

UNIVERSITY CITY
OF DIVINE METAPHYSICS

“If the Bible and Science and Health had the place in schools of learning that physiology occupies, they would revolutionize and reform the world, through the power of Christ.”

Mary Baker Eddy

By the same author:

CHRISTIAN SCIENCE NONSECTARIAN
FROM GENESIS TO REVELATION
CIVILIZATION LIETH FOURSQUARE

Evolution of the Christian Science Church Organization

Humanity and Christian Science

Science and Health and the Church Manual

Jesus: Pentecost: Mary Baker Eddy: Today

University City
of
Divine Metaphysics

W. Gordon Brown

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Concerning copyright and Christian Science, Mary Baker Eddy wrote: "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).

Special gratitude is due to Mabs Tyler for her help in the preparation of the Appendix of this book.

Abbreviations

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

S & H	.....	<i>Science and Health with Key to the Scriptures</i>
Mis	.....	<i>Miscellaneous Writings</i>
Ret	.....	<i>Retrospection and Introspection</i>
Pul	.....	<i>Pulpit and Press</i>
My	.....	<i>Miscellany</i>
Man	.....	<i>Mother Church Manual</i>
No	.....	<i>No and Yes</i>
Po	.....	<i>Poems</i>
MH	.....	<i>marginal heading</i>
Gen	.....	<i>Genesis</i>
Deut	.....	<i>Deuteronomy</i>
Josh	.....	<i>Joshua</i>
Isa	.....	<i>Isaiah</i>
Dan	.....	<i>Daniel</i>
Zeph	.....	<i>Zephaniah</i>
Zech	.....	<i>Zechariah</i>
Matt	.....	<i>Matthew</i>
Rom	.....	<i>Romans</i>
1 Cor	.....	<i>1 Corinthians</i>
Gal	.....	<i>Galatians</i>
Heb	.....	<i>Hebrews</i>
Rev	.....	<i>Revelation</i>
ea (at the end of a quotation)	.....	<i>emphasis added</i>

The rare spiritual ability of my friend
Professor Glen Schaefer
to translate the apparent dualism of being
into the unity of all things in divine Science
was a source of deep inspiration and
encouragement in the compiling of this book.

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Preface

This book UNIVERSITY CITY OF DIVINE METAPHYSICS is a revision of the one which the author first published in 1964 under the title EDUCATION OF THE FUTURE. The idea which called the book forth is best seen in the following extracts from the writings of Mary Baker Eddy, the discoverer and founder of Christian Science. These extracts show the unparalleled magnitude of Mary Baker Eddy's revelation, and its far-reaching implications regarding a metaphysical system of spiritual education and world-wide regeneration.

First, the Christian Science textbook *Science and Health with Key to the Scriptures*, under the heading "Spiritual translation," makes the following momentous assertion. It says:

"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. In proportion as this is done, man and the universe will be found harmonious and eternal."

The text continues:

"Material substances and 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).

Secondly, a statement from the book *Miscellaneous Writings* suggests the way in which this idea of eventual total spiritual translation begins to put itself into operation in the experience of mankind. It declares:

“... every creation or idea of Spirit has its counterfeit in some matter belief. Every material belief hints the existence of spiritual reality; and if mortals are instructed in spiritual things, it will be seen that material belief, in all its manifestations, reversed, will be found the type and representative of verities priceless, eternal, and just at hand.”

Then comes the following revolutionary prediction:

“The education of the future will be instruction, in spiritual Science, against the material symbolic counterfeit sciences”
(Mis 60:27).

The concern of this book is therefore to look towards the eventual divine translation of the *material symbolic counterfeit sciences* into the eternal realities of *spiritual Science*, that is, into the all-harmonious Science of the cosmos as it exists in the Mind which is God.

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England
1986

W.G.B.

Introduction

In the seventeenth chapter of John's Gospel, the author tells how Jesus, towards the end of his career, prayed the Father that not only his immediate disciples but the whole of the rest of mankind might come to know that God had sent him. The words read:

“ . . . that the world may know that thou hast sent me.”

On the day of Pentecost, as recorded in the second chapter of Acts, it is as if, in answer to Jesus' prayer, the world did indeed begin to know that God had sent him. For we read how “devout men, out of every nation under heaven” (representatives, that is, of all mankind) who were gathered in Jerusalem at the time, listened to Peter and the other disciples telling them about Jesus' resurrection from the dead. And the story so touched the core of every man's being that, in the description given, all heard it in their own native language, that is, in the tongue wherein they were born.

Universal Truth, common to all, spoke in the heart of every member of this world-wide polyglot audience. The world was responding to its original spiritual mother tongue. Jesus' teaching and proof of eternal life was self-evidently of divine origin, that is to say, it was sent forth by God.

The reason for the overwhelming response was that Jesus, at the same time, had prayed that his followers all might be *one*. “I in them, and thou in me, that they may be made perfect in one” had been his fervent plea. On the day of Pentecost this prayer too was surely answered, for we read how the disciples (now called apostles) were “all with one accord in one place.” Individually and together they were living in accordance with the Principle which Jesus had taught them, and which at his recently witnessed ascension he had fully and finally proved.

The Holy Ghost enveloped them all. The Christian Church, typical of the whole human race as the integral Christ-embodiment, had begun to take form. The world itself was in process of being reborn. The word “apostle” is from the root “to send.” As the result of Jesus' mission, the disciples now saw that they themselves were also being sent from God.

It could be said that the assembled multitude stood for the circumference of a circle whose centre was the twelve apostles. The circumference of a circle always stems from the centre, just as,

figuratively, the centre holds within it all that is expressed by the circumference.

Because the apostles were one with God, therefore one with Christ, and therefore one with each other, the multitude perceived in this divine-human unity, the truth of its own being. Outpictured before them was the image of mankind's own reality as this exists in Truth. Centre and circumference, apostles and world, represented together that diversity in unity and unity in diversity whereby God is All-in-all. The reason for this, in the words of the Christian Science textbook, is that "God is at once the centre and circumference of being" (S & H 203:32).

Today, Christian Science, as it truly is, as discovered, founded and led by Mary Baker Eddy, surely prays, as Jesus did, that its followers all may be one. For this, as on the previous occasion, furnishes the spiritual evidence that Christian Science too is sent from God. Its plea is that in its adherents' spiritual solidarity, as they come forth together from the divine Principle, Love, the world will see itself divinely imaged, and will no longer believe that Christian Science is just another inconsequential religious sect to be swept aside and forgotten.

A falsely factionalized belief of Christian Science images only a falsely factionalized picture of the world, such as appears before the material senses. And how can this be the healer and restorer of a fatally divided human race? That which seeks to overcome error by using the same kind of error is itself error.

To advance the idea of individuality in universal unity throughout all the walks of human life is the purpose of this book. Infinite diversity in eternal unity is in fact the nature of the divine Principle, Love, the coming of which to the consciousness of mankind lies at the root of Bible prophecy.

Scholars agree that a book such as Deuteronomy, together with the books of the sixteen prophets that bring the Old Testament to a close, herald the coming of this actual Christ-Principle through two distinct advents, that is, through two imperative, complementary aspects of the world's Saviour, or Son of God. The first advent emphasizes the fatherhood of God and therefore the manhood of man, the second brings to light the motherhood of God and therefore the womanhood of man. The two are one and indivisible, and the Scriptures, from beginning to end, forecast their respective God-impelled missions.

Thus in the final chapter of the Gospel of Luke, when Jesus opens his disciples' understanding "that they might understand the Scriptures," he does this in order to expound to them "in all the scriptures the *things concerning himself*" (ea).

The manhood of God, represented by Christ Jesus, fulfils the prophecies of the Old Testament only, for he himself appears at the beginning of the New. In the case of the womanhood of God, represented later by Mary Baker Eddy and by Christian Science, the vision is wider and more universal. The symbolism of "the woman" ranges from the second chapter of Genesis all the way through to the prophecies of Revelation, and therefore the womanhood of God fulfils the predictions of the Bible as a whole.

In Genesis the woman is Eve, and her purpose, together with that of her seed, is to reveal the impersonal nature of the serpent, animal magnetism, and so set in motion the way of its final destruction. In the twelfth chapter of Revelation, she and her child (if their teachings are obeyed) accomplish this ultimate destruction of evil by revealing the total unreality of the serpent, grown by this time into a great red dragon.

While Jesus, through his oneness with the Father, proved the *physical* unreality of the birth-death cycle, Mrs Eddy, in revealing the universal Science that lay behind Jesus' lifework, made it possible for mankind to go and do the same thing. And the reason they could succeed in this was that in reducing Jesus' divine metaphysics to a comprehensible system of ideas, Mary Baker Eddy simultaneously reduced to its *mental* nothingness the phenomenon of evil, or animal magnetism. This provided the human race with its eventual complete (mental as well as physical) salvation. Inevitably therefore the dragon in Revelation is at enmity with the woman just as the serpent is in Genesis.

Once the eyes of the world are opened in this way to understand the Scriptures, and the prophecies they include, humanity will know assuredly that not only has God the Father sent forth the manhood aspect of the Christ-idea to heal mankind of its destructive divisions, but that God the Mother has likewise sent forth the womanhood aspect of the same divine Saviour to complete the work which Jesus began.

And the glorious fact is that once the missions of these "two witnesses" are understood in their overall perspective and universal meaning, emanating as they do from the Mind which is God, then, gradually, each individual man and woman will come to understand his or her own indispensable life-purpose within the same almighty cosmic Mind.

In the unfolding order of temporal human history, imperative happenings such as the appearing of God's two witnesses take place inevitably at the God-appointed time. Temporal human history is in fact a material conception of the coming to human consciousness of what is conceived of eternally, and reflected infinitely, in the Mind

of the Father-Mother God. Within the comprehension of this one parent Mind, *all* are in *one* and *one* is in *all* because God, the Principle, is All-in-all.

Paul calls Christ the “head” and Christianity (later to appear in its universal Science) the “body” of the one generic Son of God. Not only therefore is the Father-Mother God ceaselessly sending forth the idea of one generic *head* and one generic *body* as the undivided Saviour of the world, but in doing so is necessarily sending forth the countless individual spiritual identities that make up this head and body, each one fulfilling its divinely appointed mission.

Once the overall qualities of manhood and womanhood are established undivided in individual man, then it is that all the lesser qualities that make up these two foremost qualities, take their place within his understanding, and he himself is every whit whole. In his newborn spiritual selfhood there is neither a deficiency nor an excess of Love’s essential qualities.

In the message of this book as a whole this same qualitative Principle of diversity in unity and unity in diversity is seen to apply also to the multitude of disciplines, activities, and different walks of life, that are destined, in the end, through translation and divine reversal, to constitute harmoniously the whole of human consciousness.

PART I

Out from the Divine

*“And the Word was made flesh,
and dwelt among us . . . full of
grace and truth” (John 1:14).*

Search for origins

Of great spiritual significance is the fact that today, as the twentieth century nears its end, high-ranking physicists, mathematicians, and cosmologists are striving to understand the origins of the cosmos with increasing ardour and urgency. Their quest is for what it was that originally birthed and evolved the universe, how this led to the appearing of man, and how, in the course of time, man’s mammoth intellect — bigger conceptually than the universe itself — compelled him to seek, persistently and tenaciously, the answer to this very question. What truly is the source of the human consciousness? What is man’s real and enduring nature as it emanates from this source? Of what does his consciousness actually consist? These are the imperative, fundamental questions. Whether the scientist accepts the term or not, what he is really searching for is the *mother* of all creation — a search which, in the closing decades of the present century, is almost at an end. As physics reaches its momentous climax and advances as far as it can go, it is to the spiritual idealism of a living metaphysics that thought must turn for the final answer. What constitutes the universe Mother as well as Father of its own formations — what makes it the Mind, the matrix, of its own calculus of ideas — is a conception now impelling its saving grace on the waiting consciousness of mankind.

Motherhood of God

“The Spirit of truth . . . the Comforter . . . whom the Father will send in my name, he shall teach you all things . . . he will guide you into all truth . . .” (John 14-16), is the promise Jesus gave regarding the second Christly advent, or the coming of Christian Science. He foretold the appearing of a divinely educational system of ideas which would enable mankind as a whole to understand Truth as he himself understood it, and therefore to solve the problem of being in the way he himself was solving it. The purpose of Christianity’s universal Science is to teach humanity the truth of all things, even the nature and operation of the cosmos. Individual man learns, as a result, to translate spiritually the physical sense of his universe, until

the point of Jesus' ascension is attained by him too. The accent in the case of Jesus was on the eternal fatherhood of God; what he foresaw as the coming of the holy Comforter was the transcendent revelation of God's universal motherhood, that shall "abide with [us] for ever."

The words mother and comforter have essentially the same significance. Isaiah wrote: "As one whom his mother comforteth, so will I [God] comfort you; and ye shall be comforted in Jerusalem" (Isa 66:13).

"Comfort" is from the root "with + strong." It means to fortify, to impart strength, to cheer, to gladden, to encourage, to console. A mother *comforts* because she *understands*. Through the impartation of her understanding love she brings up her child to the point of individual self-reliance, or where he no longer depends on her personally to tell him what to do. She makes him inherently strong.

Nothing really comforts, nothing truly gladdens, but understanding. Understanding goes hand in hand with science, with a comprehensible principle and rule, and therefore with education. Writing in *Science and Health* on what seems a purely mundane level, Mary Baker Eddy says that "a mother is the strongest educator" (S & H 236:12). Yet this is true humanly only because it is first true divinely. The aspect of God as Mother is God as the great spiritual Educator and Comforter of mankind.

The word educate, from the root educe, means "to lead out, to draw forth." A mother gives birth. As the outward expression of her own innermost being, her child is drawn forth from within her own body. Hence, in divine metaphysics, the idea of *birth* and the idea of *education* mean essentially the same thing.

Because the understanding of God is already indigenous to the student's real selfhood, understanding must be drawn out of him spiritually, rather than superimposed humanly or inseminated intellectually from outside. The following are some early words by Mary Baker Eddy, who said: "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" (*Essays and Other Footprints* p 227). Elsewhere she wrote: "We understand best that which begins in ourselves and by education brightens into birth" (My 253:26).

The mother in the 12th chapter of Revelation, who brings to birth a man child, is said in Christian Science to symbolize "generic man, the spiritual idea of God" (S & H 561:22). Every race, every nation, every individual, every creed, philosophy, science and art under heaven sees represented in this symbol of "the woman" the reality of its own being. Radiant with enlightenment and spiritual

understanding, no darkness, no ignorance, is in her. Clothed symbolically with the life-giving sun, crowned with the twelve heavenly constellations, and holding in subjection the twelve phases of the moon, she looks out upon her universe from the standpoint of the Life which is God. In her self-conscious union with divine reality she is God's own image or reflection of Himself. She is not looking up to God from a position outside of God. Were she to be doing this she would be His deflection not reflection. She stands for the real identity of all humanity, or the world as it exists in Truth and Love. She is man as the quality of motherhood in God which shows forth God as Mother.

To the spiritual apprehension of Paul, this immortal selfhood of the whole human race is what he calls "the body of Christ" (I Cor 12:27). The woman in the Apocalypse stands indeed for the universal Christ-embodiment, birthing the immortal Son of God as evidence of her own wedlock with God. Her Son, in other words, is the world's true selfhood, indivisible and whole, born from within the world's own body. The world giving birth to what it is in Truth is mankind in process of being divinely educated in the ideas of eternal Science.

The educator of the children of Israel in the Old Testament was Moses. Like the word educate, the name Moses means "to draw out, or lead out of the water." Moses mothered Israel. He drew her out of the darkness which was Egypt and led her to the Promised Land. He set in motion a spiritually educational system of laws, designed to free her from the bondage of ignorance, that she might shine with the light of the understanding of God.

Mrs Eddy once said that the children of Israel "stand in type for the whole human race." What Israel typifies in the Old Testament, the Apocalyptic woman typifies in the New. Likening her own mission to that of Moses, Mrs Eddy tells of her great longing to save mankind "from the slavery of their own beliefs and from the educational systems of the Pharaohs, who today, as of yore, hold the children of Israel in bondage" (S & H 226:26). The educational system which she herself founded is accordingly the means of the world's liberation from the slavery of ignorance, from the evolved knowledge of materialism, or from "the educational systems of the Pharaohs."

In embracing and mothering mankind, Christian Science frees humanity from subservience to the restricting mortal senses just as Moses mothered and freed the children of Israel.

As the Old Testament merges into the New Testament in one continuous story so the external disciplinary methods of Moses lead to a glorious *new covenant* for Israel. According to the prophet

Jeremiah a momentous spiritual advance was destined to take place in the life of God's people, Israel. Paul, in Hebrews, repeats Jeremiah's words. He tells how God would make "a new covenant with the house of Israel and with the house of Judah: 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 from the land of Egypt [the Mosiac phase of external mothering] . . . After those days . . . I will put my laws into their mind, and write them in their hearts [motherhood established subjectively within] . . . 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 8:8-11).

Spiritual education relative to the advancing Christian Scientist is likewise in two phases. First, he learns his subject objectively through apparently outside means; secondly, as the result of this, he reaches the point where his subject is subjective to his own inner being, or where his "I" has attained to the subject itself and he is its active and faithful exponent. It is written then in his heart and in his mind.

Remember that in the story of Exodus, Israel could not take one step out of Egypt until Moses had revealed to her the true nature of the first personal pronoun. Her real "I AM" was God Himself, and only when this was realized did her liberation begin.

Yet even in the learning process understanding must be drawn forth little by little, idea by idea, from within the student's own loins or he will not attain to the new covenant. Hence the teaching of Christian Science that "we understand best that which begins in ourselves and by education brightens into birth" (*ibid*). The difference between the two phases is that, in the first, an orderly disciplinary impartation dispels the student's ignorance of his subject, and, in the second, the subject itself, in its coherency and wholeness, expresses itself as him. When Moses drew Israel out of Egypt he was in fact drawing her identity forth from God, and because she was man as God's reflection this meant, in turn, that he was drawing it forth from within herself.

By way of illustration consider, in the case of the musician, how the learning stage of his career leads to the time when he sits on the platform unaided and spontaneously gives his performance.

Son of God Son of man

Jesus referred to himself as the Son of God, and at the same time as the Son of man. Just as there is no man without God so there is no God without man. The two are one in perpetual wedlock even as Principle and its idea, Spirit and its reflection, are one. The true idea

of mother, symbolized by the woman in Revelation 12, reflects this coincidence of the human and the divine, or the unsplitable unity of God and man.

The Son of the woman in the Apocalypse — the Son of (generic) man — is thus the Son of the living God. He is born simultaneously of God, and of the woman herself as the God-embodiment. Hence Jesus foretold the advent of Christian Science as “the [second] coming of the Son of man” (Matt 24:37).

“Behold my mother and my brethren” he said, pointing to his twelve disciples who stood at the time for the spiritually regenerate identity of the human race (Matt 12:49). Today, in Christian Science, the Apocalyptic woman, with her crown of twelve stars, is the corresponding God-given symbol of the mother and brethren of us all.

Because there is but “one I, or Us” (S & H 588:11), therefore in the words of Isaiah, “unto *us* [man in the generic sense] a child is born, unto *us* a son is given” (Isa 9:6). Typified by Mary the mother of Jesus, and by Mary Baker Eddy the discoverer and founder of Christian Science, we, man, are the mother of our own reality as the Son of God in the measure that, like the woman in Revelation 12, our “I” has gone unto the divine Principle, Love, and is no longer thought of as a personal, human ego. Then we are both mother (generically) and brethren (individually) to one another.

Man giving birth to the Son of man is himself the Son of God being born of God. In the course of our spiritual education, our own Christ-selfhood which is born to *us* is born simultaneously of *God*.

Be born again

“Ye must be born again,” said Jesus to Nicodemus who came to him in the darkness of the night — that is, in ignorance of the true idea of motherhood, education, and birth. To Nicodemus, Jesus was an inspired teacher, a divine educationist, who came to him directly from God (John 3).

For Nicodemus to be born again, Jesus explained, did not mean that he must enter a second time into a maternal womb and be reborn, but that he must learn to understand himself and his world as never having been parted from the motherhood of God, and therefore as having originated spiritually instead of materially.

Nicodemus’ rebirth would, in this way, be twofold. He would be born “of water and of the Spirit.” That this necessity applied even in the case of Jesus himself is illustrated by Jesus’ twofold baptism. When he went to be baptized of John two things happened concurrently. Straightway as he came up out of the *waters* of Jordan the *Holy Ghost* lighted upon him from heaven. John’s water baptism

typified Jesus' total repentance, his complete repudiation, of having been supposedly born of the flesh; while his Holy Ghost baptism signified his submergence in the understanding that man, in Truth, is born of God, born only of the Spirit.

Spirit, in the Bible, is symbolized by wind. "The wind bloweth where it listeth . . . so is every one that is born of the Spirit," Jesus went on to tell Nicodemus. When, in Genesis 1:2 ("genesis" — "to be born") the birth-giving Spirit of God moves upon the waters of human consciousness, this is the wind of God, or the breath of God, blowing upon these unformed elements in order that, out of them, man in His image may be formed. The word "spirit" is from the Latin root "spirare," meaning "to breathe."

Note how in the second verse of the Bible "Spirit of God" is spelt with a capital "S" but in the corresponding exegesis in *Science and Health* the "s" is uncapitalized. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit," Jesus further explained to Nicodemus. Spirit (capitalized) in relation to spirit (uncapitalized) is God in relation to man.

And thus in the order of the seven days of creation (that immediately follow Genesis 1:2) "the spirit" born of "the Spirit" reveals itself day by day, idea by idea, as man in the image and likeness of God. No longer in this case is man (earth) without form and void: his form is revealed in its plenitude as the very form of God Himself. In terms of his human experience, spiritual education is replacing ignorance.

On the day of Pentecost, following the close of Jesus' career, a "rushing mighty wind" surged through the consciousness of the assembled disciples. This was that same Spirit of God, that same life-giving breath, that same divine animus, that moves on the face of the waters in Genesis 1:2. Through the advent of spiritual education, the body which is man pulsates with this wind's divine inspirations and so breathes eternal life.

In his Gospel, John says of Jesus that "he breathed on them, and saith unto them, Receive ye the Holy Ghost" (John 20:22). This again was Spirit, the universal Teacher, the all-caring Mother, imparting within the disciples' own consciousness a living understanding of themselves and their world.

As a result, "when the day of Pentecost was fully come" they themselves breathed this understanding on the rest of mankind, and the whole world revived. In the words of the story in Acts 2, all were filled with the Holy Ghost, and therefore all had spiritual form.

These Pentecostal happenings were the foreordained outcome of Jesus' own transcendent mission. They were the living illustration of all mankind being born again, and as such were the indispensable

forecast of what was eventually to take place in the days of the Holy Comforter itself, or when Christian Science would finally be found healing, teaching, and mothering the world.

**The Spirit poured
out upon all flesh**

Order gives form. Order brings form to birth. The gift which Christian Science bestows on the human race is that, through an ordered Science and system of ideas, it answers (free from mysticism and free from speculation) the hitherto unfathomable, age-old question: "What is God?" In the form of a divinely revealed order of *synonymous terms for the infinite*, and as the central core of all its teachings, it declares in its textbook on page 465 that:

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

In the light of this inspired definition, and in the spirit of Paul's words to the Athenians, no longer need mortals ignorantly worship an unknown God, for Christ has revealed what God truly is. In respect of modern psychology the unseen, unknowable, *collective unconscious* has been replaced by a knowable Science of infinity, and the foundations of ignorance and mortal mythology are thereby undermined.

In accordance with the meaning of the word synonym, the above capitalized names for God *differ* from one another in particular shades of emphasis, yet all refer to the *same* absolute God.

Regarding the cosmos or the world itself, what this range of terms teaches is an infinite diversity of identity in unity, or, throughout all creation, individual distinction without division. It provides us with the idea of plurality which is not numerically measurable.

"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" was Paul's realization, when he responded to this Principle of infinite synonymity and indivisible unity (I Cor 12:4-6 — ea).

Concerning the "days" of man's timeless creation, revelation shows that, fundamentally, it is God in His aspect as *Mind* that says, in the first day, Let there be light; God as *Spirit* that says, in the second day, Let there be a firmament; God as *Soul* which causes the dry land to appear in the third day; God as *Principle* that, in the fourth day, reveals the stellar cosmos; God as *Life* at whose command, in the fifth day, the waters bring forth abundant life; God as *Truth* that unfolds, in the sixth day, the wholeness of man in His image and

likeness; and God in His consummate aspect as *Love* that fulfils, in the seventh day, His universal, revelatory purpose.

What this sevenfold development is designed to impart is a progressive understanding of the absolute unity of God and man, heaven and earth, divinity and humanity. In the state of harmony which follows, man understands God by understanding his brother man, and he understands his brother man only because first he understands God. A condition of reciprocal understanding, determined by this divinely creative order of ideas, is what moulds and fashions man's identity in the likeness of the original Spirit of God.

No wonder there appears at the other end of the Bible, in the twenty-first chapter of Revelation, "a new heaven and a new earth." Actually, this is the only heaven and earth there ever is, or can be, namely, the divinely united heaven and earth of Genesis 1:1. In the light of an understanding of this basic spiritual truth, the mythical belief of a spiritual heaven 'up there' and a material earth 'down here' passes forever away. The glorious fact reveals itself that there is but one plane of consciousness, which is the one we are living on here and now.

The vision is that of the universe as it exists in eternal Science, the form of which is the heavenly foursquare *city of God*, further described in Revelation 21. The "four equal sides" of this city, interpreted in *Science and Health* as "the Word, Christ, Christianity, and divine Science" (S & H 574-575), furnish mankind with a system of ideas and their everlasting values which all may embody and wherein all may live.

Profoundly and pertinently, in his epistle to the Galatians, Paul describes this holy city as *the mother of us all* (Gal 4:26). It is man's eternal *university city*, and is therefore the very matrix, or womb, of his spiritual education and unending birth.

While the order of the seven capitalized terms, *Mind, Spirit, Soul, Principle, Life, Truth, Love* teaches what God is, and therefore what the universe is constitutionally, the order of the four capitalized terms, *Word, Christ, Christianity, Science* teach how this oneness integrates and functions in eternal harmonious unity.

In the oneness of these two conceptions, the divine utterance 'I am infinite Mind, Spirit, Soul, Principle, Life, Truth, Love' is itself God's infallible *Word*, the first side of the holy city; the total manifestation of which, as one compound idea, is *Christ*, the city's second side; the fulness of the Christ's embodiment, in all the diversity of its synonymous identities, is *Christianity*, the city's third side; and the resulting trinity in unity of Word, Christ, Christianity — the forever

undividedness of God, Christ, and all humanity — provides mankind with the *Science* of its own cosmic being.

Voiced by the apostles on the day of Pentecost, this original and ultimate Spirit of God — this indigenous mother tongue of mankind — poured itself forth upon all flesh, and in doing so explained the resurrection. As a result, representatives out of every nation under heaven who were in Jerusalem at the time heard the new teaching in their own individual tongues and therefore responded understandingly. This was inevitable scientifically because Jesus' resurrection, spiritually understood, was also the world's resurrection.

Today, in the form of impersonal, impartial Science — as a matrix-calculus of life-giving ideas — this same Word of God is again addressing itself to the world. Contrary to the evidence of the senses, but in accordance with divine metaphysics, this actually is the world itself voicing to itself the reality of its own being — the world as it exists in eternal Science giving birth to what it truly is.

Foursquare civilization

Chapter 3 of the author's book *Civilization Lieth Foursquare* recounts how, towards the end of the nineteenth century, the revelation of Christian Science initiated this ultimate unifying process, and began therefore to "bridge over with life discerned spiritually" (S & H 598:26) the death-dealing interval of religious and political sectarianism that had built itself up over the preceding eighteen centuries.

The outpouring of Science as it is taking place today, and the events of the original day of Pentecost, are thus spiritually and scientifically inseparable.

Chapter 4 of *Civilization Lieth Foursquare* shows furthermore how the twentieth century's revelation of the nonsectarian Science and system of Christian Science bridges over with the same spiritual discernment of life the corresponding period of organized ecclesiasticism that has increasingly stultified the Christian Science church since its founder's passing in 1910.

Such a realization heralds the fact that the time has now come for the Christian Scientist (within the sanctity of his own consciousness) to begin to bridge over with this very understanding of life, the entire interval of "organization and time" (S & H 249:19) that has elapsed since Jesus' resurrection and ascension. For then it was that Jesus proved on behalf of the whole human race that the Life which is God was not only his life but also the life of mankind.

In the sight of God in divine metaphysics, the second Messianic advent, the coming of universal Christian Science, is the timeless

outcome of the first advent, the mission of the individual Jesus. This union of the missions of the manhood and womanhood of God, identical with the wedding of the Lamb and the bride in the holy foursquare city, signifies the appearing on earth of civilization as its divine Principle knows it, or as it comes down from God out of heaven.

Never has Christian Science been other than the immediately subjective state of the Christ-consciousness to which Jesus ascended. Unlike the mythical severance of Eve from Adam in the early chapters of Genesis, never was the womanhood of God cut off from the manhood of God and separated by an historical interval of material organization, space, and time. As Truth rids thought of superficial animal magnetism, and reveals the deep reality that lies behind the mask, we shall learn to behold this spiritual unity as the truth about all mankind.

**Father, that they
all may be one**

As suggested in the Introduction to this book, there is an overriding condition as to whether or not the rebirth of the world begins visibly to take place, and this, as in the case of the Pentecostal disciples, is that those who have really named the name of Christian Science — who truly esteem the leadership of Mary Baker Eddy as its discoverer and founder — shall find themselves spiritually *with one accord in one place*. Jesus had prayed, “That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us” (John 17:21). For then and then only, he implied, would the world know that God had sent him. From that moment onwards the disciples stood for the unsplittable spiritual nucleus of a newborn world, and the same should be found to apply today with regard to Christian Scientists.

The need is for the world to be shown the same concrete healing evidence as was apparent in the case of the apostles. Genuine Christian Science, in the form of a body of genuine Christian Scientists, must likewise be seen to be sent by God. To put before the world any form of schism in the name of Science is to put before it one more instance of its own age-old problem of disruption and disintegration instead of showing by divine example the practical solution to this problem.

The apostles in Jerusalem typified to the people the living reality of the world’s own being. The movement they set in motion (which Christian Science carries forward today) was therefore one of world translation and world salvation, not world indoctrination by an alien new sectarian religion purporting to be scientific yet maintaining the curse of factionalism.

When Mrs Eddy dissolved her church and college organizations in 1889 she referred her students, that same year, to Israel's dissolution of the walls of Jericho, also to the Pentecostal disciples. "In the case of Joshua and his band," she said, "they had all to shout *together* in order that the walls might fall; and the disciples, too, were of one mind." Then came the well-known clarion call: "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" (Mis 279). The conversion is possible because the one Mind in question is already, in Truth, the world's own Mind.

Imperatively, she proclaimed on another occasion: "When we work *together as one*, it will be seen as the Son of God" (*Collectanea* p 82 — ea).

Translation twofold

Spiritual education, spiritual rebirth, spiritual translation, are all the same activity. Translation *to* the world of what in fact the world is translates a warring, faction-ridden sense of the world into the harmony of its being in eternal Science.

On pages 115-116 of *Science and Health* is a statement concerning scientific translation which epitomizes the workings of the whole of Christian Science. It is in two parts. The first is called "Scientific Translation of Immortal Mind," the second "Scientific Translation of Mortal Mind." The second takes place only as a result of the activity of the first.

The first is what causes, for example, the Pentecostal disciples to be in a state of spiritual accord and therefore of one Mind; the second relates to the transforming effect this one Mind has on the world-wide appearance of a multiplicity of minds. The first translates to us humanly, in a language we can understand, what man really is as the idea of God; the second, as a result, translates the illusion of a host of incompatible minds back into the truth of one universal Mind.

Note that the second teaches the *translation* of mortal mind not its *destruction*. Mortal mind is not an actual entity to be exterminated, but an alien language to be translated. Destruction implies death; translation implies regeneration and life. Hence Paul says of Enoch that he was "translated that he should not see death" (Heb 11:5). Throughout the career of Jesus this twofold translation was in continuous operation until, with the overcoming of the last enemy, death, he attained the point of the ascension. Likewise in the case of the Christian Scientist, nothing has really to be destroyed; what is required is the translation of consciousness from one language to another.

In respect of this Mrs Eddy wrote: "Christ Jesus' sense of matter was the opposite of that which mortals entertain . . . His earthly mission was to translate substance into its original meaning, Mind" (Mis 74:13). The system of education in Christian Science, based as this is on the *seven* and *four* capitalized terms for God, translates consciousness out of the language of matter, space, and time into the language of Spirit, the everpresent *Word* of God.

"God is the sum total of the universe" (Mis 105:32), Christian Science teaches. The universe in Science is thus the universe of Mind, Spirit, Soul, Principle, Life, Truth, Love, evolving eternally as the Word, Christ, Christianity, Science. When, through the first translation phase, the Christ-idea voices itself to human consciousness, this is what it declares the universe to *be*. The second phase, as a result, translates consciousness out of an apparent material terminology back into its "original spiritual tongue" (S & H 115:11).

Deductive and inductive reasoning

The word *educere*, from which comes the word *educate*, is from the same Latin root as deduce, induce, reduce. Let us see therefore how deductive and inductive processes of reasoning form the basic methodology of spiritual and scientific education. They involve the use of logic and reason, and so relate, in Science, to God's eternal Logos, or Word.

In the matter of human logic, to deduce means to reason from the general to the particular, or from the universal to the individual; to induce is the complement of this, and is where we reason from a part to the whole, from the particular to the general, or from the individual to the universal. While deduction therefore pertains to analysis, induction pertains to synthesis.

When the universal language of Spirit spoke to mankind in the second chapter of Acts, and individuals heard it in their own particular tongue, the emphasis was deductive, and corresponded to the first of the two translation phases. But inasmuch as the purpose of this was to translate the babel of different human languages back into one comprehensive parent tongue, the emphasis became inductive, and corresponded to the second phase.

Because the world in its wholeness shows forth Truth itself, Truth cannot do other than speak to the whole world at once. At the same time it cannot do other than voice itself individually, because individuality is what manifests, reflects, and diversifies the world's coherent wholeness.

We read in the textbook on page 146, "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." Correspondingly, on page 471,

we are told how "...divine Science...reduced to human apprehension [is] named Christian Science."

Divine Science *reduced* for the purposes of human understanding to the system of ideas which is Christian Science indicates the *deductive* action of the first translation phase. But when, as a result, this one coherent system translates an apparently dismembered material universe back into the integrity of divine Science itself, this indicates the *inductive* action of the second phase.

In an article called "Fundamental Christian Science," Mrs Eddy writes: "Inductive and deductive reasoning is correct only as it is spiritual, induced by love and deduced from God, Spirit" (My 349:27). That is to say, in the activity of spiritual education, every conclusion we come to regarding our world must be *deduced* from God, Spirit, in order that the world, by love, may be *induced* to rise up out of the ignorance that is materialism and understand its harmony and unity in God.

The deductive process is further explained in *Science and Health* on page 467, where we read: "Reasoning *from cause to effect* in the Science of Mind, we begin with Mind, which must be understood through the idea which expresses it and cannot be learned from its opposite, matter." Whereas induction is described as follows on page 195, "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. Observation, invention, study, and original thought are expansive and should promote the growth of mortal mind out of itself, out of all that is mortal" (ea).

From this second reference we see that the idea of translation is not confined merely to national languages such as we hear about in the early chapters of Acts. Translation from one tribal tongue to another suggests far greater issues than that, namely, the translation of the language of materialism as a whole into the language of Spirit, the world-redeeming Logos, or Word of God.

In addition to the languages of the Parthians, and Medes, and Elamites, for instance (Acts 2:9), or the English, French, German, Russian and Chinese languages today, there exist, for example, the specialized tongues of atomic physics, computer technology, microbiology, psychology, economics, politics, and so on, to mention at random but a few. So divergent are some of these linguistic technologies that they are apt to give rise to a complex babel of misunderstanding, and cannot therefore promote a state of brotherhood and peace, such as that promised by the holy Comforter.

As we learn from the textbook reference on page 195, such subjects as astronomy, natural history, chemistry, music, mathematics, need also to be taken into account. When these requisite academic subjects are viewed from the standpoint of Spirit and not matter, they become, we now see, of the nature of “idea governed by . . . Principle.” Putting this another way, spiritual education, in its deductive aspect, furnishes us with the divine idea of which each of these disciplines, properly evaluated, is a semblance, or symbol. In which case the inductive aspect translates the mundane material concept back into the language of the original divine idea.

As cited in the Preface to this book, *Miscellaneous Writings* (page 60) throws even clearer light on this momentous issue by putting it this way: “Every creation or idea of Spirit has its counterfeit in some matter belief. Every material belief hints the existence of spiritual reality; and if mortals are instructed in spiritual things, it will be seen that material belief, in all its manifestations, reversed, will be found the type and representative of verities priceless, eternal, and just at hand.”

Every material belief, *all* manifestations, signifies, surely, nothing less than the total material universe. The crucial word is *reversed*. Material beliefs, as such, are not the types and representatives of Spirit’s ideas, but the self-destroying counterfeits of these ideas. Reversed, however, through the exercise of spiritual understanding, they become of the nature of symbol and not counterfeit, and in this form are subject to translation and not destruction.

In view of this, the statement that “spiritual teaching must always be by symbols” (S & H 575:13), takes on a new, powerful meaning. Symbols, as we have seen, furnish a semblance. This means they reflect in a degree the ideas they symbolize. Under the progressive impact of spiritual understanding what the senses call matter is found not to be matter, as such, but to reflect increasingly the formations of Spirit until, as demonstrated by Jesus at the ascension, reflection is total and translation is complete.

Understandingly, then, “Christ Jesus’ sense of matter was the opposite of that which mortals entertain” (*ibid*). The purpose of this book *University City of Divine Metaphysics* might well be said to be a quest for Christ Jesus’ sense of matter in contrast to the sense which is entertained by mortals.

Mrs Eddy concludes her admonition about the need for reversing material beliefs, with a statement which (as also noted in the Preface) again is fundamental to the purpose and meaning of this book. “The education of the future,” she says, “will be instruction, in spiritual Science, against the material symbolic counterfeit sciences.”

Ideally, at Pentecost, Babel ends. “Confusion of tongues” no

longer disrupts man's relationship with man. The pandemonium produced by egocentric and competing human factions, with their oftentimes incomprehensible terminologies, is translated into a mutually beneficent diversity in unity through the sharing of one divinely scientific mother tongue.

Science and Health

“The textbook of Christian Science is transforming the universe” (Mis 372:5), wrote Mary Baker Eddy. For this remarkable statement to be proved true means that the textbook itself typifies not only the workings of the universe as it exists in divine reality, but includes also the material symbolic sense of the universe as that which the reality transforms and translates. To this end, the textbook was caused in 1902 to conform structurally to the celestial “city” of Revelation 21, as being typical of the universe as it truly is.

Hence the book teems with references to the “material symbolic counterfeit sciences” which, as constituent elements of what at present we observe and call our universe, are subject to transformation by the ideas they symbolize — that is, by the universe of eternal divine Science.

Pre-eminent among these symbolic counterfeits are, as we have seen, astronomy, natural history, chemistry, music, mathematics. But these are not the only academics the textbook uses in the course of its instructions in spiritual Science. In fact, once the text is thoroughly investigated, and pertinent terminology is observed and classified, a range of subjects begins to emerge which covers, apparently, nothing less than the entire spectrum of the human consciousness.

