therefore the reality of an unsplit Christendom. When this truth of the world's own being addresses mankind in the way it did on the day of Pentecost, the world will respond, not through organized methods of conversion, but because apparently diverse factions hear what is said to them each in its own tongue. From within its own loins the world will birth the Science of its own true unity, and there will be no question of an alien philosophy having to be superimposed from outside. Mankind will in consequence be one whole body.

**Fourth Tone of Sixth Period  
Truth as Principle  
Democracy and the New  
World**

Because the tyranny of priests, kings, and despots is ever the stumbling block to national and international unity, the fourth tone of the sixth period (where spiritually the accent is Truth as Principle) saw, in the West, advances in the overthrow of absolutism, and the establishing of more democratic forms of parliamentary government. This was initiated in England where, stemming from Magna Charta at the beginning of the period, a system of parliamentary representation was instituted by a Bill of Rights. This Charter of English Liberty pointed to a resounding victory for the now firmly established social middle class.

But it was in the New World of America, in this tone, not in the Old World of Europe, that democracy sent down its deepest and most liberal roots.

In 1611, England published her most cherished and praiseworthy piece of literature, the Authorized Version of the Bible. As long ago as the ninth century, Alfred the Great had begun the translation into English of certain parts of the Bible. Later, Wycliffe's translation led to Tyndale's, and Tyndale's to Coverdale's, all in preparation, it might be said, for this consummate new Authorized Version.

Under pressure from the Puritans, James I ordered the compiling of this new translation of the Scriptures which thereafter bore his name. This was the Bible which Puritan Separatists took with them as their most precious possession when, in 1620, they set sail in the Mayflower for the shores of North America. Their aim was to escape the still widespread political and religious repressions of the Old World, and to find and secure for themselves in the New World a higher sense of justice and democratic freedom. They were the Pilgrim Fathers. Upheld by their faith in God, they founded the settlement of Plymouth as one of England's first American colonies, and the seeds of the nation that was to become the richest and most advanced democracy in the world were sown. Other colonies followed in quick succession. The region as a whole became New England, and was known as the Bible Commonwealth. In due course, the Puritan church was renamed the Congregational church, because its democratic form of government was administered by the congregation.

Because of the immense philosophic and scientific advances made at this time, the seventeenth and eighteenth centuries (which evidence the tone of Truth as Principle) are regarded as the Age of Reason and Enlightenment. But before we turn to this phase of the story let us look at the world at large.

The West's persistent and energetic overtures to the Far East continued to be sternly rebuffed. Manchu China and Japan were still content with the way things were. But in India, as before, the situation was different. The build-up of Britain's sea power ensured that her overseas Empire was steadily growing in size and influence, and in India the Moguls were in process of submitting to this pressure. As the Mughal Raj disintegrated, Britain picked up the pieces and assembled a British Raj, gradually gathering the Indian subcontinent within the imperial fold.

In the Middle East, in what used to be the Byzantine Orthodox homeland, the impact of Western capitalism, politics, and science was such that Ottoman power was not only declining but was near the point of collapse. In the field of Russian Orthodoxy, too, Western pressure was proving irresistible. What did Russia do? To safeguard herself against possible territorial aggression she accepted the benefits of Western technology in order to answer the West

on the West's own terms and thereby maintain a balance of power.

Peter the Great was Russia's first Westernizing reformer, and his reign marked a turning point in Russian history. But his reforms applied to the aristocracy only; the peasants stayed just where they were. As head of the Orthodox Church, Peter's absolute Tzardom maintained the original Byzantine tradition of the control of state over religion. Building for himself a large standing army, Peter imposed Western capitalism on the illiterate Russian masses. In fact so firm in Russia was the grip of absolutism that there was no glimmer of hope for the kind of democratic government now making headway in the West. Tzarist Russia was prepared to accept the West's technology and capitalism but not its humanitarian liberalism.

With regard to Western science and philosophy, the work in England of Isaac Newton is acknowledged to be the most outstanding. Everywhere new ideas proliferated. Newton's researches, principally in the field of gravitation, evolved a rational mechanistic interpretation of the universe which, it was believed, would neatly explain all observable phenomena. He sought to reduce the workings of the cosmos to invariable formulae and a single set of laws. Uniformity, exactness, and order were the prevailing theme. While Leibnitz in Germany searched hopefully for a "calculus" of philosophy, Newton discovered the mathematical calculus, and revolutionized astronomical and mathematical research. Later, Western thought would grow to accept the *divine infinite calculus*. The twin mathematical concepts of *differential* and *integral* calculus would then resolve into the infinite diversity of identity in unity which truly constitutes the universe and man.

Nature, reason, and natural law focussed the attention of the Western philosophers. "Question everything; accept nothing blindly," urged the Frenchman, Descartes. Descartes postulated two distinct, fundamental substances, spatial substance or matter and thinking substance or mind. Locke, Hume, Berkeley and Kant all wrestled with the relative values of these two basic elements. The conclusion they came to was that all observed and objective phenomena were primarily subjective to the mind of the observer. Lincoln Barnett in *The Universe and Dr Einstein* (p. 13) writes of how "gradually philosophers and scientists arrived at the startling conclusion that since every object is simply the sum of its qualities, and since qualities exist only in the mind, the whole objective universe of matter and energy, atoms and stars, does not exist except as a construction of the consciousness, an edifice of conventional symbols shaped by the senses of man. As Berkeley, the arch-enemy of materialism, phrased it: '... all those bodies



which compose the mighty frame of the world, have not any substance without the mind . . .”

Due to the philosophies of Romanticism and Idealism, the distinction between physics and metaphysics became increasingly blurred. While Berkeley's outlook is said to be "subjective idealism," Kant called his own method of reasoning "transcendental idealism." Idealism, by definition, is concerned with *mind* as the fundamental reality.

Interpreting the fourth tone of the sixth day of creation, Truth as Principle, *Science and Health* speaks of man in God's image as "Mind's infinite *ideal*." Unlike Newtonian physics which would reduce to a formula the workings of the universe, Truth as Principle is concerned with man ideally in the form of God, not God reduced anthropomorphically to the form of man.

Elsewhere the textbook refers to divine metaphysics as reduced in Christian Science to a comprehensible system of ideas. Gradually, by means of this system, humanity will come to understand itself as the form (image) of God. Surely this very idealism is what impinged involuntarily on seventeenth century philosophic thought and caused it to wrestle in the way it did with the problems of mind and matter.

**Fifth Tone of Sixth Period  
Truth as Life  
Man not made to till the soil**

Manhood and womanhood are those qualities of Deity which, because they include all other qualities, express Deity fully. In the fifth tone of the sixth day of creation (S & H 517:25) the bidding regarding these qualities is: "Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." *Science and Health* interprets this as meaning that God manifests His power through His own qualities, or ideas, and that because of this they multiply. "Man is not made to till the soil," the text says, "his birthright is dominion, not subjection."

Because of this underlying truth of being, there erupted in the West, about the middle of the eighteenth century, a prolonged period of revolution. The Industrial Revolution, the American Revolution, and the French Revolution, all pointed in different ways to man's determination to rid himself of the limits and deprivations which his environment and his fellow man imposed upon him. His life, he realized, should multiply not diminish. His dominion over himself and his surroundings should increase not decrease. He demanded to be less restricted, more individualistic, better self-governed — in fact, lord of his human experience. His physical science, he believed, gave him the power to achieve these ends and to replenish and subdue the earth.

Toynbee has much to say about the two social forces of

industrialism and democracy (stemming from the West in general and from England in particular) which were now multiplying vigorously. Industrialism creates; democracy distributes. Because both are essentially cosmopolitan, they oppose the cult of nationalism. To impose them therefore on national states selfishly promoting their own nationality must lead to inevitable conflict. You cannot put new wine into old bottles without bursting the bottles.

Because, in Science, man is "not made to till the soil," historically he started the Industrial Revolution. This means to say, he invented machines to do the tilling for him. This major historical watershed introduced the modern age. Instrumental in launching it was cotton-growing in England's North American colonies, involving the importation of African slave labour. Traffic in negro slaves in both Britain and America became an odious blemish on the face of Western society.

England developed the factory system, in which abhorrent labour conditions caused working men and women to 'till the soil' even more abjectly than before. Mass production became the insatiable aim of capitalists, whose multiplying stockpiles of wealth furnished more and more machines to produce more and more goods. Overseas colonial territories supplied the raw materials. At the same time electrical engineering had its beginnings in England, and England became known as the workshop of the world.

To check self-seeking greed on the part of capitalists, Trades-Unions gradually forced their way on to the British scene, until at last they were recognized by Act of Parliament. Other reform bills followed, and in 1807 slavery was abolished throughout the Empire. Political power in England was shifting gradually from the aristocracy to the middle class.

Oppressive exploitation of the thirteen American colonies by the mother country led, in 1775, to the American Revolution or War of Independence. The following year, Jefferson drew up the renowned Declaration of Independence, and in 1783 the colonies finally won the war. Accordingly, the Republic of the United States of America came triumphantly into being, with Washington as its first President. This new and virile nation was destined to become the first fully democratized community in the Western world, the largest free trade area, and the mightiest industrialized society on earth.

Some century or so later the discoverer of Christian Science is to write of America's severed ties with a restrictive mother country: "Like our nation, Christian Science has its Declaration of Independence . . . Man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love" (S & H 106:6).

Symbolized by America's independence, man, in the fifth tone of the sixth day of creation, is indeed "subordinate alone to his Maker." Individual initiative, freedom, and self-government, which lay at the heart of the American character, were thus determined by Truth in its aspect as Life; for what these qualities ensure is multiplication of individuality within the collective wholeness of being.

Dominion over the environment rather than dictatorial power systems was America's initial aim. Hence her growth as an agrarian society. She repudiated historical tradition and hierarchical religions. The people of the New World set out to instruct their government, rather than vice versa, as in the Old World. The right of an individual to own property was the keynote of American society.

Together, Britain and America became the leading democracies of the Western world. Multiplication of Britain's Colonial Empire, and the spread of the United States across the continent of North America symbolize materially the multiplying dominion of the manhood and womanhood of God.

The third revolution to take place was the French Revolution of 1789. This abolished monarchical absolutism and the tyrannies of an hereditary aristocracy. The seeds of present-day socialism were in consequence sown. Napoleon became emperor. His aim was to win for France a vast colonial empire, and to make himself master of Europe. Russia was the nation which stayed his advance. His final defeat was at the hands of the British at the battle of Waterloo. Following Napoleon's downfall, the spirit of modern European nationalism became more strongly entrenched than ever.

In Germany, mesmerism came into prominence. The name given it was *animal magnetism*. This dangerous practice on the part of the conscious human mind to harness the power of the so-called unconscious mind foretold the final overthrow of evil by the coming Science of Mind. The purpose of Christian Science, or Science of Mind-healing, is to bring to human consciousness the power of the Mind which is God, in contrast to mesmerism, hypnotism, or animal magnetism.

Also in vogue in Germany were the teachings of the philosopher Hegel. "From the conflict of opposites," Hegel said, "will emerge ultimate truth." Hegel saw the world as "the unfolding and expression of one all-embracing absolute idea, an organism constantly developing . . . to become the gradual embodiment of reason." When, at the opening of the next tone, Communism arrives on the scene, this will be an inversion of Hegel's teachings. And when Christian Science appears almost simultaneously, critics will claim that Christian Science, too, has been purloined from Hegel.

Returning to the current story: Westernization having, in the Middle East, caused the collapse of the Ottoman Empire, the resuscitation of Byzantine Christendom included the newly arisen states of the Balkan Peninsula — Serbia, Rumania, and Bulgaria. Turkey retained Anatolia as her homeland, where she proceeded to suppress all non-Turkish elements. At the heart of the Islamic world, contrary to Islam's original principles, was thus seen further evidence of the encroachment of Western nationalism.

In India, too, Islam's hold was broken. India became incorporated into the British Empire, welcoming Western ideas with open arms.

With offers now of her powerful scientific technology instead of her Christian religion, the West returned to the charge in the Far East, and this time accomplished the breakthrough. The Far East at last opened her doors, and Britain gained a first foothold in Singapore and Hong Kong. While Japan accepted Westernization of her own free will, China did so by force of Western arms. The intention on the part of both China and Japan was to prevent themselves from being crushed out of an almost fully Westernized world.

Almost two millennia earlier the Graeco-Roman civilization had made the world one world, and into it was born Christ Jesus, the first of God's two witnesses. Now, the successor to the Graeco-Roman civilization, the Western Christian civilization, had again unified the world, and into it (as we enter the next tone) is born the divine Science of Christianity, the second of the two witnesses. Rome's unifying tactics were under the auspices of the single god-king Caesar, the spiritual antithesis of which was the divine kingship of Jesus. The West's unification was achieved through her physical science; hence the advent this time of the impersonal, universal Science of all that Jesus taught and lived.

**Sixth Tone of Sixth Period  
Truth as Truth  
Communism and Christian  
Science**

There is a saying that coming events cast their shadows before them. In the case of Christian Science, shortly before its discovery in 1866, this rebirth of original Christianity had cast before it an antithetic shadow of itself in the form of the teachings of communism. Here the relation of substance to shadow is that of divine theism to human atheism, both on a scientific basis. Communism, deriving from the economic theories of Karl Marx, postulates the atheism of matter in which Spirit, God, does not exist; Christian Science, deriving from the teachings of Jesus Christ, advances the theism of Spirit, wherein matter does not exist. The one is the inverse shadow of the other, and the shadow, conceived of metaphysically, is subject to translation by the substance it

inverts. Both these teachings were humanly revolutionary on a hitherto unprecedented scale.

In communism, a collectivistic state is the possessor and governor of all things and individual man the possessor and governor of none. In the United States of America, where Christian Science was first introduced, the right of the individual to own property is a sacred precept. In Christian Science itself, the divine Principle, God, (not the state, or the individual) is the owner and governor of everything, while individual man, as God's reflection, is self-governed and possesses all, but not by personal acquisition.

Communism purports to build up the brotherhood of man on a material basis. Christian Science is the brotherhood of man on a spiritual basis. Both claim ultimate world identity; the one by the subversive infiltration of its ideology, the other from the standpoint that, already and forever, the world is the city of eternal divine Science.

Whether the policy is capitalism or communism, food production is the most urgent issue. In the sixth tone of the sixth day of creation, where the accent is Truth purely as Truth, man is given to eat that which earth, in the third day, brings forth from within itself. This he shares with his brother man. Under the heading, "assistance in brotherhood," *Science and Health* interprets this productivity spiritually. It says: "The rich in spirit help the poor in one grand brotherhood, all having the same Principle, or Father; and blessed is that man who seeth his brother's need and supplieth it, seeking his own in another's good." This indeed is society in its unified spiritual reality; it is what the relationships of capitalism, socialism, and communism are in Science when translated from matter to Spirit.

In the 10th chapter of Revelation, the angel who brings the book *Science and Health* from heaven calls to humanity: "Go and take the little book. . . Take it, and eat it up." Man, fed (indoctrinated) with the theories of Marx's *Capital*, is the antithesis of man fed in Christian Science with the teachings of *Science and Health*. In the one instance materialistic concepts are put into him from outside, in the other (like the earth bringing forth grass, herb, and fruit tree) he brings forth ideas of Life, Truth, and Love from within his own being.

The true idea of capital, which makes all men one, is the substance and reality of the capitalized, synonymous terms for God, which are the basis of Christian Science.

Western civilization is thus the universal mother which birthed, virtually simultaneously, Communism and Christian Science. Communism was born in the Old World of Europe, Christian Science in the New World of America. The different individual

States which made up this New World nation must, however, be federally united in order to provide the requisite soil in which the Christian Science seed could be sown. The concern of Christian Science is with the universal brotherhood of man, in which individual self-government operates within a federal whole.

The American Civil War (1860–1865) between groups of southern and northern States (the south opting for secession, the north demanding national unity) settled the question of State individualism and State unionism once and for all. The war ended in victory for the Union. Individual States enjoying individual freedom within an overall federal unity is the representation of the “assistance in brotherhood” which lies at the heart of this tone.

At the same time, and as a further foretelling symbol of the freeing of man from servitude to materialism, African slavery had to be abolished throughout the Union before Christian Science could come. Once this was done, Lincoln could declare at Gettysburg that, under God, “government of the people, by the people, for the people shall not perish from the earth.”

His words heralded the coming of the brotherhood of man implicit in Christianity’s universal Science. Accordingly, in 1866, Mary Baker Eddy discovered and revealed the Christ Science. She was later to write in the Christian Science textbook: “It should be thoroughly understood that all men have one Mind, one God and Father, one Life, Truth, and Love. Mankind will become perfect in proportion as this fact becomes apparent, war will cease and the true brotherhood of man will be established” (S & H 467:9). Here, then, is the answer on a spiritual basis to the material collectivism of state communism.

A pendulum swings from one extreme to the other before coming to rest in the centre of its arc. The excesses of capitalism, in which self-seeking individuals ignore the collective need, brought into expression the opposite excesses of communism, where individuality disappears in a collective mass. Christian Science appeared in the midst of this dichotomy not with a view to bringing together two opposite extremes, but as embodying what the two opposites are in Truth, namely, a state of individual and collective unity. Had the West understood and practised its Christianity, instead of jilting this for physical science, the extremes of capitalism and communism would not now be threatening to destroy mankind.

Toynbee calls communism the “atheistic church militant.” To him it was a gigantic Christian heresy which made its appearance in the West on account of the West’s failure to practise its Christianity.

Around 1850, Marx, a German Jew, and Engels his co-worker,

drew up *The Communist Manifesto* as a passionate appeal to the workers of Europe to overthrow their capitalist masters. Engels organized the First International Working Men's Association, while Marx, in *Das Kapital*, propounded dialectical materialism. The revolution they called for was twofold: against the physical injustices of Western capitalism and the moral hypocrisies of Western religion. The reason communism took root in Russia was because of the appalling class relations there between the common people and their rulers.

"The world feels the alterative effect of truth through every pore," Mrs Eddy wrote in *Science and Health*. In this phase of the story, scientific thought developed at a rate hitherto undreamed of. The era of modern physics began. Electricity was declared the ultimate substance. Matter was said to consist solely of electrical impulses. Radiation became the dominant theme. The discovery of radium was followed by cathode rays, X-rays, atomic radiation, and cosmic rays. In the parallel reality of divine metaphysics, the woman in the Apocalypse (generic man) is "clad with the radiance of spiritual Truth, and matter is put under her feet" (S & H 561:26).

Rutherford researched into radioactivity for the possible disintegration of the atom. "Atomic action is Mind, not matter" (Mis 190:1) wrote Mary Baker Eddy at the time when physicists were discovering that the subatomic particles of the proton and electron consist of positive and negative charges of electricity.

Concurrently, Einstein propounded his Theory of Relativity. His four-dimensional space-time continuum is the counterfeit material concept of what is meant in Science by the infinite calculus defining "the line, plane, space, and fourth dimension of Spirit" (Mis 22:11).

Darwin developed his world shattering theories of material evolution. Freud initiated analytical psychology. Marconi operated wireless telegraphy. Nietzsche advanced the racist theory that the German is the Aryan superman.

In the world at large, the fall of the Ottoman Empire left Christian Orthodoxy free to re-establish itself in its original homelands. Here it remained intact when communism swallowed up the Russian society and Orthodoxy was assailed by atheism.

Further East, India was annexed to the British Crown, and Victoria was proclaimed Empress. In Africa and Asia a struggle was in progress by the Western powers for all the backward and undeveloped lands. There was likewise a scramble for possessions in China.

There, in the Far East, Japan modelled herself wholly on Western lines. In half a century she developed from a state of backward feudalism into a highly industrialized modern nation. Founding her constitution on the Prussian model, with its militaristic reverence

for the emperor, she declared war on China with the object of controlling the whole of the Far East.

Meanwhile, in Christian Science, as the nineteenth century led to the first decade of the twentieth, Mary Baker Eddy fulfilled her founding mission. By the time of her passing in 1910, the orderly statement of the Principle of Christian Science had been fully recorded in *Science and Health*. At the same time, a self-dissolving church organization illustrated the way in which this Principle solves the life-problem through individual and collective self-government. It remained for the understanding and proof of this Principle to extend universally to all humanity, that it might bring into being the city (civilization) that lieth foursquare as the world's eternal spiritual heritage.

**Seventh Tone of Sixth Period**  
**Truth as Love**  
**One World**

The meaning of "Jerusalem" is "city of peace." The coming of New Jerusalem, or the holy city itself, is thus the coming to humanity of a condition of unity and world peace. The true idea of woman (typified by the woman in Revelation 12) gives birth to this epoch of universal peace. The mission of Mary Baker Eddy from 1866 to 1910 illustrated the work of the apocalyptic mother who brings forth a man child. Her child is the spiritual idea of the human race in this state of law-abiding peace. In order safely to birth him she wages the divine method of warfare in Science against the disruptive forces of mesmerism and occultism which otherwise would seek his destruction. Her child in consequence is caught up unto God — the idea is found in the divine Principle, Love.

As the result of her warfare, the discoverer and founder of Christian Science laid the foundations and opened the gates of the holy city, that mankind might enter through these gates and upon the foundations divinely laid raise up the actual city. Jesus showed the way. "Upon this rock I will build my church," he said, "and the gates of hell [the divisive elements of the psychic unconscious] shall not prevail against it."

In 1901, at the turn of the century, Mrs Eddy informed the world through one of its newspapers that her successor as leader of the Christian Science movement would be man himself in the generic sense, "man the generic term for mankind" (My 347:5). She made it clear to spiritual sense that not herself personally but generic man, the woman in the Apocalypse, whom she individually reflected and exemplified, was the mother and leader of Christian Science and the revelator of mankind's real identity.

Had her followers at the time of her passing understood her provisions for their church organization (as explained in the *Church*



*Manual*); had they begun truly to assimilate the universal Word of God as recorded in her final revision of the textbook, generic man (whom her followers represented) would have begun to succeed to the spiritual leadership; the city foursquare would have started to rise on the foundations laid, and the era of world peace would have been ushered in.

But this was not the way things worked out humanly. Personal sense and misunderstanding, based on an inordinate adulation of the symbol of the organized church, turned the symbol which was self-dissolving into a counterfeit that was self-destroying.

Like the original Christian Church, the Church of Christ, Scientist, as instituted by Mary Baker Eddy, is a symbol of the body of the human race. The question is, shall this body be self-translating or shall it be self-destroying? *Science and Health* teaches that the reality of the race (the idea behind the symbol) is the body of the Principle which is Love. The idea must accordingly increase and its symbol decrease, otherwise an organic counterfeit takes possession, and the idea seems temporarily lost.

Instead of an era of world peace developing subsequent to 1910, humanity thus entered upon a period of world war. For the first time in history war became *world* war. This was because Christian Science itself is either world-wide in meaning or else it is not Christian Science.

From 1911, instead of mothering its own Christ-identity, instead of finding itself to be the woman in the Apocalypse, self-mothered and self-led because mothered and led by the divine Principle, Love, the human race began to engage in its own self-destruction. To mortal sense, the self-devouring tendency of the counterfeit church and the self-devouring tendency of the Adamic race moved forward hand in hand.

But God is not mocked. Ultimate disaster cannot come. Despite opposition from the organized church, the textbook's scientific meaning together with the purpose behind the church founding, gradually brought themselves to light. Almost immediately following Mrs Eddy's passing, the practitioner and teacher John W. Doorly began to discern in Christian Science the nonsectarian Science of man based comprehensively on Science and system. At the time of the first world war, *spiritual order*, as the absolute fundamental of Science, was realized; at the time of the second world war, the elements constituting this fundamental order were seen to integrate and harmonize in *calculus* and *system*.

Meanwhile the church in Boston grew increasingly commercial and authoritarian. It passed the peak of its prosperity and began the period of its decline. Excommunicated, John Doorly continued to research, teach and heal free from the restrictions of ecclesiastical

be fused again with this centre, in the second. The material conditions attendant upon thermo-nuclear explosions — the all-consuming heat, the rushing mighty wind — show them to be the material opposite of what is meant in the New Testament by the descent of the Holy Ghost, with its irresistible powers of world salvation.

The hot war with fascism having ended, the so-called cold war between the democratic capitalist West and the totalitarian communist East broke out almost at once. Russia developed her own nuclear capability, and the two sides, out of fear and distrust of each other's intentions, stockpiled atomic weapons. The human race, it seemed, was hell-bent on suicide.

To prevent this all-out catastrophe, the old League of Nations was replaced by a new United Nations Organization, as possibly the first even remotely effectual international peace-keeping force.

While the hot war was one of open physical aggression, in which fascism attacked its prey visibly from without, communism's cold war is ideological, and subversively psycho-political. Toynbee says that communism is not so much a Western technology as a Western creed, intent on spiritual rather than physical warfare. It fights avidly for no less than the *mind* of mankind.

The "iron curtain" that fell across Europe, cutting in two a stricken Germany, and dividing East from West, is woven of bars of fear and suspicion on the looms of physical science. Nonsectarian Christian Science alone is capable (in the words of Paul) of breaking down this insane wall of partition, and of making in itself of twain one new world, so making peace.

Jewish Zionism played an increasingly important role in post-war world affairs. The Jewish demand to re-establish a national home in Palestine met with violent opposition from resident Middle East Arabs. A new State of Israel was however brought into being, with the result that the Arab-Jew enmity at this centre of the great world picture patterned the East-West enmity at the circumference. The Ishmael-Isaac controversy of the Old Testament, which is the son of the bondwoman versus the son of the freewoman, appeared in more dangerous modern form on both these social dimensions.

But the basic social issue of freedom versus bondage is not primarily to do with persons and nations, as such, but rather with true and false instincts that inhere impersonally in the psychology of all mankind.

In the realm, meanwhile, of physical science, Einstein added the Theory of General Relativity to Special Relativity, and old Newtonian ideas of gravitation and a mechanistically ordered universe, were in part superseded. His great lifework was brought to fulfilment when his Unified Field Theory aspired to wed

“Democracy for all peoples! With free consent and without coercion all people shall dwell together in unity,” cried America’s President Wilson when the Great War was over. Yet America returned to her old isolationist ways, and the new League of Nations was in consequence doomed from the start.

The interval between the two world wars (or rather the breathing space in the long period of war that is still going on) was one of mental, moral, and social upheaval. By the end of the 1920s the world was plunged into a state of economic collapse, mass unemployment, and a general leaderless despondency. As a result, Fascism, or National Socialism, arose and boasted itself society’s deliverer.

Germany, smarting still from her defeat in the Great War, signed a military power pact with Italy, purporting “to enhance justice on earth and make of the world one household.” Accordingly, the fascist dictatorships built up their war machines and prepared for a second world war. The propaganda methods of Hitler and Mussolini hypnotized the German and Italian masses with delusions of national grandeur, and instilled in the people a brutal military fervour. In Japan, Western technology had bred a similar violent militarism which, in partnership now with the Berlin-Rome axis, was ready to burst into flame. After previous acts of territorial aggression, Germany marched into Poland in 1939 and the Western Allies declared war. Afterwards, Japan attacked the American fleet at Pearl Harbour and the United States joined the Allies in the conflict with Germany, Italy and Japan.

“Whom the gods would destroy, they first make mad.” Germany overran France and prepared to invade the British Isles. But the blow was averted eastward and she attacked Russia instead. There, in the East, Nazism battered itself to exhaustion against the heroic Stalinist Russian wall. Meantime, in the West, the Allies built up their military strength, launched a second front, and, in 1945, brought Italy and Germany unconditionally to their knees.

Over the years, a race had been in progress between Allied and German scientists for the possible production of an atomic bomb as the ultimate weapon of destruction, and therefore as the means of victory. While the Nazis were first to achieve uranium fission, the Allies were first to control and contain nuclear chain reaction. In 1945 Japan, too, surrendered unconditionally when the first atomic bomb, built by the Americans, was dropped on Hiroshima, wreaking devastation and horror on an horrendous and hitherto unimagined scale. The world entered the Atomic Age. Uranium *fission* led to hydrogen *fusion*, with its vastly increased potential for both destructive and peaceful purposes.

The fact in Science is that man, never having been fissioned from the nuclear centre of Being, in the first place, does not have to

power. Boston became to Christian Science what Rome became to Christianity. Today, to mortal sense, Christian Science is entombed in the Boston organization as surely as Israel was entombed in Babylon, Jesus in the Jerusalem sepulchre, and Christianity in Rome. The holy city of the Word, Christ, Christianity, Science, which is Christian Science's world identity, is clearly the newborn, resurrected truth of all four of these historical concepts.

Just as the divine identity of the human Jesus was never *in* the organic body which this divinity raised from the grave, so, in the case of Christian Science, the resurrecting Science of the holy city reveals itself to human consciousness outside the confines of an organized church.

Arrogant nationalism, backed by the Nietzschean philosophy that the German people were the Aryan super-race of mankind, precipitated the two world wars. In the Great War of 1914 – 1918 (the causes of which date, it is said, from 1911), the Allied Powers led by Britain, France, and the United States, finally defeated the Central European Powers, led by Germany, at a cost of millions of lives, untold misery, and prolonged social impoverishment. Truly, as the Bible says, to slay Cain with Cain's own weapons reaps a sevenfold vengeance.

Of vast world-wide significance was the Russian Bolshevik Revolution that took place in 1917. In this bloody turmoil, Tzardom was murdered, private property was confiscated, and religion generally was officially abolished. Despite original social ideals, the Union of Soviet Socialist Republics began its tyrannical, totalitarian climb to what it believes will be inevitable world conquest over the dying bodies of capitalism, free enterprise, and religion. On a deeper analytical level, matter threw down the gauntlet to Spirit, and atheism made war on theism.

Today, world communism may appear as a gigantic Goliath, and Christian Science as an insignificant David, but facts cannot be judged according to sense evidence. According to the teachings of Christian Science matter is but the misstatement of Spirit, Mind, and the Christianly scientific theism of the holy city already constitutes the entire cosmos. In other words, the universe of the divine Principle, Love, is now and forever the divinely established reality, the spiritual and scientific translation, of everything that appears to the senses as the atheism of matter.

As referred to previously, Toynbee writes of Russia's emotional and intellectual substitute for Orthodox Christianity: "Under the Hammer and Sickle, as under the Cross, Russia is still 'Holy Russia' and Moscow still 'The Third Rome.'" Note how the Christian Science emblem of the Cross and Crown is the spiritual counterfact to communism's Hammer and Sickle.

together in a single conception the hitherto irreconcilable forces — the two dimensional extremes — of electromagnetism and gravitational attraction.

Through the discovery in Britain of jet propulsion, man flew faster than sound. He broke the so-called sound barrier. When first approaching the speed of sound, it is said of the pilot that, in order to prevent a build-up of air pressure from buffeting his plane to destruction, he *reverses the controls*. Whereupon his aircraft flies smoothly through and beyond the barrier, and so exceeds the speed of sound.

Yet, in scientific metaphysics, it is the *matter barrier* more than the mere *sound barrier* that needs to be overcome. To this end, instead of approaching the reality of Spirit from the standpoint of matter, thus being subjected to matter's pressurized build-up, Science transfers the controls from the human to the divine, or from man to God, in order that, in the words of Jesus, man shall come "forth from the Father." As Jesus proved at the resurrection, matter then presents no barrier to the ever-presence of God and man.

Advances in the technologies of radio and television likewise pointed to Spirit's (Mind's) ever-presence wherein there are no matter barriers. In electronics, the transistor and the computer counterfeited similarly the instant availability of the calculus of ideas that make up the universe of one all-knowing Mind.

Questioned by the press at the turn of the century about "modern material inventions," Mrs Eddy replied: "Oh, we cannot oppose them. They all tend to newer, finer, more etherealized ways of living. They seek the finer essences. They light the way to the Church of Christ. We use them, we make them our figures of speech. They are preparing the way for us" (My 345).

In 1949 the communizing of China by the revolutionist Mao Tse-Tung created a second major power bloc within the communist world. Chinese communism, purporting to be original Leninism, opposed what it saw as the revisionism of Soviet communism, with the result that the familiar pattern of a kingdom divided against itself appeared in communism too. To counter this, and all other schisms, the leaven of the kingdom of the city foursquare was everywhere at work in the consciousness of man. Ecumenicalism was persistently in the wind. Under the leavening impact of the "child by promise," more and more compromises were made. In the case of Euro-communism, national communist parties, in possibly more conciliatory and democratic mood, began to resist Soviet domination.

Meanwhile, America and Russia, competing for supremacy in conventional and nuclear arms, vied with one another also for the

conquest of space. The future looks beyond the confines of earth to the unexplored regions of the heavens. Such was the progress in Western technology that, through the advent of rocket propulsion, objects, animals, and lastly man, were freed from the constraints of earth's gravitation and launched into weightless, frictionless space. In divine metaphysics, thought looks away from a material earth to a limitless spiritual heaven.

Mankind entered the Space Age. Russia put into earth orbit the first artificial satellite and later the first man. America conceived her vastly prestigious Apollo Program and, in the end, it was an American and not a Russian who first set foot on the moon. The colossal depths of the solar system began to be systematically probed.

Correspondingly in society, much of the world's youth began to rebel against the established, restrictive authority built up by their forebears. The Hippie movement, the Flower Children, the drug cult, the 'Jesus' cult, Uni-sex, and Women's Lib, all sought, in one way or another, to overthrow convention and tradition.

A growing disenchantment with the material sciences led, in the West, to the infiltration of their opposite extreme, Eastern religious mysticism. Transcendental meditation as a means of contact with the cosmic unconscious, and as the means therefore of freeing human experience from its own humdrum limits, became an improvement on psychedelic drug-taking, which offered more insidiously the same liberation.

A material scientific letter and a mystical religious spirit are always in conflict. Neither the one nor the other holds the answers to today's problems of division and confrontation. Only the divine *Science of Christianity*, wherein *letter* and *spirit* are one, truly has this answer. For while Science accentuates the letter of *Truth*, Christianity is the spirit of *Love*.

Remember that the tone at this point is Truth in its aspect as Love, the tone that brings the sixth period to a close and opens the door to the seventh where the accent shifts to Love as Truth. Hence the note being struck most loudly today is that of the unity of Truth and Love — the true idea of church, or body, as the "structure of Truth and Love."

Why have you torn Truth from Love? today's youth seems to be asking a heartless scientific technology that has cut itself off from God. Equally, however, it might be asked of the current permissive society, why apparently have you split Love from Truth?

Because the woman in the Apocalypse, generic man, is truly the world leader, and therefore the world saviour, the common man (the man-in-the-street) is everywhere asserting his identity and demanding equality of rights. The underdeveloped Third World nations evidence this uprising. For not only is the world split East

and West politically, but North and South racially as well. The common man's promised inheritance is the boundless city of the Science of Life — the city of the structure of Truth and Love — with its equal sides and open gates facing North, East, South, and West simultaneously.

In the system of government which is Christian Science, collective *equality* comes only from individual *synonymity*. Hence the two groups of terms that define the unity of God and man, Principle and idea, are the *seven* of Mind, Spirit, Soul, Principle, Life, Truth, Love, (described in the textbook as "synonymous"), and the *four* of the Word, Christ, Christianity, Science, (to which the word "equal" is applied). See S & H 465:11, 574:23.

Industrialization has polluted the earth and its atmosphere; earth's energy resources are running out; the greedy exploits of industrialized man have interfered with nature and have created a grave ecological imbalance, cry the apparently responsible scientists. Yet the substance of the *calculus* of Spirit, determined by the *matrix* of its own enveloping atmosphere, cannot be polluted, neither can its infinitude ever be used up. The woman in the Apocalypse, clothed with the sun, draws upon an energy which is wholly qualitative and therefore infinite, and cannot be finitely quantified.

The pornography, violence, terrorism, and corruption that, in the closing years of the twentieth century appear on the surface of human consciousness, frighten and dismay civilized man. Coincidentally as the psychic unconscious injects into human life more and more of its baneful miasma, the growing understanding of the absolute Science of Life alone stands surety against the demoralization and destruction of the race. "Science only can explain the incredible good and evil elements now coming to the surface," says *Science and Health*, "Mortals must find refuge in Truth in order to escape the error of these latter days" (S & H 83:6).

While modern theosophical probings talk endlessly (and oftentimes accurately) about the nature of the reality that is determining their conclusions, Christian Science is the reality itself, the living actuality of which can be experienced only from its own non-dualistic standpoint, and not from an occult approach thereto.

"The more destructive matter becomes, the more its nothingness will appear," the textbook states. The question is, can matter become any more destructive than in the form of the hydrogen nuclear bomb, or a possible high energy proton beam which may or may not supersede this bomb? If it is true that it cannot become more destructive than this, then matter's nothingness is fast appearing. In its final form as mortal mind, with its mass hypnotic brain-washing and the murderous practices of psychopolitics,

matter reaches its supposititious ultimate, and is swallowed up in the Science of Mind. Thus, the “nearer a false belief approaches truth without passing the boundary where, having been destroyed by divine Love, it ceases to be even an illusion, the riper it becomes for destruction” (S & H 97:13).

“And the earth helped the woman.” At the present climactic stage of civilization, and according to Revelation 12, the earth is even now opening her mouth and swallowing up the flood of hatred and terror, madness and chaos, which, as the out-spit of the serpent, the dragon is vomiting out of his mouth. That is to say, the world is self-evidently preparing itself for the acceptance of its own spiritual reality in the course of the seventh millennium.

Remember the prophecy of the American scientist Buckminster Fuller: “In A.D. 2000 the integrity of humanity will be of an unbelievably high order. . . Man is going to come into an entirely new relationship with his fellow man.” A parallel prophecy from Mary Baker Eddy reads: “If the lives of Christian Scientists attest their fidelity to Truth, I predict that in the twentieth century . . . Christendom will be classified as Christian Scientists” (Pul 22:9). The “if” is the inescapable proviso. For if the lives of Christian Scientists are not faithful to Truth this prediction cannot be fulfilled.

“And God saw everything that He had made, and, behold, it was very good.” So says the Bible text concerning this seventh and final tone of the sixth day of creation, Truth in its aspect as Love, the determinant of one whole God-governed world. Here, creation has completed its orderly unfoldment. It remains for the contemporaneousness of its panoramic structure to be understood and lived in the seventh day and seventh period, where the accent shifts to Love itself.

From the viewpoint of the Logos, or Word of God, we may reasonably conclude that, as the seventh millennium is increasingly manifest, civilization will enter upon the fruits of its labours, and reach its foursquare spiritual goal.

The way in which *Western man*, in the course of the *sixth* millennium, expands his dominion and encompasses the globe, may well be a foreshadowing, counterfeit symbol of the way in which mankind’s spiritual reality, brought to light in *Christian Science*, is destined to do the same thing in the course of the *seventh* millennium. “. . . for the earth shall be full of the knowledge of the Lord, as the waters cover the sea” (Isa 11:9). Hence the imperative need to understand spiritually the foregoing history of civilization, determined as this is by the *Science of the days of creation*.



**Triptych**

The reader is asked to turn now to page 339 of the Appendix, and refer to the chart that is called the *Triptych*. The correspondence between Chapter II of this book, now concluded, and the Triptych's central panel, will quickly become apparent. This panel gives a brief outline of the step by step unfoldment of the civilization story in parallel relationship with the seven days of creation, the Bible's thousand-year periods, the myth of Adam and Eve, and the life of Jesus. At the same time it shows the synonymous terms for God, revealed in Christian Science, as the underlying determinant of each of these unfoldments.

The chart's left-hand panel, dealing with the founding of Christian Science, and its right-hand panel, concerning the present-day outcome of this, are the subjects, now, of Chapters III and IV. These two subjects, which take their place in the centre panel respectively at the point of Truth as Truth and Truth as Love, need to be examined in greater detail than has been practical in the general survey, in Chapter II, of the total civilization development.

## Christian Science: Discovery and Founding

### Holy City Revealed

An historical survey, as such, either of the story of civilization or of the mission of Mary Baker Eddy (which takes its God-appointed place within this story) is not the purpose of this book. The book's concern is with the deep scientific reality that underlies and determines the historical appearance more than with the history itself. To discern, behind the historicity, the orderly workings of the Principle of the oneness and interrelatedness of being brings to light a very different sense of human happenings from when the approach is merely that of the piecemeal material senses.

From the beginnings of the civilizing process humanity's goal is the setting up on earth of the kind of civilized society represented at the close of Revelation by the holy foursquare city. Towards the end of the sixth thousand-year period, at the point identified spiritually by Truth as Truth and Truth as Love (where first Christian Science is discovered and founded, and secondly where its absolute Science begins to be understood), it can be said that civilization reaches the threshold of its goal, preparatory to crossing this threshold in the seventh period and entering upon the goal itself.

Pre-eminent, then, in the teachings of Christian Science is the idealism of the holy city. To Mary Baker Eddy the city foursquare and Christian Science were one and the same revelation. In revealing to the world the Principle and practice of this ultimate reality of all civilization she, as it were, laid its foundations and opened its gates that humanity itself might enter in. She did this in the tone of Truth as Truth. Today, at the point of Truth as Love, the founder's work is being apprehended in its nonsectarian Science and system. This means that Christian Scientists can begin to pass through the city's open gates, and upon the foundations already laid start to *be* the living nucleus of the city itself. Doing so, they will open the way for humanity at large, in the seventh millennium, to accept its eternal spiritual heritage, the heaven on earth which is divinely promised from the beginning of the civilization journey.

Inasmuch as Mrs Eddy's founding of the holy city was, from first to last, of the nature of divine revelation, the course of this founding,

over the years, followed the order of the *seven days of creation* as surely as did the career of Jesus, the story of the Bible, or the history of civilization itself. "Was not this a revelation instead of a creation?" *Science and Health* asks regarding the ordered footsteps of these seven divinely causative days (S & H 504:14).

To fulfil the revelatory purpose, two complementary factors dominated Mrs Eddy's career. These were the writing of the Christian Science *textbook* and the organizing of the Christian Science *church*. The changing form of the latter (to the point of its ultimate dissolution) was determined by the inspired step by step evolving of the former. This illustrates the fact that the unfolding light of absolute Truth translates an accompanying organic symbol. The simultaneous workings of textbook and church thus correspond to the two phases of spiritual translation discussed earlier in this book.

In other words, the revelation recorded in the textbook is shown to be demonstrable in human experience to the end of solving the problem of organic body, or of translating spiritually the mortal sense of life. The Principle of world salvation, and the way whereby this is practised and proved humanly, was thus put before the human race.

The textbook defines itself as the "body of this Principle" (S & H 559:25). According to the New Testament, *church* is the symbol of *body*. Understood in Science, the church is the representation of the human race aspiring to be the body of the Principle which is Love.

In 1901, Mary Baker Eddy declared to the world that her successor as leader of the Christian Science movement would be "man the generic term for mankind" (My 347:5). Her rightful successor, that is to say, is *generic* man, under God, mothering, governing, and leading himself as the true idea of church. This leadership alone is capable of bringing into earthly expression the heavenly foursquare city.

In 1902, when her mission entered its sixth evolutionary phase (corresponding to the sixth day of creation, and to man generically as the image of God) the textbook, for the first time, appeared in a *foursquare matrix structure*. This means to say that the orderly arrangement of its first sixteen chapters related to the workings of the holy city. They formed a sixteenfold womb-like pattern, identifying the book with St Paul's description of the New Jerusalem as "the mother of us all."

In consequence, the Mother Church organization, as an essential preliminary symbol, could at this point, be dispensed with, for it had been superseded by the wholly impersonal authoritative textbook, teaching the Principle of the human race as a divinely self-governing body.

With their textbook in this final *matrix* form, Christian Scientists

the origin of species by natural selection, and was soon to publish his *Descent of Man*. At the same time precisely Mendel advanced his researches into biology, genetics, and the laws of heredity — work that was to lead many years later to microbiology and the DNA code. As the opposite of the elements of the substance of Spirit about to be revealed in Christian Science, Mendeleyev drew up his table of the chemical elements, with their respective atomic weights.

In the realm of sociology and government, Marx and Engels formulated the *Communist Manifesto* in preparation for the overthrow of capitalism, at the very time when Christian Science was about to revalue man's attitude to life, present the true idea of capital through a system of capitalized, synonymous terms for God, and reveal the truth about equality and ownership. The discovery of Christian Science heralded the coming of the city foursquare, of which the proposed communist world state was a material, atheistic counterfeit.

Anticipating (or so it seems) the pattern which, in years to come, Mary Baker Eddy would be led to implement regarding her Mother Church and branch churches, the British Colonial Empire, following the victory for independence on the part of the United States of America, was beginning, at this time, to translate its identity into a Commonwealth of self-governing nations. The first to be granted independent sovereign status was Canada in 1867, the year following the discovery of Christian Science.

The psychological opposite of the revelation that Mind, God, is the unfathomable source of all true consciousness, appeared in 1869 when Hartmann, in Germany, published his *Philosophy of the Unconscious* — that mythical realm of the involuntary mortal psyche which Freud and Jung were later to expound and develop so extensively.

About the same time, in 1870, the Vatican Council instituted the dogma of papal infallibility, the antithesis of the infallibility of the divine Principle, or God, brought concurrently to light in Christian Science.

**Discoverer and Founder:  
Textbook and Church**

Were a *discovery* not *founded*, its value would be lost. For a revelation to live and endure, it is essential for it to be demonstrated. Mary Baker Eddy, therefore, was both discoverer and founder, revelator and demonstrator.

The revelation is divine, its demonstration human, solving for humanity the problem of mortality by healing sin, disease, and death. Mrs Eddy enshrined her revelation in the Christian Science textbook; she illustrated its step by step demonstration by means of a church organization. Her necessity was to reveal the world-saving

them how Jesus performed his cures. To begin with, the answer seemed to lie with the mesmeric practices of a Dr Quimby to whom she turned for personal help. The fallacy of this was exposed, however, and in the winter of 1866, after a fall on the ice from which physicians said she would not recover, her long search ended. While reading in the gospel of one of Jesus' healings, she herself was restored to health by purely spiritual means. In her words: "As I read, the healing Truth dawned upon my sense; and the result was that I rose, dressed myself, and ever after was in better health than I had before enjoyed. That short experience included a glimpse of the great fact that I have since tried to make plain to others, namely, Life in and of Spirit; this Life being the sole reality of existence" (Mis 24:11).

The light which broke upon her awakened consciousness was as the light of the first day of creation, the day of initial revelation. Over the next forty years she would reduce this revelation to a system of ideas which the world itself could understand. The order in which she would do this would be according to the remainder of the days of creation. By the time of her passing in 1910, the final stage would be reached, therefore, of which it could be said: 'Thus the revelation is finished.' The very Life-principle which Jesus understood and practised would then be available to the rest of mankind.

What she discovered, she said, were the "divine laws of Life, Truth, and Love" (S & H 107:2). That these laws raised Mary Baker Eddy from her deathbed was itself a symbol of their purpose, in the end, to raise from the dead the entire mortal body of mankind. As yeast chemicalizes uniformly the dead lump of dough into which it is put, so not a single aspect of the human consciousness would escape the resurrecting influence of the laws of the Science of God and man that now had dawned upon it.

The leaven which a woman took and hid thus in three measures of meal until the whole was leavened, was, according to the sixth chapter of the textbook, the true idea of *Science* which, as the true idea of *Theology*, is the true idea of *Medicine*, healing and raising from the dead the whole of human consciousness.

Penetrating spiritually the historical happening, perceiving the magnitude of the idea at work behind the scenes, it is evident that such a revelation is the goal towards which civilization has been consistently moving ever since it began its journey some 6000 years before.

No wonder the discovery itself, and the years of preparation that preceded it, were accompanied in the world by scientific, philosophic, and political developments of the very greatest importance. Counterfeiting the idea of man's spiritual origin and derivation, Darwin expounded the theories of material evolution, of

**First Evolutionary  
Period 1866 – 1878**

**(first day of creation:  
light: Mind)**

**Mind as Mind**

“And God said, Let there be light: and there was light.” For Mary Baker Eddy, 1866 was particularly the year when the Spirit of God moved upon the waters of human consciousness, and the darkness which had seemed hitherto to hide the face of the deep things of God yielded to light. The light was the truth that God, Mind, the source of the light, and man, Mind’s idea, the light itself, are forever indivisible. The one can never be cut off, or exist apart from the other. As in the case of Jesus, this was indeed the light of the world. Like the light that enlightened Paul, it came with the force of a “heavenly conviction.” To both Paul and Mary Baker Eddy, it was “the gift of the grace of God given unto [them] by the effectual working of His power” (S & H 108:3).

As she wrote in her autobiography, her life emerged into light. The world had been dark, she said. Mortal mind was “not even fringed with light. Matter was no longer spanned with its rainbow of promise.” Because mortality was without form and void, the moment had arrived “of the heart’s bridal to more spiritual existence.” “When the door opened,” she recorded, “I was waiting and watching; and, lo, the bridegroom came! The character of the Christ was illuminated by the midnight torches of Spirit. My heart knew its Redeemer. He whom my affections had diligently sought was as the One ‘altogether lovely’ . . . I had touched the hem of Christian Science” (Ret 23).

She herself had responded to the “scientific certainty that all causation [is] Mind, and every effect a mental phenomenon” (Ret 24:10). The unparalleled revolutionary truth that “Mind is All and matter is naught” had dawned upon her thought as the single “leading factor in Mind-science” (S & H 109:2).

Her necessity was to reduce the revelation to a form that humanity could understand. She was to affirm later that 1867, the year following her discovery, was the year when she “commenced reducing this latent power to a system.” Later again (in 1891) she would record triumphantly: “Divine Metaphysics is now reduced to a system, in a form comprehensible by and adapted to the thought of the age in which we live.” Thus she prepared to mother and develop the new-born Christ-idea.

Immediately she started to heal and teach. As she writes in the Preface to *Science and Health*: “The first school of Christian Science Mind-healing was started by the author with only one student . . . about the year 1867.” Was this one student merely *one* numerically, or was it a symbol of the oneness of generic man, of all mankind, to whom the revelation was expressly sent?

As she herself increasingly realized, it was not Mary Baker Eddy in the humanly personal sense who was the mother of Christian

truth that man is not held captive in an organic body.

Her mission was anchored, therefore, in the writing of *Science and Health*. The several major revisions which she was compelled to make over the years followed the order of the same *seven days of creation*. The tone by tone correspondence with these seven evolutionary days unfolded the spiritual structure of the entire founding period.

Remember that this happened within the civilization story at the point of the sixth tone of the sixth day of creation, Truth as Truth (S & H 518:5-23). Here, in effect, God says to man: 'Behold, I have given you the means of being one grand brotherhood; take *Science and Health* and eat it up. Like the grass, herb, and fruit tree of the third day of creation, bring forth its meaning from within your own being. Understand it, assimilate it, make it your own, *find that you are it*. The seed of its development, forever within itself, is likewise within you. To you, man, individually and collectively, it shall be for meat.'

To illustrate this provision to her followers, Mrs Eddy had perforce to develop the idea of self-governing branch churches, free from external control. She must put before the world the idea of individual self-government within a collective whole.

Individual assimilation of the textbook was, to Mrs Eddy, the essential means of self-government, and therefore of collective unity. Hence it was that textbook and church moved forward hand in hand. That the student's dependence on outside mothering should yield progressively to the democratic branch church (as the symbol of man governed by God) was the essence of Mary Baker Eddy's founding mission. "Behold the man whose name is The BRANCH," wrote Zechariah, "he shall grow up out of his place, and he shall build the temple of the Lord."

Examining the chart of the *Triptych* (Appendix p. 339), it will be seen how the founding story of Christian Science occupies the left-hand panel, and how this takes its place within the centre panel at the point of Truth as Truth; also how this left-hand panel follows the pattern of the seven days of creation, in parallel with the centre panel as a whole. Pondering spiritually the following exposition of the founding mission, the reader may find it helpful to let his thought move horizontally across the triptych's left and centre panels. The interweaving of the chart's vertical and horizontal strands presents in a single composite symbol a tapestry of the whole human story.

period entered its seventh and last phase, was the answer perfected and finalized. Thus the statement that God is "Principle, wisdom, love, and truth," given in the early pamphlet, developed to become, in the textbook's final version: "*God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love.*"

What we are concerned with, therefore, in these opening moments of the founding story is not only the entire subject of Christian Science in embryo, but also an essential attitude to what the subject *is* that alone will separate it from what it *is not*. We are, in other words, at that point in the first day of creation where "God saw the light, that it was good: and God divided the light from the darkness."

#### Mind as Soul

It appears that in 1872 Mrs Eddy began to write a textbook under the title *The Science of Life*. She altered this to *Science and Health* in 1875. The title came to her, she says, "in the silence of night, when the steadfast stars watched over the world." The "'still, small voice' that came to Elijah after the earthquake and the fire" whispered the name to her waiting hope and prayer, and she "rose and recorded the hallowed suggestion" (Mess 02:15).

The first edition of the Christian Science textbook was accordingly published in 1875. In conformity with the tone of Mind as Soul it crystallized and focussed the original revelation that Mind is All and matter is naught. It put the revelation permanently on record. It marked the point where, in the words of the third tone of the first day of creation, "immortal Mind makes its own record." It corresponded spiritually to where God called the light Day, and the darkness He called Night.

In Revelation 10, when the angel brings the "little book" (the revelation of divine Science) from heaven, it is said that he set his right foot on the sea and his left foot on the earth. The sea is "elementary, latent error, the source of all error's visible forms," the earth is "visible error and audible sin" (S & H 559). These two mythological concepts symbolize respectively (in the realm of mortal mind) the so-called psychic unconscious, and its outcome, conscious human experience. It is essential in this opening phase of the story, correlative as it is with our own beginnings in the studentship of Christian Science, to recognize the power of the Word of the textbook over these twin aspects of primitive mythology.

They are disposed of by God's *Night* and God's *Day*. "Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when *asleep* or when *awake*" (S & H 442:30 — *ea*), Mrs Eddy will insert in the textbook in 1908 in the closing stage of her mission. Pre-eminently, the teachings of *Science and Health* enable



Science; rather was it man generically, the spiritual idea of God, the all-embracing woman in the Apocalypse, who was really the mother. Her child therefore was born of God because born of the oneness of God and man. Like the achievements of Jesus, the stupendous work she was to accomplish humanly would be wholly the work of the *motherhood of God*, unfolding spiritually in the order of the days of creation.

#### Mind as Spirit

During the years 1868 to 1871 the textbook, *Science and Health*, had its embryonic beginnings. These took the form of a handwritten pamphlet, circulated amongst students, called *The Science of Man, Embracing Questions and Answers in Moral Science*.

Always, under Mrs Eddy, instruction in Christian Science was by the method of question and answer. In no other way could light be properly divided from darkness. Man must always inquire of God, for God, Mind, alone is capable of giving him the answer. Every Christian Scientist must understand that God, not man, is his real teacher, and therefore his true source of light.

In answer to an early question, "What, or who, are your scholars studying this Science? If the idea, what *need* of our studying? If not, what *use* of our studying?" Mrs Eddy replied in part: "When I teach Science it is not woman that addresses man, it is the Principle and Soul bringing out its idea by blotting out the belief that otherwise hideth it. . . This is not teaching man, but rather is it destroying the teachings of man . . . it is not the words, but the amount of Soul that comes forth to destroy error. The belief called man thinks it learns, forgets, remembers, etc., just as the sick think they feel pain and lose it, and remember it, etc. But this is not Science; therefore, it is the belief of sense in matter, and should be silenced as fast as possible, in which case the All-wisdom would pour in through the understanding . . ." (*Essays and Other Footprints* p. 226).

Inasmuch, then, as all the questions and answers that made up the original *Science of Man* were based on the answer to the first question of all, "What is God?"; and inasmuch as *Science of Man* was later incorporated into *Science and Health* as a recapitulation of the textbook's entire teachings; and inasmuch as *Science and Health* is the statement of the workings of the whole of Christian Science, it follows that Christian Science, from start to finish, is based absolutely on the answer to the question, "What is God?"

In the course of the forty or so years while the textbook was in the making, the answer to this primal and ultimate question — this question that by implication includes all possible questions — underwent extensive revision. Not until 1907, when the founding

sanctuary of Soul, questions of the most solemn import” (p. 166 – 167).

The organization she will be compelled to institute as a temporary concession to material methods begins in the second evolution of the story. It unfolds in two phases. The first Mrs Eddy herself dissolves; in the case of the second, she provides for its dissolution on the part of her followers, having first shown them the way. By the time the seventh and final stage of her mission is reached, all provisions for the dissolution of this second church phase will, for those who have eyes to see, have been framed. Hence, ideally, the first and last stages of her mission (corresponding to the first and seventh days of creation) are free from the trammels of material organization. In this case, the purpose of the five intervening stages is to furnish the solution to the most basic human problem that man lives under the dictates of a corporeal mortal body.

So insistent, however, were the students that a church was necessary that, in 1875, soon after the publication of *Science and Health*, there was an abortive attempt to form one. The time was not ripe, however, and the project ended in dissension. Nevertheless, in 1876, on July 4th, precisely on the centenary of the founding of the American nation, Mrs Eddy did institute the *Christian Scientist Association* that was to become the basis of a future church organization.

**Second Evolutionary  
Period 1878 – 1882**

**(second day of creation:  
firmament: Spirit)**

**Spirit as Mind**

Already the storms had begun to break; already the floods had started to come. The forces of suppositional evil were already raising their heads in opposition to, and in hatred of, the pure spiritual truth revealed in Christian Science. The great red dragon of self-will, self-love, and mad ambition was “inflamed with war against spirituality,” and the revelator of the true idea of God was compelled to look with abject horror at its efforts to pervert and destroy her child. Sometimes it seemed with her back to the wall, she gathered together her spiritual forces and prepared to fight to the death this surfacing of primitive evil.

That lust for power, hypocrisy, and malice should seek to overthrow the newly revealed Christ, Truth, endowed with the healing power of universal Love; that human beings should want to adulterate and pervert into heinous crimes of mesmerism, animal magnetism, mental malpractice, and even mental murder, the sublime Science of Mind-healing, was evil on a scale she never dreamed was possible. Like Noah, in the Bible’s second thousand-year period, she must build an ark of safety for herself and her child, and there find protection from the engulfing flood.

The form the evil took was that certain of her male students, for

Christian Scientists to be free from the snares of *unconscious* and *conscious* mortal mind, in order that, as the very light of God's "Day," they come forth from the source of this light, as that into which "Night" is translated when it is named by God.

There shall be "time no longer," the angel says, when he comes armed with the little book. The *Day* and the *Night* of the first day of creation have nothing therefore to do with *time*. They are simultaneous, like the *action* and *rest* of the seventh day. Life is inexhaustible. God's Night is not a period of time in which to recoup energy expended during His Day. The seven days of creation can "never be reckoned according to the calendar of time," for they unfold perpetual "newness of Life" (S & H 520).

*Science and Health*, appearing for the first time in this tone of Mind as Soul, points to Mind conscious of its own infinitude — Mind knowing the record of its own timeless Word in contrast to the record of the *thousand-year periods* of mortal history stored in the memory of unconscious mortal mind.

The Mind which is God, not the sea, the night, or the collective unconscious, is therefore the "mother of all that lives." The holy city (beginning to reveal itself from the first day onwards) is the real "mother of us all." Alone on earth, Mary Baker Eddy was aware of this truth. The time has come today for her followers to begin to be aware of it also.

Many of the statements in the first edition of *Science and Health* proved too absolute for human consumption. She therefore changed their form, realizing that once the textbook had evolved to its final statement, humanity would have grown spiritually to discern the original meaning.

"We are Spirit, Soul, and not body," she wrote (p. 14). "Understanding himself Soul instead of body, and that Soul was God, brought down upon him [Jesus] the anathemas of a world" (p. 41). Again (p. 77), "We shall be found Love, Life, and Truth, because we understand them." On p. 229: "That man epitomizes the universe, and is the body of God, is apparent to me not only from the logic of Truth, but in the phenomenon, that is sometimes before my spiritual senses."

In view of the revelation of such truths as these, Mrs Eddy saw no necessity for forming a church organization. "Organization and time have nothing to do with Life," she was to write later in *Science and Health*. Hence in this first edition: "The mistake the disciples of Jesus made to found religious organizations and church rites, if indeed they did this, was one the Master did not make. . . No time was lost by our Master in organizations, rites, and ceremonies . . . members of his church must answer to themselves, in the secret

protected by the waters above the firmament from the waters of destruction under the firmament. It was safe in the womb of an ark of understanding.

#### Spirit as Spirit

The year was 1879, and the time had come for the ark of safety, wherein the idea finds refuge, to be represented by a church organization. Jesus said of his need to be baptized of John: "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." To the thought of Mary Baker Eddy, in this second period of her career, the same temporary concession to material organization applied equally to Christian Science. Nevertheless, she still maintained that it was "not absolutely necessary" to "organize materially Christ's church," adding, "If this be done, let it be in concession to the period, and not as a perpetual or indispensable ceremonial of the church. If our church is organized, it is to meet the demand, 'Suffer it to be so now'" (Mis 91:4).

Hence that saying of John the Baptist: "He [the absolute Christ-ideal] must increase, but I [the organic symbol of this ideal] must decrease." Christian Science (the spiritual idea of the human race) must demonstrate before mankind that it cannot be confined in an organic body. To this end, for the safety of its early development, it was necessary for it to assume, temporarily, the appearance of a church organization. Did not Joseph take Mary and Jesus down into Egypt for the same reason? The divine decree: "Out of Egypt have I called my son," applies not only to Israel in the Old Testament, but also to Jesus in the New Testament, and eventually to Christian Science.

Mary Baker Eddy knew that Christian Science, in its relation to mankind as a whole, must be founded on the lifework of Jesus, or else it would not be Christian Science. Jesus' necessity was to prove that the Christ-idea is organically birthless and deathless. His rising at last from a material tomb, was the proof that never, in the first place, did his identity originate in a maternal womb. When, ten years later, Mrs Eddy dissolves the organization she has just formed, she will have founded Christian Science on Jesus' proof of eternal life, for she will, in effect, have raised its body from the tomb.

Her church was thus "designed to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing" (Man 17). In Revelation 1, Jesus is depicted as holding in his right hand *seven* stars. The Church of Christ, Scientist, was formed by the Christian Scientist Association which Mrs Eddy had started with six of her students. Throughout its life, the church had *seven* directors, and transacted its business through a quorum of *seven*. Its charter incorporated it under the

whose spiritual welfare she had laboured and sacrificed, had turned mesmerists. They were at pains to wrest her discovery from her, and, for their own selfish and egotistical ends, turn it into the opposite of what it truly was. The situation was in accordance with Genesis 6 at the opening of the Noah story, where apparently spiritually minded "sons of God" saw the "daughters of men" (worldly methods of self-propagation) that they were "fair," and wedded themselves to these methods. "Giants" (errors of a most stupendous kind) were born of this illicit, adulterous wedlock.

The heavenly firmament of the second day of creation that separates the evil from the good, a baptismal flood of pure spirituality that forces the onslaught of malice to destroy itself, was the imperative need of the hour. Accordingly, in the new edition of *Science and Health*, which she was preparing at the time (the textbook's second edition and its first major revision), she attacked and laid bare the personal workings of malicious animal magnetism with an ardour and a ferocity never to be repeated throughout the subsequent stages of her career.

The finished revision, it appears, was already at the printers when the discovery was made that owing to dishonest handling of the funds there was insufficient money to bring it out. When, therefore, the second edition did appear, it was a book of five chapters only that had been extracted from the complete work. It was named *Volume II*, but there was never *Volume I*. To denote the turbulence of the period, and its relation to the story of Noah, an ark surmounting troubled seas with storm clouds overhead was embossed on the outside cover. It was known as the Noah's Ark Edition.

The long and notable chapter on "Mesmerism" recorded the author's searing attack on the evils of perverted mind-power. She wrote of the malpractitioner: "The accumulating weight of error makes his descent bottomless; and the orthodox hell is a faint figure of the tortures that will come to him on account of this sin against the Holy Ghost, that is not forgiven . . . Behold! thou criminal mental marauder, that would blot out the sunshine of earth, that would sever friends, destroy virtue, put out Truth, and murder in secret the innocent, befouling thy track with the trophies of thy guilt, — I say, Behold the 'cloud, no bigger than a man's hand,' already rising in the horizon of Truth, to pour down upon thy guilty head the hailstones of doom" (p. 138 – 140).

But her faith in God and her spiritual understanding ensured that in fact her child was safe, "caught up unto God, and to His throne." She wrote in the new edition: "When we become Spirit, we shall be infinite, and One, for there is no room for more than one, if that One is infinite . . ." (p. 7).

The embryonic truth of the human race in Science was thus

students, she wrote of “the gigantic evil of his character,” and of “a secret passion of his to produce a state of mind destructive to health, happiness, or morals” (see Vol II p. 2 – 8).

The original teaching pamphlet, *Science of Man*, which appeared for the first time in print in 1876, was incorporated in this third edition of the textbook in the form of a chapter called “Recapitulation.” Also for the first time the Cross and Crown emblem appeared on the book’s outside cover.

The publisher of the new edition was Mrs Eddy’s husband, Asa G. Eddy, whom she married in 1877. Dr Eddy shouldered many of his wife’s heavy burdens, and she wrote of their “blessed and spiritual union.” He was exonerated by the courts of a charge of murder maliciously contrived by the mesmerist enemies of Christian Science. Shortly after the publication of the third edition of *Science and Health* Dr Eddy died. Mrs Eddy said of his death: “He saw the effect of malpractitioners on others, but not on himself; that was the point of their silent arguments, to produce just this effect, and that blindness on his part made him their victim . . . Hence my determination to forewarn and so forearm the world against this most atrocious crime.”

But the tables had already turned on the gloating evil, for she continued: “The loss of our husband was the resurrection morn over the night of silent crime. It rent the veil of sin, and we saw for the first time the full remedy for even this directed envenomed barb of sin, and it fell from the quiver of malice powerless before us. We can now teach every Christian student the practical power of divine Science over all mesmerism . . .”

Having in this way, put moral lunacy under her feet, she indeed typified the God-crowned woman in heaven birthing in safety her man child.

Spirit in its aspect as Soul, the third tone of the second day of creation, names the firmament “Heaven.” Of *heaven*, in the second day, is born *earth*, in the third day. In the second thousand-year period, the ark rests on the pinnacle of Ararat, above the floods, prior to the rebirth of the world. Significantly, an outstanding feature of the new *Science and Health* was that the text of the seven days of creation, in the chapter “Creation,” named the creator “Mother.” It spoke of Spirit as “this infinite Mother.”

As we approach the third period of Mary Baker Eddy’s career, correlative with the symbol of the self-propagating earth in the third day of creation, Christian Science, like the earth, must be found to be born of heaven, born of the motherhood of God, born of the waters above the firmament, not of the waters under the firmament which stand for human corporeal sense seeking to propagate itself by organic ways and means.

law of the land. Mrs Eddy was herself a member, and its sole pastor and preacher. Like Jesus, it was “made of a woman, made under the law, to redeem them that were under the law.” When later the church is dissolved, and a new one formed, the second will not be made under the law but redeemed from the law, that its members “might receive the adoption of sons” (Gal 4:4 – 5).

Two years later, in 1881, the other organization was formed that was the complement of the church, namely, the *Massachusetts Metaphysical College*. Mrs Eddy, again with six of her students, obtained a charter “under the seal of the Commonwealth, a law relative to colleges having been passed, which enabled her to get this institution chartered for medical purposes” (S & H xi:27). She was both its President and its teacher. As in the case of the church and the Christian Scientist Association, *seven* members of a newly formed *Massachusetts Metaphysical College Association* constituted the College quorum.