The multitude of subjects which this present book brings to light, together with instances of their terminologies culled from the pages of *Science and Health*, is detailed in Part IV. The idea there hinted at is the ultimate translation of the *whole* by the *Whole*. For, by its very nature, and in accordance with its title, the Christian Science textbook cannot do less than teach the idea of the wholeness (or health) of universal Science. At the same time, it must necessarily cover, through the use of its teaching symbols, the whole of human experience. For this is what it purposes to translate out of a sense of discordant, self-centred fragments into the reciprocal blessedness of all things in unity.

When, therefore, the student turns to Part IV of this book let him not think he is required by Science to acquaint himself scholastically with all, or even with any, of the vast array of human subjects which he finds there. Spirituality makes no such demands. What is required is that, deeply and comprehensively, he acquaints himself with the

single mighty subject of the divine Science of being as that which embraces and embodies all reality within itself. Whether he is consciously aware of it or not he will, in this way, be acquainting himself *spiritually* with the underlying Principle, therefore with the divine reality, of every one of this multitude of counterfeit human subjects.

At the same time, and according to the way he is individually led, he will make himself sufficiently conversant with the general mortal picture to bear witness to its translation from matter to Spirit within the range of his own consciousness. His outlook, that is to say, will be in accord with the way Mrs Eddy puts it on page 55 of *Retrospection and Introspection*, namely, that he must “gain sufficient knowledge of error to destroy it with Truth.”

In the story of Samson in the Old Testament, Samson wedded himself to the Philistines. His purpose (symbolically) was to gain enough knowledge of physical science and mystical religion, to enable him to overcome them with the strength and vision of divine Science, otherwise they would overcome him.

Centre and circumference one and indivisible

A circle, or sphere, made up of an interdependent centre and circumference, is an important and useful symbol. Bear in mind that in describing a circle with a pair of compasses it is always the centre that is positioned first before the circumference can be drawn.

Let the circle as a whole stand for the universe itself, and its determining centre for the order and system, the all-governing Principle, of infinite divine Science. Realize, then, that this supreme central intelligence, or Principle, holds within it, eternally intact, the infinite diversity of forms and their identities that constitute its own circumference.

From the standpoint of our present consciousness, conceive of the circumference as composed of the multifarious array of sciences, philosophies, religions, and arts, that we find making up the human scene.

Because the circumference’s divine reality, in all its endless variety, is held in its unity at the centre, this means that, in the process of human salvation, the centre reaches out in all directions at once and gathers the circumference of disparate entities back into itself. The centre, in fact, says to the circumference what Jesus, in effect, said to his surrounding world, ‘I am what you are, and you are what I am.’ And this, in the words of *Science and Health*, is because of the supreme scientific fact that “God is at once the centre and circumference of being” (*ibid*).

Even so, let it not be thought that, in order to solve the problem

of world disunity and warring confrontations, the Science of the oneness of being gathers into a coherent whole a host of self-centred fragments. If the sciences, philosophies, religions, and so forth, are really divided from each other, they can never find themselves collected and united under one scientific head. As Jesus said: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:6).

In Truth, wholeness remains forever wholeness, not liable to schism; while fragments, as such, remain fragments, incapable of finding collective unity within one indivisible Truth. This is because, in the Science of Christianity, "Truth is not fragmentary, disconnected, unsystematic, but concentrated and immovably fixed in Principle" (Ret 93:11).

Wholeness is Truth's basic quality. Break-up is error, the supposed departure of truth from Truth, man from God, and therefore in Science is untrue. As we learn from Revelation 21, nothing enters the city of Truth that "defileth . . . or maketh a lie." Nothing can be abstracted from the context of the Word of God and remain scientifically true.

Accordingly, in the human concept, wholeness is not gained by gathering together peoples and things, theories and doctrines, sciences and religions, into a supposedly reconciled, organic mass. Wholeness in Science has never been rent in pieces to make amalgamation necessary; pieces, therefore, do not have to be seamed together in order to reconstitute wholeness.

Once this truth is understood, then, on an entirely new and God-directed basis, individual entities, making up the human concept, will indeed come together naturally, non-egotistically, to find they are already one with each other in the Principle of harmonious being.

Life versus death

What this Christ-Principle requires of us therefore is that we demonstrate our divinity humanly, in order to overcome sin and death and so solve the life-problem.

Death is division, the opposite of life. Once Life is understood as forever indivisible, then, in accordance with the meaning of the word individual (not + divisible), the individual life can no more die than can Life itself. As in the case of Jesus, the last enemy, death, will have been overcome.

Such are "man's present possibilities," *Science and Health* assures us when it explains the passing away of "the transitional stage in human experience called death" (S & H 572:23), and the appearing in

consequence of a new heaven and a new earth, inseparable the one from the other.

Divide and conquer is always the war-cry of the enemy mortality, or death. Once this cry is silenced then there is "no more sea." That is to say, there is no more belief in an unconscious source of conscious human experience. That such a source exists is wholly mythological. The real origin of earth is *heaven*, not *sea*. And therefore it is that the life of man is the one deathless Life.

We discover our own and each other's real selfhood by coming forth together from the same heavenly source, the same divine Principle, Love, as this Principle's own compound idea. Then, we not only *have* one Mind, we *are* this Mind in conscious individual expression, and the problem of personal schismatic break-up is Christianly and scientifically solved.

Mythology unmasked

If a white object is viewed unknowingly through a sheet of blue glass we do not see a blue object, although the senses may testify that we do. The observer has but to take himself to the other side of the glass to understand that the object is white, and has never been anything else. And should he resume his former position so that it looks blue again, he knows that, despite appearances, the object he is looking at is white. Neither is he tempted to believe that there are two objects, one blue and one white.

So it is with the universe. The textbook says: "To material sense, earth is matter; to spiritual sense, it [identically the same earth] is a compound idea" (S & H 585:7). Looking at the universe through the deceptive material senses is like looking at the white object through the piece of blue glass. Standpoint determines whether it appears as a matter universe or a Spirit universe. An apparent matter universe is the universe of Spirit, Mind, viewed objectively from an impossible position *outside* of Spirit, outside of infinity. The universe of divine Science is the universe viewed subjectively from *inside* Spirit's infinitude, to which there is no outside.

The standpoint of mystic theology, or mythology, is that of man having, through personal egotism, cut himself adrift from his divine Principle, God. Godless matter is God, Spirit, looked at supposedly from this fallen outside position. An indivisible spiritual universe is the universe as it is in divine Science. A dismembered material universe is wholly a mythological conjecture.

The resolution of this problem of opposites lies in the realm of Christianly scientific education and Christianly scientific translation. Science handles the delusion of mythology as a misconception of

Science itself; it does not set out to destroy mythology as an actual entity existing in opposition to Science.

Science says to mythology: 'You are what I am when the mortal sense of you is reversed and translated and you appear as you truly are. I am the all, the only, the infinitude of being, and all my eternity is now. Though you, mythology, claim to be timeless, you are basically a thing of time. Your assertions regarding primordial origins dissolve in my timeless *now*. Your so-called past, present, and future are reversed and translated by me *now*. What I am now you, in Truth, always were and will be. No primordial rebellion, no original psychic explosion, no sinful fall of man, ever took place in my infinitude. No subversive animal magnetism, no forces of personal egotism coming from outside myself, ever bombarded and split the nuclear centre of my being. And I am incapable of generating these forces within myself.

'The individual identities of which I am composed are never in a state of militant self-assertiveness against the Science of what they truly are. I am not Spirit disintegrated and scattered to have become a universe of matter. As eternal and infinite Life, Truth, and Love, I have never been exploded atomistically to appear as a world of physical sciences, human philosophies, mystical religions, which you, mythology, claim is the case. There is no matter universe, no exiled man, no self-destroying human race into which I must enter as a saviour-god to piece it together again, and so save it from itself. I have no need to recover my health, my wholeness, my original unity, for I was never in the first place robbed of these essential qualities.

'When, through this truth, I unmask you mythology (animal magnetism) what I reveal is not you but me. This does not mean that I have turned you into me; I am simply telling you that from everlasting to everlasting you have never turned me into you. Though infinity separates us as Truth and error, yet you have no self but me. In fact we are one. But this one is me, divine Science, not you, mythology.'

What the day of Pentecost illustrated was an apparent mythological world of matter brought face to face with itself as Spirit. Mankind heard itself speaking in its true mother tongue and acceded with rejoicing to what was being said.

Prophecy was being fulfilled. Zephaniah had told how one day God would "turn to the people a *pure language*, that they may all call upon the name of the Lord, to serve him with one consent" (Zeph 3:9 — ea). In the "latter days" of Christian Science, this pure language is beginning once more to be heard and understood.

Having, as the means of communication, a language of ideas which are common to all, individuals understand and love one

another; having different languages of opposing values, persons misunderstand and are at variance with each other.

Today, a systematized terminology of synonymous ideas of the infinite is putting itself before mankind as the means of bringing to pass, through the Science of Christianity, a state of world brotherhood, prosperity, and peace. As the sixth millennium of the human story draws to its close, this is the way in which the seventh millennium, the seventh day of creation, the day of universal Love, is heralding its own arrival.

Specialization and generalization

The need for comprehensivism to take precedence over specialization in the conduct of human affairs, began to be advocated by world thinkers round about the 1960s.

In the contemporary world, the rapid acceleration of scientific knowledge and the prodigious development of high technological skills have made it increasingly difficult for many of the intellectual fields adequately to understand what each other is saying. No wonder the ordinary man turns away from them as beyond his comprehension, even though they are effecting irrevocable changes in his everyday life.

For the future safety and well-being of the race, prayer might well be offered in respect of the divine Science of man: 'Principle, that they all may be one.'

Specialization is akin to individualization. In Science, however, individualization is inseparable from generalization, or from an outlook that is universally whole. In material sense, too, specialization is to be equated with individualization, but in this case the individual can be self-centred and blinkered, with little or no inclination to relate with the collective whole. The bedrock limitations of time and human capacity enslave the human mind, making it impossible to put generalization into practice. Individuals, it seems, cannot help themselves, but are increasingly forced by material circumstances to live parochial one-track lives.

Yet here is the strange contradiction. For while modern technology has shrunk the space-time world to such minute proportions that human beings are able quickly to encompass it physically, nevertheless the gulfs between individual professions and different fields of activity continue to grow wider and wider and mental and moral barriers increase.

At the same time, in the twentieth century — what Mary Baker Eddy foresaw as this "God-crowned, patient century" (Po 22) — an irresistible unifying influence is everywhere at work. Even in such opposite spheres as science and mysticism, certain Western scientific

thinkers and certain Eastern religious mystics are today searching for and finding common ground, with a view to closing ranks. The unseen leaven of the Science of Christianity which a woman took and put into world consciousness is everywhere leavening human thought and resurrecting it from outworn aversions.

Individualism and collectivism, like capitalism and socialism, and therefore like the present adamant East-West divide, are the two factors most responsible for the current world predicament. Yet they are the ones most loath to rid themselves of their antagonisms and to be reconciled for the benefit of all.

The question is, how can two such apparent opposites as a segregated individualism, on the one hand, and an integrated universalism, on the other, be united for the future safety of the race? As experience shows, this cannot be done on a material basis. Yet, because their underlying realities are divine and not human, and because, in truth, they are complementary instead of at variance, they are united already on a spiritual basis — that is, in Science, or in Truth itself.

Left in the grip of materialism, the picture today is of a kingdom divided fratricidally against itself. Under the control, however, of the Science and system of generic man (an educational matrix, wherein diverse identities dwell together in harmony, or where there is distinction of individuality without division) all things work together for the common good of all.

In the united kingdom of the holy foursquare city, man is an individual specialist in a universal Principle, rather than being confined to a specialized subject wherein he competes with and exploits his brother man. That is to say, he himself embodies by reflection the holistic system of divine ideas which this Principle governs and sustains.

Correspondingly, each academic discipline reflects in its own special character, from the standpoint of its own particular emphasis, the coherency of one whole cosmic Science. As an individual subject, each finds itself integrated within the universal 'WORD' of the one 'I AM,' or in 'WHAT I, GOD, AM BEING.'

PART II

Out to the Human

“Christ. The divine manifestation of God, which comes to the flesh to destroy incarnate error” (S & H 583:10).

The human patterns the divine

Part II of this book called “Out to the Human” signifies that the Word of God which comes forth from the divine, in Part I, is, in Part II, the Christ, or Truth, coming to the flesh to destroy the erroneous belief that the human race is material and mortal instead of being spiritual and immortal.

In *Unity of Good* page 37, human beings are said to be “physically mortal, but spiritually immortal.”

We are bidden to understand therefore that, in Science, a true humanity is the symbol of divinity, and not a material entity that has cut itself off from divinity and is “revolving in an orbit of its own” (S & H 522:9). In other words, humanity must be found increasingly to reflect, pattern, and tangibly show forth man’s fundamental divinity.

In its ultimate reality the human is wholly the reflection of the divine. Having no mind, no will, no life of its own, it possesses by reflection all that belongs to the Mind which is God, of which it is the concrete expression.

Only to the material senses does humanity have the appearance of mortality. When therefore the divine comes to heal and translate this mortal appearance it causes the human to become, transitionally, a purer and purer reflection, a better and more accurate symbol of the divine itself. And this process of human betterment goes on and on until at last the translation is fully accomplished and the degree of reflection is complete. No inversion, no deformity, no sinful disunity, remains any longer to distort the true idea of the human in its unbroken relation to the divine.

No change of leadership

From 1866 to 1910, Mrs Eddy bore continuous witness to the revelation of Christian Science, and therefore to this idea of human and divine unity. To the senses she personally was its discoverer, founder, and mother. Yet what the revelation impelled her to realize was that (although not apparent to mortal sense) the birth of the Science of the world's true being was necessarily impersonal and universal rather than personal and parochial. Hence her simple statement relative to healing: 'I got Mary out of God's way.'

To Mary Baker Eddy, the woman in Revelation 12 who "symbolizes generic man, the spiritual idea of God" (S & H 561:22), and whom her own identity reflected and exemplified, was primarily the mother and leader of Christian Science. To the continuous and uninterrupted unfoldment of this Science there could never therefore be any end.

Thus, in 1901, when she proclaimed through the world's press that *man the generic term for mankind* (My 347:5) would reveal her successor as leader of the Christian Science movement, this signified that, following her passing in 1910, the movement would continue to be led by the God-crowned woman, and therefore there would be no real change in the leadership. Man in the spiritually generic sense, of whom she herself was the teaching symbol, had always been, and would continue to be, the mother of Christian Science. Mrs Eddy knew there never had been, nor could there ever be, any other leader than the universal, divine Principle, Love, whose self-expression is generic man, symbolized by the woman. What this amounts to in practice is man individually, collectively, universally self-governed, self-led, self-mothered, because, as God's reflection, he is governed, led, and mothered by God. Mary Baker Eddy herself is the imperative human symbol of this divine motherhood and leadership, instructing us in the Principle we all must follow and understand.

Yet from the time of her passing to the present day, the Christian Science church, centred in Boston, has been unwilling to accept her instructions regarding herself and her successor and, contrary to her express provisions, has permitted its own church officers to usurp her God-ordained place. In the same way it has been unable to accept the absolute Science and system of what Christian Science truly is, which its leader enshrined indelibly in the textbook *Science and Health*.

Because of this, as far as the outside world is concerned, Christian Science appears today as a sterile, personally controlled, personally hierarchical religious organization, visibly contracting into insignificance, instead of being accepted for what it truly is, namely, the ever-advancing impersonal Science of the Principle of all mankind.

Matrix calculus of infinity

It was the teacher and practitioner John W. Doorly who, through his deeply held conviction that Christian Science is indeed *Science* within the strict meaning of the term, and who, through his tireless researches into the final edition of the textbook, was the first to reveal and put on record the idea of infallible *order, structure, and system*, as being even more precise in the realm of Christian Science than they are, for example, in mathematics and music. His findings reached their climax in the late 1930s and 40s.

What he brought to light is destined eventually to render Christian Science understandable and acceptable on a world scale. And this means, in turn, that he opened the way whereby “man the generic term for mankind” will succeed to Mrs Eddy’s leadership in accordance with her 1901 nomination. As intimated previously, there must be no change in the continuing leadership of God and His idea (generic man), and never any semblance therefore of personal apostolic succession.

What John Doorly showed was misunderstood, misrepresented, and reviled by the Christian Science church as intellectualism and the dead letter. But this was only the carnal mind’s effort to reverse and destroy the idea that was being born. Rightly understood, his teaching pointed to none other than the concrete understanding of Spirit itself, wherein letter and spirit are one.

Never is the real “letter” of Christian Science an intellectual build-up by the human mind, never the acquisitive “result of scholarly attainments,” but always “the reality of all things brought to light” (S & H 505:26). This is why, from early in his career, John Doorly based his work fairly and squarely on the foundational order of synonymous terms that answer the question “What is God?” For in this case the teacher is not a fallible human personality, but the divine Principle itself, continuously self-revealing.

Outstandingly, he showed that the *holy city* of Revelation 21 is the Biblical equivalent of that supremely scientific and spiritual conception called in the textbook the *divine infinite calculus*. In fact, four such divinely mathematical concepts unfolded to him one by one. And as they did so they revealed their relationship to the four aspects of the city itself: “the Word, Christ, Christianity, and divine Science” (S & H 575:18).

As found within the pages of the textbook, they are:

1. *Numerals of infinity* (p 520:10) which, in their declared relationship to the seven days of creation, are the primal elements of the *Word* of God.
2. *Divine infinite calculus* (p 520:15) which, as the compound idea formed by these elements, corresponds to *Christ*, as the full manifestation of God.

3. *Matrix of immortality* (p 250:5) which, in its relationship to divine motherhood, and therefore to the generic Christ-body, corresponds to universal *Christianity*, as the true identity of the human race.

4. The healing *system* itself (p 146:31) which, in its relation to *Science*, integrates the first three of these factors into a single immaculate conception, namely, into the foursquare city as a whole.

This “holy city” — this ultimate ideal of world civilization — is described in Revelation 21:11 as “a stone most precious.” One of the meanings of the word calculus is a stone used in reckoning, that is, in calculating. This is the stone which, according to Jesus, the builders of ecclesiasticism persistently reject, but which is destined nevertheless to become the capitalized “headstone of the corner.”

When we conceive of the *calculus* of God’s ideas in its oneness and infinitude, it becomes to us the *matrix*, or womb, of its own formations, constituted, as these are, of the *numerals* or fundamental elements of being. Numerals, calculus, matrix thus become the threefold essential nature of *system*, just as *Life*, *Truth*, and *Love* do in relation to *Principle*, and *Word*, *Christ*, and *Christianity* in relation to *Science*.

What the textbook calls “The spiritual mathematics” (MH p 3) begins to have imperative new meaning, and we are reminded of the words of De Quincey (cited p 113) that “mathematics has not a foot to stand upon which is not purely metaphysical.”

Remember how the *mathematical calculus* operates through two distinct aspects, *differential* calculus and *integral* calculus. Think also of how the *metaphysical calculus* has its roots in a range of *synonymous terms* for the infinite. For these terms, being synonyms, *differ* from one another in some shade of meaning, yet always refer to the *same* absolute God. What the metaphysical calculus consists of therefore is an infinite *diversity* of individual identities *integrated* harmoniously in spiritual unity. This indeed is the universe of God’s creating, which is reflected in the identity of individual man.

John Doorly’s vision of the system of Christian Science stemmed consistently, therefore, from the two complementary orders of capitalized terms for infinity: Mind, Spirit, Soul, Principle, Life, Truth, Love, and Word, Christ, Christianity, Science, with which the textbook abounds.

His researches reached their climax in a symbolic depiction of the holy city, correlative with the description given it in Galatians 4 as *the mother of us all*. The mathematically metaphysical symbol which he was led to draw up became known accordingly as *The Matrix*. It

was based on the different orders of the seven synonymous terms for God as found in *Science and Health*, and it embodied the above two classes of capitalized terms in their forever wedded relationship. In its adaptation to many of the different aspects of divine metaphysics it typified the educational workings of the system of Christian Science. (See p 135 of this book where the symbol of the matrix is reproduced.)

So crucial is the conception of this formative, self-birthing mould of divine motherhood for the future advancement of Christian Science that we would do well to ponder, not its technical detail — not, for example, its complex groupings of synonymous terms — but the general underlying idea it presents in the profundity of its spiritual meaning. Of first importance is what it stands for *spiritually*, rather than its literal face value.

In its representation of the workings of the foursquare city it refers to the all-knowing, all-fulfilling Mind which is God, infinitely self-programmed, infinitely self-provident, infinitely self-informed, supplying instantaneously the healing answers to humanity's manifold problems.

As such it is the divine counterfact to present day micro-electronics and computer technology with its ability to calculate at lightning speed. It typifies no less than the "seal of the living God" which seals in their foreheads the 144,000 of all the "tribes" of generic man (described in the 7th chapter of Revelation), in order to eliminate ignorance, or the "mark of the beast," and to replace this with spiritual understanding.

Without the vision of the self-revealing foursquare matrix this book *University City of Divine Metaphysics*, with its treatise on the spiritual education of the future, could not have been written. It would have had no basis on which to build. The so-called calculus of mortality, the age-old build-up of the tree of material knowledge, would have no counteracting tree of life, and there would be no means therefore of human redemption.

The holy city is one and indivisible because the cosmos which it patterns is one and indivisible. But in order to teach this oneness humanly each of the city's "four equal sides" must be seen to reflect the other three sides in order to be itself. Then and then only do we conceive of the city as an integral whole, infinitely diverse yet infinitely one. The result is the city's matrix structure.

Think of the four Gospels and the way in which they refer differentially to the one Son of God. Matthew, Mark, Luke, and John are themselves characterized by the same Word, Christ, Christianity, Science.

This relationship of the four Gospels to the four-dimensional

mother city is strikingly and helpfully illustrated in *The Scofield Reference Bible* (1945 Ed p 990). Matthew, Scofield says, puts the emphasis on Jesus as *King*, Mark on Jesus as *Servant*, Luke on Jesus as *Man*, and John on Jesus as the *Son of God*. But, the footnote adds, “not only so: for Matthew’s King is also Servant, Man, and God; and Mark’s Servant is also King, and Man, and God; Luke’s Man is also King, Servant, and God; and John’s eternal Son is also King, and Servant, and Man.” Clearly, the result is a sixteenfold word-picture of the life of Jesus, or a foursquare portrayal of the Son of God.

Matrix structure of Science and Health

It was in 1902, the year following her declaration that man the generic term for mankind would reveal her successor in leadership, that Mary Baker Eddy drew up the final major revision of *Science and Health*. The book had reached its 226th edition. The new version was not a recasting of the text itself (this had been substantially completed in the 50th edition of 1891), but it was a radical rearrangement of the order of the chapters as a whole, to become the order in which she finally left them in 1910.

That is to say, in 1902, the main body of the book (which precedes “Glossary” and “Fruitage”) consisted of the first sixteen chapters as we have them today as they range from “Prayer” to “The Apocalypse.”

Yet it was not until the late 1940s, as a result of John Doorly’s spiritual researches, that the wonderful truth was brought to light that the final ordering of these first sixteen chapters corresponded, chapter by chapter, to the structure of the sixteenfold matrix that had recently been revealed, and which represented the workings of the holy foursquare city.

John Doorly always spoke of the values of the capitalized terms for God in the textbook, both in their own essence and in their reflection of one another, in musical terms, that is, as being “tones” of spiritual consciousness.

This means to say that the unfoldment of the matrix through the four tones of the Word (Word reflecting Word, Christ, Christianity, Science), the four tones of the Christ (Christ reflecting Word, Christ, Christianity, Science), and so on with the four tones of Christianity and the four tones of Science, was found to be divinely foundational to the teachings of the chapters as they unfold from “Prayer” to “The Apocalypse.”

The textbook itself (page 559) tells us to “take the little book . . . Take it, and eat it up,” meaning by this, digest, assimilate, and understand its teachings from beginning to end, and not murmur, as Israel did, if this makes the belly bitter. The scientific

ordering of the book's first sixteen chapters makes it possible for mankind to carry out this command.

And thus in its final rendering the book becomes the spiritual educator, the divine matrix, the all-embracing mould, destined to lead humanity to the point of being spiritually self-governed, spiritually self-led, spiritually self-healed, spiritually self-taught, and therefore no longer dependent on outside human controls. No wonder by the year 1910 Mrs Eddy's previously indispensable Mother Church organization was ready to be replaced in the lives of Christian Scientists by the textbook itself as matrix, or mother, ensuring their ability to reflect, both individually and together, the forever revelation, the eternal life, of the oneness of God and man. The freedom of man under the government of God, which at this point was ready to flood the world, was the divinely ordained opposite of the control of mankind by any and every form of church or state dictatorship.

Truly, the people themselves (man in the spiritually generic sense) are destined, in this way, to succeed to the Christian Science leadership. Today, at the close of the twentieth century, they stand on the threshold of the seventh millennium of their civilization's history, heralding the vanquishment of the forces of evil and of mortal ignorance, in preparation for their entry into the New Jerusalem, the city of world brotherhood and peace.

Science, Theology, Medicine

At the time when the task of sifting and classifying the textbook's terminological symbolism (referred to in Part I) had been taken as far as was then deemed practical, there was no evidence of a spiritually ordered or symmetrical pattern to which the subjects might conform once they were gathered and woven under the auspices of divine Science. That such a pattern would eventually emerge was evident from the fact that the human symbol must always reflect the character of the idea it symbolizes. When, therefore, a form closely related to the foursquare matrix, or the holy city, began to make itself felt, this was due to nothing contrived, nothing preconceived, or to the human mind vainly trying to make things fit.

The chapter "Science, Theology, Medicine" in the textbook is the one which records the original revelation of Christian Science in 1866, and points to the total healing and resurrecting effect which this was to have on the whole of human consciousness. In line with Jesus' parable quoted at the beginning of this sixth chapter, Mary Baker Eddy's discovery was "like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."

It is evident from the chapter's title that the three measures in

question correspond to the *science*, *theology*, and *medicine* of the world, destined by the leaven of *divine Science*, *divine Theology*, and *divine Medicine* to be raised from the deadness of materialism until the world itself is resurrected and changed. That is to say, material science, material theology, and material medicine are being used here to represent the complete spectrum of the human consciousness.

Could it be, in view of this, that the framework being sought to accommodate the many subjects and disciplines which the research into the textbook had brought to light, was actually provided by this sixth chapter, "Science, Theology, Medicine"?

Certainly a large number of the subjects were immediately classifiable under these three headings, yet the three by themselves were not sufficient to accommodate all. There were, for example, those that demanded the category of *language*, others the category of *art*, and still more the category of *sociology*. If in this way the first three, Science, Theology, and Medicine, were extended to include the further three of Language, Art, and Sociology, then it seemed likely that the list of subjects as a whole would be covered.

Even so, although the word "language" does not appear in the title of the sixth chapter, it is nevertheless true that pages 114-117 are devoted almost exclusively to a discussion of this very topic. Again, with regard to the subject of "art," it would be hard to find a purer description of the artist's ideal, or of the incentive that lies behind his burning quest for truth, than the words of Paul, used with reference to the woman's leaven, that it was the "gift of the grace of God given unto me by the effectual working of His power." And inasmuch as the message of the chapter as a whole has to do with the transforming, chemicalizing changes which this leaven sets up throughout all human society, then perhaps the idea of "sociology" permeates the chapter also. And therefore might we not conclude that this chapter does, after all, point to the "whole lump" of human consciousness as represented by these six outstanding categories?

Foursquare framework

The *language* of divine metaphysics is the articulate understanding of the *Word* of God — that which is voiced by the *Christ* in its impartation of Truth to humanity, and which involves necessarily both the spirit as well as the letter of Truth. At its deepest level, the letter of Truth is the *Science* of Truth, while its spirit is the *art*. Hence the words of Mary Baker Eddy: "The *art* of Christian Science . . . is akin to its *Science*" (Mis 372:27). Christ, Truth, requires both Science and art in their spiritual reality in order to voice its own wholeness to mankind.

In so doing the Christ rids humanity of its apparent mortality. And this takes place at the point of *Christianity*. Here, humanity is liberated from sin, disease, and death — a task purported to be undertaken by mystic theology and material medicine. Theology occupies itself specifically with sin, and materia medica with disease, while the two of them in partnership are equally concerned with death. And thus it is that Christianity, in its practice of the letter and spirit of Christ, comprises *Theology* and *Medicine* each in its divine reality.

“The wages of sin is death” says Paul (Rom 6:23). Death is the outcome of sin just as disease is. The race is saved from sin, disease, and death because in Christ’s divine *Science* is found the truth about theology’s God, while its *art* is outpictured as the art of spiritual healing. Hence “in Science” is “perfected . . . that most important of all arts, — healing” (Mis 232:19).

The book of Revelation speaks of two kinds of death, a first death and a second. What this means is that Christ’s Christianity destroys death not only in the form of the last enemy, death itself, but also in the form of the first enemy, birth. In an article attributed to Mrs Eddy called “The Seed” this is put the other way round. The author says: “Mankind has reached the last enemy [birth] and knows it not” (see *Collectanea* 144).

Metaphysically speaking, the subject of *sociology*, defined as the science of human society, has the accent on the holy city’s fourth side, *Science*. In God’s *sociology*, the *language* of the *Word*, voiced by the *Science and art* of the *Christ*, and operating as the *theology and medicine* of *Christianity*, are at work simultaneously as the transforming, translating *Science* and saviour of the whole world’s being.

To sum up: In its relation to the four sides of the holy city, a symbolic human framework has thus emerged which is made up of the four outstanding categories of *Language, Science and Art, Theology and Medicine*, and *Sociology*.

Yet when we are thinking of the city as a whole, we realize that each of its four equal sides necessarily reflects in itself the nature and operation of the other three, and therefore that the simple fourfold pattern of *Word, Christ, Christianity, Science*, extends to form a structure that is itself sixteenfold, or *foursquare*. Represented graphically in the form of the matrix drawn up by John Doorly, the result is a symbolic depiction of the infinite reflections, the infinite relationships, the full range of spiritual permutations, that make up the matrix calculus of being.

The same is true of the foregoing human categories of *Language, Science and Art, Theology and Medicine*, and *Sociology*. Each extends itself

into four main subdivisions to provide a corresponding sixteenfold pattern.

And so it was that the long list of subjects which this particular exploration into the text of *Science and Health* brought to light, began gradually to fall into place under different subdivisions of the four major headings.

Language, for instance, requires, first of all, a rudimentary *grammar* out of which to form itself; secondly, the flow of *speech* whereby to voice itself; thirdly, a *literature* as a means of dissemination; and fourthly, a system of *education* as the fundamental purpose of each specific language.

In order adequately to estimate *Science and Art*, we see the requirement, first, of the language of *mathematics* as the means of rendering understandable and communicable advances in the physical sciences. After this comes the long list of the *pure sciences*, followed by the equally long list of the *applied sciences* including the *applied arts*. Fourthly, there is the supremely important category covering what are known as the *fine arts*.

Theology and Medicine involve first of all the subject of *religion*; after which there is *materia medica* with its drugging system; this is followed by *surgery*, which alternately cuts away or seams together parts of the human body. Fourthly, we have the wholly mental aspect of medicine that appears under the heading of *psychiatry*.

Lastly, in the category of *Sociology*, it is essential to take into account, first, the idea of *marriage and progeny* as the means of human propagation; then the great subject of *government*; after that the field of *human warfare* and relationships generally; and fourthly, the vast, comprehensive subject of *civilization* itself, in which the human race journeys from darkness to light, or from ignorance to scientific knowledge.

This, then, unfolds the foursquare framework, in terms of which this book hints the idea of spiritual redemption and scientific translation that must sometime begin to be put into effect progressively on a world scale. The treatise here presented invites endless further investigation, endless individual and collective development, not only as regards the subjects themselves, and their relevant terminologies (taken in this book from the text of *Science and Health*) but also their interwoven structures and reciprocal relationships. In no way are the listing of words and terms under

their respective headings in Part IV to be thought of as exhaustive. They offer but a taste, a beginning.

It might be well therefore at this point to quote from a statement by the artist, Paul Klee, in which he refers to contemporary developments on the part of the artist and his art. "Nothing can be rushed," he writes, "it must grow, it should grow of itself." Then, pleadingly: "We seek a people . . . each one of us gave what he had. More we cannot do." (*Paul Klee on Modern Art* p 55)

So it is in the case of dedicated students of Christian Science today, and their desire to reproduce in their own lives and in world consciousness the image and likeness of God.

LANGUAGE

Language, subdivided into the four subsidiary headings of *grammar*, *speech*, *literature*, and the general one of *education*, is thus the first of the four main subjects which, in the particular survey carried out in this book, comprise the aforesaid sixteenfold framework.

Philology, linguistics, or the actual study of language, is clearly a subject in its own right. Yet, in a specific sense, language pertains in one form or another to each and every subject that comes within the framework as a whole. Each has its particular idiom whereby to communicate itself to the world and make itself understood. Take for instance such subjects as atomic physics, mathematics, music, psychology, biology, each one explains its meaning and purpose through an evolved individual language or a special terminology of its own.

The same is true of individual man and the uniquely subjective way in which he perceives and interprets his universe, and communicates this to his brother man. Language is an essential instrument whereby human beings relate with one another and exchange ideas for the purpose of understanding not only themselves and each other but also the universe in which they live.

In divine metaphysics there is but one language, the language of ideas that make up the Word of God. Human language as such is a symbol of this divine all-embracing language. John, at the beginning of his Gospel, says that the Logos, or Word, is not only *with* God but *is* God Himself. The Word, that is to say, is the language in which God, the "sum total of the universe" (Mis 105:32) declares what He is and the way in which He operates. The language itself and the universe it describes are one and the same actuality. It is both with God and at the same time is God.

What this *Word*, this cosmic totality, consists of is an infinitude of individual *words* which, as Jesus puts it, proceed “out of the mouth of God” by which all creation lives. The *Word* is the very spirit of Life itself, never a dead letter. The words which voice what creation is are creation itself in its order and logic fluently, articulately, declaring its own infinitude.

Through translation of the *Word* to the human understanding, humanity itself is translated out of the disruptive arguments, the alienations and divisions, that are the essence of mortality. The result, little by little, is that every language on the face of the earth finds its reciprocal accord with every other language. Simultaneously, individual man understands and is at-one with his fellow man in the universal harmony of being. No longer are men at variance with each other. No longer are they in militant disagreement based on ignorance and misunderstanding. All voice Truth together for the common good of all; all things work together for good because all are working for God.

Heidegger wrote that language is “the place where Being speaks.” Man “did not create language,” he said, “language created man.” And again, “Man is authentically man when in his linguistic responsibility he becomes the mouthpiece of Being.”

Similarly, Alan Richardson speaks of “the power of God to control all history by his *Word*,” also of the “understanding of God’s *Word* as the supreme power in history.” He also says that eventually it will be perceived “that the whole universe has been brought into being by the creative *Word* of God” (*The Listener* June 1965).

Truly, what the polyglot audience responded to on the day of Pentecost was this infinitely diversified language of Spirit, or the words that show forth God’s Logos, or *Word*.

Grammar

While the first side of the holy city is the language, or *Word*, which Being speaks, our first view of language itself is the study (analysis) of the different parts of speech of which it is composed. Applied to the language of Spirit this could be said to be the *grammar* of the *Word*. Underlying this opening tone of the unfolding foursquare framework is thus the *Word*’s own constituent elements, or the *Word* scientifically analysed.

Grammar thus treats of the elements of language, and the way these synthesize one with another to form the orderly flow of speech. In divine metaphysics they are the rudiments of the system to which the *Word* is reduced for the purpose of human understanding.

In her autobiography *Retrospection and Introspection*, under the title “Early Studies,” Mary Baker Eddy makes a profoundly searching

statement regarding the divine idea of grammar. She records how, after her discovery of 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).

Here, etymology, syntax, and prosody are interpreted spiritually; they do not pertain to grammar in the ordinary linguistic sense, but to the grammar of the language of the eternal Word.

First, *etymology*. This has to do with the analysis of a word to discover its origin and derivation. It includes a word’s *history*. It applies in Science to the analysis of the Word itself. And the form this takes is the order and logic of the *seven days of creation* at the beginning of the Bible which tell us of the “origin and signification” of man. Word by word, idea by idea, the etymology implicit in these seven days unfolds analytically the Word of Life, and reveals its *divine history*.

From its roots in the seven days of creation stems the great cosmic utterance of what the infinite is as Mind, Spirit, Soul, Principle, Life, Truth, Love, and how it functions as the Word, Christ, Christianity, Science.

Join these elements (the *seven* terms and the *four* terms) together syntactically and they appear in their order and unity, that is, in their syntax. In the form of metrical structures and rhyming patterns (such as obtain in poetry and song) they become of the nature of prosody.

Looking analytically at the language of ideas to which the Word is reduced for human comprehension, its grammar can be said to consist of the four elemental factors of the *numerals of infinity* (S & H 520:10) that derive from Mind, Spirit, Soul, Principle, Life, Truth, Love; the *divine infinite calculus* (S & H 520:15) that derives from the Word, Christ, Christianity, Science; the *matrix of immortality* (S & H 250:5) that derives from the wedding together of these two foundational sets of terms; the *divine system* itself (S & H 146:31) made up as it is of the interwoven unity of the first three elements.

What we are concerned with as the grammar of the Word is not therefore an intellectual academic letter, but the numerals, calculus, matrix, system — the etymology, syntax, prosody, grammar — of the flow of the Science of Life itself.

Speech

Grammar leads to speech. Whereas *grammar* emphasizes the learning, or letter aspect of language, and in this sense is objective in character, *speech* is the spontaneous expression, the outpouring spirit of language, and is subjective in character. A man speaks a language

fluently and correctly because he is versed in its grammar. Speech, in other words, is grammar's inspired, articulate, cohesive flow. It corresponds to the "river of water of life" in Revelation 22 which pours forth clear as crystal, and is always fresh and new.

Language in its aspect as speech relates, in Science, to the Word in its aspect as Christ. Speech is the Word outpouring as Christ, or Truth itself. Underlying the second of the sixteen categories is thus the Word reflecting the Christ, or the Word as the Christ. Note therefore the textbook's definition of Christ as "the true idea *voicing* good, the divine message from God to men *speaking* to the human consciousness" (S & H 332:9 — ea).

In respect of a subject's language — each and every subject within the foursquare framework as a whole — the *Christ* of that subject is the spontaneous, subjective, communicable flow of a right understanding of the particular subject.

To reach a state of subjective fluency and eloquence in the enunciation of his subject is the goal of every student of whatever his subject happens to be.

Literature

The third factor in the "Language" group is literature. Here speech is concretely recorded, in order that its ideas can be propagated far and wide. It might be said that the *written word* is the means of spreading the *spoken word* over the face of all the earth.

To this end, the prophets recorded Judaism as the literature of the Old Testament; the apostles recorded Christianity as the literature of the New Testament; Mrs Eddy recorded Christian Science as the literature of *Science and Health* and her other writings; and so on with the continuing unfoldment of Science since the founder's mission closed, and in the case of the world's literature generally.

As John says at the end of his Gospel: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

Speech is like life itself, free, spontaneous, new every instant, while *literature* is apparently static and fixed. Yet, in the case of the Bible and *Science and Health*, the nature of these two books is that they continually yield new views of their messages from apparently unfathomable depths.

Literature in fact is the complement of speech in the way that Christianity is the complement of Christ. The purpose of Christianity is the propagation throughout all space of the purely timeless Christ-idea which Jesus voiced and lived.

Through its literature and its church, Christianity set out

historically to make Jesus' demonstration of eternal life available to all mankind. Hence the tone underlying this third section of the framework is the Word in its aspect as Christianity.

Bad literature confines, confuses, and smothers ideas. A bad church imprisons and kills the message which its founder originally voiced. In the same way, if man were really incarcerated in a mortal body he would inevitably meet his death there. But man is no more limited to an organic body than ideas are limited to written words. 'You cannot put it into words' is a saying as true of an inspired idea as it is of man and his body.

Yet we can and must symbolize ideas by the recorded word as a means of their propagation. Then, when the symbols have taught us the ideas they symbolize, they are no longer needed in that form, and the symbol as such is outgrown.

So it is with all the different subjects that feature throughout this present treatise. First, the *grammar* (the fundamental principles) of a subject is cultivated; secondly, the spontaneous *speech* of that subject flows from its exponent subjectively; thirdly, in order that its teachings may spread abroad (so that all who wish to can make them their own) the subject needs a *literature*.

Education

We have reached the fourth and final category of the "Language" group — education. This may well be thought of as language's goal, or as its ultimate purpose. Without language as a means of communication, a system of education in any particular subject would be impossible.

Education in a given subject is provided by the three foregoing components of the language of that subject, namely, its grammar, its speech, and its literature. Once these three are freely available, a system of education can be set in motion and the subject can be scientifically taught.

Language, considered in relation to education, is, metaphysically speaking, the Word of Life in its Science — that is, the Word reflecting the Science of being, or the Word as teachable Science.

Under the heading of education comes philosophy, and therefore logic and reason. Philosophy includes epistemology, which is the theory of knowledge generally. Epistemology in fact is said to be the central philosophic discipline. It leads to metaphysics, to ontology, and therefore to a science of being. In other words, once epistemology has drawn its conclusions it becomes of the nature of metaphysics, and knowledge passes to life itself.

Note that the term "metaphysics" is used here only in its humanly philosophical sense as originally formulated by Aristotle, not in the

sense of “divine metaphysics” as understood in Christian Science.

While language itself is essentially creative in character, education is birth-giving. Using a subject’s language in a process of education, an individual conceives and births from within himself his understanding of that subject. As Christian Science teaches: “We understand best that which begins in ourselves and by education brightens into birth” (My 253:26). Hence, as previously noted, the meaning of the word educate is from the root educere — to lead out, to draw forth.

Thinking of education in relation to philosophy, we read in *Science and Health* how “human philosophy has made God manlike. Christian Science makes man Godlike” (S & H 269:9). In an article called “Science and Philosophy” Mrs Eddy shows that, fundamentally, both Science and philosophy are divine. She says of Christian Science that it is “the soul of divine philosophy, and there is no other philosophy.” Christian Science, she writes, “is not a search after wisdom [as is the case with human philosophy], it is wisdom: it is God’s right hand grasping the universe . . .” (Mis 364:11).

The treatise on “Philosophy” in *The Encyclopaedia Britannica* is helpful to the student of Christian Science regarding the relationship of philosophy to the material sciences, and regarding their translation into the philosophy of eternal Science.

Philosophy, says the *Britannica*, pertains to *knowledge of the universe as a whole*, while science pertains to *knowledge of the parts that make up the whole*.

We read: “. . . 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 parts only exist and can only be fully, i.e. truly, known in their relation to the whole . . . The aim of philosophy . . . is to exhibit the universe as a rational system in the harmony of all its parts . . . Philosophy . . . may claim, therefore, to be the only ‘concrete’ science . . . The world is not a collection of individual facts existing side by side and capable of being known separately . . . There is no such thing . . . as an individual fact . . . the nature of any fact is not fully known unless we know it in all its relations to the system of the universe . . .”(E.B. vol 21 p 441).

Interpreted spiritually, the above extract from the *Britannica* pinpoints the theme of this present book. It shows that the relationship between philosophy and the sciences, on the material plane, becomes, on the spiritual plane, the divine philosophy of Science itself. The fact is that the holistic Science of the Word of God can never be broken up piecemeal into an array of incompatible

fragments, but remains forever a diversity of identities in unassailable harmony and unity.

In the language of the Word's absolute Science lies the true idea of education, reversing and translating spiritually the testimony of the sectarian senses.

SCIENCE AND ART

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 vice versa, is fraught with danger for the future of mankind. It is as if their different languages are so unfamiliar the one to the other that, in the words of the story of the tower of Babel, they are unable to understand one another's speech.

The suggestion is that this deep-seated cultural breach brings into focus a world disrupted and bedeviled by the inability not only of individuals, nations, and races to understand one another, but also of the different philosophies, religions, political creeds, and so on, to do so.

Once the breach is resolved between the sciences and the arts, other breaches will begin to heal, and the race as a whole will be saved from the threat of eventual self-extinction.

The sciences and the arts are at variance, apparently, by reason of their different approaches to, and outlooks on, life. Only in the Science of Life itself are they properly reconciled, and found not antithetic but complementary. In Science the two are one as the absolute letter and absolute spirit of the universal Christ, or Truth. Christ is that aspect of being wherein letter and spirit, the *understanding* of life and the actual *living* of life, are one.

Merging from the first four sections of our framework, where the emphasis is the *Word*, to the second four, where it is the *Christ*, we see that what our world so desperately needs is a spiritual and scientific language in which the sciences and the arts are already one and do not have to become so. Such a language would launch a system of spiritual education that would impart this oneness to mankind.

The Word of God, the language of the unchanging values, qualities, and ideas of Spirit is this language; the Christ is the manifest form in which it voices itself to the world.

The Word is the Principle of the oneness of being; Christ is this Principle translated to the point of individual understanding. Thus, at Pentecost, when the Spirit of God poured itself forth upon all

flesh, individuals heard a unitary world language speaking in their own tongues. In the state of consciousness that followed, individualities did not lose their essential diversity, they merely lost their inability to understand one another's point of view.

The same is true of the multitude of individual subjects and their technological languages that come to our attention in this *Christ* section of the framework. "Each of Christ's little ones reflects the infinite One," Mrs Eddy writes (Pul 4:14). The solution to the problem of worldly schisms, including those of the sciences and the arts, will be solved in proportion as the little uncapitalized "ones" find their relationships within the total perspective of the generic capitalized "One."

The word science is from the root "to know." A science pertains to a particular field of systematized knowledge regarded as a definite line of investigation, or subject for study. It is concerned with the discovering and classifying of observable facts, particularly with respect to the quantification and verification of universal laws.

Whereas science emphasizes *knowing*, art emphasizes *doing*. Whereas science is systematized knowledge, art is knowledge made efficient by skill. Whereas science works objectively, inductively, and oftentimes hypothetically, art works subjectively, deductively, and, as far as the individual artist is concerned, intuitively and inspirationally. The scientist approaches the world impersonally, universally; the artist approaches it personally, individually. The method of the artist is therefore the complement of that of the scientist.

What is 'out there' to the scientist to be analysed objectively in terms of immutable universal laws, is 'in here' to the artist, to be interpreted subjectively as the spontaneous and exhilarating spirit of life. Hence their respective emphases of *letter* in the one case and *spirit* in the other.

Christ is Scientist and artist one and indivisible. Christ is the living understanding of reality that is both universal and individual, objective and subjective, at the same time. Writing at the point where the tone of the *Christ* enters into the flow of the days of creation, Mrs Eddy says that the "divine Principle of all expresses *Science* and *art* throughout His creation . . ." (S & H 507:25 — ea).

Again, whereas science is concerned with the measurement of quantities, art is concerned with measureless qualities. Whereas science is suggestive of the manhood of God, art is suggestive of the womanhood. This is why, in their eternally wedded relationship, they constitute Christ, the one Son of God.

As in the case of "Language," the compound idea of "Science and Art" resolves, within the present framework, into a corresponding fourfold structure.

Mathematics

The first of the “Science and Art” categories is mathematics. From the field of education, philosophy, and logic, which concludes the four “Language” categories, thought arrives naturally at the subject of mathematics.

Mathematics might well be defined as the language of the physical sciences. Resolve this conception metaphysically and what we have is a subtone of the *Word* within a main tone of the *Christ* — that is, Christ reflecting the Word. Once the sciences and arts are divinely wedded, then what *Science and Health* calls “The spiritual mathematics” (S & H 3:6) will be found not only the language of Science but the language of art as well.

Generally speaking, the sciences are formulated quantitatively in terms of different orders of measurement, different scales of magnitude. Mathematical calculations, equations, and formulae are used by scientists to express these magnitudes and communicate them to the world. Mathematics is thus the language of the sciences whether these tend in the direction of infinity, as in the case of galactic astronomy, or the infinitesimal, as in nuclear physics, microbiology, and modern electronics.

With the Greeks, mathematics meant “a thing learnt,” and applied to science generally. Today, through pure mathematics and higher mathematics, mathematics has spilled over into philosophy, where it has to do with logical deductions and conclusions drawn from the premises of reasoning.

The textbook quotes De Quincey as saying that “mathematics has not a foot to stand upon which is not purely metaphysical” (*ibid*). It refers to the days of creation as “the order of Christian Science” (S & H 508:28). These days (so we learn from p 520:10) are really “numerals of infinity,” a purely mathematical concept, even as is “divine infinite calculus” referred to at the close of the same paragraph. Indeed, the other two terms that feature fundamentally in the language of divine metaphysics, namely, “matrix” and “system,” are likewise mathematical concepts.

In the spiritual mathematics of Christian Science, everything is infinite; nothing is finitely measurable. In other words, there are no numbers as such in Science. The only real number is the *one* of infinity — that is, the infinite capitalized One (S & H 112:16). The numerals of infinity, as the underlying values of the scale of synonymous terms for God, are the means whereby the One becomes humanly comprehensible, whereby it is imaged forth individually, and whereby humanity finds its only real Ego to be this infinite *One*.

Hence, “The divine Ego, or individuality, is reflected in all spiritual individuality from the infinitesimal to the infinite” (S & H

336:6). Or again: “In Science all being is individual; for individuality is endless in the calculus of forms and numbers” (Mis 104:9).

Whether we are thinking of individuality specifically with regard to man, the lesser identities of the animals, or the spiritual realities of the manifold subjects of the sciences and the arts, their common language, the mother tongue of them all, is the “spiritual mathematics” of the system of Christian Science, to which divine metaphysics is reduced for the purpose of healing the human race and redeeming it from materiality.

The pure sciences

Two aspects of the sciences are to be taken into account, namely, their “pure” aspect and their “applied” aspect. The *pure* aspect concerns the scientists’ quest for knowledge and truth for its own absolute sake irrespective of the way this knowledge may be applied to the problems of existence or to the ceaseless urge on the part of humanity for higher standards of living. The category of thought in this sixth section of the framework is, accordingly, the pure sciences.

Inasmuch as this view of science searches for the truth about everything in the universe, and for the invariable laws by which all is governed, the metaphysical emphasis at this point is Christ in its own pure aspect as Christ, or Christ reflecting solely upon itself.

The number of subjects classified under this heading are legion. Let us identify some of the most outstanding, starting with the two that involve the largest and smallest physical magnitudes. The first concerns galactic astronomy and cosmology and takes us into the field of macrophysics; the second has to do with the innermost particles of the atom, and so leads us into microphysics.

Associated with both these dimensional extremes are the classical physics of heat, light, sound, magnetism, electricity, including quantum mechanics and the relativity theories. All play their indispensable part in man’s understanding of the universe in which he lives.

Rising in the scale of magnitudes from the subatomic level of waves and particles, we come to matter itself — first of all to matter’s molecular structure, then to the whole vast field of chemistry, including geochemistry and biochemistry, or matter in both its inanimate and animate phases. At the same time there is the subject of mechanics, with its branches of statics and dynamics.

Coming down the scale from the cosmological galaxies (those island universes of interstellar space, the largest individual units of which the universe as a whole is composed) we arrive at our own comparatively minute solar system, whose sun, planets, and satellites include the earth itself. So great thereafter is the range of subjects to

do with mother earth that they include all the remaining subjects that we might be called upon to consider.

Study of planet Earth involves what are called the earth sciences and the life sciences. Included in the former are geology, geography, petrography, mineralogy, metallurgy, meteorology, geophysics, geochemistry, and so on. Related to these are agriculture, horticulture, the cycles of the four seasons, evolution, natural history, and leading in turn to the whole vast subject of biology. Biology is one of the most wide-ranging of all the subjects, as witness the modern advances in microbiology, so-called genetic engineering, as well as the current theory that living microscopic organisms reach the earth from outer space, and that this was how life here began.

Arriving at biology, the life sciences enter the scene as distinct from the earth sciences. Branches of biology include ecology (study of the balance of nature), cytology (cells and the DNA code), embryology (living organisms), botany (plant life), and zoology, with its various subdivisions, namely, ornithology (birds), ichthyology (fish) and entomology (insects).

And here we arrive at the focal point of the survey as a whole, for biology also includes anthropology or the study of the science of man.

From anthropology comes the ethnology of races, the subdivision of these into nations, tribes, and families, until finally there is the paramount subject of individual man himself.

In the case of individual man three branches of study need to be taken into account. These are, first, anatomy, with its analytical dissecting of the human body; secondly, physiology, the branch of biology which treats of the living functions of the body as a whole; thirdly, psychology, which is the science of mortal man's conscious and unconscious mental processes as distinct from the workings of his physique.

Taken as a whole, the metaphysical import of this sixth section of the framework is that, underlying it, is the idea of Christ, or Truth, the divine manifestation of God, revealing to the human consciousness the infinite variety of individual identity which the one Christ, Truth, embodies.

Because of this, we begin to see how everything in the universe lives only to serve the infinite Christ-Principle, and in doing so relates with, and serves, everything else, in the order of cosmic being.

Applied sciences and applied arts

In the practical walks of everyday life the applied sciences and applied arts are so interwoven that, in our present survey of the

spectrum of consciousness, they constitute together the seventh section of the framework.

The skilful application of scientific knowledge to the needs of humanity, in order to secure freedom from want and general human betterment, suggests, metaphysically, Christ in its office as Christianity, or the *divine* Christ made *humanly* practical. In Christianity (from the human standpoint) the Christ-idea applies itself to the solution of mankind's problems, just as the pure sciences apply themselves in the service of the world's living conditions.

Outstandingly in the realm of the applied sciences are the immense fields of engineering and industry, and the way in which these operate through economics and trade.

The application of science to economics in the running of the modern world is of primary importance. This is because, in divine Science, the universal Christ-Principle comprises mankind's true capital resources, while the income of ideas that flows from this capital is understood and utilized by means of the fundamental order of capitalized terms for God, rendering this Principle humanly available. Its individualization, or individual reflection, comes from and returns to this divine capital without depleting its infinitude.

This is in accord with Jesus' statement that his Christ-identity was continuously circulating from and to the Father. The economics of the Principle which is Life, Truth, and Love thus solve the human problem of deprivation and expendability, or of life supposedly confined in, and limited to, quantifiable matter.

Economics has to do with the conditions and laws affecting the production, distribution, and consumption of wealth, as the means of satisfying humanity's material needs. Money says to humanity 'without me you die.' Christ operating as Christianity says, 'I am your forever multiplying, circulating, unexpendable life.'

Under the heading of economics comes banking, accounting, insurance, commerce, and so on. Imports, exports, the home market, all involving commercial exchanges, dominate the field of industry. The engineering industries include aeronautics, navigation, and transport generally. Then there is mining, electrical, chemical, and civil engineering, instances of the terminologies of which are to be found throughout the textbook.

Architecture and the building industry likewise feature extensively. And it is at this point that we enter the field of the applied arts and crafts. Ceramics, engraving, printing, weaving, furniture-making, metalwork, are some of the branches of the industrial arts, or what are called the craft industries.

All these different interrelated activities radically affect the flow of life throughout the body of society. Through the utilization of raw

materials, the labours, skills, and inventive genius of mankind set out to advance the human race in the direction of a future “millennium.”

Asked in a newspaper interview 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 . . . We use them, we make them our figures of speech. They are preparing the way for us.”

“Figures of speech . . . preparing the way” surely suggests a John the Baptist phase of things heralding the approach of its own reality, as when John said of Jesus: “He must increase, but I must decrease.”

Asked in the same interview if “science in general” in the form of “electricity, engineering, the telephone, the steam engine” were “too material for Christian Science” Mrs Eddy’s reply was “No; only false science — healing by drugs” (see My 345).

Fine arts

The eighth category is the fine arts. Like the pure sciences fine art is art which is concerned with the creation of objects for their own sake without relation to their utility. The subject which covers all fine art, such as drawing, painting, sculpture, music, literature, is “aesthetics.” Aesthetics is a branch of philosophy dealing with “the beautiful.”

Translated into divine metaphysics, fine art is the point where Christ the great *artist* is at the same time the great *Scientist*, or where Christ as the all-knowing *Scientist* is simultaneously the practising *artist*. Hence the Science of art and the art of Science is the key to this particular section.

Genuine art, spiritually understood, suggests the unseen depths of the infinite as Soul reproducing itself to human view. It signifies the spiritual and scientific individuality of man imaging forth, as its own identity, the universal harmony and beauty of life. Determining therefore the meaning of this eighth section of the framework is Christ in the aspect of Science, or Christ reflecting the beauty, perfection, and joy of infinite divine Science.

Commenting on the third day of creation, at the point where earth, from within its own being, reproduces grass, herb, and fruit tree, *Science and Health* declares how the divinely creative Principle “expresses Science and art throughout His creation” (S & H 507:25). The view of the creator which dominates the third day of creation is the infinite as Soul, where subject and object, object and subject, are one. Hence its foremost symbol is the self-reproducing “seed within itself.” More than any other term for God, Soul is the one that most pertains to the aesthetics of fine art.

The artist, without counting the cost, delves profoundly into what

are to him the realities of being. He objectifies in image form the ideal which he holds instinctively within. Whereas the artist is essentially an individualist, the scientist is a universalist. What to the scientist is impersonal, objective, universal, to the artist is individual, subjective, inspirational, outpicturing his innermost instincts and feelings. The image which the artist forms of his world, and which he presents to his world, is his own subjective individual viewpoint of what to the scientist is a materially objective observable world.

Particularly in the field of modern art, the artist looks beyond the familiar formalism depicted by his material senses, and penetrates to the depths of an unrestricted freedom that radiates beneath the surface of his mind. In consequence, diversity of self-expression and scope for individual interpretation know no limits.

Herbert Read says in his introduction to some notes on modern art written by the artist Paul Klee (*Paul Klee on Modern Art*) that these notes "constitute the most profound and illuminating statement of the aesthetic basis of the modern movement . . . ever made by a practising artist." He goes on to say, "To explain art — that, for Klee, meant an exercise in self-analysis. He . . . tells us what happens inside the mind of the artist in the act of composition . . . he . . . defends the right of the artist to create his own order of reality." The artist, Read says, must therefore "penetrate to the sources of the life-force . . . only then will he have the requisite energy and freedom to create . . ."

In Klee's own words, the artist "does not attach such intense importance to natural form as do so many realist critics, because, for him, these final forms are not the real stuff of the process of natural creation . . . he places more value on the powers which do the forming than on the final forms themselves . . . The deeper he looks, the more readily he can extend his view from the present to the past, the more deeply he is impressed by the one essential image of creation itself, as Genesis, rather than by the image of nature, the finished product . . . he sees the act of world creation stretching from the past to the future. Genesis eternal!"

The artist, Klee continues, "must be forgiven if he regards the present state of outward appearances . . . as altogether inadequate compared with his penetrating vision and intense depth of feeling . . . 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 . . . 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 . . ."

Finally, he concludes: "Nothing can be rushed. It must grow, it

should grow of itself . . . we must go on seeking it! We have found parts, but not the whole! We still lack the ultimate power, for: the people are not with us . . . we seek a people . . . We began . . . with a community to which each one of us gave what he had. More we cannot do.”

How pertinent these words are for the individual Christian Scientist seeking to balance in his own identity the genuine qualities of Scientist and artist, universalist and individualist, in order to play his part in the redemption of his world from sin and disease, and from the divisive, self-destroying confines of mortality.

THEOLOGY AND MEDICINE

The fallacies which, above all others, beset and devastate the lives of human beings are humanity's love of sin and its dread of disease and death. Yet because disease and death are themselves the “wages of sin” all the aspects of this fatal triad are inseparably connected.

In the same way, scholastic theology and material medicine are inseparable. Theology purports to save from sin and to prepare the soul for a future life, medicine sets out to cure disease, at the same time as it prepares the body for death. When there is no sin and disease left in the world, orthodox theology and *materia medica* will have become obsolete.

The healing, non-ritualistic Science of Christianity, on the other hand, is the revelation to humanity of man's original unfallen status — his forever exemption from sin, disease, and death — and so it rids human consciousness of this baneful mortal trio.

Reversed and translated out of a dualistic materialism, theology and medicine find in the divine Science of Christianity their reciprocal spiritual accord. Christian Science, free from mysticism and supernaturalism, explains God logically, at the same time as it demonstrates God practically, by healing and transforming mortal man.

When, thus, through the language of the *Word* (first four sections of the framework) *Christ* translates the Science and art of divinity to the apprehension of humanity (second four sections), mankind, at the point of *Christianity* (third four sections), finds that *Science* has become the non-ecclesiastical understanding of God, and *art* His unfailing medicine.

As previously observed, the artist reproduces in image form the likeness of the ideal which he holds in thought. Hence 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 476:32).

Science and *art*, under the auspices of Christ, become therefore, in Christianity, the healing activity of a true *theology* and a true *medicine*. In the above quotation, Jesus, the divinely scientific theologian, is at the same time the divinely scientific artist, as well as being the divinely scientific healer. In other words, he reproduced in human consciousness his subjectively held image of God, and this replaced the sick, sinning, dying image conjured up by scholastic theology and material medicine.

The key to the following fourfold expansion of "Theology and Medicine" is, fundamentally, that God is not confined anthropomorphically in matter, and therefore that man is not a sinful, sick, dying god imprisoned in a mortal body. The freedom of a true individuality (emphasized by the four Christ sections and focussed in the life of the artist) is here (in the Christianity sections) at work in human consciousness, ridding mankind of dictatorial enslavements and death-dealing bodily confines.

Religion

Logically, the first category of the "Theology and Medicine" group is religion. The word comes from a root meaning "to hold fast, to bind back." Hence *true religion*, based on Christianity's eternal, infallible Science, binds man back and holds him fast to his divine Principle, Love. To human sense, this restores fallen man to God; whereas religion based on the dualistic premise of the equal realities of good and evil, Spirit and matter, binds mortal man back to mortality and holds him fast in a state of sin, sickness and death.

Religion began with the cosmic myths of the early civilizations, the cosmogonies themselves being the products of primitive astrology and nature worship. Out of the race's mythologies came its multitude of sectarian religions. The purpose behind the worship of the different gods and goddesses of mythology was to placate supposedly supernatural life-forces and persuade their personifications to act benignly in controlling human affairs. Sectarial religions create their gods in the likeness of mortal man; true religion recreates mankind in the likeness of one supreme God.

Common to both monotheistic and polytheistic religions are ritualism and priestcraft. From the different forms of ritualism came occult healing methods and the medicine man. Priestcraft opposes the freedom of individual self-expression, because what priestcraft must do to maintain authority is indoctrinate its prospective followers with whatever is the party-line. It sets out to convert humanity to preordained dogmas by threatening retribution if these are not obeyed.

The monotheism of the prophets of Israel in the first millennium B.C. is the notable exception. This is because the destiny of Judaic monotheism was to bring to fruition, in the first and second millennia A.D. the “religion” of Christ Jesus and the “religion” of Christian Science, with their purpose to translate all mythology and all supernaturalism back into the original divine Science of man. Remember how the promise to Israel’s patriarchs was that in them and in their seed the whole human race would be blessed.

Sectarian religions, on the other hand, breeding hatred and intolerance among men, are the counterfeits of what is meant metaphysically by universal *Christianity*. When the term Christianity is understood spiritually and scientifically, its divine Word is seen to be the antithesis of doctrinal sectarianism. Hence the metaphysical tone underlying this ninth section of the framework is Christianity in its aspect as the Word — universal Christianity, that is, as the revealed Word of God.

“Let the Word have free course and be glorified,” Mrs Eddy writes in *No and Yes* page 45. “The people clamor to leave cradle and swaddling-clothes . . . 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?”

Materia medica

We come therefore in the second category of the “Theology and Medicine” group to the subject of materia medica and its efforts to cope with the physical ills of mankind.

Originally, materia medica, like its partner, religion, stemmed from the early practices of mythology and ritual. While mythological religion has to do with the primordial origins of the material body and material world, materia medica sets out to heal the body of the very diseases which this false sense of origin generates.

It started therefore with incantations and rituals, in which the gods were besought to withhold the bodily afflictions and natural disasters which they were wont to mete out to mortal man. Thus we read in *Science and Health*, under the heading “Mythology and materia medica”: “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 upon earth” (S & H 158:1).

Conversely, the application of what religion truly is to the healing of disease and the mitigation of suffering and disaster, is the action of the redemptive *Christ*, Truth, within the general operation of *Christianity* — that is, Christianity in its office as Christ. Christianity as the Christ, the underlying force behind this tenth section of the framework, saves humanity from sin, disease, and death, and is therefore the specific counterfact to the practice of *materia medica*.

Regarding Jesus' own healing practice, the textbook says that his "requisite power to heal was in Mind. He prescribed no drugs, urged no obedience to material laws, but acted in direct disobedience to them" (S & H 148:3). Jesus did not really restore a mortal body to health; rather he understood the workings, in Science, of the only body there truly is, namely, the body of Christ in its wholeness, and the imaging forth of this body on the part of individual man. Christianity, rightly understood as the third side of the holy city, *is* this Christ-body, and as such is the immortal reality of the whole human race.

Jesus' realization was that God does not have to recover the wholeness of His own body (generic man) because this body never in the first place broke away from divine grace to require such restoration. God never lost — was never deprived of — His own health or wholeness. What is true generically is at the same time true individually. Jesus' healing work had the effect of awakening mortal man from the hypnosis of the Adam-dream, in which he believes his present body to be other than a reflection of the one Christ-body — other than the subjective state of the one Christ-Mind.

Surgery

The third section of the "Theology and Medicine" group is surgery. This is the branch of medical science which deals with the correction of bodily abnormalities, deformities, and defects, by manual or instrumental means.

Again, the accent is on *body*. What appears as the human system, or body, is the material opposite of the divine system, or body — the opposite of the system of ideas to which divine metaphysics is reduced in order that humanity can understand and *be* what body truly is (S & H 146:31).

In this case the surgical definition of the word "reduce" is of the greatest significance. It means "to restore dislocated parts to the normal position."

Looking deeply into the healing system of Christian Science, what we behold is man forever unfallen, man never dislocated from his divine Principle, God, never relegated to an outside alien environment, never needing to be restored. In this system, every part

of the Christ-embodiment remains permanently and irrevocably in place. The Principle of the system's oneness and wholeness governs and controls all its parts.

Because, in this way, every part relates primarily to the whole, and can never be removed from the whole, it therefore relates harmoniously to every other part that makes up the whole. Were it to be taken from its natural environment the part would quickly die. Only within the context of one whole design does any part truly live.

Like religion and medicine, surgery, too, stems from mythology. Regarding the creation of Eve in the second chapter of Genesis we read how the Lord God Jehovah induced "a sleep or hypnotic state in Adam in order to perform a surgical operation on him and thereby create woman" (S & H 528:15). Man's womanhood, which is really his own spiritually subjective state, was, under hypnosis, made to appear materially objective and separate.

Contrariwise in Science, just as Spirit is the subjective state of Mind, and man the subjective state of God's own being, so the womanhood of man can never be taken away from him surgically and sexually. In the same way, what appears as objective matter is not really matter at all but subjective mortal mind. Hence the inevitable translation of mind, matter, body, into the reality of Mind, Spirit, Soul.

Paul puts it this way: "The body," he says, "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" (I Cor 12 — ea).

And thus (in accord with the surgical definition of reduce) the reduction of divine metaphysics to the system of Christian Science restores dislocated parts by showing that these parts have never in the first place been taken away. Hence the revelation of this integral, harmonious system of ideas eliminates from consciousness the original surgical operation on Adam. From the mythology of Adam's operation all subsequent surgery derives.

The surgeon works in two ways. Either he cuts portions of the body away, as in the case of deformed tissue and offensive growth, or else he joins parts together again, as with breakages and dislocations. Yet neither of these operations take place in respect of body as found in Christianity, which is wholly "without seam or rent."

The textbook says accordingly: "The divine Science of man [the system, or body, of God's ideas] is woven into one web of consistency without seam or rent. Mere speculation or superstition

appropriates no part of the divine vesture, while inspiration restores every part of the Christly garment of righteousness" (S & H 242:25).

Anaesthetics, dentistry, treatment of accidents, veterinary practice, in addition to modern methods of organ transplants, all feature under the heading of "surgery" in this eleventh section of the framework. The fact that, today, anaesthetics includes hypnotism (as supposedly first practised by Jehovah on Adam) leads us directly to the fourth and last subject of the "Theology and Medicine" group, namely, psychiatry.

Psychiatry

Psychiatry might well be thought of as the purely mental aspect of surgery, involving, as it does, not the subtraction or addition of pieces of flesh, but of qualities of mortal thought.

Mythological religion, medicine, and surgery, reach their natural climax in psychiatry. Psychiatry is the subject therefore of this twelfth section of the framework. As a derivative of the science of psychology, it is the medical speciality that concerns itself wholly with mental disorders, whereas psychology treats of the mind generally. The word "psyche" is the Greek for "mind" or "soul."

Psychiatry thus turns to the *mind* of the body for healing rather than to the *body* of the mind. It has to do with unconscious as well as conscious mortal thought, and therefore with the mental cause of every disorder whether this appears mentally or physically.

Through induced depth hypnosis, the psychiatrist delves into the patient's so-called "unconscious mind" in order to bring to the surface, for the purpose of obliteration, primordial mythological images that are the cause of his physical disability. In fact there is an awareness amongst psychologists today that the subconscious and unconscious levels of thought, and the mythological images that so often devastate conscious experience, are inextricably connected. Carl Jung showed that what he named *the collective unconscious* is teeming with these archetypal images, instincts, and emotions, as well as being the source from which the myths themselves (that personify the images in the form of gods and goddesses) originally emanated.

As in the case of mythology, *time* is fundamental to psychiatric practice. Analysis of a patient's condition particularly involves his past life, especially its natal and prenatal stages. In common with the purpose of mythology, the aim of the psychologist is to trace thought back to its primitive mortal origins. And this, significantly, is the same in the case of the astrophysicist, whose driving impulse is to discover the origins of the universe in primordial time.

Psychologically, mortal man's fears, hates, repressions, frustrations, his unadmitted responses to violence, lust, and morbidity, that have been instinctive over the years, lie deep in his unconscious mental stratum, and the purpose of psychiatry is to bring these impulses to the surface of consciousness that they may be recognized and overcome.

Jung showed how mortal man is the unwitting victim of these primeval instincts and mythological images — that what we believe is our individual, independent conscious mind is really a collective and universal unconscious mind outpictured visibly as the organ called brain, or intelligence resident in matter.

In the opposite realm of Christian Science, all men have one unlimited Mind, and individual consciousness is the visible reflex-image of the unseen depths of this one God-Mind.

The reason Jesus could work out the mortal problem in its entirety was that, on behalf of mankind, he exploded the world's psychic laws and mythological beliefs, and replaced these with the conscious understanding of what is referred to in Christian Science as "the perfection of the infinite Unseen" (Un 7:20). The *infinite Unseen* is the scientific fact of which the *cosmic unconscious* is the fable.

In his tireless search for the truth about the psyche, Carl Jung was artist as well as scientist. In the counterfeit realm of mortality, he let what is reveal itself to him free from personal opinions. Likewise in Christian Science, the Scientist turns to Mind alone for the revelations of absolute Truth. Through the advent of spiritual understanding the Scientist enters consciously the realm of divine Mind, whereas Jung, through his analysis of the human psyche, entered the depths of the unconscious. The difference between the two penetrations is that, in the one case, Truth speaks to humanity in terms of truth itself, while in the other it uncovers its own exact opposite which Jung mistook for reality.

In the chapter "Christian Science Practice" in *Science and Health*, the textbook's twelfth chapter, the author reverses the mortal sense of psychology and declares it "the Science of Spirit" (S & H 369:26). Correlatively, in *Miscellaneous Writings*, she writes of how "the tendency of mental healing is to uplift mankind; but this method perverted, is 'Satan [the Lucifer of primeval mythology] let loose.' Hence the deep demand for the *Science of psychology* to meet sin, and uncover it; thus to annihilate hallucination" (Mis 3:29 — ca).

SOCIOLOGY

The fourth and last main heading is "Sociology," defined as "the science that treats of the origin and history of human society."

Inasmuch as throughout the successive millennia of the history of civilization the development of society as a whole has brought into being the manifold philosophies, sciences, arts, and religions with which this book is concerned, therefore it is that, in our present survey, sociology becomes the great comprehensive science of man, gathering within its own domain all other relevant subjects.

What this points to metaphysically is the total content of the foursquare mother city, whose society is the brotherhood of all mankind under the reign of the Prince of Peace.

Seen in this way, Sociology is the goal of the preceding three main categories of Language, Science and Art, Theology and Medicine, just as Science is the goal of the Word, the Christ, and Christianity.

The *Encyclopaedia Britannica* tells us 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" (p 323 vol 25).

Like its three predecessors, sociology expands under four operational headings, just as does Science, the fourth side of the holy city.

Marriage and progeny

"unto us a child is born"
(Isa 9:6)

The first factor to be reckoned with in the "Sociology" group is the creative aspect of society — what society consists of and what ensures its continuity. Hence this thirteenth subject of the framework is best summed up as "marriage and progeny."

The marriage in Science of the manhood and womanhood of God is not the wedding of the male and female of mortality, but the union of Christ and Christianity — Christ, the race's generic head and Christianity its specific body. It is this divine wedlock, reflected in the consciousness of individual man, that brings into expression what the textbook calls "increasing number in God's infinite plan" (S & H 69:12).

In the words of Isaiah, "Unto us [the human race whose symbol is the woman in the Apocalypse] a child is born," who is none other than our own individual, collective, and universal unity as the man of God's creating.

The metaphysical tone at this point is, accordingly, Science from the standpoint of the creative Word, or Science reflecting the Word. It is the natural outcome of Christianity as Science in the preceding tone, where the subject, basically, was the psyche of the

unconscious/conscious human mind. In the realm of mortality no concept derives more immediately from the mythological unconscious than the involuntary mortal instincts that pertain to sex and human procreation.

Science and Health defines the human sense of marriage as “the legal and moral provision for generation among human kind” (56:7). Yet the paragraph goes on to say that “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 [that is, where the mythical red dragon was cast out], and its spiritual sense was revealed from heaven, — marriage will continue . . .”

This is why we read at the end of the “Marriage” chapter: “Proportionately as human generation ceases, the unbroken links of eternal, harmonious being will be spiritually discerned . . . Mortals can never understand God’s creation while believing that man is a creator. God’s children already created will be cognized only as man finds the truth of being . . . No longer to marry or to be ‘given in marriage’ neither closes man’s continuity nor his sense of increasing number in God’s infinite plan . . .”

The “unbroken links of eternal, harmonious being” are surely “the generations of the heavens and of the earth” (Gen 2:4) unfolding as the *seven days of creation* in the first chapter of Genesis. Each succeeding *day* is a new *generation* of the spiritual idea of God. Not the sexual subdivision of the male and female of mortality, nor the multiplying cells of embryonic life, but the wedding of heaven and earth, God and man, manhood and womanhood, is what brings each new generation of man to birth in the order of eternal Science.

Government

“and the government shall be upon his shoulder”

Within the orbit of “Sociology” the subject of government is a monumental one. Divinely, the government of the world is upon the shoulders of Christ, the Son of God, born to “us” as the Son of man through our understanding of the true idea of marriage and progeny.

When, in Revelation 12, the woman (symbol of generic man) births her man child, we read in the textbook how he “will eventually rule all nations and peoples — imperatively, absolutely, finally — with divine Science” (S & H 565:16). He will set up on earth, that is to say, a state of spiritual world government, brotherhood, and peace.

What humanity must understand, therefore, is that the Christ-idea of government operates divinely and humanly at the same time — simultaneously “in earth, as it is in heaven.” In the words of Daniel, “He [the universal Principle in whom is vested this true idea of

rulership] doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" (Dan 4:35).

The emphasis with this fourteenth section of the framework is thus the Science of both individual self-government and democratic world government. Underlying it and determining its meaning is, self-evidently, Science in its aspect as Christ.

Included in its purpose is that of ridding society of mankind's mad ambitions, its greedy vested interests, its desire for personal exploitation, its totalitarian regimes, and all the other vicious and violent elements that would cause the human race to be in conflict with itself and therefore self-destroying. We read in *Science and Health*: "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" (S & H 239:5).

Subjects which come under the heading of *government* are monarchy, heraldry, parliamentary democracy, state dictatorship, diplomacy, international relations, law, jurisprudence, and so on, instances of the different terminologies of which are to be found throughout *Science and Health*.

Field of human conflict

"and his name shall be called . . . The Prince of Peace"

The third category of the "Sociology" group is concerned in general with human relationships, including the antagonisms of conflict, war, and rebellion, all of which, in one form or another, persist throughout human history. All instances of personal confrontation derive from the dualism inherent in the mythological fall of man from God, and the consequent warfare of Spirit versus the flesh.

Government by the Prince of Peace — the Principle of world unity and peace — is set up on earth in proportion as the battle between Spirit and flesh is fought, and victory rests on the side of Spirit. The warfare between Spirit, on the one hand, and flesh, or matter, on the other, is indeed the war to end all wars. This is because in Spirit itself there are no warring, dualistic, opposing factions bent on destroying one another. In Spirit, Soul, subject and object, here and there, inside and outside, us and them, are never antagonistic, but one and inseparable, and therefore always at peace.

The twelfth chapter of Revelation, foreshadowing the nineteenth century discovery and founding of Christian Science by Mary Baker Eddy, is, when her mission is understood and obeyed, the setting where the final battle between Spirit and flesh, or between good and evil, is fought and the victory won. Hence we read: "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).

The archangel Michael is he who, in his spiritual strength, "leads the hosts of heaven . . . and fights the holy wars." His purpose is to prove the nothingness of animal magnetism, alias the great red dragon. He succeeds because he is impelled and inspired by the Gabriel of God's presence, in which no contests are ever going on and where there is no warfare to be waged. Because "to infinite, ever-present Love, all is Love, and there is no error, no sin, sickness, nor death," this fact necessarily ends "the conflict between the flesh and Spirit" (S & H 566-567). Ideally, New Jerusalem, city of world peace, follows in the wake of the mission of the God-crowned woman, instead of the prolonged period of world war which has ensued since 1910.

Note how, in their spiritual signification, all three subjects of the present "Sociology" group are seen in operation in this twelfth chapter of the Apocalypse. First, the woman is *married* to the divine Principle, Love, and her *progeny*, in consequence, is the impersonal Christ-idea; secondly, the *government* is upon the shoulders of this idea, in that he is destined to "rule all nations with a rod of iron"; thirdly, the "divine method of *warfare* in Science" is waged triumphantly against the great red dragon.

Observing in the textbook, terminology relative to warfare and rivalry, two complementary aspects stand out: one is war itself in which antagonists seek each other's destruction, the other is sports and games, where opposing sides engage one another peacefully, competitively, and (ideally) in the spirit of friendship and mutual enjoyment.

In order to prevent the destruction of the race, a state of reciprocal understanding and peaceful coexistence is what, today, all nations and peoples are being forced to strive for. "Thou shalt love thy neighbour as thyself," the textbook demands. "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 467:8).

The underlying metaphysical tone of this fifteenth section is, accordingly, Science in the aspect of Christianity, outpictured as the Science of harmonious world relationships.