While the emphasis with church is on the healing spirit, with College it is the teaching letter\*. From the article “The Way,” written in 1889, the year both College and church were dissolved, Mrs Eddy appeared to look upon healing and teaching as two separate departments. Yet we read in the same article: “The student who heals by teaching and teaches by healing, will graduate under divine honors . . .”

Accordingly, she describes how, once she had closed the two institutions, she sought “the absolute scientific unity which must exist between the teaching and letter of Christianity and the spirit of Christianity” (My 246). The real letter is the scientific understanding of the spirit. In the words of the second tone of the second day of creation, the true educational *letter* is the *understanding* which “Spirit imparts.” Hence this is “not intellectual,” is “not the result of scholarly attainments,” but is “the reality of all things brought to light.” This separation of spiritual from academic understanding lifted her ark above the floods and enabled her to develop her revelation safely as the universal Science of man.

#### **Spirit as Soul**

The first complete revision of *Science and Health* appeared in 1881, in the form of its third edition. The new work was in two volumes, though neither was a repetition of the Noah’s Ark edition of 1878.

The chapter “Mesmerism” was replaced by “Demonology,” containing long and detailed denunciations of mesmerism and mermerists. “Mesmerism,” it said, “has its definition to-day in demonology.” The chapter’s final paragraph defined it in capital letters as “WITCHCRAFT.” Of the mesmerist who was one of her

\*When, in her writings, the relationship between church and College is under discussion, Mrs Eddy seems to favour capitalizing the word “College” and uncapitalizing “church.” This convention is, for the most part, adopted accordingly throughout the present chapter of this book.

could be a law to themselves, no longer needing an outside organization to mother them and tell them what to do. They could themselves be governed from within by the very same Principle that (under Mrs Eddy) governed and evolved the Mother Church symbol to the point of its final dissolution. This, in the words of Isaiah, would make them the *branch* of God's own planting and the work of His own hands. Thus they would "inherit the land for ever." For the "branch" grows not from a mother "stem" but from the very same "roots" in the divine Principle, Love, from which the mother herself grows (Isa 11:1, 60:21).

Their only need was to be faithful to their textbook as the revealed Word of God, and live in obedience to its Principle. This would constitute them, individually and together, the Principle's own embodiment, and the living reality of the Church of Christ, Scientist.

Like the apostles in relation to the leadership of Jesus, Christian Scientists could, at this point, begin to exemplify to the world the new leadership in Christian Science which would continue that of Mary Baker Eddy. No power on earth would be able to withstand this obedience to the dictates of the divine Principle, Love. Mankind, in consequence, would begin to find itself both mother and leader of its own true identity born to it in Christian Science.

### **Years of Gracious Preparation**

In Chapter 6 of the Christian Science textbook its author refers to the years of gracious, divine preparation that preceded her discovery in 1866 of the system of Mind-healing that she named Christian Science.

All her life Mary Baker Eddy had hungered and thirsted for God, for the absolute good which Jesus proved is present and demonstrable in the measure that it is understood. She longed to know the practical, healing Christ, Truth, as the Saviour of all mankind.

Early, she rejected the "horrible decree" of predestination and future damnation; and the prayer of the Psalmist: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting," shaped her character and determined her outlook from early childhood onwards (Ret 13).

She wrote in the Christian Science Journal in 1887: "As long ago as 1844 I was convinced that mortal mind produced all disease." Hence her experiments with homeopathy. These answered her queries regarding the drugging system, that in proportion as matter is attenuated, even to the point of its disappearance, the greater is the power of mind to effect a change in the human condition.

After this, in her quest for healing, she used only mental means. She turned more and more to the Scriptures, seeking to learn from



**Third Evolutionary  
Period 1883 – 1885**

**(third day of creation:  
dry land: Soul)**

**Soul as Mind**

The new material contained in the textbook's sixth edition, published in 1883, was such as to point to a third evolutionary footstep in Mary Baker Eddy's founding career. No changes appeared in editions 4 and 5, which were issued simply to meet the public demand.

In this new edition the chapter "Demonology" was greatly reduced in size, and mesmerists were no longer rebuked personally. The outstanding feature which constituted the edition a further major revision was the addition of a second section to the book itself entitled "Key to the Scriptures." This consisted of the translation of certain Biblical names and terms into their original ideational meaning. It was not, at this stage, a new chapter called "Glossary," but distinctly a second section of the book.

God as Mother, She, and Her, in the interpretation of the seven days of creation, continued throughout this period. This is because the second and third stages of the development must accentuate the true idea of motherhood. Heaven, in the second phase, gives birth to earth, in the third; whereupon earth, in turn, having seed within itself, carries on the work of propagation.

Multiplication, propagation, reproduction, as a result of publicizing the idea further and further afield, were the keynotes of this third evolutionary phase. The need was to translate the idea to the human consciousness in such a way that humanity would understand, and, through proofs of healing, teaching, and sharing, return the idea to the Principle whence it came.

The process was one of spiritual education and spiritual resurrection. Moses (whose name, like the word educate, means to lead out, to draw forth) was, in the third period of the Bible, Israel's motherly teacher and educator. He drew Israel out from the ignorance that was Egypt by drawing her forth from God. He gave her back to God by leading her to her home in the promised land. The purpose of Mary Baker Eddy's church and College in respect of a multiplying family of Christian Scientists, was the same as that of Moses in respect of the children of Israel. "I saw before me the awful conflict, the Red Sea and the wilderness," she says in *Science and Health* (226:29), "but I pressed on through faith in God, trusting Truth, the strong deliverer, to guide me into the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged."

A further means of propagation came in 1883 with the newly formed Publishing Society, the initial purpose of which was to bring out the first of the periodicals, the *Christian Science Journal*. The issues were monthly. Mrs Eddy called it a "family newspaper." Investigation shows that its purpose related spiritually with the family of the twelve tribes of Israel. Articles written by the students themselves (in addition to those by Mrs Eddy), also testimonies of healing, fed back to the mother the family's state of spiritual progress.

The waters under the firmament were being "gathered together unto one place." The "unformed thoughts" of students were channeled into the understanding of Principle in order that "earth," typified by the total body of Christian Scientists, should be born divinely of "heaven," and not according to methods of human propagation.

#### **Soul as Spirit**

The Christian Scientist's identity, as one of Mind's "absolute formations," is made out of Mind's own "elements," as signified by the second tone of the third day, Soul as Spirit. Succoured spiritually by the fatherly and motherly activities of the Boston College and church, also by the College Association (soon to be known as the Parent Association), "every object, as it appears in the line of spiritual creation" (all newly formed Christian Science thought), was duly fed and clothed, named and blessed. All had "natures particularly defined." None were "wanderers from the parent Mind, strangers in a tangled wilderness." None need find themselves cut off from the two divinely administered central organizations, which tenderly cared for their spiritual well-being while leading them step by step towards eventual self-government.

In October 1883, in line with the spirit of what was happening, Mrs Eddy wrote for the Journal the article "The New Birth" (Mis 15). There had begun in fact what might be called the "Miscellaneous Writings" period of her mission. This included the writing of articles, letters, notices, and so on, to meet the current need, that would eventually be collected into one volume and published under this name. What are called Mrs Eddy's Other Writings had thus begun to appear. These, in the end, would comprise fourteen books of prose, and two poetical books, making a foursquare total of sixteen books in all. Today, thirteen of these books are assembled in the compilation known as *Prose Works*.

The note which sounds so clearly at this particular point of the story is that the Christian Science Principle is self-propagating in terms of its idea; and that this idea is manifest humanly as Christian Scientists "casting out error and healing the sick" (see def. "Children of Israel" S & H 583:8).

#### **Soul as Soul**

A wonderful moment had arrived. As when earth, reflecting heaven, is commanded, in the third tone of the third day of creation, to bring forth grass, herb, and fruit tree from within its own being, so, in the founding story of Mary Baker Eddy, the self-reproduction and self-propagation of Christian Science, by means of church, College, and Publishing Society, was now in active operation.

In the spring of 1884, there came a call from the Christian Scientists in Chicago for a teacher to come and instruct them. No one else being qualified, Mrs Eddy herself answered the call. "Whom do men say that I am?" was the pertinent subject of the lecture she gave to 400 students. Jesus had asked the disciples whom men said that the Son of man was; then whom they themselves said he was. Peter replied that the Son of man was the Son of the living God. Mrs Eddy's need was to show Christian Scientists that the Son of man (Christian Science) was not her Son personally, but the Son of woman, generic man, and therefore the Son of God. As the Son of man (man in the generic sense) he was *their* Son as well as *her* Son. Only through this realization would Christian Science itself grow and be self-propagating.

The summer of that year, in consequence, saw the setting up of the first Normal Class at the College. Mrs Eddy had already held Primary Classes for equipping practitioners; now she was holding Normal Classes for making teachers. Students came from all parts of the country. Once she was assured of their qualifications, they returned to their respective localities, there to sow and propagate the seeds of what she had taught.

Stemming from the Metaphysical College Association as parent, teachers' branch associations thus began to take root and grow. In turn, these formed the bases of branch churches, which related similarly to the parent Church of Christ, Scientist, also centred in Boston.

The Christian Science idea rapidly multiplied and prospered. In the words of the third tone of the third day of creation (S & H 507), it reflected the "creative power of the divine Principle, or Life, which reproduces the multitudinous forms of Mind and governs the multiplication of the compound idea, man." Ideally, each *branch* activity on the circumference of the Christian Science world reproduced the *parent* activity administered by Mrs Eddy at the centre. In this way the truth was demonstrated humanly that God is simultaneously the "centre and circumference of being" (S & H 204:1).

In the words of Jesus: "I am the true vine, and my Father is the husbandman. . . I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered. . . If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:1).

Mary Baker Eddy's instruction to Christian Scientists was that they must abide constantly in the Principle which she was teaching them, in order to be the one ever-multiplying body of Christ, Scientist.

**Soul as Principle**

The danger, however, was that her followers would fall into the trap of propagating Christian Science personally; that they would compete with one another ambitiously for position, and fight as to 'who should be greatest.' Already there was jealousy in the ranks of the Christian Scientist Association, and dissension and rebellion were tending increasingly to raise their heads.

This was the work of sinful personal sense, the opposite of Soul in its aspect as Principle. Sex, fundamentally, and sexual classification were at work, in opposition to the fourth tone of the third day of creation where "God determines the gender of His own ideas" (S & H 508:13). In this tone, the earth brings forth "grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind." The threatened dissension was the exact opposite of what Christian Science really is, namely, man's sinless, satisfied identity.

Soul as Principle demands the proper classification of gender in order that identities shall relate harmoniously in one united body. Each must know what kind, or sort of identity the other one is in order to play his essential part within the total body. The outcome is Principle's own embodiment. While each identity reproduces his own specific "kind," all are basically of the same kind; all have the same God, or Principle. All are *kind* one to another, being spiritually of the same kith and kin. Identities of Soul in its aspect as Principle do not compete personally with one another, or elbow each other for a higher position.

Each reflects the whole from within the whole; each by reflection brings forth grass, herb, and fruit tree from within his own being. Each is individually masculine, feminine, and divinely neuter, and therefore is spiritually *satisfied*.

Typified by the Sunday School that was instituted at this point for the children, the "beginning" of this kind of identity is "meek" (the grass), its "growth" is "sturdy" (the herb yielding seed), and its "maturity undecaying" (the tree yielding fruit whose seed is in itself — S & H 463:15). This means to say, in the words of the text, that "the intelligent individual idea, be it male or female, rising from the lesser to the greater, unfolds the infinitude of Love."

**Soul as Life**

In this way alone would Christian Scientists (as signified by the fifth and last tone of the third day of creation, Soul as Life) be resurrected from the graven image of mortal body, outgrow the need for external mothering, and, as the text says, be "dependent upon no material organization." In no other way could they be presented with the "certain sense of eternal Life." The equivalent is Israel, at the close of the Bible's third period, entering upon, and taking

possession of, the promised land as typifying her deathless resurrection body. Moses had led her objectively to the borders of the land, but it was Joshua (Jesus), her own subjective individuality, which actually took her over Jordan into the land itself. "I have showed you the promised land," Mrs Eddy declared to her followers in 1885, "but you will have to walk every step of the way to get there."

Yet in spite of the promise implicit, at this point, of being dependent upon no material organization, Christian Scientists opened a building fund, that the church centered in Boston might have an edifice of its own (which up to this time it had not had). Perhaps also they wished to teach in the Metaphysical College. But the rule remained that students taught in the College were not themselves eligible to teach there. Mrs Eddy alone was qualified to teach Christian Scientists to be teachers.

The situation called forth the article "Fidelity" (Mis 339). There were complaints that Mrs Eddy was too strict, and that *Science and Health* was too difficult to understand. It is true that the human mind as such cannot understand the textbook; Soul-sense alone understands it, and for this to be so the human mind must yield to the divine Mind. "What manner of man is it that has discovered an improvement on Christian Science?" she asked in the article "Blind Leaders" written the same year, 1885.

The third period as a whole was one in which the human was bidden to resurrect itself from the waters under the firmament and to identify only with the waters above the firmament. In other words, it must be faithful to divine Principle, and to the "light of spiritual understanding" which Mary Baker Eddy selflessly strove to let into the student's thought (S & H 508:29).

#### **Fourth Evolutionary Period 1886 - 1890**

**(fourth day of creation:  
stellar universe:  
Principle)**

The fourth day of creation is to the full range of the seven days as the fourth period of the Bible and the fourth period of civilization are to the scale of the seven periods, and as the fourth phase in the story of Christian Science is to the complete sevenfold span of Mary Baker Eddy's founding career. In each instance, the fourth step in the order becomes the all-important fulcrum, the universal joint, upon which the development as a whole turns. Three periods lead up to it, three lead out from it.

Like the Bible, Mrs Eddy's mission was in two parts. The fourth period of the Bible closes the door of the Old Testament at the same time as it opens the door of the New. Likewise with Mrs Eddy, the fourth phase of her story closed the door of the first part of her mission, even as it opened the door of the second. The transition

was as momentous in the history of Christian Science as is the transition in the Bible from the Old to the New Testament.

This fourth period of her mission ranged from 1886 to 1890, and the outstanding event was the dissolution in 1889 of the centralized church and College organizations which she had built up and mothered since 1879. Her purpose was to bring her followers and their branch churches to the point of individual self-government, where they no longer depended on her personally but on the Principle which she had taught them to trust and obey. Hence, in accordance with the fourth day of creation, and the fourth period of the Bible, individual self-government under Principle was the key to all that took place.

Significantly, in the fourth period of history, the Greek civilization put into operation the democratically administered *city-state*. Correspondingly, the Christian Science branch church stands (ideally) for the individualization of the *city foursquare*, the ultimate city-state of the world.

#### Principle as Mind

The publication in 1886 of the sixteenth edition of the textbook launched this fourth stage of the story. For the first time since the first edition in 1875 the book was in one volume instead of two, and constituted a third major revision of the text.

The principal feature was the addition of two new chapters to the Key to the Scriptures, "Genesis" and "The Apocalypse." What the Key consisted of before became now a separate chapter called "Glossary."

Note that, in this sixteenth edition, and throughout this fourth period, a chapter entitled "Prayer and Atonement" was taken from the main body of the book and placed between "Genesis" and "The Apocalypse." "Prayer and Atonement" was clearly no part of the Key to the Scriptures in the way that "Genesis," "The Apocalypse," and "Glossary" were. Hence in its new position it took on a symbolic meaning, namely, *prayer* for the *at-one-ment* of all that "Genesis" and "The Apocalypse" stood for — a unity which would be realized when thought reached the fifth period. That is to say, in the fifth phase of the story, these two chapters would stand side by side in their spiritual wedlock, and "Prayer and Atonement" be returned to the main body of the book.

"Genesis" consisted of the interpretation of the seven days of creation together with their material opposite, the myth of Adam and Eve. Both the seven days and the Adam myth were originally part of the chapter "Creation." Now these were accorded a chapter to themselves, and "Creation" was made a separate chapter.

On the other hand, the contents of "The Apocalypse" were entirely new. "The Apocalypse" interpreted chapter 12 of the book

of Revelation, the story of the God-crowned woman in heaven who births on earth a man child, and who overcomes a great red dragon in doing so. In historical terms, this was the prophecy given to John on Patmos of the founding mission of Mary Baker Eddy. Not that Mrs Eddy in the personal sense is this woman, any more than the personal Jesus (as such) is to be equated with Christ. As Mrs Eddy will declare later on, the woman in the Apocalypse is none other than the whole human race as the spiritual idea of God.

Together, Christ Jesus and Christian Science, manhood and womanhood, Lamb and bride, are the head and body of the Son of God. Prayer had therefore to be offered at this crucial fourth step in the development for the at-one-ment of these two complementary aspects of Principle's idea, typified by "Genesis" and "The Apocalypse."

This is why, in the *first* part of the founder's story now coming to a close, Christian Science is based fairly and squarely on the lifework of *Jesus*; and why the *second* part, beginning in the next phase, will be *Christian Science* itself when it has been thus founded.

"Genesis" and "The Apocalypse" thus accentuate respectively the individual "Lamb" and his universal "bride." Surrendering sacrificially the Adamic sense of creation, the Lamb weds the woman of Revelation 12 as his self, his body, or his bride. The two become one in the holy city of Revelation 21, due to be revealed in the coming fifth stage of the unfoldment.

Another feature of the sixteenth edition (and one which is unique to this fourth period) was the inclusion of a "supplementary" chapter entitled "Wayside Hints." The word supplementary implies that which supplies a want. What the fourth stage wanted, and which the fifth stage will supply, is the foursquare holy city, where the Lamb and the bride are one. The purpose of this special little chapter was therefore to "hint" at the city by the wayside, as the student moved nearer and nearer towards it as his goal.

"The word *city*," said "Wayside Hints," "is akin to another word, *civilization*, both coming from the Latin words *civis* (citizen) and *civitas* (city or state)." As if to give the true idea of "association" in Christian Science, the author continued: "the Scriptures compare the heavenly kingdom or association to a city, in which Christ bears rule." (The word "association" is from the root "to join." It involves the idea of confederation, or a uniting of partners and companions.)

Early in 1886, in order to place this idea of association on a more universal footing than that afforded by the Metaphysical College Association, Mrs Eddy instituted what she called the National Christian Scientist Association. The purpose of this new Association was that the associations of the teachers who had graduated at the

Metaphysical College should be on an "equal footing" with the College Association (Parent Association) and with each other, and thereby "promote unity and brotherly love" (Journal 1886).

In the tone of Principle as Mind, in the fourth day of creation, a system of lights in the firmament of heaven move in harmony one with another. So do the inhabitants of the foursquare city; and so must the members of the National Christian Scientist Association learn to do if they are to fulfil the founder's teaching regarding Principle as the cause of all true relationships.

#### Principle as Spirit

"Let them be for lights in the firmament of the heaven, to give light upon the earth," is in part the Genesis text for the second tone of the fourth day of creation, Principle as Spirit. *Science and Health* responds: "Truth and Love enlighten the understanding, in whose 'light shall we see light'..."

From this time onwards the definition of "Church" in the Glossary includes: "The structure of Truth and Love; whatever rests upon and proceeds from divine Principle." Mrs Eddy was teaching her followers that, in Science, heaven and earth are on an "equal footing;" that it is imperative for divinity to be manifest humanly; that what is true in heaven must be found equally true on earth. The heavenly structure of Truth and Love must give light upon the earth, and she was moulding the workings of her organization to signify that this was so.

This is particularly represented by the newly formed National Christian Scientist Association, where College Association and branch associations convened on the same spiritual level. The significance of the term *Truth* is that no part of Truth (no truth) can ever be removed from the wholeness of Truth; the significance of *Love* is that Love holds Truth's totality unassailable and intact.

This is the Mother holding the Son within her protective embrace — a *matrix calculus* relationship. Because man is not separate from God, woman is not separate from man. Man and woman being one, this one is one with God, in accordance with what is signified by compounding the two terms Truth and Love.

At the corresponding point in the fourth period of the Bible, David reigns over Israel as one united kingdom. The leading houses of *Judah* and *Joseph* (later called *Judah* and *Israel*, and typifying the manhood and womanhood of God) live together in peace and harmony. Hence all the other tribes do so too. The two main factors in the kingdom of Christian Science are, correspondingly, *church* and *College*.

David founds Jerusalem in the territory of Judah as the nation's



capital city, where later the illustrious temple is built. But according to Revelation 21, New Jerusalem (of which David's Jerusalem is a prefiguring symbol) has "no temple therein." Correspondingly, when Mrs Eddy finally incorporates the holy city into the chapter "The Apocalypse" in 1891, there will be no central temple organization controlling the Christian Science movement. The situation that ensues will illustrate direct government by Principle on earth as it is in heaven.

**Principle as Soul**

"Love alone can impart the limitless idea of infinite Mind. Geology has never explained the earth's formations; it cannot explain them." This, in part, is *Science and Health's* elucidation of the "two great lights" and the "stars also" that feature in the third tone of the fourth day of creation, Principle as Soul.

Earth's formations, spiritually understood, are the *body* of divine Principle. They are the human race itself as the spiritual idea of God, or the "limitless idea of infinite Mind." The geological concept of layer upon layer of rock strata enclosing a central nucleus, or core, does not explain earth as a compound of related ideas governed harmoniously by a central Principle. "Love alone can impart" the explanation of how earth is truly formed. Mother earth, man in the generic sense, must be conceived of spiritually as everywhere present, filling all space, not as a localized geological planet.

Translated metaphysically, the two great lights of the heavenly firmament are the two great commands of the ruling Principle, Love. Only when these are being practised as the Principle itself in operation, is it known what man truly is as Principle's own embodiment. For us to love supremely the divine Principle (God) by loving its idea (man) as our one infinite self — as Principle's own Soul — is for us to find our place in the family of God's ideas, or within the self-radiant identities that constitute earth's formations. Thus "He made the stars also."

The National Christian Scientist Association, involved with the activities of church and College, was the God-given symbol of the workings of these formations. The divine Principle, Love, holds its identities in harmony and unity, but not as hierarchically stratified. Under the central Presidency of Mary Baker Eddy, all identities were (in her words) on an "equal footing," all promoted "unity and brotherly love."

Not so however in the corresponding story of Israel in the Bible's fourth period. Here, Judah and Joseph tear themselves asunder, and so divorce themselves from God. This is "sin," the "element of self-destruction" (S & H 310:24). Israel's two

leading houses typify thereafter the male and female of mortality instead of the manhood and womanhood of God. Israel goes whoring after other gods. The temple which Solomon builds in the centre of Judah becomes an object of idolatrous worship. Thereupon the house of Joseph rebels against the resulting tyranny and forms a separate kingdom.

In the field of Christian Science, in the fourth period of the story, envy, rivalry, vainglory, and the adulation of personality were on the increase, and Mrs Eddy was aware of the danger that threatened her Cause. Her current books and articles rebuked the divisive error that was at work, at the same time as they pleaded for reformation. For instance, in "Unchristian Rumor," "The spirit of lies is abroad . . . error, running to and fro in the earth, is screaming, to make itself heard above Truth's voice." In "Things to be Thought Of," "Diverse opinions in Science are stultifying. All must have *one* Principle and the same rule . . ." (Mis 266:28 and 265:8).

The National Christian Scientist Association was scheduled to convene in Chicago in June 1888. "Meet together and meet *en masse*," she wrote to members. "Be 'of one mind,' 'in one place' . . . Principle, instead of person, is next to our hearts, on our lips, and in our lives . . . If you falter, or fail to fulfil this Golden Rule, though you should build to the heavens, you would build on sand" (Mis 134:10).

On the actual occasion, Mrs Eddy, unprepared, was prevailed upon to address the assembly. She gave her famous impromptu lecture "Science and the Senses." She said to the delegates: "Men and women of the nineteenth century, are you called to voice a higher order of Science? Then obey this call. Go, if you must, to the dungeon or the scaffold, but take not back the words of Truth . . . God is individual Mind. This one Mind and His individuality comprise the elements of all forms and individualities, and prophesy the nature and stature of Christ, the ideal man . . ." (Mis 99).

But instead of adoring her immortal Principle, her followers' adulation of her personally, at the end of the address, served to convince her that she must return to Boston and dissolve the central organization which for ten years she had painstakingly striven to build up.

**Principle as Principle**  
(halfway point in the  
order of the tones of  
the days of creation)

Late in 1889, in order to prevent the same fate befalling her College and church as befalls the two kingdoms of Israel and Judah at the corresponding point in the fourth period of the Bible (namely, capture by Assyria and Babylon), Mrs Eddy dissolved both organizations. Her wisdom was such that she left the great red dragon of envy and personal sense with nothing to devour.

The impending dissolution was foreshadowed when, in March of that year, she held her last Primary Class at the College. She called for *unity of mind* and *oneness of purpose* on the part of the assembled students. Only through this unity, she implied, would the promised land of Christian Science be conquered and possessed. The land itself was the foursquare city of Revelation 21, soon to be accorded its place in the textbook in relation to the God-crowned woman.

She cited the instance of Joshua and his band of Israelites encircling the walls of Jericho, in conformity with the order of the seven days of creation, and causing these walls to fall — that is, to *dissolve*. This was Israel's imperative first footstep in the actual conquest of the land. And to accomplish this? "They had all to shout *together* in order that the walls might fall" (Mis 279:24).

She went on to explain the parallel situation of the disciples on the day of Pentecost, and the way this brought a world response. "The disciples, too," she said, "were of one mind." Then, bringing the story fully up-to-date: "We, to-day, in this class-room, are enough to convert the world if we are of one Mind; for then the whole world will feel the influence of this Mind; as when the earth was without form, and Mind spake and form appeared." That which appears when there is only one Mind is earth's *spiritual formations*, referred to in the preceding tone.

Her third subject was about the dissolving of the seals in Revelation 5 that hide from view the teachings of the Lamb's book of life. When the angel weighs "the thoughts and actions of men," it must be understood that "God does all, and there is nothing in the opposite scale." She told the students how they must rid themselves of the notion that matter exists as well as Mind.

And so the walls crumbled. At the end of the year, first the College was closed, then the church was dissolved. No central organization remained to tell either the branch churches or the teachers' associations what to do. All were individually on their own with God. Mrs Eddy herself retired from public office. She left Boston for her home in Concord for the express purpose of once more revising *Science and Health*. That is to say, the woman fled into the wilderness "where she hath a place prepared of God."

She wrote regarding the dissolution of the church: "Despite the prosperity of my church, it was learned that material organization has its value and peril, and that organization is requisite only in the earliest periods in Christian history." Therefore: "I recommended that the church be dissolved. No sooner were my views made known, than the proper measures were adopted to carry them out, the votes passing without a dissenting voice. This measure was immediately followed by a great revival of mutual love, prosperity,

and spiritual power. The history of that hour holds this true record. Adding to its ranks and influence, this spiritually organized Church of Christ, Scientist, in Boston, still goes on. A new light broke in upon it, and more beautiful became the garments of her who 'bringeth good tidings, that publisheth peace' " (Ret 44 - 45).

Unlike Israel and Judah who, because of their sins, were taken captive and deported, the new situation in Christian Science was a revival of mutual love, prosperity, and spiritual power. The spirit of unanimity prevailed. In the same way that the "disciples were of one mind," so too were Christian Scientists following the dissolutions. Elijah could have saved divided Israel if only the people had listened and obeyed. The great figure of Elijah stands symbolically for Israel and Judah one and inseparable, therefore sinless and deathless. Hence Elijah's ascension, or translation; whereas the two discordant nations succumb to the onslaughts of Assyria and Babylon — that is, to moral and physical death.

#### **Principle as Life**

Mary Baker Eddy wrote of her God-inspired actions at this time: "In the year 1889, to gain a higher hope for the race, I closed my College in the midst of unprecedented prosperity, left Boston, and sought in solitude and silence a higher understanding of the absolute scientific unity which must exist between the teaching and letter of Christianity and the spirit of Christianity, dwelling forever in the divine Mind or Principle of man's being and revealed through the human character" (My 246).

This absolute unity of letter and spirit will, as the "higher hope for the race," be reached when the holy city of Revelation 21 is added to the story of the God-crowned woman in the new revision of the textbook on which its author is now engaged. There, Lamb and bride, manhood and womanhood, Judah and Israel, church and College, will be one in spiritual wedlock.

The three-year interval from 1889 to 1892, when Christian Scientists were dependent upon no central organization, spanned the two main phases of Mary Baker Eddy's career. They spanned the transition, that is to say, between her two periods of church organization, parallel with the transition in the Bible from the Old to the New Testament. They covered the tones of Principle as Life that closes the fourth stage of the development, and Life as Mind that opens the fifth.

This three-year interval was, metaphysically, a time of resurrection. In the Bible, in the tone of Principle as Life, Judah returns from Babylonian exile and rebuilds the temple and city of Jerusalem which Babylon had laid waste. The tone of Life as Mind marks the coming of Jesus at the beginning of the New Testament, who demonstrates the truth of eternal life.

During this time, in 1890, Mrs Eddy also dissolved the National Christian Scientist Association, or rather resolved it into what she called a "universal assembly." Likewise she reorganized the Metaphysical College Association into a "voluntary assembly of Christians." While teachers continued to teach, and branch churches continued to flourish and multiply, the keynote of the hour was voluntary obedience to a universal Principle independent of personal control.

Even so students still hankered for the church in Boston to have an edifice of its own, and Mrs Eddy foresaw that despite her exemplary dissolutions, she would, as a further "suffer it to be so now," be compelled to accede to their demands. Accordingly, much legal controversy ensued over the purchasing of a site in Boston suitable for a church building. In December 1890 she conveyed a "lot of land" to three trustees appointed to hold the title.

Evidently her followers were neither ready nor willing to be governed individually by divine Principle alone, as Mrs Eddy would have them be; and despite the example she had clearly given, neither would they be in 1910 when she finally leaves the scene.

**Fifth Evolutionary  
Period 1891 – 1901**

**(fifth day of creation:  
open firmament: Life)**

**Life as Mind**

Life in its aspect as Mind, the first of the four tones that make up the fifth day of creation, concludes the three-year interval (1889 – 1892) which, in the story of the founding of Christian Science, separates the two eras of centralized church organization.

By 1891 Mrs Eddy had completed the new revision of the textbook, and its publication, in the form of the book's fiftieth edition, launched the fifth evolutionary stage of her mission. The first three stages, relating spiritually to the order of Mind, Spirit, and Soul, had led in the fourth stage to Principle, with the result that now, in the fifth stage, thought could begin to come forth from Principle, having the accent on Life.

Mrs Eddy had sought and found what she called the "higher hope for the race." In the corresponding story of the Bible, the Old Testament has led to the New, and to the coming of Christ Jesus. In the story of civilization, the fifth thousand-year period, called the Christian era, which opens with Jesus' exemplary career, certainly constituted a higher hope for the well-being of the human race than mankind had ever known before. 'I am come that men might have life more abundantly,' Jesus said in the spirit of the fifth day of creation where the waters of the now "open firmament" bring forth abundant life.

The recasting of the text of *Science and Health*, that appeared as the book's fiftieth edition, was the most celebrated revision of all.

It determined all the momentous happenings that took place in the Christian Science movement during this period. The April Journal of 1891 spoke of how the "long-looked-for, much coveted volume of Science and Health, that is to mark an epoch in the Christian Science movement, has at last appeared." "The new volume," it said, "is pre-eminently a book of the Spirit. This is not to intimate a lack of the letter . . . The letter is all expressed . . . but it does not appear as a skeletonized system of abstract doctrine . . . the evangelistic spirit of this new Science and Health is its crowning merit . . ." (*Collectanea* p. 156).

As previously noted, Mrs Eddy records that it was her search for this unity of spirit and letter that impelled the new revision. Hence her words: "While revising 'Science and Health with Key to the Scriptures,' the light and might of the divine concurrence of the spirit and the Word appeared" (My 246).

The imperative need of the hour was to bring into expression the absolute scientific unity of letter and spirit, or "the spirit and the Word," as the truth about the two organizations of church and College which had recently been dissolved.

Accordingly, among the many new features in the textbook's fiftieth edition, the most important of all was the addition at last of the *holy city* of Revelation 21 to the chapter "The Apocalypse," signifying fulfilment of the work of the God-crowned woman of Revelation 12. "Wayside Hints," the chapter that hinted at the coming of the city, could therefore be dispensed with. Also, "Prayer and Atonement," which hitherto had separated "Genesis" from "The Apocalypse" could now be returned to the main body of the book. This was because, through the advent of the foursquare city, "Genesis" and "The Apocalypse" were spiritually one. Prayer for their at-one-ment had, as it were, been answered. "Prayer and Atonement" became in consequence two separate chapters, "Prayer" and "Atonement and Eucharist."

The "divine concurrence of the spirit and the Word" was represented as having descended from heaven to earth in the form of the bridal city. "Come hither, I will show thee the bride, the Lamb's wife," says the angel to St John. "The Lamb's wife," says *Science and Health*, is "Love wedded to its own spiritual idea" — that is, she is *Love* and *love*, God and man, divinity and humanity, heaven and earth, one in spiritual wedlock. What the Lamb weds as his body, his bride, or his church, is that state of human and divine unity which has never been broken apart.

The Lamb enters this state of wedlock only when the creativity of Adam and Eve has been sacrificed for the Science of the *seven days of creation*. The Lamb therefore corresponds to "Genesis," while the bride corresponds to "The Apocalypse."

The aforementioned Journal article, written in praise of the textbook's fiftieth edition, and approved by Mrs Eddy, thus included: "The new *Science and Health* will prove, to many, an invitation to the wedding feast. 'Write, blessed are they who are called to the marriage supper of the Lamb.' Happy, indeed, are they who having on the wedding garment come — and come as to a feast spread for all . . ."

An entirely new chapter, "Science, Theology, Medicine," recounted the circumstances of the original discovery, and was placed at the beginning of the book. Ever since the revelation first came to her, the author had, she said, been seeking to reduce it to a system of ideas which the world could understand. Because of what the book currently contained, she could therefore declare in its opening chapter: "Divine Metaphysics is now reduced to a system, in a form comprehensible by and adapted to the thought of the age in which we live." A corroborative statement appeared elsewhere: "The natural order of heaven comes down to earth." The firmament of the second day of creation had indeed become an "open firmament."

The text had always been permeated by synonymous terms for God. Yet, for the first time, in this fiftieth edition, the fundamental question "What is God?" in the chapter "Recapitulation," was itself answered by a sequence of synonymous terms. It read: "God is divine Principle, supreme incorporeal Being, Mind, Spirit, Soul, Life, Truth, Love." And whereas, before, it had been said that the "theology of Christian Science" pervaded the statements of "Recapitulation," now it was "absolute Christian Science" that did this.

The Christian Science idea, at the point of its fifth evolutionary phase, corresponded precisely to the Christ-idea manifest by Jesus at the opening of the Bible's fifth period. 'I come forth from God,' Jesus says. The holy city comes 'down from God out of heaven.' "The four sides of our city are the Bible, Jesus, Christianity, and Science," the textbook declared. At the beginning of the New Testament, the four Gospels of Matthew, Mark, Luke, and John, describe the lifework of Jesus. Before long the city's four sides will be said to be "the Word, Christ, Christianity, and divine Science," the spiritual meanings of which respectively characterize the four Gospels. What in fact the Gospels are to the individual Jesus, the sides of the city are to the whole of mankind.

Regarding the symbol of church, this opening tone of the story's fifth evolution (Life as Mind) was characterized by what Mrs Eddy had called the "spiritually organized" church. There being no central organization in existence, this spiritually organized church could be none other than the spiritually self-governing *branch church*. As

Zechariah says of the Branch: "he shall grow up out of his place, and he shall build the temple of the Lord." In the following tone, therefore, we come to the symbol of actual church building.

**Life as Spirit**

The year 1892 saw the beginnings of the second phase of church organization in the story of the founding of Christian Science. To human sense Boston once more became a controlling church centre. This time, however, the church would have an edifice of its own, and be known as *The Mother Church*. It was to be a temporary but necessary symbol of the descending foursquare city, described by Paul as "the mother of us all." "Jerusalem which is above is free, which is the mother of us all," Paul says when discoursing with the Galatians on the difference between the "son of the bondwoman" and the "son of the freewoman." Never must the new Boston church become identified with the son of the bondwoman, but always with the son of the freewoman.

According to Paul the son of the bondwoman is made under, and subject to, a material sense of law. Whereas the son of the freewoman is not. The son of the freewoman is made under, and subject to, spiritual law alone. Paul's heartfelt plea is that the son of the freewoman shall not be put in bondage to that which has been outgrown, namely, the "weak and beggarly elements" of humanly conceived and administered law.

One of the great differences between the first church organization (dissolved in 1889) and the second (which began in 1892) was that the first was incorporated under the law of the land, and the second was not. The first related to the lifework of Jesus who, though "made of a woman, made under the law" dissolved this organic sense of law when he raised his body from the tomb. Mrs Eddy exemplified Jesus' resurrection when she first dissolved and then reformed her church organization. Pentecostal Christianity, which followed the ascension of Jesus, was not "made under the law," and neither was Mrs Eddy's second church organization.

Accordingly, as the new church phase was about to open she wrote triumphantly of how she had rescued the church "from the grasp of legal power," and that "now it must be put back into the arms of Love, if we would not be found fighting against God" (Mis 140:22).

She explained in the October Journal of 1892: "I called for legal counsel . . . Guided by the Divine Love they found in the laws of Massachusetts the statute referred to in the following deed . . . for incorporating a body of donees, without organizing a church. Truly, God's ways are not man's ways . . . All loyal Christian Scientists will be pleased to know, that we can have and hold church



property without going back to outgrown forms of church organization . . ." (ea).

Mrs Eddy deeded the plot of land on which the church was to be built to the aforesaid body of donees (four in number) who were to be known as the Christian Science Board of Directors. Alice Orgain writes: "This financial Deed of Trust was explicitly . . . executed for the purpose of keeping the financial affairs of the church outside of the domain of church, in order that the church might become an unchartered voluntary association and be free from the weight of lawful demands . . ." (*Angelic Overtures* p. 809).

Note that the Deed of Trust empowering the four directors to administer the church's property and funds, and to be self-perpetuating "without hindrance or let," was drawn up under the laws of Massachusetts three years before the *Church Manual* was drawn up under the law of God. The Manual was never, by Mary Baker Eddy, put under human law.

As time went on, The Mother Church would become more and more authoritarian. But the dictatorship, under Mrs Eddy, would always be that of the divine Principle, Love, not of a person or persons. Its purpose would be to lead the branch churches more and more to the point of individual self-government, where they, too, would be governed subjectively by divine Principle alone.

The title "The Mother Church," or as it was sometimes called "The Mother's Church," applied only inasmuch as it was Mary Baker Eddy's church. Its original and ultimate identity, as shown in the above-mentioned Deed, was "The First Church of Christ, Scientist," signifying the "man whose name is The BRANCH," or the "spiritually organized [unincorporated] Church" to which Mrs Eddy referred when she dissolved the incorporated organization in 1889. (In metaphysics, "incorporated" corresponds to "corporeal," whereas "unincorporated" corresponds to "incorporeal.")

The parallel in the fifth period of the Bible and the fifth period of civilization (in the tone of Life as Spirit) is with the early Apostolic Church centred in Jerusalem. Mrs Eddy quoted from a book by B. W. Newton called *Thoughts on the Apocalypse*, which said: "The church at Jerusalem, like a sun in the centre of its system, had other churches, like so many planets, revolving around it. It was strictly a *mother* and a ruling church." She commented: "According to his description, the church of Jerusalem seems to prefigure The Mother Church of Christ, Scientist, in Boston" (My 13:4) — a Mother with a family of branches which she must guide progressively towards self-government under God, even as she herself was governed. In this way The Mother Church of Christ, Scientist would be seen to represent the New Jerusalem, as the scientifically evolving "mother of us all."

The relationship between these early days of the second organization (in the years 1892 and 1893) and the Pentecostal happenings in Jerusalem eighteen centuries earlier is seen in an event of outstanding importance that took place in Chicago in 1893. This was the World's Fair, or Columbian Exposition, at which there convened the World's First Parliament of Religions, or first World's Religious Congress. Christian Scientists were invited to attend, and Mrs Eddy recommended that they did so under the auspices of the annual convention of the National Christian Scientist Association. This was the last convention which the Association held, because thereafter its identity was merged with the World's Parliament of Religions.

The November Journal of 1893 said of the occasion: "We understand that ours was the only denomination which was accorded the privilege of holding a denominational meeting, or congress, and also of presenting an address to the General Parliament setting forth its doctrinal points. With this exception, only papers were read by individual members of the respective denominations upon special topics."

The address to the General Parliament, called "Unity and Christian Science," was compiled by Mrs Eddy and consisted mostly of references from *Science and Health*. It was read by one of her students and published not in the Christian Science Journal but in a general report of the Congress as a whole. A comment from the report read: "As Colombus discovered America, the Columbian Exposition discovered woman!"

A review in the Journal said in part: "There sat on the stage . . . distinguished representatives of the various religions of the world, Roman Catholics, Protestants, Greeks, Trinitarians, Unitarians, Theosophists, Buddhists, Shintoists, Zoroastrians, Jews, Mohammedans, etc., making the scene an impressive and memorable one, and having a peculiar interest to Christian Scientists . . . Every nationality and religion of the world being represented before this Parliament, it is not too much to say that for the first time in the world's history, the command of Jesus to preach the Gospel to all nations, was literally fulfilled . . ."

How closely, then, this great world event resembled the happenings on the day of Pentecost, when, following the resurrection and ascension of Jesus, the disciples explained the teachings of Christianity to "devout men, out of every nation under heaven" who were dwelling in Jerusalem at the time (Acts 2:5).

And it is to be remembered that this took place before even the cornerstone of the Mother Church edifice was laid. While the Metaphysical College Association (as an assembly of Christians) brought the church into being (and having done so permanently adjourned), nevertheless, it was the National Christian Scientist

Association (as a universal assembly linked now with the World's Parliament of Religions) that pointed to the church's ultimate world identity. In other words, before the human symbol appeared, Christian Scientists were shown the truly universal nature of the idea that was being symbolized.

It was as if, on the above occasion, mankind heard the message of *Science and Health* as the truth of its own being. Or, putting this another way, Christian Science returned to its world-mother, as that which truly gave it birth.

Mrs Eddy wrote in the 1893 November Journal: "I hereby enjoin upon all Christian Scientists that hereafter they refrain from speaking or writing condemnatory of any Christian denomination, and only promulgate Christian Science through correct statement of the science of Christianity, and by its good works. This alone is consistent with our attitude and the brotherly place accorded us in the Congress and Parliament of Religions in A.D. 1893."

#### Life as Soul

In the fourth century A.D., when the Emperor Constantine Christianized the Roman Empire, and the Papacy began to be organized as the controlling centre of Christendom, Christians doubtless could not conceive of a greater blessing befalling their religion. In the order of the days of creation, the Roman take-over was a negative sense of the third tone of the fifth day (Life as Soul), for it symbolized the absorption of individuality into an organic body.

At the corresponding point in the story of Christian Science, doubtless Christian Scientists could conceive of nothing more splendid happening to their Cause than the building of a centralized Mother Church in Boston.

But Mary Baker Eddy was aware of the incipient danger. She dreaded the thought of the material counterfeit into which her church could degenerate if her followers failed to understand her purpose in dissolving the first organization. She feared that the son of the freewoman might find himself the son of the bondwoman.

To W. B. Johnson, a prospective church director, she wrote in May 1892 that "such an establishment is not of God," that it had been "forced" upon her, and that the "proper place for such a church is in the hearts of men." She said to him in another letter: "I have given full permission, or my poor consent, for the church to do what she chooses. But I tell you the consequences of reorganizing and you will find I am right. Open the eyes of the church to these facts. I have consented to whatever the church pleases to do, for I am not her keeper, and if she again sells her prosperity for a mess of pottage it is not my fault."

She wrote in a letter to the Church of Christ, Scientist, May 1892: "It is my duty to say that our Father's hand was seen in your disorganizing, and I foresee that if you reorganize you are liable to lose your present prosperity and your form of church government. God tests us all, tries us in our weakest points. Hers [the church's] has always been to yield to the influence of man and not God. Now let her pass on to her experience and the sooner the better. When we will not learn in any other way, this is God's order of teaching us. His rod alone will do it. And I am at last willing and shall struggle no more."

Enclosed in a letter from C. A. Frye to W. B. Johnson, also in May 1892, she said: "Do not come under any obligations not to disorganize when the time comes, remember this."

In the first edition of her autobiography *Retrospection and Introspection*, issued shortly after the publication of the fiftieth edition of *Science and Health*, she wrote however in a different vein. Here we read: "After this experience [the dissolution of the first organization] and the Divine purpose is fulfilled in these changing scenes, this Church may find it wisdom to organize a second time for the completion of its history. This however, is left to the providence of God."

For a second organization to complete, in this way, the history of the first, relates with the fact that Christian Science itself completes the history on earth of the spiritual idea of God, initiated by Christ Jesus.

Having thus agreed to her followers' demands, and again in the spirit of "suffer it to be so now," Mary Baker Eddy, under God's direction, did everything in her power to ensure that the new organization fulfilled its mission, and did not degenerate into the counterfeit she dreaded. Accordingly, she provided for its self-dissolution instead of its self-perpetuation.

The foundations of the edifice having been laid in 1893, the cornerstone was installed early in 1894, and Mrs Eddy asked that the building be completed that same year. This was accomplished on December 30th and the edifice was dedicated in January 1895.

Yet even before the laying of the cornerstone, Mrs Eddy made the surprising statement: "My work for the Mother Church is *done*." When in 1889 she dissolved the first organization, and thereby showed the way that the second must follow, her work for the second was, in this sense, done. When Jesus rose from the grave, in the exemplary way he did, it could likewise be said that his work for the coming era of universal Christianity was *done*.

The students offered the edifice to their Mother, their Leader, and their Teacher, as a gift and a testimonial. But she declined to accept. She suggested instead that she be made the church's *Pastor*

*Emeritus*. "You ask too much," she said, "when asking me to accept your grand church edifice. I have more of earth now, than I desire, and less of heaven; so pardon my refusal of that as a material offering" (Pul 87:18). "Emeritus" means "retired from office." The personal sense of pastor has retired in favour of the Bible and *Science and Health* which were henceforth to be the church's single impersonal pastor.

Not only was she herself absent from the service of dedication, but she even delayed three whole months before entering the building. Significantly, her visit coincided with that publication of the Journal which concluded its *twelfth* volume. Whether the symbol is the twelve tribes of Israel, the twelve stars on the woman's crown, or the twelve gates of the city, the idea of the "twelve" was fundamental to everything that The Mother Church stood for.

The May Journal of 1895 reported "The Mother's Visit." It said: "At last it is our glad privilege to announce that 'the Mother' has seen the Church and the 'Mother's Room.' The children, both large and small, have been asking, — How could she so long refrain from seeing that which was so near (in the highest sense as well as in distance) and dear to her heart? On April first, 1895, shortly after noon, quietly and unannounced, our beloved Leader and Teacher, the Reverend Mary Baker Eddy, entered the Mother Church. She went directly to the Mother's Room and later to the auditorium . . . She passed the night in the Mother's Room."

The Mother's Room, placed midway between the church's upper and lower levels, was associated with the Sunday School children, in that they contributed to its furnishings. "Love" was the word above the door, and on the floor in front was "Mother."

The church's ground plan was triangular. One day the base of this triangle would extend to accommodate The Mother Church Extension. The Mother's Room was a rounded apartment in the front of the building which formed the triangle's apex. It was dedicated "to the praise of babes." Did it not symbolize the mother's *womb*?

Fifteen stained glass windows let in the outside light. The source of light inside was a seven-pointed star in the ceiling of the auditorium, housing 144 individual lights. 12 × 12, or 144, is said in Revelation 21 to represent the "measure of a man." Sources of illumination were thus *sixteen* in all.

Outstanding amongst the windows was the rose-window called the "Window of the Open Book." Designed by Mrs Eddy, it was the gift to the church from its *four directors*. Its centre took the form of an open *Science and Health*. Its circumference depicted the twelve gates of the holy city, pointing in the four cardinal directions. While the directors held in trust the actual church property, the holy city itself was the church's real spiritual estate.

There was to be no more personal preaching. Mrs Eddy wrote: "In 1895 I ordained that the Bible, and 'Science and Health with Key to the Scriptures,' the Christian Science textbook, be the pastor, on this planet, of all the churches of the Christian Science denomination . . . Whenever and wherever a church of Christian Science is established, its pastor is the Bible and my book" (Mis 382:32). In other words, Principle must be found self-interpreting in terms of its idea, the manhood and womanhood of God.

1895 also saw the publication of the first edition of the Manual. This was the code of rules and by-laws by which the church was to be governed. Mrs Eddy placed both *Science and Health* and the *Church Manual* on the same God-inspired level. Together they stood for the workings of the two translations. While *Science and Health* is the revelation itself that corresponds to the first translation, the Manual signifies the workings of this in human experience, solving the problems of organic life. Hence the Manual corresponds to the second translation. It provides for the transition of the human out of organization and time into the reality of life itself as taught by *Science and Health*.

The word "manual" is from a root meaning "hand." "What is that in thine hand?" God asks Moses who is about to lead the children of Israel out of Egyptian bondage. "And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent . . . And the Lord said . . . Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand" (Ex 4).

The child of the Apocalyptic mother also has a rod. With it he is destined to rule the nations. The Christian Science rod is the disciplinary Mother Church Manual which handles the serpent of organic life in the same way that Moses does — by catching it by the tail. This means taking the end from the beginning. Investigation shows that to obey the Manual's last by-law first, is to obey every by-law. In which case, material organization becomes self-dissolving instead of self-perpetuating.

The demand on Christian Scientists is obedience to Principle's disciplinary laws, none of which may be "amended or annulled" (Man 105:3). To withhold this obedience is to cast the Manual to the ground, or to be separated from its Principle. Whereupon the rod becomes a serpent, holding thought in the grip of matter, even as Egypt held the Israelites. Instead of handling the serpent, thought, in this case, is handled by the serpent. Obedience, on the other hand, means that the Manual is a staff on which to lean, liberating humanity from servitude to organic life. The Christian Science church governed by its Manual was, under Mrs Eddy's leadership, the living illustration of how the Principle revealed

in *Science and Health* solves the problem of “organization and time [which] have nothing to do with Life” (S & H 249:19).

No wonder The Mother Church (in this original phase, prior to the building of the Extension) was said by its founder to relate to “the cross” (My 6:19). And no wonder she assessed its purpose in these words: “From first to last The Mother Church seemed [note past tense] type and shadow of the warfare between the flesh and Spirit, even that shadow whose substance is the divine Spirit, imperatively propelling the greatest moral, physical, civil, and religious reform ever known on earth” (Pul 20:14). That which liberates humanity from enslavement to organic life is indeed the greatest spiritual reform ever put before the race.

The purpose of the second organization was therefore world-healing. Hence it was “designed to be built on the Rock, Christ . . . healing and saving the world from sin and death . . .” The first organization, on the other hand, commemorated “the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing” (Man 17 – 19).

Just as the purpose of the first Christly advent was fulfilled in the second, so the same is true of these two complementary phases of the Christian Science church.

In 1897 the “Miscellaneous Writings” period ended, and what might be called the “Miscellany” period began. Articles and letters that had accumulated since 1883 were gathered by their author into one volume and given this name of *Miscellaneous Writings*. Teaching was suspended for a year in order that students should give due attention to the new publication.

In 1898, when teaching was resumed, Mrs Eddy held her famous last class. This was the occasion when her student Edward Kimball convinced her that he understood Christian Science. The result was that in 1899 she reopened the Metaphysical College in which Kimball was permitted to teach. She spoke of the reopened College as “auxiliary to her church” (S & H xii:19). At the same time she instituted “an auxiliary to the College called the Board of Education of The Mother Church of Christ, Scientist” (My 246:22).

She thus related the reopened College with what she said she sought while preparing the fiftieth edition of the textbook, namely, “the divine concurrence of the spirit and the Word.” Church and College, instead of being two separate institutions were thus represented in their essential spiritual unity. The “absolute scientific unity which must exist between the teaching and letter of Christianity [College] and the spirit of Christianity [church]” was signified therefore by this new “auxiliary” to the church.

Meanwhile, the Publishing Society too was reconstituted. This

brought into being the second of the two Deeds of Trust. The first was the Deed given to the four Church Directors empowering them to administer the church's property; the second was given to three Trustees authorizing them to conduct the affairs of the Publishing Society. Like the new Church, the newly formed Publishing Society was unincorporated. Mrs Eddy conveyed the Deed to her three Trustees as a "perpetual and irrevocable trust and confidence . . . subject only to my supervision, if I shall at any time elect to advise or direct them."

The issue regarding the two Deeds was that, under the Manual, their functions were interlocked; but once obedience to the Manual dissolved the Boston organization as a ruling mother, each would operate independently in its own legal right.

Mrs Eddy wrote privately to the Trustees: "When Mother foils a demon scheme do not mar her success. The hardest battle is the *last* one." To prevent the church organization from ever becoming an ecclesiastical dictatorship, she introduced, through the instrumentation of the two Trusts, a system of legal and moral checks and balances.

In fact, by the time the new century opened, she had woven into the by-laws of the Manual a number of so-called *estoppel clauses* demanding her personal authority (either verbally or in her own handwriting) regarding the election of Mother Church officers and regarding the general administration of the church. Obedience to these provisions causes the church as a controlling mother to be self-dissolving at her passing.

In line with the third tone of the fifth day of creation, and the corresponding era in the fifth thousand-year period, there must be no such thing in Christian Science as an apostolic succession in leadership, such as the Roman church initiated at the beginning of the Middle Ages. Mortal mind must be conscientiously prevented from usurping "the deific prerogatives," and therefore from infringing "on infinity" (S & H 513:2).

The story thus entered the twentieth century, the first ten years of which were to bring the founding mission to a close, while the remainder, from 1911 onwards, would conclude the momentous sixth millennium of the history of civilization.

#### **Life as Principle**

Life in its aspect as Principle, the fourth and last tone of the fifth day and fifth period, was, in the corresponding development of the founding of Christian Science, a time of outstanding importance. It was where Mary Baker Eddy nominated her successor in leadership. Spiritually to understand her meaning in this is crucial to the future development and prosperity of Christian Science.



Not just to her followers through their own periodicals did she divulge who her successor would be; she told it to the world through the world's own Press, because, in Truth, her successor is the world itself in its true spiritual identity.

On May 1st 1901 she was interviewed by the *New York Herald*. Asked about the future of the Christian Science church, she replied: "The continuity of The Church of Christ, Scientist is assured . . . It will embrace all the churches, one by one, because in it alone is the simplicity of the oneness of God; the oneness of Christ and the perfecting of man stated scientifically . . . It will evolve scientifically. Its essence is evangelical. Its government will develop as it progresses" (My 342:19).

On the question of her successor, the answer was: "It will be a man." This however required careful and unambiguous explanation. Accordingly, the following statement was issued to the Associated Press: "I did say that a man would be my future successor. By this I did not mean any man to-day on earth. Science and Health makes it plain to all Christian Scientists that the manhood and womanhood of God have already been revealed in a degree through Christ Jesus and Christian Science, His two witnesses. What remains to lead on the centuries and reveal my successor, is man in the image and likeness of the Father-Mother God, man the generic term for mankind" (My 346:27).

Neither a person, then, nor a group of persons, was to succeed her. The nature of the succession had to be impersonal, universal. What did she mean by such a seemingly obscure and impractical nomination?

Man the generic term for mankind is *generic man*, the spiritual idea of God, symbolized by the woman in the Apocalypse. Her successor, therefore, would be none other than the continuing self-revelation of the manhood and womanhood of God. This would remain to lead on the centuries when her own personal leadership was no more.

The reason Mary Baker Eddy could lead her Cause, and mother it in the way she did, was because, all the time, she herself yielded personally to the divine leadership of Principle. To her, God, the divine Principle, Love, was the primal and ultimate Mother and Leader, manifest as generic man.

No apostolic succession of leaders, then, in the forthcoming history of Christian Science. Having led her followers to at-onement with God, and therefore to self-leadership, Mary Baker Eddy was the first, last, and only leader in the humanly personal sense. As she herself went direct to divine Principle, Love, for understanding and revelation, so must all her followers. And because of the impact this example would make on the world, mankind itself would

gradually be impelled to do likewise. In this way alone would "man the generic term for mankind" succeed to the leadership of the Christian Science movement, rather than a person or persons.

The poem "The New Century" written in 1901, voiced the spirit of this momentous world-transforming idea. "Thou God-crowned, patient century, Thine hour hath come!" Mrs Eddy declared as the twentieth century dawned.

The twentieth century is the century of man in the generic sense, of the human race in its interwoven wholeness, of the so-called common man demanding and receiving his just human rights. The reason for this is that twentieth century man, in his underlying spiritual reality, is identical with the God-crowned woman in the Apocalypse. This is the man whom the patient, birth-giving motherhood of Mary Baker Eddy typified in the closing decades of the nineteenth century, when she laid the foundations of Christian Science. Of him therefore it might well be said: 'Generic man of the twentieth century, thy self-birthing hour hath come!'

Spiritual birth and spiritual resurrection are one. Jesus said that his "hour" was come when he approached the crucifixion that led to the resurrection. "Could ye not watch with me one hour?" he pleaded with his disciples. According to Revelation 18, "in one hour" is the harlot city Babylon "come to nought." "Babylon the great is fallen, is fallen . . . in one hour is thy judgment come," the text foretells regarding the overthrow of ecclesiastical and political totalitarianism in the era of Christian Science.

Hour + watcher is the root meaning of "horoscope." Babylon stands for astrology and occultism propagated mesmerically by the so-called unconscious carnal mind, and twentieth century man must cast this delusion out of his consciousness in order to be free to enter upon the seventh millennium of his civilization journey. Hence "eternity draws nigh" for twentieth century man.

The poem continues:

". . . and, beckoning from above,  
 One hundred years, aflame with Love,  
 Again shall bid old earth good-by—  
 And, lo, the light! far heaven is nigh!  
 . . . 'Tis writ on earth, on leaf and flower:  
 Love hath one race, one realm, one power.  
 Dear God! how great, how good Thou art  
 To heal humanity's sore heart;  
 . . . The dark domain of pain and sin  
 Surrenders — Love doth enter in,  
 And peace is won, and lost is vice:  
 Right reigns, and blood was not its price" (Po 22).

As the tone of Life as Principle brings the fifth day of creation to a close, it simultaneously opens the door to the sixth day, the day of Truth, the day of man in the spiritually generic sense, or of man in the image and likeness of God.

At the corresponding moment in the story of Christian Science, the above idea of “one race, one realm, one power” was forming concretely in the womb of human consciousness as surely as, at the close of the fifth period of civilization, the Western Christian society was forming in the womb of the early Middle Ages. As we have seen, Western man, through his scientific technology, was destined, in the course of the sixth millennium, virtually to make the world one Westernized world. In this sense, Western man is the type of generic, or universal man, whom Mary Baker Eddy, at the turn of the century, foresaw as her successor in leadership. This “man” is individuality democratically self-governed on a collective and universal scale, because governed by the Principle of the oneness and interdependency of being.

In the words of the textbook relative to this fourth tone of the fifth day, life is made up of a “teeming universe” of spiritual and scientific individualities (“spiritual spheres and exalted beings”) which are without beginning or end. From what other source could man in God’s own image unfold in the course of the sixth day?

**Sixth Evolutionary  
Period 1902 – 1907**

**(sixth day of creation:  
man in God’s Image:  
Truth)**

In terms of the church organization, the sixth period of Mrs Eddy’s mission, in all seven of its tones, was the story of two complementary symbols, the building of a model branch church in her own home town of Concord, and simultaneously, the building of The Mother Church Extension in Boston.

In Christian Science, initial reformation of the human character cannot be side-stepped. To illustrate this, existing premises in Concord were first of all remodelled, and then demolished altogether, to make room for the erection of a new church building on the site of the old. Christian Science is not really a matter of refurbishing what Paul calls the “old man,” but of putting on the “new man, which after God is created in righteousness and true holiness” (Eph 4:24). Putting on the new man, symbolized by a completely new Concord church, and extending this idea to include all mankind through the symbol of The Mother Church Extension, dominated the scene during this sixth period of the development, the spiritual determinant of which was the publication of yet another revision of *Science and Health*.

**Truth as Mind**

No fewer than 176 new editions of the textbook had been printed during the fifth evolutionary period from 1891 to 1901. When the book's fifth major revision therefore appeared in 1902 this was its 226th edition.

The outstanding feature was not a recasting of large sections of text (the text itself was virtually finalized in the 50th edition of 1891) but a major rearrangement of the *order of the chapters*. Significantly, a new chapter "Fruitage" was added to the previous total of seventeen chapters and became the eighteenth and last chapter of the book. This final, altogether indispensable chapter, signifies that the book in its wholeness is *self-proving*. From this time onwards, the order from "Prayer" to "Fruitage" in the 226th edition remained unaltered. The new edition was called The Twentieth Century Revision, and constituted the text's last major overhaul.

The book as a whole conformed at last to the structure of the holy city. Like the city itself it could be said that it "lieth foursquare." The four groups of four chapters each, that make up the first sixteen chapters, relate to the city's "four equal sides." The first group accentuates the office of the *Word*, the second group the office of the *Christ*, the third group the office of *Christianity*, and the last group the office of *Science*.

But not only so. Because each side of the city reflects in itself the qualities of the other three sides, the four "Word" chapters reflect the tones of the Word, Christ, Christianity and Science; the four "Christ" chapters likewise reflect the tones of the Word, Christ, Christianity and Science, and so on with the four "Christianity" chapters and the four "Science" chapters. The total structure, in other words, is that of a spiritually mathematical *matrix* embodying its *calculus* of ideas.

The Englishman John W. Doorly, whose work in Christian Science brought to light this scientific structure of the textbook in the years following Mary Baker Eddy's passing, became a Christian Scientist in 1902, the year the book was first published in this ultimate matrix form.

Simultaneously, throughout the text, references to divine Principle, which before had stood alone, now read "divine Principle, Love." Also Mother was added to Father to produce the hyphenated "Father-Mother."

The implication is that The Mother Church, as a teaching symbol, had yielded spiritually to *Science and Health*. The pure spirituality of the textbook, not the organized church, was now the symbol of "the mother of us all." Hence the provision, at this point, of the Manual's estoppel clauses, ensuring the church's eventual dissolution. And hence the declaration in 1901 that man generically, not a personal hierarchy, would succeed to the leadership of the Christian Science movement.

The idea taught by the textbook and the idea that lies behind the Apocalyptic woman (generic man) are one and the same idea. Both birth this idea from within their own being by reason of their oneness with the divine Principle, Love. Both signify the living reality of the holy foursquare city. In words which *Science and Health* uses to interpret the first tone of the sixth day of creation (Truth as Mind — S & H 513:17–21), the diversely classified individualities that make up generic man, are seen to *remain* continuously in God, their “divinely creative Principle.” Likewise, the ideas of *Science and Health* are held intact within the book’s continuous matrix structure, and must not be thought of as departing therefrom.

The new order of the chapters from “Prayer” to “The Apocalypse” (thence to “Glossary” and “Fruitage”) is the order whereby humanity awakens naturally from the dark dream of mortality to find its true identity. Correspondingly, Western man, in the opening tone of the sixth thousand-year period, begins to wake up out of the Dark Ages and to think for himself. He then moves forward in the direction of his God-given dominion and spiritual self-government.

Further to ensure the eventual self-dissolution of The Mother Church, Mrs Eddy, also in 1902, increased the number of directors from *four* to *five*. The wisdom of this was that when, in her absence, a director died, the remaining four could not, under the Manual, appoint a successor because of the impossibility of obtaining Mrs Eddy’s approval. Under their own legal Deed, however, where their number was four and not five, the Board was self-perpetuating. In this Deed, the Church is not named “The Mother Church,” its legal title is “The First Church of Christ, Scientist” only.

#### **Truth as Spirit**

The second tone of the sixth day of creation, Truth as Spirit, was signified in the history of the founder’s mission by the finalizing, in 1903, of the capitalized and uncapitalized terminology that is basic to the language of Christian Science, and whereby its absolute, indispensable letter becomes scientifically understood.

The article “Capitalization” (My 225), written in 1902, refers to the “correct use of capital letters in composition” as capping the “climax of the old ‘new tongue.’” It says that “Christian Science is not understood by the writer or the reader who does not comprehend where capital letters should be used in writing about Christian Science.”

From the beginning, Christian Science terminology (in its need to teach through symbols the language of Spirit) had been based on a

relationship between capitalized and uncapitalized concepts. Until 1903, however, terms had been capitalized which now were uncapitalized. For example, creator, wisdom, intelligence, substance, were all capitalized terms for God. In 1903, while still remaining *God*, these terms were uncapitalized. Also, for example, the adjective "divine," as in the term divine Science, was reduced from the upper to the lower case. Again, the word "being," while occasionally retaining its capitalized form, was for the most part uncapitalized. This process of arriving at a final exact terminology continued for several years, until the symbolic language, as an instrument for teaching, at last met the requirements of an absolute Science.

"God is All-in-all," Christian Science teaches. That is to say, "All" (capitalized) is reflected in "all" (uncapitalized). The scientific fact is that God and man, Principle and idea, are one and inseparable, and this one is God.

Spirit is the term which conveys the idea of God as including man within Himself. We learn in the textbook how Spirit "means quantity and quality, and applies exclusively to God" (S & H 93:24). Man is not God, because man is only *quality*, whereas God is both *quality* and *quantity*. Man is made up of God's uncapitalized spiritual qualities which, if God is All-in-all, necessarily still remain God. The quality of the quantity being infinite, the quantity itself is made up of the infinitude of its own quality. Infinity, therefore, can never be broken up and quantified numerically. To believe that it can is (in belief) to substitute matter for Spirit; to have science as physical instead of the Science of Spirit.

Physical science, the upsurge of which in those early years of the twentieth century was unprecedented (and which in the European Renaissance at the corresponding point in the sixth thousand-year period was born in its modern guise), is based wholly on quantification in one form or another; whereas Christian Science is concerned with quality only, the quantity of which is infinite.

Man in the likeness of Spirit, in the sixth day of creation, is wholly qualitative, or of the nature of reflection. Were he quantitative he would be material instead of spiritual. Hence the second tone of the sixth day, Truth as Spirit, is all about the *qualities* that constitute man — the true "animal" qualities (in contrast to the qualities of animality) that are led by the "little child" (S & H 513:22 – 515:10).

The purpose of appropriate capitalized and uncapitalized terminology to symbolize the language of Spirit is to establish the true qualitative relationship between divinity and humanity, or between God and man. It was essential at this particular point of the development to birth a true *humanity*. Correlatively, the foremost doctrine of the European Renaissance (in this same tone of Truth as

Spirit) was *humanism*. This is what inspired Western man to discover and conquer the earth, and to establish his dominion over it. The parallel stage in Christian Science is symbolized by the "little child" anticipating the maturity and dominion of manhood.

In 1901 Mrs Eddy abolished a course on obstetrics which had hitherto been part of the College curriculum. In 1903, she discouraged all further use of the name Mother as applied to herself. She must in future be known as Leader only. Her followers, as little children, were being led to govern and lead themselves.

Simultaneously she added the last four paragraphs to the chapter "Marriage" in *Science and Health*. "Mortals can never understand God's creation while believing that man is a creator," she wrote, "God's children already created will be cognized only as man finds the truth of being" (S & H 69:6). Only by leading forward their own childlike spiritual qualities, do Christian Scientists reach manhood itself as presented in the next tone.

#### Truth as Soul

In the tone of Truth as Soul in the sixth thousand-year period, the Protestant Reformation represented the freeing of Western man from servitude to a despotic, ecclesiastical body. A return to the purity of the Bible, such as the reformers advocated, would, if this was understood scientifically, give Western man dominion over his environment, over his constitution, and over his day to day living, such as is promised him in the third tone of the sixth day.

For the Scriptures are to do with *daily life*. Mrs Eddy relates them specifically with *divine Science*. In 1903, in this tone of Truth as Soul, she offered to students, who had been called to live with her in her home in Concord, what she called a Course on Divinity. This involved eligibility for the degree of DSD, or Doctor of Divine Science. The Christian Science degrees of CSB, relative to *healing*, and CSD, relative to *teaching*, were given in the College. The divine Science degree of DSD was given in Mrs Eddy's home for *living*. It involved a "correct knowledge of the spiritual signification of the Scriptures."

Unlike the first two degrees, which were bestowed, as it were, from 'outside,' the third could be won only by the student's own efforts from 'inside.' As the years went by, no student qualified, and Mrs Eddy awarded the degree to herself alone. It would seem that this particular honour could only be self-bestowed. The student must demonstrate his dependence on God alone, free from outside insemination and control.

The subjective intimacy of *home* was, apparently, a higher concept than the more objective formality of *church*. The word house, or

home, is from the Latin *domus* (dominion), meaning lord, master, owner. The dominion which man is bidden by God to exercise is *dominion over himself*, not over his brother man. He must make himself master in his own home.

Simultaneously, therefore, in 1903, a by-law appeared in the *Church Manual* granting total self-government to branch churches. Under the heading "Local Self-government," the by-law reads: "The Mother Church of Christ, Scientist, shall assume no general official control of other churches, and it shall be controlled by none other" (Man 70).

In line with the third tone of the sixth day of creation, the individual, independent branch church symbolized the freedom of man in God's image to be lord in his own house. 'Let them [man in his manhood and womanhood] have dominion over the body of consciousness in which they dwell; and let them have it subjectively, objectively, individually, collectively.' In other words, "Man, made in His likeness, possesses and reflects God's dominion over all the earth."

Freedom from imposed organic restrictions was further seen when, in the outside world in 1903, man, for the first time in history, lifted himself free from the surface of the earth. The Wright brothers broke away from earth's immediate gravitational pull, and the age of powered flight began.

#### Truth as Principle

The time had come for this divinely bestowed freedom, this God-given dominion, to be represented humanly, that is, for the self-governing "man whose name is The BRANCH" to be symbolized concretely in ideal form. The Concord Branch Church (plans for the erection of which had been in hand since the beginning of the sixth stage of the development) must now appear tangibly, and as the model for all branch churches. The remodelled Christian Science Hall had already been pulled down, and on July 16th 1903, Mary Baker Eddy's birthday, the cornerstone of the new church edifice was laid.

She wrote of the occasion: "We live in an age of Love's divine adventure to be All-in-all. This day is the natal hour of my lone earth life . . . it points to the new birth, heaven here, the struggle over . . . to-day lends a new-born beauty to holiness, patience, charity, love . . . The burden of proof that Christian Science is Science rests on Christian Scientists . . . O may your temple and all who worship therein stand through all time for God and humanity!" (My 158:9).

The spiritual idealism implicit in the independent, self-governing Concord Branch signified that the struggle against control by outside



forces was over, and therefore that heaven is here. Man in consequence is new-born. The new spiritual birth, wherein earth and heaven are one, replaces the old organic sense of birth, which would keep them always apart. In accordance with the fourth tone of the sixth day of creation (S & H 516 – 517), the Concord Branch stood for man here and now having the *form* of God, not the *anthropomorphic* opposite of this, namely, God in organic form as man, or Deity reduced to corporeality.

Late in 1903, there came the demand for a General Association of Teachers. Whereas the Metaphysical College Association superintended the building of the original Mother Church in 1895, a new and more broadly based Teachers' Association was required to bring into being the coming Mother Church Extension. For in the case of the Extension the conception must be world-wide. Hence, "said Association of Teachers shall be established in the United States, Canada, Germany, in London, Great Britain, and Edinburgh, Scotland," said a by-law in the current Manual authorizing the new Association.

The reason for calling the Teachers together in this way, Mrs Eddy told them, was in order that they should convince themselves "of this grand verity: namely, the *unity in Christian Science*" (My 251:27 — *ea*). From this point onwards the idea of spiritual unity became an increasingly dominant theme. Simultaneously the ground was cleared in Boston for The Mother Church Extension.

#### Truth as Life

Although the Concord Branch was to be known as Mary Baker Eddy's "gift" to the Scientists of her own home town, nevertheless branch churches generally, as well as The Mother Church itself, united with her in contributing to the building fund of this uniquely significant church.

Acknowledging gifts from the churches in Chicago, Mrs Eddy told the donors of how "a great sanity, a mighty something buried in the depths of the unseen, has wrought a resurrection among you, and has leaped into living love." She asked: "What is this something, this phoenix fire, this pillar by day, kindling, guiding, and guarding your way?" The answer is: "It is *unity*, the bond of perfectness, the thousandfold expansion that will engirdle the world, — unity, which unfolds the thought most within us . . . This unity is reserved wisdom and strength. It builds upon the rock, against which envy, enmity, or malice beat in vain" (My 164:18).

Evidently what the Concord Branch stood for was *individuality* built on the rock of *universal unity*. This demanded a "living love" on the part of the individual member, as he joined with the collective in the resurrection of body above organic life.

This great unseen sanity, buried deeply and subjectively in us all, causes us to rise phoenix-like from the ashes of old organic ways and means. The idea of individual and collective unity, typified by the Christian Science branch church, is thus destined to multiply and extend without limit until it engirdles the world.

Hence the need for The Mother Church Extension to be built at the same time as the Concord Branch. For what the Extension symbolizes is this very "thousandfold expansion" of unity and self-government that shall encompass and resurrect mankind. In the words of the fifth tone of the sixth day of creation, the Extension stands for the multiplication of the idea of God that replenishes and subdues the earth.

The cornerstone of the Extension was accordingly laid on July 16th 1904, again on Mrs Eddy's birthday, as was that of the Concord Branch in 1903.

"Birthright of man" is the marginal heading relative to this tone of Truth as Life (S & H 518:2). For God's ideas to multiply is for them to manifest the power of Love. "Man is not made to till the soil. His birthright is dominion, not subjection. He is lord of the belief in earth and heaven, — himself subordinate alone to his Maker." The branch church is man (earth) born of heaven, not man tilling the soil laboriously in an effort to rise from earth to heaven. He is "lord" of this belief. Subordinate only to his Maker, his individuality, like the branch, is detached from outside dependence, and from organic parental control.

Following the founding of the General Association of Teachers in October 1903, Mrs Eddy laid much stress on teaching. The paragraph on obstetrics in the chapter "Teaching Christian Science" says: "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 . . . 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." "This day is the natal hour of my lone earth life . . . it points to the new birth, heaven here, the struggle over," Mrs Eddy had said at the laying of the cornerstone of the Concord Branch.

In April 1904 a profoundly significant symbol appeared on the cover of the Quarterly Lesson Sermons in the form of a large olive branch detached from its parent stem. In the drawing, a 'heel' was shown at the point of detachment, implying that the branch was self-rooting and capable of becoming an individual tree. In line with this, and according to Isaiah, the *Branch* grows not from a mother *stem* but from the stem's own *roots* in God (Isa 11:1).

In the corresponding story of civilization, an outstanding happening at this point of the sixth period's fifth tone was the

detachment of the English colonies of North America from a ruling mother country, and their multiplication into a self-governing nation, or a collective federation of individual States. The founding fathers of the United States of America might well have echoed the words of Isaiah regarding the nation of Israel, even as Mrs Eddy might have echoed them relative to her own branch church, namely, that this is "the branch of my [God's] planting, the work of my hands, that I may be glorified" (Isa 60:21).

#### Truth as Truth

On July 17th 1904, the Concord Church was dedicated. Mrs Eddy's message for the occasion included the following: "The infinite will not be buried in the finite . . . To live so as to keep human consciousness in constant relation with the divine, the spiritual, and the eternal, is to individualize infinite power; and this is Christian Science" (My 159–160). Rightly understood, the branch church typifies no less than the individualization of God's power in man, which is Christian Science.

Of all the Christian Science churches, the Concord Branch was the only one (besides The Mother Church) with which Mrs Eddy intimately associated herself. This was because the branch must reflect individually all that the Mother herself represents. To signify this, the Concord Branch had its own in-built Mother's Room, even as The Mother Church itself had. What the branch stands for is man self-birthing by reason of being born of the motherhood of God.

A striking feature architecturally was the church's *squareness*. The ceiling was filled with individual squares. The symbol is that of the city foursquare coming down from God out of heaven; it stands for the "bride" which the Father *gives away* for individual man to make his own, as his true self, or body.

"Behold, I have *given* you . . ." God says to man at this point of the sixth tone of the sixth day of creation. Likewise the Concord Branch was Mary Baker Eddy's *gift*. To the animals and man, the creator gives for meat the grass, herb, and fruit tree, which earth (man) brings forth from within its own being in the third day of creation. The purpose of the gift was that by its means men should find themselves "one grand brotherhood." That is to say, all would have "the same Principle, or Father," and seek their own "in another's good."

In terms of the sixth thousand-year period, this was where, in the story of Western civilization, Christian Science itself was discovered and founded. It was "the gift of the grace of God given unto me by the effectual working of His power," Mrs Eddy said of the revelation, quoting the experience of Paul (S & H 108:3).

Focussed in this tone, therefore, is the very essence of Christian Science itself, namely, the coming to humanity of the heavenly city as the *gift* of the Father-Mother God.

Generic man, individually self-governed, constitutes collectively a spiritually united, interdependent brotherhood. Loving God supremely, he loves his brother as himself. God gives to individual man the true identity of his brother man to reflect and embody as essential to himself. That is, He gives him the *idea of God*.

As stated at the beginning of this chapter, two complementary factors thus dominate the founding story: first, the step by step unfolding of the *textbook* to the point of its final matrix rendering; secondly, the unfolding of the *church* to the point where it is self-birthing and self-governing, and no more in need of outside mothering. 'Behold, I have given you Science and Health,' God says in effect to the branch church. 'I have given you the Science of your own wholeness, to you it shall be for meat. Take it and eat it up. Study it, ponder it, make it your own, bring forth its meaning from within yourself. Be its *matrix structure*. Like the Concord Branch, embody by reflection the motherhood of God, and so bring to birth as your own identity the *true idea of your world*.'

In view of the fact that the founding mission as a whole wages the "divine method of warfare in Science," and shows at the same time "the glorious results of this warfare," it is to be noted that from December 1904 to August 1905, Mrs Eddy gave much attention to the international situation. She instructed her students to "pray each day for the amicable settlement of the war between Russia and Japan" (My 279:23). Yet, such prayer by itself was not enough. A completely universal outlook was what Christian Scientists needed. She told them, therefore, in July 1905 of how "a spiritual foresight of the nations' drama . . . awakened a wiser want . . . faith in God's disposal of events." "On this basis," she said, "the brotherhood of all peoples is established; namely, one God, one Mind, and 'Love thy neighbour as thyself'" (My 281:1).

As the accent shifted from the sixth to the seventh tone in this sixth period of the story, articles and messages were addressed almost exclusively to the nations of the world through the world's own literary channels. While the sixth tone (Truth as Truth) focussed on the significance of the Concord Branch, the seventh (Truth as Love) moved forward to The Mother Church Extension.

## Truth as Love

The Extension was dedicated on June 10th 1906. Because, originally, the reason for the Extension was to enable more branch church members to commune with The Mother Church, the occasion of the dedication coincided with the annual Communion Service. Yet, as events show, this was the last such communion ever to be held.

From all accounts, Mrs Eddy never set foot inside the building. The story is that she drove by in her carriage, viewing the edifice only from the outside.

The title of her message was "Choose Ye." "Adam, Where Art Thou?" was the subject of a specially prepared Lesson-Sermon. Her followers must choose whether they will relinquish the mother concept and allow the branch idea of individual and collective self-government to extend to the world, or whether, when Mrs Eddy is no longer at the helm, they will let the Christian Science church become another contracting religious dictatorship to which the world pays less and less attention.

"The modest edifice of The Mother Church, of Christ, Scientist, began with the cross," she said in her dedication message, "its excelsior extension is the crown." The original Mother Church, dedicated in 1895, typified "warfare with the flesh" which is the equivalent of the *cross*. The Concord Branch together with the Extension typified "heaven here, the struggle over." That is, they stood for the great sanity of *unity* which one day would engirdle the world. This is the *crown*.

Ideally, The Mother Church, as such, had dissolved. The branch and the Extension had replaced it. Hence the original edifice was no longer used functionally once the Extension was built. The First Church of Christ, Scientist, was no longer a controlling mother, but stood for man himself "whose name is The BRANCH" — the man of the seventh millennium, who would build the temple of the Lord. Together, branch and Extension typified the universal holy city, where heaven and earth, God and man, are one in spiritual wedlock.

In the chapter "The Apocalypse" in *Science and Health* two essential, complementary views describe the holy city. The first is called "city foursquare," the second "city of our God" (S & H 575, 577). The first is *square*, having "four equal sides," the second is a *circle*, with "four cardinal points." Architecturally, the Concord Branch is likewise *square*, while The Mother Church Extension is *round*.

The "city foursquare" is "prepared as a bride," and is said to be "heaven bestowed." It is *given* for the individual self-sacrificing Lamb to wed as his body, or his *self*. Hence it is "our city" (S & H 575:18). Correspondingly, the Concord Branch was Mrs Eddy's *gift*, and stood for the conferring upon us of our own true *individuality*.

The need, therefore, is that "our city" shall be simultaneously the "city of our God." It must be given back to God. That is to say, *individuality* is only truly individuality when it is *universal*, or when, like the Lamb, it reflects and embraces the world.

That The Mother Church typified the Lamb (whereas the branch typified the bride) is seen in the fact that both Mother and Lamb are self-sacrificing. The Lamb lays down his life for mankind. So does The Mother Church when it reaches the point of the Extension. The sacrifice of the Lamb takes away the sin of the world. The Lamb is thereby glorified, for the *cross* has led to the *crown*. The purpose of the original Mother Church (the cross) was likewise to heal and save the world from sin and death. Its world Extension was its crowning glory. The bride whom the Lamb weds as his body is his own truly sinless, deathless world.

This is the moment in the days of creation where God sees everything that He has made and behold it is very good. In the words of *Science and Health* the creator is "satisfied with His work." "How could He be otherwise," the text asks, "since the spiritual creation was the outgrowth, the emanation, of His infinite self-containment and immortal wisdom?"

The symbolism in the story of Christian Science at this point is certainly that of God's infinite self-containment. For what is represented is a *matrix calculus* of universal ideas which is destined to emanate from the Christian Science textbook in the years following the founder's mission. All that would ever be revealed was already present in the foundations that were laid — that is to say, in the fundamental Principle that had now been fully recorded. Hence, as the text says, "nothing is new to Spirit. Nothing can be novel to eternal Mind, the author of all things, who from all eternity knoweth His own ideas" (S & H 518:29).

The year was 1906 when, because of all that had happened during the past forty years, editions of *Science and Health* were no longer numbered, neither was the book copyrighted any more. Spiritually and ideally it was in the public domain. It belonged to the world, to *generic man*, who, as the spiritual idea of God, was primarily its mother and author. Like the heaven-bestowed city, the book had, as it were, returned to the source whence it divinely came.

**Seventh Evolutionary  
Period 1907 – 1910**

**(seventh day of creation:  
purpose fulfilled:  
Love)**

**Love as Truth**

“Thus the heavens and the earth were finished, and all the host of them,” declares the opening tone of the seventh day of creation, Love as Truth. Of the corresponding stage in the founding of Christian Science it could be said: ‘Thus the revelation was fully and finally recorded, and it remained for its infinitude to unfold forever.’

In the step by step relationship of the founder’s mission to the vast panorama of civilization’s thousand-year periods, note that the tone of Truth as Truth (sixth tone of sixth day) is, to us today, what has *already taken place*, for it covers historically the mission as a whole. The tone of Truth as Love, on the other hand, points to our present twentieth century, or to what is *now taking place*; while the tones which we come to finally (those of the seventh day, Love as Truth and Love as Love) point to what is *yet to come*, namely, the seventh thousand-year period (conceived of Biblically as “the millennium” itself), where the world awakens from the dream of materialism to accept the Science of its own true being. Implicit, therefore, in this culminating period of Mary Baker Eddy’s career (1907 – 1910) is a prophetic foretaste of the spiritual essence of the seventh period itself.

According to the Preface of *Science and Health*, June 10th 1907 was the moment when, for the first time, Mary Baker Eddy read the textbook “throughout consecutively in order to elucidate her idealism.” That is to say, she obeyed the book’s own injunction to “read this book from beginning to end.” Evidently the unfragmented continuity of the book, in which the fundamental ideas of God are seen in relationship one to another, convinced her of the need to make final changes in the answer to the question “What is God?” at the beginning of “Recapitulation.” The flow of the synonymous terms for God throughout the text inevitably confirms their primal order, as found in the answer to this question.

As we have realized, Christian Science was from the beginning based on this answer. Why? Because Christian Science itself is the revelation of the *true idea of God*. In the course of the book’s many revisions, the form this answer took was changed several times. In the fiftieth edition of 1891, for instance, it had read: “God is divine Principle, supreme incorporeal Being, Mind, Spirit, Soul, Life, Truth, Love.” Then, following the reading of the book as a whole in June 1907, came the final scientific rendering: “God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love.” The term “Being” was no longer included because when the terms appear in their ultimate *Science*, this is what Being *is*.

The marvel is that humanity could now begin to understand reality through a sevenfold order of synonymous terms for the

infinite; through a range of concepts, that is, which are essentially diverse in emphasis, but which all refer to one absolute God.

This scale of basic scientific values is as essential to an understanding of the Science of being as is the scale of digits to mathematics, or the diatonic scale to music. It furnishes a spiritual *measuring rod*, a "golden reed," with which to measure the foursquare city and find it to be "the measure of a man" (Rev 21:17). It elucidates the Principle of the synonymy of individuality, that is destined to reveal to the human race the truth of its identity in the course of the seventh millennium. What had appeared was none other than the *idea of God* which is *man*.

Not that God has anything to do with *seven*, as such. The nature of God is *infinity*. God is the infinite *One*. Seven, as a symbol, stands Biblically for completeness and perfection. As a range of capitalized, synonymous terms for Being, this scale of spiritual elements teaches the *diversity of identity in unity* that is the idea of God.

'I am incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love,' God says. 'This idea of me is what I am. This is my Word in Science, which is both *with* me and *is* me (John 1:1). When, as subject, I reflect upon myself as object this is my image which I hold within me and which never departs from me. This compound idea of what I, God, am, is what you, man, are as my self-expression, or body. Hence the need for humanity continually to ask of me what I am in order to *be* my reflection; in order to be, not the question, but the answer, which comes from and returns to me.'

Earlier, in 1907, the textbook stated for the first time: "Principle and its idea is one, and this one is God . . ." This, in part, is the answer to Recapitulation's third question, "Is there more than one God or Principle?" and is where "Being" is now found.

"Thy kingdom is come," and "It is your Father's good pleasure to give you the kingdom," likewise appeared in the text at the same time in 1907. Also, at the same time, came the categorical statement that "the woman in the Apocalypse [the woman crowned with the twelve stars] symbolizes *generic man*" (*ea*).

Accordingly, in 1908, the crown in the Christian Science emblem of the cross and crown, was changed from an earthly imperial coronet to a celestial crown of twelve, seven-pointed stars. It was as if generic man, the founder's successor in leadership, was crowned. The Word of God in Science, signified by the scientific order of synonymous terms that is foundational to Christian Science, makes it possible for "man the generic term for mankind" to be self-mothered, self-led, democratically self-governed, and crowned.



Hence, simultaneously in 1908: "Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake," completed the chapter on "Christian Science Practice."

Ideally, the divine method of warfare in Science was over. Babylon the great, the mother of harlots, had fallen, and the world could accept the New Jerusalem as its bride, its body, its self. Power had been exercised over unconscious and conscious mortal mind, or over involuntary and voluntary animal magnetism. *Science and Health* had put its right foot on the sea and its left foot on the earth, and individuality, rooted in this divine Word, was a law to itself by night and by day.

The twelve stars on the woman's crown signify that individuality originates in the Word of God, and the twelve signs of the astrological Zodiac, claiming to pre-determine the entire human experience, were rendered null and void. God, immortal Mind, not the collective unconscious, originates and governs the universe and man.

At the moment when Christian Scientists were bidden to be a law to themselves, all further communion between the branch churches and The Mother Church was cancelled. This was in June 1908. To spiritual sense, The Mother Church, as an external ruling authority, had dissolved. The dedication of the Extension was the last of the communion services. Thereafter, Mrs Eddy required these services to be held triennially instead of annually. But before another could convene, she abolished them altogether. How could Christian Scientists be a law to themselves, and at the same time members of an organization in the making of whose laws they had played no part? On the other hand, as members of branch churches they exercised full democratic rights. Once they had acceded to these rights, the laws of The Mother Church would be to them the laws of God, in the framing of which they themselves indeed had no hand.

"Take courage," Mrs Eddy wrote to the Christian Science field, "God is leading you onward and upward. Relinquishing a material form of communion advances it spiritually. The material form is a 'Suffer it to be so now,' and is abandoned so soon as God's Way-shower, Christ, points the advanced step . . . I sought God's guidance in doing it, but the most important events are criticized . . . My beloved brethren may some time learn this and rejoice with me, as they so often have done, over a step higher in their passage from sense to Soul" (My 140 - 142).

Simultaneously, the Executive Members (formerly First Members) of The Mother Church were disbanded as a corporate body. Also the Mother's Room in the original edifice was closed. "The room in The Mother Church formerly known as 'Mother's

Room,' shall hereafter be closed to visitors," declared a new Manual by-law. "There is nothing in this room now of any special interest. 'Let the dead bury their dead,' and the spiritual have all place and power" (My 353), Mrs Eddy said, quoting the words of Jesus to a reluctant follower who was too much concerned with parental relationships. "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God," was Jesus' rejoinder to the follower who asked if he might first "bid them farewell, which are at home at my house."

As her mission came to an end, the founder's requirement was that all forms of personal parentage, personal loyalty, personal leadership and control, should pass away, and the scientific Word of God, enunciated in the Bible and *Science and Health*, should be their one impersonal leader and mother. In the measure that this is so, then, in the words of the opening tone of the seventh day of creation (Love as Truth), man will be seen to "declare" God. For then it is that "we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (S & H 519:17). Man as the embodiment of the Word of God is God's declaration of Himself.

#### Love as Love

The final tone of all, Love in its aspect solely as Love, closed the founding story. The revelation of the holy city had been recorded divinely in the Christian Science textbook; the means of demonstrating this humanly had been taught through the symbol of church organization. The twelve foundations were laid, the twelve gates were open, and it remained for humanity to *be* the city, in accord with the provisions laid down. "Upon this rock I will build my church," Jesus said, "and the gates of hell shall not prevail against it."

In November 1908, to signify further the world-wide reality of Christian Science, Mrs Eddy instituted an international daily newspaper, *The Christian Science Monitor*. Its purpose, she said, was to "spread undivided the Science that operates unspent . . . to injure no man, but to bless all mankind" (My 353).

It is impossible to spend infinity. That which is *unspendable* is that which is *indivisible*, namely, Life itself. Were Life divided, lives would spend themselves and die. The idea which had been revealed and founded was that Life, God, being indivisible, is therefore indestructible. In other words, the life of the world, the life of mankind, is infinite eternal Life.

It was in the textbook's sixteenth edition, published in 1886, that the author wrote: "This healing power of Truth . . . is as ancient as the Ancient of Days. It lives through all Life, extends through all extent. It spreads, but is undivided. It operates, but is unspent."

In the fiftieth edition of 1891, these last two sentences were replaced by the profoundly significant "Divine Metaphysics is now reduced to a system, in a form comprehensible by and adapted to the thought of the age in which we live." This healing system, brought to fulfilment in the Christian Science textbook during the years 1907 to 1910, is destined, in the era following the founder's mission, to spread before the world the undivided Science of man's eternal Life that operates unspent. The *Monitor* was a symbol of universal Science extending to the world the glad tidings that the world's Life is unexpendable.

The second tone of the seventh day of creation, Love as Love, reads in part: "God rests in action. Imparting has not impoverished, can never impoverish, the divine Mind. No exhaustion follows the action of this Mind . . ." (S & H 519:25). Only that which is *indivisible* is *inexhaustible*, for then it operates *unspent*.

The Mother Church had fulfilled its mission. Ideally, it had yielded to the universal Branch. Symbolized by the Extension, democratic self-government under God extended to, and embraced all mankind.

In 1910, as Mrs Eddy likewise fulfilled her mission, she faced error's final attempt to reverse the democratic process. Desire for personal leadership sought to turn a certain branch church into a controlling mother, by causing it to set up a branch of its own. Such a practice, had it been permitted, would have defeated the founder's intentions. "Awake and arise from this temptation produced by animal magnetism upon yourself," Mrs Eddy wrote to the person in question, ". . . It will be your destruction if you do not do this. Answer this letter immediately" (My 359).

The issue at stake constituted a warning to the Christian Science movement in the era following Mrs Eddy's career. The completed Word of *Science and Health*, teaching the spiritual self-government of mankind, is the one impersonal leader and mother that alone, in future, must be allowed to arise.

For those who had eyes to see, the fight to crush Science was over. "The maximum of good . . . is met by the maximum of suppositional evil, hence the fight to crush Science," the chapter "Animal Magnetism" had said prior to 1909. "The maximum of good is the infinite God and His idea, the All-in-all. Evil is a suppositional lie," was the change that was made at this concluding stage of the unfoldment.

There followed two final textual amendments. Page 265:20 - 22 had read: "The truth of being is perennial, and the error is seen only when we look from wrong points of observation." This became: "The truth of being is perennial, and the error is unreal

and obsolete.” The error in question is shown in the paragraph’s marginal heading to be “mortal birth and death.”

The birth-death cycle is indeed, at this point, “unreal and obsolete” because the Word of Life, elucidated in the textbook, is the origin and ultimate of the human race. “Wrong points of observation,” from which alone this cycle can be seen, had yielded to right points of observation, or to the standpoint of Life itself. The dualistic *relative*, where the human is outside the divine, had yielded to the *absolute*, where the human and divine are one. Hence the addition now to page 99: “Christian Science teaches only that which is spiritual and divine, and not human. Christian Science is unerring and Divine; the human sense of things errs because it is human.”

We are led to Mrs Eddy’s last published statement, made in 1910, namely, that “Christian Science is absolute . . . it is at this point and must be practised therefrom” (My 242:5).

The original discovery of 1866 was of the “absolute divine Principle of scientific mental healing” (S & H 107:5) which, in healing the sick, proves itself “absolute and divine” (S & H 109:9). Christian Science, from the beginning of its healing mission, has thus been engaged with the step by step elucidation of the fact that it is absolute and divine not relative and human.

That *divine Science* is absolute is self-evident. The imperative need is to show forth this fact humanly in terms of the continuous demonstration of *Christian Science*. Such is the nature of *Science*. Only when Christian Science is proved absolute, having no outside realm to which to be applied, is mortal birth and death found unreal and obsolete. This is Christian Science healing.

Changes to the titles of two of the chapters: “Christian Science and Spiritualism” to “Christian Science versus Spiritualism,” and “Animal Magnetism” to “Animal Magnetism Unmasked” (both in 1910), set the seal of fulfilment on *Science and Health*, and therefore on the entire founding mission.

“If I go not [personally] away, the Comforter will not come unto you,” Jesus said to his disciples. As the result of his ascension, or final translation, the Holy Ghost descended on the disciples on the day of Pentecost as the true identity of the human race. Likewise, the passing of Mary Baker Eddy, correlative with the dissolution of the centralized Mother Church, leads, ideally, to the acceptance by humanity of the Science and system of absolute Christian Science as constituting the race’s reality.

“If the students had obeyed me I might have done it,” she is reputed to have said a short while before leaving the human scene. Obedience to the Principle she had painstakingly revealed is the key both to the future prosperity of Christian Science and the salvation of the human race. Edward Kimball had asked her what would

happen to the Christian Science movement if she were to pass on. "It would degenerate into material prosperity" was the reply. And if she ascended? "The Mother Church would be dissolved."

As December 3rd 1910, the day of her passing, approached, she might well have said in the words of Job: "Behold now, I have *ordered my cause*; I know that I shall be justified." As she herself wrote in the Preface of the textbook: "Future ages must declare what the pioneer has accomplished" (S & H vii:25).

### The Way Ahead

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True . . . And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses . . ." This scene, from Revelation 19, is said in *The Scofield Reference Bible* to depict "the second coming of Christ in glory."

"The Word of God," elucidated by the Christian Science textbook, is, subsequent to 1910, basically the Christian Scientist's only Leader. To be "Faithful and True" to this Leader alone is the demand made upon all Christian Scientists (all the followers of the figure on the white horse) at the close of Mary Baker Eddy's career.

What the Christian Scientist must not be in the years ahead is faithless and false to the Word of his textbook, nor must he disobey the provisions laid down regarding the church organization. In other words, he must abide by the example given to him in that interim period from 1889 to 1892, when there was no controlling central organization, and when individual self-governing branches constituted the only Christian Science church.

There was at this time (1889 – 1892) neither a centralized church nor a centralized College. The fate that befell Judah and Israel at the corresponding moment in the Old Testament, namely, captivity by Babylon and Assyria, could not therefore befall Christian Science under the jurisdiction of Mary Baker Eddy, for she dissolved both organizations. The wisdom of her leadership was such that nothing of the nature of centralized control remained to be either captured or destroyed.

What caused her action was, as we have seen, her search for the "absolute scientific unity" of the letter (college) and the spirit (church) of Christian Science, or the "divine concurrence of the spirit and the Word" (My 246). It is thus imperative for this same scientific unity to apply to the workings of the entire Christian Science movement from 1911 onwards.

Should this unity, this divine concurrence, not be acceded to; should Christian Scientists still demand personal leadership — an organic, outside motherhood to control them; should individuality be to them partial and personal instead of universal and principled; should they refuse to be truly self-governed (rooted collectively in the Word of *Science and Health*), then nothing can prevent the Boston organization from becoming an ecclesiastical dictatorship, reminiscent of Judah and the temple, and nothing can prevent a rebellious secession from this dictatorship taking place in due course, reminiscent of Israel.

Under these circumstances, the Christian Science kingdom will divide inevitably against itself, and therefore be self-destroying. Church will be dominant on one side of the divide, and an equivalent of College on the other. Assyria will despoil the one and Babylon the other, unless and until the concurrence of the spirit and the Word is reinstated, as signified Biblically by the work of Elijah (Elias).

“*Elias truly shall first come and restore all things,*” Jesus said. In Elijah, spirit and letter, church and College, Judah and Israel, are one and indivisible, even as they are in Christian Science in the days of Mrs Eddy. It will be imperative, therefore, for the deathless Elias to come to the dilemma and restore spiritual unity — to bring into expression the original indestructible life of Christian Science — preventing thereby its apparent organic demise.

“The continuity of The Church of Christ, Scientist is assured,” Mrs Eddy told reporters in 1901. “It will embrace all the churches, one by one, because in it alone is the simplicity of the oneness of God; the oneness of Christ and the perfecting of man *stated scientifically*” (My 342:19 — *ea*).

We come therefore in Chapter IV of this book to Christian Science’s *scientific statement* as found within the depths of *Science and Health*.

## Outcome of Founder's Mission

### “Choose Ye”

As noted in the previous chapter, the title of Mrs Eddy's message to The Mother Church on the occasion of the dedication of the Extension was “Choose Ye.” The time had come when her followers must choose between loyalty to Principle or loyalty to person — between universal Science and material organization.

A parallel situation arose in the Bible when the children of Israel were called upon to accept their divine inheritance to which Moses their leader had brought them. “Choose you this day whom ye will serve,” said Joshua, Moses' appointed successor, “whether the gods which your fathers served . . . or the gods of the Amorites, in whose land ye dwell . . . And the people answered and said, God forbid that we should forsake the Lord, to serve other gods.”

God forbid that we should be loyal to anything other than the Principle revealed by Mary Baker Eddy, the church members say, in effect, at the passing of their revered Leader.

But, as Jesus declares, “the scripture cannot be broken.” In the book of Revelation, the Scriptures foretell the way in which events are to move, humanly and historically, in the years following Mary Baker Eddy's career, in contrast to the divinely ideal way, outlined in *Science and Health*. The latter describes the way of *obedience*, the former the way of *disobedience*.

In assessing the dilemma facing the Christian Science church organization when the personal authority of Mary Baker Eddy was no longer available, two contrasting procedural alternatives have therefore to be taken into account. One is the divinely principled way for which the founder herself provides, the other is the way in which things actually develop in the historical human picture. The question was, would the children of Israel understand and obey the Mosaic provisions, and so prosper in the land which the Lord their God had given them, or would they misunderstand and disobey, and so incur temporary disaster. Whether they opted for Science or suffering, Science would inevitably triumph in the end.

The chapter “The Apocalypse” in *Science and Health* shows the way of absolute Principle; the book of Revelation in the Bible shows the workings of the alternative human expedient. In “The Apocalypse”

thought moves without a break from chapter 12 of Revelation (the mission of the founder) to chapter 21 (acceptance of the inheritance to which this mission leads). In the Bible, Revelation 13 to 20 intervenes *between* these two consecutive phases of the Christian Science story.

The founder having waged the divine method of warfare in Science, the natural outcome would be the advent in human consciousness of the city of world peace. But this would be possible only if the Principle underlying the struggle was understood by Christian Scientists, and its demand for personal and organic self-sacrifice complied with on their part. Clearly this was not the case in 1910 in the transition from the first to the second epochs in the unfoldment of Christian Science.

Mary Baker Eddy was aware that the foundations which, through her, the divine Principle had laid, were not understood by her followers. She knew that, at her passing, church officials and the membership generally would refuse to part with The Mother Church, and therefore that the organization would inevitably evolve through suffering instead of through Science. Accordingly, she cared for The Mother Church financially in her Will, and is said to have been glad when her lawyers told her that, under human law, the church could continue without her, despite the Manual's estoppel clauses which she steadfastly declined to delete.

Even so, it was in the original Will only that the beneficiary was *The Mother Church*; in the Codicil that in part superseded the Will the beneficiary was *The First Church of Christ, Scientist*.

Inevitably, as the Christian Science organization moved towards the state of affairs depicted in Revelation 13 – 20, the world moved in that direction too. Instead of fulfilling the purpose of the founder's "divine method of warfare," the church engaged unwittingly in the "fatal effects of trying to meet error with error." In consequence, mankind entered an era of world war instead of world peace. Violence, corruption, and the so-called permissive society proliferated. As the following citation shows, the false method of *warfare* and the false method of *creation* go forward hand in hand:

"The twelfth chapter of the Apocalypse [the founder's mission] typifies the divine method of warfare in Science, and the glorious results of this warfare. The following chapters [the historical picture that follows the mission] depict the fatal effects of trying to meet error with error. The narrative follows the order used in Genesis. In Genesis, first the true method of creation is set forth [the seven days of creation] and then the false [the Adam and Eve method]. Here, also, the Revelator first exhibits the true warfare and then the false" (S & H 568:5 – 12).

Today, the harlot city *Babylon* (logically overcome in Revelation 12) is still apparently in rampant control of mankind's affairs instead



of the *bride city*, New Jerusalem. Why? Because the Word of God in *Science and Health* is not understood and obeyed; because the book's two "feet" are not being exercised upon *unconscious* and *conscious* mortal mind (as was the case in the founding mission), with the result that the beast called *lust* rises up out of the sea, and the beast called *hypocrisy* out of the earth (as in Revelation 13).

Yet the purposes of Principle cannot be thwarted. Truth and Love alone are real and error is unreal. Despite the apparent alliance on the part of the church organization with the false method of *warfare* and the false method of *creation*, the spiritual idea in Christian Science continued to unfold without a break from precisely the point where Mary Baker Eddy left it. And therefore it is that the transition presented in *Science and Health* and that depicted in the Bible both apply.

Absolute Science and system, enshrined in the matrix structure of the textbook's final version, and at work deterministically throughout the entire founding era, began at once, from 1911 onwards, to bring itself to light, until, today, it speaks with a clarity and an authority that reveals incontrovertibly its world-wide Principle. In other words, in obedience to the meaning of the *seven days of creation* (according to which the founder's work unfolded) thought started to accept the *divine infinite calculus*, without there being a death-interval (an organization and time interval) in between.

The purpose of Chapter IV of this book is to follow step by step the way of this continuing revelation, even as Chapter III follows the order of the founding footsteps that lead to, and prepare the way for it.

As the career of Jesus is to the world-wide outpouring of the Holy Ghost on the day of Pentecost, so the career of Mary Baker Eddy is to the bestowal today of the nonsectarian Science and system of her discovery. In both cases (Jesus and Mary Baker Eddy) the *outcome* of the founder's mission is inherent in, and the natural derivative of, the original God-implanted message. As Christianity is rooted indissolubly in the lifework of Jesus, so today's revelation regarding Christian Science's world-enveloping Science stems from the lifework of Mary Baker Eddy and can never be divorced therefrom. "As I was with Moses, so will I be with thee," God says to Joshua, Moses' successor, who sets out to lead the children of Israel into the promised land. "I will not fail thee, nor forsake thee. Be strong and of a good courage . . . observe to do according to all the law which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest."

Likewise must Christian Scientists observe to do all the law which Mary Baker Eddy has bequeathed them (not only as regards the

Christian Science textbook, but as regards the church organization as well) and *not deviate therefrom*.

### Spiritual Structure

Just as Chapter III of this book relates to the left-hand panel of the *Triptych* chart on page 339, so Chapter IV relates to the right-hand panel. As the chart shows, these two outer panels take their place within the main centre panel at the point of Truth as Truth and Truth as Love, the two final tones of the sixth day of creation and the sixth thousand-year period of the Bible and civilization. That is to say, all that unfolds as the career of Mrs Eddy does so basically in the tone of Truth as Truth, while what takes place subsequently is in accord with Truth as Love.

Note that this is the first time the term *Love* actually appears in the tones of the days of creation. This is because (in respect of the thousand-year periods) the Christ-idea, for the first time in history, is, in the twentieth century, revealed in a form which *universal man* can accept — that is, as a fourfold calculus or system of ideas, elucidating in Science a Life-principle which is comprehensible to the current age. That this should be so assures us that the revelation itself is the work of impartial, impersonal, universal Love.

At whichever phase of the story we are looking, the keynote is always divine revelation. Hence the chart's right-hand panel (the story from 1911 through and beyond the present-day) unfolds in the same primal order of the seven days of creation as do the centre and left-hand panels. But because at this particular point (Truth as Love) thought is accepting the *divine infinite calculus*, the tones of the Word, Christ, Christianity, Science feature strongly in the unfoldment as well as those of Mind, Spirit, Soul, Principle, Life, Truth, Love.

Let us observe the way in which these two connate classes of spiritual tones (the *seven* and the *four*) appear simultaneously in the text of the seven days of creation.

The scientific statement of the seven days teaches not only the meaning and value of each individual day, it also presents the flow of these values as one continuous unfoldment. This rhythmic, uninterrupted flow of ideas signifies the movement of the divine infinite calculus. In this way, the order in which the concrete calculus (the four) moves forward is the same as that in which the discrete numerals (the seven) are presented of which the calculus is composed. There is thus no such thing as the *numerals of infinity* apart from their integration within the *divine infinite calculus*. And therefore it is that the single statement of the days of creation embodies both factors.

This is the way they unfold: Up to and including the second tone of the third day, Soul as Spirit (at which point basic creation is accomplished) the accent is on the creative *Word*. At the point of the third tone of the third day, Soul as Soul (where the earth brings forth from within itself) the accent shifts to the self-propagating *Christ*. This Christ emphasis continues until the second tone of the fifth day, Life as Spirit, where a *Christianity* emphasis begins to be felt. Mrs Eddy says that what she discovered as the Science of Christianity was Life in and of Spirit. In the unfolding of the thousand-year periods, Life as Spirit is the point where the Holy Ghost descends on the world and the Christian Church is born.

At the point of Truth as Life in the sixth day of creation, Christianity merges into *Science* — the transition being fully manifest in Truth as Truth where, in the sixth thousand-year period, Christian Science itself is discovered and founded. This Science tone continues to the end of the development, that is, to Love as Love in the seventh day of creation, where, says the text, thought attains the measure of the “stature of the fulness of Christ” (S & H 519:20).

In the course therefore of this *sevenfold-fourfold* scale of being, “divine and unerring Mind measures man, until the three measures [the three dimensions of the Word, Christ, and Christianity] be accomplished, and he arrives at fulness of stature [fourth dimension, Science]” (Mis 172:12).

Again, because our concern is with orderly divine revelation, the accent throughout is fundamentally that of the *creative Word*. And therefore just as, in the case of the *seven* terms, we think for example of Mind as Mind, Mind as Spirit, Mind as Soul, and so on; so in the realm of the *four* terms, their values in the course of the days of creation are basically the *Word as the Word*, the *Word as the Christ*, the *Word as Christianity*, and the *Word as Science*.

Returning to the human story from 1911 to the end of the century, and therefore to the end of the sixth millennium, these four tones are outstanding in respect of the events that take place. From 1911 to 1938 the accent is on the ordered *Word*; the period from 1938 to 1950 puts the emphasis on the unitary *Christ*; from 1950 to round about 1964 it is on the diversity of identity that obtains in *Christianity*; while from around 1964, through and beyond the present-day, it is on the oneness and indivisibility of *Science*.

The Word, or Logos, is defined as the rational, self-revelatory Principle of the universe. The reason that the present twentieth century (which heralds the seventh millennium) has the accent on the four tones of the *Word*, is because, at this point of humanity's

development, Science is continuing to reveal, in an ordered and logical way, *what the universal Principle is* that solves the great world problem. Historically speaking, in the course of the seventh millennium the *solution itself* will begin to appear, based on this very Principle.

### The Word as the Word

Unbroken spiritual  
continuity

As already noted, John W. Doorly became a Christian Scientist in 1902, the year when the textbook first appeared in its foursquare matrix pattern. On December 3rd 1910, the day of Mrs Eddy's passing, he arrived in Boston to be made a Christian Science teacher in the Normal Class at the Metaphysical College. This was the last Normal Class to be authorized by Mrs Eddy, and therefore (under the Manual) the last to be legitimately held. His teacher was Bicknell Young, a student of Edward Kimball, who was, in turn, a student of Mary Baker Eddy.

As early as 1911, according to reports, John Doorly's spiritual and scientific sense started to inquire into the Science and system of Christian Science as distinct from Christian Science as just an organized healing religion. He was deeply aware of all that its discoverer claimed for it in this respect, in contrast to the attitude held by the majority of his fellow Christian Scientists.

"Order is heaven's first law," Pope wrote. Increasingly, in the opening stages of the post Mary Baker Eddy era, the idea of divine *law* and *order*, as the foremost criterion of *Science*, began to penetrate John Doorly's thought. Order (logos, divine logic), is the fundamental quality of the Word of God — the Word that utters the real universe, the Word that voices *Science and Health*.

John Doorly's discernment of basic spiritual order in relation to the workings of genuine Christian Science was the "let there be light" of the first day of creation in respect of the discovery of divine Science and system as surely as when light first dawned regarding Mary Baker Eddy's original discovery, or when Jesus first came as the light of the world, or when progressively enlightened civilized man began to emerge from the darkness and ignorance of primitive human society. The same idea of "let there be light" pertains in each case.

The keynote of the period from 1911 to 1938, determined by the Word purely as the Word, is thus spiritual and scientific *order*. It presented itself in three distinct phases. That which arrested John Doorly's attention first of all was the spiritual and scientific meaning of the seven days of creation. The profundity of the elucidation of these days in the chapter "Genesis" in *Science and Health* began to dawn upon his thought. The second factor to make

its impact was the order of the seven terms that make up the "third degree" of the scientific translation of mortal mind (S & H 116:2). This sevenfold range of uncapitalized terms, signifying the *understanding of reality*, was correlative, he saw, with the foregoing order of the days of creation. "These days will appear as mortality disappears . . . and thought accepts the divine infinite calculus," the textbook says on page 520. "In the third degree mortal mind disappears, and man as God's image appears," page 116 says correlatively. The *divine infinite calculus* and *man in God's image* are indeed one and the same idea.

Basically, therefore, it is the *light of divine wisdom* which appears as the first day of creation; a *firmament of purity* which appears as the second day; the *dry land of spiritual understanding* which appears as the third day; the *universe of spiritual power* which appears as the fourth day; the *life which is love* that appears as the fifth day; *man in his health* (or wholeness) which appears as the sixth day; and the fulness of creation at *rest in holiness* which appears as the seventh day.

The third aspect of fundamental order to flood John Doorly's thought was his growing realization, as the years went by, of the mighty comprehensive significance of the sevenfold range of capitalized, *synonymous terms* that answer the question "What is God?" at the beginning of "Recapitulation." Here, all that had previously revealed itself was gathered and consolidated, and he touched the goal of all his early inquiries, namely, the *absolute fundamental* of the divine healing system that is born out of the depths of *Science and Health*. The correlation between the numerals of infinity called seven days, the order of the uncapitalized third degree, and the range of capitalized synonymous terms that define in Science what God is, had thus been recognized and was now established.

By the time 1938 was reached, this discovery had become, self-evidently, the essence of the continuing revelation of Christian Science from the point where Mrs Eddy left it in 1910. The momentous significance of the synonymous terms for God, that embrace within them the uncapitalized qualities, properties, attributes and ideas which lead to their discernment, was, at this point, fully and irrefutably revealed. Awakened spiritual sense stood in awe before it.

For self-governing individuality at the close of Mrs Eddy's mission to find itself rooted in this scientific order of synonymous terms for the infinite; for it to stem from this Word of God, this self-declaration of what I, God, am (as being fundamental to the textbook as a whole); for it to begin to find itself, in consequence, in a state of spiritually synonymous relationship with all other

individuality similarly grounded and rooted, marked the beginnings of the fulfilment of Mary Baker Eddy's entire founding purpose. What had been brought to light in fact was the unbroken continuity, in the sight of the divine Principle, Love, between the final stage of her mission and the forward movement of Christian Science that naturally and necessarily followed it. Remember that in *Science and Health* the chapter "The Apocalypse" moves without a break from Revelation 12 to Revelation 21.

Evaluated spiritually, the culminating period of Mrs Eddy's career from 1907 to 1910, was dominated by this very order of synonymous terms for God which she finalized in 1907. This is what makes spiritual self-government under God, on the part of the branch church, both understandable and attainable. This idea is indeed the *man whose name is the Branch*, growing from the roots of the Mother's own Principle. Inevitably, its significance must reveal itself in the opening stages of the era that follows, when generic man (the *idea of God* which is thereby understood) rightly succeeds to the leadership.

#### **Ecclesiastical monopoly**

From today's vantage point of some seventy years later, and in the light of all that has revealed itself during this time, the error that took possession of the Christian Science organization in the years following Mrs Eddy's passing, is plain to see. Yet who would presume to say that had they been in the position of the Christian Science Board of Directors at that time they would have acted differently, or with greater spiritual insight?

The dilemma which faced the church authorities was stupendous, and unprecedented in history. From having had a constantly evolving form of government, suddenly The Mother Church was a static regime. No further development was possible without the approval of Mary Baker Eddy, and this was unobtainable.

Despite her refusal to remove those clauses from the Manual which demanded her consent (either verbally or in her own handwriting) for the continuance of every vital church office, surely, the directors argued, she could not have intended that her prestigious and prosperous Mother Church organization should suddenly cease to be. Their predicament, and the evident risk to the future of Christian Science, seemed enormous. There was but one thing to do, they reasoned, they must obtain the sanction of human law for they themselves to administer the organization as Mary Baker Eddy's successors. Nothing could be further removed from the purpose that inspired the founder's lifework and guided it safely to fulfilment.

During that three-year interval from 1889 to 1892 when there was no central organization, Mrs Eddy explained to her followers how she had rescued the church "from the grasp of legal power" and had put it "back into the arms of Love," and how such a move was imperative "if we would not be found fighting against God" (Mis 140:21). Yet, within five days of her passing, the directors took the *Church Manual* to lawyers for their legal interpretation. The church was, as it were, taken from the arms of Love and put back into the grasp of legal power. Contrary to the Manual's explicit instructions, many of its by-laws were either amended, or else annulled altogether.

The Manual voices the law of God. Mrs Eddy never made it a legal instrument in the ordinary human sense. On the other hand, the Deeds of Trust given to the Church Directors and the Trustees of the Publishing Society were humanly legal instruments. What is signified by these two apparently opposing concepts of law? The need in Science is for the law of God to operate both divinely and humanly, in heaven and on earth at the same time. In other words, human law must be caused to pattern and reflect divine law until the two are one.

The *Church Manual* and the two Deeds of Trust were designed to implement this legal coincidence. Yet the reverse ensued. To all intents and purposes the law of God was made to conform to the law of the land, instead of the law of the land to the law of God, and Christian Science was in mortal danger. The plight of the church today shows that, from the time of Mrs Eddy's departure, it has, in its misunderstanding of the provisions bequeathed it in the Manual, been unwittingly fighting against God.

Directors and lawyers readily agreed. So confused and ambiguous seemed the instructions which Mrs Eddy had entrusted to her church that its directors had no alternative, the lawyers assured them, but to waive the Manual's by-laws (though not to admit to the Field they were doing so) and administer the church themselves as if Mary Baker Eddy had given her consent.

This was the thin end of the wedge. An ecclesiastical dictatorship was in the making, sanctioned by human law. Following the founder's mission in Revelation 12, the beast from the sea and the beast from the earth of Revelation 13 were in process of rising up unchecked with the intent to destroy Christian Science.

In 1937, at the close of this period (dominated spiritually by the Word as the Word), Bicknell Young wrote to his colleague Hendrick de Lange: "What we have now to 'run' the Christian Science organization, our leader never established. She set up two co-ordinating boards with deeds of trust to serve as a balance. They worked together while she was here to control them, but

as soon as she left, they each wanted the power, especially the Board of Directors. They appealed and resorted to the advice of human lawyers and the courts. (Paul appealed to Caesar.) Nothing has gone right since 1910 when she left; it has not been carried on according to Mrs Eddy's intentions. Politics chiefly and financial pressure seem rampant, and the only answer to all that error is that the Christ must prevail. The 'estoppel-clauses' in the Manual have not been heeded or obeyed. They are a protective measure to our cause. Some, selfishly, even tried to persuade Mrs Eddy to remove them from the Manual, but she would not because they were divinely inspired to prevent hierarchical control and domination; also to gradually dissolve an organizational sense of church and Being . . ."

The legalism thus set in motion rose to its inevitable climax. Impelled by forces alien to Christian Science, the Directors demanded absolute power. The Trustees of the Publishing Society, mindful of their "irrevocable" legal trust, challenged this bid for supremacy. The outcome was the famous Christian Science Litigation that raged in Boston before the Supreme Court of Massachusetts from 1918 to 1921 between the Trustees on the one hand and the Directors on the other. Studdert Kennedy wrote of this event: "Nothing comparable to it has taken place since the Reformation." He said of the trial that it was "probably one of the most important — certainly one of the most dramatic — that has ever come up for judgment in the Courts of the United States" (*Christian Science and Organized Religion* p. 163, 167).

The trial was in two phases. First, judgment was given in favour of the Trustees, then in favour of the Directors. Such was the clamour throughout the Field in support of the Directors, that the Directors appealed against the Master's findings and finally won the day.

The Trustees laid down their trust. As noted earlier, Mrs Eddy said when she gave them their trust: "When Mother foils a demon scheme, do not mar her success. The hardest battle is the last one." On the face of it, at any rate, the Litigation fostered rather than foiled the scheme in question, and the last hard battle with the serpentine forces of organic life was apparently lost. The Boston Board of Directors assumed full ecclesiastical control of the Christian Science organization, aided and abetted by the law of the land. Henceforth no Christian Scientist dared challenge its authority on pain of excommunication.

Without obedience to the Manual (which dissolves the church as a ruling mother) both Trustees and Directors were in the wrong. The Trustees, it could be said, represented a *negative right*, the Directors a *positive wrong*.



Within this period's metaphysical structure (see *Triptych*), the period of the Litigation came as the material opposite of the second day of creation and of the Bible's second thousand-year period. As the antithesis of a firmament of spiritual understanding, and an ark of safety for the spiritual idea, a flood of ecclesiastical despotism apparently submerged the idea's forward movement and so reversed the purpose of the founder.

Yet this could not possibly succeed. Under divine direction, the freedom, safety, and reality of the idea was, at this very point, in process of asserting itself unsuspected and undetected by hierarchical ecclesiasticism. Simultaneous with the downpour of the legalistic flood, an ark of spiritual understanding was gradually being built. At this very moment, the order of the *days of creation*, the order of the *third degree* (understanding), and the order of the capitalized *synonymous terms for God* were being discovered, developed, and consolidated through John Doorly's inspired researches. That is to say, a *capstone* of spiritual purity, as that which "caps the climax" of the language of Christian Science, was being set foundationally in place. As in the story of Noah, an ark of scientific understanding was capping the summit of Ararat.

Incidentally, at the same time, a stone pyramid, said to represent the capstone of the Great Pyramid of Egypt (called by Mrs Eddy a "miracle in stone" — Hea 11:12) was erected to commemorate Mary Baker Eddy's birthplace at Bow in New Hampshire. It carried the inscription "New Order of the Ages." Note that around 2300 B.C., in the second period of the history of civilization, the original Great Pyramid is said to have been built.

Even when thought moved into new fields of discovery, as it did around 1938, the idea of the synonymous terms for God remained henceforth both *foundation stone* and *capstone* of each and every aspect of the ceaselessly unfolding revelation of genuine Christian Science.

**Not World Peace but  
World War**

We read in the Bible's concluding chapter how "the leaves of the tree" are for "the healing of the nations." Certainly the leaves of the Bible and *Science and Health*, which began to be scientifically understood in the years following Mrs Eddy's mission, are destined to accomplish this much needed healing. *Tree of life* and *Word of Life* are basically the same thing. A tree breathes through its leaves. Inspired individuals, working in collective harmony, and represented by the true branch church, are the ultimate healer of the nations. What the individual nation needs to be healed of is what the individual human being needs to be healed of, namely, a personal and militant sense of individualism, nationalism, and self.

“And the nations of them which are saved shall walk in the light of [the holy city]: and the kings of the earth do bring their glory and honour into it.” A divisive nationalism and a divisive individualism — in fact, a disruptive sectarianism of any sort — have no place in the city of *peace*, but rather are the cause of *war*. While obedience to the foundations of the holy city, laid in world consciousness from 1866 to 1910, would have prepared the way for world peace, disobedience led to world war.

Diversity of identity in unity, synonymity of individuality stemming collectively from one divine Principle, or Word, is the form this obedience is required to take in order to bring into expression the foursquare city of brotherhood, equality, and the dignity of man. Otherwise envy, greed, corruption and conflict follow in the wake of disobedience.

The first world war, called the Great War, was instigated by extremes of arrogant nationalism. It lasted from 1914 to 1918, but its cause, as before noted, dated apparently from 1911. An event of mammoth proportions which arose out of the war was the Russian Revolution of 1917, and the setting up in Russia of the first ongoing Communist State. Here, the objective was internationalism rather than nationalism, and included the intent to overthrow both democracy and religion. The original ideals of Marxism, having proved unworkable in practice, an avid political totalitarianism emerged to take their place.

While the early birth of Marxism in the 1850s and 60s virtually coincided with the discovery of Christian Science, the actual practice of Marxism, in the form of the Soviet Communist State, coincided with the first faint hint in the 1910s, 20s, and 30s, of the coming reality in Christian Science of the World State of the foursquare city.

In the course of the 1930s, in the interval between the two wars, a new form of dictatorship reared its head as the apparent opposite extreme to Communism. This was Fascism, or National Socialism. Totalitarianism was, at this point in history, blatantly on the increase, and this included the monopolism seeking to entrench itself in the Christian Science church in Boston.

The delusions of Nazi Germany that the German people were the Aryan super-race of the world, together with Nazism's horrendous attempt at the genocide of the Jews, might well take our thought back to around 2000 B.C., when the Hebrews (the original *Jews*) and the Indo-Europeans (the genuine *Aryans*) first made their appearance on the world scene. Together Hebrews and Aryans foreshadowed symbolically the idea of the *centre* and *circumference* of being (Christ Jesus, centre: Christian Science, circumference) as the eventual spiritual reality of the entire human race (see pages 34 – 35).

In the 1930s when the false Aryanism of the Nazis set out to exterminate the Jewish race, the idea being born in Christian Science was that of this very *centre* and *circumference* of infinity, namely, that "God [understood through the synonymous values of Mind, Spirit, Soul, Principle, Life, Truth, Love] is at once the centre and circumference of being" (S & H 203:32).

### The Word as the Christ

Structural unity:  
scientific system

1938 was indeed a watershed regarding the forward moving idea of Christian Science. It marked the transition in the discoveries of John Doorly from the foundational order of the synonymous terms for God to the wholeness of the Science and system of ideas which stems from, and is built upon, this fundamental spiritual order.

The understanding of the *numerals of infinity* led to the *divine infinite calculus* wherein these numerals integrate and flow. Constitutional order became operational system. Because the ideas of Mind, Spirit, Soul, Principle, Life, Truth, Love relate harmoniously as the Word, Christ, Christianity, Science, the symbol of the *seven* was found to be non-existent without the symbol of the *four*. In terms of life itself, the emphasis shifted from the primary constituents of the holy city to the city itself in its oneness and wholeness — from what individuality truly consists of to the total integration of individuality within the collective and universal body.

From 1938 to 1950 (when he left the human scene) the keynote of John Doorly's work was thus on the harmony and unity, the structure and system, of the elemental ideas that had brought themselves to light and had dominated his spiritual thinking since 1911. A *Word* emphasis had led to a *Christ* emphasis, or, more particularly, the Word in its aspect as the (ordered) Word had moved to the Word reflecting the Christ — that is, to the total integrity of the Word's infinitude as manifest by the Christ.

In the world picture, fascism raised its militant head, and the three dictatorships of Germany, Italy, and Japan prepared for the second world war. Aggressive, self-seeking nationalism was still the basic error. On the other hand, the idea being born in Christian Science, as the counter to this warring falsity, was that of the unity of the *numerals* and *calculus* of being — the idea of individuality peacefully self-governed and spiritually unselfed, within the co-ordinated wholeness of eternal Science.

The era that included the two world wars thus coincided with the coming to human consciousness of the two basic factors of the *seven* and the *four* that constitute Christian Science the universal Science and system that applies to all mankind.

The revelation of the *numerals* and *calculus* of infinity led (also

during World War II) to the dawning of a third major scientific concept, known as the divine *matrix*. This depiction of the universal mother city as the matrix source of all true consciousness, is specifically the answer to the workings of the unseen, involuntary psychic unconscious. It antidotes therefore the manoeuvrings of the "cold" war that succeeded the two "hot" wars, when psychopolitics set out to subvert and brainwash the human race through subliminal mental means.

Once the three interdependent elements of *numerals*, *calculus*, and *matrix* had revealed themselves, thought truly entered the wholeness of *system*, as the key to the solution of the problem of being.

the Bible

John Doorly's thought had always been deeply touched by the Bible. 'Science and Health enables me to understand God, but the Bible enables me to feel God,' he is reputed to have said to students. Accordingly, the eruption of the second world war in 1939 found him profoundly concerned with the Bible's *thousand-year periods* and their relation to the *days of creation*. In fact, the statement in II Peter that "one day is with the Lord as a thousand years, and a thousand years as one day," became of major importance to him in his approach to the Bible in the wholeness of its divine Science.

reflecting tones of the  
synonymous terms

Coincidentally, what he called the spiritual "tones" of the days of creation began to make their impact. Gradually he saw that the different subdivisions in which the days of creation are presented in the chapter "Genesis" in *Science and Health* pertain also (in a vastly amplified and different idiom) to the Bible's successive thousand-year periods. And what determines these subdivisions, he realized, is none other than certain basic reflecting tones of the synonymous terms for God. (Refer Chapters II and III of this book for the meanings and workings of these specific spiritual tones, not only in respect of the days of creation, but also of the thousand-year periods of the Bible and civilization, and the story of the founding of Christian Science.)

Once the synonymous terms for God are seen to reflect each other's spiritual qualities, so that all flow together in harmony and unity, the idea of the *numerals of infinity* has begun to open up the vision of the *divine infinite calculus* in which the numerals combine synonymously.

It is not within the scope of this chapter to pinpoint precisely the dates when the different elements of the divine system revealed themselves to John Doorly's thought, but rather to indicate, more importantly, their spiritual integration within the conception as a whole, as this was discovered, recorded, and established during the twelve or so years from 1938 to 1950.

For instance, it quickly became apparent that not only do the reflecting tones of the synonymous terms appear in the particular form shown in the days of creation, but that each term must of necessity reflect in itself the full range of all the other terms in order truly to furnish the *idea of God*. And this, as time went on, became equally evident regarding the four sides of the holy city. Each side must be seen to reflect in itself the qualities of the other three sides in order that one whole, indivisible city may be presented scientifically for acceptance.

four orders of the  
synonymous terms

At approximately the same time it was recognized that not only do the synonymous terms for God appear on page 465 of the textbook in the fundamental sequence of the seven days of creation, but that on pages 115 and 587 these same seven terms are arranged in distinctly different orders. Only on these three occasions throughout the book are all seven terms presented in unison in this way.

The exciting truth soon dawned that the order on page 465 is the fundamental one, and relates to the first side of the holy city, the *Word*; that the order on page 115 relates to the second side, the healing, translating *Christ*; and that the order on page 587 points to the third side, the restoration of all things to God, Principle, as the function of *Christianity*. In which case, surely there must be a fourth order corresponding to the city's fourth side, *Science*. If so, where is this to be found?

Quite some time elapsed before it was realized, in respect of the different orders, that "the last shall be first, and the first last." The pattern of the golden candlestick (Israel's Menorah, described to Moses on the summit of mount Sinai in Exodus 25) gives the clue to the fourth order.

The fourth order, the *Science* order, was seen to be the same as the first order, the *Word* order, when this is viewed, not sequentially from Mind to Love, but from the standpoint of Principle in the middle, whence the six branches of Soul and Life, Spirit and Truth, Mind and Love radiate outwards on either side of the Principle's central shaft in accordance with the "pattern which was shewed thee in the mount" (see Appendix page 334). This symbol of the *candlestick*, John Doorly saw, is the same in essence as the *tree of life*, which bears her twelve manner of fruits. Very soon the fruit-giving *matrix* itself would begin to be discerned.

The year was 1942, and a profoundly important step had been reached in the development of the healing system that is Christian Science. This was the year when, in the realm of atomic physics, chain reaction relative to nuclear fission was for the first time contained and controlled in the world's first successful atomic reactor. At the outbreak of the war, nuclear fission had been achieved

in Germany as the first step towards the manufacture of an atomic bomb. In 1942, chain reaction in the fission process was controlled and developed in the United States.

Certainly the confluence of the three orders of the synonymous terms within the all-embracing fourth order represents the self-contained, self-controlled *chain of scientific being* that can never be split or atomized. In other words, the *four* orders of the *seven* terms structure intelligibly, for the purpose of human understanding, the "divine Science of man" woven, as this is, "into one web of consistency without seam or rent" (S & H 242:25). Man in Science, that is to say, is subject neither to initial nuclear *fission* nor to later nuclear *fusion* in his eternal and indestructible unity with God.

matrix of immortality

The interrelating movements of this fourfold structure of scientific being engaged profoundly John Doorly's questing thought. From it, as the war years went by, was born the symbol that epitomizes and consummates the magnitude of his researches, namely, the immaculate conception of the foursquare mother city that has been named the divine "matrix."

Just as each of the city's four equal sides must, he saw, reflect in itself the qualities of the other three sides, so each of the four orders of synonymous terms for God must reflect, correspondingly, the workings of the other three orders.

The Word, that is to say, in order truly to be the Word, must reflect the full range of the Word, Christ, Christianity, Science; the Christ in order truly to be the Christ, must reflect the full range of the Word, Christ, Christianity, Science; and so on, with Christianity, and with Science. The outcome of this realization was the gradual evolution, during the remaining years of the war, of the foursquare (sixteenfold) depiction of the holy city (reproduced on page 335 of the Appendix) which symbolizes graphically, in its spiritual mathematics, the eternal "mother of us all." This immaculate conception, in which the 'seven' and the 'four' are indivisibly wedded, epitomizes scientifically the *spiritual idea of God*.

ecclesiastical antagonism

Up to this point the church authorities in Boston were not unduly disturbed by John Doorly's activities. But the unseen power of this latest development — the presentation in Science of the motherhood of God, therefore of the absolute ideal of democratic government, therefore of the absolute reality of Christian Science — could not fail but shake to their foundations not only the complacency of the central Mother Church, but also her acquiescent family of branches.

Accusing him of heretical misteaching, the Boston hierarchy solicited anonymous church members (principally from Ninth Church, London, John Doorly's own branch church) to vilify his

work and inform against him. He must at all costs be disgraced and discredited in the eyes of the church membership. And if he refuses to repent and recant he must be excommunicated from the church. It could scarcely be otherwise, for the newly revealed *matrix* typified the divine reality of which the *Mother Church* (as currently administered) was the counterfeit, or unreality. The image of Babylon, featured in chapters 13 to 20 of the book of Revelation, relates specifically to these events.

Very soon now the relationship of the sixteenfold matrix to the first sixteen chapters of the textbook would be brought to light.

In 1943 John Doorly resigned his membership of Ninth Church, London. In 1944 he was put on probation by the Boston Mother Church and bidden to mend his heretical ways. In 1945, in advance of a bogus (prejudged) trial, he sent *A Statement* of his spiritual activities throughout the Christian Science field. Not only did he inform his fellow Christian Scientists of the fruits of his spiritual labours — what the nature of the system is to which the textbook says divine metaphysics is reduced — but he published also his own lengthy correspondence with the Christian Science Board of Directors. Declining to be present at this so-called trial, he continued unabated to teach and heal, and in the same year, 1945, held his first public talks in England on the scientific structure of the book of Revelation. This was the occasion when the chart of the matrix was displayed publicly for the first time, and when it was given its spiritually mathematical name. In 1946 he was excommunicated, and was therefore free at last from the restricting dictates of material organization.