Civilization

"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 final subject is the great comprehensive one of civilization itself, namely, our present world-civilization movement that has developed step by step during the past 6000 years.

Sociology and civilization are one, and their goal, whether the human mind knows it or not, is the foursquare society of the human race as foretold in Revelation 21.

The words city and civilization have the same root meaning. The civilized society which finally "lieth foursquare" is indeed the New Jerusalem, or city of world peace, described by Paul as "the mother of us all." Its form in divine Science is the matrix calculus of all real being — an all-encompassing world university wherein the holy Comforter, the spiritual educator of mankind, fulfils its purpose to teach humanity all things and to lead it into all truth. Unlike the Greek Society, the Roman Society, or even the Western Christian Society, this society is destined to become the ultimate *Christian Science Society*, in which man, self-governed, self-mothered, self-led, lives at the point of continuous new birth and abundant, imperishable life.

Hence "civilization" is the consummate tone of the present foursquare framework, the outline of which has now unfolded. As the final section of all, the idea of a spiritually civilized society reaches out to embrace and include every other section, just as the sixteenth tone of the pattern of the matrix does in respect of all its preceding tones.

Among the subjects that come under the heading of civilization are, outstandingly, history, and the idea of making a journey. Terminology relative to journeying in time from one place to another abounds throughout *Science and Health*.

The historian, A. J. Toynbee, in his book *Civilization on Trial*, writes of how "Civilization, as we know it, is a movement not a condition, a voyage and not a harbour. No known civilization," he says, "has ever reached the goal of civilization yet" (p 55). He asks profoundly in the same book: "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 story of *civilization* is thus the story of human *education*, and comprises a gigantic build-up of human knowledge taking place on a world scale. Both civilization and education signify therefore the making of a journey — the journey of mankind as a whole from darkness to light, from ignorance to understanding, or from an era of primitive, prehistoric social activity to the time when the *city foursquare* is found to constitute the whole of consciousness. Once this point is reached then, in the words of Habakkuk, the earth will be "filled with the knowledge of the glory of the Lord, as the waters cover the sea."

As this book consistently asserts, what makes the journey (the educational process) possible is the fact that the kingdom of God, the foursquare mother city, is inherent in man's consciousness from the beginning, as the ultimate identity of the human race. The unfoldment down the ages of man's understanding of himself and his world fills the void of apparent human ignorance, and this appears outwardly as the civilization journey of mankind. The Spirit of God having (in Gen 1:2) moved upon the face of the waters, mankind is no longer void of spiritual form.

Today we understand that the educational system (therefore the divinely civilizing system) of Christian Science is that which, unseen to the senses, has goal-directed the journey all the way along, otherwise Christian Science itself could not appear visibly as the fulfilment of the journey. What Christian Science brings into expression as its own eternal civilized society is the divinely oriented society of generic man. As Jesus says of his own Christ-identity: "Before Abraham was, I am." The same is true of the woman in the Apocalypse, and therefore of us all as we are known to God.

In Mary Baker Eddy's *Church Manual*, note that no organizational restrictions, no "laws of limitation" (My 229:26), are imposed on the founding of a *Christian Science Society*. Under the Manual's Rules and By-Laws, once the Boston Mother Church has dissolved (as legally it must at the passing of Mrs Eddy), and once the branch churches have fulfilled their useful and legitimate purpose and have followed the Mother's example, then, little by little, the *Christian Science Society* becomes the civilized society of the whole of mankind, ushering at last into world consciousness the promised millennial glory.

The tone of this final sixteenth section, embracing as it does the subjects of all the preceding sections that have led up to it, is therefore the all-inclusive divine Science of being purely in its own aspect — Science reflecting its own infinitude as the embodiment of the Word, Christ, Christianity, Science.

FROM "PRAYER" TO "THE APOCALYPSE"

To confirm the validity of the foregoing structure, let us compare the development of these sixteen subjects with the way in which the first sixteen chapters of *Science and Health* unfold the textbook's same matrix form.

This is not to suggest that there are actual textual parallels between the subjects of the sixteen categories and the teachings of the sixteen chapters. References in a literal sense are neither to be expected nor looked for. What it does mean is that a metaphysical relationship may

be seen to exist, which has little to do with surface words, but with underlying spiritual meanings.

Because they accentuate the first side of the holy city, the Word, the textbook's first four chapters from "Prayer" to "Christian Science versus Spiritualism" specifically comprise its *Word* chapters; because the second four from "Animal Magnetism Unmasked" to "Footsteps of Truth" have a Christ accentuation, these are known as the *Christ* chapters; the third four from "Creation" to "Christian Science Practice" are outstandingly the *Christianity* chapters; while the fourth group of four chapters, from "Teaching Christian Science" to "The Apocalypse," reveal themselves to be the *Science* chapters.

FOUR "WORD" SECTIONS: FOUR "WORD" CHAPTERS

The subject covering the first four sections of the framework is *language*, while the idea which underlies the first four chapters is *communion*, or communication, between man and God. Understanding the language of Spirit, and embodying its spiritual qualities, enables men to be in constant communion with the divine Principle, Love.

- Prayer** So fundamental, so humanly indispensable, are the spiritual and moral qualities detailed in the textbook's first chapter *Prayer* (revealing what is required of the student in order to qualify him for communion with his Maker) that they might well be thought of as the essential *grammar* of the *language of Spirit*, ensuring that he who embodies these qualities has audience with the Father-Mother God.
- Atonement and Eucharist** Throughout his career of teaching, preaching, and healing (so movingly recounted in the textbook's second chapter *Atonement and Eucharist*) the Master did not record his sayings in written form but communicated them verbally to his disciples and the multitude. His method of impartation was by *speech* only. "Take, eat; this is my body," he said to them as he explained the ideas that came down from heaven and revealed the true identity of the human race. Hence it is that "Christ is the true idea *voicing* good, the divine message from God to men *speaking* to the human consciousness" (S & H 332:9 — ea).
- Marriage** The textbook's third chapter, *Marriage*, deals in part with male and female intercourse and communion, and the propagation of offspring as a result. The man child which the woman in the Apocalypse brings to birth in consequence of her wedding to the divine Principle, Love, and as the means of sharing with mankind what this Principle

reveals, was, in the case of Mary Baker Eddy, the book *Science and Health*. Thus the third section of the human framework has for its subject the propagation of ideas through *literature*, as the way of communicating these ideas world-wide.

**Christian Science
versus Spiritualism**

Education in Christian Science, the subject of the framework's fourth section, signifies an orderly drawing forth of ideas from within the student's own being, rather than these ideas having to be inseminated personally from outside. This accords with the meaning of the word educate, from the root "to draw forth." *Spiritualism*, on the other hand, the subject of the textbook's fourth chapter, implies that ideas come objectively from without, and are imposed upon the recipient mediumistically through clairvoyance, or other occult means. The word "person," as it applies in personal teaching methods and personal mediumship, is made up of "per + sonare" meaning "to sound through."

FOUR "CHRIST" SECTIONS: FOUR "CHRIST" CHAPTERS

The subject of the next group of four sections is *Science and art*. In the textbook's second group of chapters, the Christ-idea comes from and returns to its divine Principle, God, in order to destroy incarnate error and translate the human concept from mortality to immortality. That which performs this act of *translation* is the absolute *letter* and absolute *spirit* of Christ, or Truth, and means that the idea is appearing simultaneously in its *Science* and in its *art*.

**Animal Magnetism
Unmasked**

The parallel between the textbook's fifth chapter and the fifth section, *mathematics*, is deeply significant. While mathematics is the pre-eminent symbol in Science of the infallibility of "divine order," *animal magnetism* would invade this order, and so trespass upon man's independent, individual rights of "self-government" (S & H 106:6-14).

It is said of political brain-washing that if the victims were taught beforehand to concentrate their minds on, for example, the multiplication tables of mathematics, they would be immune to hypnotic indoctrination. Man can no more be robbed of his rights of self-government when his thought is moving consciously in the order of divine Science than there can be interference with the order and integrity of mathematics.

**Science, Theology,
Medicine**

Resulting from the unmasking of animal magnetism in the fifth chapter, the textbook's sixth chapter finds us loving Christian Science (and its laws of Life, Truth, and Love) for its own absolute

sake, even as the physicist, in the realm of the *pure sciences*, seeks what he believes are the universal laws of matter. Through exhaustive tests and experimentation, proof must be given in both cases of the genuineness and truth of what has been revealed. Accordingly, the discoverer and founder of the pure Christ Science records, in the chapter *Science, Theology, Medicine*, how she won her way to absolute conclusions “through divine revelation, reason, and demonstration” (S & H 108-109).

Physiology Absolute divine Science, applied to the healing transformation of the *physiological body*, has its correlation in the application of the pure sciences to the problem of improving humanity’s living conditions through the *applied sciences and arts*.

Footsteps of Truth The textbook’s eighth chapter is one which does in fact provide actual textual correlation between itself and the subject of the eighth section of the framework, namely, the *fine arts*. “Eternal beauty,” “The divine loveliness,” “Mental sculpture,” and “Perfect models” are captions that feature in the course of the chapter. “We are all sculptors,” we read, “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.” The key to the chapter as a whole is that “God requires perfection,” but that “the human footsteps leading to perfection are indispensable.” The real artist is, in his own realm, a perfectionist. Like the Scientist, he strives to reproduce, for all the world to see, an ever more perfect representation of the idealism and realism which he holds consciously and constantly in thought.

FOUR “CHRISTIANITY” SECTIONS: FOUR “CHRISTIANITY” CHAPTERS

The emphasis with the four Christianity chapters is that the Christ ideal must be *demonstrated* in human experience through the world-healing activities of *theology and medicine* in their divinely scientific meanings.

Creation A material sense of *religion* and a material sense of *creation* go hand in hand. The religion of the divine Science of Christianity, and creation as understood by this same scientific Christianity, are likewise inseparable.

The word “religion” is from a root meaning “to bind.” We read in the textbook’s ninth chapter *Creation* how the “everlasting I AM is not bounded nor compressed within the narrow limits of physical humanity.” Yet, to bind the I AM within the confines of materially

organized rituals and forms, so that individual man believes he has an ego of his own apart from the "I" which is God, is what sectarian, anthropomorphic religions do in their attempted explanations of creation.

Science of Being The essence of the tenth chapter *Science of Being* is that "scientific metaphysics," in its battle with the false premises of "physics," is victorious only when it precludes the lukewarm compromises of "semi-metaphysics." "Belief in a material basis, from which may be deduced all rationality, is slowly yielding to the idea of a metaphysical basis, looking away from matter to Mind as the cause of every effect," the chapter declares on its opening page.

Yet *materia medica*, the parallel tenth section of the framework, operates wholly from a material basis or from materialistic hypotheses. This is evident from the drugging system. Looking to matter "as the cause of every effect" *materia medica* doctors only effect in its attempt to eradicate cause. In Christian Science, on the other hand, the divine Mind, being "first and self-existent . . . must have been the first medicine" (S & H 142:27).

Whereas the Science of being has primarily to do with *divine metaphysics*, *materia medica* is thus basically concerned with *physics*.

Some Objections Answered As already noted, the surgical definition of the word "reduce" is "to restore dislocated parts." In the system of ideas to which divine metaphysics is reduced for the purposes of human comprehension, there are no dislocated parts, therefore nothing requiring surgical restoration.

Correlatively, the textbook itself, which expounds this healing system, warns (in its eleventh chapter, *Some Objections Answered*) against detaching "sentences or clauses" out of context. In the textual sense, that is to say, it disallows the practice of *surgery*, which is the subject of the eleventh section of the framework. Like the true idea of body, the textbook is the statement of the "divine Science of man . . . woven into one web of consistency without seam or rent" (S & H 242:25). To perform surgical operations on this body is, therefore, inadmissible. Understood in this way, the book's subjective wholeness answers objective objections, in accordance with the title of its eleventh chapter.

Christian Science Practice Whereas *psychiatric practice*, the topic of the twelfth section of the framework, is mental healing on a humanly mortal basis, *Christian Science Practice*, the subject of the textbook's twelfth chapter, is the Science of Mind-healing on a divine and immortal basis.

Both Christian Scientist and psychiatrist penetrate beneath the

surface of consciousness to the unseen depths that lie underneath — the psychiatrist to the collective unconscious as the source of the patient's disability, the Christian Scientist to the fathomless depths of Mind itself for the truth that replaces the surface error. Hence, in the case of Jesus, he “plunged beneath the material surface of things, and found the spiritual cause” (S & H 313:24).

The spiritual determinant of this twelfth phase of the development is clearly the healing power of Christianity appearing in its divine Science — that is, Christianity as Science, or the very essence of Christian Science itself.

FOUR “SCIENCE” SECTIONS: FOUR “SCIENCE” CHAPTERS

At the point of the textbook's Science chapters the emphasis shifts to *teaching*. The *ethical requirements*, detailed in the thirteenth chapter, alone enable the student in the fourteenth chapter to be taught of God rather than of man. Only when he is taught of God can he properly understand what God “says” regarding creation itself in the fifteenth chapter, and be conscious that this applies to the whole human race in the sixteenth chapter. The parallel in the case of the four Science sections of the framework is a *sociology* that is determined by God, and is not the result of human planning, ways, and means.

Teaching Christian Science

Such qualities as honesty, fidelity, integrity of purpose, as well as consistent adherence to morals and ethics, must characterize the relationship between teacher and student, student and teacher, if the demands of the textbook's thirteenth chapter are to be met. But these are qualities which Christian Science says must also be present in the marriage relation of husband and wife, and in the bringing up of children. Hence the parallel between this chapter and the thirteenth section of the framework, headed *marriage and progeny*.

The chapter *Teaching Christian Science* reaches its climax in the paragraph on “Scientific obstetrics” on page 463, suggesting that teaching and education, spiritually understood, coincide with the idea of marriage and birth-giving.

The teacher of Christian Science does not indoctrinate ideas scholastically into the student's consciousness, nor does he inseminate them after the manner of human procreation. God is the real sower of the seed, and the soil in which the seed takes root, and wherein it is conceived, is strict adherence to morals and ethics as being God's imperative requirements.

Recapitulation

The textbook's fourteenth chapter unfolds what it is that the teacher teaches, or the content of the seed that is sown. The fundamental

statement of all such instruction is the answer to the question, "What is God?" on page 465, namely, that "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love."

Only God knows what God is. Hence *Recapitulation*, spiritually understood, is where God not man is the teacher of man. The true idea of God, found in the answer to this question, is Christ, the Son of God, and therefore the answer embodies also the true idea of man. This is the idea to which the woman gives birth in Revelation 12, and which is eventually to rule all nations with a rod of iron. It is this God-idea, therefore, which is destined at last to govern the world.

Upon the shoulders of the Christ-idea — the system of education which derives from the answer to this all-embracing question — rests the ultimate Science of world *government*.

Genesis The fifteenth chapter, *Genesis*, is in two parts. The first consists of the orderly unfoldment of the seven spiritual days of creation; the second is the story of the supposed creativity of Adam and Eve. So antithetic are they, the one to the other, that both cannot be true.

What they stand for in divine metaphysics is the reality of Spirit (in the first instance) testifying (in the second) to the unreality of matter. In other words, God declares, in the first, 'What I, God, am,' and in the second, 'What I am not.'

Because matter is nothing but a "misstatement of Mind" (Mis 174:2), the second record is to the first as darkness is to light, or as ignorance is to knowledge. The second is therefore "the flesh" supposedly at war with "the Spirit" the first. Correlatively, the subject of the fifteenth section of the foursquare framework is the field of human *warfare*.

Regarding the relationships which make up human society, the battle which righteous governments are most concerned to win is the battle against ignorance. In one form or another ignorance of what God is is the cause of all the conflicts and all the sufferings that have ever beset the human race. All the wars of history derive from the ignorant belief that two opposing forces are simultaneously at work in human consciousness, each seeking dominance over the other, namely, the forces of good and evil, Spirit and matter, as represented by the two conflicting accounts of creation in the chapter "Genesis."

The Apocalypse Just as the final subject of the sixteenfold framework, *civilization*, epitomizes the entire foursquare structure, so the textbook's sixteenth chapter, *The Apocalypse*, is itself made up of precisely sixteen subdivisions that pinpoint one by one the spiritual essentials of the sixteen chapters.

As the text itself quickly verifies, the sixteen sections of this sixteenth chapter are in two groups of twelve and four. Including a short excerpt from Revelation 10, the twelfefold group is all about the woman in heaven who births on earth a man child, as recounted in Revelation 12. The fourfold group has to do with Revelation 21, which tells of the subsequent coming to humanity of the *city* which *lieth foursquare*. The root meaning of "city" is, as we have seen, the same as that of "civilization," and signifies the goal towards which the whole of the book of Revelation leads. Hence the correlation between the textbook's sixteenth chapter, and the framework's sixteenth section.

The God-crowned woman of Revelation 12, having waged on earth "the divine method of warfare in Science" (S & H 568:6), reveals to mankind the New Jerusalem of Revelation 21 — the civilization of generic man, built on divinely scientific foundations, and governed by the Principle of world-government and peace.

This, then, is the theme of this book, that the spiritual reality of the human race as a whole causes the race, historically, to give progressive birth to its own true identity in and of Christ and therefore in and of God. The form which the birth-giving takes is that of a self-discovering, self-educating movement of thought, dispelling the myth of materialism in a continuously Christianizing process of on-flowing civilization.

The purpose of this journey of self-enlightenment, ranging as it does over the two advents of the world's Messiah (the coming of Christ Jesus at the beginning of the fifth thousand-year period of civilization's history, and the coming of Christian Science towards the close of the sixth) is stated apocalyptically in the book of Revelation at the end of the Bible, and explained scientifically in the chapter "The Apocalypse," the sixteenth chapter of *Science and Health*. Its purpose therefore is to enable civilization to advance to the status of the holy foursquare city — the New Jerusalem of brotherhood and peace — in the seventh millennium of the story.

In divine metaphysics the end of an unfoldment must be present at the beginning, otherwise there can be no step by step development from the beginning through to the end. The translating activity which is at work from the beginning of mankind's educational journey necessarily covers, in the end, every conceivable aspect of the human experience, thereby solving universally the entire human problem, even as Jesus solved it individually.

PART III

Translation of the Human by the Divine

“Christianity causes men to turn naturally from matter to Spirit, as the flower turns from darkness to light” (S & H 458:32).

Twentieth century science

As the twentieth century thus plays out the closing moments of its tumultuous historical role, the sixth millennium of our present civilization movement that started on its course some four thousand years B.C. plays out its closing moments too.

From early Minoan beginnings this stupendous social development became in the first millennium B.C. the Graeco-Roman civilization, and after that the present-day Western Christian civilization which, in respect of its mighty scientific and technological achievements, has succeeded in captivating, transforming, and gathering within its fold the entire civilized world.

What initiated this unparalleled social advancement was the urge on the part of the Cretan pioneers, together with their neighbours in the Fertile Crescent of nearby Northern Arabia, for a scientific understanding of the vast celestial cosmos at which they so reverentially and inquiringly gazed, and the relation of this to their immediate earthly environment.

Yet, viewed within the perspective of present-day metaphysics, it is seen that the purpose behind these three evolutionary stages — Minoan, Greek, and Western Christian — was but to prepare the way for a fourth decisive, culminating step. As the nineteenth century merged into the twentieth, the time had come for an altogether revolutionary spiritual unfoldment to begin to make its mark upon the world scene. Its purpose was to produce eventually a human society that was divinely and scientifically oriented. This means to say that once the revelation of the universal Science of Jesus' original Christianity had taken place from 1866 to 1910, the civilized society of what St. John in Revelation foresaw as the “city” (civilization) that “lieth foursquare” was destined gradually to leaven

and transform the consciousness of the human race. Four generations of civilized society are thus to be distinguished, playing out their roles on the unfolding world stage.

In 1901 as the twentieth century dawned, Mary Baker Eddy, discoverer and founder of the divine Science of Christianity, wrote of the new century: "Thou God-crowned, patient century, Thine hour hath come!" (Po 22). Later the same year, through the world's press (not through the organs of her church organization) she made the remarkable declaration that man the generic term for mankind would lead on the centuries and reveal her successor as leader of the Christian Science movement (see My 347:2-5).

That which was "God-crowned," whose century had come, was none other than "the woman" depicted in Revelation 12, symbolic of "generic man, the spiritual idea of God."

This God-crowned woman, this birth-giving mother, this ultimate truth of the whole human race (whom the person of Mary Baker Eddy reflected, exemplified, and symbolized) had, throughout Mrs Eddy's founding mission, been the actual mother, the God-appointed leader, of Christianity's universal Science. Hence, in accord with the nomination of 1901, there would be no change in the spiritual leadership following Mrs Eddy's demise. In the form of generic man, its own spiritual idea, the divine Principle, Love, would, without a break, continue its progressive revelatory control of the on-flowing Christian Science movement. The Principle, the self, of Mary Baker Eddy would continue to be in command.

The words "thine hour hath come" express an idea that persists throughout the New Testament. Of a woman in travail it is said that "her hour hath come." "Woman, what have I to do with thee? mine hour is not yet come," Jesus said early on regarding the mortal sense of motherhood. Yet, when the world came out to meet him and greet him (as in John 12:20) he knew that at last the hour was come that "the Son of man should be glorified." Prior to the feast of the Passover, as crucifixion and resurrection drew near, "Jesus knew that his hour was come" (John 13:1).

The resurrection was in fact the hour of his total spiritual rebirth, an immortal act of regeneration which would apply eventually to the rest of mankind. That, in 1901, the hour of humanity's God-crowned century had been reached signified the nearness of this world-rebirth and spiritual regeneration.

The natural deep-seated urge on the part of the human race is to be spiritually self-governed, spiritually self-mothered, spiritually self-led. Hence the way in which Mary Baker Eddy brought to fulfilment her God-appointed mission on behalf of all mankind.

Historically, the Western Christian civilization, embracing (in terms of its scientific technologies) the entire civilized world, is essentially a *mother* civilization. On account of its emphasis on individuality, freedom, and democracy, this world civilization hints, through translation, at the *woman* in the Apocalypse — that is, at man in the universally generic sense as the spiritual idea of God.

“Behold the man whose name is The BRANCH,” wrote the prophet Zechariah, “he shall grow up out of his place, and he shall build the temple of the Lord” (Zech 6:12). In the case of Mary Baker Eddy’s founding mission note how her *Mother Church* led her *branch church* to the point of spiritual self-government and individual independence, that is, to the point where the branch could dispense with outside mothering.

Note also, in the case of the British Empire of the Western world, how the mother country yielded up her status as a controlling mother in favour of a Commonwealth of self-governing dominions, exemplifying, through the symbol of the British Crown, the provisions of the God-crowned woman.

The successive millennia of the history of this world civilization (of which the Western society is the third generation) has unfolded down the ages in parallel relationship with the thousand-year periods of the story of the Bible, which in turn are determined by the seven immortal “days of creation” from which the Bible stems.

When the movement began in the fourth millennium B.C. the note that sounded was “Let there be light” — that is to say, ‘Let a new scientifically oriented type of society begin to come to birth.’

When the Greek civilization, with its aptitude for science, philosophy, art and self-government, flourished in the first millennium B.C., this sounded the note of the fourth day of creation, the day of the total stellar cosmos, in which the heavens control the happenings of earth. This fourth period was the central pivot of the development as a whole. The magnificent society of the Greek classical age became then the cultural cradle, the intellectual mould, of the great world-wide Western society that was to come.

In the first millennium A.D., following the career of Jesus (which corresponded to the ‘more abundant life’ of the fifth day of creation) nascent Western thought went temporarily to sleep under a pall of religious superstition. This was the time of the early Middle Ages. Yet these so-called Dark Ages that ended the fifth period, like the Graeco-Roman Age that ended the fourth, became, in turn, the fertile womb, the intellectual matrix, of an eventual fully-fledged Western Christian society.

The epoch which succeeded the early Middle Ages was the sixth

millennium of the story as a whole, starting around A.D. 1000. It brought progressively to birth Western scientific man, destined as he was to dominate technologically the entire world scene, and to extend beyond measure the science, philosophy, and ideals of government which the Greeks had previously initiated.

This sixth millennium, today drawing to its close, has underlying it therefore the driving impulse of the sixth Biblical day of creation, the day of man in the image of God, man in the spiritually generic sense, who has dominion over all the earth — man whose symbol is the God-crowned woman of the Apocalypse.

The virile hopes of Western man, as he set out to conquer and subdue the globe, was that his growing achievements in the physical sciences would provide him in the end with his coveted earthly dominion. Yet, today, to his horror, Western man's science has, he finds, brought him not the dominion which he believes should be his, but to the brink of his own self-destruction, and therefore to the possible self-annihilation of the race. Having split the nucleus of the material atom he has released its destructive, pent-up power, and is terrified at the possible consequences.

On the other hand, and as the absolute counter to this threatened catastrophe, the universal Science of Jesus' original Christianity — the spiritual translation, the divine reality, which lies behind the West's scientific materialism — has appeared in the fulness of time, in the unfailing order of deific being, gradually to bestow on a Westernized world the infinite power and spiritual dominion divinely vouchsafed the human race in the sixth day of creation. Where this power is found intact is in the unsplitable unity of Principle and its idea, that is, of God and His expression, man.

Since the beginning of the twentieth century, the material atom, with its latent ability to destroy the human race, has come to dominate the scientific thought of mankind. The Greeks were the first to conceive of the atomic structure of matter. But it was not until the closing decades of the nineteenth century, following the revelation in Science of the unassailable oneness of God and man, that atomic science finally took possession of advancing technology, and led to the apparently horrendous impasse which confronts the world today.

The implication in divine metaphysics is that the primordial myth of man having supposedly allowed the bombardments of external evil to cut him off from his roots in God, or to have split the spiritual centre of infinity, is now turning full circle upon itself, and returning to the fictitious, mythological standpoint from which it originally

came. As the Bible puts it: “there went up a mist [myth] from the earth” — the myth of a primordial explosion in heaven that cut man off from his divine Principle, God, and adulterated the whole of human history.

What this signifies is that the nuclear unity of the divine Science of man is even now sounding the death-knell of the myth of atomic matter, nuclear energy, and physics generally, and in so doing is freeing the human race to realize its original and ultimate unity in divine Truth and Love.

In 1901, at the turn of the twentieth century — the year Mary Baker Eddy proclaimed that generic man would reveal her successor as leader of the Christian Science movement — an event of unparalleled scientific magnitude overturned the thinking of the physical science world. This was the discovery of *quantum theory*, later known as quantum mechanics. What this began to do was to explain the phenomenon of radioactivity that had been observed in the laboratory since 1895. It opened the way for the probing of the internal world of the atom, for the discovery of the multiplicity of constituent atomic particles, and therefore for what has dominated all subsequent research programmes in the field of the physical sciences.

In association with quantum mechanics have grown up all the major technological discoveries and scientific inventions that have revolutionized the twentieth century world and changed the course of human history.

There followed the “Relativity” theories of Albert Einstein — special relativity published in 1905, and general relativity in 1915. Included in special relativity was the famous equation $E = mc^2$, revealing the total equivalence of matter and energy, which later made possible the manufacture of the atom bomb. Energy, Einstein showed, is equal to the mass of matter involved multiplied by the speed of light squared. Hence the stupendous quantity of material power apparently stored in the nucleus of the atom. Einstein’s general relativity of 1915 led him to conceive of the universe as a whole as what he called a “four-dimensional space-time continuum.”

In the course of the eighteenth century Isaac Newton had introduced the mathematical calculus as the means of determining the space-time motions of the celestial bodies; while in the nineteenth century, from a diametrically opposite point of view, Christian Science had made reference to “the infinite calculus.” The calculus of infinity, it said, defines “the line, plane, space, and fourth dimension of Spirit” (Mis 22:11). That the universe in Truth is none other than the self-existent, four-dimensional system — the line, plane, space,

and fourth dimension — of what is termed in metaphysics “the Word, Christ, Christianity, and divine Science” (S & H 575:18), was further brought to light in Christian Science in the course of the 1890s. And therefore the translation of a material space-time universe into what the universe actually is, namely, the universe of Spirit, God, was already in process of being perceived before Einstein formulated his theories.

Following the advent of special and general relativity, dealing respectively with the infinitesimals of electromagnetism and the infinitely great magnitudes of galactic gravitation, Einstein sought the unification of these two dimensional extremes in what he called his *unified field theory*. Despite reports at the time, his endeavours did not wholly succeed, and even today the search for the union of these two fundamental forces goes on unabated. Once the understanding is attained, we are told, of this Grand Unified Theory (or GUT as it is called), the very goal, the crowning ultimate, of physical science and its explanatory mathematics, will have been realized, and there will be nowhere further for physics to go.

Controversy raged and still rages over the validity of the claims of quantum mechanics, and the way in which these can be interpreted. Inseparable, however, from the theory itself are not only the two aforementioned relativity theories but also the advances that have since been made in thermonuclear fission and fusion for destructive or constructive purposes.

Without quantum physics, cosmologists and astrophysicists could not have conceived of the origins of the universe in terms of the two complementary theories of a one-time *big bang* or a perpetual *steady state*. Neither could the microbiologist have discovered in cytology the genetic DNA code, as the inexorable determinant of mortal heredity, and the reason for the endless diversity of individual identity that obtains throughout all forms of life. Neither, also, would there have materialized the present-day phenomena of microelectronics, computer technology, interplanetary space travel, with all the declared possibilities which these developments portend.

In addition to the way in which quantum mechanics describes the behaviour of subatomic particles, another of its revolutionary precepts (and one for which philosophy has searched down the ages) involves the relationship of *observer* and *observed*. Hitherto the observing physicist had, in accord with Newtonian logic, thought of himself as subjectively ‘here’ and his observed universe as objectively ‘there.’ But, said the new theory, the observer himself is made up of the selfsame elements as the universe he is observing. Hence,

observer and observed, subject and object, are interdependently one in identity, and each is affected by the presence of the other.

That, at the beginning of the twentieth century, this fundamental truth of being, this basic life-principle of subjective-objective unity, should be articulated even in the counterfeit realm of the physical sciences, was the outcome of the far deeper truths of the infinite Life-Principle explained in the revelations of Christian Science. God, the “sum total of the universe” (Mis 105:32), is one and all and indivisible, Christian Science teaches. What the universe consists of therefore is God as subject reflecting timelessly upon Himself as object, signifying that on this all-determining divine level of consciousness, observer and observed, subject and object, are indeed one in identity, and therefore neither exists independently of the other.

In the eternal Science of being, rooted in the fundamental order of the synonymous terms for God, Spirit (not matter) is the subjective state of the infinite as Mind. *Mind* as subject, reflects upon itself, *Spirit*, as object — there being nothing other than itself for it to reflect upon. This leads to identity in *Soul*, wherein subjective and objective are inseparably one. The resulting ‘unified field’ of subject and object one and indivisible is seen then as the governing *Principle* of the total universe (even as today this is suggested in counterfeit form by the theories of quantum mechanics). There follows the vision of eternal *Life* — life indivisible and indestructible — flowing from Life to Life. The result is the structural infinitude of *Truth* itself “every whit whole.” And what determines this state of wholeness is the fact that Truth is *Love* — Love the matrix of its own divine universe or calculus of Mind’s ideas. Thus we touch the fundamental order of the synonymous terms for God.

Significantly, it is said of quantum mechanics, with its range of atomic particles, that this is not so much a theory as a conceptual *framework* within which every correct idea must sometime be found to fit.

Glimpsing in this way something of the stupendous significance of twentieth century science, in both its counterfeit and real aspects, encourages us to turn more and more profoundly to the idea of the eventual translation of the one into the other.

For in the on-going story of civilization it is this very idea of scientific translation which is destined to bridge the spiritual threshold from the sixth to the seventh millennium; or, in the realm of divine metaphysics, from the state of consciousness represented by the sixth day of creation to the fulfilment of the whole vast civilizing process typified by the seventh.

In the Old Testament story of Moses and Joshua, the children of

Israel stood symbolically on a corresponding social threshold as they prepared to enter the promised land. “The twelve tribes of the children of Israel,” Mrs Eddy once wrote, “stand in type for the whole human race” — that is, for generic man. Commenting on the entry of the Israelites into the land of their inheritance, Mrs Eddy herself likened this to the spiritual transition in human experience from the *sixth* to the *seventh* day of creation (see Mis 279:18). “Six days are to find out the nothingness of matter,” she declared, “the seventh is the day of rest, when it is found that evil is naught and good is all.”

Today, as the twentieth century closes, and the seventh millennium urges itself upon the consciousness of mankind, the stupendous advances in physics and technology are causing cosmologists, theoreticians, mathematicians, high-energy physicists — all of whom are searching for the unified reality of the cosmos — to foresee the end of physics in the form in which it has been known up-to-date. That is to say, the universal leaven of infinite divine Science is even now causing the world’s foremost intellects to find out, from their own standpoint, the nothingness of matter and to turn for the solution of mankind’s problems from physics to metaphysics.

What these thinkers are impelled to do, it seems, is to bring their researches to such a degree of advanced mathematics, that in this symbolic form, the translation of the language of matter into the language of Spirit, Mind, will begin to be seen as practical Science, thus heralding the unfoldment of the seventh millennium.

Total scientific translation

“I have finished the work which thou gavest me to do,” Jesus said to his divine Principle, Love, as he neared the close of his earthly career. “Glorify thou me with thine own self with the glory which I had with thee before the world was,” he prayed the Father-Mother God who had brought him to this point of individual spiritual fulfilment (John 17:4-5).

In accord with the story of the Bible, and therefore with that of civilization itself, Jesus’ own career evolved inevitably through an order of events equivalent to that of the seven days of creation. His advent had been like the *light* of the first day — the “light” of the whole living world. Then, by the time the ascension was reached, and his exemplary work was “finished,” the note which sounded was that of the seventh and final day.

Throughout the first six “days” of his mission, Jesus was engaged in bringing into expression man in the likeness of God, at the same time as the mortal sense of man was being increasingly reduced to nothingness. At the point of the ascension, the last vestige of the

myth that man had ever been torn away from God, that the universe is material, that science is physical (concerned with a countless assortment of material and intellectual fragments) had finally disappeared from consciousness, or had been swallowed up in spiritual translation. "Science, understood" had, in the course of Jesus' sevenfold career, fully translated "matter into Mind" (Mis 25:12).

The accomplishment had been possible because, in the words of Mrs Eddy, "Christ Jesus' sense of matter was the opposite of that which mortals entertain . . . His earthly mission was to translate substance into its original meaning, Mind" (Mis 74:13).

Unlike mortals who look at matter from matter's own standpoint, that is, from an impossible position *outside* of Spirit, God; unlike the physicist who looks at creation from the standpoint of quantum mechanics, Jesus looked at what mortals call matter from the point of view of God, Spirit, or from a position *inside* Spirit's infinitude. In this case his identity was Spirit's own self-reflection. Never was it Spirit's deflection. Never had Spirit been turned into matter. Hence, when the moment of ascension was reached, the degree of reflection was absolute and total, and the translation of matter into Spirit, Mind, was complete.

In Christian Science, this final moment of spiritual translation is destined to be won by all mankind. When the true idea of the world shall have fully overcome the false material sense of the world, Christian Science will also have "finished the work" which its Principle has given it to do, and it too will be glorified with the glory that it had with this Principle "before the world was" — that is, before it was called upon to solve the problem of man's (the world's) apparent birth into matter.

Like the individual manhood of God, accentuated by Jesus, the universal womanhood of God, accentuated by Christian Science, will then have achieved the ascension standpoint, and the mortal birth-death cycle will be no more. Man as God's pure and instantaneous reflection will have swallowed up the time-myth of sinning, sick, and dying mankind.

As cited in the Preface of this book, this is how the textbook, in the chapter "Footsteps of Truth" sums up the idea of total cosmic translation. It says: "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 — ea).

Today it is known that this calculus of Spirit, the spiritual fact to which the sum total of materialism must sometime give place, or into which it is ordained to be swallowed up, is none other than the four-dimensional mother city of Revelation 21, the universe of the Word, Christ, Christianity, Science, the divine *Whole* itself which, by its very nature, is destined to accomplish the translation of the *whole* human concept in all its multifarious diversity.

The Christian Science textbook, in the foursquare structure of its first sixteen chapters (accorded it in 1902 at the opening of the present God-crowned century), is the written word, the literary representation, of this infinite calculus of divine ideas, teaching the way of the complete translation of the human consciousness from matter back into Spirit.

This means to say that the multiplicity of subjects, the huge diversity of human disciplines, forming the four-dimensional framework touched on in Part II of this book are, from the standpoint of the universal Word, Christ, Christianity, Science, translated spiritually from matter into Mind, as faintly perceived in the following aspects of the current world picture.

Science not mythology

"But there went up a mist from the earth, and watered the whole face of the ground." The *mist* that introduces the so-called Adamic record of creation in the second chapter of Genesis, is the exact opposite of the *light* that begins the creation of man in God's image in the first chapter. These two opposing accounts of creation are like the two contrasting trees standing in the midst of the garden of Eden. As Jesus proved at the crucifixion and resurrection, the tree of mortal knowledge, or the tree of death, because it is the suppositional reversal of the tree of life, is swallowed up in translation by the tree of life itself at the point of individual consciousness.

Science and Health interprets the mist as the *myth*, or *mythology*, of man having supposedly "broken away from Deity" and "revolving in an orbit of his own" (S & H 522:9). The suggestion is that an original split, an explosive cancerous rebellion, once took place at the nuclear centre of infinity, which resulted in the fall of Lucifer (Satan) from heaven, and that this brought into being the proliferating race of Adam or fallen man. Supposititiously, it brought death, or mortality, into the human experience.

"I beheld Satan *as lightning* fall from heaven," Jesus said, as if pointing to the fundamental physics of electricity and magnetism, or

even to the particle theories of today's quantum mechanics.

The man of the seven days of creation, on the other hand, revolves eternally in the orbits of the Science of Life. Coming from God and returning to Him (see Mis 22:17), he is God's obedient, timeless reflection, never claiming rebelliously to possess a will or a mind of his own.

And therefore it is that the nuclear unity of God and man has never been, nor can ever be, torn asunder by intruding forces of evil, or animal magnetism. Holding within itself inexhaustible energy and spiritual power, this state of unsplitable oneness and harmony remains steadfastly invulnerable to subversive infiltration, and is therefore impervious to attack. In which case, neither a moral nor a physical explosion — neither a rebellion by Lucifer nor an atomic big bang — ever took place in the heavens of reality.

To cut man off from his origin in God would be to translate the universe of Spirit into a universe of matter fragments. To cut light off from its source would be to turn light into darkness, knowledge into ignorance, and Science into primitive mythology. The myth which says that humanity has broken away wilfully, egocentrically, from its source in God has adulterated with mortality the whole of human history. The logical conclusion from such a mythical premise is the twentieth century threat to mankind of nuclear annihilation.

Yet, in the book of Revelation, the angels' vials full of "the seven last plagues" are, at the same time, vials of "consolation" (S & H 574:14). Today, in the midst of the threat of nuclear disaster, fallen man's deep-seated urge is to understand the origins of himself and his universe, signifying, metaphysically, his determination to find his way back to the heaven from which he came. Hence, in the attempt to solve the problems of time, space, and matter, the gigantic build-up of material knowledge on the part of history's army of scientists.

The issue, clearly, is between the tree of material knowledge, on the one hand, and the tree of the Science of Life, on the other.

Astrophysicists and cosmologists are impelled to try to fathom the way in which, from the objective standpoint of matter, the universe began in the far-off regions of primordial space and time. Their quest for origins in immemorial time (or rather in timeless primordiality) is the concern of the mythologist too. And these in turn are joined in their endeavours by the psychologist and psychoanalyst.