**Kingdom divided  
against itself**

The Christian Science church organization, having in the late 1930s and early 1940s reached its pinnacle of prosperity, began steadily to decline in influence and numbers towards the state of deterioration in which it finds itself today. Like the builders in Jesus' parable, the advocates of a legalized ecclesiasticism rejected the stone (the divine infinite calculus) which was their church's real branch identity, and which is destined to become the head of the corner in fulfilment of Mrs Eddy's founding provisions.

From 1938 to this point of 1946, the metaphysical structure of the story (determined by the Word in its office as Christ) unfolds through the tones of the days of creation from Soul as Soul in the third day to Principle as Soul in the fourth day (see *Triptych* right-hand panel). In the fourth period of the Bible, in this same tone of Principle as Soul, the house of Judah having, in the reign of Solomon, built in Jerusalem its luxurious Temple, became more and more despotic regarding the other tribes of Israel. This was more than the

free-thinking house of Joseph could stand. The ten tribes of Israel, therefore, who were led by the house of Joseph, rebelled against the tyranny of Judah, and formed the northern kingdom of Israel, as distinct from the southern kingdom of Judah. Judah was composed of Judah and Benjamin only.

Thereupon, Benjamin, who stood ideally for spiritually regenerate individuality, was progressively absorbed by despotic Judah until he was heard of no more. The kingdom of the twelve tribes, hitherto united, was thus divided against itself, and threatened with destruction and desolation. The desolation came when, in the tone of Principle as Principle, Israel and Judah were deported respectively by the kings of Assyria and Babylon.

At the point of 1945, in the tone of Principle as Soul (signifying Principle's united embodiment) the Christian Science movement likewise split in two. Many Christian Scientists accompanied John Doorly in his secession from temple-worshipping Boston. The Christian Science field could therefore be said to consist, on the one hand, of the majority who remained faithful to the church's headquarters, and, on the other, those who, in some measure, understood what John Doorly had shown them, and followed him to spiritual independence.

There had, of course, over the years, been other Christian Scientists who, for one reason or another, had defected from the organization, but the Doorly secession was the most outstanding, both in numbers and as regards the development of the Christian Science idea which it represented; also because it remained consistently faithful to Mary Baker Eddy and to the Bible and *Science and Health*.

Remember how, in 1889, at this very same point of Principle as Soul and Principle as Principle, Mrs Eddy dissolved both her church and College organizations, and so prevented a recurrence, in the realm of Christian Science, of the disaster that befell Judah and Israel. Her action served as the example to the Christian Science field, in the post 1910 era, not to become a kingdom divided against itself which is brought to desolation. This could not happen if her provisions were complied with, for in this case no ecclesiastical dictatorship would arise to cause the inevitable break-up.

Correspondingly, in the world, in the post war period beginning 1946, humanity in general split into the two opposing camps of East and West, and the so-called Cold War began. Again the issue was between dictatorship and democracy, slavery and freedom. At the same time, as a counter to this, the conscience of the race aspired hopefully towards the world-saving ideals of the new United Nations Organization.



Elias must come and  
restore all things

What was needed in the case of Judah and Israel was the saving grace of the prophet Elijah in whom, spiritually, the two were one. What is needed to save the day in Christian Science is the absolute unity of spirit and letter, church and College, or the "divine concurrence of the spirit and the Word." This, as we have seen, is what Mrs Eddy prayerfully sought during the three-year non-organizational interval from 1889 to 1892, and later brought into expression through the symbol of the city foursquare as the true idea of Christian Science. Hence the need for Elias to come today to a divided Christian Science kingdom and restore its spiritual unity. Were the United Nations Charter of 1945 obeyed on the Principle of Christian Science, this would end aggressive ideological nationalism and restore mankind to sanity and peace.

In 1947, in the tone of Principle as Principle, and in this very spirit of Elias, John Doorly addressed his students on what he called *The Need of the Hour*. He stressed the necessity of looking out spiritually from the oneness and wholeness of the capitalized terms for God, rather than aspiring God-ward from the standpoint of the uncapitalized attributes of God. In this he showed the imperative need for letter and spirit to be scientifically one, instead of divided from each other. This was also the year of the first of his Oxford Summer Schools.

As 1947 ran into 1948, the underlying metaphysical impulse moved to Principle as Life, the final tone of the fourth day of creation, where, in the Bible, the Old Testament ends. It signifies a time of resurrection and restoration. In the story, Judah returns from Babylon and rebuilds the temple and Jerusalem.

Correspondingly in the world in 1948, a new State of Israel was set up in Palestine, fostering a condition of enmity between Israel and her Arab neighbours at this logical *centre* of the world panorama to match the corresponding enmity between the communist East and democratic West at the *circumference*.

Modern Israel returned to rebuild her original homeland, just as Judah did in this same tone in the Old Testament. But whereas Judah's return was a symbol of true restoration, Zionist rebuilding was but a national and geographical concept of this. The spiritual reality lay in what was taking place regarding the advancing idea of Christian Science, namely, the growing understanding of the *foursquare mother city*, the New Jerusalem itself, whose symbol was the recently revealed *matrix*. What this symbol stands for is rebuilding and regeneration indeed. It truly "restores the lost Israel."

That they might understand  
the Scriptures

Following his resurrection from the tomb, and his temporary rebuilding of the organic sense of body, it is said of Jesus that he

opened his disciples' understanding "that they might understand the scriptures." We read in the closing chapter of Luke's gospel: "Beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."

Gathered and crystallized in the symbol of the matrix, the *seven* of Mind, Spirit, Soul, Principle, Life, Truth, Love, and the *four* of the Word, Christ, Christianity, Science, revealed to John Doorly the spiritual essence of the *Key to the Scriptures* as nothing had ever done before. He felt himself impelled to use this key to unlock the Bible from beginning to end and reveal its timeless Science.

Accordingly, from 1947 to the end of his mission in 1950, he held weekly talks in London on the Science of the Scriptures, beginning with the first chapter of Genesis. He published these talks week by week in a series of verbatim reports. Using the revealed *key*, his purpose was to open his own and his audience's understanding that together they might understand the Scriptures. Like Jesus in relation to the mortal body, this would have been impossible prior to his liberation from the confines of church organization. A second Oxford Summer School was held in 1948, and a third in 1949.

Coincident with the holding of these Summer Schools there began a student research programme on the relationship of the thousand-year periods of the Bible to the history of world civilization. Starting with the fourth millennium B.C. (which corresponds Biblically with the creation of Adam), it was deemed imperative to understand divinely the progress of the human race as it moved towards the goal of the city foursquare, in order properly to evaluate the happenings of the twentieth century, and foresee the solution to the current world problem.

#### **Absolute Christian Science**

John Doorly's subject at his third and last Oxford Summer School was the four Gospels of the New Testament, regarded from the standpoint of absolute Christian Science. Ever since 1943 he had given much attention to the distinctive uses in the textbook of the different terms for "Science." These, outstandingly, are *Science* itself in the all-embracing sense; *divine Science* (which is Science in its oneness as it comes forth from God, and wherein God and man are one); and Science in its aspect as *Christian Science* (which is the system of ideas to which divine Science is reduced for the purposes of human understanding). Referring to this reduction, the textbook uses the terms *absolute Christian Science*, and also *Christian Science* alone without the additional adjective.

Christian Science must of necessity be absolute, even as Mrs Eddy declared it to be in 1910 in her last published statement (My 242:5).

But when this absoluteness is seen to heal the human concept, and to absolve humanity from belief in dualism, the term used is, appropriately, "Christian Science."

John Doorly's moving and memorable presentation in 1949 of the four Gospels in their absolute Christian and scientific essence, suggests that the tone which the unfoldment had reached was Life in its aspect as Mind, or the tone which opens the fifth day of creation. For this is the point in the thousand-year periods where the New Testament begins, and the moment when Christ Jesus himself (the living subject of the Gospels) solved from beginning to end the problem of mortal dualism. In his words, he came "forth from the Father." This means to say that the Principle which "sent" him was absolute and divine; and therefore that the Science which he practised was first *divine* and secondly *Christian*, in both an absolute and applied sense. Throughout the Gospels, Jesus' absolute Principle was at work in his life-practice, destroying the evils of dualism, and healing humanity of sin, disease and death.

**Fulfillment of the  
Doorly mission**

Significantly, therefore, John Doorly's last major work came in 1949, when, in the light of his own long experience, he reviewed from beginning to end the twelfth chapter of the Christian Science textbook, "Christian Science Practice." It was as if he was heralding the third major tone in the current development, the Word in its aspect as Christianity, when, individually and together, the students themselves must carry on the work of healing and teaching.

In the fifth thousand-year period in the New Testament, correlative with the fifth day of creation, the tone of Life as Mind merges into Life as Spirit when the career of Jesus leads without a break to that of the Apostles, and the age of world-wide Christianity begins. The events of the day of Pentecost open this new era.

It so happens that John Doorly's passing was at Whitsun. The students who had begun to understand the magnitude of what he had shown them were thereafter on their own with God and with each other.

Not that John Doorly had been a leader in the personal sense. What appears as personal leadership rightly closed with the departure of Mary Baker Eddy. The marvel of John Doorly's accomplishment is that he made it possible for "man the generic term for mankind" to begin to succeed to Mrs Eddy's leadership in accordance with her own nomination. In other words, real divine leadership lies with the wholly impersonal Word of God recorded in the Bible and the Christian Science textbook.

Throughout his career, John Doorly never ceased to turn the

thoughts of students more and more to the Word of the two textbooks. This was in order to make them spiritually self-governed and spiritually self-reliant in their relationships with each other and with the rest of mankind. "Students who strictly adhere to the right, and make the Bible and Science and Health a study, are in no danger of mistaking their way," Mary Baker Eddy assures us (Mis 284:10).

In her splendid book *John W. Doorly and the scientific evolution of Christian Science*, Peggy M. Brook records John Doorly as saying: "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 . . . 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 . . ." (page 18).

Accordingly he opened for us the Bible and the Christian Science textbook in a Christianly and scientific way which we had never known before. His concern with the study of the several classes of capitalized terms for the infinite that permeate the textbook from cover to cover, was basic to all that he achieved. In harmony with this, the marvellous fact which his teaching latterly brought to light was the correlation of the textbook's first sixteen chapters with the sides of the holy city, and therefore with the divine foursquare *matrix* which he himself was inspired to draw up (see Appendix page 336). As noted previously, he became a Christian Scientist in 1902, the year the textbook first appeared in this foursquare matrix form.

#### **Indispensable continuity**

John Doorly thus took up the development of Christian Science at the very point where Mrs Eddy left it in 1910. His prime concern was always with the final edition of the textbook. In fact, his entire revelatory output stemmed from, and took its place in relation to, this outpouring source of divine Truth and Love.

But were we not first to understand, spiritually and scientifically, Mrs Eddy's own foundational footsteps that led to the happenings subsequent to 1910; were we to attempt to satisfy ourselves only with his insight into the Science and system of pure Christian Science, and imagine we had outgrown the preceding development, we would be in danger of furthering a divided kingdom, instead of restoring it whole to God. We could be guilty of engaging merely in an academic approach to the subject of Christian Science.

On the other hand, adequately to assess the unity of the stories that occupy the two outer panels of the chart of the *Triptych*; to follow in both the workings of the same divine Principle, Love, whereby the one is indispensable to the other, is to obviate the danger of *ecclesiasticism* in respect of the first and possible *intellectualism* with regard to the second. For, in this case, spirit and

letter are one and inseparable, and church and College not liable to be misconstrued as two independently organized kingdoms. The kingdom of Christian Science is strictly an indivisible unity, and as such is the restorer of a perplexed and frightened world believing it is split into two irreconcilable Western and Eastern camps.

The following is an extract from John Doorly's last Oxford Summer School on the four Gospels. Turning to the Gospel of Luke, specifically the *Christianity* Gospel, he said:

"The time has come — I am certain of it — when the individual must assume the responsibility of attaining, maintaining, and demonstrating salvation, in the way that God points out to him. If we don't now accept the responsibility of proving God, we shall fail in what we are doing. We've got to be *Christians*. We can theorize a certain amount about the Word and a certain amount about the Christ and get away with it, but when we come to Christianity, we just can't get away with mere theorizing. We must prove our Christ... I cannot impress upon you too much the importance of Christianity, which means proof before statement... It's easy to talk, but it isn't quite so easy to prove, because proof demands that every divine idea becomes you, and you it. We've come to the point of Christianity, and without the proof of Christianity we shall utterly fail... I am convinced that the only people who can now help this idea to go forward are the people who will accept the standard of Christianity, which is proof followed by statement..."

(Talk by John W. Doorly at his Oxford Summer School 1949, pages 9 – 10).

When therefore his students moved forward without him, the incentive at work was indeed scientific *Christianity*.

**The Word as Christianity**

**Individuality alone with God**

It is evident to spiritual sense that as the first part of Mary Baker Eddy's mission (from 1866 to 1889) is to the second part (from 1892 to 1910), so what might be called the first part of John Doorly's mission (from 1911 to 1938) is to the second part (from 1938 to 1950). The Mary Baker Eddy period from 1866 to 1889 founded Christian Science on the *sevenfold* career of Jesus in which he demonstrated eternal life; the John Doorly mission from 1911 to 1938 revealed, through the symbol of the *seven*, the orderly footsteps of the very Principle that determined Jesus' lifework. The Mary Baker Eddy period from 1892 to 1910 presented Christian Science itself (having been thus founded) as the coming to humanity of the *city foursquare*; the John Doorly period from 1938 to 1950 concerned the universal workings of the *holy city* in a way that students had never understood before.

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(soon after John Doorly's passing) researched into the book of the Acts of the Apostles, and held public talks on the way the disciples carried forward Jesus' work. Others too, as the years went by, supplemented their studies with talks and summer schools, and committed their findings to writing. In fact, a wealth of new literature began to arise surrounding the new unfoldings. Much of this was published by the *Foundational Book Company* which John Doorly himself had set up. While healing endeavours continued in the practice of Christian Science, the accent generally was on research, study, and teaching.

When Mrs Eddy left the scene in 1910 the situation was organized; when John Doorly left the scene in 1950 the situation became increasingly unorganized. Under his banner a measure of unity had prevailed. Without his centralizing influence, however, the work became more and more individualistic and, to human sense, less and less unified, despite the presence of the system of ideas that showed forth the Principle of the oneness of being.

Until the Ego which is God becomes the Ego of man, so that what *Science and Health* calls the "Ego-God" and the "Ego-man" (S & H 281:11) are one in coincidence, the error that plagued the followers of both Jesus and Mrs Eddy, namely, "who shall be greatest," will continue to rear its head. 'On whom has the mantle of John Doorly fallen?' was a query that persisted at length in the years following the close of his mission. Individuals saw in themselves, but not in others, the attitude of mind and qualities of thought which they believed were required for carrying on his work. There were those, in consequence, who retreated further and further into their own fields of labour, and had less and less contact with other students similarly engaged.

The pendulum swung to the other extreme from organizational ways and means. A disorganized individualism, in which collectivism is unimportant, is but the other end of the scale from an organized collectivism in which individuality is curtailed.

These extremes which obtain in the realm of Christian Science (whose divine Principle is Life, Truth, and Love, and therefore whose idea is the simultaneity of individual, collective, and universal being), have their correlatives in the individualism and collectivism that divide the twentieth century world into a so-called West and East, and keep mankind from solving the fundamental human problem.

Determined by the tone of Life as Spirit, and by the Word in its aspect as Christianity, the spiritual idea that truly underlay the post John Doorly era was that of individuality identifying itself more and more with the inclusiveness of a universal Science, with a view to bringing into expression the collective brotherhood of generic man. "In honour preferring one another" (Rom 12:10), could be said to be the Principle of the living Christianity promulgated by Paul in the

post Jesus era, and the same divine Principle rightly applied in the post John Doorly era.

The tone of Life as Spirit moved to Life as Soul. In the world at large, in the realm of atomic physics, nuclear fission had led to nuclear fusion, and the means of mankind's total self-destruction appeared in the form of the hydrogen bomb. Salvation lies with the system of divine Science, where individuality does not fission itself from the collective, and where the collective does not fuse individuals together in order to achieve the universal. In Christian Science the individual, the collective, and the universal issue forth in harmony and unity from the eternal Word of Life, Truth, and Love.

The question arose as to how the treasures of the new discoveries should be given to a world hostile to the misconceptions of Christian Science propagated by the Boston church. 'Let us not use the name Christian Science at all; let us not even use Christian Science terminology; let us rather adapt this terminology to the world's own up-to-date idiom, in order that mankind may come to accept Christian Science in a language which it understands.' With the sincerest desires and highest motives, students set out to implement these compromises.

In this same tone of Life as Soul in civilization's fifth thousand-year period, the rulers of the Roman Empire, newly converted to Christianity, presented Christianity to the Empire's proletariat in the language and ritual of paganism. The result was a Christianized paganism and a paganized Christianity, so far removed from the teachings of Jesus that these were not heard again until the rediscovery of Christian Science at the close of the nineteenth century.

In the tone of Life as Principle (around 1953-54), work of inestimable value ensued regarding the Christian Science textbook in its continuity and wholeness; also in the case of the Bible without a break from Genesis to Revelation. The unbroken continuity of the Word of God, taught by the unity of these two textbooks, and signified in the tone of Life as Principle (in the fifth day of creation) as a universe teeming with individuality, is that from which man himself, in the coming sixth day, is born.

Simultaneously, and as the mortal counterfeit of this, the discovery was made in the realm of microbiology of the genetic DNA code. Programmed into the nucleus of the individual cell, the biologist says, is all the necessary genetic information required to determine the invariable hereditary characteristics of the particular animal body of which the cell is a part. DNA created man, biology believes. In which case DNA is God! But in fact God creates man, and Life in its aspect as Principle is the divinely genetic source from which the cells (spheres) of Life's individualities inherit all that they are.



Moving to the tones of the sixth day of creation (around the year 1956), students of the textbook in its wholeness and its Science, continued their individual enterprises, be these publications of their research work, or the holding of talks, classes, or summer schools. Yet a fresh note was sounding. The idea of seminars, involving student participation, was beginning to find favour over and above mere platform lecturing to silently receptive audiences. While work continued on the structural wholeness of the two textbooks, thought was given at the same time to a search for, and formulation of, the scientific laws of being which these books reveal. As the years went by, the presentation of these laws was focussed in the different aspects (divine and Christian) of what is meant by the term "Science."

Sometimes the work presented by individual students which might, in the sight of Principle be complementary, was believed to be contradictory and at variance. Students dedicated to the same Principle should learn to be worthy of one another's trust. When letter and spirit are finally wedded in each individual thought, differences of opinion will cease to exist, and the diversity in unity which is the expression of one indivisible parent Mind will be demonstrated.

Coincidentally, in the world picture, at the point of this period's two opening tones, the United States and the Soviet Union raced to stockpile nuclear weapons. Fear and distrust of each other's political viewpoint and warlike capability, dominated the thinking of the two leading powers of the Western and Eastern worlds. Divide and conquer is always the policy of the forces of death and destruction.

In 1957, Russia launched into earth orbit the first artificial satellite, and mankind entered the Space Age. In 1958, America launched her first satellite. After this the two so-called superpowers started to prepare their respective Space Programmes, each seeking to outstrip the other in the field of technological achievement.

At the time of the Western Renaissance, in this same tone of Truth as Spirit, man's voyages of discovery encompassed the globe. In the late 1950s, under the same spiritual determinant, Western man sought to extend without limit his horizons into outer space.

We come to Truth as Soul, signifying the freedom of man from imprisoning restrictions, and his dominion over all the earth. At the corresponding moment in Mrs Eddy's time, branch churches were given their absolute freedom from outside control; simultaneously, the Wright brothers instituted powered flight and lifted themselves from the surface of the earth. At this same point in the sixth thousand-year period, Protestantism broke loose from Roman domination and opened the way for eventual Christian Science. Correspondingly in 1959, in the modern Space Age, man prepared to lift himself free from the pull of mother earth completely, and to move into the weightlessness of outer space.

Figuratively, he aspired to the heavens. In 1961, in the tone of Truth as Principle, and to the accompaniment of a vast explosion of scientific knowledge, Russia put the first man into earth-orbit and secured his safe return. In 1962, where the tone becomes Truth as Life, nuclear war was narrowly averted, and the possible destruction of civilization prevented, when, under threat of retaliation from the United States, Russia withdrew her missiles from Cuba which were aimed at American soil.

Meanwhile, the era of the drug cult was under way, and angry young men and left-wing sympathizers challenged the accustomed behaviour of society and the traditions of the establishment generally. The so-called Students' Revolt came into prominence. It was as if the West was tiring of excessive scientific technology. In the realm of Christian Science, too, the letter appealed only for a time if this was not balanced by the spirit. Eastern religious mysticism, with its practices of transcendental meditation, began increasingly to impinge upon and to fascinate Western thought, disenchanted as this was with soulless and godless physical science and its failure to provide peace and happiness for mankind.

Only in the divine Science of Christianity, initiated by Jesus, and revealed in its universal availability in Christian Science, is the indispensable technology of the letter of *Science* wedded to the equally indispensable spirit of *Christianity*, to become the saviour of the race from division and destruction.

## **The Word as Science**

### **Sanity of unity**

Jesus prayed the Father: "That they [his followers] all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me . . . I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me . . ." (John 17:21).

Spiritual unity, the bond of perfectness lived and loved, is what the world requires to see demonstrated in order to be convinced of the truth of Christian Science, and as proof of its healing Principle. On the day of Pentecost, the disciples were all "with one accord in one place," and "devout men, out of every nation under heaven" responded unresistingly to what was already indigenously their own true identity and their own mother tongue — that is, to the image of the Principle of universal unity which outpictured itself tangibly before their eyes.

Paul carried forward this same urge for unity. "For as the body is one, and hath many members," he wrote to the Corinthians, "and all the members of that one body, being many, are one body: so also is

Christ . . . That there should be *no schism* in the body; but that the members should have the same care one for another." Paul was explaining how "there are diversities of gifts, but the same Spirit . . . and there are diversities of operations, but it is the same God which worketh all in all." He was discoursing, that is, on the *diversity* of identity in *unity*, or the synonymy of individuality in man, which makes humanity as a whole the church, or body, of Christ.

The promise was that this spiritual synonymy, this integral and harmonious brotherhood of ideas, would actually appear in due course in its divine Science, based on a system of synonymous terms for God that would make it both understandable and demonstrable by mankind. When this happened, as would be the case in the nineteenth and twentieth centuries through the advent of Christian Science, it would herald the coming, not of the church militant, but of the Church Universal and Triumphant, the holy city itself, a state of world government and world peace demonstrating humanly the divine Principle, Love.

As referred to in Chapter III, Mrs Eddy, in 1904, told certain of the branch churches that what she called the *great sanity of unity*, the bond of perfectness, the thousandfold expansion that would engirdle the world, had "wrought a resurrection" among them and had "leaped into living love." "When we work together as one," she once said privately to a student, "it will be seen as the Son of God" (*Collectanea* p. 82).

Like Jesus, what she longed for was (in the words of Paul which she quotes in her text relative to the seventh day of creation) that her followers should "all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." For this alone would prepare the way for the same spiritual unity to apply to humanity itself in the course of the seventh millennium.

In consequence, round about 1964, a number of students who had been touched by the spirit of John Doorly's discoveries, became simultaneously aware of a deep-seated urge within them for what is surely the essence of genuine Christian Science, namely, the demonstration by humanity of the unity of divinity, showing forth the inseparability of God and man. Their prayer was that in this spiritual solidarity the world would see imaged its own reality; that this would put the happenings of the day of Pentecost into permanent effect, and open the door for the healing of the nations in the seventh thousand-year period.

Unity in Science, they realized, was not a matter of individuals coming together humanly, but of their coming forth together from the same Principle divinely; coming forth consciously from the Father, that is, as the Principle sending forth its own healthy body

to heal and translate a dismembered world. In the words of Jesus: "that the world may know that thou hast sent me."

Students moved by this idea based their expectations on this prayer of Jesus, in fact on all that is contained in chapters 13 – 17 of the Gospel of John. In the form of a *Letter* to other students they made their aspirations widely known.

The twentieth century development had, it would seem, entered the tone of the Word as Science, and in particular that of Truth as Truth in the sixth day of creation. In the parallel story of Mary Baker Eddy (1904), the Concord Branch was given to the Christian Science field; while in the major development of the sixth thousand-year period, Christian Science itself was discovered and founded (see *Triptych*).

'Behold, I have shown you how to be one grand brotherhood,' God says in effect to man in this same sixth tone of the sixth day. That this *sanity of unity* should, in a thousandfold *expansion* engirdle the world, signifies the idea behind The Mother Church *Extension* of 1906 (in the tone of Truth as Love), and points (as the chart of the *Triptych* shows) to the essential spiritual meaning of the period from 1911 onwards.

In 1965, the Pope, at the United Nations General Assembly, exonerated Jews for the death of Jesus; and the Byzantine Orthodox Church annulled its 1054 excommunication of the heretical Church of Rome. The heartfelt quest for unity was to be seen in the many different winds of change that were blowing increasingly all around the world.

As the tone of Truth as Truth merged into Truth as Love, the desire on the part of a number of the students was to approach the textbook less and less selectively and more and more comprehensively. They prayed to know what the book is truly saying and meaning. Even the study of the synonymous terms for God began to be carried out within the book's own natural order, rather than by extracting references to these terms out of the flow of the book as a whole, or away from their relationship with each other. This non-selective study of the text would, it was felt, ensure a truly spiritual evaluation of the meanings of the different terms.

For the Christian Science textbook is like no other scientific textbook. Its author insisted that its meaning cannot be gained intellectually by the academic methods of the human mind. Students began to find, at this point of Truth as Love, that letting Truth speak to them individually out of the universality of an unfragmented text, their own relationships with one another moved on to new, richer, and more permanent foundations.

The study of *Science and Health* in this way, abstracting no part out of context, was undertaken in England by several groups of students. They pursued their endeavours throughout the full 700 pages.

In conjunction with this work, one student, in the early 1970s, undertook a chronological survey of all sixteen of Mrs Eddy's Writings other than *Science and Health*. At the same time the chart of the *Triptych* (upon which this book *Civilization Lieth Foursquare* is based) was brought to completion in its present form.

Thus the Bible, *Science and Health*, Mary Baker Eddy's Other Writings, together with an inclusive survey of World Civilization that puts into cosmic perspective the twin Messianic advents, had all begun to sound in their oneness and wholeness and in their relation to one another.

Students elsewhere continued their work on the "laws of being," and on what they called the "four levels of spiritual consciousness." They continued at the same time a meticulous study of the synonymous terms for God, and a deep research — chapter by chapter — into the textbook's scientific structure.

In the meantime, in 1969, America landed the first men on the Moon, returning them safely to earth. Spiritually, symbolically, literally, it was as if the woman in the Apocalypse was looking out upon the universe from her crown of twelve stars, having put the restricting laws of matter under her feet.

As the tone changes to Love as Truth — as thought, in the middle and late 1970s, feels a touch of the seventh day of creation — the story as a whole is virtually brought up-to-date, and our retrospective journey throughout the past six millennia of the civilization movement ends. We are in a position, spiritually and logically, to survey the present world scene.

### **Preview of the Seventh Millennium**

From 1907 to 1910 (the years that concluded Mary Baker Eddy's mission), the tones of the seventh day of creation (Love as Truth and Love as Love) pointed prophetically to the healing translation of world consciousness in the course of the actual seventh millennium. The corresponding tones in our own experience, which bring to a close the twentieth century and therefore the sixth thousand-year period, necessarily do the same thing. That is to say, if students of the nonsectarian Science of Christian Science are, like the riders on the white horses in Revelation 19, faithful and true to the Word of God as recorded in the Christian Science textbook, they will herald prophetically in their own lives the inheritance destined for the human race in the epoch that opens with the twenty-first century.

Remember once more the prophecy of Buckminster Fuller: "In A.D. 2000 the integrity of humanity will be of an unbelievably high order . . . man is going to come into an entirely new relationship with his fellow man." In other words, an era of regeneration, a new beginning, a reassessment of life and its values, is now very close at hand.

In the centre panel of the *Triptych* note the stage reached when the column concerned with “Adam” arrives at the point of the seventh day of creation, or the tone of Love as Truth. Adam and Eve have learnt the fallacy of Cain (*first degree*, the physical), and of Abel (*second degree*, morality on a human basis), and elect to live from an entirely new standpoint, that of Seth (*third degree*, the spiritual). Accordingly they make a radical new start in life. They discover that nothing human is of any lasting value unless it emanates from the divine Principle, Love.

Based on these new foundations, salvation from mortality is assured for mankind as it was for Jesus. For then it is that (as Genesis 5 shows) a series of precisely *seven* generations unfold from Adam through Seth to Enoch. “And Enoch walked with God: and he was not; for God took him” (Gen 5:24). Or, as Paul puts it in Hebrews 11: “Enoch was translated that he should not see death; and was not found, because God had translated him.” Note that at identically the same point in the column of the *Triptych* devoted to Jesus, Jesus (like Enoch) achieves the ascension, or final act of translation.

What makes ascension possible? What ensures for us all individually these same *seven* spiritual “generations” that culminate in Enoch’s (therefore in our) translation? How do we enter upon our new beginning, our own renaissance, that develops to fulfilment irresistibly in this way? By *being* the spiritual idea of God *sent forth by God*; by understanding (and therefore *being*) the answer to the question “What is God?” that received its final rendering in 1907, and today is being appraised within the textbook’s unbroken, holistic continuity.

The seven generations through Seth to Enoch, determined as they are by Mind, Spirit, Soul, Principle, Life, Truth, Love, signify none other than the timeless “days” of our own spiritual creation, our own rebirth, once our life comes forth consciously from God, Life.

In the words of the 23rd Psalm: “Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house [the consciousness] of [LOVE] for ever” (S & H 578:16).

Let us leave Part 1 of this book on a note that summarizes, in a measure, the spirit of our present “God-crowned” twentieth century.

At the time (1901) when Mary Baker Eddy nominated generic man her successor in leadership, a prodigious output of scientific knowledge began to permeate world consciousness, which has been expanding exponentially ever since. The Atomic Age, the Space Age, the age of micro-biology, of micro-electronics (with its silicon

chips) mark material science's momentous advances during this twentieth century. At the same time, accompanying these advances is the prospect of a total world rebirth in the realm of divine Science. "Renaissance is in the wind again," said the presenter of a 1978 television programme called "Spaceships of the Mind."

It is perhaps not inaccurate to say that twentieth century man, in anticipation of a world renaissance, concentrates his attention on two basic factors. These are the philosophy of *holism* and the *methodology of problem solving*. "The whole is greater than the sum of its parts," holism avers as it thinks in terms of concrete wholeness rather than discrete parts. Twentieth century man is essentially a comprehensivist instead of a fragmentist in his endeavours to grapple with mankind's problems.

In the system of Christian Science, two fundamental factors are likewise outstanding. They are the idea of *synonymity* relative to the *seven* of Mind, Spirit, Soul, Principle, Life, Truth, Love, and the idea of *equality* relative to the *four* of the Word, Christ, Christianity, Science. Only in terms of spiritual *synonymity* can structural wholeness be properly understood; only through the true idea of *equality* (which twentieth century man strives for on an impossible material basis) will the fundamental problem of man's relation to man find permanent solution.

Materialism looks for *equality* in terms of *quantity*, rather than, as the word itself indicates, in terms of *quality*. Everybody wants more. Physical science is essentially concerned with the measuring of finite *quantities*; whereas Christian Science measures *qualities* only, whose quantities are always infinite. The holy city is the "measure of a man." God's infinite spiritual *qualities* are available *equally* to all mankind and can never be depleted.

The Principle of spiritual synonymity — of diversity of identity in unity, including the true idea of equality — is the Principle of the structural wholeness of being which is destined in the end to solve all of mankind's economic, industrial, social, and governmental problems, based as these are at present on finite quantity and therefore on inevitable inequality.

The twentieth century is "God-crowned" because it brings to light holistically in Science the Principle of the simultaneity of synonymity and equality as the true methodology of solving mankind's problems.

## **Part 2**

### **Introspection and Prospect**



## Twentieth Century World Panorama

### Heaven's View of Earth

Surely no symbol ever put before the human race is more arrestingly beautiful, more salutary and prophetic, than the picture of earth in its global entirety which America's astronauts sent back from outer space when, on their way to the moon, they, so to speak, looked out from the stars upon the universe.

According to assessments reached metaphysically in Chapter IV of this book the spiritual idea at work in human consciousness at the time of the Apollo moon-shots accentuated specifically Truth in its aspect as Love. Understandably, in this case, earth, for the first time in history, caught a glimpse of itself as an unbroken sphere of celestial unity, symbolizing the truth of its identity in Science as the compound idea of God. Truth in the aspect of Love is Truth in its wholeness and universality — Truth, the *matrix* of its own infinitude as a living *calculus* of ideas.

Man, in effect, was in two places at once, on earth and in heaven at the same time. While still part of earth itself, his mighty technological achievements showed him to himself in a form, and in a perspective, which he had never seen before, that of his completeness, wholeness, and undividedness. Ideally, he could henceforth conceive of his identity, not in terms of the warring factionalism of the race of Adam, but in its majestic grandeur, peace, and unity as man in the universally generic sense — the human race as an unfragmented whole, typified Scripturally by the woman in the Apocalypse, and by the city that lieth foursquare.

How serenely beautiful is this view from the heavens which earth now has of itself. *It hangs there like a jewel*, one of the astronauts said.

The definition of "Earth" in the Glossary of *Science and Health* reads in part: "To material sense, earth is matter; to spiritual sense, it is a compound idea." Interpreted metaphysically, the television pictures of the world, received from the vantage point of unbounded space, become a symbol of the compound idea, man, in and of his divine Principle, God, governed by laws of diversity in unity, in contrast to the material sense of nationalism, racism, greed, and war.

Reasoning, like Jesus, from the basis of the divine Principle, Love — coming forth from a perfect Father — spiritual sense reveals the perfection of man and the universe as already fully accomplished. Material sense, on the other hand, wants to turn existing circumstances into improved conditions of matter. Communism, for example, is too late in its efforts at world conquest, for God, as revealed in Christian Science, is already in full possession. Human progress towards an ideal world state is properly achieved only through the realization that this state (holy city) is already irreversibly in being; that it is self-revealing and self-establishing in proportion as mortal ignorance regarding it gives way to understanding.

The world of the foursquare mother city is an interdependent spiritual structure without seam or rent. Unlike the world of atomic physics, its elemental particles are subject neither to fission nor fusion. Organization and human planning are the opposite of the workings of the compound system of God's ideas which constitutes the holy city. The notion of bringing parts together organically, whether for the purpose of propagation and increased production, or in order to stop them from destroying each other, is the opposite of a system of synonymous, interdependent relationships, in which individuality is sacrosanct within a collective and universal whole. No matter what the dimensional scale of reference, the categories of the individual identities that make up the city foursquare live in a state of mutual understanding and reciprocal brotherhood, each acknowledging his need for the other in order to be himself.

Looked at through the material senses, the identities of individual men and women, individual nations, societies, races, cultures, philosophies, religions, systems of government, and so on, present a very different appearance from when the same picture is looked at through the spiritual senses, and their identities stem together in harmony from one all-governing Principle. The one is earth organically fragmented, the other is earth as God's compound idea.

Hence the need, in viewing the contemporary world panorama, to look through and beyond the material facade, to what each identity, each relationship, is in Science — the way in which each embodies by reflection the qualities of every other — so translating the appearance of conflict into the reality of heaven on earth. "Jesus beheld in Science the perfect man, who appeared to him where [in exactly the same place] sinning mortal man appears to mortals," says the Christian Science textbook. "In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick" (S & H 476:32). Christian Science is this correct scientific view of God, man, and the world.

**Seven Extant  
Civilizations:  
Four Higher  
Religions**

On the reckoning of Arnold Toynbee (touched on in Chapter I) a total of twenty-one human societies — civilizations distinct and individual in their own right — have either played out, or are still playing out, their allotted roles on the historical stage of the last 6000 years. In his stupendous work *A Study of History* Toynbee analyzes not only the role of each society individually, but also their relationships one to another, as together they weave the web of the history of civilization. His conclusions are that fourteen of these civilizations have died away, and that the contemporary world scene is made up principally of the remaining seven. *Civilized societies* come and go, he argues, but the idea of God, represented by mankind's *higher religions*, moves irresistibly forward towards an ultimate spiritual goal. The one is a transitory 'suffer it to be so now' vehicle for fulfilling the permanency and righteousness of the other.

Aside from the subdivisions which the majority of sects develop and maintain, a total of six contemporary human faiths fill the world's religious scene. These are Buddhism (Mahayanian and Hinayanian), Hinduism, Zoroastrianism (Parsees), Judaism, Christianity, and Islam. But inasmuch as two of these, Judaism and Zoroastrianism, are, to use Toynbee's word, "fossilized," the living religious framework, within which the *seven* societies operate, is *fourfold* — that is, it is made up of Buddhism, Hinduism, Christianity, and Islam. (Because Judaism did not move forward to identification with Christianity as its own logical outcome, it became doctrinally static, and in this sense fossilized.)

As shown already in Chapter II of this book, the seven civilized societies are (reading globally from East to West): The Far Eastern Japanese-Korean society, the Far Eastern Chinese society, the Indian Hindu society, the Middle Eastern Islamic society, and the remaining three Christian societies, the Greek Orthodox society, the Russian Orthodox society, and the Western society. At the point of the Western society's far western reaches (California and Hawaii of the United States of America) the Far West meets up with the Far East, so completing the world circle.

Of these seven societies, the seventh, the Western, is clearly a *mother* society. Through the mammoth technologies of her physical sciences, and their potential for material prosperity and power, this Western mother has made the world virtually one world, or rather has turned the human race into a single seven-in-one society.

These *seven* principal societies, and their *four* major religious groupings, begin to make up the world scene at the opening of the sixth millennium, in the course of which they gradually resolve into this seven-in-one society and its fourfold religious framework,

which we find occupying the twentieth century stage as the millennium draws to its close.

Can it be accidental, a thing of material chance, that the spiritual idea of God (the true identity of the human race), which is born to the world in the course of the twentieth century, should likewise appear in the form of a *seven* and a *four* — that it should be diversified, classified, and understood through a *sevenfold* order of synonymous terms for God: Mind, Spirit, Soul, Principle, Life, Truth, Love, operating in a *fourfold* system of the Word, Christ, Christianity, Science?

Certainly, the purpose of this sevenfold-fourfold idea is to translate the world picture presented by the mortal senses out of a state of distrust, terrorism, and war, into one of unity, harmony, and peace.

Just as the *matrix* embodies in itself all that is meant by the *numerals* (the seven) and the *calculus* (the four), so the *Western mother*, into whose midst this Messianic idea has been born, embraces within it the *seven individual societies* and the *four higher religions*. No wonder *Science and Health*, in the final tone of the sixth day of creation, and therefore of the sixth thousand-year period, refers to God's "infinite self-containment" and to the "perfection of creation" (S & H 519).

Yet, how foolish it would be to identify the seven civilized societies literally either with the seven days of creation or the synonymous terms for God; or the four higher religions, in their present segregated form, with the four sides of the holy city! Nevertheless, upon examination, these societies and these religions are seen to possess certain characteristics which suggest that the spiritual *seven* and the spiritual *four* are their underlying reality; and therefore that Mind, Spirit, Soul, Principle, Life, Truth, Love, Word, Christ, Christianity, Science, are the divine translation into the kingdom of heaven on earth of an otherwise schismatic and destructible world picture.

The chronological order of the four religions is Buddhism, Hinduism, Christianity, Islam. For although the Hindu religion is the oldest of the world's great faiths, it was after this religion (in its original form) had given rise to Buddhism, and Buddhism was rejected by its Indian homeland, that a newly constituted Hinduism (which is present-day Hinduism) arose to take the place of the original form of the religion. Modern Hinduism is thus preceded historically by Buddhism, just as Islam is by Christianity. Hence the chronological order: Buddhism, Hinduism, Christianity, Islam.

Common root of  
the four religions?

The four religions divide naturally into two pairs, each with a common origin. That is to say, Buddhism and Hinduism both have their source in India's early *Brahmanism*, while Christianity and Islam emanate from Middle Eastern *Judaism*.

In the Bible, Abraham is the father of both Isaac and Ishmael. From Isaac comes Israel and eventually Christianity; from Ishmael come the Arabs and eventually Islam. Historically, Judaism and Brahmanism took root early in the third thousand-year period as a result of the simultaneous migrations of the Hebrews into Palestine and the Indo-Europeans into India. The Hebrew race, settling in the Jordan valley, became part of the Sumerian civilization already in residence in that area.

One of the outlying provinces of the Sumerian civilization is thought to have been early Dravidian India located in the Indus valley. The encounter of these two migrant peoples (Hebrews and Indo-Europeans) with this far-flung Sumerian culture gave rise to Judaism, in the one case, and Brahmanism, in the other. The Sumerian society (present at the dawn of the whole civilization movement) may possibly provide a common root therefore for both Brahmanism and Judaism, themselves the roots of Buddhism and Hinduism on the one hand, and Christianity and Islam on the other. Of Brahmanism and Judaism, only Judaism survives as a present world force — albeit, says Toynbee, a “fossilized” one.

But it is the moral and spiritual essences of these two pairs of religions that are important, more than their historical backgrounds. So complementary would they seem to be to each other that, when translated in divine metaphysics, they are no longer two but one.

Buddhism and Hinduism, deriving from Brahmanism, have in common a doctrine called *Karma*. This declares that each human being is an individual sinner responsible for his own sins, and that through myriad cycles of reincarnations he must, by his own efforts, rid himself of these sins. In this sense, the emphasis with Buddhism and Hinduism is therefore on the aspirations of the *individual*. The doctrine of Christianity and Islam, on the other hand, deriving from Judaism, is that of ‘original sin.’ There was an original sinner, Adam, they say, who, because of his disobedience and fall from grace, was responsible for all the world's sins. All sin is traceable back to Adam. The corresponding emphasis with Christianity and Islam, therefore, is on the generic or *universal*. To counter this belief in original world sin, both Christianity and Islam offer the means of world redemption — Christianity vicariously through the atonement of Jesus, Islam through obedience to the teachings of the Koran.

In Science, individual man is freed from sin and mortality not vicariously by reason of Jesus' single self-sacrifice, but on the basis of the universal Christ-Principle, stated in the Bible and *Science and Health*, which Jesus understood and exemplified.

Translated in divine Science, the standpoints of these two religious pairings are reciprocal in relationship, and therefore in their need for each other. Man in Science, that is to say, is at work *individually* and *universally* at the same time, solving the problem of mortality and sin. "Behold the [individual] Lamb of God," says John the Baptist of Jesus, "which taketh away the [universal] sin of the world."

Unity not an assemblage  
of factions

Whether the scale of reference is individual men and women, communities, nations, or groups of nations, these do not demonstrate peace and unity through being brought together organically, either voluntarily or compulsively, but by understanding in Science their already innate integrity. Despite instances of moral rectitude (which are humanity's responses to Truth itself) factions cannot help but retain, deep down, their own ego-centredness, otherwise they would not be factions. They think and act from the standpoint of themselves as separate fragments. Jesus does not do this. He does not operate from the *man* point of view but from the *God* point of view. This throws an entirely new light on what man really is.

"I came forth from the Father," Jesus says, and "my Father hath sent me," implying, in effect, to the disciples: 'find yourselves one in Christ, or Truth, and the world, too, will begin to know that it comes forth whole from God.'

Jesus is the supreme exemplar, mankind's perfect model. *Individuality*, coming forth from divine Principle, demonstrating thereby dominion over the forces of mortality and division to the point of their final extinction, is the keynote of the first Messianic advent, impersonated by Jesus. This same idea, on a world scale, symbolized by the foursquare city coming down from God out of heaven, is the keynote of the second Messianic advent, appearing as *universal* Christian Science. Precisely the same Principle and practice applies in the case of the one as it does in the case of the other.

Science, then, is not made up of human particles congregating organically in the hope of forming a unified whole. Stemming from the Principle of universal unity, therefore of spiritual synonymity, the city of generic man includes no element of factionalism. Its structure is without seam or rent. Magnetic forces of attraction and repulsion, break-up and regathering, never enter the holy city to

defile it and make a lie. Naught resides in the city of Mind, Spirit, Soul, Principle, Life, Truth, Love, operating as the Word, Christ, Christianity, Science, but the original spiritual reality of every conceivable material identity that, to mortal sense, makes up the human facade of discordant self-centred fragments.

The impact of this true idea of God upon the present appearance of a dismembered human race produces, transitionally, the recognized need for negotiated settlements, compromise agreements, and the adoption of moderate middle-courses, eliminating mad extremes in the conduct of human affairs.

The following brief survey of the seven societies and the four religions is designed to point to the idea of an underlying spiritual synonymity, and therefore to the translation of the manifold divisions of the human race which, in their apparent ignorance of Truth and Love, violently and painfully act out the world's contemporary political and religious scene.

Civilized societies, in their strivings for material betterment, come and go. Like individual mortals they are born and die. But the idea of God, sought by the higher religions, moves irresistibly forward to its ultimate goal as society's immortal reality.

## SEVEN PRINCIPAL CIVILIZATIONS

### **Japanese-Korean Society**

The insular Land of the Rising Sun off the East coast of Manchuria is similarly situated to the British Isles off the West coast of Europe. It would seem in fact that one of the desires of the Japanese (the first of the seven societies), since their conversion to Westernization, has been to play a part in the Orient similar to the one which Britain (a leading industrial member of the seventh of the societies) has played and is playing in the Occident.

Ethnically, the Japanese-Korean society stems from Mongolian, Chinese, and Malayan sources, and, according to Toynbee, is to be regarded as the offshoot of the present-day Chinese society. A characteristic of the Japanese people is their ability to memorize, therefore to imitate at lightning speed, the political and industrial achievements of other nations. Hence, in the early days of her civilization, Japan copied China's form of government, together with Chinese methods of city planning. More recently, the phenomenal rise of the Japanese people from a position of backward, medieval seclusion to that of a first-class world power is due to her having copied, with intense dedication, Western methods of industrialization. Today, as a result, she is the West's foremost competitor. Behind her concentrated determination, first

for parity with other nations, then for superiority, lies a fanatical nationalism and (as evidenced by the second world war) a ruthless militarism that is the basis of Shinto, the indigenous Japanese religion. Shinto weds together politics and religion (State Shinto and Sectarian Shinto) for the purpose of unifying the nation and encouraging its single-minded aims.

Absolute reverence for the Emperor was, from early times, the principal means of fostering Japanese nationalism. Chief among Japanese deities was the Ancestral Sun Goddess. Until the end of the second world war, the belief was generally accepted that the imperial royal line was actually of divine origin, directly descended from the Sun Goddess. Hence the title, Land of the Rising Sun.

That the sovereign was a manifest god; that his people were a single patriarchal family; that his mission was ultimately to gather all the peoples of the world under one imperial Japanese roof, became the incentive for subsequent Japanese militarism and fascism — the antithesis in Science of one all-governing *parent Mind* as the *source* of all creation.

Ancestor worship, belief in celestial origin, eventual world conquest by the descendants of the Sun Goddess, all these beliefs counterfeit the idea of man's true spiritual source and origin, and the light that arises in the first day of creation as the world-healing Sun of Righteousness.

Says one of the Shinto writings: "All ye under the heavens! regard heaven as your father, earth as your mother, and all things as your brothers and sisters. You will then enjoy this divine country, free from hate and sorrow" (*Faiths that Moved the World* p. 81).

### Chinese Society

Ethnically, the huge and populous country that is China (a fifth of the inhabitants of the earth) has always been subject to less racial mixing than most other countries. Originally a branch of the Mongolians, the Chinese, throughout their history, have remained relatively pure in their racial make-up. Like the Japanese, ancestor worship has always been a fundamental, deep-seated element in Chinese civilization. Commensurate with the first two days of Genesis, concerned as these are with the idea of *creative source* and *celestial origin*, the Japanese and Chinese societies have uniquely in common with each other this reverential devotion for ancestral ties.

In the course of the first millennium B.C., the twin philosophies of Taoism and Confucianism began to mould the apparently placid and inscrutable Chinese character. Immediate acquiescence with the laws of nature seems to lie at the root of these philosophies,



relating them with religious belief. For instance, the chief nature god was the Spirit of Heaven, the main object of worship and the emperor's divine ancestor. In China, however, the emperor was not endowed with deific absolutism like his Japanese counterpart. The Chinese people had the power to dismiss their ruler if he failed to measure up to their expectations.

The aim of all Chinese philosophy was the achievement of a stable social regime. Heaven, therefore, was more the idea of present world order than some far-off supernatural locality. The spirits of the dead were believed to return and inhabit the natural world. It is as if the waters above the firmament and the waters beneath the firmament, in the second day of creation, ought not to be thought of as separate. Yet belief in the interplay of opposites was always a basic Chinese philosophical precept. The dual principles of positive and negative, heaven and earth, spirit and matter, good and evil, summed up as *Yang* and *Yin*, were believed to weave the pattern and rhythm of the universe. To understand their relative values, and to live accordingly, was to find the Tao, or Way.

The overriding need was to "let nature be." The way to happiness was not to interfere with the laws of nature, but to return to the tranquil workings of the universe, of which Nature herself is the expression. Living in accordance with nature, immortality is achieved. *Water* control in respect of harvests became a basic consideration. Spring and autumn festivals at the Temple of Heaven celebrated the flow of benefits from heaven to earth and from earth back to heaven.

Yet Taoism and Confucianism opposed one another in emphasis. While Taoism stressed man's innate goodness (when this is left to assert itself free from outside interference), Confucianism established a rigid social and moral order in which the details of human behaviour were minutely formulated and prescribed. When man ceases to strive he will cease to have enemies, Lao Tse told his followers. "Flow like water," he said, "nothing on earth is so weak and yielding as water, but for breaking down the strong it has no equal . . . whoever makes destroys; whoever grasps loses . . . wherever there is attachment there is bondage . . . the misery I suffer comes from over attention to myself." Repose in action and a general stillness of outlook discovers for humanity the Tao, or true Way.

Confucius, on the other hand, drew up a precise code of ethics for stabilizing human conduct. "Train to be good; learn to be good," he insisted. Confucius, in other words, advocated a rigid moral and social order in which the emperor was head of the state, with the various classes of the populace arranged pyramidically beneath him. This prescribed mould of disciplinary conservatism

(inimical to the natural development urged by the Tao) dominated Chinese thought and customs for century after century. Hence the Chinese society presents the longest unbroken social chain in the history of civilization. In the words of Voltaire: "The body of this empire has existed 4000 years without having undergone any sensible alteration in its laws, customs, language, or even in its fashions of apparel."

The outstanding quality of *Spirit*, in Science, is that it maintains its own purity and order. Also that Spirit and *nature* are one. Nature is neither matter itself, nor the mingling of matter and spirit, such as is believed in Chinese philosophy. The firmament called Heaven in the second day of creation is the order and fluency of the infinite as Spirit, bringing order and development to the human experience. The firmament does not mingle opposites. It separates the waters above from the waters beneath in order to establish the waters above as the everlasting reality. The waters beneath are really the heavenly firmament's spiritual reflection, not its material deflection.

Today China is communized under the name of The Chinese People's Republic. Unlike the extreme centralization of authority that is the way with Russian communism, Chinese communism (under Mao Tse-Tung) emphasized the need for individual communes. The people were taught to become self-sufficient regarding their human needs. Dependence on powers outside, it was said, lay them open to exploitation. Apparently as early as the beginning of the first millennium A.D., this demand for communal self-sufficiency began to make itself felt. Said an emperor at the time: "The state should take the entire management of commerce, industry, and agriculture into its own hands, with a view to succouring the working classes and preventing them from being ground into the dust by the rich."

The true idea of equality (based on reflection), and the infinitude and unexpendability of substance, which characterize the firmament of heaven, or the understanding of Spirit, in the second day of creation, are negated by excessive uniformity in dress and behaviour, and by the apparent necessity for endlessly tilling the soil. Whether through fear of Russia, through a desire to be less isolated and parochial, or because of the need to prosper industrially, there are signs today (since the death of Mao and the end of the Cultural Revolution) of increasing liaison and friendly communication with the more affluent Western world, and also with Japan. Less uniformity, and a degree of colour, are gradually creeping back into the Chinese way of life.

## Hindu Society

The climatic conditions of the Indian subcontinent, its teeming jungles, monsoon rains, and summer heat, promoting, as they do, prolific fecundity and the swift birth-death cycles of all living things, have apparently played a significant part in moulding the character of the Hindu people.

To a greater extent than with any other nation, religion lies at the heart of Indian society. It is the very soul of the Hindu civilization. What ideally the Hindu ardently seeks is spiritualization through self-immolation. Yet the irony is that the greater his efforts to free himself from bondage to the mortal body, the more this body becomes, unwittingly, the focus of attention. In its highest form Hinduism promotes the most devout self-abnegation, while, in its lowest form, it degenerates into the grossest sensualism.

There is no hope for man in this present world, Hinduism teaches. What man must do in order to escape from the sufferings of mortality is to fulfil his duties in the caste into which he is born, and then move gradually towards a life of asceticism and meditation. Then, at last, he will merge with the all-embracing body of Brahman, the universal Spirit, the Soul of all being. This will be *Nirvana*. In its deeply rooted beliefs in reincarnation, Hinduism makes little distinction between animals and men. In his laborious journeyings up and down the life-spiral, a man may come back in his next incarnation as a grasshopper, a monkey, or some other creature.

The thought of *body* predominates. The system of caste is at present the bedrock upon which the social structure is built. This is because the body of Brahman, the universal Soul, is believed to be divided into parts, each part identified with a particular caste in the Hindu way of life.

The Brahmans, or holy men, deriving from original Indo-European stock, correspond to the *head* of Brahman, Hindu warriors to his *arms*, agriculturists and tradesmen to his *trunk*, while servants represent his *feet*. These four main castes constitute the body social, beyond and outside of which are the outcasts, or untouchables, branded as unclean animals, and denied all normal human rights. The word "caste" means "colour." The different castes range from the lightest brown of the holy men to the very black of the menials.

While the Hindu society's deeply ingrained religious customs resist reform and change, nevertheless the real changelessness of identity in *Soul* itself is beginning today to bring freedom and change regarding these enslaving beliefs.

The desperate belief in continuous reincarnation as the way to Nirvana — as the way of ultimate identification with the body of

Brahman — shows at once a relationship between qualities fundamental to the third day of creation and the third synonym Soul, and their mystical, material reversal in the Hindu state of thought.

The passage from sense to Soul that describes the journeyings of the children of Israel in the Bible's third thousand-year period; the idea of self-reproduction and self-propagation that obtains in the third day of creation; the true idea of body, and of the changelessness and sinlessness of identity that characterize the infinite as Soul, are specific counterfactuals to the myriad cycles of birth and death whereby Hindu thought seeks to rid itself of its sensual mortal body on its journey to the promised Nirvana.

This transmigration of identity up and down a ladder of life is the exact opposite of what Christian Science means by the "cycles of eternal existence," and by the cyclic workings of the "seed within itself" as found in the third day of creation.

Again as the antithesis of the term Soul, Hindu society, through its religious beliefs, claims to include within it a world-wide range of thought and experience. It purports to gather all identity into one body. The following is from *Faiths that Moved the World* (p. 58) by Horace Shipp: "Hinduism in its vast amorphous body can include saint and sinner, ascetic and sensualist, the highest mysticism and the basest witchcraft, the most modern philosophic thought and the oldest animism, all beliefs, all aspirations, as well as all gods. That is at once the success and the bane of this the most ancient of the world's great religions."

The spiritual ingathering, beauty, and balance which identity enjoys throughout the infinitude of Soul in Christian Science knows nothing of these occult and intellectual extremes found within the bounds of Hinduism.

Fortified by what their religion holds in prospect regarding eventual freedom from the fetters of mortality, Hindus, it seems, are able to endure and survive greater bodily deprivation and suffering than any other people on earth. In Science, however, on the journey from sense to Soul, humanity reaches its promised land in proportion to its understanding that, already and forever, man lives in the land of sinless selfhood, without pain or suffering, and has never been parted therefrom.

### **Islamic Society**

The Islamic society, it is reckoned, makes up a seventh of the population of the earth. From a material, sectarian standpoint one can scarcely fail to discern at once a relationship between certain of the qualities inherent in Islam and the spiritual qualities of the

fourth day of creation, where one unfragmentable universe is governed by one Principle.

A fanatical monotheism motivates the Islamic peoples. Belief in one God is their single, simple imperative. "There is no God but God [Allah], and Muhammad is His Prophet," is the unremitting cry. Hence the need to submit absolutely to the will of Allah as Lord of the Creation, the Compassionate, the Merciful, Executor of Justice, the Only God and the Mighty, the Wise One.

Stemming (like the three remaining Christian societies) from the monotheistic ideals of Judaism, Islam is essentially a vast political and religious system involving the furtherance of scientific learning. As in the fourth thousand-year period, relative to the fourth day of creation, Israel's kings and prophets signified earth governed by heaven, so, in the case of Islam, politics and religion are naturally one under the supreme dictates of Allah.

Early in its history Islam was responsible for spectacular advances in astronomy, mathematics, and medicine which, based on the discoveries of Classical Greece, she kept alive in the Dark Ages when the West was steeped in religious superstition. What Islam stands for within the total world picture is one centralized government, one political unity, a kind of counterpart of the Roman Empire whose fall coincided with Islam's rise.

As the Ishmaelite antagonist of the "son of the freewoman," medieval Islam was to medieval Christendom what twentieth century Communism is to twentieth century Christianity. In Biblical terminology, the issue in each case is between bondage and freedom.

All learning, all education, all human endeavour based on either physical or semi-metaphysical premises, is ultimate enslavement. Whereas education in divine metaphysics, the system of ideas represented by the fourth day of creation, and based on an absolute *Principle* common to all men, is the freedom bestowed by divine Science.

The Mohammedan's religion is essentially a book religion. Ultimate authority in Islam rests with the holy "uncreated" Koran. The absolute, infallible Word of God, revealed to Mahomet and inscribed in the Koran, is held to be the final revelation of Truth to man. Its precepts, fixed and irrevocable for all time, are subject to no personal opinion or interpretation. While Islam's Holy Scripture is the Koran, that of Communism is the writings of Marx, while that of Christianity leading to Christian Science is the Bible and *Science and Health*.

Impersonal authority, vested in the Koran, is substantiated by the fact that there is no priesthood in Islam — no personal mediation, no religious hierarchy interposing itself between the

individual Muslim and his God. Worship is simple and non-ritualistic. To the mosque, the place for prayer and for the reading of the Koran, is usually attached a school.

The significant difference between the teachings of the Koran, on which the structure of Islamic society is based, and those of the Bible and *Science and Health*, is that whereas the Koran specifies the right and wrong conduct relative to virtually every human circumstance, the Bible and *Science and Health* teach an impartial, impersonal, universal Principle, the understanding and practice of which determines right behaviour spontaneously whatever the circumstance. The latter renders life progressive, unstereotyped, and spiritually scientific, whereas the former would hold human thought in an inflexible prescribed, predetermining mould.

The Arabic word *Koran* means "The Recital." "Recite! Your Lord is the Most Bountiful One, who by the pen, has taught mankind things they did not know." "A blessed Book we have sent down to thee," came the Word to Mahomet, demanding absolute submission, absolute resignation, to Allah's will, as if Allah was indeed the absolute divine Principle of eternal divine Science.

### **Byzantine Orthodox Christian Society**

The Byzantine Orthodox society, centred in Greece, related originally with the Eastern half of the Roman Empire when this split in two during the fourth century A.D. Its religion, it is claimed, stemmed directly from that of "the seven churches which are in Asia," to whom the ascended Jesus bade his disciple John send the message of the book of Revelation. Hence the declared *Orthodoxy* of this particular version of Christianity in contrast to the *Roman Catholic* version that took root in the Empire's Western half, and which the Byzantine society regarded as heretical and excommunicate.

The keynote of the Byzantine society is its accentuation of *individuality*, which relates it, by translation, with the quality of the fifth day of creation, the day of indivisible, indestructible being, and with the fifth synonym, *Life*.

When Constantine transferred the capital of the Empire from Rome to Byzantium, the essentially Greek culture of this Eastern region did not yield its individuality or its idealism to a Roman take-over based on more down-to-earth realism. Later, the Byzantine society fell under the heel of Islam in the form of the Turkish Ottoman Empire — a foreign intrusion which lasted for many centuries. When at length this cracked under Russo-Western pressure, Byzantine civilization reasserted its original character in

the form of the national States of the Balkan Peninsula — Greece, Serbia, Rumania, Bulgaria, modelled on Western lines.

Today, reluctantly, Serbia (Yugoslavia), Rumania, and Bulgaria have become communized, leaving Greece herself, from which sprang originally the culture of the entire area, as the enduring stronghold, the focal centre, of the Byzantine heritage.

Culturally, the society is rooted in Christian Orthodoxy, where the spirit of individualism is clearly marked. Centralized authority does not exist the way it does in the Church of Rome. There is no organizational unity in the ecclesiastically controlled sense. Christianity depends on *life itself*, Orthodoxy claims, "life lived, not in obedience to a visible hierarchical office, but within the *undividedness* of the one Church of Christ" (*ea*).

The Greek Patriarch, though vested with spiritual authority, does not claim to be the infallible Vicar of Christ on earth, as does the Pope. The clergy play a relatively small part in the administration of the Church, and the laity a relatively large one. Each diocese is "entirely independent and self-governing, reflecting in itself the very nature and totality of the Church, just as a drop of water contains the nature and essence of the whole ocean" (*The Great Religions of the Modern World*, p. 288). In the spirit of the fifth day of creation, this points to individuality soaring beyond and above a dictatorially organic sense of life to dependence on God alone.

It is said in the same book (p. 290) that the Orthodox Church "exists in us not as an institution or a social phenomenon, but as a new life, as a spiritual certainty, as a living experience — undefinable and unexplainable; it exists independently of its historical origin . . . The life of the Church is the life of the Incarnate Christ, the life of the Truth . . . His [Christ's] life is her [the Church's] life . . . Christ does not live and act outside the Church . . . the Church is the only mode of His existence."

Here, then, is suggested the indivisibility of Christ and his body, or the living individuality of the incarnate Son of God.

### Russian Orthodox Christian Society

Since the Bolshevik revolution of 1917, and consequent communization of Russia, the name given the Russian Orthodox Christian society has been Union of Soviet Socialist Republics. The outstanding quality of this society, which maintains the line of our present brief survey of the seven societies, is *collectivism*. The following extract from the above book takes us from the idea of individualism relative to the Byzantine society to collectivism relative to the Russian society: "A Western observer of Eastern

European events," the writer says, "can hardly realize to what extent even the present Soviet social and political structure reflects the spiritual and national tradition of Russian Orthodoxy. It certainly is misleading to interpret the Russian revolution and its results exclusively as a fruit of Marxian ideology... deep compassion for wretched human beings, was in the background of the revolutionary movement of the Russian intelligentsia. And the emphasis upon the organic unity between personal life and the mystical body of Christ has fostered the *collectivistic* tendency of the Soviet order. What we call Russian Sovietism is unexplainable without Russian Orthodoxy" (*ibid* p. 305 — *ea*).

"Under the Hammer and Sickle, as under the Cross," wrote Arnold Toynbee, "Russia is still 'Holy Russia,' and Moscow is still 'The Third Rome.'" State control, in Soviet Russia, of the individual and the collective corresponds to Papal control in Roman Catholicism of individuals and churches.

Although Russian communism is an ideological revulsion against the superstitious practices of the Christian Church (both East and West), and the way in which these practices fostered the political absolutism of Tzardom, with its capitalistic exploitations of the working classes, nevertheless, by reason of the militantly material basis from which it operates, communism turns out in the end to be essentially the same oppressive regime as the one it set out to destroy and replace.

The dictatorship of the proletariat becomes in practice the dictatorship of yet another power-imbued hierarchy in which the voice of the proletariat itself is not allowed to be heard. A gnawing fear of overthrow, coupled with the arrogant conviction that the system must in the end conquer the world, results in the murderous suppression, by mental as well as physical means, of all forms of individual self-expression and dissidence.

Counterfeiting the meaning of the sixth day of creation, the aim of the present Russian society (the sixth in order of the seven societies) is dominion over all the earth. "Workers of the world unite in revolution," is still the persistent cry. Its impossible Marxian ideal is the brotherhood of man on a material basis, a classless, egalitarian, atheistic society in which the nation State takes the place of God. This is the antithesis of man's spiritual reality in the sixth day of creation where, in the words of *Science and Health*, the "rich in spirit help the poor in one grand brotherhood, all having the same Principle, or Father; and blessed is that man who seeth his brother's need and supplieth it, seeking his own in another's good."

State ownership and state control, giving way in the end to a world-embracing communism, is the material negation of the



spiritual World State of the city foursquare, in which individual self-expression is the essential ingredient of the collective whole, as determined by eternal *Truth*. Such is the significance in Christian Science of Mary Baker Eddy's branch church, and of the one grand brotherhood of generic man, foreseen as her successor in leadership.

As far back as 1957 Professor George Keenan, in his Reith Lectures in England, stressed the need for answering communist error with truth. He pointed out the lying distortions of Soviet propaganda methods, in which, in a "complete cynicism about objective truths," a lie is conscientiously cultivated as the legitimate means of serving the end purposes of the regime.

Hence it is man in divine Science, not man in Soviet communism, of whom it is written in the sixth day of creation: "Let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

### Western Christian Society

Toynbee calls it the Great Society. Its fundamental quality is *universality*. Through its prodigious scientific and technological achievements, Western Christian civilization has unified the world, and in so doing has developed itself into a *mother* society. Spiritually reversed and translated out of an apparent assemblage of national fragments, it stands, ideally, for the all-inclusive foursquare city, the real *mother of us all*.

Yet, in practice, this single world-society, this Westernized state of mankind, is a kingdom divided against itself, torn by the antagonisms of *West versus East* — on the one hand by the ideals of democratic freedom, and, on the other, by totalitarian dictatorship.

Two outstanding Protestant democracies, Great Britain and the United States of America, focus the ideals of the Western half of this Westernized world. Two Communist dictatorships dominate the Eastern half.

The United States is pre-eminent by reason of its being a cosmopolitan concentration of all the nations of the earth. Britain is important for having translated a world-wide Empire into a Commonwealth of self-governing nations. In opposition to these two democracies, Soviet Russia controls an empire of subservient satellites, while China is a huge consolidation of the peoples of a single nation. It is true that whilst, in the free world, America and Britain are democratically complementary, the communist world of Russia and China is in itself a divided kingdom.

Jesus said: "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." That the present desolating polarization of East and West pertains on a world scale signifies the precise antithesis of the seventh day of creation (the day of rest and fulfilment, where man is peacefully one with God); also of all that is signified by the seventh synonymous term for God, divine *Love*.

God as universal, impartial Love, is God in His aspect as Mother. "One Father with His universal family, held in the gospel of Love" (S & H 577:3), is the divine reality behind the self-destroying appearance of a divided Westernized world.

Metaphysically, the cause of this momentous, suicidal problem of twentieth century world-division is the original mythological rebellion of man against God, resulting first in the splitting of earth from heaven, then of woman from man. The cause historically, stems from the belief that Western society had its origins in the womb of the Western Roman church, itself the product of the Western half of a one-time Roman world.

World revolution in these "latter days" of the civilization story derives thus from the myth of an original primeval rebellion in the kingdom of heaven itself. Salvation lies in the fact that both Eastern and Western Christendom, by reason of their Pentecostal beginnings, originate in the universal kingdom of God, which can never become divided. That is to say, their origins lie neither in Eastern Orthodoxy, nor in Roman Catholicism, but in the *matrix*, or womb, of the motherhood of God, the symbol of which has even now been born to Western thought for the purpose of rendering understandable in Science the true origin of mankind.

Western civilization is therefore not only maternally all-embracing from an historical standpoint, but, having birthed the universal Science of Christianity as the reality of an undivided world, it is maternally all-embracing from a spiritual standpoint too.

**“. . . wholly symmetrical:  
the one altogether  
lovely” (Mis 167:6)**

Translating spiritually certain of the outstanding characteristics of the foregoing seven societies, and applying these to man in the spiritually generic sense, we see that (1) *man of celestial origin* is (2) *by nature inherently pure*, that (3) his identity, in consequence, is *free from servitude to a mortal body*, because (4) he is *one with the monotheistic Principle of all real being*, and is therefore (5, 6, 7) *divinely individual, divinely collective, and divinely universal*, simultaneously.

At the same time, and as this book has already stated, the seven days of creation, determined by the seven synonymous terms for God, are to be seen not only as unfolding in the above sequence

from (1) to (7), or from Mind to Love (their "Word" order), but also from the standpoint of the Principle in the middle, whence the three terms on the one side and the three on the other radiate outwards from this central position like the branches of the golden candlestick shown to Moses on the mount. The symmetrical structure of the candlestick depicts the terms in their "Science" order.

Having thus touched upon the seven societies in sequence, and having glimpsed the possibility of an underlying spiritual theme, the student can scarcely fail to discern in them now a simple structural relationship suggestive of the symmetry of Israel's candlestick.

Represented by the outermost branches (where the terms are Mind and Love) the first society, the *Japanese*, and the seventh society, the *Western*, are seen in reciprocal relationship.

Humanly speaking, the basis of this relationship is, first and foremost, their mutual commitment to the Western form of democratic government, and their highly geared industrial productivity. Interpreted metaphysically, the note which is struck is that of man's spiritual *origin* and *ultimate* — the celestial source from which he emanates and the celestial ultimate to which he returns. For the idea that concerns us, through these seven societies, is, from start to finish, the human race one and indivisible, man the unbroken body of Christ, not man as a collection of self-seeking nations and rival ideologies.

Moving inward to the second and sixth branches of this symmetrical pattern (where the terms are Spirit and Truth), the corresponding societies are the *Chinese* and *Russian*. These are the two communist societies, in which the workings of the one complement the workings of the other. While China strives for the self-sufficiency of her separate yet cooperative communes, Russia insists on the centralized, bureaucratic control of all her socialist republics. Like the initial division of Christendom into Orthodoxy and Romanism, China's communism is, she claims, Marxian orthodoxy, while Russia's is revisionist and heretical. Translating these antipathies in Science, the human race, *governed and owned exclusively by God* (not by a Soviet Communist State) is, by reflection, *self-sufficient in all things*, is independent of outside forces, and therefore immune from external infiltration and attack.

The candlestick's innermost branches, its third and fifth branches (corresponding to Soul and Life) relate, in terms of the different societies, to the *Hindu* society and the *Byzantine* society. Translated spiritually, these two societies suggest once again a complementary balance of qualities. Hinduism's religious philosophy puts stress on the sinning mortal body, and on humanity's need to escape

therefrom; Byzantine Christianity accentuates the sinless, deathless body of Christ as being already present in the Christian Church. In divine metaphysics, the body of Christ is indeed ever-present as the spiritual reality of the human race. Understanding this, humanity finds *freedom from the mortal sense of body* not through laborious and painful material strivings, but through the natural workings of scientific translation, effecting *spiritual resurrection and regeneration* until the entire mortal problem is solved.

Neither the Hindu society nor the Byzantine society seeks to extend its borders, or to convert an outside world to its own point of view. It is as if each is satisfied within itself — as if, in the tones of Soul and Life, subject and object are undivided.

These three pairs of branches revolve around, and radiate from, the Menorah's central shaft, which holds them all in one. The term which corresponds to this central position is the fourth term, Principle. The fourth society is *Islam*, whose *absolute monotheism*, inscribed in the Koran as Allah's final Word is, when translated by divine metaphysics, the infallible Principle of all creation, and whose divine idea is the brotherhood of all the peoples of the earth.

Islam believes itself the only practical religion of the race, the embodiment and extension of all mankind's religions. But this can be true only of the Principle of the universal Science of man.

Pin-pointing once more, then, the qualities of the seven societies: this heavenly *Principle*, standing in the midst of the sevenfold order (not Islam's God of heaven and hell) is truly the *origin* and *ultimate* of the human race, whose reflected *self-sufficiency* is controlled by the *owner of all things*, and whose *body* is not a sinning, dying, insufferable burden but the very *Christ embodiment* itself — the body of the God who is Mind, Spirit, Soul, Principle, Life, Truth, Love, expressed as the Word, Christ, Christianity, Science.

The golden Menorah, whose seven lamps are said in Judaism literally to correspond to the seven days of creation, is a pre-eminent symbol in the annals of God's 'chosen people.' But in the Bible's divine Science the people of God are not to be thought of in a personal, nationalistic sense. The twelve tribes of the children of Israel stand symbolically for the whole human race. Israel, from whom comes Jesus and Christianity, and therefore from whom comes (spiritually) the world-embracing Western society, is typical of the entire family of mankind as God's chosen people.

Israel, like the Lamb of God, is, in her original meaning, a state of thought divinely empowered to sacrifice a nationalistic sense of self for the self of all mankind. "Thou shalt love thy God supremely by loving thy neighbour as thyself," Moses taught her. "In thee and in thy seed shall all the families of the earth be blessed," was Jehovah's irreversible, everlasting promise.

Can it be mere chance that Israel's cherished Menorah and the present seven-in-one society of mankind relate the one with the other in the way just briefly touched on?

The three pairs of societies and their central pivot, represented in the candlestick as three pairs of branches that move outwards and inwards from one central stem, symbolize humanity's individual, collective, and universal gravitation from and to one all-embracing Principle.

From the foregoing glance at the *seven civilized societies* let us come now to the *four higher religions*, whose aspiration and purpose is to shepherd mankind's search for salvation and immortality.

#### FOUR MAIN HIGHER RELIGIONS

##### **Buddhism**

As originally taught by Gautama the Buddha, Buddhism was a liberating philosophy of life, explaining to mortals the way of escape from the enslaving senses, and from the suffering caused by their never-to-be-satisfied carnal desires. Its ministry was strictly 'this-worldly,' not 'other-worldly.' Essentially humanistic, rather than religious, it concerned the problems of this present apparently material life, not the mystical possibilities of a spiritual so-called afterlife. It arose in India as an heretical counter to the occult extremes of Hinduism.

One is reminded of how, towards the close of the Middle Ages in Europe, the humanism of the Renaissance, stemming from the Greek Classical Age, emerged out of the dense religious superstitions of the Dark Ages.

Original Buddhism was therefore quite unlike the complex higher religion that developed over the centuries following the Buddha's death. Once a freshly constituted Hinduism proved more to the liking of the Indian people than Buddhism, Buddhism, as a new world religion, followed the familiar pattern of dividing into two camps. These were the Lesser Vehicle, or Hinayanian Buddhism, that took root in Ceylon, Burma, and S. E. Asia, and the Greater Vehicle, or Mahayanian Buddhism, which spread north east into China, Korea, and Japan.

As when Christianity split into Orthodoxy and Romanism, and Orthodoxy claimed to be the continuation of original Apostolic teaching; or as when, later, communism split into its Russian and Chinese spheres, and Chinese communism claimed to maintain the purity of original Marxism, so Hinayanian Buddhism declares itself

the perpetuator of the Buddha's authentic message, and the vast religious movement of the Mahayana to be deviationist.

That Buddhism won such favour in China, transcending (though not outmoding) the local Taoism and Confucianism, may relate to the fact that, like Buddhism, Taoism and Confucianism were at first moral philosophies, concerned to bring happiness and freedom to humanity in this present life rather than speculating about a life hereafter.

"The Buddha" means "The Enlightened One." Alone with his own being, Siddhartha Gautama sat serenely beneath the sacred Banyan tree, meditating on the burdens of mortal existence. He sought enlightenment as to the way humanity may find release from its endless suffering and pain, and from what Hinduism believed were man's successive and arduous reincarnations. The enlightenment for which he longed so earnestly came, he believed, not supernaturally and religiously like some heavenly revelation, but naturally and logically from within his own being. As a result of his illuminating insight, Gautama was profoundly convinced he understood the meaning of human life, and the way of escape from sensualism and bondage to a state of satisfaction, happiness, and peace.

The goal of all human aspiration, he saw, must be man's non-egotistical "self." This was to be won progressively through a step by step reaching for Nirvana (Nirvana means emptiness), or by emptying human life of the self that is mortal and sensual. Three levels of the self are thus to be distinguished: the lower self of the physical appetites and passions that must be suppressed; the unselfish self that is brought into expression through loving service to others; and the self of the Anatta, or non-ego self, the self that attains and enjoys Nirvana, and which is subject to no further incarnations.

In Science, the three degrees of the scientific translation of mortal mind do not rid humanity of mortality as a result of man's own efforts (such as the Buddha advocates) but as a result of the scientific translation of immortal Mind, empowering him to this end. The Christly revelation of his identity as the image of God is thus brought to light, than which he has no other self.

Thus, "In the third degree mortal mind disappears, and man as God's image appears," says *Science and Health* (p. 116). And correlatively (p. 520): The seven days of creation "appear as mortality disappears, and . . . reveal eternity, newness of Life, in which . . . thought accepts the divine infinite calculus." In Buddhism's humanistic equivalent of this, thought attains and accepts Nirvana.

What the Buddha demanded was renunciation of carnal desire as the cause of all human suffering. This, in the case of his monks,

involved the sacrifice of mortal creativity, or what appeared as normal family life. In other words, the way to escape from pain and suffering is to escape from the cycles of reincarnation, each involving a repetition of material creation, birth, and death. In Science, the successive appearing of the seven days of creation — of man's continuously coming from and returning to the Father, whereby mortality truly disappears — is the scientific answer to India's theories of reincarnation and transmigration, and therefore to mortal creation itself.

"Four Noble Truths" involving a "Noble Eightfold Path" or "Middle Way" between self-indulgence and self-mortification, is, said the Buddha, the road of self-correction which every mortal must tread as his means of liberation from desire.

The first three "truths" concern the desolation that results from mortal appetites and the blessings that come from their abandonment. The fourth, the Eightfold Path itself, stipulates the conditions for this abandonment. These are: right views, right aspirations, right speech, conduct and mode of livelihood, right effort, right mindfulness, right rapture. The final proviso, right rapture, is the state of peace that is Nirvana, where at last man is freed from the appetites and passions that fetter him to mortal life.

The path of the seven days of creation, leading (in Gen 2:4-5) to an eighth step beyond the seven, where there is "not a man to till the ground," is surely the spiritual reality that lies behind the Buddha's eightfold path. Here, the mortality which the Buddhist strives to master, has no place. The desires and appetites of mortal creativity are obsolete. Each day, made up of its evening and morning, is cyclic in form and function. Each is what God *says*. The days of creation, in other words, are the unfolding of the creative Word of God. Buddhism, as a sectarian world religion, would seem thus to counterfeit the first of the holy city's four equal sides, the *Word*.

This idea of Word or Logos was first introduced by the Greeks in the first millennium B.C. Adapted by the writer of the fourth Gospel to explain the means of creation, the Word in Science is *what I, God, am* as the *Self* of all that is made. The basic idea throughout the scale of the seven days is *light*. As the creative order unfolds to human consciousness the egotistical desire to create materially fades into nothingness on account of this influx of light.

The only truly Enlightened One is the eternal Mind of the universe, the really creative Mind of man. Correspondingly, in the development of Buddhism, no higher concept obtained than that of the Eternal Buddha, existing at the heart of every man. "I have overcome all foes," he claimed. "I am all-wise . . . I have obtained emancipation by the destruction of desire . . . no one is equal to

me; in the world of men and of gods, no being is like me . . . I am the holy One of the world, I am the highest teacher. I alone am the Sambuddha [Perfectly Enlightened]: I have obtained coolness [by extinction of passion] and have obtained Nirvana.”

It is true, in Science, that man has no mind but God; that God is the Mind of man, and man the body of God. Hence it is God alone, and not man, who is the fully informed and Enlightened One. Man is enlightened only as God's image or reflection.

### Hinduism

The Far East's 'this-worldliness,' where Buddhism reigns, contrasts with India's 'other-worldliness,' where Hinduism reigns. By reason of its original pre-Buddhaic form, Hinduism, as we have noted, is the oldest of the world's great religions. In its ancient and modern versions Hinduism both precedes and succeeds Buddhism. It is the same with the second side of the holy city, *Christ*. From humanity's point of view, Christ is that which first brings into expression the ascending scale of the seven days of creation (and therefore the idea of God's creative, enlightening Word), in order that, thereby, the human shall find at-one-ment with Christ, and so come forth from God.

Hinduism is the only one of the world's four higher religions which has no personal founder. In fact it is difficult to conceive of Hinduism in a personal way at all. As one writer puts it, Hinduism is the very "mind of India," and the "mother" of all religions. Hinduism has made the Indian society the most consistently religious people on earth.

Its purpose is to define ultimate reality. This is in contrast to Buddhism which says that absolute truth is indefinable and beyond the comprehension of man. Hence the complementary nature of the two faiths when translated from matter to Spirit, or from a state of division into spiritual unity.

Ultimate reality, the Hindu says, is Brahman, the universal Spirit, or God, and man's entire endeavour must be to enter into unity with Brahman. Yet out of the monotheism implicit in the concept of one supreme God, comes a teeming polytheism of, it is said, three hundred and thirty million gods. We see in Hinduism, therefore, the apparent ability of a pantheistic sense of life to fragment the infinite, or to quantify Spirit in terms of a multitude of spirits, or gods.

These gods are innumerable aspects of Brahman himself, and therefore a material counterfeit of the spiritual diversity in unity, or synonymity of individual identity, that obtains infinitely in



divine Science. In spite of its immense superficial complexity, Hinduism thus possesses an underlying conceptual unity.

Like Buddhism, Hinduism involves belief in millions of cycles of reincarnations up and down the scale of life. Caste is fundamental cosmic law. The successive castes into which a man is born and reborn depends on the way in which he lives out his successive incarnations. The way he lives a particular life determines what happens to him in his next life, and the next, and so on.

Christian Science speaks of man as "forever unfolding the endless beatitudes of Being" in life's "infinite progression" (Mis 82:17). It refers elsewhere to the "infinite cycles of eternal existence" (S & H 319:13) as presenting the true spiritual idea of which reincarnation is the mortal concept.

As with individual man (in the relative human sense) so with civilizations, and so with the theories of reincarnation. Toynbee makes it clear that humanity either advances or retreats along the line of civilization in accordance with the rhythm of *challenge* and *response*. The measure of success or failure with which a man responds to one of life's challenges determines whether or not the challenge is repeated, or whether he moves forward to a new challenge. Successive failures to meet the same challenge results in an individual's (or a society's) eventual breakdown and death. Likewise in the theory of reincarnation, the need on the part of the individual man or woman is to solve step by step, birth by birth, whatever the problem is that currently confronts him. This is what Jesus did to perfection in this present (only) life, as his thought ascended progressively in the rhythm and order of the seven days of creation.

Both Buddhism and Hinduism are so intent on securing release from this "present evil world," and thereby attaining Nirvana, that the *problem* of world evil itself is left unresolved. In answer to this, as again Toynbee points out, Jesus alone, of all the world's saviours, properly balances *withdrawal* with *return*, and so solves the human problem.

The Principle of divine Science declares that the solution to the human problem is both individual and universal at the same time. Hence the twofold mission (the two Messianic advents) of one and the same Son of God. The withdrawal (ascension) *to* heaven accented by Jesus, is accordingly followed by the return (descension) *from* heaven of universal divine Science. This latter event is for the purpose of solving the life-problem generically, even as Jesus solved it individually.

Descent-ascent, ascent-descent, are necessarily simultaneous in the case of Jesus where *ascension* (withdrawal) is emphasized, even

as they must be in respect of all other individuals in Christian Science, where *descension* (return) is emphasized.

If Buddhism were truly to show the way of the individual Buddha's ascent to Nirvana, this would require Hinduism to show the way of descent *from* this goal as the means of race salvation. But this is impossible in the case of two divergent religions. Only the simultaneity in Christian Science of the *Word* and the *Christ*, the first two sides of the holy city, is capable of achieving this salvation, which is then wrought out in *Christianity* on the basis of an understood *Science*.

Hinduism teaches that Brahman is absolute, one and indivisible, impersonal, unchangeable, beyond good and evil. Maya, the material universe, the world of appearances, emerges from Brahman as heat issues from fire. Maya is the projection of the real, though not the real. Reaching, in Brahman, the opposite of Maya, Maya dissolves. Maya is a dream whose images are real only to the dreamer.

Like his Roman counterpart in Christianity, Brahman is a trinity. He is first of all Brahma, the four-headed creator of life, corresponding to God the Father; secondly, he is Vishnu, the four-armed preserver of life, corresponding to God the Son; thirdly, he is Shiva, the four-armed destroyer of life, who has four wives. Chief of these is Kali, mother of the world, corresponding to the Roman madonna. In the Hindu pantheon, blood drips from Kali's mouth, for she is at once creator and destroyer, the source of birth and death.

Vishnu lies on a multi-headed serpent. An individual Brahma issues from his navel. He has two sons, Rama and Krishna. Krishna is the most beloved of all the Hindu gods. He corresponds to Christianity's Christ. "I am Brahman," he says, "he who takes refuge in me shall pass beyond Maya. Never the spirit is born, never the spirit shall cease to be. Whoever works for me and me alone, whoever makes me his only goal, free from attachment, without hatred to any creature, that man shall enter into me." Animal gods, such as elephant and monkey gods, contribute to the lesser deities that make up the Hindu pantheon of gods.

It is said that the genius of Hinduism lies in its capacity for syncretism; that within the latitude of its universal tolerance is a place for everybody and everything; and that for this reason Hinduism is unlike the exclusive bigotry of Christianity. This idea of total inclusiveness is indeed true of the *Christ*, the holy city's second side. Once the translating Christ has done its work of purifying human consciousness of the equivalent of Maya, there is found within its "great heart of Love" a place for the entire human race — that is, for Christianity, as the universal Christ-embodiment.

**Christianity**

The third in the order of the great world religions is Christianity. Translated spiritually out of its multitude of sects and internal subdivisions into the diversity in unity of spiritual identity that makes up the real Christ-body (the real Christian Church), Christianity corresponds to the third of the city's four equal sides, *Christianity* itself.

Its state of doctrinal breakup presents four main spheres of opposing beliefs which again, in counterfeit form, correspond (within the major fourfold religious framework) to the Word, Christ, Christianity, Science. These four are, first, Orthodoxy; second, Catholicism; third, Protestantism; and fourth, the great atheistic Christian heresy, Communism. Yet this fourth division needs to be evaluated specifically in relation to Christian Science, the historical advent of which was virtually simultaneous with Communism.

Christian Science, which is the foursquare city itself, is thus the spiritual fact, the divine translation, not only of Buddhism, Hinduism, Christianity, and Islam, on the world scale in general, but also of Orthodoxy, Catholicism, Protestantism, and Communism, within the Christianity fold in particular.

Although within the chronology of the higher religions, Islam precedes Protestantism, we will, in this particular survey, consider all the Christianity segments first, viz: Orthodoxy, Romanism, Protestantism, Communism (at the same time, Christian Science), and then turn finally to Islam.

**Orthodoxy**

"We perish individually, but we are saved collectively," says the author of the chapter on "Eastern Orthodoxy" in the book *The Great Religions of the Modern World*.

In the course of its history, Orthodox Christendom produced the two Christian civilizations, the Byzantine society and the Russian society. In the order of the seven principal societies of mankind these come as the fifth and sixth. In keeping with their place within this order, the Byzantine society stresses the idea of *individualism*, while the Russian society accentuates *collectivism*, thus confirming the above quotation regarding Orthodoxy as a whole.

Orthodox Christianity believes it is illogical to attempt to explain (symbolize) the things of the Spirit by means of the things of matter. This contrasts it with Roman Catholicism which contends that, for the sake of the ignorant masses, the things of the Spirit can and must be taught through the use of material images.

We read in the same chapter of the above book: "The Church as the primordial reality resents any dogmatic definition; the real being exists beyond human abstractions and categories . . . Only the Church as the living organism of all believers, laymen as well as bishops, can claim infallibility . . . The claim of exclusive dogmatic or doctrinal authority by clergy, episcopacy, or the Pope amounts to an arrogant, heretic, disruptive self-separation from the Church . . . Eastern theology . . . seeks to understand and interpret the common principle uniting God with the world . . . Instead of creating a spiritual basis for the spontaneous growth of a genuine Christian civilization, the Latin Church has tried to unify humanity by the use of external power, by organization and legal authority. It killed freedom and spontaneity . . ."

Thus Orthodoxy purports to concern itself with life, with the living reality of individual (indivisible) being, and not with theoretical and symbolic abstractionism.

In view of the different conflicting teachings as to the real meaning of Christianity, the need on the part of the individual Christian, concerned with the redemption of mankind, is the translation of these doctrinal divisions into a state of unity and synonymity at the point of his own consciousness. Within the divine Science of Christianity (city foursquare) all are one in the Word, Christ, Christianity, Science. The temporal sectarian appearance is but the lying fabrication of the carnal mind which needs to be refuted and overthrown.

#### Catholicism

While it is true in Science that "ear hath not heard, nor hath lip spoken, the pure language of Spirit" (S & H 117:14), yet it is also true that "spiritual teaching must always be by symbols" (S & H 575:13). The first of these quotations points to the truth about Orthodoxy, the second to the truth about Catholicism. Roman Catholicism, prolific in dogmas, rituals, processions, and image-worship, declares that all these are indispensable for teaching and symbolizing the things of divinity to fallen, sinful, ignorant humanity.

The workings of the Church of Rome are focussed in the mediatorial office of the Pope as Vicar of Christ on earth, to an equivalent of which the Eastern Church lays no claim. This counterfeit specifically the translating ministry of Christ, or Truth, as "the divine message from God to men speaking to the human consciousness" (S & H 332:10).

The supposed supernatural is believed to enter the realm of the material or natural. The human is said to receive the divine in the way that Mary received the Holy Ghost and thereafter brought

forth Jesus. But this supernatural encounter of a sky-father and an earth-mother, a god in heaven and a chosen consort on earth, is primitive pantheistic mythology, the opposite of the way in which divine Science reveals the relation of the human to the divine. In Science, Spirit does not mediate through its unlikeness, matter, but through its own Christ-idea. In this case man is in instant communion with God, and requires no organic, hierarchical priesthood to intercede on his behalf.

Decision-making in Catholicism must not be original. Matters of administration are decided on precedent, or past tradition. This relieves both priests and laity of personal responsibility. It is tantamount to treason for anyone to hold independent views on questions of morals or faith. That individual is deemed most worthy who declines to think for himself. The Church does his thinking for him.

Translated in divine Science, man indeed reflects the Mind of Christ, which determines all that he thinks, says, and does. But this promotes both individual self-government and individual responsibility, the opposite of man not thinking for himself.

The following is from the afore-mentioned book on the Great Religions in the chapter on Roman Catholicism. "... the body that tasted death was God's very own... the mother who bore Jesus Christ was literally the Mother of God... when we receive within us, corporeally and spiritually, the true Son who is substantially united with the Father, we have the glory of participating and communicating in the divine nature..." (p. 327).

While Catholicism, with its controlling, mediatorial priesthood would seem specifically to counterfeit the second side of the holy city, *Christ*; and Orthodoxy, claiming to be the voice of original Apostolic Christianity, to correspond to the city's first side, the *Word*, neither can in fact be departmentalized. From alternative points of view, Orthodoxy, in its rejection of image worship, suggests a relationship with the second side, or *Christ*; while the Papacy, in its claim to Apostolic Succession, its insistence on the need to teach through the use of images, together with its dogma of infallibility, counterfeits the successive revelations of the truly infallible *Word*.

#### Protestantism

Within the fourfold concept of Christianity as a whole, Protestantism (succeeding Orthodoxy and Catholicism, which hint at the tones of the *Word* and the *Christ*) points specifically to the third of the four tones, *Christianity* itself. This is because Protestantism, with its multitude of sects and splinter sects, is that segment of Christendom which is most diverse within itself.

In its real identity as the third side of the holy city, Christianity includes the unity of letter and spirit, Word and Christ, or the inseparability of the city's first two sides. While Orthodoxy deprecates a legalistic letter, and Catholicism contends that its dogmas and ceremonies are necessary for elucidating God's purpose to man, Protestantism, through its insistence on a return to the Word of the Bible, and through its rejection of pagan myths and practices, sets out to balance a literal Scriptural *letter* with a moralistic Scriptural *spirit*. Christianity in its original Science is that wherein the understanding of God (absolute letter), and the demonstration of this (living spirit), coincide. But this is not the Bible's literal meaning, as stressed in Protestantism, it is its original spiritual and scientific meaning.

In the above named book, it is said (p. 349): "Protestantism emerged in history with the affirmation that the Bible, the Scriptures of the Old and New Testaments, rather than Tradition or the Church, constitutes the supreme authority in all questions relating to Christian faith and practice... The Protestant Reformers proclaimed that authoritative knowledge of God and His will is derived from a study of Holy Scripture. The Bible... soon began to be studied not only by churchmen and scholars but also by the common people... The Bible is, therefore, not only the supreme source of our knowledge of God and the supreme theatre where God and man meet; it is also the chief medium of our communion with God and the chief guide in the proper conduct of life... Protestantism... is still in process of becoming; its heyday is not behind it, but before it... That Protestant Christianity is crossing the threshold of a new era in its history is abundantly clear..."

Historically, Catholicism gave rise to Protestantism, and Protestantism, in turn, opened the way for Christian Science, and the realization that the Bible, in its spiritual and original meaning, is the first of two textbooks of the Science of Life. The second, *Science and Health with Key to the Scriptures*, declares accordingly: "Divine Science derives its sanction from the Bible..." Its author says: "The Bible was my only textbook." And again: "The Bible has been my only authority. I have had no other guide in 'the straight and narrow way' of Truth" (S & H 146, 110, 126).

Mary Baker Eddy received the revelation of Christian Science direct from its divine source. She thereafter found confirmation of what she had discovered in the spiritual and scientific meaning of the Bible. She certainly did not purloin Christian Science from the philosophy of Hegel, as she has been accused of doing. But Karl Marx did base communism on the teachings of Hegel, or rather on an inverted sense of them.

Communism  
Christian Science

In view of the fact that the one is the antithesis of the other, can it be accidental that communism and Christian Science arrived simultaneously on the human scene at possibly the climax of the history of civilization — that is, when the sixth thousand-year period was drawing to a close, and the door was opening to the seventh period, or to what seers down the ages have envisioned as *the millennium* itself?

Both the Old and New Testaments foretell a period of maximum human strife that would herald for the world a new epoch of peace, a new beginning for mankind. Jesus confirmed this when he likened the “coming of the Son of man” to the violent and corrupt “days of Noah.” The book of Revelation does the same thing in its apocalyptic preview of the coming of Christian Science. The nineteenth century philosopher Hegel also came to the same conclusion; and through Hegel, Marx, who developed the theories of communism.

Marx’s vision of an ultimate Utopian communist world established the Messianic nature of his teachings. Christian Science’s vision of the ultimate world state of the city foursquare is likewise Messianic. Both, from diametrically opposite points of view, forecast the era of the brotherhood of man in a world free from divisions and strife.

According to Professor Charles Taylor in a 1978 television broadcast, Marxism is none other than “*the science of the millennium.*” Spell “science” with a capital “S” and this is indeed what Christian Science is.

Self-evidently, communism affects men in the way that religions do. It has its holy books (the writings of Marx), its single-minded prophets and missionaries, its heretics, schisms and sects, just as religions have. Its wildfire spread over the world during the last hundred years, in the course of which it has converted a third of the human race to its doctrine, is comparable only to the spread of such religions as Christianity and Islam. It relates with Islam also in that Islam was the early antagonist of Christianity at the time of the Middle Ages, while communism is Christianity’s twentieth century antagonist. Once, however, Christianity is accepted in its universal *Science*, instead of being thought of merely as one of the world’s higher religions, it will, by reversal, embody not only the true identity of both these antagonists, but the spiritual reality of the whole human race which the antagonists believe they must conquer.

Both Christian Science and communism, in their precisely opposite natures, are world revolutions. Just as the myth of life in matter began supposedly with man’s *rebellion* against the authority of God, so world *revolution* rears its head again as the

myth starts drawing to a close — in the case of communism for the purpose of bringing into being a world authority so absolute that rebellion is impossible; in the case of Christian Science, the restoration of the original heavenly estate in which Lucifer's primordial revolt is seen never to have taken place.

Marx calls his philosophical system Dialectical Materialism, or Scientific Socialism. *Hutchinson's Twentieth Century Encyclopaedia* says that "the main sources of Marx's thought were classical German philosophy, especially that of Hegel." Hegel himself "conceived of consciousness and the external object as forming a unity, in which neither factor can exist independently." He said that "Mind and Nature are two abstractions of one indivisible whole;" that "the world is the unfolding and expression of one all-embracing absolute idea, an organism constantly developing by its own internal necessity so as to become the gradual embodiment of reason."

No wonder thought opposed to Christian Science confuses the metaphysics of Mary Baker Eddy with the semi-metaphysics of Hegel.

Dialectical materialism is defined as "the philosophy developed by Marx and Engels. From Hegel they derived the conception that all material and mental phenomena constitute a single system, developing through the tension between opposites, which resolves itself in a transition to a higher form of organization. But reversing Hegel's view, dialectical materialism teaches that matter preceded mind, that in the course of evolution it gave rise to life, and subsequently to mind, and that the mental always remains a function of matter . . ."

In the simultaneity of *Mind, Spirit, Soul* (according to Christian Science) lies the answer to *mind, matter, material sense*, and their supposed order of precedence in time. The argument (dialectic) of material sense contrasts with the argument (Word) of Christian Science. "The argument of the serpent" (dialectical materialism) is: "Ye shall be as gods" (S & H 280:21). The "Christian Scientist's argument rests on the Christianly scientific basis of being . . . 'The Lord He is God [good]; there is none else beside Him'" (S & H 414:19).

Marx saw the stages in the development of human society as, first, primitive society, then feudalism, followed by capitalism, socialism, and communism, leading finally to a world state free from class divisions. The underlying purpose in this was to be an increasing control of nature on the part of mankind, including control of the means of production.

In his primitive and more unified social state man was enslaved by nature. He began to free himself and gain control when,



through civilization, he broke up his state of unity into divisions of labour and social classes. But this led to classes being dependent on each other, and therefore to their alienation from each other. Man must liberate himself from this state of inequality, or the subservience of some to the will of others. To do this he must gain control of nature. Yet he cannot gain this control, Marx reasoned, while in a state of class division. Only by being whole and undivided can he achieve the necessary dominion.

Capitalism, according to Marx, is the apex of humanity's frustrations with its own divisions into classes. Hence the need for drastic revolution, for a socialism that leads to communism, with a centralized state ownership. This change from capitalism to communism, Marx believed, will bring with it the state of unity which is necessary for the control of nature, and for the attainment of a society ultimately free from conflict. Involved is the necessity for a temporary totalitarianism, and the suppression of all thought which is insane enough not to accept these views of communist ideology. Hence the brutal extermination, by both physical and mental means, of individual freedom of thought and initiative.

Taylor showed that the attraction of communism, in its alleged supremacy over capitalism, is that it promises mankind a new age of *liberty based on science*; it offers life with a future in a *new scientific world*.

Even so, capitalism, contrary to communist expectations, refuses to be overthrown, especially in those foremost industrialized democracies such as America, Britain, and (West) Germany, where Marx believed it would capitulate first. In the modern world capitalism and communism are compelled to coexist.

Clearly the problem which humanity must solve in order to achieve world peace and brotherhood is the relationship between the *individual* and *collective* society. Generally speaking, the individual declines to integrate with the collective for fear of being robbed of his individuality; while the collective fears that unless individuality is suppressed, ruthless individuals will exploit the collective for their own selfish ends. Hence the great East West divide. The answer lies in Christian Science where individual and collective are reciprocal, and therefore essential to each other.

In the so-called free democratic West, where capitalism reigns, individuality is sacrosanct, and Eastern collectivism is feared and resisted; in the totalitarian East, where communism reigns, Western individualism is equally feared and resisted. Hence the enmity between the two systems of government.

In the story in Genesis, Jacob and Esau, though they were twin brothers, were enemies. The name "Jacob" means "supplanter." After his early questionable exploitation of Esau, Jacob learned to

supplant error with truth, not to supplant Esau with Jacob. The meaning of "Esau" is "red," the colour of revolution. In the twentieth century world, Jacob personifies the democratic West, Esau the communist East.

Fear and suspicion clogged the footsteps of the two brothers until the problem of their relationship was solved by Jacob. Jacob handled the evil which apparently sought his destruction, not objectively as Esau, but subjectively within his own nature. In consequence he was renamed. His nature was changed from "Jacob" to "Israel." As a result, he not only saw God "face to face" he also saw his brother Esau "as the face of God."

In "Israel" Jacob and Esau were no longer two but one. Even so, Christian Science, wherein individual and collective, West and East, are one and complementary, came (in the second half of the nineteenth century) not to the consciousness of the potentially communist East but to the democratic capitalist West. Its purpose was world-healing. To quote once more the words of Paul to the Ephesians, it came to break down the middle wall of partition between two antagonists, for to make in itself "of twain one new man [man in the universal sense], so making peace."

Its effect on the world scene will thus be one of increasing reciprocity and interdependence. Nations will come to see each other as they are in divine Principle, not as they seem to be to personal sense. Gradually, the leaven of Truth and Love will translate every rivalry, every division, into spontaneous understanding and agreement.

Christian Science in relation to communism cannot be isolated from its relation, at the same time, to capitalism and socialism. The system of world government, dictated by divine Principle, is revealed through the "laws of Life, Truth, and Love" (S & H 107) — the laws, that is, of the simultaneity of individual, collective, and universal man. In this respect, the law of *Life* is the solution, specifically, to the errors of individual *capitalism*, the law of *Truth* to the errors of collective *socialism*, and the law of *Love* to the errors of universal *communism*.

### Islam

Within the major framework of the four higher religions, Islam, the last of them, counterfeits specifically the holy city's fourth side, *Science*. As the simplest of the world's great religious messages, it concerns one all-powerful God, or Allah, and Mahomet, His prophet, or messenger. Mahomet was not a Christ, a divine saviour, but simply a human messenger, the chosen recipient of the *final revelation* of Truth to mankind. But if the revelation were

really *final*, this would mean that Truth had set hard in a prescribed mould, and this cannot be so.

Divine Science, which is not only the city's fourth side but also the city as a whole, declares: "Truth cannot be stereotyped; it unfoldeth forever" (No 45:27). Yet the words which Mary Baker Eddy uses regarding her own momentous discovery are the same as those Mahomet uses regarding his, namely, "final revelation." She speaks of "this final revelation of the absolute divine Principle of scientific mental healing" (S & H 107:5). Does not Mrs Eddy, in this case, also conceive of Truth as prescribed and stereotyped? The answer is, emphatically, No!

Islam came into prominence in the closing centuries of the fifth thousand-year period. Christian Science appears towards the end of the sixth period and introduces the seventh. It is said of the sixth and seventh days of creation that "God saw everything that He had made," and "the heavens and the earth were finished." The words "finished" and "final" are from the same root. Finished means perfected, polished to a degree of excellence, complete, consummate. Applied to the heavens and the earth, its meaning is *infinite*, not finished or final in the finite sense. Christian Science is the final revelation of a healing Principle which is infinite, and therefore unfolds forever.

"Islam" means "submit." The implication regarding Mahomet's so-called final revelation is that his followers are required to submit to a teaching which is exactly stated, and recorded for all time to come. Hence Mahomet is said to be the "seal of the Prophets," that is, the last of the prophets.

Christian Science, on the other hand, bids man submit not to the will of a God who countenances at the same time a glorious heaven and a terrible hell, but to the will of the divine Principle, Love, and its ability to heal the human race of sin, disease, and death by delivering it from rigid formalism, or from seeming to circumscribe and finitize infinity.

Both Mahomet and Mary Baker Eddy recorded their revelations in books. Mahomet wrote *The Koran*. Mary Baker Eddy wrote *Science and Health*. The message that came to Mahomet regarding *The Koran* was, he said, "The Blessed Book, We, God, have sent down to thee. This is the uncreated Koran, the Word of God." Mary Baker Eddy wrote regarding the authorship of *Science and Health*: "It was not myself, but the divine power of Truth and Love, infinitely above me, which dictated 'Science and Health with Key to the Scriptures' . . . I should blush to write of [it] as I have, were it of human origin, or were I, apart from God, its author" (My 114:23).

While *The Koran* tells humanity precisely what to do under

practically all circumstances, *Science and Health* reveals the eternal Principle of a universal Science, which, when understood and obeyed, applies itself to whatever is the human situation.

Again in the case of Islam, public worship is of a very simple kind. The mosque is used solely for prayer and for the reading of *The Koran*. The Christian Science church service instituted by Mrs Eddy is likewise simple, being devoted mostly to the reading of the Bible and *Science and Health*. The object in both cases is that men shall turn from personal opinion and personal interpretation to the Word of the original revelation; therefore, by implication, to Science.

The attention of the Islamic world focusses on the city of Mecca, Mahomet's birthplace, where Allah opened to him the contents of *The Koran*. At least once in his lifetime every true Muslim strives to make a pilgrimage to Mecca. In the centre of the city is the sacred Black Stone, the *Kaaba*, believed to be the stone on which Hagar the Egyptian bondwoman rested with her son Ishmael when they fled from Abraham and Sarah. "The son of the bondwoman [Ishmael son of Hagar] shall not be heir with the son of the freewoman [Isaac son of Sarah]," wrote Paul. From Ishmael came the Arabs; from Isaac came Israel, Christendom, and eventually Christian Science. Not Mecca (with its *black stone*) but New Jerusalem (with its *white stone*, the divine infinite calculus) is the real holy city of mankind. (In optics, *black* absorbs all colour, all light, but *white* reflects light back to the source from which it comes.)

Yet, despite identification with Hagar and Ishmael, Islam, at the height of her power during the Middle Ages, when her boundaries extended from India to Spain, became the major civilization of the world, prolific in scientific and intellectual advancement. She developed what she calls a *philosophy of history* — a philosophy relating the ideals of Islam with recorded historical facts. Another aspiring conqueror of mankind, Communism, whose sacred book is the writings of Marx, likewise purports to have evolved a philosophy of history. This history is based not on religion, as such, but on irrevocable stages in the world's economic development, leading to Communism's ultimate triumph.

Christian Science also has its philosophy of history, which is the spiritual answer to the other two. The history touched upon in this book, is the 'history' of the eternal Word of God. It is based on the timeless days of creation, and the thousand-year periods of the Bible, determined, as these are, by the order of the synonymous terms for God.

That the spiritual leaven of this true sense of history — the eternal history of the city foursquare — is today at work in the

consciousness of Islam, even as it is in the case of every religion, philosophy, and culture on earth, is evidenced by the following quotation from the book on the Great Religions (p. 221): "Islam's sense of mission is manifest in its readiness to see the world as a whole...the development of the common religious consciousness should be preceded by the establishment of fellowship between the heads of religions themselves...It is becoming increasingly clear that no religion, claiming a divine mandate to serve the purpose of God for mankind, can long endure unless it leaves man's conscience absolutely free to choose the kind of spiritual worship and religious affiliation which best agrees with his inmost understanding of the eternal truth."

Thus will the leaven of divine Science gradually break down each "middle wall of partition" between the peoples of the world, their religions, their politics, and their cultures generally, for to make in itself of *all* one new world, "so making peace."

### Leaves of the Tree of Life

"The leaves of the tree were for the healing of the nations," says Revelation 22, the Bible's concluding chapter. "The Bible contains the recipe for all healing. 'The leaves of the tree were for the healing of the nations,'" are the correlative words of *Science and Health* in the chapter "Christian Science Practice." The tree in question is the *tree of life* that spans the Bible from Genesis to Revelation. The purpose of this living cosmic "tree" is to rid the human race of the serpentine tree of sin and death — the tree of the knowledge of good and evil — and so bring healing to mankind.

Of what do the nations need to be healed? Of their self-centred nationalism and racism, their falsely segregated individualism, whereby they fear to cooperate and integrate in compounding a universal whole, a single brotherhood of man, such as is prophesied in Revelation by the coming of the holy city.

"The tree," *Science and Health* says, "is typical of man's divine Principle, which is equal to every emergency, offering full salvation from sin, sickness, and death" (S & H 406:4). The cosmic tree of life features consistently throughout the myths and folklore of the race. It is at the centre of universal consciousness; it is the axis upon which the world turns.

Translated from myth to Science, the idea thus depicted is the unifier, healer, and saviour of mankind. Its influence is seen today in the general movement towards ecumenicalism. In Revelation 12 the woman's man child, who overcomes the tree of death with the tree

of life, is destined eventually to “rule all nations and peoples — imperatively, absolutely, finally — with divine Science,” that is, with the Principle of non-schismatic being, where humanity and divinity, peoples and nations, both as individuals and in classified groups, are one and harmonious in their relationships.

## GROUPINGS OF THE NATIONS

Individual nations find themselves grouped together either by reason of geographical proximity, for the purposes of defence against other nations, for the purposes of attacking other nations, or on account of the trading benefits that accrue through their cooperation one with another. Seldom do they come together for reasons that are altruistic. In worldly affairs, Paul’s Christian ethic “in honour preferring one another” seems rarely to play a part in the relationships either of individuals or nations.

Yet the fact remains in Science that, under the government of the Principle which is Life, Truth, and Love, the living system of the universe comprises an infinitude of identity in reciprocal, synonymous unity that is the true idea of God. In their spiritual reality, the nations of the world are already and forever this divinely compounded idea. Awakening to this truth humanly (which in a degree is already taking place), mankind will establish the brotherhood of man. Progressively, the spiritual idea of Love will dissolve suspicion, fear, and greed, until the human wholly patterns the divine, and the one kingdom of heaven constitutes all the kingdoms of earth.

### **United Nations Organization**

Based on the principle of collective security, the League of Nations, formed at the close of World War I, was the first positive embodiment of an anti-war movement. Its replacement after World War II by the United Nations Organization re-established the original ideals on firmer, more universal, more practical foundations.

“To maintain international peace and security; to develop friendly relations among nations; to co-operate internationally in solving international economic, social, cultural and humanitarian problems and in promoting respect for human rights and fundamental freedoms; to be a centre for harmonizing the actions of nations in attaining these common ends,” were the lofty purposes and principles of the Organization as it set out to safeguard the sovereign equality of all its Member States.

UNO first came into being, and its principles were first stated, in 1945, at the time when, in the field of the rapidly unfolding idea of nonsectarian Christian Science, the foursquare city of universal unity was being depicted graphically and scientifically in *matrix calculus* form (see date 1945, *Triptych's* right-hand panel). Clearly, mankind's *mother city* is the underlying determinant of the transforming human idealism inscribed in the United Nations Charter. That these ideals are not more readily implemented internationally is due not to the failure of the principles themselves, or of the instigating divine Principle, Love, but to ego-centric, self-seeking nationalism and political ideologies on the part of individual Member States. Hence the current despondency and general disaffection regarding the Organization itself.

Translated spiritually in divine Science, the ideals of the United Nations Charter point to the world's collective unity and security as this already exists in Truth and Love. The Christian Scientist learns to embody this ideal of total peace and unity as the *starting point* of his understanding of the different facets of global relationships that make up his world in Science.

### **British Commonwealth of Nations**

Britain's world-wide Colonial Empire began to translate into a Commonwealth of self-governing Dominions at precisely the time when Mary Baker Eddy, in America, discovered Christian Science. In 1867 Canada was the first dependency to be granted Dominion status. This was just a hundred years after Britain's American Colonies won their independence by force of arms, and the nation of the United States was born.

Transition from Empire to Commonwealth is thus the living example, in terms of national identities, of the Principle that impelled Mrs Eddy's founding mission in respect of her Mother Church and branch churches. Under Mrs Eddy, it can now be seen how The Mother Church yields up her controlling motherhood in favour of the spiritual self-government, under God, of a world-wide family of branch churches. Thereafter, The First Church of Christ, Scientist in Boston (no longer a Mother as such) represents "the man whose name is The Branch" within the functioning of the Christian Science Church. Had its Manual been obeyed, it would, at Mrs Eddy's passing, have taken up a uniquely respected position as the universal *Branch* in relation to all other branches. A voluntary association of individual branches in harmony and unity would then have prefigured the workings of the Mother City of mankind.

Exemplifying this God-ordained government in the realm of human society, Great Britain yielded up her status as a ruling

mother country in favour of the sovereign independence of the members of her colonial empire. In these considerations the important factor is the *idea* that was at work, impelled by the *Principle* of individual freedom and universal brotherhood, not the possible shortcomings of human governments entrusted to administer this idea.

Today, the Commonwealth consists of some 40 member countries, and includes within it a thousand million of the human race. As a voluntary association of nations, scattered over the face of the earth, yet united at birth by the symbol of the British Crown, the Commonwealth plays a uniquely significant role within the world's social and economic structures. The title today is not even British Commonwealth, but simply *The Commonwealth*.

On the occasion, in 1977, of the Jubilee Conference in London of Commonwealth Prime Ministers, the Prince of Wales had this to say: "... the Commonwealth is made up of sovereign nations, all intensely conscious of their individuality and their geopolitical positions on the world map... the association is flexible enough to withstand the strains and pressures of international politics... Surely [its] greatest value... lies now in its human, and indeed spiritual, aspects. By this I mean that the Commonwealth is founded on the best and most noble of human aspirations — tolerance, brotherhood, hope, affection and mutual respect — all of them transcending those barriers of colour, class or creed which are so much in evidence nowadays... so long as the developing countries of the so-called Third World need expert assistance and advice, and so long as a multinational grouping of people finds it helpful and convenient to speak a common, English language... then this association must have a very strong chance of survival... in a world that badly needs its spirit and idealism."

Here then is a free association of independent nations retaining their individuality while cooperating for the good of all. They are in no danger of being deprived of their uniquely diverse identities. Through the change in status from Empire to Commonwealth the member countries do not so much join themselves together to form an international federation, they *are* together in a unique relationship by reason, originally, of their union with the Crown and with all that this stands for; and by reason also of sharing the English language. Correlatively, the churches of Christ, Scientist come forth together from the Father-Mother Principle that leads them to the point of self-government under God.

In view of Britain's historical connection with the Bible, it is noteworthy that her Royal Coat of Arms includes the Lion of the house of Judah and the Unicorn of the house of Israel. Said Jacob of his son Judah: "The sceptre shall not depart from Judah, nor



a lawgiver from between his feet, until Shiloh come . . ." (Gen 49:10).

Mary Baker Eddy wrote of Britain and America together as constituting "Anglo-Israel," and of Britain specifically as "Judah's sceptered race" (Po 10). The name "British" (Brith + ish) means apparently "covenant people."

The ideals of the United Nations, and of Mary Baker Eddy's provisions for her Church, are thus achieved in practice according to the example set by this (British) Commonwealth of Nations. A fundamental attitude to the solution of mankind's governmental problems, namely, individual self-government which is collectively interdependent, is hereby set in motion.

### **Nations of the Continent of Africa**

The newest members of the United Nations as well as those of the Commonwealth are countries of the continent of Africa rising gradually to the status of individual nationhood — that is, from a condition of primitive, tribal society to one of civilized responsibility in relation to the already mature sovereign nations of the world. What the African continent stands for within the world panorama is the coming to birth of civilized man, rejection of colonial inferiority, emergence from the darkness and superstitions of primitive living into the light of informed, civilized being — in psychological terms, the separation of consciousness from the deep unconscious.

This condition of birth and human transition applies symbolically to each individual mortal irrespective of location, race, or colour. As shown by the activities of the OAU (Organization of African Unity), the ideals of UNO and the Commonwealth are at work in the birth of new African nationhood despite the travail and upheavals brought about by counter ideologies and premature demands for independence.

### **South and Central America**

A characteristic of the peoples of South and Central America is, it appears, an uninhibited inclination towards racial intermarriage. The result, it is said, is the gradual coming into being of a uniquely fine-looking race of people. In this case, individual, national, and racial diversity would seem to be less important to the people in question than the underlying idea of generic man. When man in the universally generic sense takes precedence in human thought over man in the personally specific sense, the outcome of this will undoubtedly be a superior type of individual man. In Science, individuality born spiritually of generic being, is indeed superior to individuality on the personal level, which declines to integrate

with the collective and universal wholeness of man for fear of losing what it falsely believes is its own individuality. Integration of identity (albeit in material counterfeit form) is, it seems, represented as happening indigenously in Central and South America.

### **United States of America**

In 1776, when England's thirteen American colonies declared their independence from a controlling mother country, their destiny was to grow into a single cosmopolitan nation that would become the leader of a free Western world. Today the Republic of the United States of America finds itself the most powerful nation on earth, and, in relation to the Soviet Union, one of the world's two great superpowers. The democratic ideals of its God-inspired Constitution are more advanced than those found anywhere else in the world.

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness," says the Declaration of Independence of 1776. The Constitution, drawn up in 1787 begins: "We the People of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common Defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America."

That the American people, under God, were to control their government, rather than be controlled by it, was a political innovation for the rest of mankind to take note of and marvel at.

In 1865, at the end of the Civil War, the year immediately preceding the discovery in America of the universal Science of Christianity, all States, North and South, united under a single federal government, each with its measure of autonomy which it exercises individually in relation to the nation as a whole.

The Old World of Europe flocked to the New World of America to take up residence there under newly established, legally protected, democratic freedoms. With the possible exception of the Confederation of Switzerland, nothing comparable to America's early democratic ideals existed anywhere else on earth.

Today, the United States is the world in microcosm, imaging forth an eventual federation of individual nation states under a one-world government. Each State is made up of citizens from the world at large — peoples of all races, cultures, and colours — who have renounced personal nationhood in order to be members of a one-world nation, that is, in order to be *Americans*. Whereas in

the far-flung Commonwealth, and in UNO generally, individual nationhood is zealously retained, in the case of the concentration of peoples that is the United States of America all accept one and the same nationality.

Translated from ethnology, time, and space, into the unity of being in divine Science that is the truth of generic man, each of the instances of national groupings now under consideration needs the qualities of every other in order that the harmony of the eventual foursquare city shall begin to be reflected on earth.

### **European Economic Community**

The ideals behind the present twelve-nation Economic Community of Western Europe, known as the Common Market, is that national, cultural, trade, and economic barriers, which currently segregate the tightly-packed European nations, and foster their jealous and dangerous nationalism, shall gradually be broken down, and each one sacrifice that degree of national sovereignty necessary to ensure collective integration for the common good of all.

Despite the present deep-seated rivalries, and the 'what-do-I-get-out-of-it-for-me' attitude, which threaten the very life of the enterprise, the Community's far-sighted purpose is that of uniting under one democratic parliament the Nation States of Europe — a possible complement of the United States of America. Its ideals, it is hoped, will then extend to the rest of mankind. Social democracy, as against the totalitarianism that issues from Eastern Europe, is its aspiration for the world. The *original ideals* are what are important, therefore, in so far as these are traceable to the Principle of generic man.

Accordingly, the EEC is not exclusive and inward-looking but seeks a unified economic system that applies to the world at large. As witnessed by agreements with emergent African nations, its desire is to raise the standard of life in the so-called Third World.

### **North Atlantic Treaty Organization**

A second grouping of Western European nations, joined and led this time by the United States, is the North Atlantic Treaty Organization (NATO). Its purpose is to furnish an adequate military defence system against Soviet communist imperialism.

Russia's desire is to infiltrate its particular brand of communist ideology into Western Europe, as it has in Eastern Europe, as part of a strategy of global domination. The military build-up by each side is thus primarily defensive against a possible ideological take-over by the other side.

In divine metaphysics, Christian Scientists, individually and as a body, are bidden to be a law to themselves that the endeavours of animal magnetism to rob them of their God-given freedom of self-government shall be brought to naught, and that liberation from external despotism of every kind shall become the birthright of all humanity.

### Countries of the Warsaw Pact

The communist countries of the Warsaw Pact, under the dictates of Soviet Russia, are engaged simultaneously in facilitating their own trading relations (like the EEC) and with increasing their military preparedness (like NATO). Trade benefits are administered by a committee for mutual economic assistance, called COMECON.

The West sees Warsaw Pact militarism as potentially aggressive for the purpose of extending and maintaining communist doctrine. This, it says, poses a threat to world peace. Hence NATO's military build-up. On the other hand, the East fears the infiltration of Western capitalist policies into communist domains. There follows therefore, by both sides, a fratricidal stock-piling of armaments. At the same time, Soviet armour keeps Soviet satellite nations in a state of subservience against possible future revolt.

What the West seeks to further is humanity's innate need for individual freedom, self-expression, and association among all peoples. It desires to do this not by military means but through agreements on human rights such as that signed with Russia in 1975. While the West would bring to birth the spirit of democracy already indigenous and present in man, the East would impose from outside the suppression of this self-government. Such suppression, being basically alien to man, is doomed to eventual failure and overthrow.

The border line between East and West Germany is, geographically, the line of demarcation between the totalitarian East as a whole and the democratic West. Mentally, this is the border line between inflicted bondage and voluntary freedom — that is, between the modern "son of the bondwoman" and his opposite, the "son of the freewoman."

Yet the leavening influence, in Science, of one universal mother city, in which no bondage or barriers exist, is such as to overflow this so-called *iron-curtain* of partition. The result is that Western individualism spills over and affects the policies of the East, and Eastern collectivism influences those of the West. For the "son" that is born to the one-world mother is a child by divine *compromise*. He is the unrent Christ-idea in divine Science, wherein the individual and the collective are spiritually one, constituting

universal freedom. In the language of the synonymous terms for God, Life and Truth are one in Love.

### Nations of Islam

The nations that make up the Islamic group are mostly underdeveloped countries, and therefore belong to the so-called Third World.

Scripturally, Ishmael, son of Abraham by Hagar the Egyptian, is (as discussed previously) the father of the Arabs and therefore of Islam. That which is born of the apparent compromise between Spirit (represented by Abraham) and matter (represented by Hagar), is in bondage to a dualistic sense of life. Hence Ishmael is the son of the *bondwoman*. On the other hand, Isaac, from whom comes Israel, is the son of Abraham by his real wife Sarah. Together Abraham and Sarah stand for the workings of Spirit alone. Hence Isaac is the son of the *freewoman*.

Whether the enslaving proposition is total control and total ownership by a communist state devoted to matter, or whether it is Islam's demand for total submission to the will of a God of heaven and hell — the God of a mixture of Spirit and matter — basically the same bondage obtains. The answer to both lies in Science, with the simplicity of one all-governing Principle, which is all good and nothing evil — to whom all is Spirit and there is no matter — which owns and administers all infallibly, and whereby man, individually and en masse, freely enjoys all by reflection but not by personal ownership. Such is the functioning of the *one-world city* as the birth-giving *mother of us all*.

Today, to the probable consternation of communism, a revival of Islam is taking place on a formidable scale. Its old pent-up aspirations are in process of being over-excitedly released. A writer in *The Guardian* of March 17th 1979 spoke of the recent revolutionary developments in Iran as having created a new Islamic *matrix*.

While a potential communist world state is dictatorially political in character, Islam's world state subordinates politics to a dictatorial religion. The Islamic State is Islam itself. In the world state of the foursquare *matrix city* the true idea of government and the true idea of God are in proper complementary balance. In this world state, brought to light by Christian Science, Old Testament *Israel* and New Testament *Christendom* (to both of which Islam is rigidly opposed) are restored in their spiritual reality and unity, and as the saviour from all these many instances of warring, self-centred divisionism.

### Chinese People's Republic

The single nation of the Chinese People's Republic is made up, in the main, of one pure ethnic strain. At present, China is classed as another of the world's underdeveloped nations on account of its generally low standard of living. Its twentieth century communization presents it as a state of drab uniformity. Yet there are signs that change is on the way. The bonds of sameness are beginning to loosen, and colour is coming back into the people's dress.

The inhabitants of the city foursquare are themselves of one pure ethnic strain — that is to say, they are the children of one universal parent Mind, the offspring in Science of the all-governing, all-inclusive Principle which is Love.

China's hundreds of millions of labouring people are mainly agriculturists. Soon after Mao Tse-Tung's armies defeated Chiang Kai-Shek and established the present Republic, China turned to Russia for aid. But Russia's form of communist domination did not appeal to the independent Chinese. Self-sufficiency and self-reliance brought about by the nation's own efforts, was the imperative new demand. The Cultural Revolution, which became so degenerate and perverted, was organized originally to hasten this goal.

Today, following the death of Mao, a change of great moment is in process of taking place. China is turning for help not to Russia but to Japan and to the West. Outside aid, she realizes, is the necessary concomitant of her own internal effort. It is well to note, therefore, that simultaneously as Euro-communism (likewise independent of Soviet-communism) gains favour in Europe, China views with increasing respect the communist independence of Yugoslavia, at the same time as turning for assistance to the capitalist West.

Only in absolute Science is one side all 'white' and the other all 'black.' The relative human concept is made up of varying degrees of 'grey.' There is in consequence, the unacceptable face of capitalism (the greed of a false individualism), just as there is the unacceptable face of communism (dictatorial collectivism in which the individual is suppressed).

In view of the fact that spiritual translation not physical destruction is the way of the divine Principle, Love, the question might well be asked today as to whether or not (under the determinism in Science of the universal city) there is emerging in the world a newly constituted capitalism and a newly constituted socialism destined for amicable coexistence? For the human must increasingly reflect the divine until the two are one and the reflection is total.

In each of these national groupings (or in the instances of single nations such as America and China) a facet of identity appears which (when translated out of social fragmentation) is seen to be essential to every other facet, for it presents an integral quality of the wholeness of man.

## Nations of South East Asia

SEATO, the Treaty organization of the nations of South East Asia, promoted and backed by the United States and Britain for the purpose of guaranteeing, in this area, mutual assistance against possible Russian and Chinese aggression, has been found redundant, and no longer exists. Its place has been taken by ASEAN, an Association of certain of the South East Asian Nations, the purpose of which is to promote *national neutrality*, and a hoped for independence of the world's two major power blocs.

In the case of the individuality that makes up the holy city, this is indeed independent of outside interference; it is also neutral in the sense that, in the harmony of the oneness of being, there are no opposing sides with which differing groups can affiliate. The sides of the city being spiritually "equal," aggression, and the lust to possess, are out of the question. In Science, man is wholly responsible to his infinite Principle, Love. Hence the gates of his city open to this Principle within and without, assuring his *freedom, independence, and real neutrality*.

## Antarctica

The land mass which constitutes the continent of Antarctica is known to its users as the Great Antarctic Laboratory. It is wholly international regarding its occupancy and function. In 1961 a Treaty signed by the United States and eleven other countries, including Soviet Russia, declared the following: "It is in the interest of all mankind that Antarctica shall continue forever to be used exclusively for peaceful purposes and shall not become the scene or object of international discord."

The nations in Antarctica, engaged in scientific research, lend advice, equipment, and assistance to each other whenever and wherever there is the need. Contrary to their regard for one another in the world at large, the United States and Russia exchange scientists and technicians to work at each other's bases.

Extreme conditions of ice and cold mean that in Antarctica there is no visible material advantage for men to covet and fight for. With nothing to acquire territorially, there is, in this sense, nothing to *want*, therefore no conflict.

In the words of *Science and Health*, under the heading "Assistance in brotherhood," the state of affairs in Antarctica seems symbolic of the fact in Science that "The rich in spirit help the poor in one grand brotherhood, all having the same Principle, or Father; and blessed is that man who seeth his brother's need and supplieth it, seeking his own in another's good" (S & H 518:15).

Spiritual sense thus looks through and beyond the discords of material sense to the underlying Science of reality. At the heart of the world panorama today the idea which, in Science, is beginning to fill the horizon, and therefore to rid mankind of its self-destroying factionalism, cannot surely be better expressed than by the following *sevenfold* statement of the workings of the Principle which is Love. This statement summarizes the divinely metaphysical *Platform* on which Christian Scientists are learning to stand, in order to embrace their seemingly dismembered world in the healing power of Truth and Love. It reads:

“One infinite God, good, unifies men and nations;  
constitutes the brotherhood of man;  
ends wars;  
fulfils the Scripture, ‘Love thy neighbour as thyself;’  
annihilates pagan and Christian idolatry, — whatever  
is wrong in social, civil, criminal, political, and  
religious codes;  
equalizes the sexes;  
annuls the curse on man, and leaves nothing that can  
sin, suffer, be punished or destroyed” (S & H 340:23).



## The Christian Science Textbook

### Textbook of Spiritual Translation

As previously quoted, Mary Baker Eddy writes of the authorship of the Christian Science textbook: "It was not myself, but the divine power of Truth and Love, infinitely above me, which dictated 'Science and Health with Key to the Scriptures.' I have been learning the higher meaning of this book since writing it" (My 114:23). She also makes the remarkable declaration that "the textbook of Christian Science is transforming the universe" (Mis 372:5).

The universe, in Truth, is the self-revealing *Word of God*, the unending declaration in Science of *what God is*. In its timeless, scientific meaning, the Bible is the Word humanly recorded. Yet, as Mrs Eddy implies, this divine Science of the Scriptures was not appreciable humanly "until our heavenly Father saw fit, through the Key to the Scriptures, in Science and Health, to unlock this 'mystery of godliness'" (Ret 37:18).

As the revealed Science of the Bible, *Science and Health* is equally the Word of God, voicing the truth of the universe as the idea of the Principle which is Love. Seen in this way, the textbook of Christian Science is indeed transforming (translating) the space-time sense of the universe into the rhythmically structured calculus of ideas which is what the universe truly is.

Just as the universe is one and indivisible, so the Word of the Bible and *Science and Health*, which records the universe's spiritual meaning, is itself one and indivisible, and cannot rightly be considered in a disordered piecemeal way. Because man cannot be outside the universe, outside of God, he cannot, in that sense, be outside of *Science and Health*. To accept the textbook fragmentarily is to approach it from outside with the human mind. To work with it in its order, wholeness, and undividedness is to find it, as idea, in its divine Principle, to understand it with the Mind of Christ, man's only real Mind.

"Read this book from beginning to end. Study it, ponder it" (S & H 559:20), the book demands regarding its contents from "Preface" to "Fruitage." "Go and take the little book . . . Take it, and eat it up," bids the angel in Revelation 10, who brings its message from heaven. The need on the part of students is to understand, digest, and

assimilate the teaching, and so make its meaning their own. Then they will *be* the idea which the book itself reveals. As when Jesus bids his disciples: "Take, eat; this is my body," they will be the very *body* of the Principle of the book. They will be man "every whit whole."

*Science*, the idea of God in its *Health*, or wholeness, will constitute their own being. Like the Israelites in the Old Testament when they came out of Egypt, and like the disciples in the New Testament at the last supper, they will be eating the "Paschal [Passover] meal," and passing from death to life. Death is division and fragmentation; life is *Science* in its health and wholeness which *passes over* death.

The keynote is 'holy communion.' Man in communion with his divine Principle, Love, is man partaking of the Eucharist. At-one with the body of *Science and Health*, man solves in its entirety the problem of mortal body. He comes from Life, goes to Life, while never leaving the presence of Life. Born of the book's own matrix structure, he passes over the belief of divisibility, or death.

Translation and life thus overcome (reveal the nothingness of) disintegration and death. That translation and life are basic to the teachings of the entire textbook, and therefore to the whole of Christian Science, is borne out by the fact that the simple yet comprehensive statement regarding translation (S & H 115 - 116) accompanies the recording of the original revelation which lifted Mary Baker Eddy from her deathbed.

In his Primary Class teaching in 1938 John Doorly made clear to students that this twofold statement of translation (scientific translation of immortal Mind followed by scientific translation of mortal mind) epitomizes the workings of the whole of Christian Science. At the same time he crystallized for them the transcendent scientific meaning of the order of capitalized synonymous terms that answer the question "What is God?" For those who had ears to hear, the message of the textbook took on a sublime coherency which they had never known before.

Mrs Eddy writes that "a correct use of capital letters in composition caps the climax of the old 'new tongue.'" She says: "Christian Science is not understood by the writer or the reader who does not comprehend where capital letters should be used in writing about Christian Science" (My 225:7).

Christian Science is about *God*. The Christian Scientist is totally committed to understanding what God is. In his textbook, God, divine Principle, is signified by the book's capitalized scientific terminology; man, the Principle's idea, is signified by the book's uncapitalized scientific terminology. Uncapitalized ideas are included in and inseparable from their capitalized source, as man is inseparable from God. In this case, God is both capitalized and uncapitalized. God *All-in-all* is the Principle upon which the book is based. Hence

“Principle and its idea is one, and this one is God.” Ideas, in terms of which the Principle speaks, reflect and express their Principle’s qualities and attributes; hence “His reflection is man and the universe” (S & H 465:17 – 1).

John Doorly pointed out the several categories of capitalized terminology with which the textbook abounds, notably those of the *seven* of Mind, Spirit, Soul, Principle, Life, Truth, Love, stressing the constitutional aspect of the infinite, and the *four* of the Word, Christ, Christianity, Science, stressing its operational aspect. Then there are the different compounds: Life Truth and Love, Truth Life and Love, Life and Love, and Truth and Love. There are also the several outstanding uses of the term Science, such as divine Science and Christian Science, the latter being used in both its absolute and healing aspects.

That these terms, singly and in relationship, form the scientific basis of the textbook as a whole is evident to even the most cursory perusal of its pages. Hence they become the focus of the student’s attention in his quest for the understanding of God.

Returning to the twofold statement of translation, four main elements stand out: first, the scientific translation of immortal Mind itself, where the “divine synonyms,” or God, speak to the human consciousness as “idea,” or man in God’s image. This Christly message from God to men puts into operation the “three degrees” of the scientific translation of mortal mind (physical, moral, spiritual) for the purpose of solving the problem of mortality.

We read therefore of how “in the third degree mortal mind disappears, and man as God’s image appears.” The third degree is thus identical in value with the idea that appears through the original translation, namely, man (uncapitalized) in the image of God. The impact which this idea makes upon the unenlightened human consciousness causes the “depravity” of the first degree progressively to disappear in the “moral” transition of the second degree, until all that remains is the “spiritual” reality of the third degree, identical with the “image in Mind” imparted by the first translation. Thus “‘the last [is] first, and the first last,’ so that God [capitalized] and His idea [uncapitalized] may be to us what divinity really is and must of necessity be, — all-inclusive” (S & H 116:8).

The workings of Christian Science are wholly made up of these two phases of translation, whereby death is replaced by life, or life passes over death.