The psychoanalyst does not delve into the subatomic world of quantum physics to learn how everything began, but into the realm that lies beneath the surface of the mind which he calls the collective unconscious. In the dark underworld of the mortal psyche, psychologist and mythologist meet. There they unearth the

archetypal images of all of mankind's myths in their most elemental forms. The myths themselves purport to tell them how creation itself began.

In the unseen world of the mass unconscious, the instinctive emotions, the lusts and fears, that beset the human personality, have their origins. For the purpose of explaining how these instincts function they are personified mythologically as the gods and goddesses, the heroes and demons, of the most deep-seated pagan and occult beliefs.

Yet the "greatest wrong is but a supposititious opposite of the highest right" (S & H 368:1). Because the evidence before the material senses is nothing but the suppositional antithesis of the evidence before the spiritual senses, and is not an objective independent reality, all three of the activities cited above — physical cosmology, mental psychology, and occult mythology — are reversed and translated by the single all-embracing Science of God, man, and the universe, as original divine reality.

In the holy mother city coming "down from God, out of heaven" in Revelation 21, the race is shown its true timeless identity and its consequent release from the dream of mortality. When, in Genesis 2, the original hypnotist, the Lord God Jehovah, causes "a deep sleep to fall upon Adam," the outcome of this is a dream of unremitting mortality, birth and death. In the closing stages of the twentieth century Adam at last shows signs of awakening from his mythological material dream.

The Christian Science textbook states categorically how "Science only can explain the incredible good and evil elements now coming to the surface" of consciousness, and warns mortals that they must "find refuge in Truth in order to escape the error of these latter days" (S & H 83:6).

Positively as well as negatively, the question that predominates is twofold, namely, what is it that lies unseen in the depths of consciousness, and what is it that comes to the surface of consciousness out of these latent, involuntary depths? In a word, what truly is the *source* of mankind's conscious awareness?

In Science the source is *God* and the outcome is *man*. In material sense the source is the habitat of mythology's *gods and goddesses*, which rise perniciously into conscious experience out of these instinctive, occult depths.

The symbolism in mythology is "sea" in relation to "earth," in Science it is "heaven" in relation to "earth."

Hence in Revelation 21 where there appears a "new heaven and a new earth," there is "no more sea." That is to say, no more unconscious source of conscious human experience. The divine

Science of *heaven and earth* has translated the mythology of *sea and earth* into reality itself, where heaven and earth are one.

This is why, in the textbook's chapter "The Apocalypse," Science's dominant power is said to be upon the sea, the source of all error's visible forms, and why its secondary power is upon the earth, that is, upon visible error and audible sin (S & H 559:4).

The sea to mythologists is a uterine symbol. As the womb-like begetter of the world of mortality, it is known as 'the mother of all that lives.' On the other hand, God's heavenly foursquare matrix city is truly the begetter of universal life, and this is why it is understood by Paul to be "the mother of us all" (Gal 4).

Out of the depths of his intercourse with God (not with the gods and goddesses of the mass unconscious) man in God's image springs spontaneously into life. Appearing on the surface of universal consciousness man is none other than the invisible God made visible. Hence the words of Jesus regarding this relationship, "He that hath seen me hath seen the Father."

Like the angel in Revelation 10 armed with the little book *Science and Health*, man has dominion over both *sea and earth*. And therefore it is that no beast from the sea and no beast from the earth can arise to challenge his power and authority, as they are represented as doing in Revelation 13.

These beasts only seem to come to the surface of consciousness in Revelation 13 if humanity fails to understand and obey the mission of the woman in Revelation 12, and refuses to abide by her provisions and rules. Hence the world picture that has ensued historically since 1910, the year of Mary Baker Eddy's passing.

As the two foremost agents of the great red dragon, the sea beast is "lust" and the earth beast "hypocrisy" (S & H 567:28). The word "hypocrisy" has the same signification as the word "mask." Hypocrisy covers up the evil that lies beneath the surface of consciousness in order to prevent this from becoming known. It is imperative, therefore, in Revelation 12, for the woman to unmask the secret evils of animal magnetism, and so prevent the two beasts from arising to devastate the earth.

To this end Mrs Eddy writes the textbook's fifth chapter "Animal Magnetism Unmasked," and bids Christian Scientists, at the end of the twelfth chapter, to be a law to themselves that mental malpractice cannot harm them "either when asleep or when awake" — that is, at either the unconscious (sea) or conscious (earth) level of mortal thought.

That, through lust for power and personal aggrandizement, man severs himself wilfully from the Principle of the God-crowned woman, is wholly mythological, wholly unreal, whether this is

conceived of as taking place primordially in the case of the fall of Lucifer, in the case of a disobedient Christian Science church organization, or in the general world picture in the closing stages of the sixth millennium. The beginning and the end of the hypnotic Adam-dream are essentially the same situation.

The point at which the myth begins is the point, necessarily, where the student of Christian Science (from within his own consciousness) embarks upon its annihilation, and this, clearly, is the rebellion of the self-willed Lucifer in heaven. Lucifer is that state of thought which claims an ego, a life, a mind of its own independent of the Ego, the Life, the Mind which is God. "How art thou fallen from heaven, O Lucifer, son of the morning!" wrote Isaiah, "How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart . . . I will exalt my throne above the stars of God . . . I will be like the most High" (Isa 14).

To begin the translation from mythology to the divine Science of being at the point of the myth's inception (Lucifer's *fall*) is to begin the scientific translation of all mortal knowledge (including the deadly poison of nuclear *fall-out*), and therefore of all that would weaken the nations of the earth, or water with mysticism and physical science the whole face of the ground.

Lucifer, then, is identical with Satan, and also with the serpent as he appears in Genesis 3. Let us repeat the way Jesus put it to the disciples: "I beheld Satan as lightning fall from heaven." The name Lucifer means "light bringer, daystar," thus relating it with lightning, electricity, and with the radiant energy of atomic light. The Hebrew word for serpent means "shining angel."

Clearly the answer to Lucifer, Satan, the serpent, and eventually the dragon, is the woman in Revelation 12 who, as the symbol of generic man, the Christly identity of the human race, is clothed with the light, the radiant energy, of the sun, who never falls from the throne of grace, or from her oneness with the divine Principle, Love. She is mankind energized and sustained by inexhaustible, unexplodable Love.

And so *Science and Health* defines the real daystar — what Lucifer *is* when reversed by Truth — as the "daystar of divine Science" (S & H vii:11). The true light bringer, the real shining angel, is indeed humanity's eternal divine Science.

Were we to conceive ignorantly of this angel as having fallen away from his divine Principle, God, we would be conceiving of divine Science as having lost its real identity, and as having been reversed and translated into physical science. That is to say, *physical science* is none other than *divine Science* having supposedly fallen as *lightning* from heaven, and claiming thereafter to be the only veritable, cognizable science there is.

Such a destructive, militant rebellion would instantly split the nuclear centre of infinity — the indivisible oneness of God and man — in a gigantic celestial explosion. In a flash, all divine power would be expended and Spirit would be no more. Instead, a fantastically expanding universe, made up of the coalescing particles of atomic matter, would be set in motion, to endure throughout billions of aeons of time. Power, thereafter, would reside either physically in the subatomic realm of a counterfeit material nucleus, or mentally in the subconscious realm of a counterfeit satanic psyche. In other words, the big bang of physics and the myth of Lucifer's fall are, metaphysically, the same non-event.

To understand the non-existence of Lucifer in relation to the body of God is to begin to dispel the myth of a rebellious cell in the mortal body, and its claim to proliferate cancerously, contrary to the will of the body as a whole. As the textbook says in its introduction to the seven days of Genesis: "In the universe of Truth, matter [atomic energy, nuclear fission and fusion, electro-animal magnetism] is unknown. No supposition of error [no departure of truth from Truth, no radioactive fall-out] enters there."

The universe of Truth, the God-embodiment, has thus never been inseminated with the seeds of mortality, or death. Never has its energy, its power, or any of its qualities, been explosively depleted or spent. Secure in the nuclear unity of Being — the transcendency of Principle and its infinite idea — radiant spiritual energy, with its everywhere present power, fills and peoples the universe of God, and constitutes the reality of generic man.

Big Bang or Steady State

"Big bang" and "steady state" are names given to two rival but complementary theories currently searching for the origins of a material universe. Both were formulated in the 1930s and 1940s, subsequent to the discovery of quantum physics and the relativity theories, and at the same time as the numerals, calculus, and matrix of the system of Christian Science were in process of being revealed.

Advocates of the big bang calculate that out of a presumed "vacuum sea" — a hypothetical spatial abyss — some fifteen thousand million years ago, radiant energy of unimaginable density produced a celestial explosion of stupendous force. In the micro-seconds of incredibly high temperatures that followed the detonation, the subatomic particles of matter were formed, and these, in turn, as the temperature cooled, developed first into the different atomic elements, and then into the molecules of visible matter. These chemical molecules subsequently coalesced and multiplied, to constitute the countless billions of stars and galaxies that make up the observable universe.

A galaxy is an individual island universe, a self-contained celestial 'atom' revolving in the outer reaches of cosmic space. Its bulbous nuclear centre, together with its tenuous outward spread, is composed of millions upon millions of individual stars. Its distance from edge to edge can be measured only in terms of millions of light-years. And there are, says the modern cosmologist (using his optical and radio telescopes to gaze at and photograph these vast stellar objects) millions upon millions of such galaxies, as well as millions of them gathered in clusters, and even into clusters of clusters!

In one of these great stellar structures — the one that is called the Milky Way — a particular solar system came into being, whose family of planets and satellites included the planet Earth.

In the course of time, earth's physical conditions, having proved to be precisely those needed for the purpose, gave birth to life itself, that is, to animate as well as inanimate matter. (Unless it is that life arrived from outer space, as suggested by a recent theory.) Then, according to the deductions of material evolution, animate matter developed mind and consciousness — in other words, began to think. Out of the myriad variety of living identities that evolved thereafter man himself at last appeared, possessed of the insatiable urge to understand the nature of the world in which he found himself, how this world began, and how possibly it might end. That is to say, his mind grew big enough to turn round and embrace, consciously and comprehensively, the very universe that had produced both himself and his mind.

The reason for such phenomena is that, contrary to the evidence of the senses, the real mind of man is the Mind which is God, which is not *last* in the order of evolution but *first*; which is not just a part of the workings of the universe but is the all-embracing cosmos or universe itself.

A startling discovery, made also in the 1930s, was that, following the initial big bang that supposedly birthed the universe, the newly formed stars and galaxies began speeding away from one another at fantastic rates, like the scattering of shrapnel from an exploding bomb. The theory arose therefore of the "expanding universe." That which has a beginning must also have an end. The day will come, it was reasoned, when all the energy in the cosmos will be used up, expansion will cease, and the present material universe will crunch back upon itself and be no more.

Not so, however, in the view of the theorists of a steady state. Their model is of a cosmos which has neither beginning nor end — a universe in fact that has always in essence been the way it is now. They agree the universe is expanding, but, says the theory, the nature

of inter-galactic space is such that it is constantly creating fresh matter. And therefore the cosmos as a whole is being continuously self-renewed. In other words, the universe is self-existent!

The rival theories competed with one another for acceptance and credibility. The big bang was postulated first, afterwards the steady state. Yet such was the opposition which the latter provoked from astronomers and cosmologists that even its own advocates were constrained for a time to lay it aside for what seemed the more probable alternative. Recently, however, due to fresh scientific evidence, the steady state theory has been reinvestigated and its credibility revived. (See Fred Hoyle's recent book *The Intelligent Universe*.)

Viewed in the light of divine metaphysics, and in words from the Christian Science textbook, what the big bang really amounts to is a *positive wrong* and the steady state a *negative right* (S & H 491:8). The "negative right" of a material universe which is without beginning or end resembles more closely the divine fact in Science than does the "positive wrong" of its more popular rival. Perhaps this counterfeit resemblance to Truth itself explains why, early on, the steady state theory met with violent opposition.

Judged in the light of revealed Science both theories are equally fallacious, equally impossible, equally mythological, because both derive from materially calculated premises. Unlike the "true theory of the universe" which lies "not in material history but in spiritual development" (S & H 547:25), each remains wholly within the boundaries of matter.

As taught in the Glossary of *Science and Health*, both "matter" and "mortal mind" are "mythology." Though conceived of as an actual physical happening, once the big bang is put under the microscope of Spirit it is seen to be just as mythological as the original psychological explosion, when Lucifer's egotism broke up the unity of Principle and idea and he himself was cast from heaven to earth.

As suggested earlier, the flash of the big bang and the light supposedly brought to earth by Lucifer are the alternative physical and moral versions of the same mythological starting-point of a universe of time and mortality.

The need surely is that the big bang of physics and the Lucifer of mythological mysticism be translated simultaneously into the *letter* and *spirit* of the divine Science of being — into the *systematized technology* of a *spiritual understanding* of the real universe, and the manner of its forever appearing.

For is not this what is destined to impinge on the consciousness of mankind as the twentieth century draws to its close and man begins to reason, logically and holistically, in terms of his original

unsplittable oneness with God? This will be his true *steady state*, steering him into the seventh millennium in parallel relationship with the seventh day of creation.

To understand scientifically that no big bang ever took place at one end of the material time-scale is to understand the impossibility of a global nuclear holocaust taking place at the other.

Yes, the final moments of the present sixth millennium of civilization's history mark the point where the myth of an original evil bombardment of the nuclear unity of God and man is turning full circle upon itself, and returning to its original nothingness.

What the myth is in process of exploding is its own hypnotic pretensions, rather than bringing about the self-annihilation of the human race. Why? Because man revolves in the orbits of Spirit, God, not in the orbits of subatomic particles, nor in the orbits of galactic astronomy, nor in the orbits of a self-willed psyche malevolently at work beneath the surface of his mind.

Nothing that "worketh abomination, or maketh a lie" ever trespassed upon the presence of God. Neither uranium *fission* nor hydrogen *fusion* ever invaded the realm of reality, first as the breakup, then the joining together again, of the nuclear centre of being. No hypnotic onslaught by animal magnetic will-power ever caused Lucifer to fall from grace, or deprived divine Science of its immortal status by translating it into physical science.

"Atomic action is Mind, not matter," Mrs Eddy wrote in 1896, at the time when radium, cathode rays and electrons were first being discovered and harnessed. "The universe, including man, is not the result of atomic action, material force or energy," she wrote the same year, "God, Spirit, Mind, are terms synonymous for the one God, whose reflection is creation, and man is His image and likeness" (Mis 190:1, 23:20).

Indivisible Science and system

What we are truly concerned with therefore is the impregnable nucleus of man's oneness with his Maker which can never be subversively dismembered. The foursquare entirety of the Christian Science textbook, in its divinely ordered Science and system, teaches the Principle of this reality of being and the way of its universal practice.

Mary Baker Eddy wrote of Jesus that "in this simplicity, and with such fidelity," he was always leading his followers "into the divine order, under the sway of his own perfect understanding" (Ret 91:17). Likewise the order, simplicity, and fidelity to Principle of the Christian Science textbook is designed to teach, bring to the birth, and perfect, humanity's understanding of its unity with God. To

impart to mankind what God, the Principle of all being, *is*, and how this Principle *operates in practice*, is what the book is divinely appointed to do.

To this end, two outstanding categories of capitalized terms for the infinite permeate its pages from cover to cover. One tells us what the infinite is as Mind, Spirit, Soul, Principle, Life, Truth, Love, the other, how this scale of synonymous values, these fundamental views of reality, circulate and flow in universal harmony as the Word, Christ, Christianity, Science — that is, as the four equal sides of the holy city of Revelation 21.

Together, these two sets of divinely scientific terms provide the student with the rudiments of a spiritual language, whereby he learns to love, understand, and communicate to his brother man, not only ideas of the elemental make-up of the universe itself but also of its integral structure.

From the order Mind, Spirit, Soul, Principle, Life, Truth, Love, understood in relation to the seven days of creation at the beginning of the Bible, derive what are called the *numerals of infinity* (S & H 520:10). These form a scale of fundamental, qualitative ideas of which God, and therefore man, are constituted. From the order of the Word, Christ, Christianity, Science, derives the *divine infinite calculus* (S & H 520:15), and the *matrix of immortality* (S & H 250:5). Here, the ideas of the basic scale relate with one another coherently and fluently, and unfold the universe's symphonic structure.

These three components — numerals, calculus, matrix — comprise, in their unity, the healing system of Christian Science, to which, says the textbook, divine metaphysics is reduced for the purpose of human understanding (S & H 146:31).

System is the same as body. The revelation of this *system* of ideas is the revelation of the *body* of man's subjective-objective being. In the story of the Bible, in the first thousand-year period, the intactness of body is mythologically disrupted when the Lord God Jehovah severs Eve from Adam, or when Adam is hypnotized into believing that his womanhood (which is really his own subjective state) is cut away from him and made to appear objective. This, says the textbook, is "the first record of magnetism." As already referred to, a sleep or hypnotic state is induced in Adam in order that a surgical operation may be performed on him and thereby create woman (S & H 528:15-19). The removal of one of Adam's twenty-four ribs is the way in which Jehovah perpetrates the deception. The source thereafter of Adam's consciousness is the deep dark psychic unconscious with its instincts for the dualism of good and evil, mind and matter.

Note that the chapter "Recapitulation" is composed of twenty-four questions and answers, the first of which answers the

fundamental question, "What is God?" Understanding the answer to this foremost question restores Adam's severed rib, or gives back to manhood its otherwise separated womanhood.

The problem of Adam's *induced* hypnosis is thus solved in the end by the healing system of Christian Science to which divine metaphysics is *reduced*. Adam awakens from the dream of mortality in proportion as he learns from this system that his original surgical operation never really took place — that his Eve was never taken away from him, because he himself was never in the first place cut off from God. Hence the importance of the word "reduce" when this is used in connection with the system of Christian Science. As we have already realized, its surgical definition is the vital one, namely, to restore a dislocated part.

What we see when we look comprehendingly into the workings of the divine system is that there are no parts needing to be restored. All are held securely in place; none have ever been dislocated. There is no such thing therefore as a fallen Adam, subject to sin, disease, and death. Only to mortal sense is there a displaced identity needing to be given back to where it first belonged. Only to mortal sense does Christian Science recover for man his health, or wholeness. Humanly speaking, man is given back his womanhood, Adam is given back his rib, because in divine Science neither have ever been uprooted. Remember what Mrs Eddy said when she first discovered Christian Science, that it "restores the lost Israel" (Man 17:18). Old Testament Judah (the manhood of God) is given back his Israel (the womanhood of God) once the Christian Science system is revealed.

Thus the system heals. The word system has the same basic meaning as universe. The Christian Science system is the body of God, the body of the universe, imaged and reflected as the body of individual man. Its symbol is the body of the interwoven texts of the Bible and *Science and Health*. No part, no idea, can rightly be dissected from the seamless web of the text of these two books. As we have said, only in its place within the whole, in relation to all the other parts that make up the whole, does any part truly live. Take it out of context and it dies. The same is true of the world, the universe, the cosmos itself. The system of ideas which is Christian Science *is* this very cosmos. Likewise with the symbol of the physiological body; this is alive and functioning healthily only when it is undivided and whole.

The universe of God's creating is the one which is present here and now, with every particle intact and in place. No longer, therefore, need humanity look longingly for a spiritual creation, while a creation of matter based on quantum physics seems so much more tangible and real. The time has come for us to begin to understand,

deeply and subjectively, the system or universe of Mind, Spirit, Soul, to find ourselves embraced in its infinitude now, with power to dispel mentally the mortal misconception.

Our Father-Mother God

Very soon the enlightenment dawns that as Principle is to its idea, as God is to man, as heaven is to earth, so the divine order of Mind, Spirit, Soul, Principle, Life, Truth, Love is to the holy city of the Word, Christ, Christianity, Science. The latter is the subjective state of the former and can never be objectively taken away.

Because the foursquare city is intimately associated with the birth-giving mother of Revelation 12, and because the city itself — the New Jerusalem of Revelation 21 — is defined by Paul as the *mother* of us all, the relationship between these fundamental categories of capitalized terms for the infinite is that of the *fatherhood* of God to the *motherhood*, enabling us to pray with deeper understanding: “Our Father-Mother God.” If the Lord’s Prayer is, as we are taught, “the prayer of Soul” (S & H 14:23), this is where subject and object, Father and Mother, are one in identity, and where the universal family of the children of God are secure in their home, or heaven.

Were it possible for an outside intrusion by the forces of electro-animal magnetism to dismember this core of capitalized being — to divorce the Word, Christ, Christianity, Science from its roots in Mind, Spirit, Soul, Principle, Life, Truth, Love, civilization, as it truly is, namely, the foursquare mother city, would fall mythologically from heaven to earth and be transformed from Spirit to matter. That is to say, it would be transported from a spiritual heaven ‘up there’ to a material earth ‘down here’. Both heaven and earth would in this case be matter instead of Spirit. Universe would be material instead of spiritual, approachable only through the hypotheses of physical science, instead of through the system of absolute divine Science. A capitalized Father up there in heaven and an uncapitalized mother down here on earth would become the basis of mystic theology, the very mythological misconception of life which Jesus came to disprove.

No longer would civilization be one integral mother city, but that kind of society with which mortals have become familiar throughout their history, namely, the warring factionalism of a dismembered, egocentric, matter-bound Adamic race.

In accord with this false, dualistic view of life, the tree of the knowledge of good and evil, or the tree of death, is what mortals down the ages have been educated to believe in as real. The system of Christian Science comes to show them otherwise, and to instruct them in the reality of the tree of life.

Remember that, today, the Western Christian civilization, which has made the world one materially technological world, is essentially a *mother* society, and that the divinely scientific system of the Word, Christ, Christianity, Science, the real *mother of us all*, is destined gradually to translate this civilization from matter to Spirit — that is, to wed it once more to the fatherhood of Mind, Spirit, Soul, Principle, Life, Truth, Love, to whom it already and forever belongs.

An imperative symbol of this unity of the Father-Mother Principle — this divine wedlock of Mind, Spirit, Soul, Principle, Life, Truth, Love, and the Word, Christ, Christianity, Science — was revealed to the Christian Science teacher, John W. Doorly, in the early 1940s. As we have already said, he gave it the name of “the matrix” (see depiction of this symbol on page 135 of this book, where the above two sets of capitalized terms are shown in their harmony and unity).

“God is All [capitalized]-in-all [uncapitalized]” (S & H 468:11). What the infinitely profound symbol of the matrix accordingly represents is the restoration of earth to heaven, man to God, woman to man, mother to Father. In other words, it is where the “mother of us all,” as the divine *ideal of all humanity*, necessarily finds itself capitalized in unity with God the Father.

In view of this wholly immaculate, divinely revealed conception of the Father-Mother God, it should not seem surprising that, in 1950, a few years after the symbol of the matrix had finally taken form, the Roman Church instituted the dogma of the bodily assumption into heaven of the Virgin Mary.

**Divine Science and
Christian Science
one and indivisible**

Two further terms in our spiritual vocabulary demand our deepest attention. They refer to the two complementary, synonymous views of the term “Science,” with which the textbook abounds, namely, “divine Science” and “Christian Science.” Without a true evaluation of what these terms signify, there can be no proper understanding of the human and divine coincidence, nor, therefore, of the translation of consciousness from mortality to immortality. Divine Science gives us the true idea of divinity, Christian Science the true idea of humanity.

The “term Christian Science relates especially to Science as applied to humanity,” says *Science and Health* (page 127). By implication, the term “divine Science” relates to Science as applied to divinity.

This profound, world-saving idea of divinity and humanity one in coincidence, or where divinity’s humanity and humanity’s divinity are in perfect reciprocal accord, is furnished by the two complementary views of the holy city given in the textbook from page 574 to 577. The first is called *city foursquare*, the second *city of*

our God. As the text shows, the first involves the term *divine Science*, the second the term *Christian Science*. The first has a *Christ* emphasis because it comes “down from God, out of heaven” as humanity’s saviour from mortality; the second has a *Christianity* emphasis, because, in consequence of the first, it restores humanity healed to God.

Note how the first is said to be *our city* (S & H 575:18), whereas the second is God’s city, that is, the *city of our God*.

The textbook speaks of Jesus, the supreme individualist, as being “at work in divine Science” (S & H 53:11). This is because he individualized in himself the unity of God and man, heaven and earth. Hence what the city foursquare (city of divine Science) bestows on us is our own everlasting *individuality*, and in this sense indeed is *our city*.

City foursquare, with its four sides and surrounding walls, is symbolically *square* in character; while city of our God is *circular*, having not four *sides* but four *cardinal points*. Therefore, as the text says, it has “no boundary nor limit.” It has in fact “no temple therein,” that is, no “tempus” (time), no lifeless material organization, no body that is subject to death. In the words of Mary Baker Eddy, it harbours no “laws of limitation for a Christian Scientist” (My 229:26).

Whereas the first view of the holy city focuses on man’s *individuality*, the second focuses on his *universality*. Only when these two essential qualities are one in identity is man free from boundaries and limits.

City foursquare, coming down from God out of heaven, is the bridal gift to lamblike humanity of the indivisibility of God and man. This signifies *divine Science*. It is the vision of earth never having left its heaven. It shows earth in the forever embrace of heaven. It is in fact the supreme revelation of “divinity embracing humanity in Life and its demonstration” (S & H 561:17). It comes to the flesh as Christ, Truth, that destroys incarnate error. That is to say, it destroys the fundamental mythology of man having supposedly fallen from God, with all the consequent sin, disease and death which this mythical severance involves.

There follows the vision, in *Christian Science*, of the city of our God (compare S & H 575 with 577). As a result of the descent of the city foursquare humanity understands its divinity. It is aware that never at any time did idea fall from Principle. Humanly speaking, this restores man to his original status, his health or wholeness recovered. The “surgical operation” performed by the Lord God Jehovah on Adam is totally wiped out of consciousness, swallowed up in spiritual translation.

Hence by the time this point is reached in the text, *Jehovah* is *transfigured*. The “human sense of Deity” has yielded to “the divine

sense." The anthropomorphic myth of *God in the form of man* ("ye shall be as gods") has yielded to the eternal fact in Science of *man in the form of God*. In other words, what comes to us as "our city" appears now as the "city of our God." God possesses man as His image and likeness, hence man is not his own. The mortal sense of male separate from female is no more. Their place is taken by "the Lamb" and his "bride." Individuality and universality, subject and object, are one in identity; womanhood is not cut off from manhood, and man himself no longer believes he was ever divorced from God.

In the words of the text: "The unity of male and female" is "no longer two wedded individuals," but "two individual natures in one; and this compounded spiritual individuality reflects God as Father-Mother . . ." (S & H 577:5).

No longer is mother here on earth and Father far off in heaven. God and man are eternally one, and this one is God. The mother of us all, the holy city of the Word, Christ, Christianity, Science, is the eternally subjective state of Mind, Spirit, Soul, Principle, Life, Truth, Love.

Because in Science, *individuality* is divinely *universal*, because *divine Science* and *Christian Science* are one and indivisible, our present consciousness opens to identically the same "light and glory both within and without." Subject and object being scientifically one, nothing that pertains to inanimate physics with its quantum mechanics, to microbiology with its DNA code, or to mystic theology in its relationship with psychology, can ever enter this city of our God to defile or make a lie.

This spiritual translation of the mortal concept is man's "present possibility" here and now (S & H 574:2). It points to the "new heaven" and "new earth" of Revelation 21 where death is obsolete, because creativity on a material basis is no more.

Genesis versus genetics

In the Old Testament, at the beginning of the book of Numbers, the children of Israel are told by Moses to arrange themselves in a particular symbolic pattern before setting out on their journey to the promised land. The reason for this is that the land itself, as their God-given heritage, their heaven-bestowed identity, or body, is the divine reality of which this prescribed pattern is the transitory human symbol. Their need, Moses teaches them, is for the human experience to reflect increasingly the divine idea, in order eventually to coincide with this idea, and so *be* the reality itself.

Israel is in process of accepting her inheritance, and therefore of understanding the true idea of *heredity*. And the form she is bidden to assume for this purpose is that of the centre and circumference of the circle of universal being.

This is because, in the words of the textbook, “God is at once the centre and circumference of being” (S & H 203:32). To this end, Israel herself, as God’s reflection, is being inspired by Moses “to reach the absolute centre and circumference of [her] being” (S & H 262:15) — that is, to attain the promised land.

The symbolic structure in which Moses assembles her is accordingly that of a circle having a *fourfold centre* and a *twelfefold circumference*.

Four divisions of the priestly tribe of Levi are in charge of the holy tabernacle at the centre of this formation, while the twelve remaining tribes arrange themselves in four groups of three tribes each, on the north, south, east, and west of the divinely ordained centre. (The surrounding tribes are twelve in number because the tribe of Joseph has, in anticipation of this, become two separate tribes in the form of his two sons, Ephraim and Manasseh.)

The tabernacle, with the ark of the covenant in the midst of it, provides the determining centre, because this is the point of Israel’s direct communion with God, her divinely parental Principle. The act of communion itself is undertaken on her behalf by Aaron, her high-priest.

Like the centre of a circle in relation to its circumference, the priestly tribe of Levi embodies in itself the fulness of the other twelve tribes, and in so doing, says the text, stands for the entire house of Israel as the *firstborn son of God*. “Israel is my son, even my firstborn,” Moses had been commanded to say to Pharaoh before the exodus began.

Levi, by reason of his priestly communion with God in the tabernacle, and because of his having no inheritance of his own (God alone is Levi’s inheritance — Josh 18:7), is thus appointed to represent the entire Israel nation as God’s firstborn son.

Yet it is the ultimate Christ-idea represented by Jesus in the New Testament who is truly the “only begotten Son.” The New Testament’s *Christ* is in fact the divine reality behind the Old Testament’s *Levitical* symbol. As Paul makes plain in his epistle to the Hebrews, the high priesthood of Aaron is the essential prefiguring symbol of the real high priesthood of Jesus Christ. Hence he writes: “No man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest,” but glorified Him that said unto him “Thou art my Son, today have I begotten thee” (Heb 5:5).

Yet over and above both Aaron and Jesus soars the Biblical figure of Melchisedec. For Melchisedec is none other than the absolute spiritual ideal of all that the office of high priest stands for. Thus Paul reports God as saying to Jesus: “Thou art a priest for ever after the order of Melchisedec” (Heb 5:6).

Three degrees of priesthood are therefore to be distinguished: first, the divine ideal typified by Melchisedec; secondly, the living demonstration of this ideal exemplified by Jesus; thirdly, the teaching symbol of the ideal represented by the Levitical Aaron.

As Levi stands for all Israel as the firstborn son of God; as (in truth) the whole human race finds itself spiritually reborn following the ministry of Jesus; so, today, at the point of individual consciousness, the entire circumference of universal being must be conceived of as held in, and born of, its divine centre, God, by reason of our own union and communion with this absolute centre.

In accordance with Paul's description of Melchisedec, what this signifies in Science is all humanity as the firstborn Son of God inheriting its identity only from God — being, in other words, “without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually” (Heb 7:3).

Symbolizing thus her own reality as the spiritual identity of all mankind, Israel, in the book of Numbers, makes her way to the land of her inheritance — her true Father-Mother land — where all that she has, all that she is, she inherits from God and from no one else. Like Melchisedec she is “without father, without mother” in the mortal sense, therefore without descent from a material ancestry from whom to inherit any of the vicissitudes of mortal existence.

In terms of the discoveries of twentieth century microbiology, she is free from the trammels of ancestral heredity as determined by the DNA code. No longer is her life at the mercy of a compound of nucleic acids lying at the centre of every cell in her body. What Israel is doing, therefore, as she journeys to the land of her inheritance is, under the tutelage of Moses, to culture an understanding of the inseparable centre and circumference of her real spiritual being. And this journey, as the metaphysical interpretation of the book of Numbers shows, appears as a step by step equivalent of the *seven days of creation* given at the beginning of Genesis.

The symbolism involved points to our own genesis, our own spiritual rebirth, as the opposite of the life-journey of a mortal controlled by hereditary genetics. No longer is Israel in physiological bondage to the land of Egypt. Hence the words: “Out of Egypt [out of enslavement to the laws of heredity] have I called my son.”

In biology, the DNA code is said to contain the necessary physical information whereby the inherited characteristics of all living things are handed down precisely from generation to generation. The nucleic acid acts, it is said, as a kind of messenger, transferring to the cells the coded material which builds up each particular organism according to the pattern prescribed.

Significantly, it was in 1866, the year Christian Science was discovered, and when, therefore, there was presented to humanity the true idea of heredity, that the abbot Mendel published his revolutionary *laws of heredity*. His work at the time was rejected and forgotten, and it was not until the turn of the God-crowned twentieth century that Mendel's original findings were re-examined and approved. The way was then open for Crick and Watson in 1953 to initiate the discovery of DNA.

The molecular configuration which, at the nuclear centre of the living cell, is said to store the genetic information, takes the form, we are told, of a twofold spiral, or double helix. Long threads of molecules make up two interwoven helical chains. These chains contain the coded material that determines the evolving organism, and thereafter hand down to it the characteristics which it inherits from its male-female source.

The words "gene" "genetic" "gender" "generic" like the word "genesis" all derive from the root "gen" meaning "to be born."

In the Science of divine heredity that features in the seven days of Genesis, identities always come to birth "after their kind," that is, after their own particular kin, and not after the kin of some other identity. This process of exact reproduction is, says the textbook, God determining "the gender of His own ideas." The "seed within itself" reproduces what is coded divinely within it (S & H 508:13). Counterfeited by the DNA spiral, everything that comes to flower and fruition in the seven days of Genesis is already in-built within its own seed. The same is true Biblically of the children of Israel, even as it is true divinely of the whole human race. "In thee and in thy seed shall all the families of the earth be blessed," was God's promise to the patriarchs of Israel who propagated the monotheism of one Father-Mother God.

"Heredity is a prolific subject for mortal belief to pin theories upon," says *Science and Health*, "but if we learn that nothing is real but the right, we shall have no dangerous inheritances, and fleshly ills will disappear" (S & H 228:7). Elsewhere we are told how physiology, a branch of biology, is "one of the apples from 'the tree of knowledge.'" The seven days of creation in Genesis correspond to the *tree of life* not to the tree of the knowledge of good and evil, or the *tree of death*, as indulged in by Adam and Eve.

In accordance with the order of these seven birth-giving days, the woman in Revelation 12 brings into being a man child. Her son inherits all that he is from his mother's union and communion with God.

That "the evening and the morning were the . . . day" defines the cyclic pattern of each of the first six days. While every day is complete in itself, their combined revolutionary movement is

continuous throughout the sequence. The days of creation circle on from one to another without a break in their flow. Their form therefore is more of the nature of an on-going spiral than a series of circles. "Fast circling on, from zone to zone" is the way the poem *Christ and Christmas* describes the unfolding of the spiritual idea of God. These spiralling rotations of the seven days of creation are surely therefore the divine counterfact to the biological double helix that carries the DNA code.

The days of Genesis are said to be successive "views of Him," God (S & H 504:19). If this is so then they necessarily correspond to the sevenfold range of synonymous terms for God, namely, Mind, Spirit, Soul, Principle, Life, Truth, Love. Fundamentally, therefore, it is Mind that says in the first day "Let there be light," Spirit that says in the second day "Let there be a firmament," and so on with Soul, Principle, Life, Truth, and Love, all the way through to the end of the unfoldment.

But this is not all. The conscientious student is aware also of the various sections of text in which, in the chapter "Genesis" in *Science and Health*, the days of creation are divided. Glancing down the pages from 503:18 to 520:15 he sees that three such divisions make up the first day, that there are again three in the second day, that five make up the third day, and again five in the fourth day. The fifth day, he finds, is divided into four, the sixth day into seven, and the seventh day into two. Underlying each of these textual divisions, or "tones" (twenty-nine of them altogether) is a synonymous "view" of the one infinite God reflecting upon His own infinitude.

It is this activity of *self-reflection* that forms the spiritual idea of God. For instance, determining the three sections of the first day is God as Mind reflecting upon Himself first as Mind, then as Spirit, and thirdly as Soul. In the second day God as Spirit reflects upon His infinitude also as Mind, as Spirit, and as Soul. In the third day with its five tones Soul reaches to the point of Life, and so on with the respective tones making up the fourth, fifth, sixth and seventh days. When the development reaches the seventh and final day, the idea of God, which is man in His image, arrives at fulness of stature.

A pair of synonymous terms for God are thus seen to be at work in each successive tone. Tone by tone, God as subject reflects upon Himself as object, and the idea, man, or *son*, which is thereby revealed, reflects the identity of the *Father-Mother* God. In so doing he inherits by reflection only what belongs to his Maker, or to his divinely parental source.

Surely this twofold spiralling movement, maintained throughout the unfoldment, will prove to be the absolute counterfact to the

double helix of cellular biology, where a mortal inherits all that he is from the male and female of mortality.

The way Paul puts it in the tone of the seventh and final day of creation shows the man of God's creating coming "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 519:18). "He is wholly symmetrical; the one altogether lovely," says Mary Baker Eddy of the firstborn Son of the Father-Mother God, the true idea of all mankind, and the healer and translator of an apparently animalistic, self-destroying male-female world.

Political and economic salvation

The seemingly irreconcilable Arab-Jew confrontation at the centre of the world picture today exists alongside the equally intractable East-West impasse at the circumference. Regarding these pairs of religious and political ideologies, Arab relates more particularly with the totalitarian East, and Jew with the democratic West.

In the story of the Old Testament, Isaac and Ishmael, the two sons of Abraham, are followed, a generation later, by Jacob and Esau, the two sons of Isaac. From Isaac comes the Jew and eventually the Christian, while Ishmael is regarded as the father of the Arabs, and therefore of Islam. As the successor to Isaac, Jacob continues the Judaic-Christian line of development that leads in the end to Christian Science. Esau is Jacob's twin brother, born of the same maternal womb.

While Islam was Christianity's principal antagonist in the early Middle Ages, communism is its antagonist today after Christian Science has come upon the scene. Communism is also the opponent of the Western system of capitalism.

Communism is the logical outcome of socialism, and capitalism and socialism were born simultaneously of the same Western mother at the time of the Industrial and French revolutions in the course of the eighteenth century. Into the breach between the capitalism of the West and the potential communism of the East stepped Christian Science some hundred years later as the spiritual antidote to them both.

Let us see how the Bible, through its symbolism, teaches the resolution of the present-day East-West divide. According to Paul in Galatians, Isaac was the son of the freewoman, Sarah, and Ishmael the son of the bondwoman, Hagar. Today, Western civilization is known as the free democratic West, and therefore pertains to the freewoman, while the East, by reason of its totalitarianism, presents an affinity with the bondwoman.

In the case of Jacob and Esau, the parallel is again West versus East. The name Jacob means "supplanter." Esau means "red," the

colour associated with revolution and leftist politics. Jacob exploited and supplanted his twin brother Esau, just as Western civilization, in the course of captivating technologically the whole of the rest of the globe, exploited and subjugated a large part of the human race for its own economic and political ends. Instinctively, Jacob knew that at all costs he must not allow Esau to gain the cultural and social upper hand.

So the brothers parted company and went their separate ways. Yet Jacob's innate love of God, and his quest for spiritual values, would not allow him to remain indefinitely at loggerheads with his fellow man. His ultimate reunion with Esau was therefore a foregone conclusion. With this end in view, and subsequent to his dream of the ladder that united heaven and earth, Jacob wedded himself to four "wives" at the same time as he built up a family circle of twelve "sons." His sons typified states and stages of his own consciousness whereby he learned to solve the problem of his relationship with his outside world.