That, in his study of the textbook, the student’s attention is, from first to last, rooted in the several categories of capitalized terms for God, means that his thought is based on the first translation. The “divine synonyms” reveal their meaning to him through the *ideas*

that express them, or through his own identity as *man*. His concern is simultaneously with the capitalized terms signifying the first translation, and with the uncapitalized terms signifying the third degree of the second translation. Capitalized and uncapitalized terms for the infinite permeate the textbook from cover to cover.

But this is not all. The text is equally permeated with uncapitalized negative concepts, signifying the first degree — for example, mortal mind, material sense, sin, sickness, disease, death, as that which disappears in the process of translation, or in the moral transition represented by the second degree.

Nor is this all. Equally, from beginning to end, the book is concerned with healing — that is to say, with the transformation and regeneration of the human experience, until such time as this is fulfilled. This means that the moral second degree — the point where healing, or translation, is actually taking place — is an integral part of the workings of the textbook as a whole.

To recognize and acknowledge that the book's overall teaching is epitomized in the synthesis of these several basic factors — the capitalized terms teaching the *Principle* (first translation), the uncapitalized terms standing for the *idea* (third degree), the negative mortal concepts (first degree), together with the aspect of healing and moral betterment (second degree) — is to approach the book scientifically and comprehensively, and begin to put into practice the essential simultaneity of all these different innate aspects of the subject of Christian Science.

### “Study it, ponder it”

Regarding the culture of the meanings and values of the synonymous terms for God, the method of study advocated in this book is to follow the terms in their setting within *Science and Health's* own ordered flow. By this method the student cultures at one and the same time the way in which the terms *relate with each other* — the way in which they flow together in unity as their Principle expressly presents them — and also what their *individual qualities* are as born out of this unity. Again, using this method, he finds them speaking to him in their several categories *simultaneously*, teaching him at once the timeless harmony of the universe as the articulate Word of God.

The word “text” is from a root meaning “to weave a web.” That the “divine Science of man is woven into one web of consistency without seam or rent” (S & H 242:25), implies that the textbook statement of this Science is likewise an interwoven structure without seam or rent. As this reference shows, the text must be approached both inspirationally and scientifically (not merely intellectually), then every part will be found in place within the garment as a whole.

Significantly, the word “subtle,” as applied to the serpent in Genesis, is also from the root “to weave a web.” To eat the little book in its order and wholeness, according to the angel’s command in Revelation 10, is therefore to offset the danger of its being devoured piecemeal by the dragon, or accepted only fragmentarily.

The Christian Science textbook is unlike the textbooks of scholastic and academic disciplines and cannot be appropriated in the way these are. The analysis which *Science and Health* presents of Truth for the purpose of elucidating the Principle of being, does not break up or dissect Truth’s coherent synthesis. Its *analysis* is the paragraph by paragraph, chapter by chapter, unfoldment of the *synthesis* itself. The synthesis, developing step by step, idea by idea, within its own totality, constitutes its orderly logical analysis. God, Spirit, cannot be dissected anatomically, atomistically, and then put together again as is the case with material subjects. Nor can this be done with God’s recorded Word. To keep the text undivided ensures that *no idea is detached from its Principle*, and therefore that there is *no fallen man*.

In its own words, *Science and Health* must not take the form of “detached sentences or clauses separated from their context.” If it does, it will appear contradictory, inconsistent. “Even the Scriptures, which grow in beauty and consistency from one grand root, appear contradictory when subjected to such usage” (S & H 341:5).

The term *Truth* (capitalized) conveys the idea of the infinite from which no *truth* (uncapitalized) can ever be abstracted. The meaning of the word “error” is “a departure from truth.” For a truth to depart from the one whole Truth is for it to become error and no longer truth.

The one grand root of the Scriptures is the seven days of creation that both open the Scriptures and compass their entirety. The one grand root of the Christian Science textbook is the answer to the question “What is God?” From the sevenfold answer to this all-embracing question derives the book’s scientific structure.

The rule, then, is to take nothing out of context, but to adhere to the text’s own coherency as it flows from “Preface” to “Fruitage.” Once this rule is complied with, specific references to specific subjects can be examined selectively as much as desired, for they will not then be thought of abstractly, but conceived within the structure of the book as a whole.

The chapter “Creation” says: “The precise form of God must be of small importance in comparison with the sublime question, What is infinite Mind or divine Love?” (S & H 256:16). In their wilderness journeyings, when learning to accept their God-given heritage, the children of Israel were fed with manna gathered fresh every day. The word “manna” means “what is it?” Likewise, the student of *Science and Health*, learning to inherit his promised identity,

finds himself continuously compelled to ask questions of the text: 'What are you really saying?' 'What do you mean by this, by that?' Whereupon, in accord with his deep and patient pondering, his disinclination to impose on the text his own or another's preconceptions, the text itself is found to yield the answers.

The student is then being taught of God. Gradually there is revealed to him the scientific structure of the book as a whole, as being the God-like spiritual structure of *man*.

Surface reading is of little avail. Meaning in depth is what is required. The "darkness upon the face of the deep" (in Gen 1:2) is ignorance of the Word's surface meaning because this is not sought in depth. Allow the text to speak out of its own profundity and the surface meaning is no longer obscure. The depths have come to the surface. God has revealed Himself in man. The "spirit of God" has moved on the surface of the waters. No longer is the text's spiritual meaning "without form and void," it has become of the nature of concrete understanding.

The marvel of the Christian Science textbook is that it is like the pure river of water of life in Revelation 22 flowing from a fathomless fountainhead. The river is always the same river but never the same water. So with life itself and its calculus of living relationships; its Science cannot be stereotyped, but unfolds afresh forever.

"Spirit imparts . . . understanding" (S & H 505:16). Spirit, God, alone imparts to the student the understanding of what God *is* (the seven) and how God *operates* (the four). The student does not build up spiritual understanding with an acquisitive human mind as is the case with methods of academic education.

"There are diversities of gifts, but the same Spirit," Paul writes to the Corinthians, when telling them about the synonymy of individuality that constitutes man the body of one absolute God. Understanding spiritually the order and system of the synonymous terms for God in Christian Science, man's individual being is born of the infinitude of Mind, Spirit, Soul, Principle, Life, Truth, Love, flowing in unity and eternal coherency as the Word, Christ, Christianity, Science. Identity, in consequence, is synonymous and harmonious because it is the Principle's own embodiment.

### **From Preface to Fruitage**

The supreme factor to be considered, therefore, is man in conscious communion with the source of his own true being — man partaking of the Eucharist, the body of Principle, and so atoning for the sin of mortality, or the belief of his having

fallen away from God. To establish communication between God and man, the Christian Scientist takes the little book *Science and Health* and assimilates its meaning from "Preface" to "Fruitage."

Were Christian Scientists to be faithful and true to the Word of God recorded for them during Mary Baker Eddy's founding mission; were they to accept as Leader none other than this impersonal, infallible Word, unto them a child would be born, a son would be given, who would be their own true identity, and that of mankind as a whole, as the Son of the living God. There would then be no *want*.

The textbook's first sixteen chapters from "Prayer" to "The Apocalypse," that constitute the book's matrix structure, thus open on the note of *desire*, and close with no *want*. "Desire is prayer," says the beginning of the first chapter; "I shall not want," says the end of the sixteenth. In other words, the kingdom of God is already within us, and is not to be looked for outside. Object and subject are one in identity; life, substance, and intelligence are inexhaustible, unexpendable; fear, envy, hate, war, all the vicissitudes of the mortal birth-death cycle, are obsolete, and the curse of 'I want what is *there* because I have not got it *here*' is no more.

#### Prayer

God's work, timelessly done, already finished and fulfilled, is *being done now*. This is the Science of *being*. The infinitely provident Mind which is Love knows the *end* from the *beginning*. Prayer is the desire to *be* humanly what one already *is* divinely, and not to want to be something which one is not. The Christian Scientist's starting-point is his desire for union and communion with the Father-Mother God as the creator and possessor of all things. He has no desire to acquire, create, and own things for himself. God already owns all. Man has all by divine reflection, not through human accretion.

#### Atonement and Eucharist

Man's desire, in other words, is to be *Christ-like* — to follow the example of Jesus. Through at-one-ment with God he partakes eucharistically of Truth and Love, and so atones for the sin of separation from God and from his brother man. Jesus' conscious union with the divine Principle, Truth and Love, enabled him to overcome error in every form, and therefore to solve *from beginning to end* the problem of fallen man. This true idea of communion and at-one-ment is the true idea of *marriage*. God, Christ, man — Word, Christ, Christianity — is what God has joined together in Science, which nothing can put asunder.

**Marriage** In order to practice this Christ-ideal, the Christian Scientist must, like Jesus, be baptized of John in the waters of repentance, and rethink his outlook on life. Simultaneously as the Holy Ghost descends from heaven as the understanding of his wedlock with God (taught in the second chapter "Atonement and Eucharist") the Christian Scientist comes up straightway out of the waters of Jordan, having repented of the belief in sexual creativity or his supposed separation from God. His need to progress from the one state of thought to the other is the teaching of the third chapter, "Marriage."

**Christian Science  
versus Spiritualism**

The relation of "Atonement and Eucharist" to "Marriage" is that of "Christian Science" to "Spiritualism." Spirit does not voice itself through the agency of matter. God does not create man through the mediumship of man. Man, in Science, is in direct communion with his divinely creative source, and there is no spiritualistic medium, no ecclesiastical priest, interposed adamically in between. Man, never having been cut off from God, never having been changed from Spirit into matter, does not have to be reunited with God through the mediumship of matter. Spirit does not sound through its opposite, matter, nor Life through its opposite, death.

**Animal Magnetism  
Unmasked**

There is no animal magnetism, therefore, which first organically separates and then organically unites. Man is not a mortal personality, a material *persona*, through which Truth sounds (per + sonare, through + to sound). In Science there are no magnetic repulsions and attractions. The word "persona" and the word "mask" come from the same root. The understanding that man is not a human person through whom God sounds, unmask animal magnetism. A mask is worn on the face. Its metaphysical significance is *hypocrisy covering lust*. A mask is a superficial, artificial facade distorting the identity of whatever lies behind the mask.

Although animal magnetism hides its evil intent by assuming a good appearance, animal magnetism itself is entirely of the nature of a mask. The face behind the mask is in truth the face of God. Once Jacob had wrestled with the belief that he himself was a mortal persona doing the will of God, he saw God "face to face," and afterwards his brother as "the face of God."

Man is not animal magnetism masking the presence of God, but the face of God Himself, the *surface* of the divine self-consciousness, reflecting divinity's depths. Only God reveals man. The darkness upon the face of the deep things of God in Genesis 1:2 is the mask of animal magnetism which the spirit of God, born out of the depths of Spirit itself, removes.



Science, Theology,  
Medicine

The spirit born of the Spirit is thus man born of God. Christian Science is revealed to us divinely by reason of our being in self-conscious communion with Life, Truth, and Love. A period of gracious preparation, commensurate in the student's experience with his adherence to the teachings of the first five chapters, leads him to the sixth chapter, "Science, Theology, Medicine." Here (like Mary Baker Eddy in 1866) he is immediately at-one with the divine source of his being, with no mediumistic mask, no *persona*, in between to obstruct continuous and spontaneous revelation. The revelation itself is "the gift of the grace of God," the "leaven" of absolute Truth, which raises from the dead the lifeless lump of generic mortal consciousness, even as it raised Mary Baker Eddy. The essence of its Messianic mission is therefore translation and life as against disintegration and death. Hence the inclusion of the twofold statement of scientific translation in the opening section of this chapter.

The *Science* of the world's true being is the divine *theology* which, as the *theos-logos*, or God Himself speaking, *medicines*, heals, and raises from the dead the body of the human race.

## Physiology

Even so, the accent with the sixth chapter "Science, Theology, Medicine" is on the first phase of translation — on that which comes directly from God as outpouring divine revelation. The seventh chapter, "Physiology," accentuates the working of the second phase, where, in consequence of the revelation of the first (that is, of what *body* divinely is) the physiological concept of body is spiritually translated, or raised from the dead.

In the matrix structure of the textbook's first sixteen chapters, compare the relationship, on the horizontal plane, of the two chapters "Atonement and Eucharist" and "Marriage" with "Science, Theology, Medicine" and "Physiology." The first pair relate to the first Christly advent, or the coming of Christ Jesus, the second pair relate to the second Christly advent, or the coming of Christian Science (see chart page 336 where the chapters are shown in their matrix pattern).

## Footsteps of Truth

In music, the first seven notes of the diatonic scale lead to the eighth note, the octave. Likewise in the textbook, the ascending scale of the first seven chapters is gathered and restated in the book's eighth chapter, "Footsteps of Truth."

As taught by the first seven chapters, "the human footsteps leading to perfection" are not really human footsteps at all in the personal sense but the divine footsteps of Truth itself unfolding to

human consciousness, and bringing about translation from mortality to immortality. Jesus said of his journey from divinity to humanity and back again to divinity: "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." Correspondingly, the footsteps whereby humanity solves the problem of physiology, or life in matter, come from Truth and return to Truth, while at the same time never leaving their anchorage in Truth. This tells us that, as stated in this eighth chapter, the "Horeb height" is reached "where God is revealed." Here, as in the case of Moses, God and man are one and in direct conscious communion. "I am supreme and give all, for I am Mind. I am the substance of all, because I AM THAT I AM," are the divinely spoken words which the student hears as this chapter draws to a close. As shown on the chapter's final page (254:16), this signifies that Christian Science is *absolute*, and therefore that man is timeless, deathless.

#### Creation

Creation, viewed thus from the vantage point of the Horeb height, is spiritual and infinite instead of material and finite. Creation is man without limited form or finite structure. Man, as the infinite idea of infinite Mind is "forever developing itself, broadening and rising higher and higher from a boundless basis." As when Jesus stood timelessly on the mount of transfiguration, so the material sense of creation, and the material sense of man, is, at this point, *transfigured*. That is to say, there is no such thing as a spiritual *and* a material creation. This present creation is the only creation, which is spiritual not material. It is this present world, therefore, not some abstract future world, whose "garments" must be found to be "'white and glistening' like the raiment of Christ" on the mount of transfiguration. "Even in this world, therefore," says the text, "'let thy garments be always white'" (S & H 267:26). In other words, let us find Christian Science to be *absolute* here and now.

#### Science of Being

That there are not two creations, but only one, constitutes the Science of the world's true being, the Science of divine metaphysics. "Semi-metaphysical systems," which believe in a dual creation, are of "no substantial aid to scientific metaphysics" in overcoming "physics." Semi-metaphysics, with its two opposing creations, is "Pandemonium," the "philosophy of the serpent," a "house divided against itself." Here in the textbook's tenth chapter, Christian Science accordingly reaffirms its categorical statement that there are not two bases of being, Mind and matter, but one alone, Mind. "Only by understanding that there is but one power, — not two powers, matter and Mind, —

are scientific and logical conclusions reached," it says (S & H 270:7).

The platform of infallible divine metaphysics, drawn up at the end of this chapter consolidates structurally the foursquare Principle of the *Science of being*. This is the rock-like structure on which to *stand*, and which the Christian Science student, by means of his textbook, learns to *understand*. The "Horeb height where God is revealed" (8th chapter), the mount of transfiguration where, in consequence, the human is transfigured (9th chapter), are both implicit in the "platform" of the Science of being, where the Scientist now takes his stand, as he communes spiritually with God and with his world.

This is the point where "one infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbour as thyself;' annihilates pagan and Christian idolatry, — whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed" (S & H 340:23). This is the moment, therefore, when we begin to behold our world as it truly is in divine Science.

#### Some Objections Answered

For the world, in this case, is not a hostile *objective* world, *objecting* to the reality of its own true selfhood born to it in Christian Science, but is the *subjective* idea of the divine Principle, Love, which the Scientist reflects and embodies. His world is the expression on the face of God showing forth what God is. It is both the Word which is with God and the Word which is God. Like the Word of the textbook, our world cannot rightly be broken up into "detached sentences or clauses separated from their context" (detached material entities separated from their creator and contradicting each other), for it grows "in beauty and consistency from one grand root" without a restrictive or warring element. Far from objecting to Christian Science, the world is in fact Christian Science itself birthing itself from within its own being, and therefore healing the mortal sense of itself of sin, disease, and death.

#### Christian Science Practice

And therefore the Scientist, in his relationship with his world, is engaged at this point in the self-healing practice of Christian Science. This practice of the divine Principle, Love, is what the individual student begins now to experience as the reality of his own world-embracing consciousness. The relationship of Jesus to the Magdalen, and the Magdalen to Jesus, which features at the opening of the textbook's twelfth chapter, illustrates this relationship of the Scientist to his (no longer outside) world. The sinless, deathless, individual

*Lamb* is one in spiritual wedlock with his equally sinless, deathless, universal *bride*. God in expression as man is the only practitioner, man the expression of God is the only patient. Asked by a student how she healed, Mrs Eddy is reputed to have replied: "I got Mary out of God's way." Asked on another occasion what it is that heals, she answered: "the absolute acknowledgment of present perfection."

#### Teaching Christian Science

Healing is proof of the presence of God, and the means whereby God (not man) teaches Christian Science. When Christian Science healing teaches (in contrast to an outside insemination of knowledge by man), the dangers of mental malpractice, human will-power, personal indoctrination, the hypnotic imposition of one person's thought upon another's, culminating in "mental assassination," or the deprivation of individuality and the rights of self-expression — all these errors are no more. Hence the demand throughout the textbook's thirteenth chapter for strict *morals* and *ethics*, involving spiritual freedom under God as the heritage of every individual. What, therefore, the discoverer of Christian Science says she founded is "a scientific system of ethics" which dishonesty can never overthrow (464:29). God can teach only that state of thought which is *spiritually moral*, which is a law unto itself, and which therefore conforms to the ethics of the Science of Mind-healing. Such are "God's requirements" (445:1). Thought which does not accede to these requirements is taught only of man, not of God.

#### Recapitulation

Accordingly, the vital keynote of the fourteenth chapter, "Recapitulation," is *man taught of God* — God teaching man what God is in order that man shall be His idea.

Mary Baker Eddy instituted "Recapitulation" as the chapter for teaching Christian Science. While the thirteenth chapter establishes the correct attitude to teaching, the fourteenth chapter presents the actual substance of *what is taught*. From the beginning, "Recapitulation" (first called *Science of Man*) propelled the development of the Christian Science movement, and was the basis of the textbook as a whole. This means to say that in the answer to the question "What is God?" lies the essence of all Christian Science teaching. Only God knows what God is. Only God imparts the idea of God, which is what man is.

'What are you God?' the student asks, in effect. The answer comes: 'I am incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love. This is my infinitely synonymous idea of Myself, which is what you, man, are.'

Accordingly, the chapter opens with the scientific order of the

synonymous terms for God, from which derives the *calculus of ideas* that is man. It closes with the *Tenets* of Christian Science, or with that which qualifies man for membership of the universal Christ-body, the Church of Christ, Scientist. Synonymity of individuality, or unselfed love for the body as a whole, alone qualifies us for membership.

Genesis  
The Apocalypse

None but the members of this Christ-embodiment, this mother body of mankind, are qualified to receive the *Key to the Scriptures*, or to have access to the "spiritual origin of man" (S & H 534:7). An open door is thus set before them which no man can shut. That with which the Christian Scientist has been seeking to commune ever since he accepted the teaching of the little open book, is now before him as living reality. In Revelation 3, the recipients of this key to man's spiritual origin are the members of the church of Philadelphia (meaning church of *brotherly love*). Because this membership keeps the commandments to love God supremely by loving their neighbour as themselves — because they love one another in the way that Christ (the head) loves them (his own body) — they have won their "right to the tree of life," and may enter through the gates of the holy city into the heart of the city itself (see Rev 22:14).

Coming forth from their divine origin, in accordance with the order of the seven days of creation in "Genesis," they prove the nothingness of Adam, or fallen man. This means that they are actually *being* the woman in "The Apocalypse," birthing her own Christ-identity and overcoming the great red dragon. Because they no longer "want" they are, says the text, dwellers in the holy city, the consciousness of "LOVE" forever.

Glossary  
Fruitage

In the 23rd Psalm at the end of "The Apocalypse" the "one word" LOVE (small capital letters) replaces "the Lord," or "Jehovah." The anthropomorphic Jehovah of the second chapter of Genesis (divinity in the form of humanity, where God and man are two) has been replaced by humanity as the form of divinity (where God and man are one). LOVE is Love wedded to love, its own spiritual idea. Because of the translation wrought by this *one word* LOVE (S & H 577:32), *every Bible word* (the whole of human experience unfolded by the Glossary) can likewise be translated. The outcome is "Fruitage," or healing.

At the point of its 18th chapter *Science and Health* is thus seen to be self-proving. To eat the little book, in accordance with the angel's command, is to partake of the fruits of the tree of life, not the fruits of the tree of death. Digesting the book and being healed by it are

therefore not two things. Man having no identity but what the Word itself voices, healing is simultaneous with the acceptance of the Word.

The diversity of identity that expresses one divine Word appears humanly as one and the same book healing multitudes of individual cases.

#### NOTE

There follows from this point onwards to the end of the chapter a précis of the subject matter of the author's book *University City of Divine Metaphysics*. The reason for including this in *Civilization Lieth Foursquare* at this point is in order that it shall take its place within the general perspective of the human consciousness which the present book sets out to survey. To cite a phrase used in this regard by Mary Baker Eddy, the theme of this particular section is, accordingly, the spiritual "education of the future."

#### Education of the Future

Concerning the idea of spiritual and scientific translation taking place ultimately on a world scale, we read in the textbook: "The compounded minerals or aggregated substances composing the earth, the relations which constituent masses hold to each other, the magnitudes, distances, and revolutions of the celestial bodies, are of no real importance, when we remember that they all must give place to the spiritual fact by the translation of man and the universe back into Spirit . . . Material substances or mundane formations, astronomical calculations, and all the paraphernalia of speculative theories, based on the hypothesis of material law or life and intelligence resident in matter, will ultimately vanish, swallowed up in the infinite calculus of Spirit" (S & H 209:16).

Mary Baker Eddy writes correlatively: "Every creation or idea of Spirit has its counterfeit in some matter belief. Every material belief hints the existence of spiritual reality; and if mortals are instructed in spiritual things [in accordance with the teachings of the Christian Science textbook], it will be seen that material belief, in all its manifestations, reversed, will be found the type and representative of verities priceless, eternal, and just at hand. The education of the future will be instruction, in spiritual Science, against the material symbolic counterfeit sciences" (Mis 60:27).

Assimilating the message of *Science and Health* from beginning to end, selecting no parts out of context, but allowing all components, positive, negative, and transitory, to weave together a demonstrable understanding of the Science of being, the student can scarcely fail to be impressed by the multifarious instances of topical everyday symbolism with which the text abounds. By this is meant the

terminological symbols which are used in the languages of the vast array of human subjects that make up the consciousness of mankind. Such linguistic usage on the part of *Science and Health* points to the fact that "if mortals are instructed in spiritual things" all phases of material belief, including the "material symbolic counterfeit sciences," are destined for translation by spiritual Science into their original scientific meaning and tongue. The immense revolutionary potential regarding spiritual translation and spiritual restoration which this implies heralds "the education of the future."

We read in the chapter "Physiology": "Whatever furnishes the semblance of an idea governed by its Principle, furnishes food for thought. Through astronomy, natural history, chemistry, music, mathematics, thought passes naturally from effect back to cause. Academics of the right sort are requisite . . ." (S & H 195:15).

But astronomy, natural history, chemistry, music, mathematics, are but a few of the multitude of human subjects, instances of whose terminological symbolism are found within the pages of *Science and Health*, and which furnish the semblance of idea governed by Principle. The appropriate use of such terminology within the total context suggests the translation of the physical concept out of a sense of material fragmentation into the unity and reality of the Science of all sciences, the philosophy of all philosophies, the religion of all religions, the subject of all subjects, namely, the one divine Science of being.

An investigation of the textbook in its wholeness, conceived within the workings of the two translations, brings to light a formidable array of academic subjects over and above the one or two examples cited in "Physiology." Other outstanding ones are, for instance, electricity, geology, meteorology, linguistics, engineering, navigation, architecture, economics, psychology, to mention but a few at random.

After the necessary textual sifting has taken place, and the student is faced with a large and (to begin with) haphazard list of human activities and disciplines, the question arises regarding their possible fundamental order and pattern. For without this ordering their systematic translation into the unity and harmony of the divine Science of man is inconceivable.

The metaphysician realizes at once, of course, that he himself is not called upon to be proficient in any one of them. The world is already full of experts in all these subjects. The task of the metaphysician is so to understand the Science and system, the order and structure, of the underlying spiritual reality, that Science itself, in translating the belief of life in matter, includes the translation of all the subjects of the human experience that weave the general web of consciousness.

“Spiritual teaching must always be by symbols,” says the text relative to the great comprehensive subject of the *city foursquare* (S & H 575:13). The tool in the hands of the scientific metaphysician, as he contemplates the idea of universal translation, is thus first and foremost the structured symbolism of the foursquare city which, as the eternal *matrix* of the divine Principle, Love, includes within it all the relationships that make up its *calculus* of ideas.

As on the day of Pentecost, this matrix language of all real being — this Word of God, the world’s mother tongue — is the systematized form of fundamental Truth that addresses itself to the consciousness of mankind, with the result that scientists, artists, philosophers, religionists, “out of every nation under heaven,” hear the voice of one all-encompassing intelligence speaking to them, diversely and individually, each man in his own tongue.

This does not mean to say that the language of divine reality is put *into* mankind’s different terminologies and tongues, but is found to be symbolized by them once its Science is understood. For instance, the cybernetician, the economist, the chemist, and so on, exclaim on hearing the universal Word: ‘This is true cybernetics; this is economics; this is what chemistry ultimately is.’ Not that cybernetics, economics, chemistry, music, mathematics, (even when translated from matter to Spirit) are *parts* of the infinitely structured Word; the *whole* is reflected in every one. Each is a view of the undivided whole, and not a separable fragment. Hence the idea of harmonious synonymity as the truth behind the appearance of independent matter particles.

The long list of subjects gathered from the text of *Science and Health* begins to classify under certain general headings. A “science” heading, a “religion” heading, a “medicine” heading are three of the most outstanding. And this is natural, because the chapter “Science, Theology, Medicine” is the one in which the leaven of Truth’s *wholeness* is represented as translating the *whole* of human consciousness. Other subjects arise however that demand, for example, a “language” category, an “art” category, and a general “sociology” category.

Possibly these six major headings of *science, theology (religion), medicine, language, art*, and the comprehensive one of *society* itself, accommodate the principal individual subjects, instances of whose terminologies are to be found throughout the textbook.

Conceived of divinely, *language* is the *Word* itself, the first of the city’s four equal sides. Mankind’s need is for a common spiritual language, a universal mother tongue, as a means of understanding and communication. Secondly, what is needed is a mediator that voices this language to humanity articulately, comprehensively, demonstrably. *Christ* (the city’s second side) is that which voices the Word (first side) to the human understanding.



In the relative human concept, *science* and *art* are the outstanding means for intelligibly communicating truth to mankind — science the *letter*, art the *spirit*, of men's understanding of their world and each other.

When Christ voices God's Word to man the outcome is *Christianity* (third side of the holy city), signifying the restoration of all things to God. Humanly, the action of Christianity saves and heals the human race, redeeming it from sin, disease, and death. Religion purports to save man from sin; medicine purports to heal him of disease. The healing activities of *religion* and *medicine* point, therefore, in counterfeit form, to the real salvation that comes in Christianity, where man is restored whole to God as a result of the work of the Word and the Christ.

In the city's fourth side, *Science*, the Word, the Christ, and Christianity, operate together as one. Correlatively, in the human concept, *sociology*, which is the *science* of human society, includes within it the workings of all such factors as language, the sciences, the arts, as well as religion and medicine.

Four main categories of human thought and enterprise thus present themselves in parallel relationship with the four sides of the city, namely, *language* (indicative of the Word); *science and art* (suggestive of the Christ); *religion and medicine* (pointing to Christianity); *sociology* (parallel with Science).

But Word, Christ, Christianity, Science are not independent concepts. In order to constitute one whole city each must reflect in itself the qualities of the other three. The symbol that results from these interrelationships is that of the *matrix calculus* of infinity.

Correspondingly, the *Science and Health* subjects that fall within the *Word* category of "language" resolve into the four of *grammar*, *speech*, *literature*, and the general one of *education*. Those falling within the *Christ* category of "science and art" are *mathematics*, the *pure sciences*, the *applied sciences and applied arts*, the *fine arts*. Within the *Christianity* category of "theology and medicine" come *religion*, *materia medica*, *surgery*, *psychiatry*. While the subjects that make up the *Science* category of "sociology" resolve into *marriage and progeny*, *government*, *human warfare*, and the comprehensive one of *civilization* itself. (See Appendix page 337 where this general foursquare framework of the workings of the human experience is epitomized in chart form.)

#### LANGUAGE: WORD

The purpose behind all language-making is communication, which is essentially a creative activity. As a subject in its own right, therefore, language hints symbolically at the creative *Word of God*.

Specifically, language, in one form or another, pertains to every subject within the above foursquare pattern. Each has its distinctive terminology which, ideally, relates with every other. The translation to human consciousness of the language of Spirit in the form of the system of ideas that is Christian Science, means that eventually all languages on the face of the earth will find themselves reciprocally related. Individual man will understand his brother man, individual nation will understand its brother nation, and individual technologies will syncretize their different activities. Babel will yield to the interchange of ideas and consensus of purpose that characterized the happenings on the day of Pentecost, when men responded to the one voice of Truth, each in his own tongue.

**Grammar**      *Grammar* treats of the elements of language and how these work in unison to form the flow of the spoken or written word. The grammar of the Word of God is composed of the fundamental ideas (words) that proceed out of the mouth of God, by which all men shall live. In Christian Science it comprises the basic notions of the *seven* and the *four*. These yield the *numerals of infinity*, the *divine infinite calculus*, and the *matrix of immortality*, as the constituents of *order and system*. Mrs Eddy writes that when she discovered Christian Science “Learning was so illumined, that grammar was eclipsed. Etymology was divine history, voicing the idea of God in man’s origin and signification. Syntax was spiritual order and unity. Prosody, the song of angels, and no earthly or inglorious theme” (Ret 10:14).

Etymology, the analysis of a word to discover its origin and derivation, is indeed *divine history* when this pertains to the analysis of the Word of God. Hence the *days of creation*, at the beginning of Genesis (which present this analysis in its most fundamental form, and which epitomize the grammar of the Word) represent the origin and history of the universe.

**Speech**      *Grammar* leads to *speech*. While grammar accents the *Word as the Word* (first tone of the sixteenfold framework), speech puts the accent on the *Word as the Christ* (second tone). It could be said in fact that grammar is learnt objectively in order that speech, inspired and articulate, may flow subjectively. In its spiritual signification, speech is like the pure river of water of life proceeding forth clear as crystal from the throne of God. It is the Word poured forth as Christ — “the true idea *voicing* good, the divine message from God to men *speaking* to the human consciousness” (S & H 332:9 — *ea*). Regarding the language of any subject, the *Christ* of that subject is the living, spontaneous, intercommunicating flow of the subject itself. To be

eloquent, articulate, and fluent in his enunciation is the goal of every student of whatever subject.

#### Literature

The third category in the language group is *literature*. By means of literature speech is put on permanent record, in written or printed form, in order that its ideas may be universally propagated. Literature is thus the complement of speech in the same way that Christianity is the complement of the Christ. Literature, therefore, symbolizes the *Word* in its aspect as *Christianity*. Original Christianity was the means of the world-wide propagation of the Word of God voiced by Christ Jesus. But ideas can no more be confined to spoken or written words than the Christ, Truth, can be confined within a church organization, or man within a mortal body. Yet to meet the needs of humanity, ideas can and must be symbolized, crystallized, and communicated, both orally and as literature, as the means of their dissemination, and so that men everywhere can make them their own.

#### Education

Language as the instrument of *education* fulfils the purpose of language. Without language as the means of communication there can be no education in any subject. Language in its educational aspect symbolizes the *Word* in its office as *Science*. Under the heading of education come the all-important subjects of philosophy and logic. Philosophy includes epistemology, or the general theory of knowledge. While philosophy might be said to pertain to knowledge of the universe as a whole, science pertains to the parts that make up the whole. In its article on "Philosophy," *The Encyclopedia Britannica* says: "The synthesis of the parts is something more than that detailed knowledge of the parts in separation which is gained by the man of science. It is with the ultimate synthesis that philosophy concerns itself . . . The aim of philosophy . . . is to exhibit the universe as a rational system in the harmony of all its parts . . . The world is not a collection of individual facts existing side by side and capable of being known separately. A fact is nothing except in its relations to other facts . . . the nature of any fact is not fully known unless we know it in all its relations to the system of the universe . . ."

Because of their non-fragmentary nature, divine Science and divine philosophy are thus one and the same thing. In her article "Science and Philosophy" Mrs Eddy writes that Christian Science is "the soul of divine philosophy, and there is no other philosophy." Christian Science, she says, "stands on this Scriptural platform: that He [the Logos, or Word] made all that was made . . . and that nothing apart from this Mind, one God, is self-created or evolves the universe" (Mis 364:11).

Just as the Word is creative in operation, so is language, and so is education. The logic of the Logos, or Word, is the creative language of a universal Science whereby humanity is educated to give birth to its own interdependent harmony and unity.

#### SCIENCE AND ART: CHRIST

In his book, *The Two Cultures and the Scientific Revolution*, C. P. Snow expresses his conviction that, in the twentieth century, the apparent inability of the world of the sciences to understand the world of the arts, and the world of the arts to understand the world of the sciences, is fraught with danger for the future of mankind. It is as if their respective languages are so opposed to each other that, in the words of the story of the tower of Babel, they cannot "understand one another's speech." Hence the appearance of a world disrupted and bedevilled not only by misunderstanding on the part of individuals, nations, and races, but also on the part of philosophies, religions, the sciences, the arts, political creeds, and so on. Only in Christian Science, where *Science* and *art* are the absolute *letter* and absolute *spirit* of the divine idea, or Christ, are the two fully reconciled and found to be complementary.

The *Word* is the language of Science and art one; *Christ* is the form in which this oneness voices itself to mankind.

Whereas science has the emphasis on knowing, art has the emphasis on doing. Whereas science is systematized knowledge, art is knowledge made efficient by skill. Science works objectively, inductively, and oftentimes hypothetically; art works subjectively, deductively, instinctively, inspirationally. The scientist, concerned basically with invariable universal laws, approaches the phenomena before his senses empirically. The artist interprets his universe individually. Christ, represented by Jesus, is Scientist and artist one.

In the text of the third day of creation, at the point where the tone of the Word develops to the Christ, we read that the "divine Principle of all expresses Science and art throughout His creation, and the immortality of man and the universe" (S & H 507:25).

#### Mathematics

*Mathematics* is the language of the physical sciences, or the instrument through which these sciences inform mankind about the universe. When the sciences and the arts are seen to be one, then what *Science and Health* calls "the spiritual mathematics" (S & H 3:6) will constitute not only the language of Science but the language of art as well. Accordingly, at this fifth point of the foursquare framework,

the underlying tone is *Christ* reflecting the *Word*, or the language through which Christ voices truth to the consciousness of mankind.

Originally, the Greek word "mathematics" meant "a thing learnt." Later, mathematics applied exclusively to number and quantity. Today, through pure mathematics and higher mathematics, it has entered the field of philosophy, where it concerns logical deductions and conclusions based on the premises of reasoning.

As the language of the physical sciences, mathematics is the means of measurement and quantification. Whether in the field of atomic physics or galactic astronomy, the presupposition is that the universe consists of calculable quantities of matter. Whereas in Science itself the universe of Spirit remains one and infinite. *Numerals, calculus, matrix, system*, are elements of the language of the spiritual mathematics which elucidate the Science of Spirit. In Spirit, everything is infinite. Spirit cannot be quantified numerically. Man is not made up of separable quantities of chemical elements. In Science, synonymity of individuality gives the true idea of number, or of plurality that is not numerical. In the Science of the spiritual mathematics "all being is individual; for individuality is endless in the calculus of forms and numbers" (Mis 104:9). What we call the divine *matrix* is, self-evidently, the symbol of a *spiritual mathematics*.

#### The Pure Sciences

Two different aspects of the sciences are to be distinguished: their pure aspect and their applied aspect. *Pure science* results from the search for truth for its own absolute sake, irrespective of the way such knowledge may be applied skilfully to human problems, or for the purpose of satisfying the urge for higher standards of living. The number of subjects that fall within the category of the pure sciences (references to the terminologies of which abound throughout *Science and Health*) are legion. Inasmuch as pure science is concerned solely with abstract truths and laws, the metaphysical tone at this point is *Christ* in its own pure aspect as *Christ*. In the realm of the material concept, the pure sciences include modern atomic and nuclear physics; the classical physics of heat, light, sound, magnetism, electricity; the vast field of chemistry, including bio-chemistry and geo-chemistry; the earth sciences of geophysics, geology, mineralogy, metallurgy; the life-sciences of biology, ecology, cytology, embryology, to mention but a few. Whatever the picture presented to the mortal senses, all must eventually "give place to the spiritual fact by the translation of man and the universe back into Spirit" (S & H 209:21).

Applied Sciences and  
Applied Arts

In the field of everyday experience the *applied sciences* and *applied arts* are so interwoven as to form a single category.

Art is defined as the systematic application of knowledge or science in practice, as in the industrial arts. The skilful application of pure knowledge to the needs of humanity for the purpose of effecting freedom from want, and in bringing general human betterment, suggests, when translated from matter to Spirit, the idea of *Christ* in operation as *Christianity* — Christ, Truth, saving the human race from the limitations and deprivations of mortality.

Such enterprises as engineering, industry generally, building, architecture, economics, and so on, feature largely in the human picture of the applied sciences and arts. In the running of the modern world, science as applied to economics is a fundamental factor. In divine metaphysics, the infinite Christ-Principle comprises humanity's true capital resources, while the income of ideas deriving from this capital keeps humanity alive. Capital itself is represented by the order of capitalized, synonymous terms for God revealing what the infinite *is*. Individualization of this capital comes from the Principle and returns to the Principle, meeting the human need, but never spending itself in doing so.

Economics is a science that investigates the laws and conditions of production, distribution, and consumption of wealth as the means of satisfying human wants. Money says to mortal man, 'Without me you die.' Christ in the aspect of Christianity says to man, 'I am your forever multiplying, circulating life.'

The different interrelating activities such as navigation, transport, mining, chemical and electrical engineering, agriculture, farming, forestry, the industrial arts and crafts such as architecture, ceramics, printing, weaving, result from the exploitation and use of raw materials, and from the labours, skills and inventive genius of mankind, designed to give humanity increasing well-being and dominion over its earthly environment.

## Fine Arts

Instances of the terminology of the *fine arts*, such as pertains to drawing, painting, sculpture, music, poetry, are used throughout the textbook to symbolize the workings of divine metaphysics. Fine art is concerned with creating objects of imagination and taste for their own sake without relation to their utility. The fine arts are part of *aesthetics*, which is a branch of philosophy concerned with *beauty*.

Underlying this eighth section of the framework is *Christ* in its aspect as *Science*. The Science of what art truly is, and the art of what Science is, is the key to the understanding of its meaning. Christ, as represented by Jesus, is the artist who is simultaneously Scientist, and the Scientist who is simultaneously artist.

The artist is essentially the inspired individualist seeking after truth. Never counting the cost, he delves profoundly into what are, to him, the innermost realities of being. The image of the world which he submits to the world is his own subjective apprehension of the world. The image he produces of the object apparently before his gaze is the externalization of his own subjective being. Hence the part which (in its spiritual reality) art plays in elucidating the infinite as *Soul*, wherein subjective and objective are one.

The artist Paul Klee noted down on paper his innermost convictions regarding art. Herbert Read says of what he wrote: "... these notes are the product of his deep meditation upon the problems of art... they constitute the most profound and illuminating statement of the aesthetic basis of the modern movement in art ever made by a practising artist... He [Klee] was of a metaphysical cast of mind... To explain art — that, for Klee, meant an exercise in self-analysis. He therefore tells us what happens inside the mind of the artist in the act of composition... the artist must penetrate to the sources of the life-force... only then will he have the requisite energy and freedom to create..."

Klee himself says that the artist "places more value on the powers which do the forming than on the final forms themselves." He continues: "The deeper he [the artist] looks... the more deeply he is impressed by the one essential image of creation itself, as Genesis... he sees the act of world creation stretching from the past to the future. Genesis eternal!... Presumptuous is the artist who does not follow his road through to the end. But chosen are those artists who penetrate to the region of that secret place where primeval power nurtures all evolution. There, where the powerhouse of all time and space... activates every function; who is the artist who would not dwell there? In the womb of nature, at the source of creation, where the secret key to all lies guarded... our pounding heart drives us down, deep down to the source of all."

Remember that in the deep womb-like structure of *Science and Health* lies the *Key to the Scriptures*, the key to the source of man's spiritual selfhood, which the Christian Scientist earnestly seeks.

In the final analysis, it is God, Soul, therefore who, as the source of all creation, is the Ego, the Self, of the individual Scientist-artist. In the eighth chapter of the textbook "Footsteps of Truth" certain marginal headings read: "The divine loveliness," "Mental sculpture," "Perfect models," "Patience and final perfection." "We are all sculptors," the text says, "working at various forms, moulding and chiseling thought... We must form perfect models in thought and look at them continually, or we shall never carve them out in grand and noble lives... Let us accept Science... let us have one God, one Mind, and that one perfect, producing His own models of excellence" (S & H 248 - 249).

The perfect model, to be reproduced in image form before the world as representing the world's true identity, is *Christ* in its aspect as *Science*. Such an image, such a work of art, is the individualization of the manhood and womanhood of God, the Scientist-artist of God's creating, the real Christian Scientist.

Mrs Eddy says (Mis 372:27): "The *art* of Christian Science . . . is akin to its *Science*." She also tells us (Mis 232:20) that in *Science* is perfected "that most important of all arts, — healing."

#### THEOLOGY AND MEDICINE: CHRISTIANITY

We are led, therefore, to the *Science* and art of *healing*. Through the language of the Logos, or *Word*, *Christ* translates the *Science* and art of divinity to the consciousness of humanity, with the result that a divine *theology* acting as divine *medicine* ministers to the needs of mankind. This true healing theology is the reality that lies behind the counterfeit concepts of scholastic theology and *materia medica*. This means to say that what comes to humanity as *Science* is the divine *theos-logos* (theology), or God Himself speaking. In which case *Science* becomes the "religion of Love" (S & H 138:15), operating as the art of spiritual healing, or as true medicine. The note being struck metaphysically is predominantly *Christianity*, where humanity is restored whole to God.

Mrs Eddy writes of Jesus that he "beheld in *Science* the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick" (S & H 477:1). Jesus, as a divinely scientific theologian, was a divinely scientific artist who was at the same time a divinely scientific healer. His God-like state of being reproduced to human consciousness a subjectively held image of God that replaced the sick, sinful, dying imaginings conjured up by scholastic theology and *materia medica*.

This *Christianity* section of the framework resolves accordingly into the four headings of *religion*, *materia medica*, *surgery*, and *psychiatry*, references to the terminologies of which are to be found throughout the textbook.

#### Religion

The word *religion* is from a root meaning "to hold fast, to bind back." True religion, deriving from *Science*, indeed binds man back and holds him fast to his divine Principle, Love. To human sense, it restores fallen man to God. Mystical religion, on the other hand, based on the dualistic premise of the equal realities of good and evil,



Spirit and matter, binds man back to mortality and holds him in a state of sickness and sin.

Religions derive originally from the cosmologies of early civilized man, themselves the products of primitive mythology. Pagan religions deify the forces of nature and personify their gods in the likeness of material man. Reversing this practice, scientific religion recreates humanity in the likeness of the one absolute God, who is Spirit and not matter.

From mythology come priestcraft, ritualism, faith healing, and the medicine man. Priestcraft invades the sanctity of individual self-expression, which is the heartbeat of the true artist, and therefore of the true religionist. The negative subjects of mythology, priestcraft, ritualism, superstition, as well as the positive religious idealism of healing humanity scientifically of its sins and diseases, are topics that abound throughout *Science and Health*.

Sectarian religions, breeding hate and intolerance among men down the ages, are the counterfeit of what is meant, in Science, by the term Christianity. Doctrines and creeds, by which sectarianism binds mankind to conflicting dogmas and party lines, oppose the teachings of the universally unstereotyped Word of God. Hence the spiritual tone at this point is *Christianity* in its aspect as the *Word*. Mary Baker Eddy writes: "Let the Word have free course and be glorified . . . Truth cannot be stereotyped; it unfoldeth forever . . . The question now at issue is: Shall we have a practical, spiritual Christianity, with its healing power, or shall we have material medicine and superficial religion?" (No 45:24).

#### Materia Medica

Pagan religion is likewise the origin of *materia medica*. Material medicine began with rituals and incantations that besought the gods to withhold their displeasures, which they meted out to mortal man in the form of bodily afflictions and natural disasters.

Under the heading "Mythology and materia medica," we read in the textbook: "It is recorded that the profession of medicine originated in idolatry with pagan priests, who besought the gods to heal the sick and designated Apollo as 'the god of medicine.' He was supposed to have dictated the first prescription . . . Apollo was also regarded as the sender of disease, 'the god of pestilence' . . . The future history of material medicine may correspond with that of its material god, Apollo, who was banished from heaven and endured great sufferings on earth" (S & H 158:1).

The application of true religion to the healing of disease and the mitigation of human suffering is the activity of Christ within the general sphere of Christianity — in other words, *Christianity* in its aspect as *Christ*.

Included under the heading of *materia medica* come such subjects as the drugging system, homeopathy, nature cure, hygiene, dietetics, physical exercise, and so on, to all of which the textbook copiously refers.

#### Surgery

The third main subject to fall within the category of Theology and Medicine is *surgery*, which is the branch of medical science dealing with the correction of defects and repair of injuries, either manually or by means of instruments. Under the heading of surgery come anatomy, anaesthetics, dentistry, obstetrics, and so on.

The surgeon works in two ways. Either he cuts portions of the body away, or else pieces parts together again. But neither operation is conceivable regarding the body that obtains in Christianity. Body, spiritually understood, is forever "without seam or rent." Nothing can be added to it nor anything taken from it. The Christ-body is all humanity as the undivided idea of God. It is the system of ideas to which divine metaphysics is *reduced* for the purposes of human comprehension. The tone at this point is *Christianity* purely in its own aspect as *Christianity*.

The surgical definition of the word "reduce" is of outstanding interest and importance. It means *to restore dislocated parts*. In the system, or body, of divine metaphysics all parts are located immovably and harmoniously in relation to the body as a whole and therefore in relation to each other. There is no possibility, therefore, of a *fallen*, or *dislocated* man. No part can be cut off from, or brought back into unity with, any other part, because the whole holds all in one.

As Paul wrote to the Corinthians: "The body is one, and hath many members, and all the members of that one body, being many, are one body . . . that there should be no schism in the body; but that the members should have the same care one for another . . . Now ye are the body of Christ, and members in particular . . ."

This is the eleventh section of the sixteenfold framework. In the eleventh chapter of the textbook it is expressly forbidden to break up the body of the book into "detached sentences or clauses" dislocated from their context. Obedience to this law brings into operation the true idea of surgery, as that which removes properly from the mortal sense of body "whatever is offensive" (S & H 463:13).

Like *materia medica* itself surgery, too, stems from mythology. Accordingly we read (S & H 528) how the archhypnotist, the anthropomorphic Jehovah, induces "a sleep or hypnotic state in Adam in order to perform a surgical operation on him and thereby create woman." Yet the essence of Christianity is one whole healthy body constituted indivisibly of the qualities of the manhood and womanhood of God. The reduction of divine metaphysics to the

system of Christian Science restores to Adam his dislocated rib, and so cancels out the supposed origins of surgery.

#### Psychiatry

The use of hypnotism in surgery, in addition to anaesthetics, leads us directly to the subject of *psychiatry*, as constituting the twelfth section of the framework. Psychiatry is the wholly mental aspect of surgery, involving the addition or subtraction, not of parts of the mortal body, but of qualities of thought claiming to originate in an *unconscious* realm beyond the control of *consciousness*.

As a derivative of psychology (the science which treats of the mind), psychiatry (dealing with mental disorders) is the precise antithesis of the subject of the twelfth chapter of the textbook, the practice of Christian Science Mind-healing. The underlying tone of this section is therefore the Science of Christianity, or *Christianity* in its aspect as *Science*. Both the reality and its counterfeit are concerned with mentality only, and therefore treat physical disorders solely by mental means.

Under the heading of psychiatry come psychoanalysis, the conscious, subconscious, and unconscious levels of mortal mind, hypnotism, mesmerism, animal magnetism, sleep, dreams, hallucinations, insanity, and so on. Sometimes, through depth-hypnosis, the psychiatrist delves into the patient's unconscious mind, and brings to the surface for elimination, certain primordial, mythological, archetypal images that are causing his conscious disability.

As in the case of mythology, *time* is a fundamental factor in psychiatric practice. The operator is particularly concerned with the patient's past and his pre-natal existence. His aim, like that of mythology itself, is a return to origins. The fears, hates, repressions, frustrations, passions, that are believed to cause the patient's present disorders, are said to reside in his unconscious mental stratum, and must be uprooted and brought to the surface of consciousness, and replaced by opposite mental conditions.

Healing lies in the practice of Christian Science, where the only 'unconscious' is "the infinite Unseen" (Un 7:21), the fathomless depths of one all-conscious Mind, the source of all health and harmony. God is the Mind of man, and man is the body of God. What *Science and Health* calls "perfect God and perfect man" are *perfect Mind* and *perfect body*, reflected and imaged in individual man.

The twelfth chapter of the textbook defines psychology as "the Science of Spirit," and relates this to "the theology of Jesus" (S & H 369:8,26). That Mind knows itself to be Spirit, in contrast to mortal mind's ignorance that what it calls matter is really its own subjective

state, will prove to be humanity's real psychology, bringing into expression a true sociology.

### SOCIOLOGY: SCIENCE

The evolution of society as a whole brings to birth all the different sciences, philosophies, religions, and arts alluded to in the foregoing survey. From this point of view, *sociology*, the "science" of human society, is the great comprehensive subject that embraces all in one. The purpose, first of all, of *language*, secondly, of *science and art*, and thirdly, of *theology and medicine*, is to bring into being a living *sociology*, in the same way that *Science*, the fourth and last side of the holy city, is the goal of the *Word*, *Christ*, and *Christianity*, the city's first three sides.

*The Encyclopedia Britannica* says that in sociology "we obtain the ruling principles to which the laws and principles of all the social sciences stand in controlled and subordinate relationship."

The manifold subjects, featured throughout *Science and Health*, that come within the general category of sociology can be seen to resolve themselves into *marriage and progeny*, *politics and government*, the field of *human conflict*, and the all-inclusive subject of *civilization* itself.

#### Marriage and Progeny

Of primary consideration in the field of sociology is the creative aspect of human society, or that which ensures mankind's life and perpetuity, namely, the subject of *marriage and progeny*. Conceived of spiritually (in the words of the chapter "Marriage" in *Science and Health*) this concerns "man's continuity" and his "sense of increasing number in God's infinite plan" (S & H 69:12). The marriage of the manhood and womanhood of God in Science is the marriage of Christ and Christianity — Christ, the generic "head" of the human race (where the accent is individuality and manhood), and Christianity, the diversely specific "body" (where the accent is universality and womanhood). In this spiritual idea of wedlock, all men are individual and universal at the same time.

Once this truth is acceded to, then, in accord with the prophecy of Isaiah, "Unto us a child is born, unto us a son is given," who is none other than the fruits of our own individual, collective, and universal unity with God.

The metaphysical tone at this point is *Science* in the aspect of the creative *Word*. "And the Word was with God, and the Word was God . . . All things were made by him; and without him was not anything made that was made" (John 1:1 – 3).

In the previous tone the subject is psychiatry and the workings of humanity's so-called unconscious mind. That which derives directly from the mythological *unconscious* is the involuntary mortal instincts and emotions that relate to marriage and progeny.

*Science and Health* defines the human sense of marriage as "the legal and moral provision for generation among human kind" (S & H 56:7). The paragraph continues: "Until the spiritual creation is discerned intact, is apprehended and understood, and His kingdom is come as in the vision of the Apocalypse, — where the corporeal sense of creation was cast out, and its spiritual sense was revealed from heaven, — marriage will continue, subject to such moral regulations as will secure increasing virtue." At the end of the chapter we read: "Proportionately as human generation ceases, the unbroken links of eternal, harmonious being will be spiritually discerned . . ."

Home, family relationships, sex, heredity, divorce, and so on, references to which in one form or another feature all through the textbook, are subjects that come under this heading of marriage and progeny, counterfeiting the creative order of Science.

#### Government

"And the government shall be upon his shoulder," Isaiah says of the "son" that is born to generic man by reason of his wedlock with the divine Principle, Love. The government of the world, in other words, will rest upon the shoulders of the universal Christ-idea that is born to *us* (man) in Science by reason of our understanding and practice of the spiritual idea of marriage. This is the idea which will "eventually rule all nations and peoples — imperatively, absolutely, finally — with divine Science" (S & H 565:16). It will set up on earth that state of harmony and peace which is the *civilization* that *lieth foursquare*.

The emphasis with this fourteenth section of the framework is thus *Science* in its aspect as *Christ*, or the idea of a divinely infallible world government.

The *Science and Health* subjects that arrange themselves under this heading are, for example, monarchy, heraldry, class society, democracy, dictatorship, politics, diplomacy, and so on.

We read (S & H 239:5): "Take away wealth, fame, and social organizations, which weigh not one jot in the balance of God, and we get clearer views of Principle. Break up cliques, level wealth with honesty, let worth be judged according to wisdom, and we get better views of humanity."

The purpose of Christ's government, operative on earth as it is in heaven, is thus to rid human society of its mad ambitions, its greedy self-interests, its lust for exploitation, and all the other vicious and

violent elements that otherwise cause it to be in a state of perpetual conflict, and therefore self-destroying.

#### Human Conflict

We come therefore to the third category of the sociology group, which is the subject of *human conflict*, competition, and war. Directly or indirectly, *Science and Health* teems with terminology relative to the different aspects of mortal man's antagonism to his fellow mortals.

Conflict results from dualism, or the supposed separation of man from God, womanhood from manhood, and the consequent growth in human consciousness of the tree of the knowledge of good and evil, leading to a warfare between Spirit and the flesh.

But the "son" who is born to (generic) man by reason of his union with God, and who bears the responsibility for ultimate world government, is said in Isaiah's prophecy to be "the Prince of Peace." His advent therefore heralds the end of human warfare and the reign of the Principle of universal peace.

Note how the twelfth chapter of Revelation, prophetic of Mary Baker Eddy's founding mission, presents first the true idea of *marriage and progeny*, then the true idea of *government*, thirdly the true idea of *warfare*, leading immediately (in *Science and Health*) to Revelation 21, where the goal of all human endeavour is arrived at, namely, the *holy city* itself. Thus "The twelfth chapter of the Apocalypse typifies the divine method of warfare in Science, and the glorious results of this warfare" (S & H 568:5).

In assessing the textbook's symbolism relating to warfare and rivalry, two complementary aspects stand out. One is war itself in which antagonists seek each other's destruction, the other is competitive sports and games, where two or more sides engage each other peacefully, in a spirit (ideally) of mutual enjoyment. Whether the incentive is amateur, professional, or psycho-political, may it not be possible today that, in view of the immense power and prestige attributed to international sporting events, this form of unarmed conflict is beginning to supplant armed aggression, deterred at present by the nuclear bomb?

The underlying spiritual tone at this point is *Science* in its aspect as *Christianity*. Science as Christianity establishes peace on earth because it restores all things to a state of concord and unity in and of the divine Principle, Love, while at the same time preserving a diversity of individual identity.

'Thou shalt not war with thy neighbour, but thou shalt love him as thy *self*,' is the divine command. The textbook states accordingly: "It should be thoroughly understood that all men have one Mind, one God and Father, one Life, Truth, and Love. Mankind will

become perfect in proportion as this fact becomes apparent, war will cease and the true brotherhood of man will be established" (S & H 467:9).

#### Civilization

Isaiah concludes his forecast of government by the Principle of world peace with the words: "Of the increase of his government and peace there shall be no end . . . to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this" (Isa 9:7).

The words "city" and "civilization" have the same root meaning. The Science of human society (the true sociology) and the divinely civilized society that inhabits the city foursquare are essentially the same society. In this final section of the sixteenfold framework, the general topic of *civilization* reaches out and embraces every other section, even as the sixteenth tone of the chart of the matrix does in respect of all the preceding tones.

Among the subjects that come under the heading of civilization are, outstandingly, *history*, and the idea of *making a journey*. As will readily be acknowledged, terminology relative to journeying through time and space abounds in *Science and Health*. Toynbee, in his book *Civilization on Trial*, writes: "Civilization, as we know it, is a movement and not a condition, a voyage and not a harbour. No known civilization has ever reached the goal of civilization yet" (p. 55). He therefore asks the question: "Is not history itself, in the last analysis, a vision of the whole universe on the move in the four-dimensional framework of space-time?" (p. 31).

The history of *civilization* is the history of *human education* on a world scale. Civilization and education both constitute a voyage of discovery — a journey by mankind from darkness to light, from ignorance to knowledge, from a primitive, prehistoric sense of society to the point where the holy city is found to comprise and envelop the whole of human life.

As this book constantly reiterates, what makes this educational journey possible and irresistible, is the fact that the kingdom of God in Science is already "within" us all; that already and forever it constitutes the real identity of the entire human race. The continuous self-birthing of this kingdom — the orderly self-revelation of the foursquare city — eliminates the void of apparent human ignorance, and this appears outwardly as the civilization journey of mankind.

The metaphysical tone underlying this sixteenth and final section of the present framework is thus *Science* purely in its aspect as *Science*, for it embraces consummately all sixteen tones.

**University City**

Let us rejoice therefore to conceive the idea, brought to light by the Christian Science textbook, that none other than the *Universe* itself is our real educational *University*. Not an *alma mater* but the foursquare *matrix* of Mind, Spirit, Soul, Principle, Life, Truth, Love, eternally self-evolving as the Word, Christ, Christianity, Science, is now and forever our *University City*, and the scene of our unending spiritual education. It is where spirit and letter, church and College, are one and inseparable, and its human representation is the *Christian Science textbook* in its holistic matrix form.



## Translation of Consciousness from Matter to Mind

### Key to the Universe

*Science and Health* holds in its grasp the *Key to the Scriptures*, unlocking the door to the *Word of God* as the origin of the universe including man. According to St John, the Word is both *with God* and, at the same time, *is God*. That is to say, the Word which is spoken is the Word which speaks, otherwise there are two creations.

Once this self-existent Word, this universal I AM, this eternal self-knowledge of God, appears in its Science (as it does in Christian Science) an apparent universe of matter particles (including those that make up the mortal body) is translated from matter to Spirit, Mind. Hence: "Science, understood, translates matter into Mind, rejects all other theories of causation, restores the spiritual and original meaning of the Scriptures . . ." (Mis 25:12).

In 1977, at the time when exciting new light was being thrown on the "Key to the Scriptures" (light that is the subject of the eighth and final chapter of this book), a programme was broadcast on British television called "Key to the Universe." It took the form of a report on the so-called "new physics" which, at that time, dominated atomic and astronomical research.

The real *Key to the Universe* however is the *Key to the Scriptures* rooted in the two chapters "Genesis" and "The Apocalypse," the textbook's fifteenth and sixteenth chapters. The door to the infinitesimals and infinitude of Spirit, which this *Key* opens up, can be said therefore to point to the *new metaphysics* in contrast to the microcosmic and macrocosmic quantities of matter opened up by the *new physics*.

The programme in question focussed on the latest discoveries regarding the *proton* of the *atomic nucleus*. It showed that the particles constituting the proton obtain throughout the galactic universe and are the primal material elements out of which the universe is made. The story was movingly told of the gigantic modern research programme undertaken by the world's foremost theoreticians and high-energy physicists for the purpose of discovering the origins of matter and the material universe — what its working structure is, and man's place within it.

Divine Science, on the other hand, is not a humanly organized search for the origins of the universe, but the divinely ordered revelation of what this origin is. Mary Baker Eddy writes of Christian Science that "it is not a search after wisdom, it is wisdom: it is God's right hand grasping the universe . . . It stands on this Scriptural platform: that He [the Word] made all that was made . . . and that nothing apart from this Mind, one God, is self-created or evolves the universe" (Mis 364:10).

God, the sum total of the universe, is timeless self-existence. Creator and creation are one. Creation is the forever self-revelation of the creator. Looking into creation we see God as the eternal origin of His own infinitude. As shown in the first chapter of Genesis, and the opening of John's Gospel, the divine Word which has no beginning is the source of the heavens, earth, and man.

The studio set where most of the action of the above named programme took place, depicted three dimensional levels of creation. The highest level was the cosmos itself — the unimaginable magnitudes of the stellar universe with its galaxies of stars and celestial bodies. The lowest level represented the subatomic world of the particles of the material nucleus. In between, walking a kind of bridge, was man himself in the person of the commentator and conductor of the programme. In all a material counterfeit was portrayed of the description of creation (given S & H 503:3) that the ideas of which creation consists "range from the *infinitesimal* to *infinity*, and the highest ideas are the sons and daughters of God" (*ea*).

Yet man (the sons and daughters of God) is not, in this material depiction, found at the highest level, but dimensionally half-way between the infinitesimal (the atomic particles) and infinity (the galactic cosmos). And this, it appears, is true physically. In terms of the magnitudes calculated by modern electronic technology, the stature of mortal man stands midway between the infinitesimally minute particles of the atom and the infinitely great space-time distances associated with the stellar nebulae and the outermost reaches of the galaxies.

Of the alternative theories of modern times regarding the origins of the universe (Big Bang or Steady State) the notion of an original primordial explosion is the one generally favoured by scientists today. Apparently the idea of a Steady State is given less credence than the idea of a Big Bang. Is this because the thought of an unchanging, self-replenishing cosmos directly counterfeits the workings of the universe as revealed by divine Science? Evidently it is more valid in physics to conceive of the universe as having begun in a very remote past, and as ending in a very remote future.

It is believed that what the Big Bang generated 15,000 million years ago was not immediately matter as such but an immeasurable

quantity of radiant energy. Then, over billions of years, this energy resolved itself into the universe of matter and material objects which the physical senses cognize today. This radiant material energy, or matter in solution, consisted principally of those elemental electric particles which the "new physics" of the late twentieth century has discovered are the primary constituents of the atomic proton.

One lone proton furnishes the nucleus of the atom of hydrogen, the lightest and simplest of all known elements and the principal raw material of the universe. Today, when the mythology of mortality is turning full circle upon itself, the hydrogen atom provides mankind with what appears to be an ultimate weapon of self-annihilation, namely, the thermo-nuclear fusion bomb.

Following the formation of the hydrogen atom (consisting as this does of one central proton and a single orbiting electron) protons, neutrons, and electrons, in varying numbers, built up the atoms of all the material elements. Four kinds of negatively charged *electrons*, working in conjunction with the four newly discovered particles of the positively charged *proton* (involved with which is the neutrally charged *neutron*) account, it is said, for all the matter in the universe!

The theoreticians who discovered these four new particles gave them the lighthearted (farmyard) name of "quarks"! Three quarks only came to light at first, and because of their behavioural qualities, each was given an equally lighthearted name. The first was called "up," the second "down," while the third, because of the unpredictable way in which it acted was labelled "strange."

The laboratory performances of the three particles, however, differed perplexingly from what was expected. The phenomena which the scientists saw traced on their photographic plates could be explained, they concluded, only if the quarks were four in number instead of three! An intensive hunt for a fourth was accordingly undertaken. When, towards the end of 1976, this illusive fourth particle was at last run to earth, the relief was so great that they called it "charm." The narrator said that it crowned a series of major advances in understanding the composition of matter and the cosmic forces at work within it.

The four types of quarks and their qualities apparently govern the transformation of one form of matter into another. And because of this the way has begun to open for understanding the unification of all the different cosmic forces: those concerned with the micro-universe, such as the *strong force* that binds the atomic nucleus; the so-called *colour force* that binds the quarks that make up the proton; and the forces that dominate the macro-universe, such as the *electric force*, conceived of as the *life-force*; and the great universal master force, *gravitation*.

Einstein had paved the way for this much sought after unification of the forces when, in 1929, his Unified Field Theory synthesized his General and Special Theories of Relativity. Today, the problem of the relationship of matter at the sub-atomic level and the force of gravity exerted between stars, galaxies, and other celestial bodies in the cosmos at large, is believed by the physicist to be near to resolution. This eventual understanding of cosmic unity is regarded as the very goal itself towards which research in physics has always been tending.

This however involves a further major item with which the programme was deeply concerned, namely, the recently promulgated theory that, scattered throughout the universe, are sinister and invisible "Black Holes." But first the fourfold family of quarks.

No physicist claims that the final key to a matter universe has yet been brought to light. Still smaller particles exist possibly below the quark level. There may even be two further quarks, and should these make their appearance, one will be named "truth" and the other "beauty." The consensus of opinion to date however is that the quarks are four in number and are the ultimate elements of matter.

counterfeit matrix structure

At one point in the programme a scientist had on the table before him counters designed to symbolize the quarks. Four counters represented the different qualities of *up*, *down*, *strange*, and *charm*; while four others, differently coloured, stood for the elements of the colour force that binds the quarks together. The result was a sixteenfold, unified symbol of the internal workings of the atomic *proton*, resembling the figure, in metaphysics, of the matrix-like structure of universal being, with its inter-acting relationships of the Word, Christ, Christianity, Science.

Not that the Word has anything really to do with *up*, or the Christ with *down* — except in the sense that the Word order of the synonymous terms for God is the means whereby humanity rises 'up' to divinity, and the Christ order represents divinity coming 'down' to humanity. The Christianity order points to the healing activity of the Word and the Christ in daily experience, and the change of evidence which this brings about may well appear to the senses as 'strange.' Fourthly, the Science order unifies in one conception the other three orders. Note therefore that the fourth member of the quark family called 'charm' is, it is said, instrumental in unifying all the different cosmic forces.

During the 1940s, when tireless researches into the deep things of *Science and Health* brought rapid developments in the discovery of the system of nonsectarian Christian Science, the different orders of

synonymous terms for God began to be understood. As noted earlier, the text has but three occasions when all seven terms appear in unison. The order on page 465 was found to correspond to the first side of the holy city, the Word, and became known as the *Word order*; the order on page 115 was seen to correspond to the second side of the holy city, Christ, and became known as the *Christ order*; the Glossary order on page 587 was seen to correspond to the holy city's third side, Christianity, and became known as the *Christianity order*. Like the physicists with their three basic particles, convinced that there must be a fourth, it was realized that a fourth order of the synonymous terms for God must in fact exist, to correspond with the holy city's fourth side, Science, and be known as the *Science order*.

This fourth order was duly discovered through the symbolism of the seven-branched *candlestick* of Exodus 37 and its relation to the *tree of life*. Is it by chance that the particle denominated "charm" has much to do with the electric force that permeates the cosmos, and which is believed to constitute the *life force*?

Even so, the question remains as to what brought about the Big Bang in the first place, involving the immediate precipitation of what physicists call a "quark soup" out of which protons, electrons and neutrons developed, subsequently building up first the atoms of the different chemical elements, then molecular matter, then the stars, the galaxies, and the solar system, then the earth with its oceans, minerals, and vegetation, and lastly man himself with his insatiable urge to find out about these things, and so understand the workings of the universe.

The Big Bang, they think, was possibly the exploding of some primeval Black Hole! From observed scientific evidence, theorists deduce that a star, having burnt up its store of nuclear fuel, collapses in upon itself, and that this implosion process goes on progressively until the density of matter is so enormous that light can no longer escape from the pull of its gravity. A "hole" is thus formed in space which, because it emits no light, is "black." That is to say, it cannot be seen. At its centre occurs what is called a "point of singularity." Here, the original matter has achieved such density as to be conceived of as infinite though contained in zero volume! So great at this point is the force of gravity that an object approaching the area would find itself sucked into the hole in the form of a string of particles. Because black holes explode, such a "singularity," it is believed, could have been the source of the explosion that birthed the present universe some 15,000 million years ago!!

**From scientific fantasy  
to scientific Truth**

Which is true, matter or Spirit, physical science or divine Science? We read in *Science and Health*, under the heading "The great question," "Above error's awful din, blackness, and chaos, the voice of Truth still calls: 'Adam, where art thou? Consciousness, where art thou? Art thou dwelling in the belief that mind is in matter, and that evil is mind, or art thou in the living faith that there is and can be but one God, and keeping His commandment?'" (S & H 307:31).

Blackness, chaos, an original bottomless black hole, or abyss, are mythological images that are part of Adam's deep hypnotic dream of an unknown, unseen, unconscious source of his conscious mortal experience. They are the precise opposite of man's origin and substance in and of the eternal parent Mind, understood in the light of revealed Science.

The theories of modern physical science, in their costly strivings to explain a material universe, are as much of the nature of mythology as were the cosmogonies of early civilized man in their efforts to do the same thing. Whether the concept is hades, the underworld, the lifeless black holes of modern theoretical astronomy, the bottomless pit that features in the book of Revelation, the collective unconscious of psychoanalysis, or the abyss of chaos which in one form or another is the basis of the original cosmogonies, all are essentially mythical and erroneous in origin and in form.

"What you call matter was originally error in solution, elementary mortal mind, — likened by Milton to 'chaos and old night,'" the textbook says on page 372. In the beginning all was a black primeval chaos of waters ruled over by Apsu the ocean, the father of all things, and by Tiamat, the abyss, the mother, early Babylonian cosmology says correspondingly.

In Revelation 20, an angel comes down from heaven having the key to the bottomless pit, into which he casts "that old serpent, which is the Devil, and Satan." That which holds the *Key to the Scriptures*, which is the *key to the universe*, must also have in its possession the *key to the bottomless pit* of mythology or error. The revelation of the allness of what is true necessarily includes the revelation of the nothingness of what is false.

Matter, made out of elementary mortal mind (error in solution), is like *Adam* made out of *adamah* (S & H 338:12). Adam (a dam) "stands for obstruction, error, even the supposed separation of man from God, and the obstacle which the serpent, sin, would impose between man and his creator." The identity of the *bottomless pit*, then, or an original *black hole*, is the "supposed separation of man from God," or belief in the material origin of the universe.

The textbook thus uses its Key to unlock for man his origin in God, Spirit, from which in truth he has never been severed. In doing

so it exercises its dominant power upon the *sea*, or abyss of waters, as man's supposed material origin. A secondary power is, in consequence, exercised upon the *earth*, or on what comes up out of the sea. In view of this, what the physicists call a "quark soup" (which, they say, was the immediate product of an exploding black hole, and of the subsequent radiant energy out of which all matter was made) appears to be aptly named!

Origin in the Word which is God, is origin in and of the creative energy of Spirit. Out of the radiant energy of the Mind which is Spirit is formed the timeless identity of all things, in contrast to matter being formed out of the energy emitted by nucleating "quarks," as the result of a primordial Big Bang.

### Ideas of Soul versus objects of sense

"Metaphysics," says the Science of being, "resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul" (S & H 269:14). The physicist focusses his attention on unseen material *things* at the same time as the psychoanalyst concentrates on unseen material *thoughts*, as if opposing realms of matter and mind exist side by side. To the scientific metaphysician, on the other hand, there are not two realms of being, but one only, and the apparent *things* of matter are really *thoughts* of mortal mind. His metaphysics shows him that what purports to be a *matter* realm is in fact wholly *mental*, and that once this fact is understood, the now mental *objects of sense* can be exchanged for *ideas of Soul*.

In which case, the psychoanalyst would seem to have more in common with the clairvoyant and the astrologer than with the nuclear physicist and radio astronomer. The fact that he is dealing basically with *thoughts* instead of *things* means he is that much nearer the truth.

When the psychoanalyst delves into his patient's unconscious mind, and unearths the archetypal images that are apparently controlling his conscious mind, he is virtually doing what the astrologer does when he gazes into interstellar space and reads, in the heavens, zodiacal portents due to be reflected in happenings on earth.

While the *astronomer* gazes into cosmic *matter*, the *astrologer* delves into cosmic *mind*. The astrologer, the astrophysicist, the nuclear scientist, the psychoanalyst, are all in their respective ways looking into a wholly *mental* primordial abyss — a dark unconscious state of negation — while the realm into which the Scientist looks is the fathomless Mind which is God.

The key to man's spiritual origin, in the hands of the Son of man in the early chapters of Revelation, can thus scarcely be a different key from the key to the bottomless pit in the hands of the angel in

Revelation 20. Indeed, the revelation of the allness of God, or good, is simultaneously the revelation of the nothingness of devil, or evil.

### A fallen Lucifer

"I beheld Satan as lightning fall from heaven," Jesus declared. Isaiah had written previously: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God . . . I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the [bottomless] pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms . . ."

The name Lucifer means "light bringer," or "daystar." The real bringer of light to humanity is, however, not Satanic lightning, or electro-magnetic energy, but Christ, Truth, itself; not the daystar that is Lucifer, but the "daystar of divine Science" (S & H vii:11), wherein humanity is found to be of divine origin, and divinity and humanity are one.

Lucifer is to Christ as the physical and mental sciences are to divine Science. The human sciences are in fact none other than divine Science having fallen mythologically from God out of heaven. Yet no such fall ever really took place. Divine Science itself is the revelation of heaven and earth, God and man, one and inseparable as unlocked by the real *key to the universe*.

Whence comes, then, the myth that heaven and earth are two, that divinity and humanity are divided, or that man has sinfully and rebelliously fallen away from his divine Principle, Love?

Elemental mythology, root mortality, the common origin of the nuclear, astro, and life sciences, including the pseudo-science of mundane astrology, all derive from the supposition that, from a realm outside of infinity, electro-animal magnetism once bombarded with evil suggestions the unity of God and man, and gained entrance between them.

Thus the mythical Lucifer ascends into heaven, exalts his throne above the stars of God, and claims the identity of the most High. An offer of *free will* seduces him into believing he has an ego of his own apart from the Ego that is God; that he can overrule the authority of the Principle of the universe, and determine a life of his own. In consequence, a mighty explosion, a subversive revolution, rends the nuclear centre of being, precipitating a matter universe, including sinful, fallen man.

In this inverted sense of things, man lives in a realm outside of God, identical with that of electro-animal magnetism. Science is no



longer divine but physical. Power is no longer spiritual, residing intact in the unsplit unity of God and man, but expended and dispersed, to be found thereafter in a wilful human intellect, and in the nucleus of the material atom. The historic splitting of the atomic nucleus in the twentieth century (when the myth nears its end) is the natural conclusion drawn from the original erroneous premise of the splitting of man from God.

According to this mythical belief, Spirit is no longer Spirit but matter. Quantity is no longer infinite quality, but is measurable numerically as either fantastically small or fantastically great. Man's god is matter, which he believes exists objective to himself, and which he lusts to possess at the expense of his brother man.

Science alone is truth, while mythology is error, a lie. The issue therefore is between the allness of Science on the one hand, and the nothingness of mythology on the other. In a word, *knowledge* versus *ignorance*. Not blackness coming forth from blackness but light coming forth from Light is the idea that needs to be understood; not the myth of *mortal mind, matter, mortal body*, but the Science of eternal *Mind, Spirit, Soul*.

Once humanity understands the workings of Mind, Spirit, Soul, it finds itself one with the Principle of the universe, and thereby enters upon the infinitude of Life, Truth, Love — Life that is never terminated, Truth that is never less than whole, Love that infolds all creation within its own embrace. Humanity thus learns to live in the consciousness of the synonymous terms for God, with all that this implies. As Paul explained to the Athenians, "For in Him we live, and move, and have our being" (Acts 17:28).

**Without boundary  
or limit**

One absolute God cannot therefore be departmentalized. Significantly, the meaning of the word "term" is a limit or boundary, a limited *time*. In the description of the "city of our God" in Revelation 21, it is said that there is "no temple therein" — that is, no *tempus*, time, no organic life. Body is incorporeal, timeless, the temple of eternal Life. *Science and Health* interprets this as: "This spiritual, holy habitation has no boundary nor limit" (S & H 577:12). As there is no *temple* therein, so there are no confining *terms* therein.

In his poem *The Four Quartets*, T. S. Eliot, as previously quoted, makes the pertinent statement: "Only through time time is conquered." Through a cultured understanding of the synonymous terms for God in Christian Science, terms, as such, are conquered, and consciousness moves into the fetterless actuality of Mind, Spirit, Soul, Principle, Life, Truth, Love, without boundary or limit. In this

city (body) of our God, *synonymity* pertains to *individuality* in man, as that which constitutes him the idea of God.

Mary Baker Eddy had perforce to institute a church organization in order that, through its natural self-dissolution, Christian Science would reveal and prove that it cannot be limited by any such body. Likewise must Christian Science prove that the absolute Science of its own divine Word cannot be bounded by a sevenfold system of terms. In the words of Jesus to John the Baptist, both *church* and *terms* are an essential preliminary "suffer it to be so now" in order that unlimited freedom of individual expression may ultimately be fulfilled. "The law was our schoolmaster to bring us unto Christ," Paul says, in the same spiritual vein.

The purpose behind both organized church and terminological system, and their eventual dissolution as such, is the liberation of man himself from the bounds of mortal body. Once the time came for Jesus to end his concessions to matter, the stone was rolled from the imprisoning sepulchre, and Christian Science showed itself the victor over all forms of limitation, including death.

It is said that Jesus "assumed for mortals the weakness of flesh, that Spirit might be found 'All-in-all'" (Mis 63:30). The word assume means "to take upon oneself . . . to take in appearance." Christ, Truth, no more enters into the flesh in the case of the body of Jesus than Christian Science does in the case of a church organization or a technological system of terms. That this absorption seems to take place is *appearance only*, assumed for the purpose of proving a symbol to be self-dissolving and God to be All-in-all. Unless a symbol is self-dissolving it counterfeits the idea which it is designed to teach and so becomes self-destroying.

Jesus' Christ-identity came forth from its origin in Spirit, God, disproved the assumption that it originated in flesh, and returned to its timeless origin. As the *idea* which is the Word, Christ, Christianity, Science, it never departed from the *Principle* which is Mind, Spirit, Soul, Principle, Life, Truth, Love.

Once this system of terms has taught the Christian Scientist to pattern Jesus' example he begins to be free from organic limits, for he no longer believes he is bounded by flesh. That he is so bounded, is a postulate assumed in appearance only, in order to prove that this is not so.

The God-idea, man, cannot therefore be boxed by a material organization either in the form of a church, a terminology, or a personal mortal body. Nowhere does the textbook speak of *seven* synonymous terms as such. Even regarding the days of creation it says that these are numerals of *infinity* — symbols of number — which are *called* seven days. In divine metaphysics, as previously stated, no number, no quantity, exists other than the *One* of infinity.

The concept *seven* is the appropriate human symbol for teaching humanity the nature, essence, and wholeness of the infinite absolute One.

Taking the book in context — in its textual wholeness from beginning to end — reveals that the interrelating synonymous terms for God, as they flow holistically within the Word's symphonic structure, never leave the realm of the oneness, wholeness, and harmony of Being. The *numerals of infinity* cannot be quantified numerically.

Man's identity in Science is the forever outpouring of this unity of being, this radiant glory of all-embracing Love, in the way that the sun shines forth its light. 'I am the light of the world; I come forth from the parent Mind as this light's inexhaustible source; if your Mind is single — if it is a matterless *singularity* — your entire body of consciousness will be full of this Mind's own light,' Jesus implied. The radiant energy emitted by the sun is, from the sun's point of view, never cut off from the sun itself.

Malachi calls this source of mankind's illimitable life the Sun of Righteousness, which he says will arise with healing in his wings. The holy city is aflame with its vibrant all-pervading light.

As the spiritual translation of the solar symbol, this ever-present source of energy and life is the immortal opposite of a matter object, a star revolving in outer space, capable of using up its nuclear energy, of collapsing in on itself, of becoming a gravitational "black hole," the exploding of whose "point of singularity" is the imagined origin of a material universe.

The "sun" which clothes, energizes, and gives life to generic man, the woman in the Apocalypse, is this same Sun of Righteousness, this same infinite Soul. From it springs the universe of the Word, Christ, Christianity, Science, which is never parted from Mind, Spirit, Soul, Principle, Life, Truth, Love. Its energy resources are inexhaustible and everywhere present, supplying the needs of all mankind.

**Let the text  
speak in depth**

Salvation thus lies in a living understanding of the *divine Science of man* — in the analysis and synthesis of the deathless idea of *body*, in contrast to a knowledge of anatomy and physiology, concerned with the dying energies of mortal body. In this respect, the reference in the chapter "Christian Science Practice" to *unconscious mortal mind, matter, brain, mortal body* (S & H 409:9), taken in relation to the one in "Physiology" to mortal mind as merely a state of *self-ignorance* (S & H 186:28), is surely of very great importance.

Unconscious mind (we learn from the text) is the same thing as matter. What appears as matter therefore is really unconscious mortal

mind. The reason mortals do not know how to govern their bodies is because they ignorantly believe that “the unconscious substratum of mortal mind, termed the body, suffers and reports disease independently of this so-called conscious mind.” Hence their need to understand the Science of Mind-healing in order to be healed of this ignorance.

The fact in Science is that there is no such thing as *unconscious matter* acting independently of *conscious mind*. To believe that there is, is ignorance, error. Controlling itself, conscious mind controls its body because they “combine as one.”

Whence then comes the offending ignorance? The reference in the chapter “Physiology” explains: “Mortal mind is ignorant of self.” What is called mortal mind is a state of self-ignorance, self-deception, self-mesmerism. Our need therefore is not to identify with mortal mind but with immortal Mind, for immortal Mind is not ignorant of self, but is a state of self-knowledge.

Because mortal mind does not know its *self* it does not know how to be better. If it did it would cease to be mortal mind. Ignorance is what keeps mortal mind in business. In the light of the knowledge of the Science of Mind, which is the infinite divine self-knowledge, mortal mind as such disappears — is understood not to exist.

Its ignorance lies in the fact that it “must believe in something besides itself.” This something appears as objective matter, which accordingly it enthrones “as deity.” This means to say, it enthrones and deifies *itself*. Mind, God, on the other hand, does not believe in anything besides itself. God knows Himself to be All-in-all. “I am the Lord thy God . . . Thou shalt have no other gods before me,” was the divine command to the children of Israel. “The Lord he is God; there is none else beside him,” Moses taught. Mortals worshipping matter is mortals regarding themselves as gods, and seeming thereby to efface God. “Ye shall be as gods,” said the beguiling serpent to Adam and Eve.

What mortal mind in its ignorance believes is objective, and which it enthrones and worships, namely matter, is thus its own *subjective* state, or *self*. On page 114:29, the chapter “Science, Theology, Medicine” declares that “what is termed *matter* is but the subjective state of what is termed by the author *mortal mind*.” Note that mortal mind does not tell us this. Mortal mind is ignorant of it. Science, which is Mind’s knowledge of its own infinitude, alone reveals to humanity the truth regarding *mind* and *matter*, and the relationship of the one to the other.

There is no actual mortal mind. As the book says, “Mortal mind is a solecism in language, and involves an improper use of the word *mind*. As Mind is immortal, the phrase *mortal mind* implies something untrue and therefore unreal” (S & H 114:12).

Mortal mind is thus the ignorant belief that what is really its own *subjective state* is cut off from it and made to appear *objective*. It does not know that "matter is nothing beyond an image in mortal mind" (S & H 116:18). Immortal Mind, on the other hand, is fully aware that the "immediate object" of *its* understanding is "an image" in itself, Mind, namely, its own idea, or man (S & H 115:17).

Humanity, in Science, is Mind's reflection of its own subjective state, which is Spirit. Mind does not believe ignorantly in objective matter. Soul is that view of God wherein subjective and objective are one, or where Mind knows what its *self* truly is.

"Governing Himself, He [God] governs the universe" (Mis 258:14). Governing itself, Mind governs man as its own embodiment. Nothing regarding itself, Spirit, is unknown to Mind. The chapter "Physiology" explains therefore how "the divine Mind includes all action and volition, and man in Science is governed by this Mind" (S & H 187:22). Thus there is no involuntary, unknown, unconscious action. The cause of human suffering, we learn, is that the human mind, in its ignorance, tries to classify action as either voluntary or involuntary. Dispel this ignorance with the light of Science and it is seen, for example, that "the valves of the heart, opening and closing for the passage of the blood, obey the mandate of mortal mind as directly as does the hand, admittedly moved by the will." And so it is that "all voluntary, as well as miscalled *involuntary*, action of the mortal body is governed by this so-called mind, not by matter."

No longer fooled by the belief that "the unconscious substratum of mortal mind, termed the body, suffers and reports disease independently of this so-called conscious mind," mortal ignorance disappears and mortals begin, in consequence, to know "how to govern their bodies."

The "Science of man," whereby "this mortal is put off, and the new man or real man is put on" (S & H 409:25), is thus in process of being brought to light. Knowledge of the *Science of man* is, says the text, knowledge of the *Science of Life*. Contrariwise, ignorance of the Science of man is ignorance of the Science of Life. To be ignorant of the Science of Life is to believe that "life depends on matter now, but will not depend on it after death." Therefore, says the text, "We cannot spend our days here in ignorance of the Science of Life, and expect to find beyond the grave a reward for this ignorance."

The basic error is breakup and dualism as opposed to unity in Science. The myth that evil exists besides good, that it infiltrates the unity of God and man, causing man (God's reflection) to act independently and rebelliously, therefore to be banished to a realm outside of Spirit, God, is the fundamental ignorance in question, for it postulates a world of matter where man *lives now* and a world of Spirit where he *will live hereafter*.

This supposed separation of man from God, the subsequent separation of woman from man, Eve from Adam (whereby creation continues materially), is basically the supposed separation from *mortal mind* of its own subjective state, which it ignorantly believes is *matter*.

Man seeming to act independently of God is identically the same proposition as unconscious matter seeming to act independently of conscious mind. The separation of God and man, man and woman, head and body, conscious mind and unconscious body, are all the same ignorant, mythical misconception.

"You command the situation if you understand that mortal existence is a state of self-deception and not the truth of being" (S & H 403:14). Self-deception, self-ignorance, self-mesmerism, are all the same delusion, namely, not knowing what the *self* is. Belief that the body is composed of material elements, chemical substances, particles of atoms, biological cells, the DNA code, and so on, comes from ignorance of the fact that objective matter is not really objective at all but is subjective mortal mind. Jesus could command the situation because his "sense of matter was the opposite of that which mortals entertain." His mission accordingly was to "translate substance into its original meaning, Mind" (Mis 74:13).

Jesus' achievement applies in the case of other human beings when they are no longer ignorant regarding apparently objective matter. For then it is that conscious mind (which they know now to be Mind itself) governs consciously its own body, and does not believe that this can act unconsciously, involuntarily, beyond its own conscious control. Thus self-mesmerism, or self-ignorance, ends.

In mortal belief, the physical (first degree) qualities of hatred, lust, revenge, deceit, and so forth, objectify as poisonous chemical substances infecting involuntarily a material body. When however these are replaced by kindness, chastity, charity, honesty, such moral (second degree) qualities objectify as the workings of a healthy human system.

What may still look like a material body finds itself free from toxic poisons and therefore free from disease. In the consciousness of the Scientist, his true moral qualities derive from the influx of spiritual ideas (third degree), and substance is in process of being translated into its original meaning, Mind. Spiritual ideas and their constituent qualities, that make up man's real identity, stem spontaneously from their source in Soul, Spirit, Mind.

Body, then, does not *die* but is *translated*. Dualism yields to oneness, and mortals wake to the fact that there are not two realms of being, one *here* the other *there*, but one only, which is *here now*. In this way the present understanding of the Science of Life replaces the ignorant belief that life depends on matter now but will not depend on it after death.

Death is the inevitable outcome of mortal mind's original ignorance regarding the dualism of mind and matter; whereas everlasting life is humanity's knowledge of God and man one, or of Mind as the present origin of man. "This is life eternal," says Jesus, — *is, not shall be.* Timeless, deathless life is a "present knowledge of his Father and of himself," which the text in question defines as "knowledge of Love, Truth, and Life" (S & H 410:4). Love, as source, sending forth itself — its Christ, or Truth — as that wherein humanity and divinity are indivisible, manifests eternal Life. This is the "bread" that comes down from heaven (first translation) which man must eat in order to live.

The disciples ate this bread as constituting their own *deathless body*. The angel in Revelation 10 bids us eat this same bread today as the body of the Principle of *Science and Health*. Obeying this bidding we pass over from death to life, or rather our eternal sinless life passes over death. Because Truth is that from which no element of truth can ever be severed, Truth itself is, as the text says, the sinless, deathless "life of man."

### Spiritual restoration

Mrs Eddy refers to Christian Science as restoring "the lost Israel." Christian Science indeed restores to Judah (manhood) his seemingly lost Israel (womanhood), even as it restores the rib to Adam, and finally man to God. It gives earth back to heaven. To human sense, God recovers fallen man. No longer therefore is there a Father in heaven and a mother on earth; the two are one in spiritual wedlock, as Principle and idea are one. The result is the presence of "our Father-Mother God."

The kingdom of God is "within" us, Jesus said. What to the senses is 'out there' as matter objective to mind, is really 'in here' as the subjective state of mind itself. To give mind back its matter, so that matter is no longer matter but mind, is to destroy the very foundations of evil, which builds on the belief that mind and matter are separate, opposite entities.

In proportion as ignorance regarding mind and matter yields to understanding, mortal mind yields to immortal *Mind*, and matter to *Spirit*, for mind and matter exist only as ignorance of what is true. Sense thus yields to *Soul* as the *Principle* of one integral universe, expressing itself as *Life, Truth, and Love*. Under the control of Life, Truth, and Love, individuality recovers its seemingly lost universality, and in consequence builds up the collective brotherhood of man.

Like Jacob in the Old Testament, man sees God (whom he loves supremely) "face to face," at the same time as he sees his brother man (whom he loves as himself) as "the face of God." For individuality

to look out upon its universe and understand that this is the subjective state of its own real being is for it to look out from the divine Principle, Love, as Principle's own idea. For *mind* to be given back its *matter*, for *manhood* to be given back its *womanhood*, for *individuality* to be given back its *universality*, is for *God* to be given back His *man*, and for the nothingness of evil to be proven scientifically. Never in the first place was there any such breakup of the nuclear centre of infinity.

### Resting in action

Today, much trepidation, much anxiety, much heated soul-searching is generated politically at the thought that by the end of the century computer technology, with its robot automation, its micro-processing and silicon chips, will have developed so extensively that it will have taken over from man the many mundane labours that at present earn him his daily bread. A second industrial revolution, on a hitherto unimagined scale, is, we are told, about to overtake the human race.

The crucial question which in consequence is being asked is, what will man do with his leisure time when he is no longer engaged with tilling the soil, and no longer employed in the old humdrum routines? Will he turn more and more to crime, violence, sex, and drugs, or will he enter upon a new and exhilarating way of life, freed from the bondage of excessive sexuality, with its horrendous modern penalty, AIDS.

As we have seen, civilization is fast approaching the seventh millennium of its history. This period corresponds spiritually with the seventh day of creation, the day of *rest*, or what might be called the day of divinely scientific *leisure*. "God rests in action" (S & H 519:25) is the way this concluding stage of the sevenfold development is described. The root meaning of "leisure" is "permitted." What the divine Principle *permits* us to do humanly is the answer, therefore, to present day promiscuity and permissiveness.

In an article called "Wedlock," Mrs Eddy writes of how "it was about the year 1875 that Science and Health first crossed swords with free-love." She goes on to say: "Science and Health, the book that cast the first stone, is still at work, deep down in human consciousness, laying the axe at the root of error" (Mis 285:13).

Under the unseen direction of an all-knowing Providence, the answer to the question as to how man, in the coming epoch, shall use his leisure time, is surely that gradually he is being prepared to consecrate himself to the understanding of Mind, Spirit, Soul, Principle, Life, Truth, Love, in order to give unlaboured birth to the civilization that lieth foursquare, the God-inspired society of the Word,



Christ, Christianity, Science, as his own everlasting reality. Here, the true idea of home, wedlock, and full employment reigns supreme.

**“Beam of living Love”**

The twelfth chapter of Revelation tells us how the devil knoweth that his time is short. In line with the previously cited television programme *Key to the Universe*, we have, in the present chapter of this book, touched upon the infinitesimals of the sub-atomic particles, the outermost reaches of a seemingly infinite galactic universe, and also on the point midway between these two dimensional extremes, namely, the body of mortal man. And we have done this from the standpoint that “Science, understood, translates matter into Mind.”

From the material point of view, a further question which might well be asked is, What will happen to man on earth if physical science dreams up means more vile than before of destroying human life? Should it do so, this horrendous antithesis of the divine Science of man would be evidence indeed that the devil knoweth his time is short, and that the nothingness of evil is close at hand.

Not material science *per se*, but the destructive purposes to which man might put it is the cause of the present anxiety. That the modern laser beam in physics might lead to an ultimate deadly proton beam; that this could be operated from outer space, first to destroy communication satellites, and then to gain for its possessors mastery of the earth, surely postulates the climax of evil’s pretensions. This possible use from outer space of the particles of the atom to annihilate the body of man, accompanied it seems by mass attempts at psychopolitical brain-washing, must surely be the ultimate insanity of self-destroying evil. *Science and Health* says: “On one side there will be discord and dismay; on the other side there will be Science and peace” (S & H 96:13).

Of what is the Science and the peace constituted? Of the ideas of God that range from the infinitesimal to infinity, the sum total of which is man; of the fact that the indivisible, infinite One, beaming itself forth as Mind, Spirit, Soul, Principle, Life, Truth, Love, is reflected in “all spiritual individuality from the infinitesimal to the infinite” (S & H 336:6).

In other words, once the rays of infinite Truth are, as the spiritual identities of the sons and daughters of God, gathered and focussed in the beam of divine Life, Truth, and Love, this concentration of spiritual individuality, shining forth divine power, will reduce to impotence the mad ambitions of power-lusting mortals seeking to usurp the throne of God. “Thou gentle beam of living Love, and deathless Life!” (Po 29), is one of the ways in which Mary Baker Eddy describes the forever indestructibility of man in Science.

To this end, the *Key to the Scriptures* becomes the real *Key to the Universe* — to the universe as it is in the Science of Life, not the way it is purported to be according to the mythological speculations of the atomic, biological, and astronomical sciences.

## Genesis and The Apocalypse

### Key of David

The *Key to the Scriptures*, which is the *Key to the Universe*, is called in the book of Revelation the *Key of David*. It unlocks the gates of the city of *Jerusalem*, the city of the great king, the capital city of all Israel, typical of a peaceful and united human race.

David, king of the old Jerusalem in the Old Testament, prefigures Christ, King of the New Jerusalem in the New Testament. This divinely anointed kingship is represented also in the Old Testament by the priestly figure of Melchisedec, whom Paul, in Hebrews, describes as: "King of righteousness . . . King of Salem [Jerusalem] . . . King of peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God . . ." (Heb 7:2).

Christ, the king, the *head*, rules over his foursquare city as his *body*. Head and body together constitute the manhood and womanhood of the Son of God, who is "without father, without mother, without descent, having neither beginning of days nor end of life."

The Key of David thus opens the door to the birthless, deathless reality of man, who inherits nothing genetically from the male and female of mortality, but all things spiritually from God. It grants to every man the rights and freedom of the holy city.

God makes a covenant with His beloved David, and with the Davidic dynasty that is to culminate in the kingship of Jesus. This reads: "Thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever" (II Sam 7:16). This again is a prefiguring reference to the kingship of Christ, the Son of God, enthroned as the idea of the divine Principle, Love, and ruling over the universe including man. In this case, heavenly kingdom and earthly kingdom are one and coincidental.

Why is David so transcendent a figure? Because, under him, Israel is undivided. Reigned over by David, the houses of Judah and Joseph, inclusive of all twelve tribes of the children of Israel, and standing for the manhood and womanhood of God, are peacefully and prosperously one. As in Jesus, so (symbolically) in David, the qualities of manhood and womanhood, head and body, divinity and humanity, are one in spiritual wedlock.

Typifying Christ, the Son of God, David holds the key to man's immortality. With it he opens the door to the foursquare city, that Israel, as one united body, and symbolizing the human race as a whole, may enter and inherit eternal life, and thus attain the goal of all spiritually oriented, civilized society.

"These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it."

This passage from Revelation 3, quoted in the textbook at the beginning of the *Key to the Scriptures*, encompasses and unites the two chapters "Genesis" and "The Apocalypse" and pinpoints their spiritual meaning. For again, the interwoven messages of these two chapters signify nothing less than the head and body, the manhood and womanhood, of the spiritual idea of God.

As recorded in Revelation 3, the state of consciousness to whom the key is given, which passes through the open door to the truth of man's origin in God, is the sixth of the seven Asian churches to whom the message of Revelation (and therefore the message of Christian Science) is addressed. This sixth church is "the church in Philadelphia," the meaning of which is "church [body] of brotherly love."

Mary Baker Eddy likened her own branch church in Concord, New Hampshire, which she formed as a model for other branch churches, to this Philadelphia church. She wrote: "The healing and the gospel ministry of my students in Concord have come to fulfil the whole law. Unto 'the angel of the church in Philadelphia,' the church of brotherly love, 'these things saith He that is holy'" (My 153:6). For students to fulfil the whole law is for them to love God supremely by loving their neighbour as themselves — to love one another as the Christ loves them, and therefore to *be* this body of brotherly love.

*Science and Health's* fourteenth chapter "Recapitulation," which immediately precedes "Genesis" and "The Apocalypse," is the chapter which enables us humanly to be members one of another, members of the church of brotherly love, and therefore to pass through an open door to the timeless source of our being, as signified by these two chapters.

"Recapitulation," summarizing the teachings of the whole of *Science and Health*, bases the thought of the student on the synonymous terms for God. It teaches him to come forth from God, as Jesus did, and not from man. This qualifies him, at the end of the chapter (where he reaches the Christian Science *Tenets*) for membership of the Church of Christ, Scientist, the church of synonymous individuality (therefore of brotherly love) that constitutes the Christ-body.

At this point of his development the gates of the holy mother city lie open before him, for only that which comes forth from God (from the synonymous terms for God) goes back to God. Hence the city's gates open to the same "light and glory both within and without" (S & H 577:24).

The message to the church in Philadelphia reads:

"Thou hast . . . kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan . . . to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name" (Rev 3:8).

Today, the church of brotherly love is given the new name, *Church of Christ, Scientist*. Written also thereon is the name of *God*, which is Mind, Spirit, Soul, Principle, Life, Truth, Love, together with the name of the *city of God*, which is the Word, Christ, Christianity, Science. This church, rightly understood, identifies itself, therefore, with all that is signified by the chapter "Genesis" (where the emphasis is on the above *seven* terms), and with all that is signified by "The Apocalypse" (where the emphasis is on the above *four* terms). These two chapters, understood in their unity, elucidate the functioning of the Church of Christ, Scientist, as the living "structure of Truth and Love" (S & H 583:12).

#### NOTE

The student's attention is drawn at this point to the fact that this final chapter of the book follows precisely the order of the chapters "Genesis" and "The Apocalypse" as given in *Science and Health*. The same is true of the outline chart on page 338. Working from the top downwards this chart follows in exactly the same way the order of the *Science and Health* text. It is recommended therefore that the study of the following pages be undertaken in conjunction both with the chart itself and also with the unfolding text of "Genesis" and "The Apocalypse." The approach in the following pages to the teaching of the two chapters is that they say precisely what they mean and mean precisely what they say. The need is to appreciate their remarkable interwoven spiritual wedlock, and the immediate practicality of this to the Christian Scientist as the divinely revealed way of his solving the problem of a mortal sense of life.

### Two individual natures in one

Spiritual identity individualizes the manhood and womanhood of God, Christ and his church, the Lamb and his bride, interpreted scientifically by "Genesis" and "The Apocalypse" in their interwoven unity. Putting on Christ, wherein lies true *individuality*, and laying off Adam, or false individuality, we individualize the Lamb of Love and wed ourselves spiritually to generic man as constituting our 'body,' or our 'bride.'

As is the case with other chapters of the textbook, two Bible verses introduce "Genesis" and two "The Apocalypse." These give the core of the meanings of the two chapters. *Creative order* is the keynote of "Genesis," *creation itself* the keynote of "The Apocalypse." "Genesis" teaches that everything is made by the Word of God, and that without the Word nothing is made. "The Apocalypse," in consequence, reveals the integral workings of all that the Word makes.

This creative Word is the "God" of the *seven days of creation*, namely, "God Almighty," or "Elohim Shaddai," the God of "Abraham, Isaac, and Jacob," the patriarchs of the children of Israel. He is to be contrasted with the anthropomorphic "Jehovah," the Deity of Adam and Eve in the second part of "Genesis." Jehovah (in this form) is unknown to Abraham, Isaac, and Jacob, and plays no part in the creation of the children of Israel. The children of Israel stand for humanity having Elohim as origin, as distinct from the children of Adam and Eve who have the Lord God Jehovah as their origin.

Under David, the children of Israel, as already noted, are that state of consciousness in which the houses of *Judah* and *Joseph*, manhood and womanhood, are one in spiritual wedlock, and form *one united kingdom*. They typify man in the likeness of God whom Elohim creates in the first chapter of Genesis. Later in their history when their unity divides into two warring kingdoms, the Hebrew nation represents the children of Adam and Eve, whose story begins in the second chapter of Genesis.

Yet the *Adam-Eve* concept, deriving from Jehovah, is not really another creation existing alongside the *man-woman* idea, created by Elohim. The one is but an erroneous, inverted image of the other. Accordingly, in order to solve the human problem, the true must redeem, transform, and translate the false until only the true remains. The purpose of "Genesis" and "The Apocalypse" is to accomplish this spiritual translation, or this scientific redemption of mankind.

Once the Jehovistic concept is spiritually *transfigured* (as it is at the end of "The Apocalypse" — see S & H 576:29) the entire Adamic race, for whom Jehovah is responsible, is redeemed and transformed as well. Man in the likeness of God derives from Elohim; God in the likeness of man (men as gods) comes from the personal, anthropomorphic Jehovah.

The verse from the Psalms at the opening of "The Apocalypse" reads: "Great is the Lord [Jehovah], and greatly to be praised in the city of our God, in the mountain of His holiness." The "city of our God," referred to specifically at the end of the chapter (S & H 577), leads to the interpretation in Science of the 23rd Psalm. Here the "incorporeal and spiritual sense" of Jehovah replaces the personal "corporeal sense." That is to say, "DIVINE LOVE" replaces "The Lord." The tribal Jewish concept is, at this point, fully transfigured, together with the equally false nationalistic sense of the human race. The church, or body, of brotherly love (the church of Philadelphia) has proved itself universal — is "perfect and entire, wanting nothing" — and the Adamic sense of mankind, with its greedy wants, fears, and wars is no more.

Blessed indeed are they that dwell in this consciousness of LOVE, or in this undivided city of our God. In the words of the first of the two verses on which "The Apocalypse" is based: "Blessed is he that readeth [the Word], and they that hear the words of this prophecy [as uttered by the Christ], and keep those things that are written therein [Christianity]: for the time is at hand [Science]."

**Introductory paragraphs**  
(S & H 501:1 — 502:20)

The Word is divinely articulate. It voices itself humanly in the form of spiritual and scientific "articulations," or in the ordered and systematic joining together of spiritual truths, or ideas. This is particularly evident in the Old Testament statement of the seven days of creation. Nevertheless, the text's spiritual meaning "often seems so smothered" by superficial material concepts that "explication" is necessary, and this is what *Science and Health* provides.

Not so, however, when the Word reaches the New Testament, where it is illumined by Jesus' demonstrations of life. In the case of Jesus, "ever-present Love" explains the Word, and this brings it "nearer the heart." Exemplified by him, the humanly articulated Word is identical with the "incarnation of Truth" — that is to say, with Truth's actual human appearing, or with what St John calls "the Word made flesh."

So it is in Christian Science. For man to voice the Word of God — for him to *be* the Word's own *articulations* — is for him to *be* Truth incarnate. And this is what his identity is when it is "consonant with ever-present Love." The articulate Word is incarnate Truth when it sounds through (con + sonare) the Love that is everywhere present. Love that is variable, which loves one moment and hates the next, is not that through which the Word voices Truth. On the other hand, Love which is impartial and universal is the Word of Truth itself, and is that "for whose rest" in the seventh day of creation, humanity

craves, as it wearies of the warfare involved in the Adamic sense of creation.

The Philadelphia church of brotherly love, the body of ever-present Love itself, alone is qualified to articulate spiritually God's Word. This body of unselfed, Christly love *is* Truth incarnate.

The seven days of creation, as "the living and real prelude of the older Scriptures," articulate this body of unselfed love as the creation of man in the image of God. The story of Adam, with its creativity on a mortal basis, is the inverted image of love. Yet as the text makes clear, the Adamic record is not a second creation in addition to the first, but simply a "deflection" of God, in contrast to His "proper reflection." Hence, when this deflection is "rightly viewed" (instead of wrongly) it "serves to suggest" the reflection itself. That is to say, a "sinful mortal" is nothing but the "untrue image of God" — the image of God incorrectly viewed — and is not another being.

In this way, in the process of solving the human problem, the crude Adamic forms of thought "take on higher symbols and significations, when scientifically Christian views of the universe appear, illuminating time with the glory of eternity." Such views are views of the idea of God Himself as furnished by the days of creation. They are the right views to take regarding the Adamic deflection, in order that space, time, and mortal history may be illumined with the glory of eternity, and the human problem be progressively solved.

S & H 502:18 – 20 states categorically that each Bible text is "followed by its spiritual interpretation according to the teachings of Christian Science." It is to these explications, therefore, that the student turns for what the texts mean spiritually as the articulations of the Word.

### **Genesis 1:1 – 2**

The first day of creation does not properly start until Genesis 1:3. Accordingly, Genesis 1:1 and 2 give a thumbnail sketch of the entire proposition that faces the student as he sets out to understand and demonstrate the teachings of "Genesis" and "The Apocalypse." These two verses epitomize the solution of the problem of duality. This means to say, they relate to the twofold process of *scientific translation* (S & H 115 – 116), which is itself a uniquely distilled statement of how this solution is achieved.

"In the beginning God created the heaven and the earth." "In the beginning was the Word . . ." Timelessly, the self-articulations of the Word of God constitute creation as the unity of heaven and earth. In the words of the exegesis, *infinity* is "the eternal verity and unity of God and man, including the universe."



It is said in the sixth day of creation (S & H 515:16) that “the eternal Elohim includes the forever universe.” Elohim is the divinely plural “Us,” defined in this introductory exegesis as the creative *Principle, Life, Truth, and Love*. These four terms are the ones in the Glossary which define God as “Mother,” they are also the terms which, in that order, launch the “scientific translation of immortal Mind.” The fulness of this order is “divine Principle, Life, Truth, Love, Soul, Spirit, Mind” (S & H 115:13). That there is “but one creator and one creation” indicates identity in *Soul*. That “creation consists of the unfolding of spiritual ideas and their identities” suggests the birth-giving quality of *Spirit*. That all creation is “embraced in the infinite Mind and forever reflected” signifies the parenthood of Mind.

“These ideas range from the infinitesimal to infinity, and the highest ideas are the sons and daughters of God.” An early edition of *Science and Health* put it this way: “These ideas range from a blade of grass upward to the Elohim, or sons and daughters of God.” The same edition also said: “This earth and heaven are now and forever the male and female of Spirit, alias the Elohim, or sons and daughters of God.” Our present *Miscellaneous Writings* (182:24) speaks of “all finding their place in God’s great love, the eternal heritage of the Elohim, His sons and daughters.”

The plural name *Elohim* thus conveys the idea of God and man one, or God and His family of sons and daughters — Elohim, we might say, and His family of Elohim.

This verity and unity of God and man — this creative Principle, Life, Truth, and Love — is typified in “The Apocalypse,” by a birth-giving mother clothed with the sun, who wears on her head a crown of twelve stars, and who has dominion over the twelve periods of the moon. This woman, *generic man* (S & H 561:22), epitomizes the church, or body, of brotherly love, to whom is given the key to the spiritual origin of the race. It is significant therefore that in some of the early editions of the textbook, God (Elohim) was presented in the days of creation as *Mother*, as *She*, and as *Her*, not as *Father*, *He*, and *Him*.

Genesis means “to be born.” In accordance with the order of the seven days, the Apocalyptic mother births her man child. He is none other than herself in her unity as the Son of God. Mrs Eddy once said to students, “When we work together as one, it will be seen as the Son of God” (see *Collectanea* p. 82).

The accent with Genesis 1:1 is thus on the scientific translation of immortal Mind, presenting to human consciousness man in the image of God — man as a subjectively held “image in Mind” (heaven) at the same time as being “the immediate object of understanding” (earth).

Never for an instant is earth cut off from heaven. Never, therefore, can earth be "without form and void." Earth is never matter. No dark, ignorant, matter belief beclouds the face of the deep things of God, making this appear as the face of error. The belief that earth is matter is dispelled by "divine Science, the Word of God," declaring that "God is All-in-all." In this declaration of All-in-all, God and man, capitalized and uncapitalized, are one and inseparable.

Truth is ignorant of matter, or error. The fact that a divided heaven and earth is *unknown* to Truth is not darkness but light. No "supposition of error," no departure of truth from Truth, earth from heaven, man from God, enters Truth's universe. On the contrary, the universe of Truth, where God is All-in-all, is filled with the "light of ever-present Love."

The "eternal wonder, — that infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms," tells us that earth, instead of being *void* and *formless*, is in fact the great Apocalyptic "wonder" of the woman in heaven crowned with the reality of the entire human race.

The glorious vision opening before us is of the family of Elohim's sons and daughters constituting the church of brotherly love, the body of ever-present Love itself, the true idea of God, man, and the universe.

The scientific translation of immortal Mind (Genesis 1:1) thus effects simultaneously the scientific translation of mortal mind, whose three degrees of the *physical*, *moral*, and *spiritual* are clearly evident in Genesis 1:2. Earth without form and void is suppositional matter, or the *first degree*; darkness upon the face of the deep is material belief which disappears in the transitional morality of the *second degree*; the spirit of God moving on the face of the waters is the spiritual *third degree*, where man in God's image is seen to be the man of the original Christly translation (see S & H 115:17).

Note that in the Bible (Gen 1:2) "Spirit of God" is spelt with a capital "S," while, as quoted in *Science and Health*, it is spelt with a small "s." In the words of Jesus, that which is "born of the Spirit" (capitalized) is "spirit" (uncapitalized), the opposite of "the flesh born of the flesh" (John 3:6). Man in God's likeness, born here and now by reason of the seven days of creation, is *Spirit's* very own *spirit*. This spirit of God (Elohim) moves on the face of the otherwise dark waters in order that these waters shall reflect what is present without their own depths, or in order that humanity shall not be ignorant regarding its original divinity.

Spirit (capitalized) in relation to spirit (uncapitalized) is *All* in relation to *all*. The All and the all are both God, namely, the "Us" which is Elohim.

**Days of Creation**

The days of creation are really “numerals of infinity” (S & H 520:10). Numerals are *symbols of number*. In Science they are symbols of the only number there is, namely, the infinite *One*. The “numerals of infinity, called *seven days*” are symbols therefore of the indivisible, unquantifiable *One of Mind, Spirit, Soul, Principle, Life, Truth, Love*. They are formed by this *One* reflecting upon itself, and presenting, through diverse views of itself, the *understanding* of its own oneness. This understanding is man in the image and likeness of the *One*. Through the revelation of the *numerals of infinity* thought accepts the *divine infinite calculus*, or the foursquare reality of man.

The spiritual interpretation of the days of creation begins with: *Mind presents* the idea of God (S & H 503:20). It closes with: *thought accepts* the divine infinite calculus (S & H 520:14). What *Mind* is forever presenting, *thought* is forever accepting. The idea of itself which *Mind* presents, its own *thought* (man) accepts.

The textbook speaks of man’s “sense of increasing number in God’s infinite plan” (S & H 69:12). We read elsewhere how “Each of Christ’s little *ones* reflects the infinite *One*” (Pul 4:14). And again how “In Science all being is individual; for individuality is endless in the calculus of *forms and numbers*” (Mis 104:9 — *ea*).

The numerals of infinity, spiritually understood, relate to the little, individual, uncapitalized “ones” that reflect the indivisible, capitalized “One.”

The flow of spiritual relationships (the reflections of each other’s identity on the part of Christ’s little ones) comprises the synonymity of the individualities that make up the infinite *One*. This can never be reckoned numerically according to the calendar of time. It furnishes the countless spiritual forms with which infinite space is peopled, and which light up the universe with ever-present Love. It constitutes the reality of the Church of Christ, Scientist, the body of brotherly love, and unfolds itself one step at a time in the order of the days of creation.

As already noted, the word *genesis* means “to be born.” Out of the element *individuality* (implicit in the idea of numerals of infinity), the *matrix* of the motherhood of God forms and births its *calculus* of ideas. Out of the *waters* of the celestial firmament, *heaven* forms its solid *earth*. *Mind, Spirit, Soul, Principle, Life, Truth, Love*, reflecting upon itself according to the ‘tones’ of the days of creation, brings into expression the *Word, Christ, Christianity, Science*. Tone by tone, view by view, *thought* accepts the divinely imparted understanding of the universe as it truly is.

**First Day: light: Mind****Mind as Mind**  
(S & H 503:18 – 25)

Just as light cannot be cut off from its source and remain light, so man cannot be severed from his origin in Mind, God. In the opening tone of the first day of creation Mind presents to thought for acceptance the idea that God is *All-in-all*. This means that the all (uncapitalized) is eternally one with its own boundless origin, the All (capitalized).

**Mind as Spirit**  
(503:26 – 504:2)

*All*, by reflection, dwells in *all*. “God, Spirit, dwelling in infinite light and harmony from which emanates the true idea, is never reflected by aught but the good,” says the second tone of the first day. As light is separate from darkness, and knowledge from ignorance, so the truth that man’s origin is spiritual must be seen to be separate from the belief that it is material. Man, the *good*, is thus undivided from the *God* in whom he dwells.

**Mind as Soul**  
(504:3 – 505:3)

While Mind as Spirit divides the light from the darkness, Mind as Soul says all is light, and translates what is otherwise a dual sense of life. “And God called the light Day, and the darkness He called Night.” To Mind as Soul, Night and Day are simultaneous. In the words of the Psalmist, “the night shineth as the day: the darkness and the light are both alike to thee.” Darkness, ignorance, the unknown, are no part of the light of the divine self-knowledge. Hence “there is no place where God’s light is not seen, since Truth, Life, and Love fill immensity . . .” As the sun is the source of its own light, so God’s eternal Night is the womb of God’s Day. Truth is the ceaseless shining forth of the Life which is Love. Expressing this in other terms, Mind as Soul holds within it the body of its own self-knowledge. All at once Mind sees and knows the record of its own infinitude. This perfectly focussed, subjectively held state of self-comprehension, is that into which Mind as Soul translates the record of the *thousand-year periods* of man’s supposed breakaway from God.

**Second Day: firmament: Spirit****Spirit as Mind**  
(505:4 – 12)

“Let there be a firmament in the midst of the waters,” says the text of the second day of creation. Waters are the symbol of origin and birth. By the time thought reaches the opening tone of the second day, the waters are no longer dark but illumined. Ignorance has yielded to knowledge concerning the origin of man. Belief in “*mindless matter*” has given way to *Spirit as Mind*. In this case, a

firmament of spiritual understanding separates the waters under the firmament (humanity originating in, and born of, matter) from the waters above the firmament (humanity originating in, and born of, Spirit).

**Spirit as Spirit**  
(505:13 – 506:7)

Spirit alone imparts this *understanding*. Not intellectually, not as the “result of scholarly attainments,” does spiritual understanding come to humanity; it comes as the reality of Spirit itself. Understanding is both spirit and letter of the promised Comforter, lifting humanity to the waters above, and leading it “into all truth.” Humanity, in Science, is already and forever Spirit’s reflection — is always born of the waters above, not of the waters beneath.

**Spirit as Soul**  
(506:8 – 14)

Spiritual understanding is therefore *Heaven*. Imparting to His sons and daughters the understanding of Himself, Elohim imparts to them the understanding of each other. Understanding God they understand each other; loving God they love each other. This state of mutual understanding, of reciprocal reflection, of union and communion with God and with each other, constitutes the harmony which is Heaven. In this tone of Spirit as Soul, the heavenly *matrix* holds within it its earthly *calculus* formed of the *elements* of individual understanding. This body of brotherly love is born of God out of heaven; it does not come up out of subterranean waters.

### Thlrd Day: dry land: Soul

**Soul as Mind**  
(506:15 – 21)

Humanity, therefore, must identify with the waters above the firmament instead of with the waters under the firmament. It must gather itself unto the “one place” of the heavenly firmament, in order that its true selfhood, its body, or its “earth,” may be born divinely of heaven. The Apostles do this on the day of Pentecost. All are “with one accord in one place.” The result is that “earth,” represented by the Christian Church (the identity, or body, of the human race), comes down from God out of heaven, resurrecting mankind from origin in *sense* to its rightful origin in Soul.

**Soul as Spirit**  
(506:22 – 507:10)

This being so, the identity of the race is made up of “absolute formations” of the parent Mind, even as it is made out of this Mind’s immortal “elements.” Within this embodiment of all true identity (earth born of its parental heaven), “objects and subjects” are cut

neither from their source nor from each other. All are named and blessed, fed and clothed, by the “fatherhood and motherhood” of Soul as Spirit. None can wander from the source that has birthed them, none can be “strangers in a tangled wilderness.”

**Soul as Soul**  
(507:11 – 508:8)

Heaven, Jesus says, is within us. Earth born of heaven is earth as heaven’s own reflection. Reflecting heaven within itself, earth reproduces outwardly what is subjective inwardly. Identity is self-reproducing. This is earth bringing forth grass, herb, and fruit tree, whose seed is in itself. This is the “all” (uncapitalized) reflecting, and therefore being the ever-multiplying reproduction of, the “All” (capitalized). Christ’s little ones reproducing (imaging forth) the infinite One in this way is Soul expressing “Science and art throughout His creation, and the immortality of man and the universe.”

**Soul as Principle**  
(508:9 – 25)

The relationships that make up Soul’s embodiment are therefore not sexual, or personal. (The word sex is akin to the Latin *secare*, to cut.) Gender is spiritual not material. “*Gender* means simply *kind* or *sort*.” Soul in its aspect as Principle relates identities one to another and classifies them according to their “kind.” “And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind . . .” But this does not mean sameness in the sense of repetition. In Soul as Principle identity is classified according to the diversity of its sort or kind. Even so, as Soul’s own embodiment, identities are essentially of the same kind. Identity infinitely classified within its own unity conveys the idea of Soul as Principle. Maintaining their own kind yet being of the same kind, satisfied identities are ‘kind’ to one another, and so unfold “the infinitude of Love.”

**Soul as Life**  
(508:26 – 509:8)

The understanding that Soul, not sex, determines gender, resurrects us humanly from the grave of mortal body. In the words of the text at this point humanity is “dependent upon no material organization.” This is the tone of Soul as Life, in which identity is sinless and therefore deathless. It is not mortal but immortal, not terrestrial but celestial. Fully identified now with the waters above the firmament, instead of with the waters beneath the firmament, humanity is one with the universal Principle of the fourth day of creation.

### Fourth Day: universe: Principle

**Principle as Mind**  
(509:9 – 510:5)

By reason of all that the first three days unfold, Principle's universe, in the fourth day, is a system of lights in the firmament of heaven — an infinitude of spiritually celestial bodies, rotating and revolving in harmony of relationship as they people infinite space. In order to be understood humanly, this divine universe speaks through a system of "signs," or symbols. These are the symbols of "seasons" (the four), "days" (the seven), and "years" (the twelve), elucidating the healing system of Christian Science.

**Principle as Spirit**  
(510:6 – 12)

A system of heavenly bodies thus gives light upon the earth. Because earth is no less celestial than any other heavenly body, heaven and earth, divinity and humanity, are one and inseparable. The will of the Principle which is "Truth and Love" must be done in earth as it is in heaven. In the tone of Principle as Spirit the harmony and unity that characterize divinity is reflected simultaneously by all humanity.

**Principle as Soul**  
(510:13 – 511:6)

Two great ruling lights — two great commands of Principle — are the means whereby heaven governs earth, or the divine Principle, Love, controls the system of ideas that is its universe. Principle as Soul defines the Principle of the universe through the practice of its idea. The first great commandment to love the Principle supremely is practised in terms of the second, namely, that man shall love the idea of the Principle as his own self. In this way, typified by "the stars also," men love one another. In doing so they form the very body of the Principle. Hence this third tone of the fourth day of creation *explains earth's formations*. Geology is incapable of doing this, but Love, operating through the greater and lesser commandments, can and does explain them. Earth, says the text, is formed of the "limitless idea of infinite Mind" which "Love alone can impart" or explain. The real earth and its formations is thus identical with the body of brotherly love, which is the body of the Principle itself.

**Principle as Principle**  
(511:7 – 14)

The system which is the universe is constituted thus of a *matrix calculus* of ideas, all of which are "set" in their governing Principle. All bear the "impress" of the Principle which forms them; all express one indivisible, infinite idea.

**Principle as Life**  
(511:15 - 18)

The universe, in consequence, is the eternally harmonious progression of the infinitude of Principle's ideas.

### **Fifth Day: open firmament: Life**

**Life as Mind**  
(511:19 - 512:3)

From Mind as Mind in the first day to Principle as Life in the fourth, the first four days of creation have unfolded a total of *sixteen tones*. In consequence, in the fifth day, the firmament (understanding) is *open*, and the waters of its foursquare *matrix* pattern bring forth abundant life. The infinitude of spiritual individuality which comprises these "waters," or elements of life, circulate eternally from Life to Life as the origin and ultimate of their being. Individuals, working together in the harmony of the divine Principle, Love, demonstrate eternal life.

**Life as Spirit**  
(512:4 - 16)

The symbols of this ever-circulating life are, the text says, "seraphic symbols." The seraphim, which appear Biblically in the prophecy of Isaiah, symbolize *spiritual individuality*. Isaiah writes: "Each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly." "Whom shall I send, and who will go for us?" the Lord asks. "Here am I; send me," replies the individuality which is Isaiah (Isa 6). The six wings of the seraphim correspond to the six branches of Israel's golden candlestick, or to the tree of life. The seraphim individualize the candlestick's *living reality*, even as they individualize the matrix structure of the sixteen tones of the first four days. Like "great whales," spiritual individualities are "angels of His presence, which have the holiest charge." That is to say, they are charged with the Holy Ghost, or with Life in and of Spirit, like the disciples on the day of Pentecost. "And they were all filled with the Holy Ghost" (Acts 2:4).

**Life as Soul**  
(512:17 - 513:3)

Life in its aspect as Soul signifies the *body* of eternal Life, forever sinless and deathless. Through their reflection of each other's identity, the individualities which constitute this body multiply abundantly as they flow undivided from Life to Life. They do not usurp "the deific prerogatives," nor infringe on infinity, as do the diminishing lives of mortal bodies, which circulate from the womb to the tomb.

**Life as Principle**  
(513:4 - 13)

This embodiment of one eternal Life rends in twain the veil of death, the belief that life is divided from Life, or that Life is



segregated into a finite number of personal lives. When “the veil is lifted, and the scene shifts into light” (as at the crucifixion and resurrection of Jesus) a universe is revealed teeming with “spiritual spheres and exalted beings” that are without beginning or end. (To *teem* means to be pregnant, prolific, filled to overflowing.) The universe of Principle, teeming with the individualities that make up one indivisible Life, is the matrix, or womb, wherein the divine infinite calculus (man in his fulness as featured in the sixth day) originates, and from which he stems.

### Sixth Day: man: Truth

#### Truth as Mind (513:14 – 21)

Truth in its aspect as Mind describes therefore how “all individuality” remains continuously in and of God “who is the divinely creative Principle thereof.” That man is made up of the diversified, classified, and individualized thoughts of God means that he is composed of the totality of spiritual qualities that are the truth about the animals, or Truth’s lesser ideas — that of which Truth itself is holistically compounded.

#### Truth as Spirit (513:22 – 515:10)

This true idea of the animals, of which man is constituted, is therefore that they are “God’s thoughts,” or the “spiritual realities” that are God’s own *qualities*. The word “quality” is from the Latin root *qualis* meaning “how constituted.” Qualities such as the manhood qualities of moral courage, strength, and might, and the womanhood qualities of humility, tenderness, patience, are all referred to in this tone of Truth as Spirit. In the presence of these qualities, the carnivorous lion (masculinity) and the subtle viper (femininity) are rendered harmless. As part of the innocence of the “little child,” these qualities unfold in human experience, and *lead* to the maturity of man himself in the tone of Truth as Soul.

#### Truth as Soul (515:11 – 516:23)

‘Let Us, Elohim (Spirit in its plurality as Life, Truth, and Love), make man in his manhood and womanhood, and let them have dominion, subjectively and objectively, over the body of consciousness in which they dwell.’ This is man “every whit whole” (“whit,” from the same root as “creature”) — man embodying in complementary balance the qualities of the fatherhood, sonship, and motherhood of God. Hence “man made in His likeness, possesses and reflects God’s dominion over all the earth.” Mary Baker Eddy once interpreted this dominion as ‘I give you power to control your mind.’ Control of mind is control of body, for the two combine as one.

**Truth as Principle**  
(516:24 – 517:24)

“Ideal man” and “ideal woman,” thus revealed, are, the text says, the “proper symbol” of the *person* (singular, uncapitalized) of God Himself. The divine “personality” is not composed of many persons but of the countless ideas of God, all of which have “one Principle and parentage.” These ideas constitute *generic man*. Generic man, who is thus the “person” of Principle, is *man in the form of God*, in contrast to human personality, or Jehovistic anthropomorphism, which is *God in the form of man*.

**Truth as Life**  
(517:25 – 518:4)

“Divine Love blesses its own ideas.” Ideas of the manhood and womanhood of God are caused by Love to be fruitful and multiply. For them to multiply is for them to manifest the “power” of Love. This is accomplished by Love itself reflecting upon (being multiplied by) its own infinitude. Mathematically, this is infinity ‘to the power’ of infinity, or infinity squared ( $\infty^2$ ). As Love’s eternally multiplying reflection, man works subjectively from heaven to earth. “He is lord of the belief” that he has to till the soil objectively from earth to heaven. This ever-multiplying *love* that is *man* constitutes his eternal, indestructible *life*.

**Truth as Truth**  
(518:5 – 23)

Within this state of multiplication and fruitfulness, man, as a living structure of ideas, reflects the truth about his brother man as his means of reflecting God. This constitutes him “one grand brotherhood.” In this tone of Truth as Truth, God feeds him with the grass, herb, and fruit tree which earth brought forth from within itself in the third day of creation (S & H 507:11). Men are fed spiritually and satisfy each other’s need by reflecting and sharing what has been given them by reason of being fed by God. All are reciprocally rich and poor as they give to and receive from each other the spiritual truths which all embody. Clearly, the *church of brotherly love*, which has been active in consciousness from the beginning of the unfoldment, is, at this point, fully realized.

**Truth as Love**  
(518:24 – 519:6)

Creation, in consequence, is perfect and entire wanting nothing. Everything is satisfied to *be what it is* in relation to everything else. This is Deity “satisfied with His work.” This is Mind from all eternity knowing its own ideas. The vision therefore is of God’s “infinite self-containment” in which nothing is ever *new*. Creation is a forever unfolding *matrix calculus* of already known, already perfect, ideas — ideas of the absolute wholeness of Truth appearing as all-inclusive Love.

### Seventh Day: fulfilment of purpose: Love

**Love as Truth**  
(519:7 – 21)

Finally, in this case, Truth is found in Love itself. The family of the “fatherhood and motherhood of Love,” or the family of Elohim’s sons and daughters, are, in the tone of Love as Truth, “all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.” This *measure of infinity declares God*, because it is *God declaring Himself*. Infinity is measureless in the quantitative, numerical sense but in the spiritual and qualitative sense it is the measure of the stature of the fulness of creation.

**Love as Love**  
(519:22 – 520:15)

This means that infinity is inexhaustible. Hence “God rests in action.” In the seventh day of creation, *rest* and *action* are simultaneous, just as, in the first day, *Night* and *Day* are simultaneous. The act of reflecting — that is, of creating — does not impoverish the resources of Mind. Night and Day, rest and action, are both alike to the Mind which is Love. Hence creation is timeless. In turning full circle upon itself (which it has done at this point), Mind has presented, and thought has accepted the “divine infinite calculus” of Mind, Spirit, Soul, Principle, Life, Truth, Love in eternal operation as the Word, Christ, Christianity, Science — that is, as an ordered system of diversified ideas that form and structure the *idea of God*.

### Passage that bridges the two accounts of creation

**Genesis 2:4 – 5**  
(S & H 520:16 – 521:17)

The calculus of ideas, generated by the seven days of creation, is thus *man as God’s idea*. Made of the *numerals of infinity*, man does not till the ground objectively for food, nor inseminate a body outside of himself in order to increase in number. Object is not external to subject, nor subject to object. The “plant of the field” exists already *before* it is in the earth. In the words of the two translations (S & H 115), creation is a subjective “image in Mind” *before* it appears as the “immediate object of understanding.” There is no question, therefore, of earth needing to be fertilized by “rain” coming from an outside heaven in order to be productive.

Hence, only when Genesis 2:4 – 5 has been added to the account of the seven days of creation does the book say that “the inspired record closes its narrative of being that is without beginning or end.” The reason these two verses form a bridge between the two records is because they view the human experience from the immortality of the *first* record and not from the mortality of the *second*. They tell us

how Elohim (God) creates *the heavens and the earth*, while Jehovah (Lord God) makes *the earth and the heavens*. In other words, in this particular text, Elohim is associated primarily with heaven, and Jehovah primarily with earth. Identified spiritually, Jehovah is that aspect of Deity which restores to its original celestial home the earth that emanates from Elohim's heaven.

In the closing stages of "The Apocalypse" a new heaven and a new earth appear, identical with the original heaven and earth of Genesis 1:1. As the text of "The Apocalypse" shows, the real earth is the human consciousness bestowed by Elohim and called the *city foursquare*. This is restored whence it came by Jehovah under the name of *city of our God* (S & H 575-577). At this point, the anthropomorphic Jehovah (of the story of Adam and Eve) is translated and transfigured, and with him the entire mortal sense of earth and man. Once this happens, the Jehovistic concept reappears in its original truth as presented here in Genesis 2:4-5.

Throughout the seven days of creation, Elohim's purpose is that of the *first translation*, namely, to reveal man in the image of God. The mission of Jehovah corresponds to the *second translation*, namely, the elimination of the animality of Adam (*first degree*) in a transitional stage of human consciousness (*second degree*), leading to the point where the mortal is fully translated, as in the case of the ascension of Jesus (typical of the *third degree*).

In the Bible, both Jehovah and Jesus are called "the Lord." This is because Jesus is that state of human consciousness which solves in its entirety the problem of a personal, anthropomorphic Jehovah. The story told by "Genesis" and "The Apocalypse" is fulfilled in the 23rd Psalm (S & H 578), where "the Lord" (Jehovah) is shown in His everlasting reality, not as being anthropomorphic but as the shepherd and saviour of all mankind — that is, as divine LOVE.

### First seven sections of Adam record

Turning to Genesis 2:6, and to its spiritual interpretation in *Science and Health* (beginning 521:23), our thought is arrested by the declaration that the "*second chapter of Genesis contains a statement of this material view of God and the universe, a statement which is the exact opposite of scientific truth as before recorded,*" — the exact opposite, that is to say, of the seven days of creation. This sevenfold opposite is, the text tells us, *contained* in Genesis 2. Clearly no part of such a statement occurs in Genesis 2:1-5, the verses already considered. It must therefore come between Genesis 2:6 and Genesis 2:22, where (in *Science and Health*) Genesis 2 ends.

Examination shows that this is so. Genesis 2:6—2:22 (S & H 521:21 – 529:12) contains precisely seven sections of text which, one by one, are the exact opposite of the scientific truth recorded in the seven days of creation.

The *mist* (Gen 2:6, S & H 521:21) is the opposite of the *light* of the first day. The creation of *Adam* (Gen 2:7, S & H 524:13) is the opposite of the *firmament* of the second day. The *trees* that grow out of the ground (Gen 2:9, S & H 525:30) are the opposite of the self-reproducing *earth* of the third day. Adam put into the *garden of Eden* (Gen 2:15, S & H 526:26) is the opposite of the *system of lights* set in the firmament of heaven in the fourth day. The forbidden fruit of the *tree of death* (Gen 2:16 – 17, S & H 527:6) is the opposite of the outpouring of *life* in the fifth day. Adam's naming of the *animals* (Gen 2:19, S & H 527:21) is the opposite of man made up of the *true animal qualities* in the sixth day. Adam *put hypnotically to sleep* and dreaming he is cut up into an Adam and an Eve (Gen 2:21 – 22, S & H 528:9), is the opposite of creation complete and at *rest* (not asleep and dreaming) in the seventh day.

The symmetry of the concepts contained in this sevenfold negative statement reveals at once a structural pattern after the manner of Israel's *golden candlestick* shown to Moses in the holy mount. The candlestick with its shaft and six branches is, as we have already realized, a symbol that corresponds to the tree of life. The inevitable conclusion is that the seven days of creation (determined as they are by Mind, Spirit, Soul, Principle, Life, Truth, Love) are to this sevenfold statement of material creation as the *tree of life* is to the tree of knowledge of good and evil, or the *tree of death*.

The proposition before us, to be resolved by the remainder of "Genesis" and by the *whole* of "The Apocalypse," is therefore that of the *tree of life* overcoming the *tree of death* in individual and collective experience.

The mist, the *first* of the seven negatives, presents man "as having broken away from Deity and as revolving in an orbit of his own," whereas the light of the *first day of creation* is man never having broken away from Deity, but revolving eternally in the orbits of Mind. This finds its complement in the *last* of the seven negatives, where woman supposedly breaks away from man, in contrast to the truth of the *seventh day of creation*, where manhood and womanhood are forever one, and this one is at rest in God.