At length his eleventh son, Joseph, was born, and this proved to be the turning point in his life. Joseph was the firstborn son of the spiritual Rachel, Jacob's first and only love. He stood for Jacob's own world-identity born to him divinely of God.

The advent of Joseph, Jacob's favourite and much loved son, was the signal for him not to put off any longer solving the problem of his relationship with his twin brother, of whom he was so afraid. Esau indeed represented Jacob's apparently hostile surrounding world which he believed was intent on destroying him.

Manfully and alone, at a place called Peniel (meaning "the face of God"), Jacob wrestled with his seemingly intractable problem. Of such spiritual magnitude was this make-or-break experience, that when at last the solution came, Jacob himself was reborn. That which enabled him to emerge triumphant was the recent coming of *Joseph* to his spiritually awakening consciousness.

He began to understand that it was not really an offensive alien power (a great *red* dragon called animal magnetism) which was attacking him from outside his own being, and against which he was having to struggle, but that he himself must not be found ignorantly and inadvertently fighting against God. The lesson he was being taught was that he must not believe himself possessed of a personal dualistic ego outside of his divine Principle. What he wrestled with therefore was "an angel entertained unawares" and not an actual evil opponent. His real antagonist, he began to see, was his own mistaken sense of himself.

His entire outlook changed, even as it is imperative for Western man's outlook to change today. Though he had thought it was

animal magnetism that was assailing him, he had in fact all the time been "face to face" with God. Hence his words when the struggle was over: "I have seen God face to face, and my life is preserved." Nor was this all. As he set out at once to meet his brother Esau, Esau set out simultaneously to meet him. "I have seen thy face, as though I had seen the face of God," was Jacob's joyous greeting to his brother when the twins themselves met "face to face."

Animal magnetism was unmasked. No longer was evil deceptively veiled. Animal magnetism, being wholly of the nature of a superficial mask, what Jacob saw behind the mask was not the face of evil but the very face of God. His brother man, his seemingly outside world, was in truth the visible surface reflection of the deep invisible things of God. Jacob's identity, he could now see, reflected this unity of God and his brother man. He had learned to love God supremely by loving his neighbour as himself. Subject and object were one and not two, and his newborn spiritual selfhood imaged this wonderful fact. To signify his spiritually transformed nature, his name was changed from Jacob to Israel. He had "prevailed and had 'power with God and with men'" (S & H 308:31).

But let us not forget that it was the coming of Joseph to the consciousness of Jacob which initiated the hardwon victory. For "Joseph" and "Israel" have essentially the same spiritual meaning. We know this is so from the fact that when, later on, the united kingdom of Israel divides into the two separate kingdoms of Israel and Judah, the house of *Joseph* becomes the leading house of the kingdom of *Israel*.

Judah and Joseph were Jacob's two foremost sons, standing respectively for the manhood and womanhood of the spiritual idea of God, just as do the two eventual kingdoms of Judah and Israel. When, later on, Israel (Joseph) is taken into Assyrian captivity and dispersed among the nations of the world, she is not (as Israel) heard of again until the time of her spiritual resurrection in the form of Christian Science. Hence Mrs Eddy said of her discovery of Christian Science that it "restores the lost Israel" (Man p17). Understood spiritually, *Joseph*, *Israel*, and *Christian Science* have the same metaphysical meaning.

Remember that the appearing of man's spiritual selfhood as Israel came to Jacob, not to Esau. Yet, as soon as Jacob recognized Israel's world-wide mission, he saw that it applied not to himself alone but to his brother Esau as well. In other words, Israel was the reality of both Jacob and Esau transformed into a spiritual whole. In Israel, subject and object, centre and circumference, observer and observed, inside and outside, are one and indivisible, even as individuality and

universality are one in the selfhood of individual man. To paraphrase the words of Paul: Israel (Joseph) broke down the “middle wall of partition” between Jacob and Esau “for to make in himself of twain one new man, so making peace” (Eph 2:14).

Israel in the Old Testament corresponds to *Christ* in the New Testament, and to *Christian Science* in the world today.

Because the spirit of free enterprise and individual self-expression dominates the character of Western man, Christian Science came initially to the consciousness of the West, not to the consciousness of the East. Yet Christian Science, as it truly is, embodies not only the identity of Western man but Eastern man as well. When this fact is understood and practiced the present state of warring confrontation and threatened self-destruction will cease, and peace and brotherhood will begin to reign. Christian Science will have broken down the ‘iron curtain’ of partition between the two rival ideologies, and “one new man” — one new spiritually oriented world — will begin to be brought to light. The two will find themselves one in identity, each “reciprocally blest.”

No longer will a Western society be at loggerheads with an Eastern society; the foursquare civilization of Revelation 21 will be set up progressively on earth as the Christian Science society of mankind. A world, Westernized technologically by means of the West’s physical science, will be translated into the world of the Science of Christianity, in which the technology, or letter, of Science will be one with the living spirit of Science.

The Principle of diversity in unity and of unity in diversity will begin to “rule all nations and peoples,” all sciences and philosophies, all arts and religions, “imperatively, absolutely, finally — with divine Science” (S & H 565:16).

The individual capitalism of the West will cease to fear the onrush of a communist collectivism coming from the East, and the communist collectivism of the East will cease to fear the influence of the West’s free democratic individualism.

No longer will materialistic greed motivate the capitalist to possess more and more matter; no longer will state communism seek to be the owner of all things, leaving the individual citizen the owner of nothing, not even of himself.

As in the case of Jacob’s transformation at the hands of Israel (Joseph), so Christian Science, as the true identity of the Western world, will reverse and translate, at the point of individual consciousness, the enslaving totalitarianism of Eastern society. The West will behold its red Eastern brother as “the face of God” and the East, in consequence, will be “pleased” with what, in Science, is its own Western twin (Gen 33:10).

The true identity of the East lies in the fact that the universal Principle, Love (not man, not the atheism of a communist world state), is the owner and possessor of all things, even as the true identity of the West lies in the fact that man owns what is his by reflection only and not by right of personal possession. Hence, as we have seen, what comes to humanity as humanity's own city must be seen to be the city of humanity's God. Remember, in the textbook, how "our city" (p 575) is in fact the "city of our God" (p 577).

The foremost twentieth century problem of the integration of the individual with the collective will thus be solved on the basis of Principle, and not by opposing ideologies seeking to patch up their direful disagreements and antagonisms.

To this end, substance will be accounted infinite instead of finite, to be Spirit instead of matter, and Science itself will be metaphysical rather than physical. *Quantification*, the measuring of limits, which is the stock in trade of physics, will give way to *qualification*, to the substance of ideas and their constituent qualities, whose quantities (unlike particles of matter) are always infinite, always unexpendable, and therefore cannot be used up. Who is tempted to steal, fight, or murder for the possession of an everywhere available idea? No wonder Jesus, looking beyond the quantified evidence of the senses to the substance of infinite idea, could feed the five thousand.

The government of the world in Science is on the shoulders of the Principle which is Life, Truth, and Love. In this scientific trinity in unity, individual *capitalism*, collective *socialism*, and universally aspiring *communism* will find, through reversal and spiritual translation, their reciprocal and harmonious accord. Under this government of the divine Principle, Love, mankind is one grand brotherhood, possessed of one universal Mind, instead of being a plurality of countless egocentric minds. In what is signified by the capitalized, synonymous terms for the infinite, lies the race's illimitable capital resources; in the circulating, qualitative understanding of these terms lies its forever unexpendable income.

The "seven" of Mind, Spirit, Soul, Principle, Life, Truth, Love, being "synonymous" in character, and the "four" of the Word, Christ, Christianity, Science being "equal" (S & H 465 and 574), individuals, in Science, find themselves related *synonymously* one with another, and in consequence are spiritually *equal*. In the words of Paul, all are endowed with "diversities of gifts" yet all have the "same Spirit" (I Cor 12:4).

The instinctive quest for *equality* on the part of mankind in the twentieth century, will reach its goal when man ceases to *quantify* his substance materially, and embodies instead the spiritual and moral *qualities* taught by the seven and four capitalized terms for God. This

alone will qualify him, as the century draws to its close, for membership of the “body” of the divine Principle, Love, the true identity of the Church of Christ, Scientist, and therefore of an eventual world-wide Christian Science society. For it is in the form of this society, this divinely controlled, on-flowing civilization, that the world-embracing Western civilization is destined to realize the truth of its being in the course of the seventh millennium.

**Material universe
eleven-dimensional?**

Beware of “dangerous resemblances,” *Science and Health* warns in its chapter “Christian Science versus Spiritualism” (S & H 97:7).

Today, the acceleration of scientific thought and technology is so rapid that physics, as we know it, is apparently nearing the end of its journey and metaphysics is knocking hard upon the door. The following is the way in which the textbook, under this heading of “dangerous resemblances,” explains the remarkable impasse. It says: “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.”

Like a mathematical asymptote, physical science seems today to be approaching nearer and nearer to the truth of divine Science yet without any possibility of getting there. Because of their diametrically opposite starting-points, it is impossible for the one to merge into the other, or for the gulf between them to be materially bridged, however narrow this appears to get.

On account of this apparently narrowing gap, human consciousness seems at the moment to contain more dangerous resemblances to the universal Science of being than it has ever done before. Such resemblances would, if it were possible, “deceive the very elect” (Matt 24:24). Knowing that in truth there is but one reality and not two, the danger lies in attempting to bring the two standpoints together before adequately separating the one from the other. Once, however, the separation is scientifically made, then, because God is All and there is none beside Him, the two must necessarily be seen as one through the reversal and translation of the mortal misconception. Because the true alone is real, what continues to look like the false is nothing but the suppositional opposite of the presence and activity of the true.

We are therefore concerned with standpoint. The question is, is thought working outwards from God, Spirit, in its evaluation of the evidence before the physical senses, or is it working its way upwards from an untenable position outside of Spirit, vainly endeavouring to bridge the gulf separating mortals from God? In the case of the former, as practised by Jesus, his “sense of matter” was, as previously

quoted, “the opposite of that which mortals entertain . . . His earthly mission was to translate substance into its original meaning, Mind” (Mis 74:13).

So it is that the up-to-date physics and cosmology of the late twentieth century appear in the form of new theories of the universe which, in certain instances, closely resemble the truths of divine Science.

It is believed today, for example, that soon all the forces of the universe will be found to be controlled by a single dynamic “superforce,” and all space, time, and matter will, as we have already said, be woven together in what is foreseen as a grand unified theory. Should this reasoning be proved correct, the scientist will have realized his age-old dream, his unswerving ambition, of reaching a unified conception of all existence or of all cosmic phenomena. This, it is suggested, would hail the end of physics as the world knows it, and open the door to its replacement by metaphysics.

To this end, the space-time universe is even now being conceived of as possibly *eleven-dimensional*. *Seven* spatial dimensions are said to operate *invisibly*, while the remaining *four* are *visible* to the senses as the familiar three dimensions of space and one of time. What a resemblance!

However long such a concept stays in vogue (perhaps tomorrow we shall find it changed) the fact remains that the underlying reality of divine metaphysics, reduced symbolically to the human understanding through the *seven* and *four* capitalized views of infinity, is, in this way, making itself felt in counterfeit form, prior to the redemption of the misconception through the act of spiritual translation.

“Superforce,” “supersymmetry,” “supergravity” are terms currently in use. The mathematics of an eleven-dimensional universe develops, we are told, from “supergravity.” What it amounts to is that the *four* basic forces of nature, known today as the *electromagnetic force*, the *strong nuclear force*, the *weak nuclear force*, and the *gravitational force* (not to be confused with the four visible spatial dimensions — three of space and one of time) are expected to appear welded together in one all-embracing superforce through the discovery of a possible eleven-dimensional universe. The following is the way the magazine *Scientific American* stated this proposition in March 1985. It said: “Spacetime, usually thought of as four-dimensional, may have as many as seven extra dimensions. Eleven-dimensional structures now under study might give a unified account of the four basic forces of nature.”

The seven extra dimensions could, it is believed, be represented symbolically by a *sphere* situated at every point in space and at every

moment of time. In Science, “the sphere represents . . . the self-existent and eternal individuality or Mind” (S & H 282:8). But it is the range of the seven synonymous terms for God that gives us the actual understanding of the individuality — the unseen oneness and indivisibility — of the sphere of infinity which is everywhere present throughout all space and time.

Jesus said: “He that hath seen me [man] hath seen the Father [God].” While the *seven*, in Science, has the accent on God, the *four* has the accent on man as the manifestation of God. In terms of the system of divine metaphysics, the “four” is the “seven” made humanly visible. That is to say, it is the holy city of the Word, Christ, Christianity, Science as the visible manifestation of the seven of Mind, Spirit, Soul, Principle, Life, Truth, Love.

And thus we touch the thought of spiritual and scientific translation at work in the vast fields of cosmic consciousness as well as in the mundane happenings of everyday life.

**Quantum theory:
Anthropic principle**

In the realm of physical science, the twentieth century opened with the revolutionary discoveries of *quantum theory*. As the century nears its end it appears that another great theory, equally compelling, equally revolutionary, is making its impact on scientific thought. This is called the *anthropic principle*. In certain respects the one would seem to be the antithesis of the other.

Quantum physics (unlike classical physics) considers matter’s elementary particles in relation to the universe as a whole. It sees the cosmos, therefore, as a network of quantum relations. Significantly to the metaphysician, one interpretation of the theory conceives of observer and observed, subject and object, as reciprocal and interdependent. Nevertheless, quantum physics is non-deterministic. Its essential features, we are told, are unpredictability, randomness, and chance. Included in this assessment is the “uncertainty principle,” based on the nature of matter as alternately particle or wave.

The *anthropic principle*, on the other hand, involves the reverse of chance and uncertainty, and in this respect is alien to quantum thinking. What this principle seems to suggest is that the end of all things is from the beginning, and therefore the beginning is at the end. For this to be so physically demands amazing degrees of precision and accuracy in the way the universe has evolved. Otherwise the kind of world we live in today, where mankind’s intellect has grown to such enormous proportions, would never have come to pass.

That is to say, the conditions necessary for the evolution of electromagnetism and gravitational attraction, as well as those

needed for the later development of biology and psychology, have proved to be so infinitesimally exact that had there been, quantitatively, the slightest mathematical deviation in the basic laws of physics, neither life, nor mind, nor man himself, nor man's ability to think and reason, could ever have come into being.

It is concluded, therefore, that the conditions of the cosmos from the beginning were minutely attuned to the production of man at the end; and attuned in such a way as to ensure his ability to understand both himself and his environment — how he and his universe originated and developed in the miraculous way they have. In line with these deductions, it is even suggested that time, as well as flowing from the past to the future, is also flowing from the future to the past. (See Fred Hoyle's *The Intelligent Universe*.)

What this confirms to the metaphysician is that a supreme cosmic intelligence has been at work throughout the aeons of evolutionary time, which mankind has sought for under the name of God.

The question we might ask is whether or not a parallel exists between the anthropic principle in relation to divine Science, and the second degree of the scientific translation of mortal mind in relation to the third degree (S & H 115-116)? Once the physical counterfeit is reversed spiritually, so that it is no longer of the nature of a *dangerous resemblance*, then the anthropic principle, with its accent on order and exactitude, would certainly seem to point to the spiritual order and absolute precision that obtains in scientific metaphysics.

Rightly understood, the (human) second degree is determined by the (spiritual) third degree, for it is in this transitional second degree that the chaotic uncertainties of the first degree are in process of disappearing. As a result, the human concept, as a symbol, more and more closely outpictures and reflects the actual spiritual reality.

In other words, does not the anthropic principle, coming at the end of the twentieth century, operate to offset the randomness and unpredictability of quantum physics coming at the beginning; and in so doing does it not prepare the way for an eventual takeover by scientific metaphysics?

For until the human is seen to reflect the order and exactness of its divinely scientific original (which the anthropic principle would seem to do in relation to Science) there can be no genuine solution to the problem of a dualistic universe, or of a disordered world divided self-destructively against itself.

Background radiation At the same time, is not the recent discovery of what is called "background radiation" coming to earth from all directions of outer space, and in precisely uniform quantities, suggestive of the same

underlying, supersensible influence? This everywhere present radiation, we learn, is quite unaffected by the massive structures of interstellar galaxies dispersed throughout the cosmos, and which lie in the radiation's path. This uniform radiation, made up of electromagnetic energy waves is, so the reasoning goes, none other than the leftover relic of the original "big bang" that first sent the universe on its course some fifteen billion years ago.

We are reminded of the theory in cosmology that, due to the constancy of the speed of light (the nearest approach in the physical concept to instantaneity and everpresence), the deeper our telescopes penetrate outer space, the further back we travel in time. If this is so, then it is possible, at least theoretically, to conceive of arriving at the big bang itself, the "light" from which would even now be arriving on our recording screens. Translated spiritually, and in words from Ecclesiastes, this would counterfeit the fact in Science that "that which hath been is now; and that which is to be hath already been; and God requireth that which is past." We should indeed see represented the fundamental truth of the *end* at the *beginning*, and the *beginning* at the *end*.

It is recorded in the *Coptic Gospel according to Thomas* that the disciples inquired of Jesus what their "end" would be. Jesus replied: "Have you then discovered the beginning so that you inquire about the end? For where the beginning is, there shall be the end. Blessed is he who shall stand at the beginning, and he shall know the end and he shall not taste death . . . Blessed is he who was before he came into being."

In other words, life does not begin out of nothing and develop into something, as physical science would have us believe. Life, from the beginning, is the orderly unfolding of what appears in the end as the fulness of its own infinitude. And certainly, in this case, the steady state theory of the universe is nearer the actual truth of being than is the theory of the big bang.

The brain

We learn in Christian Science that the Mind or intelligence of man is God, and that Mind, God, sees, knows, and consciously controls its own body, which is man. The Mind which is God is thus man's only real *brain*.

Man, therefore, is not invested with a limited private mind of his own, beginning at one moment, ending at another, and taking form as mind in matter, or as mortal body and brain. If man's mind were other than the one God-Mind, his intelligence, in the words of the textbook, would be limited to the "material stratum of the human mind, called brain, which is but a mortal consolidation of material mentality and its suppositional activities" (S & H 185:28).

Interpreted spiritually, brain is the infinitely informed, infinitely conscious, infinitely intelligent Mind of man and the universe.

Brain as matter is “unconscious mortal mind,” so we learn from page 409. That which is objectified as brain, matter, and mortal body, is thus the psychological so-called *unconscious*, of whose unseen subjective workings conscious mind is ignorant, or unconscious.

In Christian Science there are not two levels of consciousness, one conscious and the other unconscious, one mind the other matter. Conscious mind must learn to understand that its source is the eternally conscious Mind that is God, instead of believing that an unconscious, mental substratum is its source. Believing in such a source is what (according to the above reference) “prevents mortals from knowing how to govern their bodies.”

Matter, brain, as the “subjective state” of mortal mind (S & H 114:30), is the suppositional opposite of Spirit, Soul, the subjective state of immortal Mind. Mortal mind, in order to *be* mortal mind “must believe in something besides itself,” and so it enthrones unconscious matter “as deity” (S & H 186:28). “Ignorant of self,” conscious mind is unconscious that what it believes is objective matter is really its own subjective state. It believes that mind is absorbed in matter, and that this objectifies as a thinking brain.

Immortal Mind, on the other hand, knows itself. It knows that besides itself “there is none else” (Deut 4:35). Mind, God, is not ignorant of self, of its own subjective state, as is mortal mind, but knows that this is Spirit, Soul. Unlike mortal mind, to which matter is objective and separate, immortal Mind, reflecting upon its self, knows that there is nothing outside of itself for it to reflect upon. In the fundamental order of the synonymous terms for God, Mind and Spirit thus lead to Soul, where subject and object are one. The elements of Mind being the qualities of Spirit, we arrive in Soul at the true idea of body and brain.

Conscious of the minutiae of its own embodiment, Mind controls and governs its body. Mortals will know how to govern their bodies when they understand that God, not brain, is their intelligent Mind, and that they, as man, are this Mind’s embodiment.

It becomes apparent therefore that the true idea of which brain is the misconception is Mind specifically in its aspect as Soul — Mind conscious that the content of its own subjective-objective being can never be objective and separate. Matter, brain, and mortal body are all therefore of the nature of mythology, the opposite of Science.

The reason the satanic Lucifer falls mythologically like a flash of lightning, a discharge of electricity, from heaven to earth, is because he has asserted a will, a mind, a brain of his own, independent of the one God-Mind. The outcome of this initial electrical discharge is a

fallen race of individual mortals each with his electrically nerve-operated brain.

Following the explosion in physics of the initial big bang, which physicists conceive of as creating the universe, the handful of matter-energy that was to expand into the vastness of the galactic cosmos was of such an incredibly high state of density as to be no bigger, it is said, than a man's brain!

The conclusion, we are told, is that the number of individual galaxies composing the universe relates to the number of mortals inhabiting the earth, as well as to the number of cells in each of their mortal bodies.

Because, in divine Science, individual man is the perfectly focused image of the Mind of the total universe, so in the realm of the material counterfeit, the brain and body of the individual mortal corresponds to the action of the galactic cosmos and its electromagnetic energy. The nerve impulses that determine electrically the functioning of the organic brain are composed of the same electromagnetism that holds "the stars in their courses." The primal electricity which appears as Lucifer's fall is the very same radiant energy that pervades universal space.

In the realm of spiritual reality, never does the unity of God and man, Mind and body, take the form of brain controlling and communicating with body through a network of electrically operated nerves. In Science, the thoughts, impulses, and activities of divine Mind "revolve in God's orbits: they come from God and return to Him" (Mis 22:16). They do not come from brain and return to brain to be stored in brain as human memory.

Whether, therefore, it is physical and biological evolution which claims to have produced in man the "pulpy substance under the skull" called brain, or mind in matter (S & H 192:1); or whether it is the twentieth century science of electronics claiming the ability to construct an artificial intelligence in the form of the electronic computer, or electronic brain, both these products of electrically generated impulses (brain-cells on the one hand, and silicon chips, on the other) are equally fallacious, equally mythological, when contrasted with the limitless intelligence of the Mind which is God, the fathomless source of man's spiritual education, and of his ability to understand and utilize the elements and forces of his unrent universe in which he forever lives.

Education of the future

That in the not too distant future mortal man is scheduled to create a computer that exceeds in intelligence the brain that invented it; that this artificial intelligence will, in turn, produce an offspring more

intelligent than the robot which made it; that these computers will then point the way to the education of the future, providing instantaneously, at the press of a button, relevant information regarding the universe, thus disposing of the need for man to think and reason for himself — this is the appalling threat visualized by scientists today researching into the possibilities of advancing microelectronics.

Of such a nature, apparently, is the mortal antithesis of the one instantaneous, omniscient Mind and its purpose to impart to its reflection, man, its own self-knowledge as the sum total of the universe.

As the divinely scientific antidote to this climax of materialism, Mary Baker Eddy foresaw in Christian Science that the “education of the future will be instruction, in spiritual Science, against the material symbolic counterfeit sciences.” These sciences include of course the modern science of computer technology and its threatened usurpation of the Mind which is God.

She goes on to say that “all the knowledge and vain strivings of mortal mind, that lead to death, — even when aping the wisdom and magnitude of immortal Mind, — will be swallowed up by the reality and omnipotence of Truth over error, and of Life over death” (Mis 61:4-10).

Computer technology, as with all parallel material inventions, is not therefore a human phenomenon acting independently of the Mind which is Truth, but rather is a material, symbolic counterfeit of Truth itself, destined under the impact of the “education of the future” to be swallowed up in translation in proportion as humanity is instructed in spiritual Science.

“By reversal, errors serve as waymarks to the one Mind” (S & H 267:24), spiritual Science teaches. And again, “The greatest wrong is but a supposititious opposite of the highest right” (S & H 368:1). The way this works in practice is that “every creation or idea of Spirit has its counterfeit in some matter belief . . . and if mortals are instructed in spiritual things, it will be seen that material belief, in all its manifestations, reversed, will be found the type and representative of verities priceless, eternal, and just at hand” (Mis 60:27).

Asked in 1901 about “modern material inventions” Mrs Eddy, knowing what these inventions symbolically counterfeit, replied (as previously quoted): “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 345:26).

Material inventions, as such, result from the build up through the ages of mortal material knowledge; and material knowledge itself is

symbolized Biblically by the tree of knowledge of good and evil which stands in precisely the same place in the garden of Eden as does the tree of life. This shows that there are not in fact two alternative trees, but one only, the appearance of which changes according to the material or spiritual standpoint from which it is regarded.

In *Science and Health*, in the Glossary definition of “earth,” precisely the same earth is either “matter” or “a compound idea” according to whether it is being viewed by material sense or spiritual sense (S & H 585:5). Correspondingly, “Jesus beheld in Science the perfect man, who appeared to him” in exactly the same place that “sinning mortal man appears to mortals” (S & H 476:32).

The *tree of life* thus stands for education “in spiritual Science” (the eternal self-knowledge of God) whereas the *tree of the knowledge of good and evil*, called also the tree of death, or the accursed tree, stands for education in the “material symbolic counterfeit sciences.” The one consists of both good and evil as the opposing poles of knowledge that lead inevitably to death; the other consists of the single pole of absolute good which leads to eternal life.

Good and evil correspond metaphysically to the concepts of *positive and negative*, as these obtain in the fundamental physics of magnetism and electricity. Hence when Satan is seen by Jesus to fall as lightning from heaven to earth, this represents, in physical science, the material symbolic counterfeit of divine Science, which can never fall from its divine Principle, God.

There is also a parallel in the realm of atomic physics. The scale of natural atomic elements ranges from the lightest and simplest to the heaviest and most complex — that is, from the element *hydrogen* to the element *uranium*.

The hydrogen atom consists of two particles only, a single nuclear *proton* as its centre, and a single orbiting *electron* as its circumference. The proton carries a positive electric charge, and is therefore accorded a plus sign, the electron carries a negative charge, and is therefore given a minus sign. In the build up of elements subsequent to hydrogen, the particle called the *neutron* enters the scene. This particle carries a neutral charge — that is, no charge at all. Protons, electrons, and neutrons thereafter accrete in the requisite quantities until at last the complex structure is attained that appears as the uranium atom.

These same two concepts of positive and negative (though in different symbolic form) apply again in the system of binary notation in arithmetic. They appear there as *one* and *zero* (1 and 0), and as such are the basis of computer technology. However complex the computer becomes in its purpose to ape the human brain, its basic principle remains the same. Its electronically operated “gates” either

open positively to let impulses through, or close negatively to prevent them from entering. In other words, it says either “yes” or “no” to whatever is the approaching input message. Jesus said to the disciples: “Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil” (Matt 5:37).

Likewise in Christian Science, man stands “porter at the door of thought” (S & H 392:24) saying, in respect of the two kinds of tree, “yes” to good, the tree of life, and “no” to evil, the tree of the knowledge of both good and evil.

In the realm of mythology and mysticism, as well as in the early developments of science, the *one* and the *zero* are ancient symbols indeed. According to *The Companion Bible* (Appendix 42) they are declared by the Jewish Kabbala to stand for “sex as the true God of Hosts.”

Clearly the “1” is suggestive of the male of mortality, while the “0” is suggestive of the female. We are back therefore with the primitive concept of the death-dealing Adam-dream, the deep sleep of the psychic unconscious, which the Lord God Jehovah hypnotically induces in Adam.

Proton, electron, and neutron in physics become thus the three genders of masculine, feminine, and neuter, when these are translated spiritually in metaphysics.

Out of the mythological mist of Genesis 2:6 comes Adam himself, as man supposedly cut off from God. Out of that which derives from the mist, namely, Adam’s deep hypnotic sleep, comes woman supposedly cut off from man, or male and female sexually two. And not until the end of the Bible is reached, in the closing visions of Revelation, are the two genders one again, and this one is one with God. The point at which this final solution takes place is when the *holy mother city* appears, having “no temple therein” — that is, no time, no space, no matter, in fact no corporeal structure at all. All is God and God’s idea; everything belongs exclusively to God. Hence the description, “city of our God.” That which was originally the zero (0) has become the circle (O) of infinity, without boundary or limit.

Science and Health says of this spiritual holy habitation, symbolized as it is by the bride and wife of the Lamb: “The Lamb’s wife presents the unity of male and female as no longer two wedded individuals, but as two individual natures in one; and this compounded spiritual individuality reflects God as Father-Mother, not as a corporeal being. In this divinely united spiritual consciousness, there is no impediment to eternal bliss, — to the perfectibility of God’s creation” (S & H 577:4).

At this consummate moment, the anthropomorphism of Jehovah is fully translated by the impersonal Principle of Science itself, and

the problem of the physical sciences, or a fallen Lucifer, is represented as forever solved.

The “I” and the “O”, the manhood and womanhood of the Father-Mother God, have reached the eternal Truth of their being, the reason for which is that the two basic classes of capitalized terms for the infinite (Mind, Spirit, Soul, Principle, Life, Truth, Love, and the Word, Christ, Christianity, Science) have gathered into one immaculate conception the Comforter that shall teach us all things and lead us into all truth.

University City

The foursquare city of Revelation 21 — the eleven-dimensional system of the “seven” of Mind, Spirit, Soul, Principle, Life, Truth, Love, in visible operation as the “four” of the Word, Christ, Christianity, Science, — becomes thus the educational womb, or matrix, bestowed upon the world by the Father-Mother God.

What this tells us, in effect, is that nothing less than the total universe is man’s *University City*, wherein he graduates and qualifies as the son of God. The word university is from a root meaning “all together, the whole, the universe.” Not an *Alma Mater*, but the universal “mother of us all,” is our real and enduring *University City*.

The word “matriculate” was at one time an important one in the educationalist’s vocabulary. Closely related to “matrix,” it means “to enroll,” that is, to admit to membership in a body or society, such as a university or a college. And this is done by the student entering his name in the register. Matrix, from a root meaning womb, or mother, is defined by Webster as “a place or enveloping element within which something originates, takes form, or develops.” A matrix “gives form, origin, or foundation to something enclosed or embedded in it, as a mold for casting.” God’s *University City* enrolls as its membership the spiritually inspired identity of the whole human race.

In the 16th edition of *Science and Health*, published in 1886, its author referred to the New Jerusalem, mankind’s foursquare mother city, as follows: “The word *city* conveys the idea of an assemblage of people for high purposes, and is akin to another word, *civilization*, both coming from the Latin words *civis* (citizen) and *civitas* (city or state) . . . the Scriptures compare the heavenly kingdom or association to a city, in which Christ bears rule. God is both the founder and foundation of this city. He is at once its centre and circumference.”

A “voluntary association of individuals,” is in part the definition of the word “society.” The city foursquare, mankind’s spiritual university, comprises a voluntary association of self-governed

individuals, all of whom (in the words of Revelation) are sealed “in their foreheads” with their “Father’s name” — that is, with “the seal of the living God” (Rev 7) — in contrast to having in their right hands and in their foreheads “the mark, or the name of the beast.” This latter impress signifies superstition and ignorance in accordance with the tree of false material knowledge, while the former points to spiritual education, or knowledge of God in divine Science.

Hence, in *Miscellaneous Writings*, page 358, we read how “the student who heals by teaching and teaches by healing, will graduate under divine honors, which are the only appropriate seals for Christian Science.” In other words, he is sealed in his forehead with the name of the Father-Mother God, and becomes thereby a graduate of God’s university.

In the nineteenth century, the religious aspect of Christian Science, or Christian Science as an organized, denominational church, had necessarily to be emphasized before the thought of the world. What has been accentuated throughout the twentieth century is Christian Science in its nonsectarian, universal Science, or Christian Science as a healing system of impersonal spiritual education. The latter is Christian Science as it truly is, laying before the world the idea of all humanity as the citizens of one university city, to whose spiritual education and spiritual graduation there can never be any end.

Its citizens, therefore, are a divinely foursquare human society. Typified by Mrs Eddy’s spiritually independent, individually responsible *branch church*, they constitute an association of self-governed, God-led individuals living and working in voluntary brotherhood for the common good of all.

The Western society which, by reason of its scientific technology, has made the world one materially scientific Westernized world, has become the representational forerunner of a divinely universal society of man, and therefore the true idea of the Christian Science society. Of this society all men are members, within it all are already enrolled, all individually have registered their names.

Note once more that in the Christian Science *Church Manual*, unlike the rules required for organizing a branch church, no restrictions are placed on forming a Christian Science society. Society, in its spiritual reality, is the divine ideal of association and church. Its membership is not organized ecclesiastically to form the Christ-embodiment, but submits itself voluntarily to spiritual education, to unending scientific development, by reason of its relation to the great mother Principle that is common to one and all.

Ever since the day of Pentecost, featured in the second chapter of Acts, the idea of this heaven-born spiritual society — this regenerate Christianly scientific world — has been at work overturning and

overturning world consciousness, until today (through the founding mission of Mary Baker Eddy, and the continuing revelation of her discovery that has been taking place since her passing in 1910) the Christian Science society of mankind is ready to come visibly to the surface of consciousness with its universally translating and transforming power.

As evidence of this, consider the changes in thought and outlook that are currently taking place in all the different spheres of human life. Such developments, such material inventions, are, as Mrs Eddy declared in 1901, preparing the way for Christian Science. As unfolding symbols of the advancing Christ-idea we make them, she said, our *figures of speech*.

PART IV

Humanity and Divinity One in Coincidence

“Science so reverses the evidence before the corporeal human senses, as to make this Scriptural testimony true in our hearts, ‘The last shall be first, and the first last,’ so that God and His idea may be to us what divinity really is and must of necessity be, — all-inclusive” (S & H 116:5-10).

Fundamentals of a timeless Science

Part IV of this book thus looks towards the education of the future as taking place spiritually in the course of the seventh millennium of civilization’s history. The setting for this age of a true enlightenment is the *university city of divine metaphysics*, wherein a spiritually aroused human race enrolls for graduation. As Jesus promised, the Comforter, divine Science, will teach us all things and lead us into all truth. The vision of this wonder actually taking place is found in Revelation 7, where the “hundred and forty and four thousand of all the tribes of the children of Israel” are sealed in their foreheads with “the seal of the living God.”

Little by little as consciousness awakens to a spiritual understanding of the cosmos, and materialism ceases to hold sway over the lives of mankind, the world’s disciplines, its professions and occupations, together with all its different life activities, will begin to be grasped in their divine reality — translated, that is, from matter to Spirit.

Accordingly, Part IV is concerned, first of all, with the fundamental categories of the Science and system of nonsectarian Christian Science which have revealed themselves to receptive thought in the course of the twentieth century, and therefore during the closing stages of the sixth millennium of civilization’s forward march. Spiritually understood they are the Comforter’s own timeless truths, the coming of which corresponds to the *first* of the two phases of scientific translation as given in the textbook on page 115.

Secondly, and in consequence of this, Part IV calls attention to the vast array of material sciences, arts, and disciplines that make up the

contemporary human scene. And it does this by listing under their respective headings instances of their terminologies that have been gathered from the text of *Science and Health*. For once these terminologies are investigated, spiritually and symbolically, within the perspective of the textbook as a whole, they begin to hint at the translation of this manifold range of subjects out of a state of material disconnectedness into the one unbroken Science of man. They point, that is to say, to the infinite diversity of all things in unity, and the unity of all in diversity.

In this way the second part of Part IV corresponds with the *second* phase of scientific translation outlined in the textbook on pages 115-116. The fact in Science is that these different disciplines become spiritually comprehensible only through their relationship to one another within one holistic cosmic design.

It was the Christian Science teacher John W. Doorly who, in the era following the passing of Mrs Eddy, and as a result of his devoted researches and practice, first brought to light the rudiments (or as he called them the fundamentals) of the actual Science and system of ideas contained in *Science and Health*. The story of John Doorly's life-mission is outlined in Chapter 4 of the author's book *Civilization Lieth Foursquare*, and is told in glowing detail in Peggy M. Brook's *John W. Doorly and the scientific evolution of Christian Science*.

During the years of the second world war John Doorly's spiritual sense pondered deeply the reason for the different orders of the seven synonymous terms for God as found within the pages of *Science and Health*. These different orders of synonymous terms for the infinite (drawn up on page 134 of this book) correspond to the "four equal sides" of the holy mother city named in the textbook "the Word, Christ, Christianity, and divine Science."

For the city to be one whole city (as self-evidently it is) each of these four sides must, as we have already seen, reflect in itself the different characteristics of all the other sides. That is to say, the first side, the *Word*, would not truly be the Word did it not embody also the qualities of the Christ, Christianity and Science. Likewise the second side, *Christ*, is only really Christ when it reflects in its own identity the qualities of the Word, Christianity, and Science; and so on with the third and fourth sides of *Christianity* and *Science*. Each is a particular view of the city as a whole, that is, of all four of its sides.

What John Doorly saw was that each of the four orders embodies within it all four tones of the Word, Christ, Christianity and Science, and the resulting foursquare framework (reproduced on page 135) represents this all-encompassing truth.

The matrix structure of the four-dimensional calculus of ideas thus arrived at becomes to us symbolically an immaculate conception of God's own universe, known in its infinitude only to the Mind which is God, the Mind of the all-inclusive Mother Love. In the form of a transcribed symbol it illustrates every possible permutation, multiplication, or reflection of the four basic elements of the Word, Christ, Christianity, Science.

This symbol of the all-knowing, all-seeing, infinitely informed, eternally self-programmed calculus of reality typifies, as we have said, the spiritual counterfact to present day computer technology, with its apparent ability to calculate at lightning speed whatever solutions are needed relative to mankind's problems.

By way of illustration consider the four Gospels, and how each portrays the one Christ-idea in a distinctly individual and essential way. Let us quote once again from *The Scofield Reference Bible* which puts simply and clearly this need for a four-in-one Gospel (see p 31).

Scofield shows how the Gospel of Matthew (corresponding to the Word, the first side of the holy city) has the accent on Jesus as *King*; how Mark (corresponding to the Christ, the second side of the holy city) has the accent on Jesus as *Servant*; how Luke (corresponding to Christianity, the third side of the holy city) has the accent on Jesus as *Man*; and how John (corresponding to Science, the fourth side of the holy city) has the accent on Jesus as the *Son of God*. But, he says, "not only so: for Matthew's King is also Servant, Man, and God; and Mark's Servant is also King, and Man, and God; Luke's Man is also King, and Servant, and God; and John's eternal Son is also King, and Servant, and Man."

What Scofield describes is the four Gospels in the unity and indivisibility of their matrix structure, wherein each reflects in itself the qualities and attributes of the other three, thus presenting in one conception the fulness of their synchronization. The four Gospels and the four sides of the holy city, in their parallel unfoldment of the idea of God, may be presented graphically as follows:

FOUR GOSPELS

	Matthew	Mark	Luke	John
	King	Servant	Man	Son
King	King / King	Servant / King	Man / King	Son / King
Servt	King / Servant	Servant / Servant	Man / Servant	Son / Servant
Man	King / Man	Servant / Man	Man / Man	Son / Man
Son	King / Son	Servant / Son	Man / Son	Son / Son

FOUR SIDES OF HOLY CITY

	Word	Christ	Christianity	Science
Word	Word / Word	Christ / Word	Cty / Word	Science / Word
Christ	Word / Christ	Christ / Christ	Cty / Christ	Science / Christ
Cty	Word / Cty	Christ / Cty	Cty / Cty	Science / Cty
Sci	Word / Science	Christ / Science	Cty / Science	Science / Science

The Gospels portray, therefore, with regard to the first Christly advent, precisely what the four sides of the holy city portray with regard to the second. The first pertains to the individual Christ Jesus, the second to the universal Christ-body, the brotherhood of generic man, as understood in Christian Science.

Because each of the sixteen reflecting tones presents a specific idea of God, it follows that it requires all sixteen together to furnish this idea in its fulness.