The forming of Adam, in the *second* of the seven sections, finds its complement in the *sixth*, where Adam is constituted of animal qualities. Contrariwise, the qualities of the spiritual firmament, in the *second day of creation*, are those out of which man himself, in the *sixth day*, is made.

The trees of the garden, in the *third* of the seven sections, relate

directly with the forbidden tree of death, in the *fifth*. Whereas, in the *third day of creation*, the earth, in the form of grass, herb, and fruit tree, reproduces itself spiritually, as the complement of the *fifth day*, where the waters bring forth abundant life.

The sevenfold development as a whole hinges upon the *fourth* section, where Adam is imprisoned in the garden of Eden, the corporeal system of the mortal body. This contrasts with the *fourth day of creation*, in the midst of the divine order, where the system of the heavenly bodies is held in harmony by its divine Principle, subject to Principle's control.

In the same way that a *deflection* is the antithesis of a *reflection*, so this sevenfold negative statement is the antithesis of the positive truth of the seven days of creation. Yet the fact remains in Science that there are not two opposing realities, one positive the other negative, but one only, the positive. The positive, in the form of the *tree of life*, is absolute Truth saying, in effect, 'This is what I, Life, am,' while the negative, represented by the *tree of death*, is, rightly evaluated, the same absolute Truth declaring 'This is what I am not.'

Accordingly, the purpose of the remainder of "Genesis," in relation to the whole of "The Apocalypse," is to prove step by step the allness of immortality, or *Life*, at the same time as it proves the nothingness of mortality, or *death*.

**Last sixteen sections of Adam record correlative with the sixteen sections of text that make up "The Apocalypse," and correlative also with the first sixteen chapters of "Science and Health"**

A glance through the textbook's pages from 529:13 to 557:27 shows that there remain in the chapter "Genesis" precisely *sixteen* Bible texts and their spiritual interpretations. A similar glance through the pages of "The Apocalypse" reveals that (including the 23rd Psalm at the end) this chapter is also made up of *sixteen* distinct sections. Section by section, the two presentations are correlative. And not only so, their order corresponds also with the order of the first *sixteen* chapters of the textbook itself that form the book's main foursquare structure.

In the form of these correlatives let us examine the sections one by one, and find in them the resolution of the great life-problem posed by the seven days of "Genesis" and their seven opposites, namely, proof of the allness of the *tree of life* and nothingness of the *tree of death*.

Because this resolution takes place within a foursquare

(sixteenfold) structure, *life* is shown to overcome *death* in proportion as the *matrix of immortality* overcomes the *matrix of mortality*. Hence, in the negative matrix of the "Genesis" sections, the symbol is mainly that of Eve and her progeny succumbing to the influence of the serpent; while in the positive matrix of "The Apocalypse," the woman and her progeny vanquish the serpent, grown by this time into a great red dragon.

The sixteen Apocalypse sections fall naturally into two groups of *twelve* and *four*. The *twelve* (with the exception of the first section, that concerns the little open book of Revelation 10) concentrate on Revelation 12, the story of the God-crowned woman. The *four* concentrate on the coming of the holy city in Revelation 21. In terms of human history, the *twelve* relate to the founding mission of Mary Baker Eddy, and the waging of what she calls the divine method of warfare in Science. The *four* relate to the coming, in consequence, of the city of universal peace. These four correspond (ideally) to the revelation of the nonsectarian Science and system of Christian Science, implanted in the original discovery, but realized by students only in the years subsequent to the founding era. By the time thought reaches these four final sections, the *tree of life* has proved its supremacy over the *tree of death*, and man dwells forever in the *holy mother city*.

Revelation 22 sums up the transit from the *twelve* to the *four* in the following words: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." The commandments, or the law, are said to be fulfilled in Love. Hence Jesus resolves the commandments to love God supremely and one's neighbour as oneself into the single "new commandment" to "love one another; as I have loved you" (John 13:34).

They that do His commandments are thus the members of the *body of brotherly love* (church of Philadelphia — Church of Christ, Scientist), to whom is given originally the Key to the Scriptures, or the key to the spiritual origin of man. Open before them is the door to eternal life. To enter into life through this *open door* and to enter into the city through its *twelve open gates*, is one and the same activity. "And the gates of it shall not be shut at all by day: for there shall be no night there." The holy city is that wherein there is no belief in mortal origin. Its foursquare matrix structure is indeed according to the description given it by Paul in Galatians 4, namely, "the mother of us all."

The twelve sections of "The Apocalypse" (from S & H 558 to 572) constitute thus the way through the twelve open gates into the heart of the city itself. Revelation 21 describes the city as having three gates on the north (three *Word gates*), three gates on the east (three *Christ*

gates), three gates on the south (three *Christianity* gates), and three gates on the West (three *Science* gates).

In terms of the symbol that is called the matrix, these twelve gates correspond to the twelve tones of the matrix's first three columns, when these are read *horizontally* in four groups of three tones each.

Careful examination of the twelve segments of the rose window designed by Mrs Eddy for the original edifice of The Mother Church, and named the "Window of the Open Book," confirms that this is so (see *The Mother Church* by Joseph Armstrong).

Encompassing spiritually the twelve open gates, thought enters the matrix's fourth and final column, the very heart of the city itself, where it has right to the tree of life. Hence this fourth column is itself made up precisely of the pattern of the *golden candlestick*, or the *tree of life*. This makes it identical with the original standpoint of the seven days of creation in their "candlestick" (tree of life) depiction from whence our thought started out at the beginning of the chapter "Genesis." (See chart of the two chapters Appendix p. 338.)

In other words, thought comes *from* the tree of life and returns *to* the tree of life, dissolving as it does so the mortal birth-death cycle, or the tree of death.

To human sense, we are *passing over* from death to life; to divine sense, our forever unsullied life is *passing over* death, which is thereby swallowed up in victory.

## FIRST TWELVE SECTIONS

A talking serpent  
tempts the woman  
(S & H 529:13 – 530:12)

1 An angel brings the little  
book from heaven  
(558:1 – 560:5)

"Prayer"

The word "text" relative to *Science and Health* and the word "subtle" relative to the serpent both come, as we have seen, from a root meaning "to weave a web." The interwoven structure of the textbook is defined as the "voice of Truth," the subtle whispering of the serpent is by contrast the voice of error. A *talking* serpent, in other words, challenges a *talking* book!

The serpent tempts Eve to eat of the tree of carnal knowledge, or the *tree of death*. The angel bids: "Take the little book. . . Take it, and eat it up" — that is, partake of the *tree of life*. The chapter "Prayer," with its insistence on unspoken right desires demands the subjugation of mortal appetites. The angel's demands and those of the chapter "Prayer" are *foundational* to progress in Christian Science.

The textbook calls itself the "body" of Principle (S & H 559:25). Man is this body when he digests the book's meaning and makes its ideas his own. Doing so, he stands on his own *two feet* — that is, on the book's "foundations of Truth and Love." His right foot has power over the *sea*, the mortal sense of origin; his left foot has power



over the *earth*, over all that comes up out of this origin. In mythology, the sea is the “mother of all that lives,” and is the symbol of the deep unconscious as the womb of all surface consciousness.

The textbook’s two foundational propositions are its “seven” of Mind, Spirit, Soul, Principle, Life, Truth, Love, and its “four” of the Word, Christ, Christianity, Science. These are its pillars of error-consuming fire. They move before us by night and by day as we journey through the city’s twelve open gates into the city itself. Like the twelve tribes of Israel (who personify these gates) our purpose is to escape from Egyptian bondage and journey through the wilderness to the promised land. To do this we “eat” the little book from beginning to end. In the words of Jesus, we take and eat the Christ-body in order to *be* this body. This means we eat *the passover*. To eat the passover, or “Paschal meal,” is to be the body of the Lamb of Love — that state of consciousness which slays the mortal sense of origin (the apparent material foundations of life) in order to take away the sin of the world.

This relates us spiritually with the “twelve tribes of the children of Israel” (the city’s *gates*) and, at the same time, with the “twelve apostles of the Lamb” (the city’s *foundations* — see Rev 21:12 – 14). Together, the *twelve tribes* and the *twelve apostles* ensure the salvation of the human race.

We have begun to *be* the Christ-embodiment — to *be* the *church of brotherly love*, which is the holy city itself. We have begun to pass over from death to life: or rather, our Life, represented by the days of creation at the beginning of “Genesis,” is in process of passing over death. The divine method of *warfare* against the great red dragon has, in this opening section of “The Apocalypse,” begun to be waged in Science, identical with the way in which the divine method of *creation* has begun to overcome the false Adamic method (see S & H 568:5 – 12).

**Adam and Eve shall  
be as gods**  
(530:13 – 532:12)

**2 The God-crowned  
woman in heaven**  
(560:6 – 562:21)

**“Atonement and  
Eucharist”**

The serpent promises Adam and Eve that if they will eat of (be *at-one* with) the tree of carnal knowledge they will be little creative gods, independent of God. Whereas, the Apocalyptic woman (generic man, Elohim’s family of sons and daughters) is, like the mother of Jesus, in self-conscious communion, not with Adam, but with God. She understands God to be man’s only creator. In her, humanity and divinity are one, for she is both in heaven and on earth at the same time.

Divinely, she is the quality of motherhood in God as Mother. Humanly, the belief that the human is mortal, that it mothers organically the Christ-idea, yields up this personal sense of

motherhood to the Principle which is Truth and Love. Then it is that the Son of (generic) man is identical with the Son of God, for God is not only his Father, but also his Mother as well.

The voice of Truth in the first section is the little book *Science and Health*. The same voice of Truth in the second section is the woman, generic man. Hence the correlation between *man* and *the book*. The book voicing God's Word is (properly evaluated) generic man voicing God's Word. Hence nothing less than the spiritual identity of all humanity is he "whom God has appointed to voice His Word."

Whereas the first section (the book) has the accent on the Word as the Word, the second section (man) has the accent on the Word as the Christ.

In the spirit of the chapter "Atonement and Eucharist," woman, through her at-one-ment with divine Love, atones for the sin of personal creativity simultaneously as she partakes of the Eucharist, and becomes the Christ-body. Eating up the little book, identifying herself with the Word of God, making this Word her own subjectively, she shows forth the meaning of "Atonement and Eucharist." She is the very body of the divine Principle, Love. In her, message and messenger, book and man, means and meaning, are one and inseparable.

Having this true estimate of *everyone* as *the one* whom God has appointed to voice His Word, we cannot "entertain a false estimate" of *anyone*. Paul, the apostle to the whole Gentile world, individualizes the woman in her relationship with God. He prefigures the mission of Mary Baker Eddy in her purpose to reveal generic man (not herself personally) as the mother and leader of universal Christian Science. As Jesus' true identity is Christ, so that of Mary Baker Eddy is Christian Science, or man in the universal, generic sense.

The woman, therefore, is crowned with "the twelve tribes of Israel with all mortals." She is man proceeding from God. She is the shining forth of the sun wherewith she is clothed, and the moon is under her feet. She has power over the twelve monthly lunar periods, in the second section, because the book has its right foot and left foot on unconscious and conscious error, in the first section.

*Science and Health* and *the woman* thus wage the divine method of warfare in Science against the mortal sense of creativity with which the serpent beguiles Adam and Eve. The serpent, the text says, requires "the union of the two sexes in order to create the rest of the human family." Whereas the woman in the Apocalypse is manhood and womanhood, head and body, in self-conscious communion with Truth and Love, birthing her own identity as the true idea of God. Bodily schisms, personal followings, persecuted and persecuting sects, are nowhere to be found in this "wonder in heaven," therefore they have no validity on earth.

**Nakedness and hiding**  
(532:13 – 533:4)

**3 Mother in travail: the  
birth beginning**  
(562:22 – 28)

**“Marriage”**

The two foundational, opening sections, with their accents respectively on Truth and Love, begin, in this third section, to be put into life practice. That is to say, the Word as the Word and the Word as the Christ move forward to the Word as Christianity. The feet of the angel who brings the little book from heaven for the purpose of delivering mankind from bondage, are moving step by step through the transitory wilderness on the journey to the promised land. Their purpose is to lead mankind through the city's twelve gates into the city itself.

Truth and Love, this foundational Principle, signify Christ, the Son, in the forever embrace of the Father-Mother God — that is, *calculus* and *matrix* one. This is the idea with which, on earth, the woman is pregnant, with which she is “travailing in birth,” and of which she is “pained to be delivered.” Her travail is painful solely on account of human resistance to what the idea demands; solely because of humanity's deep-seated desire to hold on to organic means of creation, despite the contrary insistence of “the divine voice calling out to the corporeal senses” in the story of Adam and Eve.

Rightly understood, the textbook's third chapter “Marriage” shows the Adam-Eve concept yielding naturally and progressively to the spiritual idea of at-one-ment and wedlock presented in the textbook's two opening chapters and in the first two sections of “The Apocalypse.”

Unlike the woman clothed with the sun, Adam and Eve are ashamed, naked, and afraid. Hiding behind the evidence of the senses they cover themselves with excuses in order to justify their deeds. Their “immediate fruits of fear and shame” contrast with the joy of continuous birth experienced by the woman.

The practical meaning of this third spiritual tone is mankind beginning to voice God's Word — humanity beginning to *be* the voice of Truth. The child which is “born of Truth and Love” (says the chapter “Marriage”) is the true idea of “happiness” in contrast to the false concept. “Happiness is spiritual. . . unselfish. . . it cannot exist alone, but requires all mankind to share it” (S & H 57:18). The reason happiness requires all mankind to share it is because happiness is mankind's spiritual heritage, towards which man is making his journey by way of the twelve gates.

Adam blames God  
for his downfall  
(533:5 - 534:7)

4 Great red dragon  
(562:29 - 563:22)

"Christian Science  
versus Spiritualism"

A second "wonder in heaven," the arising of a great red dragon, is not really a second happening as such, but the supposititious opposite of the "wonder" of the God-crowned woman. The first is the human race as it is in Science, the second the way in which corporeal sense misrepresents this truth as the sinning race of Adam. (The tree of mortal knowledge in the midst of the garden of Eden, occupying precisely the same place as the tree of life, is not really a second tree, but the suppositional opposite of the first. The first is what life truly is; the second, what life is not.)

Human resistance to spiritual birth, causing humanity suffering and pain, is typified apocalyptically by a great red dragon seeking to *impede* "the offspring of the spiritual idea," or to interfere with its two forward-moving *feet*. The saviour from this impediment has already been outlined in the three preceding sections. In the fourth section of the Adam story we are told the way in which this salvation begins to take place.

Eve, called "the woman," begins, at this point, to set in motion that state of consciousness which, eventually, as the God-crowned woman herself, will overcome the serpent, or dragon, and so prove its nothingness. As the serpent assails Eve, so the dragon attacks the woman. The dragon postulates the human race supposedly cut off from God and appearing as a race of mortal gods subject to material appetites.

Adam blames both God and Eve (outside of himself) for his predicament. Eve does not do this. She blames the serpent. Eve, says the text, "has already learned that corporeal sense is the serpent." "Neither man nor God shall father my fault," she declares. In other words, she confesses that the error relates primarily to herself. The trouble, she realizes, lies with her own corporeal sense of self and not with outside circumstances. This, for humanity, is a great moral awakening, setting in motion *four* orderly spiritual footsteps whereby the human yields to the divine, or whereby Eve herself is replaced eventually by the woman in the Apocalypse.

*First*, it causes her to "abandon the belief in the material origin of man and to discern spiritual creation." This is when Eve births her third son Seth. In consequence, as the virgin Mary, woman becomes, *secondly*, "the mother of Jesus." *Thirdly*, she beholds at the sepulchre the "deathless man of God's creating." *Fourthly*, in the form of the mission of Mary Baker Eddy, she interprets "the Scriptures in their true sense, which reveals the spiritual origin of man."

The Glossary defines "Eve" in part as "the belief that the human race originated materially instead of spiritually." What the Apocalyptic mother stands for is the truth that the human race originates spiritually instead of materially.

Through this fourfold development, the great red dragon, as the

“sum total of human error,” the “embodiment of all evil,” is reduced to nothingness. The forward-moving feet of Truth and Love prove progressively evil’s unreality on both its unconscious and conscious levels. This ensures that a beast called *lust* cannot rise up out of the sea, or one called *hypocrisy* out of the earth (Revelation 13), as the agents of the great red dragon.

The dragon’s ten horns break the Ten Commandments by making mortals believe that they themselves are creative gods in addition to the one God. As the textbook’s fourth chapter shows, mortals believe they are spiritualistic mediums, privileged personalities, through whom God, Spirit, speaks. But God, the Word, speaks only through the woman, generic man, and each individual must bow to this fact in order to play his indispensable part in the voicing of this Word.

The dragon’s seven heads (“head” from the same root as “capital”) would break up the synonymity of the one absolute God into seven separable capitalized concepts, thereby endangering the unity of being, and countenancing schisms in the body which is man. The woman, on the other hand, has but *one head*. The synonymous terms for God must always be seen in their innate relationships, ensuring that Being is *One*.

This fourth section of the structure, the Word as Science, which completes the four tones of the Word, is where the absolute allness of God declares the absolute nothingness of evil, as the standpoint from which to wage the divine method of warfare in Science, and so prove the nothingness of evil in the details of daily life.

Enmity between the woman and her seed and the serpent and his seed (534:8 – 535:5)

5 Dragon seeks to devour the woman’s child (563:23 – 565:5)

“Animal Magnetism Unmasked”

The thought of the eventual replacement of *Eve* by *the woman*, outlined in the previous section as the means of vanquishing animal magnetism, inevitably sets up a state of enmity between the woman and her seed and the serpent and his seed. The dragon, like a jealous vengeful midwife, stands before the woman who is about to be delivered for to devour her child as soon as he is born.

The dragon would destroy the woman’s child by breaking up Christian and scientific unity (which *is* the child) into a number of antagonistic sects and followings, thus putting the child’s identity into persons instead of Principle. But the dragon cannot *devour* him if, in accordance with Principle’s demands, the little book (section 1) is *eaten* in its continuity and wholeness. The serpent would destroy “the spiritual idea of Love,” but instead, the woman, this idea, bruises “the head of lust.” To devour implies to break up into fragments, whereas the command regarding the book is to assimilate it in its wholeness from beginning to end.

Victory is won by "the Son of the Virgin-mother" who defeats with divine power "mythological material intelligence called *energy* and opposed to Spirit." The unexpendable *energy of Spirit* is the reality of which the animal-magnetic *energy of matter* is the unreality.

The serpent's purpose, we are told, is to oppose mentally "the spiritual, scientific meaning of the Scriptures" because, as described in the preceding section, this reveals "the spiritual origin of man." The revelation of the Science of the Scriptures is the point at which "Eve" yields to "the woman," and the human race begins to be understood as spiritually indivisible. Divide and conquer, devour and destroy, is animal magnetism's persistent theme throughout human history.

The enmity between the serpent and the woman takes form, therefore, in a warfare between person and Principle. The word *person* is from the root "persona," "to sound through." The word *mask* is from the same Latin root.

The *mask* on the face of animal magnetism which (in accord with the textbook's fifth chapter "Animal Magnetism Unmasked") the woman takes away, is *hypocrisy* hiding *lust*. Mortals long to be priestly mediums through whom God speaks personally. This "spiritual wickedness in high places" is, says the text, the "sting of the serpent." It impels jealous mortals "to devour each other," and divide from each other, and is identical with the dragon devouring the woman's child.

The saviour from lust is the innocent Lamb of God who, when the dragon confronts him, opens not his mouth personally. He is the voice of Principle itself. The Son of the Virgin-mother is Christ, or Truth, voicing the omnipotent Word of God. Accordingly, the tone of this fifth section of the framework, which unmasks animal magnetism, is Christ in its aspect as the Word.

In terms of world consciousness today, mankind, to spiritual sense, is pregnant with the idea of its own Christly integrity; to material sense, humanity personifies "the great red dragon, swollen [pregnant] with sin, inflamed with war against spirituality, and ripe for destruction." He is full of violence, corruption, pornography and crime.

As the journey continues through the city's twelve gates, the reality of the former overcomes the latter at the point of each individual consciousness.

**Eve cursed to bring forth in sorrow (535:6-18)**

**6 Woman brings forth her man child (565:6-28)**

**"Science, Theology, Medicine"**

Mesmerized by the serpent, Eve is cursed to give birth in sorrow. The woman, on the other hand, under the impulse of Principle, brings forth her child with joy, thereby blessing the whole human race. The woman is mankind under Love's direction, birthing its own diversity in unity, which is destined in the end to "rule all nations and peoples — imperatively, absolutely, finally — with divine Science."

Not the dragon but the woman herself is the midwife attending the birth. For as soon as the child is born she gives him back to his divine Mother, instead of thinking of him personally as her child. In the words of the text, he is "caught up unto God, and to His throne" — "found in [his] divine Principle" — instead of being avidly broken up and devoured by the dragon, and so lost in personal sense. 'You, my Son, the Son of man, are, in your unbroken unity, my own universal selfhood as the Son of God,' his mother says in effect.

The immaculate idea thus brought to birth is the manhood and womanhood of Truth and Love, the foundational Principle of the "little book" which immobilizes the great red dragon.

In the words of the corresponding section in "Genesis," the idolatrous "belief in other gods, other creators, and other creations," perpetrated by the dragon, goes down to its doom before Christian Science. And as it does so we, mankind, pass "through the open gate of Christian Science [the first twelve sections of the unfoldment] into the heaven of Soul, into the heritage of the first-born among men." Born of God divinely, we are born *into* God humanly, and thus have right to the tree of life in the midst of the foursquare city.

Accordingly, the subject of the textbook's sixth chapter, "Science, Theology, Medicine," is the coming to humanity of Christian Science itself, born of spiritually virgin motherhood. "In the year 1866," writes Mary Baker Eddy, "I discovered the Christ Science or divine laws of Life, Truth, and Love, and named my discovery Christian Science." Born of God to God, divinely, this absolute Christ-idea, which raises from the dead the dormant body of mankind, is born *of* the world to the world, humanly.

**Adam cursed to till the soil (535:19-536:29)**

**7 Journey out of bondage to the promised land (565:29-566:24)**

**"Physiology"**

Passing through the open gate of the Christian Science matrix (the twelve open gates of the holy mother city) into the heaven of Soul, we are freed from the belief of ever having passed through the gate of a maternal womb into a mortal environment. Like the twelve tribes of the children of Israel (identified with these gates) we are freed from the belief of having originated in the land of Egypt. Thus we pass through the wilderness to the promised land in our "passage from sense to Soul."

Our Judah-Israel, man-woman, identity triumphs over the red dragon's Red Sea, because the moon, with its "dark ebbing and flowing tides of human fear," is in subjection under our feet — is controlled, that is to say, by the foundational pillars of Truth and Love (section 1), the Principle from which we have never been severed. These two fiery pillars — "of cloud by day and of fire by night" — determine our journey from sense to Soul and lead to the promised land. They ensure that the great red dragon cannot harm us by night or by day. They make certain that no beast from the sea and no beast from the earth assails us either when we are asleep or awake — that is, unconsciously or consciously.

As presented by the textbook's seventh chapter "Physiology," Israel, in vacating the land of Egypt, frees herself from the physiological concept of body, and enters upon the spiritual understanding of herself as the immortal Christ-body. She leaves behind her the curse on Adam to till the soil of a wilderness of thorns and thistles. The wilderness that leads to the promised land buds and blossoms as the rose. Gone is the need to thrust a sickle into a barren mother earth in order to make her productive. Our life journey is not from "dust to dust," but from and to the tree of life that grows in the heaven of Soul.

Then there is "no more sea." The former sense of seas and earth (sea as the origin of earth) is yielding step by step to a "new heaven and earth" (heaven the origin and source of earth). Hence, no more "tempest-tossed" passions and appetites "advancing and receding," no more dark ebbing and flowing tides of a dragon's blood-red sea. In a word, no more *physiology*. Section by section, gate by gate, our "spiritual gravitation and attraction" is to "one Father, in whom we 'live, and move, and have our being.'"

The tone at this point is *Christ* in its aspect as *Christianity*, for it concerns the life journey of the one *Christ-body*.

Adam expelled from  
Paradise (536:30 – 538:22)

8 Michael and Gabriel  
overcome the dragon  
(566:25 – 567:13)

"Footsteps of Truth"

But is it we, man, who overcome the great red dragon as we pass through the city's twelve open gates on our journey from sense to Soul? In the personal sense, no! But as the body of Principle, yes! As the manhood and womanhood, the Judah and Israel, the Michael and Gabriel of Truth and Love, we are commanded to prove step by step the allness of God and the nothingness of animal magnetism.

We are at work also as the angel Cherubims with their "flaming sword" which turns "every way, to keep the way of the tree of life" in the midst of the garden of Eden. Eden, with the tree of knowledge in the midst, is mortal body; Eden at whose centre is the tree of life, is Paradise. Humanly we are reopening "with the key of divine



Science the gates of Paradise which human beliefs have closed," and are finding ourselves "unfallen, upright, pure, and free" (S & H 171:6).

"So He [Jehovah] drove out the man." It does not say He drove out the woman. Adam, the man, has forfeited his right to the tree of life. But not so the spiritually perceptive Eve. Remember that salvation comes through the woman and her seed. The serpent's tree of death is destroyed through the understanding that we (woman, man in the generic sense) have never been banished from the tree of life — have never defected from the presence of God.

To understand this teaching in Science we turn to the relationship of Michael and Gabriel. The Gabriel of God's presence (Love, womanhood) "has no contests. To infinite, ever-present Love, all is Love." Michael (Truth, manhood) fights and wins the holy wars because he is sent forth by Gabriel to prove the nothingness of the great red dragon. In doing this, Michael never leaves Gabriel's side. Gabriel (Love) puts into operation the right foot of the angel (section 1); Michael (Truth) operates the left foot. To the Gabriel of Love's ever-presence there is no deep mythological "sea," no collective, psychic unconscious as the source of man's conscious existence.

Michael *proves* that this is so. His flaming two-edged "sword of Truth," protects woman's tree of life from being assaulted by the tree of death. So with us all individually. Our manhood must maintain the sanctity of its own womanhood, which is its own inseparability from God. Adam would impregnate his womanhood with seeds of mortality from the tree of death. Hence he is driven from the garden.

The textbook's eighth chapter "Footsteps of Truth," teaches that the steps we take humanly on our journey from sense to Soul are Truth's own divine footsteps coming from and returning to Truth. These "keep the way" of our human and divine unity from being violated by animal magnetism. Thus, at the end of the chapter, man stands with God on the Horeb height, having God as his Ego, or his "I."

It is said at this point in the "Genesis" text that "Truth guards the gateway to harmony." Michael guards the way of the twelve open gates into the heavenly mother city, that nothing shall enter it to defile or make a lie. Nothing is permitted to contaminate the purity of the tree of life. In this text, the tree of life, represented by the two terms "Life and Love," is likened to the *sun* (with which the woman is clothed); while the sword which guards it is "Truth," likened to the shining of the *sun's rays*. Thus the flaming sword of Truth turns in all directions at once to keep the sun immune from darkness, or life immune from death.

Eve gives birth to Cain  
(538:23 - 540:24)

9 Dragon cast out of  
heaven (567:14 - 568:12)

"Creation"

To mortal sense, the tree of *knowledge* subjugates the tree of life. For now it is said that "Adam *knew* Eve his wife; and she conceived, and bare Cain." Eve, at this point, is depicted as being one with Adam instead of one with God. The "corporeal sense of creation," which Adam and Eve are enacting, is identified in the chapter "Marriage" with the great red dragon (S & H 56:11). This "corporeal sense," or dragon, is what Michael and Gabriel *together* cast out of heaven.

In this ninth section, animal magnetism, and its two agents, *lust* and *hypocrisy* (through which it deceives "the whole world") are cast "into the earth," that is, into dust, nothingness. Hypocrisy is the cover-up of lust; but innocence, the Lamb of Love, slays each wolf in sheep's clothing as soon as it appears.

This ninth section of the framework is where the "divine method of warfare in Science" is actually being waged. Yet, as the text makes clear, this really applies to Revelation 12 as a whole. At the same time the text refers to the true method of *warfare* in relation to the true method of *creation*, and the false method of warfare (starting Revelation 13) in relation to the false method of creation practised by Adam and Eve. Much is made at this point, therefore, of the "Science of creation." Inevitably, the corresponding chapter of the textbook is "Creation."

The battle with the dragon thus begins in section 1, where Truth and Love first exercise power over the *sea* and the *earth*, or over *unconscious* and *conscious* mortal mind. Now, in section 9, this same Truth and Love finally cast out of consciousness the corporeal sense of creation, symbolized by Adam and Eve eating of the tree of carnal knowledge, the immediate fruits of which is Cain.

"I have gotten a man from the Lord," Eve says when Cain is born. But Cain (whose name means "acquisition") is "a murderer from the beginning" and the progeny of sin. He cannot therefore be gotten from God. The man child born to the woman in the Apocalypse alone is gotten from the Lord. His birth, like that of Jesus, is according to the Science of the seven days of creation, which triumphs over the myth of mortal creativity.

Casting the dragon out of heaven casts out of consciousness the mythical belief that man is cast out of (born of) Eve. This is done by understanding that man is never, in the first place, cast out of God.

As far as present-day humanity is concerned, and according to the exegesis, a "cleansing upheaval," a "moral chemicalization," a stirring of the "muddy river-bed" of the so-called psychic unconscious is in process of taking place. And we must remember that it is the impersonal law of God, not persons, which is at work doing this. In other words, "God's law uncovers so-called sin and its effects, only that Truth may annihilate all sense of evil and all power to sin."

Cain and Abel bring offerings to the Lord (540:25 – 541:5)

10 Salvation comes through self-abnegation (568:13 – 569:28)

“Science of Being”

For the first time in “The Apocalypse” the text refers to *Christian Science*. Previous references have either been to *divine Science* or *Science*. This is because the dragon, having first been cast out of *heaven*, must now be disposed of on *earth*. Science in its *divinity* handles evil *subjectively*, while Science in its *Christianity* handles it *objectively*, until evil’s total annihilation is achieved.

The chapter “Christian Science Practice” gives the following practical illustration of this. It says, “the metaphysician must first cast moral evils out of himself and thus attain the spiritual freedom which will enable him to cast physical evils out of his patient. . .” (S & H 366:3).

In a word, what is required of the Christian Scientist is personal self-sacrifice, or self-abnegation, in contrast to the kind of sacrifice, or offering, brought to the Lord by Cain and Abel. Christ Jesus, the Lamb of Love, is the supreme exemplar of the need for the sacrifice of the mortal sense of self.

The dragon which accuses “our brethren . . . before our God day and night” is accordingly overcome by the blood of the sacrificial Lamb; that is, by the idea which begins to be practised in the opening section of the framework, when we eat the Paschal meal and start our journey from death to life by passing through the city’s twelve gates.

Casting the dragon out of heaven is victory on the part of the oneness of being in divine Science over the *generic* sin of Adam; casting the dragon out of earth involves the “mighty conquest” on the part of Christian Science over all *specific* individual sins. The rule, the text says, is “self-abnegation, by which we lay down all for Truth, or Christ, in our warfare against error.” This rule “interprets God as divine Principle, — as Life, represented by the Father; as Truth, represented by the Son; as Love, represented by the Mother.” It demands, in other words, the sacrifice of the mortal sense of fatherhood, sonship, motherhood. This alone “touches the hem of Christ’s robe,” the “robe of Science,” for it masters the mortal beliefs of “animality and hate,” which otherwise break into discordant fragments the seamless Science of man.

Sacrifice of the mortal sense of self, offered by Jesus the Lamb of God, leads to the solution of the entire mortal problem. Jesus stands for the third degree, the *spiritual*, in the process of scientific translation, whereby this problem is solved. Cain and Abel stand for the first and second degrees, the *physical* and *moral*. Theirs are not the sacrifice of *self* offered by Jesus.

Cain (acquisition) desires to possess things for himself personally and physically. Abel’s more moral offering is preferred before his, and this arouses Cain’s jealousy. Abel’s lamb *symbolizes* the Lamb of God, but is not the Lamb itself as in the case of Jesus. Abel, therefore, cannot withstand Cain’s murder. Jesus, on the other hand, does withstand

Cain; hence his gift is the highest conceivable human tribute that can be made to the "Most High."

The textbook's tenth chapter "Science of Being" involves this same rule of self-abnegation. Basically, this chapter is about the ineffectiveness of "semi-metaphysics" (Abel) in disposing of "physics" (Cain). Only "scientific metaphysics" (Jesus) has the power and authority to overcome the inherent self-destructiveness of physics. As the tenth chapter draws to a close this fundamental fact in Science becomes the divinely metaphysical *Platform* on which we must stand, and from which to conceive and prove the true idea of our world.

God has more respect  
for Abel's offering than  
for Cain's (541:6 - 13)

11 The dragon's occultism  
persecutes the woman  
(569:29 - 570:7)

"Some Objections  
Answered"

The evil at work in the relationship of Cain and Abel, the evil which Truth and Love have been handling from the beginning of the twelvefold journey, the evil seemingly rampant in our lusting, acquisitive world today, is the evil that comes from hidden, undetected *occultism*. Its source is the *psychic unconscious*, or the underworld, back into which the carnal mind is currently seeking to drag its false sense of man. Hence the need not to be apathetic regarding occultism.

"Occult," from the root "to cover up, hide," relates to the sea (in section 1) as "elementary, latent error, the source of all error's visible forms." One of its meanings is to conceal by "occultation." Occultation, an astronomical and astrological term, means lost to sight, and signifies the shutting off of the light of one celestial body by the intervention of another. Examples of occultation are eclipses of stars and planets by the moon.

Cain, in his jealousy, would occult the light of his brother Abel. But the light of the world shone forth by Jesus, and by the sun-clad woman in the Apocalypse, is the light of the city set on a hill which cannot be occulted or hid.

Physical murder and mental occultation are basically the same thing. They put out the light of individual self-expression. Abel is murdered, or occulted, because his lamb is but "the human concept of Love" and not Love itself. Jesus, the Lamb of Love, is victorious over occultism because his love is the living actuality of Love.

The woman, the human race, suffers and is persecuted as the result of occultism. The word "persecute" is from the root meaning "to follow." Occultism is at work, for example, when unthinking *mass followings* persecute (shut off the light of) apparently less powerful minorities. Occultism brooks no rivals. Accordingly, its antidote lies with what the text at this point calls *the people*, as against the subservient *mass*. The time is at hand when the people, instead of being

apathetic to occultism, will “chain, with fetters of some sort, the growing occultism of this period.” The links of the chain they will use will surely be forged by individualities who are spiritually united and interdependent. The scientifically Christian brotherhood that results from this will rout the “unseen mental agencies” of occultism.

Hence the need to be properly individual instead of part of a mass. The people, representative of generic man, are human society wherein individuality is brought to light, not occulted, or hidden from view, as in the case of gullible masses.

As exposed by C. G. Jung, the underworld of the collective unconscious is, psychologically, the realm of the primitive undifferentiated mass. Humanity must therefore become spiritually civilized, must enter through the gates of the holy city into the *civilization that lieth foursquare*, where individuality is sovereign, born of and embraced within, universal Truth and Love.

Here, then, lies the answer to all those outside *objections* referred to in the textbook’s eleventh chapter “Some Objections Answered” — objections which seek through envy and jealousy to occult and murder Christian Science. Standing on the Platform at the close of the preceding chapter, man sees his world, not as objecting to Christian Science, but *as* Christian Science — as that which the world itself (the woman in the Apocalypse) is even now in process of bringing to birth.

No member of the church of Philadelphia, no member of the mother body of mankind, jealously occults another member. No envy, no lust for personal acquisition, exists within the *one body* whom God has appointed to voice His Word. This body, in the words of Paul, consists of “diversities of gifts, but the same Spirit.” When individualities are spiritually synonymous and reciprocal in their relationships there is no question of one gift, or offering, being more acceptable to or respected by, divine Love than another, as in the case of Cain and Abel. All gifts are essential to the whole and to each other. The need therefore is for *self-offering*, in order to be one of God’s people within the wholeness of His body as generic man.

**Cain murders Abel**  
(541:14 – 18)

**12 Earth swallows up the  
dragon’s flood**  
(570:8 – 572:18)

**“Christian Science  
Practice”**

The people of God take the form humanly of “millions of unprejudiced minds — simple seekers for Truth, weary wanderers, athirst in the desert.” Just as all are invited to eat the little open book in order to prevent the dragon from devouring it, so each one drinking his own “cup of cold water in Christ’s name,” is the means of swallowing up the dragon’s mass flood of occultism, jealousy, and murder. In the corresponding section of the Genesis text, Cain murders Abel.

“And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.” The earth helping the woman is “the people” no longer a hypnotized mass, but beginning to understand their identity as the Apocalyptic mother. They birth Christian Science as the reality of their own being, instead of objecting to it as a result of occult influences. Swallowing up the dragon’s flood of mental malpractice and mental murder, the people are in process of practising Christian Science in accordance with the textbook’s twelfth chapter.

Earth helping the woman is earth awakening to the fact that it is the woman. With eyes open not only to the “power of good resident in divine Mind,” but also to evil’s hidden, occult ways of accomplishing iniquity, these are the people who are Mary Baker Eddy’s successor in leadership. They must needs expose occultism. The world must be told of this “foe in ambush.” No longer must bogus Christian Science be allowed to sweep animal magnetism under the carpet in the fatal belief that its claims can be ignored.

“Know thyself” is the divine command. In the measure that, individually and together, men truly know their “self,” the “cement of a higher humanity will unite all interests in the one divinity.” Like the woman clothed with the sun, the body of humanity will find itself “clad in the panoply of Love,” and human hatred cannot reach it. No longer will the brotherhood of man be ruptured by Cain killing Abel.

At this point of the matrix’s twelfth section (which completes its first three columns), the city’s twelve gates have been encompassed, and it remains for humanity to enter upon the goal of the city itself, having won its right to the tree of life. With his spiritual strength the Revelator has “opened wide the gates of glory” that all may pass through to the glory itself. Truth and Love have accomplished their purpose. The strength of Michael, relative to the matrix’s first three columns, has enabled humanity to unite with the Gabriel of Love’s ever-presence in the fourth and final column.

“Those who have washed their robes white in obedience and suffering,” are free to enter the city, for their life has passed over death. They have kept God’s commandments. They have fulfilled the law of Love. Spiritually and scientifically, they have obeyed the command to “love one another” as being St John’s most “simple and profound counsel.” Accordingly he writes (1 John 3:12 – 14): “Not as Cain, who . . . slew his brother [the passing from life to death] . . . We know that we have *passed from death unto life*, because we love the brethren” (*ea*).

The church of Philadelphia, typical of the reality of the human race, has, by reason of keeping God’s commandments, and therefore of being the body of brotherly love, passed from death to life without dying.

## LAST FOUR SECTIONS

Brotherhood repudiated  
through new forms of  
evil (541:19 – 26)

13 A new heaven and a new  
earth (572:19 – 574:2)

“Teaching Christian  
Science”

“And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.”

Such are our “present possibilities,” that result from our having been faithful to the demands of the first twelve sections of the text. We have entered upon a new vision and understanding of life without having “passed the transitional stage in human experience called death.”

Because of our love from the beginning for the undivided body of the brethren, we have “passed from death to life.” Our new heaven and earth are the original heaven and earth created by God in the first verse of Genesis, where they are one in eternal wedlock. Belief in their separability has passed forever away.

Hence there is “no more sea.” Earth has swallowed up the sea. We (as earth) have swallowed up the flood of occult theories regarding the material origin of man. Heaven, not sea, is where man originates.

From section 1 onwards, we have been exercising our right foot, or dominant power, upon elementary latent error, and a psychic unconscious as the supposed *matrix of mortality* has been found not to exist. On the contrary, the *matrix of immortality*, the holy city itself, through whose gates we now have passed, is the “mother of all that lives,” and the source of our conscious human experience.

This is our *resurrection*. The *cross* which we bore throughout the first twelve sections, as we made our journey from death to life, yields in these four final sections to a twelvefold *crown*. We are tasting the fact that *Christian Science is absolute* rather than something to be applied to the solution of outside problems. Entering the precincts of the holy city, the kingdom of God is within us and no longer believed to be outside. This, as the text says, is our “foretaste of absolute Christian Science.” Earth is none other than heaven’s own “subjective state.” It is the *human consciousness* bestowed by God, which appears in the coming fourteenth section as the holy city itself.

God’s *new covenant* is fully established. Jesus’ *new commandment* is in continuous operation. As Paul records in Hebrews: “I will make a new covenant with the house of Israel [woman] and with the house of Judah [man]: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt. . . I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest” (Heb 8).

No longer do we *know* each other in the way that Adam knew Eve, for at this point we all *know God*.

In accordance with the thirteenth chapter of the textbook "Teaching Christian Science," we are now all taught of God, instead of being inseminated and indoctrinated by man. The divine ethic, or spiritual morality, implicit in Jesus' new commandment, and demanded unequivocally throughout this thirteenth chapter, is now being lovingly adhered to.

Man does not deny he is his brother's keeper, as Cain does in the case of Abel, and the serpentine lie is not allowed to invent "new forms" of evil in its efforts to obscure the new heaven and earth. Repudiation of "the human duty of man towards his brother" can no longer overthrow the ethics that are basic to the teaching of Christian Science. To be our brother's keeper is to keep, not break, the new commandment — which is what the members of the Philadelphia church have been striving to do from the beginning of their journey, in order to have right to the tree of life in the midst of the foursquare city.

- Cain cursed from the earth (541:27 – 542:13)**
- 14 Humanity blessed with the heavenly city (574:3 – 576:7)**
- "Recapitulation"**

Simultaneously as the acquisitive Cain is cursed from the earth, the heaven-bestowed, heaven-bestowing *city foursquare* appears in the form of *heaven on earth*. The description of the holy matrix city, including its twelve gates, in this fourteenth section of the text, shows the section to be a summary of the entire sixteenfold development with which we are engaged.

The corresponding fourteenth chapter is "Recapitulation," which is an epitome of the textbook as a whole. Accordingly, *Recapitulation* gives us the *seven* of Mind, Spirit, Soul, Principle, Life, Truth, Love, while the *city foursquare* gives us the *four* of the Word, Christ, Christianity, Science. These two classes of capitalized terms, working together as one, themselves epitomize the workings of the system of Christian Science.

This gathering into focus of all that has inspired us from the beginning of our journey reveals that, despite all appearances to the contrary, nothing was ever really present, nothing ever really had power, but the capitalized terms for God. Even when their opposites seemed to be present (as when we ourselves felt like a "weary pilgrim, journeying 'uphill all the way,'" or when we waged in Science the divine method of warfare, as we passed through the city's twelve open gates) the city itself already encompassed us divinely, ensuring that humanly we would reach our destination.

Accordingly, the outstanding teaching of this section, adapted to comfort and console us throughout our human experience, is that there are not two alternative states of being. What appear to human sense as "vials of wrath" are, if we are impersonal and scientific



enough to grasp their meaning, vials of "consolation" in the hands of angels. Right where the tree of death seems to stand, there is the tree of life.

In the same way, there are not two opposing cities, a *harlot* city, Babylon, and a *bride* city, New Jerusalem. Hence the very circumstance which our "suffering sense deems wrathful and afflictive" is, in Science, an angel of divine Love entertained unawares. Thus "the sum total of human misery [the dragon as the sum total of human error] . . . has full compensation in the law of Love."

What, then, is the law of Love, the fulfilling of which fulfils the law of God? It is the law that there is but one reality and not two. It is the law of *spiritual wedlock*, the law of the marriage of the Lamb and his bride, the law of the wedding of "Genesis" and "The Apocalypse," wherein what seems to the senses to be God's opposite is in fact the very presence of God. It is the law involved in the relationship of man to his seemingly outside world, where subject and object, inside and outside, are one, or where the gates of the holy city open to identically the same reality both within and without.

The law of Love is the law of "Love [capitalized] wedded to its own spiritual idea [love, uncapitalized]." This alone gives "the true sense of Love." This is what we as the sacrificial Lamb wed as our bride, and which is the opposite of trying to bring two separate entities into spiritual union.

When *love* (uncapitalized) is found not to be *our* love but the *love of Love* (capitalized) — when person has thus yielded to Principle — this marks the end of our mortal journey, for "the physical plagues imposed by material sense" are destroyed for evermore.

In fulfilment of His law of Love, the Father gives the bride away for Lamblike humanity to make its own as its sinless, deathless body. As a result, the *individual* and his *universe* are one in spiritual wedlock.

The "city foursquare," the city (specifically) of "divine Science" (S & H 575:19), accentuating the bestowal of divine individuality, is therefore "our city" (S & H 575:18). 'It is *yours*, it is *you*,' the Father says, 'I give it to you as your truly universal being, your own undividedness from Me, God, and from your brother man. But in accepting it — this gift of the grace of Love — you must give it back to Me. In Science you are Mine, you belong to Me, and you are not your own.'

It must be understood therefore that the "city foursquare," or *our city*, is the "city of our God," or *God's city*. Unless the city of "divine Science," with its accent on Christly individuality, becomes to us the city of "Christian Science" (S & H 577:18), individuality is not properly universal, but seems to have boundaries and limits. When, however, "our city [body]" is not ours personally but is the "city

[body] of our God,” (and is ours by reflection only) then, as says the text of the coming fifteenth section, it has “no boundary nor limit.”

Give Cain back to his  
original nothingness  
(542:14 – 26)

15 Give the city back to  
God (576:8 – 577:31)

“Genesis”

“And the Lord [Jehovah] set a mark upon Cain, lest any finding him should kill him.”

That which identifies Cain, the textbook teaches (p. 555:9), is *ignorance*, the mark of the beast — specifically, the mark of the beast from the *sea*, which the beast from the *earth* says all must receive in their right hands or in their foreheads otherwise they may not buy or sell.

Cain is seen therefore in monopolies, dictatorships, religious despotisms, the political closed-shop, and so on, all of which point to ignorance of the ruling Principle of society and the government of the holy city.

Fundamentally, this is mortal mind’s *ignorance of self*, whereby it postulates two planes of consciousness, a *mind* plane and a *matter* plane, a *heaven* plane and an *earth* plane, an *unconscious* realm where things happen involuntarily (ruled over by the sea beast), and a *conscious* realm where they happen voluntarily (ruled over by the earth beast).

But ignorance does not apply to the citizens of the holy city. Their foreheads are sealed not with the mark of the beast, but with the “seal of the living God,” or with their “Father’s name” (Rev 7, 14). They are identified with spiritual understanding on a universal scale as bestowed by the Principle which is Truth and Love.

Ignorance is a negation. We are forbidden therefore to make something of nothing by fighting it with the sword. “‘They that take the sword shall perish with the sword.’ Let Truth uncover and destroy error in God’s own way, and let human justice pattern the divine,” the textbook says. To take the sword to Cain is to pattern not the divine but Cain himself — to use Cain’s own acquisitive methods for preserving selfhood in matter. Cain lusts to possess things for himself. As Cain, we would keep the gift of the city foursquare as *our city*, instead of acknowledging it to be the *city of our God*. Cain is bound by his ignorance of what *individuality* truly is — by the belief that he lives independently, ego-centrally, in a body, a temple, a city of his own.

The answer to this problem of self-centred individualism lies in the fact that there is no organized temple in the city of our God. Time (*tempus*), material organization, material structure, mortal body, are nowhere to be found in the city of Christian Science. Instead, the “Lord God Almighty and the Lamb” are the temple, or body, of it.

Here, the Lord (Jehovah) and God Almighty (Elohim) are one in identity. This means that Jehovah has been redeemed from anthropomorphism. The self-sacrifice of the Lamb has saved the Adamic race from the myth of organic limitation. The problem in "Genesis" of two apparently divergent creators (Elohim and Jehovah as two opposing deities) is therefore represented as solved.

In the words of the text, the "human sense of Deity" has yielded "to the divine sense." Body belongs exclusively to God, and is not a privately owned organization.

Is it not evident that "Elias" (defined in the Glossary as "Christian Science") has come and restored all things where they truly belong? The city foursquare is not *man's city* in the personally acquisitive sense, but is the city of *man's God*. It is man himself, who is not his own, but is owned by the God who is Love.

Elias is the same as Elijah. In Elijah (El + Jah) *Elohim* and *Jahweh* (Jehovah) are undivided, even as they are in this fifteenth section of the text. So too are *Isra-el* and *Ju-dah*, the womanhood and manhood of God. Israel and Judah are likewise one under the kingship of David, whose "key" originally unlocked the door to this whole redemptive process.

Elijah is the *restorer* because, in him, God and man, man and woman, are seen never to have been severed. In the case of Elijah, therefore, body does not die but is translated. When thought reaches this fifteenth section of the matrix framework, the tree of life has indeed fully passed over the tree of death.

*City foursquare* and *city of our God* are likewise one in identity. They are two essential views of *one city*, just as *divine Science* and *Christian Science* are in respect of *Science*. While a *square* symbolizes the city foursquare, a *circle* depicts the city of our God. Mathematicians speak of 'squaring the circle.' And so it is that *individuality* in divine Science, is *universal* in Christian Science — that is, it has "no boundary nor limit."

Urgently today, at the close of the sixth millennium of the history of civilization, the wedding of these two phases of a single divine idea needs to be put into life practice. For this is the restorer, first, of a divided Christian Science world, secondly, of a divided East-West world, both of which derive from a divided male-female world, itself the outcome of a divided man-God world.

Then will the door open for world acceptance of an undivided Truth and Love in the era of the seventh millennium.

- Cain (want) dwells in oblivion (542:27–557:27)
- 16 Man (without want) dwells in the consciousness of Love (577:32–578:18)
- “The Apocalypse”

Starting out *from* the tree of life at the beginning of “Genesis,” we win our way to the tree of life at the end of “The Apocalypse.” This is why (as the chart on p. 338 shows), the “candlestick” structure of the seven days of creation necessarily features again in the fourth column of the matrix, or in the matrix’s last four tones. In the spiritual circuit (which has thus taken place) the anthropomorphic sense of Jehovah, associated originally with Adam and Eve, is, as we have seen, transfigured and translated, together with the entire mortal sense of man.

The corresponding sixteenth chapter of the textbook is “The Apocalypse” itself; while the sixteenth section of “The Apocalypse” is the 23rd Psalm. With obvious reference to the theme of this Psalm, Mary Baker Eddy writes: “Your dual and impersonal pastor, the Bible, and ‘Science and Health with Key to the Scriptures,’ is with you; and the Life these give, the Truth they illustrate, the Love they demonstrate, is the *great Shepherd* that feedeth my flock, and leadeth them ‘beside the still waters’” (Mis 322:10 — *ea*). As Jesus says, “There shall be one fold, and one shepherd.” Just as “Genesis” and “The Apocalypse” now are one in spiritual wedlock, so, correspondingly, the Bible and *Science and Health* are one. Together, these two textbooks voice universally the Word of God as the shepherd, teacher, and leader of mankind.

The prayer of true desire, offered in the textbook’s opening chapter, that we might be free from external want, is fully answered. For now it is that we reflect within us the inexhaustible matrix of Life, Truth, and Love, represented by the Bible and *Science and Health*. Therefore we do “not want.” We are filled with *Love’s* own universal love.

Our love is not ours in the personal sense but, like the city that belongs to our God, it is the all-embracing love of ever-present Love.

The small capital letters in which, in the text, the word LOVE appears is surely of great significance. (Note how a large capital is used only conventionally at the beginning of a sentence.) In order to represent the ultimate relationship of “love” to “Love,” this “one word” is fully capitalized, but in small capital letters. This means that we, humanity, have been fully accorded our divinity. Finally and completely, we are restored to, and found in, God. This “true sense of Love” (Love wedded to love) is “the Lamb’s wife,” to whom, through the rule of self-abnegation, we all must find ourselves wedded.

Towards the fulfilment of this divine law of *Love*, the spiritual idea of *love* has been moving from the beginning of our sixteenfold journey.

In this final section of the text, we, man, have found our “place

in God's great love, the eternal heritage of the Elohim, His sons and daughters." We are "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (Mis 182:24, 180:22).

Cain, born of Adam and Eve, and standing for the fleshly origin of man, is accordingly banished to oblivion. While man himself dwells "in the house [the consciousness] of [LOVE], for ever," Cain dwells "in the land of Nod."

The manifold references in the remaining pages of "Genesis" to egg, ovum, germ, cell, origin, Darwinian evolution, Agassiz and his fellow naturalists, natural history, embryology, embryonic life, methods of reproduction, the maternal egg, the foetal ovum, show that what this section annihilates is the mythological, biological, psychological "misconception of Life," which is mortality as the matrix of its own mortality.

Not the sun in an egg, as observed by Agassiz through his microscope, but the true maternal egg, the womb of birthless deathless life, the woman, generic man, seen standing in the sun, is the divinely appointed symbol for conveying to humanity the idea of the *spiritual origin of man*. The idea is in its Principle, not the Principle in its idea. The fulness of the development of the spiritual idea of God is forever present within its own seed, and the genetic so-called DNA code is banished to oblivion forever.

As we read on the final page of "Genesis," the mist of mythology, with its biology and psychology, its physical sciences and mystical religions, is caused to evaporate and disappear as "divine Science rolls back the clouds of error with the light of Truth, and lifts the curtain on man as never born and as never dying, but as coexistent with his creator."

## Conclusion

### Christian Science preserved a posterity in the earth

#### Spirit of togetherness

On the occasion of a class held in 1889 (the year she exemplified to Christian Scientists the salvation of Christian Science by dissolving her two central organizations) Mary Baker Eddy referred to the need on the part of the Old Testament Israelites to conquer the harlot city, Jericho, before they could inherit the promised land. "They had all to shout *together*," she said, "in order that the walls might fall" (Mis 279:24). In respect of the "fall" (dissolution) of her church organization, she wrote that this measure was adopted "without a dissenting voice," and of its being "immediately followed by a great revival of mutual love, prosperity, and spiritual power" (Ret 44:26).

After comparing the victorious Israelites to the like-minded disciples on the day of Pentecost, to whose God-directed Word the whole world responded, she brought the story up-to-date. "We, today, in this class-room," she said, "are enough to convert the world if we are of one Mind; for then the whole world will feel the influence of this Mind; as when the earth was without form, and Mind "spake and form appeared."

Clearly, the imperative demand of divine Science is 'Let there be one Mind.' The real Church of Christ, Scientist (like the *church in Philadelphia*, the *church of brotherly love*) is a state of spiritual togetherness which speaks with one Mind — which *is* one Mind speaking. As the incarnate voice of Truth itself, as the self-articulating Word of God, this inorganic church body is the earth's, the world's, real spiritual *form* beginning to be born in these latter days of the sixth millennium. When one Mind speaks humanly, in contrast to a babel of opinionated self-centred minds, the work of God, already done divinely, becomes visible humanly, for the divine and the human are one. In the words that conclude the chapter "Genesis," God, Mind, "spake and it was done."

#### Renewal of affections

In view of the warring factionalism rampant in the world today, including in particular the state of conflicting disarray in the Christian Science church organization, nothing surely could be more important, in its healing potential, than the idea that forms part of the

definition of "Benjamin" in the Glossary of *Science and Health*, namely, "*renewal of affections.*" In its spiritual and scientific meaning, the story of Jacob and his twelve sons that concludes the book of Genesis, throws much comforting and healing light regarding the present discordant conditions inside the Christian Science church and the world.

Joseph and Benjamin are the two sons of Rachel, Jacob's original and only real love. Joseph is Jacob's favourite and best loved son, whose name means "he shall add." When Benjamin is born and completes the family circle, he and all that he stands for is what, in consequence, is added.

"Seek ye first the kingdom of God and his righteousness," Jesus taught, "and all these things shall be added unto you." What Joseph typifies in the present world perspective is the original divine reality of the Christian Science idea, while what Benjamin typifies is the healing regeneration of the individual human being, which results from this understanding.

To his mother Rachel, who dies at his birth, Benjamin is "son of my sorrow," but to his father Jacob, who values him as his beloved Joseph's younger brother, he is "son of my right hand."

In the final stage of Mary Baker Eddy's founding mission, her provisions for her church were such that the "mother" aspect (like Rachel) dissolves when the founder herself is no longer present to administer it, and therefore the "branch" aspect (like Benjamin) continues independent of external mothering, for it has reached the point of individual regeneration and self-government under God.

In the drama that follows in the story of Jacob, the leading character is Joseph himself. In its symbolic parallel relative to Christian Science, Joseph, with his coat of many colours (the spectrum of Mind, Spirit, Soul, Principle, Life, Truth, Love, which stands for his spiritual understanding of God), typifies the Science and system, the absolute reality, of Christian Science, or what Christian Science *is* as its divine Principle knows it.

Joseph's brothers hate him for his self-evident spiritual supremacy, and in their jealousy excommunicate him from their fold. That is to say, they banish him into the land of Egypt, the outside Gentile world, beyond Israel's limited domains.

Inevitably a spiritual famine devastates the land, including the land of the children of Israel. On the surface of world consciousness today a spiritual famine likewise prevails, and has permeated the precincts of the Christian Science church. Yet Joseph, the living, all-providing *truth* of Christian Science is (though not yet recognized) safe and secure in the land of Egypt beyond the bounds of organized church.

In the world today, despite outward appearances, Christian Science, like Joseph, is not dead but alive — free from the stifling strictures of sectarian religion.

'When I am under the rulership of Mary Baker Eddy I am he that *liveth*,' we hear Christian Science saying. 'When I was controlled by an ecclesiastical hierarchy I *was dead*. But now, in the resurrection phase of my universal Science, I am *alive for evermore*.'

Oh, that the church as a whole might awake from its present mesmeric lethargy to the realization that Joseph, the world-saving Science of its Leader's original discovery, is spiritually alive and active, and in the care of the divine Principle, Love. Surely the membership would hurry to meet its redeemer, as constituting the church's timeless reality. For Joseph, prospering freely in the land of Egypt, alone has the means for ending the famine, and therefore of succouring spiritually a despairing world.

The reason Jacob's sons, forced into Egypt in search of corn, fail to recognize their brother Joseph is because they come without Benjamin. Their father, mistakenly protecting him from the ravages of the outside world, is afraid to let him go. Freedom of thought and individual self-expression is always kept under close surveillance in ecclesiastical and political dictatorial regimes.

But Joseph demands the presence of Benjamin. This is because, in Science, the two are inconceivable apart from each other. Individual inspiration, free and unrestricted regarding the nonsectarian Science of Christian Science, is Benjamin in relation to Joseph. Hence when the crisis reaches breaking point, Jacob has no alternative but to let Benjamin accompany his brothers on their return to Joseph for corn.

The breach in relationship between the Christian Science church and its own universal Science and system is healed symbolically when Joseph and Benjamin meet. Because of the presence of Benjamin, Joseph is recognized at last as the spiritual reality of the children of Israel, and therefore, correlatively, the spiritual reality of Christian Science.

Reciprocal love, mutual rejoicing, concern for each other's welfare dominate the Genesis story even as they must, and inevitably *will*, in the case of the Christian Science movement today.

Full of compassion, understanding, and love, Joseph regards what has taken place not personally from man's point of view, but impersonally from God's point of view; not from the standpoint of the human but the divine. "Be not grieved, nor angry with yourselves that ye sold me hither," he says to his brethren following the *renewal of their affections*, "God did send me before you to preserve life."

There is no vestige of recrimination. "God," he says, "sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance . . . it was not you that sent me hither but God; and he hath made me a father to Pharaoh, and Lord in all his house." In other words, although mankind may not yet know it the



world is really Christian Science and Christian Science is the world.

In no other way than by its release from the dictates of a hierarchical mother institution can Christian Science prosper freely, and reveal to the world what the world truly is. Never did its discoverer imprison Christian Science in an ecclesiastical body, any more than the individual Christ-idea was confined inside the body of Jesus. Spiritually understood, body and church are teaching symbols, subject to translation, resurrection, and ascension once the idea of spiritual self-government under God is individually practised and understood.

Today's position regarding the Christian Science church and its relation to the textbook's eternal Science and system (developing in the world outside the church) is thus wholly *God-determined*. The bogus ecclesiastical trials, the puerile excommunications, together with the secessions from Boston of bygone years (which enabled this Science to unfold itself freely, individually, and answerable to divine Principle alone) were not really the decisions of power-hungry officials, mistaken in judgment and failing in spiritual sense, but were (as Joseph assures his brothers), God Himself preserving for Christian Science a posterity in the earth, and saving its life by a great deliverance.

In paraphrase of the words of Jesus: 'The original absolute Science of Christian Science is not come to destroy the law or the prophets — the Manual of rules and by-laws, or the church which these by-laws govern — it is NOT COME TO DESTROY, BUT TO FULFIL' (see Matt 5:17).

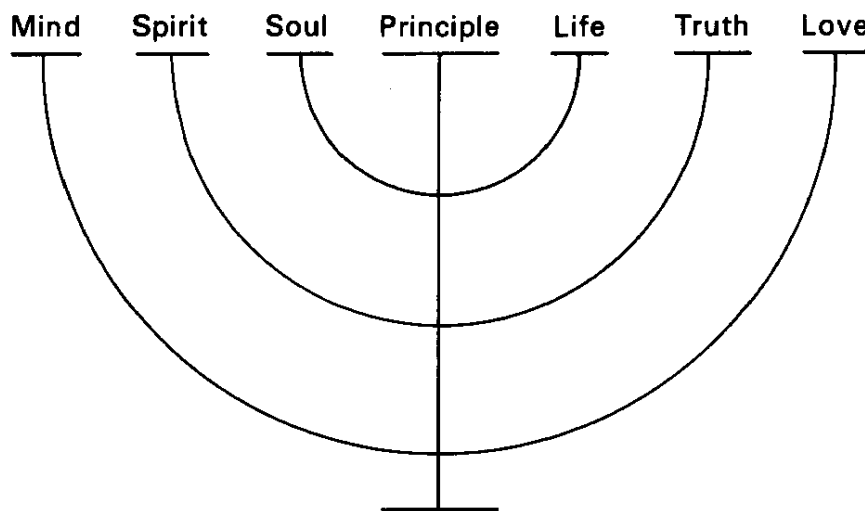
To culture the God-given understanding of Christian Science through the fundamental categories of capitalized terms for God (the "seven" of Mind, Spirit, Soul, Principle, Life, Truth, Love, and the "four" of the Word, Christ, Christianity, Science) which permeate foundationally the textbook *Science and Health*, and which become, in turn, the key to the understanding of the Bible: to encompass spiritually the overall design of these two textbooks in their interwoven unity and consistency (realizing that no part or parts can rightly be taken out of context and the teaching remain the living Word of God): to demonstrate in consequence the healing, transforming Principle involved, so that the human and divine are one in coincidence in daily life and experience: to seek no longer to convert a present evil world to Christian Science, but to strive to understand the world in its true identity as the mother city of Revelation 21, birthing Christian Science from within its own being, and eliminating through translation the desolating mortal sense of itself — this will indeed begin to PRESERVE FOR CHRISTIAN SCIENCE A POSTERITY IN THE EARTH AND SAVE ITS LIFE BY A GREAT DELIVERANCE.

## Appendix

THE FOUR ORDERS  
of  
THE SEVEN SYNONYMOUS TERMS FOR GOD

Word	Christ	Christianity	Science
Mind Spirit Soul Principle Life Truth Love	Principle Life Truth Love Soul Spirit Mind	Principle Mind Soul Spirit Life Truth Love	Soul – Life Spirit – Truth Mind – Love Principle
(S & H 465)	(S & H 115)	(S & H 587)	(S & H 465)

GOLDEN CANDLESTICK  
(Ex 25:31)  
symbol of fourth order  
– the Science order –  
which embodies the other three orders



**"THE MATRIX"**

based on the four orders of the seven terms  
as presented in *The Pure Science of Christian Science*  
(2nd Ed)

by John W. Doorly

	<b>The Word</b>	<b>The Christ</b>	<b>Christianity</b>	<b>Science</b>
<b>The Word</b>	order	manifestation	reflection	numerals of infinity
	Mind Spirit Soul	Principle Life Truth Love	Principle Mind Soul Spirit	Principle Soul   Life
<b>The Christ</b>	identity	translation	reality	infinite calculus
	Soul Principle Life	Truth Love Soul Spirit	Spirit Life Truth	Spirit   Truth
<b>Christianity</b>	line	plane	space	fourth dimension
	Life Truth	Love Soul Spirit Mind	Mind Soul Spirit Life Truth Love	Mind   Love
<b>Science</b>	omnipotence	omniscience	omnipresence	omni-action
	Life Truth Love	Soul Spirit Mind	Life Truth Love	Principle

- "INFINITE SELF-CONTAINMENT" -

(S & H 519:5)

**MATRIX STRUCTURE**  
of  
**FIRST SIXTEEN CHAPTERS OF SCIENCE AND HEALTH**

	<b>Word</b>	<b>Christ</b>	<b>Christianity</b>	<b>Science</b>
<b>Word</b>	1  PRAYER	5  ANIMAL MAGNETISM UNMASKED	9  CREATION	13  TEACHING CHRISTIAN SCIENCE
<b>Christ</b>	2  ATONEMENT AND EUCHARIST	6  SCIENCE, THEOLOGY, MEDICINE	10  SCIENCE OF BEING	14  RECAPITULATION
<b>Christianity</b>	3  MARRIAGE	7  PHYSIOLOGY	11  SOME OBJECTIONS ANSWERED	15  GENESIS
<b>Science</b>	4  CHRISTIAN SCIENCE VERSUS SPIRITUALISM	8  FOOTSTEPS OF TRUTH	12  CHRISTIAN SCIENCE PRACTICE	16  THE APOCALYPSE

**FOURSQUARE HUMAN FRAMEWORK**

	Word	Christ	Christianity	Science
<b>Word</b>	<b>LANGUAGE</b> — means of communication, education, understanding — The language of Spirit, the Word of God, is mankind's true mother tongue, the symbol of which is the categories of terms that elucidate the healing system of Christian Science.			
	<b>GRAMMAR</b>	<b>SPEECH</b>	<b>LITERATURE</b>	<b>EDUCATION</b>
<b>Christ</b>	<b>SCIENCE AND ART</b> letter and spirit — divided to material sense, undivided in Truth — Christ is simultaneously Scientist and artist, voicing to human consciousness the language of Spirit in comprehensible form.			
	<b>MATHEMATICS</b>	<b>PURE SCIENCES</b>	<b>APPLIED SCIENCES APPLIED ARTS</b>	<b>FINE ARTS</b>
<b>Christianity</b>	<b>THEOLOGY AND MEDICINE</b> — sin, disease, death, the stock-in-trade of theology and medicine derive from the apparent separation of man from God — In Christianity, the Scientist-artist demonstrates scientifically the art of spiritual healing, or the restoration of man to God.			
	<b>RELIGION</b>	<b>MATERIA MEDICA</b>	<b>SURGERY</b>	<b>PSYCHIATRY</b>
<b>Science</b>	<b>SOCIOLOGY</b> — science of human society; one indivisible human race — The true sociology is the Science of human society as this pertains to the city (civilization) that "lieth foursquare."			
	<b>MARRIAGE AND PROGENY</b>	<b>GOVERNMENT</b>	<b>HUMAN CONFLICT</b>	<b>CIVILIZATION</b>