Again, because the idea of God is God as infinite Mind, Spirit, Soul, Principle, Life, Truth, Love, it follows that each and every facet of this idea needs to be expressed through certain synonymous terms for God, for it is these terms alone which give us the *true idea* of God.

To take a simple example, consider the Word in its office as Christ, or the Word reflecting the operation of the Christ. Here the divine Word ('what I, God, am') voices itself to the consciousness of humanity in its intent to heal and to save. The idea which is at work is specifically that of God as Soul, Principle, Life (as we find these terms unfolding in the order of the Word). The demand which such an idea makes upon us humanly is that, through *Soul*, we identify ourselves with divine *Principle* and, in accordance with the meaning of the term *Life*, demonstrate this healing selfhood individually in our daily lives.

Gradually, as the different reflecting tones of the Word, Christ, Christianity, Science are pondered prayerfully and inspirationally (not intellectually and theoretically), they begin to speak to us coherently through specific groupings of the synonymous terms such as we find unfolded in the symbol of the matrix on page 135.

To this end, let us consider in more detail the terms in their *four* fundamental orders, as leading naturally to these different scientific groupings.

On *three* occasions only in *Science and Health* do we find all seven of the capitalized synonymous terms gathered together in a single statement, and each time in a different order. The *fourth* order, as we shall see, is correlative with the first.

THE WORD ORDER

— Mind Spirit Soul Principle Life Truth Love —

The order of the synonymous terms on page 465 which answer the question "What is God?" is clearly foundational to the whole of Christian Science teaching — as basic in fact to the divine Science of

being as is the range of numbers to mathematics or the diatonic scale to music.

This is the order which corresponds to the first side of the holy city, or to the fundamental elucidation of the *Word*. It shows God reflecting upon His own infinitude and revealing 'what I, God, am.'

The three terms Mind, Spirit, Soul lead to an understanding of the Principle of the entire cosmos, while the terms that conclude this fundamental order are where Principle declares its essential nature to be Life, Truth, Love.

What is at work is the one absolute God reflecting subjectively upon Himself, and forming as He does so the *true idea* of Himself — that is, His own image and likeness, which is man.

No longer is God an "unknown God" whom therefore we "ignorantly worship" (Acts 17:23). An *unknown* God implies *ignorance* of God — the 'ignorance' in fact that asks the question "what is God?" Once the answer is divinely revealed, the apparent void is filled with knowledge. Man, then, is no longer the question but the answer. He is the light of the *true idea of God* which comes forth direct from God. The infinite God knows Himself, and this knowledge is reflected in His idea, man.

Mind knows its self to be Spirit. *Mind*, conscious that its subjective state is *Spirit*, not matter, knows there is nothing other than itself for it to reflect upon. The resulting identity of subject and object is what is meant by *Soul*. This divine unity, this total oneness of being, becomes, then, the governing *Principle*, determining the harmony of the cosmos. The indivisibility of all things, thus perceived, is *Life* eternal and indestructible, flowing from Life to Life. This in turn becomes the wholeness of the structure of infinite *Truth*, maintained in a state of absolute perfection because its nature is universal *Love*.

Understanding this order of the *Word*, this orderly unfoldment of what God *is*, includes, necessarily, the elimination from consciousness of belief in what God *is not*.

Mind is a state of infinite self-knowledge. Besides itself nothing exists. The suppositional opposite of Mind, called mortal mind, is a state of ignorance and self-deception. *Mortal mind* believes in *matter* as objective to itself, whereas matter is really its own subjective state, therefore not matter at all but mortal mind. Identity, in this case, is *mortal body*, or mind in matter. The result is *personality*, attracting and repelling other personalities which it believes are cut off from itself. The outcome is *death* instead of life, which is *error* instead of truth. *Fear, hate, lust*, conclude this direful misconception as the opposite of impartial, impersonal love.

In the *Word* order of these synonyms for God what we are concerned with is not a range of concepts separated from and added

to each other. All are simultaneous, individual views of one absolute God, furnishing the *idea* of what God truly is. Beware therefore of the great red dragon in Revelation 12 which has seven separate capitals, or heads!

THE CHRIST ORDER

— Principle Life Truth Love Soul Spirit Mind —

The order of the same seven terms that appears in the textbook on page 115 corresponds to the second side of the holy city, *Christ*. This is the order according to which “the divine message from God to men” speaks to the human consciousness (S & H 332). It *translates* divinity to the understanding of humanity, destroying as it does so the dream-like delusion that humanity is mortality, or a fallen state of divinity. What it elucidates therefore is Christ as “the divine manifestation of God, which comes to the flesh to destroy incarnate error” (S & H 583).

Note that in the case of the first two orders (accentuating respectively Word and Christ) the sequence Principle, Life, Truth, Love, remains unchanged. Whereas the sequence Mind, Spirit, Soul, in the Word order, is reversed in the Christ order to Soul, Spirit, Mind. In the Old Testament the angels on Jacob’s ladder ascend and descend simultaneously, revealing as they do so the coincidence of heaven and earth, God and man.

This signifies that our ‘ascent’ through Mind, Spirit, Soul, to the Principle which is Life, Truth, Love, in the Word order, takes place because the Principle which is Life, Truth, Love, ‘descends’ for this purpose through Soul, Spirit, Mind, in the Christ order.

Another class of terms used in the textbook to describe the Principle which is Life, Truth, Love, is the Person of God as Father, Son, Mother. The Glossary defines “Mother” as “God; divine and eternal Principle; Life, Truth, and Love,” showing how Mother includes within herself all that is meant by Father and Son.

Hence in the Christ order a birth is taking place. The Son of the Father–Mother God is being born to human consciousness not in the step by step way of the order of the Word but in his generic wholeness and completeness as the fulness of the Christ itself.

The terms *Principle, Life, Truth, Love* lead to the term *Soul*. Soul gathers all that these first four terms stand for into one divine identity, one complete embodiment, to which *Spirit* gives birth at the point of *Mind* — that is, in the form of an intelligible compound “image” or “idea” which humanity can accept and comprehend.

When therefore (as we learn from page 115) we look out upon our universe with the *Mind of Christ*, the “immediate object” of our “understanding” is not really a matter universe, a fallen human race, but is an *image*, the divine idea of God, held subjectively in our own Christ-Mind.

In truth, we, man, have no other mind than this one Mind of Christ, the Mind which is God Himself. Following the “scientific translation of immortal Mind” we come therefore to the “scientific translation of mortal mind” where the error which says we have a mind of our own apart from this one God-Mind, is in process of elimination.

THE CHRISTIANITY ORDER

— Principle Mind Soul Spirit Life Truth Love —

The third of the three orders is the one in the Glossary on page 587. As shown in the textbook’s table of Contents, “Glossary” is the third of the four chapters that make up the “Key to the Scriptures.” This is the chapter which translates Bible terminology back into its original spiritual mother tongue. The third order, therefore, elucidates the third side of the holy city, *Christianity*, healing humanity of its seeming mortality by revealing what man truly is. The Christianity order restores mankind whole to God, or gives the human back to the divine.

Referring once more to the symbolism of *head* and *body* as used by Paul, head is to body as Christ is to Christianity.

The term Christianity signifies the infinitely diverse, infinitely specific, infinitely interwoven system of relationships which comprise the Christ-body. It teaches the reality of the human race under the control of its Christly head. Whereas the Christ order has the accent on the generic *one*, the Christianity order has the accent on the specific *all*.

This supreme Christ-embodiment puts into operation in our human experience the healing of the mortal body — the body which, having supposedly fallen from its divine Principle, Love, is made up of sick and sinful thoughts, and therefore of discordant relationships. What the Christianity order thus accomplishes is the restoration of body to its at-one-ment with God, or its actual recovery and healing.

All of God’s ideas start out from Principle and return to Principle, healing and restoring, as Principle’s reflection, each mortal deflection, or aspect of fallen man. Hence the need to conceive of the Christianity order (as John Doorly used to teach) as ranging not only

from Principle through Mind, Soul, Spirit, to Life, Truth, Love, but also, conversely, from Life, Truth, Love, through Spirit, Soul, Mind, back to Principle.

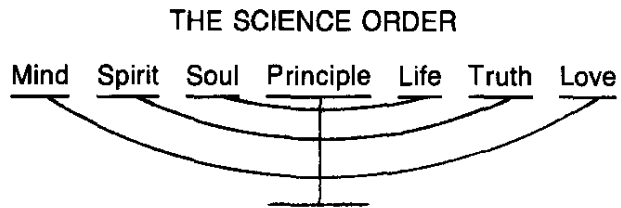
What this means, in the words of Jesus, is that “Elias truly shall first come and *restore* all things.” That is to say, we accept in the Christianity order the restoration of all things to God, Principle, before the fourth order, the Science order, is finally taken into account and we look out subjectively from this very Principle.

Note that because in the Christ order, Principle communes with humanity at the point of Mind (first and last terms in this order) the Christianity order opens necessarily with Principle, Mind. Hence, as explained on page 115 (to which we have already referred) the “immediate object of understanding” — everything that appears as our surrounding world — is a subjective “image” held in our real God-Mind, and is not a matter cosmos, or a fallen race of Adam.

All the objects that make up the world of *Principle* belong to the one parent *Mind*. All are related harmoniously to Principle and therefore to one another. All have one intelligence or Mind. Subjects and objects are thus one in identity, forming in their unity this Mind’s sinless, unconfined body, as signified by the next term, *Soul*. In *Spirit*, reflection takes place throughout all space. Reflecting God, Spirit, identities reflect one another, and in doing so become the indivisible individualities that constitute eternal *Life*. The result is the brotherhood of man in *Truth*, which is perfect and entire because its love is the love of universal *Love*.

Then follows the “return” order, or “restoration” order. Having learned that we, man, individually, collectively, universally, are the human expression of divine *Life, Truth, Love*, we separate ourselves in *Spirit* from all that is unlike this true idea of man — that is, from all that would oppose our spiritual purity, or prevent us from reflecting the divine. In consequence, we find freedom and safety in the sinlessness of *Soul*. We are as free from sin and sickness humanly as we are divinely. This means that in our relationships with one another and with our world we have one divinely intelligent *Mind*, instead of being a collection of countless separate personal minds.

This realization restores us to the *Principle* from which in reality we have never fallen, or from which animal magnetism has never torn us away. To transitional human sense, prodigal humanity, healed and intact, has returned to the home of the Father-Mother God.



But is there not a fourth order which corresponds to the holy city's fourth side, *Science*? Indeed there is. In the words of Jesus, the last is first and the first last. The Science order is therefore the same as the Word order when this is viewed not sequentially from Mind to Love, but from the standpoint of Principle in the midst of it, from which the three pairs of terms, Soul and Life, Spirit and Truth, Mind and Love, radiate outwards in ever-widening circles.

Like the branches of the golden candlestick which God, from the summit of the holy mountain, commanded Moses to make for the children of Israel as a teaching symbol, so the seven synonymous terms for God, depicted in this way, become the scientific ultimate of the original Mosaic candlestick described in Exodus 25. "And thou shalt make a candlestick of pure gold . . . six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side . . . and in the candlestick shall be *four* bowls . . . and thou shalt make the *seven* lamps thereof . . . that they may give light over against it . . . And look that thou make them after their pattern, which was shewed thee in the mount" (ea).

Significantly, Mary Baker Eddy cites these words in part on page 44 of *Miscellaneous Writings* when referring to the teaching of Christian Science. She says: "Honest students speak the truth 'according to the pattern showed to thee in the mount,' and live it: these are not working for emoluments, and may profitably teach people, who are ready to investigate this subject, the rudiments of Christian Science."

And so it is that the rudiments, or fundamentals, of the healing system of Christian Science are (from the standpoint of their indispensable "letter") focused in these *four* distinct orders of the *seven* synonymous terms for God — the fourth of which, in its relation to Israel's candlestick, embodies the essence of the other three.

In confirmation of this note how, in its fulness, the holy city itself is said to represent "the light and glory of divine Science" (S & H 575:9); and note, at the same time, how the city's own fourth side

is also “divine Science” (S & H 575:19). The city as *a whole* and its *fourth side* are thus essentially the same conception, as the symbolism of the candlestick illustrates.

What we begin to realize is that the *Word* order of the terms finds its epitome in the candlestick’s first pair of branches, and therefore in the Science order’s first pair of terms, *Soul and Life*; that the *Christ* order finds its epitome in the candlestick’s second pair of branches, and therefore in the Science order’s second pair of terms, *Spirit and Truth*; that the *Christianity* order finds its epitome in the candlestick’s third pair of branches, and therefore in the Science order’s third pair of terms, *Mind and Love*; while the *Science* order as a whole finds its epitome in the candlestick’s central shaft, and therefore in its own central term, *Principle*.

The practical outcome of this order, in respect of our human experience, is that when we look out subjectively from its all-determining Principle (to which the Christianity order has restored us) we find, first, that our body is *sinless*, and therefore our life is *deathless* (Soul and Life). This is because, secondly, what our identity consists of is the fulness of God’s *spiritual qualities*, whereby structurally we are *every whit whole* (Spirit and Truth). Thirdly, what ensures that this is so is the fact that our *origin* and *ultimate* (Mind and Love) are simultaneously the *all-governing* Principle in the midst of the order, which holds us forever intact.

TREE OF LIFE *VERSUS* TREE OF MATERIAL KNOWLEDGE

Having pondered in this way the spiritual signification of Israel’s golden candlestick, let us turn to a consideration of the two diagrams drawn up on page 129 — the first a representation of the candlestick itself as the tree of life growing in the midst of the garden of Eden, and the second, the counterfeit of this, namely, the serpentine tree of mortal knowledge, also in the midst of the garden.

For the candlestick with its outspreading branches growing from one central stem, is like the tree of life with *its* outspreading branches, and *its* central stem.

This symbol of a “tree” of eternal life virtually begins and ends the divine Science of the Scriptures. We see it first in the garden of Eden in the second chapter of Genesis, and finally in the twenty-second chapter of Revelation, where it appears in conjunction with a “river” of life, and where it bears twelve manner of fruits. In other words, it takes the full span of the Bible from Genesis to Revelation finally to eliminate from consciousness the tree of knowledge of good and evil, the accursed tree, or the tree of death, which we learn from

Genesis 2:9 occupies exactly the same place in the midst of the garden as the tree of life.

What the tree of life does is to prove itself the only tree, and therefore that the tree of mortal knowledge is not really a second tree, but merely an ignorant misconception of the first tree. The false concept disappears progressively in the light of a growing understanding of the tree of life itself.

Israel's sevenfold candlestick typifies the enlightening knowledge of what God is in Science, taking the place of ignorance of what God is (that is, of an unknown, unknowable God), even as the tree of life takes the place of the tree of death. And this is precisely what Jesus demonstrated at the crucifixion and resurrection after he had apparently died on the accursed tree. He proved the nothingness of the tree of death and the allness and onliness of the tree of life. Christian Science extends Jesus' proof of eternal life to include all mankind.

The tree of knowledge of good and evil which the tree of life eradicates from human consciousness, corresponds to knowledge obtained through the physical senses as against knowledge of the Science of Life. The tree of knowledge is thus the tree of the beguiling, talking serpent which seduced Adam and Eve.

In the mythology of the garden of Eden it is said that Adam "knew" Eve his wife. This represents humanity, under the serpent's hypnotic influence, beginning to identify itself with the death-dealing tree of mortal knowledge. There ensues therefore a twofold curse — on Adam laboriously to till the soil and on Eve to bring forth in sorrow. And not until Revelation 22 is reached, and the river of the water of life fertilizes not the tree of knowledge but the tree of life, so that the tree of life yields her "twelve manner of fruits," is it said that there is "no more curse." As often referred to in this book, Jesus told his disciples how he saw "Satan as lightning fall from heaven." Lightning is electricity, and electricity is fundamental to the vast accumulation of material knowledge built up and stored by the physical sciences.

It is interesting to note therefore that the first step towards the "unified field" in physics (which physicists predict will be realized by the end of the twentieth century) was taken as far back as the 1870s when Maxwell established the unity of the two basic cosmic forces of magnetism and electricity, and called this unity electromagnetism.

Let us turn therefore to the physical relationship of magnetism and electricity as being symbolic of much deeper biological and psychological issues.

In the case of an ordinary bar magnet (see Figure 2 p 129) the lines of magnetic force which flow from its positive and negative, or north

and south poles, set up what is called a magnetic field. If, then, the magnet is inserted in a coil of copper wire, and this is caused to move backwards and forwards across the magnet's lines of force, a current of electricity is generated in the coil.

The electromagnetic image thus presented is suggestive of the animal magnetic tree of good and evil in the midst of the garden of Eden which deceives Adam and Eve.

Ever since the fourth millennium B.C., when our present civilization movement started on its course, "the tree" (usually a confused combination of the tree of life and the tree of knowledge) has been a consistent ubiquitous image among religionists and mythologists. It is often associated with the Great Mother Goddess of fertility and fecundity. Mrs Eddy writes in *Science and Health* of the wholly positive tree of life that it is "typical of man's divine Principle . . . offering full salvation from sin, sickness, and death" (S & H 406:4).

Medieval artists used to portray the scene in the midst of the garden of Eden as a *tree with a serpent coiled around its trunk*. See, for example, the painting by Michelangelo in which the coiled serpent seems to be double-headed — one of its heads that of a male, the other the head of a female. In a book called *The Tree of Life Symbol of the Centre* by Roger Cook, the tree is identified as the "Cosmic Tree," as the "Axis Mundi," also as "the cosmic axis and the 'centre of the world.'" In his book the author frequently shows it in association with Israel's seven-branched candlestick. We read for instance: "It was 'according to the pattern of the almond', Israel's most sacred tree, that Moses was instructed to make the cups, capitals and flowers of the original golden Menorah, whose origins are to be found in the Tree of Life or Cosmic Tree of the ancient Near East" (Plate 52). Its power, says the narrative, "manifests itself at the cosmic centre and radiates throughout the whole. As a living embodiment of both the centre and the whole, the sacred tree becomes the Cosmic Tree, which by its natural laws of development (its annual 'death' and 'rebirth') embodies the perpetual regeneration of the Cosmos from the Source" (Plate 2).

The serpent coiled around the trunk of the tree, up which the sap rises, depicts the process of "perpetual regeneration" initiated by Adam and Eve. The serpent itself is the symbol of electro-animal-magnetism. In the relationship of the tree to the magnet and its coil of wire, the roots at one end of the trunk and the branches at the other correspond to the lines of magnetic force emanating from the magnet's poles, while the serpent corresponds to the coil of wire itself in which is generated the electric current.

The electromagnetic device thus described is a solenoid, having the form of a spiral or helix. We are reminded of the double helix of the genetic code that perpetuates the characteristics of male-female ancestry in the field of microbiology. We are reminded also of the male-female 1 and 0 in the binary calculations of computer technology. Remember also how *The Companion Bible* refers to the Jewish Kabbala, which asserts that “the ancient symbols 1 0 proclaim ‘sex as the true God of Hosts’ ” (Ap 42).

So it is that in the chapter “Christian Science versus Spiritualism” in *Science and Health*, we read the following: “In old Scriptural pictures we see a serpent coiled around the tree of knowledge and speaking to Adam and Eve. This represents the serpent in the act of commending to our first parents the knowledge of good and evil, a knowledge gained from matter, or evil, instead of from Spirit. The portrayal is still graphically accurate, for the common conception of mortal man — a burlesque of God’s man — is an outgrowth of human knowledge or sensuality, a mere offshoot of material sense” (S & H 92:11).

What then is the true idea behind the counterfeit symbolic mythological concept? How are Adam and Eve as the serpent’s creative “gods” exchanged for the manhood and womanhood of the Father-Mother God?

The spiralling “days” of spiritual creation, seen in relation to the tree of life, surely provide the answer. Like the “Word” order and “Science” order of the synonymous terms for God, the days of creation require to be viewed not only sequentially from the first day to the seventh, but also from the central pivot of the comprehensive fourth day, whence third day and fifth day, second day and sixth day, first day and seventh day, radiate outwards from this central point in symmetrical and complementary balance. All are gathered within the orbit of the fourth day, with its universe of revolving spheres and spiralling galaxies (compare with Figure 1 p 129).

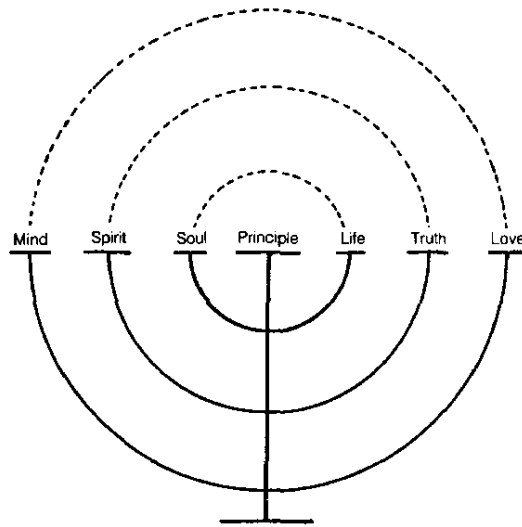
Indeed, the “Word” order of the *seven* synonymous terms, teaches what the creative Ego, the Father, the “I”, truly is; while the “Science” order, with its radiating circles, its essentially *fourfold* structure and matrix form, points to the God-crowned maternal “O”. Never can the one be cut from the other to produce the phenomenon of mortal creativity.

Let us quote once more from the “city of our God” in the textbook’s chapter “The Apocalypse” where the Jehovistic garden of Eden is transfigured, and universal being is restored to the Principle where it rightly belongs. “The Lamb’s wife,” we read, “presents the unity of male and female [the union of the I and the O] as no longer two wedded individuals, but as two individual natures in one; and

this compounded spiritual individuality reflects God as Father-Mother, not as a corporeal being. In this divinely united spiritual consciousness, there is no impediment to eternal bliss, — to the perfectibility of God’s creation” (see S & H 576:26-577:11).

“He is wholly symmetrical; the one altogether lovely,” says Mary Baker Eddy of the offspring of this state of eternal spiritual wedlock (Mis 167:6).

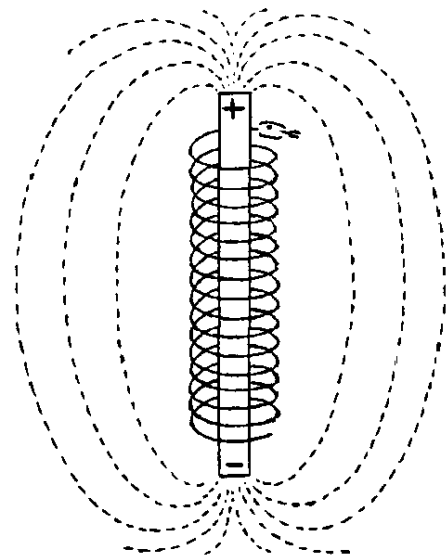
Figure 1



TREE OF LIFE

Golden candlestick with its branches, conceived of as forming a series of concentric circles or spheres.

Figure 2



TREE OF KNOWLEDGE OF GOOD AND EVIL

Serpentine tree of electro-animal-magnetism; tree of mortality, or death, supposed opposite of tree of life.

PEARL OF GREAT PRICE

With regard to the tree of life, and its relation to Israel's golden candlestick, we may well feel we have been led to what Jesus calls the "pearl of great price" for which the merchant in the parable sold all that he had in order to buy it (Matt 13:46). Looking at the way in which the candlestick's branches — Soul and Life, Spirit and Truth, Mind and Love — circle outwards from their central Principle (Fig 1 p 129), we can scarcely fail to be reminded of the way in which, with reference to Jesus' symbol, the oyster adds concentric layers of mother-of-pearl to a central nucleus, in order to build up the pearl itself.

THE GALAXY

Official Naval Observatory Photograph

The picture of the stellar Galaxy on the cover of this book is reproduced by permission of the

United States Naval Observatory.

This particular Galaxy is located in the constellation known as *Coma Berenices*, itself closely associated with the sign of *Virgo, the Virgin*.

In original astrological and mythological lore *Coma Berenices* is depicted as a *Mother* holding up her *Child*, and is said to prophesy "the promised seed of the woman" as "the desired of all nations." (See E. W. Bullinger's *The Witness of the Stars*.) The meaning of the word "Coma" is "the desired, the longed for."

Even the Galaxy's photographic image, seen from earth by means of the 61-inch Astrometric Reflector at Flagstaff, Arizona, suggests the opening of a shell-like *matrix*, or womb, revealing within it the dawning light of a precious *calculus* — a *pearl of great price*.

It further suggests the theme of this book as a whole as the *matrix calculus* of eternal life, the "new heaven and new earth" of Revelation 21 in its divinely scientific and educational meaning — in a word, the outpouring light of the *motherhood of God*.

Consider now the following pair of Charts on pages 132 and 133, the first of which shows the gathering into their foursquare framework of the different subjects and activities that feature in Part II of this book, and which are unfolded again from page 137 to the end of Part IV. The second Chart concerns the first sixteen chapters of *Science and Health*, and the way in which, in their corresponding matrix structure, they point to the translation into divine metaphysics of the sixteenfold human picture outlined in Chart 1. For it is these first sixteen chapters of *Science and Health* (its four Word chapters, leading to its four Christ chapters, then to its four Christianity chapters, and culminating in its four Science chapters) that is really the *pearl of great price* — being based on the seven and four capitalized terms for the infinite, and epitomized therefore in the symbol of Israel's golden candlestick and corresponding tree of life.

For ease of presentation, and visual clarity, these two Charts are not drawn up in the familiar matrix form of four vertical columns (as reproduced on page 135) but show the “subjects” (Chart 1) and the “chapters” (Chart 2) unfolding in four horizontal rows.

FOURSQUARE HUMAN FRAMEWORK

Chart 1

	Word	Christ	Christianity	Science
Word	<p align="center">LANGUAGE — 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.</p>			
	GRAMMAR	SPEECH	LITERATURE	EDUCATION
Christ	<p align="center">SCIENCE AND ART 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.</p>			
	MATHEMATICS	PURE SCIENCES	APPLIED SCIENCES APPLIED ARTS	FINE ARTS
Christianity	<p align="center">THEOLOGY AND MEDICINE — 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.</p>			
	RELIGION	MATERIA MEDICA	SURGERY	PSYCHIATRY
Science	<p align="center">SOCIOLOGY — 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."</p>			
	MARRIAGE AND PROGENY	GOVERNMENT	HUMAN CONFLICT	CIVILIZATION

FOURSQUARE STRUCTURE
of
FIRST SIXTEEN CHAPTERS OF SCIENCE AND HEALTH

Chart 2

WORD			
1. PRAYER	2. ATONEMENT and EUCHARIST	3. MARRIAGE	4. CHRISTIAN SCIENCE vs SPIRITUALISM
Rudiments of spiritual communication	Divinity voices itself to (communicates with) the human consciousness	Humanity working out the problems of intercourse and propagation	Spiritual education and spiritual communication non-mediumistic
CHRIST			
5. ANIMAL MAGNETISM UNMASKED	6. SCIENCE, THEOLOGY, MEDICINE	7. PHYSIOLOGY	8. FOOTSTEPS OF TRUTH
Revelation stems from an ordered Principle, free from a material persona or mask	Laws of divinity translate themselves to the consciousness of humanity with no personal obstacle in between	System or body of the laws of God heal and translate the physiological sense of body	Only by coming forth from perfection does humanity make its journey to perfection, reproducing as it does so man in the image of God
CHRISTIANITY			
9. CREATION	10. SCIENCE OF BEING	11. SOME OBJECTIONS ANSWERED	12. CHRISTIAN SCIENCE PRACTICE
Infinity cannot be confined within an ecclesiastically organized body	Divine metaphysics is humanity's saviour from the self-destroying practices of physics	Subjectively / objectively the universal Christ-body is without seam or rent	Christian Science, the Science of Mind-healing, gives the true idea of psychology, or healing on a materially mental basis
SCIENCE			
13. TEACHING CHRISTIAN SCIENCE	14. RECAPITULATION	15. GENESIS	16. THE APOCALYPSE
Spiritual education and spiritual obstetrics are one and the same activity	The idea of God as Mind, Spirit, Soul, Principle, Life, Truth, Love, will eventually govern mankind	Divine Science ends the warfare between the two conflicting accounts of creation in Genesis	The world in Truth is the foursquare civilization of the Word, Christ, Christianity, Science coming down from God out of heaven

The two final Charts (Charts 3 and 4) present, first, the *four orders* of the seven synonymous terms for God (discussed from page 119 to 125) and, secondly, the Chart of *the matrix* (reproduced here by permission in the form in which Mr Doorly left it). It will be seen how the first is foundational to the second, and how, together, they epitomize the system of ideas to which divine metaphysics is reduced in Christian Science for the purpose of human understanding and healing. They are likewise foundational to the translation from matter to Spirit of the vast range of human subjects that unfold in the Appendix from p 137 to the end of the book.

THE FOUR ORDERS
of
THE SEVEN SYNONYMOUS TERMS FOR GOD

Chart 3

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)

"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

Chart 4

	The Word	The Christ	Christianity	Science
The Word	order	manifestation	reflection	numerals of infinity
	Mind Spirit Soul	Principle Life Truth Love	Principle Mind Soul Spirit	Principle Soul | Life
The Christ	identity	translation	reality	infinite calculus
	Soul Principle Life	Truth Love Soul Spirit	Spirit Life Truth	Spirit | Truth
Christianity	line	plane	space	fourth dimension
	Life Truth	Love Soul Spirit Mind	Mind Soul Spirit Life Truth Love	Mind | Love
Science	omnipotence	omniscience	omnipresence	omni-action
	Life Truth Love	Soul Spirit Mind	Life Truth Love	Principle

Appendix

In the textbook on page 115, under the heading “Philological inadequacy,” the author writes of “the inadequacy of material terms for metaphysical statements,” and of the “great difficulty” of giving “the right impression, when translating material terms back into the original spiritual tongue.” Elsewhere we read how “human language can repeat only an infinitesimal part of what exists” (S & H 520).

The lists of words and terms, taken from the text of *Science and Health*, and starting page 138, are chosen from lists that grew out of the original research work, and which were sometimes very much longer. These, therefore, are not to be thought of as exhaustive regarding a particular subject’s terminology found within the textbook’s pages. The purpose of the lists is simply to point to the fact that the textbook uses the manifold fields of the human experience to *symbolize* the workings of divine metaphysics; and to signify that the translation of these fields from the language of matter to the language of Spirit begins at the point of the student’s individual consciousness.

What the lists indicate is that *Science and Health*, as the textbook of the Science of Life in its wholeness and universality, and as teaching the way of solving the whole of the problem of mortality, must of necessity (sometimes by direct reference and sometimes by implication) cover the entire range of the human concept with a view to its eventual translation. For, as the textbook says, all must at last “give place to the spiritual fact by the translation of man and the universe back into Spirit.” That is to say, the sense of “life and intelligence resident in matter, will ultimately vanish, swallowed up in the infinite calculus of Spirit” (S & H 209).

These terms, and their place within the context of the book as a whole, may be verified for investigation purposes by using the *Science and Health Concordance*.

To extend the research into the field of Mary Baker Eddy’s books and publications other than *Science and Health*, will prove a profitable source of amplification of what has already been brought to light.

L A N G U A G E

means of

COMMUNICATION : UNDERSTANDING : EDUCATION

Every subject has its particular **LANGUAGE**, its terminological vocabulary, whereby to communicate itself to mankind.

For this purpose each has its elemental **GRAMMAR**, its audible flow of **SPEECH**, its recorded **LITERATURE**, involving at the same time a system of **EDUCATION** as the means of its being scientifically taught.

Underlying the languages of all human subjects is the **LANGUAGE OF SPIRIT** or

W O R D O F G O D

This divinely ordered **LOGOS**, or **WORD**, is the world's spiritual **MOTHER TONGUE** whereby men learn to have one Mind, to understand a common Life-Principle, and therefore to understand one another.

LANGUAGE

1. **GRAMMAR:** Every language of every subject has its own basic elements out of which the language is formed. The following words and terms, found within the text of *Science and Health*, and arranged here in alphabetical order (as is the case with all subsequent lists), relate particularly to the idea of **GRAMMAR**.

adjective	sentence
analyzes	solecism
antecedent	syllogism
article	subject
attribute	syllables
auxiliary	symbols
base	synonymous
case	terms
clause	underived
comparative	unqualified
conditional	verb
consecutive	words
construction	
coordinate	
correlative	
definition	
dependent	
derivation	
dissection	
elements	
feminine	
forms	
function	
gender	
grammar	
hieroglyphs	
imperative	
imperfect	
irregular	
letter	
masculine	
modifying	
neuter	
noun	
object	
phrase	
plural	
predicated	
present	
proper	
qualified	
quality	
reduce	
regular	
roots	

LANGUAGE

2. **SPEECH:** The spontaneous, subjective flow of language, built upon grammatical foundations, appears in the form of articulate **SPEECH**.

address	preach
announce	pronounce
argument	quote
articulations	remark
audible	rhythm
babbling	say
breath	sermon
call	speaking
chattering	shout
communication	speech
contradict	stammeringly
conversation	syllogism
debate	talking
declaration	tattling
describe	theme
dictate	tone
discoursing	tongues
enunciator	translate
exclaim	trope
explain	utterance
expound	verbal
eloquence	voicing
flowing	voluble
gossip	whisper
gushing	words
halting	wordy
hesitate	
heartfelt	
impartation	
impediment	
inarticulate	
interpretation	
inspired	
jest	
language	
lisped	
loquacious	
loud	
message	
metaphor	
mutter	
orally	
peroration	
phraseology	
platitudes	
pouring	

LANGUAGE

3. **LITERATURE:** Through the publication of **LITERATURE** the ephemeral, transient nature of speech is propagated far and wide.

account	publication
adaptation	printing
allegory	proverbs
argument	reading
article	record
author	revision
bard	rhythm
biographical	sequel
books	subject
chronicle	summary
classic	text
compilation	textbook
composition	theme
context	title
copyright	translation
dictionary	treatise
digest	unfoldment
document	uninspired
edition	verse
epistle	version
essay	volume
exegesis	well-authenticated
extract	words
fable	works
fiction	writing
fustian	
gospel	
historian	
issue	
introduction	
inspired	
jottings	
legend	
letter	
lines	
literary	
manuscript	
narrative	
novels	
outline	
pages	
pamphlet	
parable	
paraphrased	
plagiarism	
poetry	

LANGUAGE

4. **EDUCATION:** The ultimate purpose of the language of a subject is to afford a means of **EDUCATION** in that subject. The following list of terms pertains to education in a general sense.

academics	gateway	rudiments
accretion	groundwork	rules
application	growth	standard
apprehension	guidance	steps
approach	grasp	student
advancement	gathering	subject
assimilate	hearing	successful
athirst	imbibe	superimpose
attention	implant	systematic
awakening	information	talent
barren	instruct	teaching
brain	journeying	thoroughness
becoming	knowledge	thought-taking
budding	learning	tractable
capacity	lesson	trained
college	light	translation
comprehend	listening	truth
conceive	master	understanding
course	mediator	undigested
cultivate	Mind-faculties	unfoldment
darkness	misconceptions	university
dawn	mother	unknown
deduction	moulding	untutored
dig	obedience	uphill
digest	object-lesson	uproot
discerning	old school	way
discipline	outgrown	wayshower
discover	patience	wandering
dispel	penetrate	words
elementary	perseverance	works
elucidate	pioneer	wrestling
education	potential	yield
erudition	practice	young
examination	principles	youth
explanation	problems	
exact	promising	
facts	propagation	
fathom	pupil	
fill	question	
find	qualifications	
follow	receptiveness	
foundations	remember	
fragmentary	repetitions	
fundamental	researches	
furnish	results	
gain	rod	

LANGUAGE

4. **EDUCATION:** The following terms pertain to **EDUCATION** as applied to such specific subjects as philosophy, science, metaphysics.

absolute	inference	syllogism
accurate	language	system
abstract	law	theories
agreement	Life-problem	thinkers
analyze	logic	transcendental
antithesis	Logos	truth
antecedent	major	type
<i>a priori</i>	minor	universal
argument	matter	unity
assumption	metaphysics	valid
axiom	mind	verities
basis	noumenon	versus
being	objective	wisdom
belief	ontology	words
calculus	order	
cause	paradox	
conception	phenomenon	
consciousness	philosophy	
categories	platform	
conclusion	postulate	
consequence	predicated	
contradictory	premise	
debate	presentation	
definition	principle	
deductive	probability	
determine	process	
different	pro or con	
discernment	proposition	
disprove	provable	
disquisition	pure	
error	rationality	
essence	reality	
explanation	realism	
enigmatical	reasoning	
existence	recapitulation	
facts	reduce	
false	relative	
formal	researches	
fragmentary	rules	
general	rudiments	
genus	species	
hypotheses	subject	
hypothetical	subjective	
idea	substance	
ideal	supposition	
idealism	supposititious	
induction	symbols	

SCIENCE AND ART

means of

TRANSLATION OF DIVINITY TO HUMANITY

Hitherto, the **SCIENCES** and the **ARTS** have been at variance culturally, "unable to understand one another's speech." Today, while physics and mysticism are seeking to exchange views and communicate, the sciences and the arts would likewise seem to be reaching out towards a possible mutual understanding of each other's point of view.

Divinely, **SCIENCE** and **ART** form, in their unity, the **LETTER** and **SPIRIT** of the revelation of **TRUTH** to mankind. **SCIENTIST** and **ARTIST** one and inseparable is therefore what is meant by

CHRIST

Evidenced by the events of the day of Pentecost, the **SCIENCE** and **ART** of divine reality, voiced in the **LANGUAGE** of the **WORD OF GOD**, is the spiritual "new tongue" with which the apostles addressed mankind, reversing the error of "confusion of tongues" which supposedly dates from the tower of Babel.

SCIENCE AND ART

5. **MATHEMATICS:** Language of the physical sciences. Mathematics is an outstanding subject used by the Christian Science textbook to symbolize the workings of divine metaphysics. The words listed below, found throughout the book, indicate the way in which mathematical terminology is employed for this purpose.

absolute	fathom	plurality	three
abstract	figures	point	triune
accurate	finite	position	truths
acute	first	positive	twelve
addition	formulated	power	twenty-four
amount	four	principle	ultimate
angular	foursquare	problem	undivided
applied	fraction	product	unerring
arithmetic	function	progression	unit
assume	geometric	proof	unity
axis	geometry	proposition	unlimited
balance	graduation	pure	upright
base	half	quantity	value
borrow	hypothetical	quotient	variable
breadth	improper	ratio	verify
calculate	infinity	rational	volume
calculus	irrational	reasoning	vulgar
cardinal	inversion	reckoning	whole
centre	join	recurring	work
circle	laws	reduce	wrong
circumference	length	regular	
common	limits	resolves	
compass	line	reverse	
compound	logic	right	
compute	lower	root	
constant	magnitude	rules	
conversion	matrix	scale	
coordinate	mean	series	
counts	measure	seven	
curve	method	sign	
degree	minus	solution	
denominator	multiplication	sphere	
determine	nought	square	
diametrically	negation	straight	
divide	numbers	subdivides	
double	numeration-table	subtract	
duodecillions	operation	sum	
element	order	surface	
enumerate	one	symbols	
equal	origin	symmetrical	
error	pairs	system	
exact	parallel	table	
example	pattern	terms	
facts	philosophy	theoretical	
factors	plane	total	

SCIENCE AND ART

6. **PURE SCIENCES:** The pure sciences examine objectively the structure of the physical world in order to formulate universal laws.

Classical Physics: **HEAT**

absorption	rubbing
afame	solar
blaze	sun
boil	sunshine
burn	singe
build	thermometer
conduct	transmission
change	turbulent
chills	warm
cold	wintry
combustion	
commotion	
conflict	
consuming	
degree	
destroys	
discharge	
dissipates	
energy	
electricity	
ever-agitated	
excitement	
expel	
febrile	
flow	
fever	
fire	
flame	
freezing	
frozen	
furnace	
generates	
glow	
heat	
hot	
inflammation	
latent	
light	
motion	
physics	
power	
radiation	
rays	
red	
reflection	

SCIENCE AND ART

6. PURE SCIENCES

Classical Physics: LIGHT (including optics, photography)

absorb	irradiance	travels
analyze	intense	undimmed
beam	lens	undulatory
befogged	light	unilluminated
benighted	luminaries	vibrations
black	lunar	visual
blazons	magnify	visible
blend	microscope	vision
blot	mirage	waves
bow	mirror	white
breaks	negative	
bright	night	
burning	obscure	
camera	opaque	
colour	optics	
dark	picture	
dawn	positive	
day	power	
deflection	prism	
depth	pupil	
develop	pure	
diffusive	radiance	
discern	radiation	
distance	ray	
distorted	rainbow	
effulgence	red	
energy	reflection	
exposure	reflex	
eye	reproduce	
enlightenment	retina	
electricity	seeing	
faint	shadow	
flame	shine	
flickers	sight	
focal	sensitive	
focus	speed	
gleam	source	
glints	sun	
glistening	sunlight	
glory	sunshine	
glow	time	
hue	tints	
image	tones	
illumination	transmission	
iris	transparency	

SCIENCE AND ART

6. PURE SCIENCES

Classical Physics: SOUND

absorb	source
air	speak
aloud	speed
amplify	sustained
attuned	sympathetic
audition	tension
Babel	thunder
clamour	tones
clear	transmit
consonance	travels
dead	trump
deaf	trumpet-word
depth	undulations
distinct	unsustained
dull	vibrations
dying	voice
echo	weak
emit	waves
faint	
flow	
frequency	
hearing	
hushed	
inarticulate	
inaudible	
interval	
jarring	
listening	
loud	
moan	
murmur	
noise	
peals	
physics	
quality	
radiates	
re-echoes	
reflection	
resounded	
sang	
scream	
shadow	
silence	
sing	
sound	

SCIENCE AND ART

6. PURE SCIENCES

Classical Physics: ELECTRICITY MAGNETISM

absorption	link
acid	live
accumulate	load
amplification	magnetic
alive	magnetism
amplitude	main
attraction	matter
atmosphere	measure
bare	maximum
bond	negative
break	neutralize
bridge	open
broadcast	parallel
capacity	periodical
cell	phase
charge	physics
coiled	polar-magnet
conduct	pole
connect	positive
contact	potential
coupled	power
current	pressure
cycles	primary
dead	radial
discharge	repel
drop	resistance
earth	rubbing
electric	series
electricity	shock
element	short
excite	signal
fault	spark
field	telegraphy
flow	thunder
fluctuate	transform
force	transit
frequency	unbroken
generating	uniform
ground	unit
heat	unlike
impulse	valves
induction	water
light	waves
lightning	winding
lines	wires

SCIENCE AND ART

6. PURE SCIENCES

Classical Physics: MECHANICS

accelerate	power
accumulate	propulsion
action	random
adhesion	resistance
arrest	retard
arm	rest
automatic	running
auxiliary	safety-valve
axis	smooth
balance	speeds
bearing	stillness
bed	tension
blow	thrust
build	translation
centre	unclasp
chain	uniform
choke	universal
compensate	unwinding
component	use
coupled	utility
depth	vacuum
direct	work
effort	
energy	
engage	
falling	
forces	
generating	
governor	
halting	
impulse	
inertia	
level	
lever	
lift	
light	
machine	
mechanism	
mill	
momentum	
motion	
motive power	
move	
movement	
potential	

SCIENCE AND ART

6. PURE SCIENCES

Classical Physics: CHEMISTRY

ablution	dross	purifying
absorption	elements	qualities
accretion	ether	quantity
action	evaporate	rarefaction
acid	excited	reaction
adhesion	experiment	reducing
adulterate	extract	regular
aeriform	fermentation	resolve
agent	fluid	rust
alchemy	flow	saline
alcohol	fumes	salt
alkali	gas	separate
alterative	generate	settle
analyze	hemlock	simple
antagonism	heat	solution
apothecary	ice	solvent
<i>Argentum nitratum</i>	inversion	substance
arsenic	intermixture	<i>Sulphuris</i>
attenuation	intrinsic	systems
attraction	leaven	transform
auxiliary	lees	unsettled
base	liquid	upheaval
bitter	matter	vacuum
blood	mercury	vapid
buoyant	measure	vessels
burning	metal	vials
cohesion	microscope	volume
calomel	mineral	water
caustic	mixture	weigh
change	molecule	working
chemical	morphine	yeast
chemicalization	mother	
chemistry	nature	
chemist	<i>Natrum muriaticum</i>	
combustion	neutralizing	
compound	nitrous-oxide	
constituent	organic	
convert	pharmaceutics	
decomposition	pharmacy	
degrade	physics	
deposit	poison	
derived	potion	
descent	precipitation	
dispense	principle	
dissolve	properties	

SCIENCE AND ART

6. PURE SCIENCES

Macrophysics: GENERAL RELATIVITY ASTRONOMY

above	harmony	sign
aeon	held	spheres
annual	hemisphere	stars
Arcturus	horizon	stellar
ascending	inclination	sun
astrography	infinity	sunrise
astronomy	immensity	sunset
astronomer	latitude	sky
atmosphere	lights	system
attraction	lodestar	terrestrial
axis	luminaries	tides
between	lunar	time
beyond	mathematics	turning
bygone	Mazzaroth	twilight
bodies	magnitude	under
calendar	magnetism	universe
celestial	moon	unsearchable
circle	monthly	uttermost
comet	motions	unfathomable
cross	movements	vacuum
cycles	near	variable
daily	nebulae	vastness
dawn	night	wandering
daystar	north	waning
degree	northstar	weight
depression	opposition	west
descent	orb	world
deviations	orbit	zenith
distances	observation	
diurnal	origin	
earth	phases	
east	planets	
eclipse	polar	
empyrean	position	
epoch	primary	
equator	progression	
ether	rays	
far-off	remoteness	
field	retrogression	
firmament	revolutions	
forces	rotations	
full-orbed	round	
full	satellite	
gases	solar	
gravitation	south	

SCIENCE AND ART

6. PURE SCIENCES

Microphysics: ATOM QUANTUM THEORY NUCLEAR ENERGY SPECIAL RELATIVITY RADIATION

action	quantity
atom	radiate
attraction	radiation
annihilate	radiant
bind	random
calculate	rays
chain	rapid
constituent	reaction
convert	released
chance	resident
circle	resistance
create	rotation
discovery	sea
divide	shells
electricity	space
energy	speed
field	systems
forces	symmetrical
flow	time
free	transformation
grain	transmission
heat	triad
impulse	uncontaminated
inertia	vacuum
infinitesimal	weight
instantaneous	waves
latent	
light	
lines	
mathematics	
mechanics	
motion	
movement	
masses	
nucleus	
number	
orbit	
particle	
parts	
physics	
positive	
potential	
path	
power	
probability	

SCIENCE AND ART

6. PURE SCIENCES

Earth sciences: GEOLOGY OCEANOGRAPHY

aeons	geology	rock-ribbed
alabaster	globe	rust
aggregated	gravitation	reservoir
bed	growth	salt
bottom	gushing	sands
cave	hemisphere	sandstone
clay	hewn	shift
crust	history	shores
currents	ice	seas
dust	inversion	seam
debris	rock	scale
deep	impress	shallows
degrade	jungle	silver
deposit	land	sinking
depth	lava	soil
desert	lake	surface
destroy	location	stratum
dislocation	lowest	submerged
diamond	magnetic	subsides
dig	marble	substratum
discovery	measure	system
dross	mine	stone
earth	movement	structure
earthquake	mineral	terrestrial
epoch	matrix	tides
era	mapped	thrust
elements	masses	tremor
emeralds	metal	time
evolution	mountain	treasures
expansion	nature	underived
explore	natural	underlying
extinct	ocean	unfathomable
extract	organism	upheaval
face	origin	upper
fathom	oil	upright
formations	pole	volcanic
fish	primeval	veins
fossils	primitive	virgin
fault	period	wash
flood-tides	pressure	water
gems	precious	waves
granite	reefs	world
ground	river	
gold	river-bed	
gas	rocks	

SCIENCE AND ART

6. PURE SCIENCES

Earth sciences: METEOROLOGY

aeriform	mist
air	momentum
almanacs	movements
atmosphere	nature
barometer	natural
becloud	normal
befogged	observation
billows	precipitation
blast	pressure
calm	prevailing
climate	raging
cloud	rain
cold	raindrops
changeable	rise
chart	seasons
damp	sky
dense	summer
depression	sun
deviation	sunshine
disperse	snow
drenching	solar
dry	spring
elements	storms
fair	temperature
fierce	tempest
fall	tempest-tossed
forces	thermometer
foreshadowing	thunder
freezing	thunderbolts
frost	unsettled
fury	upper
geometric	uncertain
hail	violent
hurricane	wash
inversion	weather
low	weather-vane
lifted	wet
light	whirlwind
lightning	winds
locality	winter
mercury	wintry
mild	
maximum	
measure	
melting	

SCIENCE AND ART

6. PURE SCIENCES

Earth sciences: GEOGRAPHY

abroad	Greece	rocks
African	heights	Rome
Alpine	hemisphere	rolling
altitude	horizon	sands
America	India	sea
antipodes	Jordan	shore
arctic	jungle	south
Asia Minor	journey	source
Athens	lake	swollen
Australia	land	temperate
barren	latitude	Thibet
borders	level	tides
boundary	lie	town
brink	lines	tributary
Canaan	lofty	undiscovered
California	longitude	undulations
cataract	low	United States
cave	Massachusetts	unknown
chain	maps	unsettled
channel	Mecca	vale
chart	mountain	valley
circle	magnetic	verdant
city	nature	village
cardinal	natural	volcanic
compass	north	water
continent	ocean	west
country	Olympus	wilderness
climate	Orient	
depression	overflowing	
desert	parallel	
discovery	parched	
dry	pastures	
earth	peaks	
east	plane	
Europe	point	
equator	polar	
explore	precipice	
England	receding	
features	reclaimed	
foreign	Red Sea	
forest	reefs	
globe	resources	
gradation	rising	
gulf	river	
Germany	river-bed	

SCIENCE AND ART**6. PURE SCIENCES**Life sciences: **BIOLOGY** **PHYSIOLOGY**

anatomy	ears	life	stomach
ache	eating	limbs	swallow
arm	embodiment	lips	sweat
articulations	embryology	liver	sympathy
auditory nerve	energy	lungs	system
alive	exhalations	marrow	tarsal
appetites	exhaustion	matrix	tears
asleep	eyes	mouth	taste
awake	eyelids	muscle	teeth
blood	face	motion	thirsty
body	faint	movement	throat
belly	fat	nasal	tired
bleeding	fatigue	natural	tissue
blow	feeling	nerves	tongue
blush	fibres	nostrils	tooth
brain	fingers	optic	touch
breathe	flatulency	organism	transmits
bruise	flow	organization	tremble
bones	foetus	overaction	undigested
bowels	feet	over-exertion	unconscious
cerebellum	forehead	palate	valves
circulation	functions	palpating	veins
cranium	fragrant	palpable	ventilation
cheek	glandular	palsied	vertebrae
cerebrum	gastric	perspiration	vigour
congestion	gestation	physiology	viscera
constitution	growth	physiologist	void
corporeal	hands	physique	voluntarily
corpse	head	pore	water
crippled	hearing	powerful	weep
crying	heart	pulse	womb
cycles	heel	pungent	wrists
death	hip	reaction	yawn
death-pallor	healing	reflection	
deformity	holding	retchings	
dislocated	impulse	rigid	
decay	instinct	rotation	
derangement	indigestion	sex	
digestion	inflammation	sinew	
disease	involuntarily	skin	
dying	joints	seeing	
discharge	knelt	skull	
dispense	lameness	secretion	
dissolve	languidly	senses	
drink	living	smell	

SCIENCE AND ART

6. PURE SCIENCES

Life sciences: **BOTANY AGRICULTURE HORTICULTURE ARBORICULTURE**

abundant	grain	species
adaptation	grape	spray
agriculture	grass	surroundings
agamogenesis	growing	tea
allied	growth	thistle
annually	ground	thorns
acorn	habitat	tobacco
apple	identity	unfolding
arbutus	immature	unnatural
articulations	individuality	uproot
axis	insect	vegetable
bay tree	jointed	violet
bearing	leaf	wither
blades	leaflet	
blighted	lilies	
blossom	living	
botanic	limb	
botanist	male	
botany	mushroom	
bud	nature	
categories	naturalist	
cell	nipped	
classification	order	
climb	offshoot	
cover	organism	
coffee	palms	
creep	pattern	
crown	perennial	
cutting	perfume	
cycles	perpetual	
cultivated	petal	
detach	plant	
different	pluck	
disease	poisonous	
disseminate	pollen	
diversifies	propagate	
drooping	radiation	
dust	reproduction	
fade	roots	
families	rose	
free	sower	
fungus	seed	
gender	seedling	
genus	soil	
germinate	seasons	

SCIENCE AND ART**6. PURE SCIENCES**

Life sciences: ZOOLOGY ENTOMOLOGY ICHTHYOLOGY

abortive	egg	lion	sheep
adaptation	embryo	lobster	species
affinities	evolution	lower	sting
Agassiz	epizootic	life	suckling
amalgamation	embryology	masculine	swift-winged
anatomy	emergence	matrix	swine
ancestor	environment	male	tail
animal	extinct	microbe	teeming
apehood	families	monad	tiger
articulata	fattling	mutation	toad
articulations	feathers	mimicry	types
behaviour	feed	mollusca	unnatural
bestial	female	monarch	upward-soaring
bird	ferocious	monkey	various
birth	firstlings	moth	venomous
body	fishes	nature	vertebrata
brain	flying	natural	viper
breed	flocks	natural history	vulture
brood	fowl	neuter	weaned
brute	free	order	web
calf	gender	organism	whales
cast	genus	ovum	world
categories	growth	pairs	wings
camel	gnats	pattern	wolf
carnivorous	habits	pearls	workers
cell	heredity	peck	worm
class	hair	perch	young
cattle	hatch	pinions	
claw	hours	preens	
caterpillar	horse	prey	
cycles	identity	productive	
Darwin	individuality	progenitors	
decay	inherit	prolific	
deformity	insect	propagation	
degenerate	intelligence	protoplasm	
derivation	jaws	queen	
descent	joints	radiate	
development	jungle	rains	
drooping	kitten	reproduction	
devouring	kid	ripe	
drop	king	roams	
display	kingdom	roar	
different	lamb	ruminates	
dogs	language	serpent	
dove	leopard	sex	

SCIENCE AND ART

6. PURE SCIENCES

Life sciences: ANTHROPOLOGY EVOLUTION

adaptation	family	mankind	village
advance	fellow-beings	masculinity	wanderer
African	feminine	mastery	warfare
agriculture	father	Mohammedan	Welsh
American	forefathers	morality	will-power
ancestors	foreign	mythology	wisdom
annual	French	nation	words
appetites	freedom	national	world
ascending	genera	native	
Assyrian	generation	neighbour	
artist	genetic	noble	
Babylonian	genius	organizations	
barbarian	genus	owner	
begets	government	pagan	
branch	growth	people	
brotherhood	habits	personality	
character	Hebrews	physique	
childhood	heredity	pioneer	
citizen	Hindoo	psychology	
civilization	history	races	
classes	home	rationality	
communication	humanity	reason	
companionship	husband	relationships	
conscience	homicide	religion	
creativeness	idealism	rights of man	
cultivation	identity	Romans	
culture	imagination	Saxon	
custom	immoral	science	
depraved	independence	sects	
descent	individuality	self-government	
development	inheritance	self-will	
discoveries	intelligence	selfish	
diversifies	intuition	sin	
downfall	invention	society	
education	Israelites	speech	
egotism	Indians	talent	
eloquent	Jews	thinkers	
English	journeyings	traditions	
enlightenment	knowledge	traveller	
Esquimaux	language	tribal	
ethics	laws	understanding	
evil	lawmaker	united	
evolution	legislators	universal	
faculties	man	unselfish	
faith	manhood	uprooted	

SCIENCE AND ART

7. APPLIED SCIENCES AND APPLIED ARTS: Application of pure sciences to improving the human condition.

Economics: **BANKING ACCOUNTANCY**

accounting	farthing	resources
accumulate	fortunes	riches
amount	fraud	risked
appreciated	frozen	ruin
affluence	fees	shares
afford	forfeit	substance
agent	forged	substantial
appropriates	gain	sums
assurance	goodwill	surplus
auditor	guarantee	surrender
balance	gold	security
bonds	holding	settle
borrow	honesty	silver
buyer	interchange	society
bounty	interest	solvent
branch	impoverished	speculative
charge	increase	spend
claimant	inheritance	supplies
commercialism	investiture	tangible
compensation	insure	traffic
convert	lend	transfer
cost	legacy	trust
credit	loss	value
capitalization	liability	venture
circulation	limited	vested
collect	make	want
cumulative	mammon	warrant
company	market	wealth
contract	misfortune	withdrawn
dealing	money	
debts	monopoly	
depressed	national	
discharge	organization	
discount	overtaxed	
drop	paid	
due	payment	
earn	penny	
economy	poverty	
enrich	price	
estimate	prosperity	
exchange	purse	
endorse	realize	
expense	reckoning	
endowment	regulate	
failure	repayment	

SCIENCE AND ART**7. APPLIED SCIENCES AND APPLIED ARTS**

Commerce: TRADE BUSINESS OWNERSHIP OF PROPERTY

advertisement	exchange	receive
appreciate	expense	real estate
appropriate	free	redeem
agreement	fees	relinquish
agent	firm	render
afford	fortune	repayment
belongs	fraud	repudiate
boundary	funds	ruin
business	grant	satisfaction
buyer	goods	store
burden	guarantee	speculative
build	goodwill	surplus
bought	house	spend
conversion	habitation	solvent
convey	honesty	secured
covenant	insure	settle
credit	inherited	terms
company	imported	take
collect	industry	title
copartnership	incur	trespass
capitalization	keeper	traffic
charges	labour	transfer
confidence	limited	trustworthy
contract	limitation	trickster
controls	law	unpaid
costs	loss	value
creditor	maintenance	vested
dear-bought	merchandise	wages
debtor	my	worth
demand	mine	worthless
depression	money	
development	means	
deeds	monopoly	
disposal	owner	
dispossess	occupancy	
disown	obligations	
discount	possessor	
dishonest	premises	
dealing	procure	
dissolution	property	
estate	payment	
entitled	price	
earned	profit	
employer	promoters	
enrich	public	

SCIENCE AND ART**7. APPLIED SCIENCES AND APPLIED ARTS**Industry: **AGRICULTURE FARMING GARDENING FOOD PRODUCTION**

abundant	growth	quality
agriculture	garden	quantity
agriculturist	grafting	rain
annually	gather	raise
animals	grapes	reap
almanacs	ground	refresh
barren	harvest	replenish
birds	hay	resurrect
breed	husbandman	ripe
burden	herbs	ripen
blighted	hireling	roots
blossom	impoverished	rotation
beat	increase	seedling
cutting	ingrafted	sprout
crops	insect	stock
cultivated	jungle	sunshine
culture	labour	superabundance
calendar	laden	swelling
chaff	lambs	tares
climate	land	thirsty
cycles	leaf	till
deep-lying	life-giving	toil
depletion	light	toilsome
dig	manger	transplant
devouring	meal	trees
dormant	movement	tender
drooping	mushrooms	thrust
dry	mythology	time
earth	nature	uproot
enrich	naturalist	upturn
elements	new-mown	verdant
environment	nipped	vigorous
estate	native	vineyard
exhausted	nutriment	virgin
fan	oak	water
farm	obnoxious	watered
feed	outgrowth	weaned
firstfruits	overworked	weed
forced	perennial	waste
foster	perishable	wheat
fruits	planted	wilderness
fruit-bearer	plants	work
germinate	plentifully	water-wheel
glean	productive	yield
grain	propagation	yoke

SCIENCE AND ART

APPLIED SCIENCES AND APPLIED ARTS

Industrial engineering: **AERONAUTICS**

air	formation	pioneer	weight
altitude	glide	raise	westward
atmosphere	globe	rarefaction	world-wide
astronomy	geometric	return	zig-zag
barrier	gravity	revolutions	zenith
base	ground	rising	
bird	guided	rolling	
buffet	heat	resistance	
build	heavenward	sky	
celestial	height	soaring	
course	higher	space	
carry	horizon	southward	
chart	immensity	speed	
communication	inclination	sphere	
compass	increase	stability	
curve	intercommunication	stars	
circle	journeying	steers	
contact	landmarks	straight	
conquer	latitude	strain	
controls	laws	strength	
climb	lifted	stress	
cloud	load	structure	
construction	longitude	swerved	
descent	lower	telegraphy	
deviation	machine	terrestrial	
degree	magnetic	tested	
downward	mapped	thrust	
drop	maximum	traveller	
distance	measurement	traversing	
direction	motion	uplift	
drift	motive-power	upward	
design	navigator	under	
dual	northward	underlying	
earthward	observer	upper	
eastward	onward	upward-soaring	
electricity	orbit	vacuum	
element	planetary	vapour	
elevation	passage	vastness	
ether	pathway	vibration	
exploring	penetrate	view	
falling	pleasure-trip	vision	
flight	power	void	
flying	pressure	warfare	
floor	probe	warping	
flow	propulsion	wing	

SCIENCE AND ART**7. APPLIED SCIENCES AND APPLIED ARTS**

Industrial engineering: TRANSPORT AIR SEA ROAD RAIL

advancing	lodestar	straight
aloft	latitude	structure
anchor	launched	superstructure
ark	main	surging
across	mariner	swelling
bar	master	swept
bark	magnetic	telegraphy
bearing	map	tempest-tossed
bosom	motion	tides
billows	nautical	tightened
buoyant	navigator	time-tables
currents	northward	torrent
canvas	north star	traffic
channel	observations	train
corals	obstruction	transitional
chart	ocean	travel
controls	onward	traveller
compass	overtakes	traversing
change	plunged	turning
course	passage	upright
company	passing	vessels
contrary	peril	violent
depth	pleasure-trip	watch
dam	polar	waters
degree	position	westward
deviation	power	winds
drifting	rail-road	wheel
direction	reefs	winding
eastward	road	wreck
exploring	rocks	zig-zag
ebbing	roll	
elements	rescue	
equator	steers	
ever-agitated	seas	
engulfed	ship	
flood	shrouds	
flood-tides	seaman	
flowing	shallow	
foaming	shipwreck	
float	shores	
globe	signal	
helmsman	sinking	
heavy-laden	southward	
horizon	stars	
journey	storms	

SCIENCE AND ART

7. APPLIED SCIENCES AND APPLIED ARTS

Industrial engineering: **MINING**

arch	face	pervade
ascend	fault	pillar
asunder	foul	precious
base	fall	plane
blast	fan	pure
buried	foothold	range
barren	foundations	railroad
build	fumes	reach
barrier	gases	remove
bowels	granite	reopen
clay	grinding	resources
claimant	groundwork	riches
cave	grovel	rock-ribbed
cavern	heap	rocks
channel	heat	safety-valve
climb	hewn	sandstone
collapse	impassable	seam
compressed	impediment	stones
connected	inside	stratum
construction	incarcerated	strata
cramped	inexhaustible	strike
crude	inspection	submergence
cutting	inward	subside
debris	labour	supports
depths	laborious	surface
deposit	ladder	toilsome
dig	length	treasure
deep-lying	level	uncover
depression	lever	undermine
descending	location	underworld
disclose	lower	unearth
discover	machine	unknown
downward	map	unsafe
drilling	masonry	veins
drive	mazes	ventilation
earth	mine	walls
electricity	minerals	water
elevation	mire	wealth
emeralds	narrow	workings
empty	natural	win
entrance	oil	yield
escape	open	
expel	outside	
explore	passage	
extract	penetrate	

SCIENCE AND ART

7. APPLIED SCIENCES AND APPLIED ARTS

Industrial engineering: ELECTRICAL ENGINEERING ELECTRONICS

air	fading	rays
alternating	far-off	reaches
audible	feed	receives
altitudes	field	reception
amplification	flow	reflection
amplitude	focus	reproduction
atmosphere	forces	resistance
attuned	gazing	resolve
audience-chamber	globe	satellite
automatic	ground	seeing
beams	hearer	selects
boundless	hold	sender
brain	ill-attuned	signal
broadcast	image	service
calculate	immediate	speaking
calculus	impression	speed
camera	induction	sphere
channel	instantaneous	strength
charge	invisible	telegraphy
centre	interference	time
circumference	irradiance	transform
circle	joined	transition
closed	lead	translate
coiled	lens	transmission
communication	light	undulations
compass	lines	units
computed	listener	universal
connection	live	upper
contact	magnet	vibration
controls	magnetism	viewing
conversion	magnify	vision
current	mathematics	volume
detection	maximum	waves
diffusive	messenger	wires
discharge	movement	world-wide
disseminating	negative	
distance	obstruction	
distribute	pervades	
ears	planet	
earth	positive	
echo	power	
electricity	propagation	
elements	radiant	
energy	radiation	
extends	range	

SCIENCE AND ART

7. APPLIED SCIENCES AND APPLIED ARTS

Industrial engineering: MACHINERY

anvil	discharge	man-made	untiring
action	drilling	metal	unwinding
adjustment	drive	mill	useful
application	effort	mindless	vibration
arm	electricity	motion	water-wheel
attached	employed	motionless	wearing
attend	empowers	movement	winding
automatic	failure	oil	wires
axis	fan	operation	working
balance	fashion	overworked	wrench
base	fasten	pace	wheel
bearing	fault	pendulum	
bed	fixed	pinions	
blacksmith	flexibility	plant	
blast	flow	power	
blow	foot	press	
breakage	forged	production	
builder	function	reaction	
burden	gather	regulate	
combustion	generating	reproduce	
capacity	gland	rest	
carry	governor	retards	
centre	grinding	revolves	
chains	hammering	rigid	
choke	handle	rod	
circulation	head	rotations	
circumference	heat	running	
claw	inaction	rust	
cohesion	inertia	safety-valve	
communication	invention	scale	
compensated	joints	shut	
component	keeper	skill	
connection	level	speed	
construction	lifting	spring	
consume	links	start	
continuous	lock	still	
controls	locomotion	task	
conveying	loose	tend	
counterpoise	lubricating	tension	
coupled	machine	thrust	
crush	mechanics	transmission	
cutting	mechanism	traversing	
design	machinations	trip-hammer	
deterioration	magnet	turning	
devise	manage	union	

SCIENCE AND ART**7. APPLIED SCIENCES AND APPLIED ARTS**Civil engineering: **BUILDING ARCHITECTURE TOWN-PLANNING ARCHEOLOGY**

abiding-place	dwelling-place	location	society
accommodate	elevated	lodgement	solid
arch	embellishment	masonry	sanative
architect	enclosure	masses	space
artist	entrance	materials	square
atmosphere	environment	measurement	stability
base	erected	members	statue
beautiful	fitted	monument	steps
boundary	fixed	occupy	stone
bridge	floor	open	streets
building	formations	outlook	structure
carve	foundations	outside	superstructure
cast	front	outwardly	support
cement	foursquare	painter	symmetrical
centre	frame	parallel	temple
chiselling	functional	passage	theatre
church	garden	pattern	threshold
circle	gate	pillars	town
city	geometrical	pinnacle	tradition
climate	granite	plane	undermined
cohesion	ground	planted	uniform
colour	growth	portals	unity
communication	harmony	precincts	upright
compound	headstone	proportion	ventilation
conception	height	public	vestibule
congestion	home	purpose	walls
connection	house	quality	whole
construction	ideas	quantity	within
conversion	imagination	rail-road	without
corner	imitate	raise	welding
cornerstone	individual	real estate	
create	indwelling	rebuilt	
creation	inhabitant	reconstruction	
custom	inside	regular	
design	inspiration	relationships	
detached	intercommunication	resident	
deterioration	joined	resting-place	
development	joints	room	
diametrically	key	sanctuary	
dig	laid	sandstone	
disposal	landscape	scale	
domain	level	sculptor	
dome	lie	sections	
door	light	shape	
drain	line	sides	

SCIENCE AND ART

7. APPLIED SCIENCES AND APPLIED ARTS

Civil engineering: HYDRAULICS

bed	liquid
beneath	measure
bottom	mire
brink	muddy
builder	nature
bursting	ocean
channel	outpouring
circulation	overflowing
connection	passage
course	plunged
cut	pouring forth
dam	pressure
deep	rain
deposit	reservoir
dig	resources
disposal	reclaim
downward	rising
drained	river
drilling	river-bed
dry	road
earth	rocks
elements	running
emptying	safety-valve
escape	sea
fall	shallows
feed	springing
filled	sanative
fitted	stoppage
fixed	streams
float	tides
flowing	underlying
fluid	unobstructed
fountain	uphill
gland	uprising
gravitation	waste
ground	water
gushing	water-wheel
head	waves
hydra	
influence	
influx	
issue	
joints	
lake	
land	

SCIENCE AND ART

7. APPLIED SCIENCES AND APPLIED ARTS

Craft industries: FOUNDRIES POTTERIES

anvil	joining	utility
arts	liquid	vessels
artist	loosen	visual
balance	made	welding
beauty	maker	wheel
blast	manufactured	work
burning	market	wrought
blow	materials	
brazen	matrix	
cast	melt	
casting	mend	
clay	mineral	
create	mixture	
centred	models	
cement	moulded	
chemistry	moulding	
drawn	objects	
design	outpouring	
embellish	painter	
engrave	pattern	
exhibit	pieces	
extract	potter	
facsimiles	pounding	
fashion	platter	
forged	pouring	
founding	pressed	
furnace	process	
figure	proportion	
fluid	product	
formation	quality	
functional	quantity	
graven	reject	
grinding	repaired	
growth	rotation	
gold	run	
goblet	sculpture	
hammering	shaped	
hand	square	
handle	statue	
idol	steel	
image	styled	
impression	symmetrical	
industry	taste	
jar	threw	
joint	unformed	

SCIENCE AND ART

7. APPLIED SCIENCES AND APPLIED ARTS

Craft industries: PRINTING PUBLISHING

advertises	periodical
agents	pictures
art	points
artist	press
article	print
author	printing
beauty	printers
beautiful	process
bound	public
books	publication
chapter	publisher
character	proof
chart	quote
circulate	read
colour	reviews
commercial	revision
copy	run
copyrighted	scribe
design	sentence
distribute	set
engraved	skill
editor	text
education	textbook
face	title
facsimiles	translation
founding	type
guillotine	verses
illuminated	versions
illustrated	volume
impression	well-authenticated
indexes	words
infringement	wordy
issues	write
language	writer
lines	written
letter	
literary	
machine	
maps	
matrix	
monthly	
offset	
pages	
passage	
pictorial	

SCIENCE AND ART**7. APPLIED SCIENCES AND APPLIED ARTS**

Craft industries: WEAVING DRESSMAKING FURNITURE MAKING

adornment	fades	plan
art	fast	plank
artist	fasten	proportion
artificial	fibres	quality
alluring	form	quantity
attractive	foundation	raiment
appearance	frame	rend
awry	furnish	robe
bare	frivolous	round
beautiful	garment	seam
blanket	gossamer	section
borders	grave-clothes	secure
build	hammer	shape
carpet	hem	shearers
carve	immaculate	sides
chiselling	imagination	square
cradle	initiative	stretch
cloaked	interlaced	strip
clothes	interwoven	structure
coated	joined	styled
covering	lines	swaddling-clothes
cutting	looms	tangled
chair	loosely	tatters
clad	lovely	tears
construction	machine	ties
craze	make	torn
creation	made	twisted
custom	match	undo
design	manufactured	undone
disentangled	market	uniform
disrobe	materials	unloose
divest	measurement	vanity
dress	mirror	veil
discoloured	model	vestments
display	modes	vesture
elasticity	moulded	warped
embellishments	naked	wearing
enhance	needle	webs
enshroud	net	white-robed
entangled	oak	winding-sheet
fashionable	panoply	
fitted	patterns	
fixed	pinning	
flannel	pieces	
flimsy	plain	

SCIENCE AND ART

8. FINE ARTS: The "science" of the arts.

Aesthetics: DRAWING PAINTING SCULPTURE ENGRAVING

abstract	form	observation	tradition
art	frame	original	translation
artist	genuine	outline	truth
accurate	genius	painter	ugliness
adulterating	gift	painting	unformed
anatomy	graven	pattern	uninspired
balance	hands	perfection	unity
beauty	harmony	pictures	unexplained
build	hewn	plane	vision
canvas	horizon	pleasing	vitality
carves	ideas	portraits	vivid
character	ideal	profound	wholeness
chiselling	idealism	proportion	works
classic	idiosyncrasies	pure	worship
clay	illustration	quality	wrought
colour	image	reality	zeal
composition	imagination	religious	
communicate	imitative	representation	
conception	immortality	reproduction	
construction	impression	revolutionary	
contrasts	improvisation	rhythm	
creation	individuality	resemblance	
culture	inspiration	sacred	
curve	interpretation	sandstone	
craze	intuition	satisfaction	
civilization	landscape-paintings	self-expressed	
depth	life	sentiment	
definition	life-work	shallow	
delineate	light	shape	
design	likeness	sincerity	
detail	line	skill	
distorted	loveliness	soul	
drawn	marble	spirit	
depict	metal	spontaneous	
engraved	matrix	statue	
enjoyment	meaning	stereotyped	
exalting	misunderstood	student	
expression	model	subject	
erase	moulded	subjective	
facsimiles	movement	symmetrical	
feeling	natural	sublime	
figure	nature	surface	
finish	new	talent	
flow	object	taste	
freedom	objectified	tones	

SCIENCE AND ART

8. FINE ARTS

Aesthetics: MUSIC

accompaniment	form	moving	symphonies
air	full	memory	student
arrangement	flow	music	subjective
art	grace	musical	sublime
artist	grave	musician	sympathy
artificial	great	natural	taste
ascending	genuine	organ	tension
attuned	genius	order	theme
atmosphere	gift	pattern	theory
audience	give	pause	transcendent
balance	harmony	peals	time
beauty	hands	perform	tone
Beethoven	harp	period	traditional
bridge	heart-felt	position	trump
chords	hold	practice	touch
compass	hushed	prelude	uninspired
composition	imitate	principle	unfoldment
concord	improvisation	progression	uplifting
conduct	incidental	pure	values
communicate	instrument	profound	vibrating
colour	inversion	public	vigorous
conception	imagination	quality	vitality
construction	impression	rapture	voice
creator	individuality	religious	volume
creation	inspiration	recapitulation	whimsical
culture	interpretation	read	wind
consonance	jarring	related	worship
design	joyful	render	works
delight	key	resolve	zeal
dance	keynote	resounded	
descending	language	rest	
development	leading	rhythm	
diapason	letter	rising	
diminished	listen	root	
din	lyre	rudiments	
discord	living	run	
dominant	love	sacred	
enchantment	life-work	song	
exalting	major	scale	
exciting	measure	sensuous	
expressive	medley	seventh	
fall	melody	sharp	
false	minor	shape	
feeling	Mozart	sincerity	
fervency	movement	soul	

SCIENCE AND ART

8. FINE ARTS

Theatre: DRAMA DANCE OPERA CINEMA CONJURING

act	expectation	mimicry	stage
action	egotism	movements	star
actor	farce	moving	steps
acting	feats	music	story
adroitness	feelings	mythology	straight
amusement	flow	opening	student
applause	footsteps	parading	supporting
art	frivolous	parts	talent
artist	gala	pause	theatre
artificial	gaudy	perform	tradition
assume	genius	personality	tragedy
astonish	genuine	play	translation
appearance	gift	playing	tricksters
beauty	gorgeousness	plot	types
burlesque	great	poetry	unmasked
befooled	hallucination	popularity	utterance
character	heartfelt	portrayal	vanity
company	hypnotism	producer	vanishes
change	hypocrisy	production	veil
cue	illusion	profession	verse
culture	imagination	projected	visual
curtain	imitator	public	voice
cheat	impersonation	raise	words
credulity	imposter	realism	wrestling
conjure	improvisation	reception	zeal
convincing	incredulous	rehearses	
creative	individuality	representation	
camera	inspiration	response	
dance	interpretation	ridiculous	
deceitful	interval	run	
deceptive	jest	scene	
defraud	joyous	self-conscious	
deliver	language	self-control	
delusion	laughing	self-expressed	
design	leading	self-love	
direction	living	self-satisfied	
disappearance	looker-on	set	
discover	love	show	
displayed	magnetism	simulate	
enactment	mask	sincerity	
entrance	masquerading	sketch	
entertaining	measure	spectators	
excitement	memory	speech	
exhibiting	mesmeric	spell	
exit	message	song	

T H E O L O G Y A N D M E D I C I N E

means of

REGENERATION and HEALING

Once **SCIENCE** is understood to be the true **THEOLOGY**, therefore to be God Himself speaking (theology = theos + logos), and once the **ART OF SPIRITUAL HEALING** is understood to be the true **MEDICINE**, then, in the human experience, **MYSTICAL THEOLOGY** and **MATERIA MEDICA** are translated spiritually and superseded by what theology and medicine really are. This points to the divine Science of

C H R I S T I A N I T Y

in which the **SCIENCE** and **ART** of divine healing operate together as **THEOLOGY** and **MEDICINE**, ridding mankind of sin, disease, and death.

Christ Jesus, the supreme **SCIENTIST-ARTIST**, demonstrated the **ART** of **HEALING** by reproducing before the eyes of the world the wholeness of man in the image of God.

THEOLOGY AND MEDICINE

9. **RELIGION:** Religion stemmed originally from the deification and personification of the creative and destructive forces of nature, the Mother Goddess of fertility and fecundity being the foremost deity. A sky *father* 'up there' in heaven, an earth *mother* 'down here' on earth, and a superhuman *son* in between, is the primitive mythology which Jesus came to disprove, and to replace with ever-present Life, Truth, and Love.

General: **PRIESTCRAFT RITUALISM PAGANISM BUDDHISM HINDUISM ISLAM**

ablution	father	mythology	temples
absolution	fear	narrowness	temptation
accused	feast	ordain	theology
accuser	flesh	obedience	theologians
adherent	following	organization	traditions
angels	forbidden	orthodox	tribulation
anthropomorphism	frenzy	paganism	unbelief
archpriests	glory	pantheism	uncleaness
ascetic	God	pardon	unfaithful
assumption	gods	penitent	ungodly
baptism	good	perfunctory	unknowable
belief	goodness	piety	unveiling
blasphemy	humanization	pilgrimage	veneration
blood	hypocrisy	polytheism	vestments
Brahman	heaven	pomp	victim
Buddhism	hell	power	Vishnu
burial	halo	prayer	visions
cell	high-priest	preaching	vows
church	idolatry	predestination	wash
clergy	idols	priesthood	wickedness
cloistered	images	priestess	wicked one
communion	image-gods	prostrates	will
conversion	immortality	purification	worship
creed	infidel	religion	worshipper
curse	instruction	religionist	zeal
death	incarnation	repentance	
dedication	join	revelation	
deity	kingdom	rites	
demi-god	lip-service	ritualism	
denomination	Lord	robes	
despotism	life	sacrifice	
discipline	love	sanctuary	
dissent	Mecca	Satan	
doctrines	monotheist	sect	
dogmas	mission	sectarian	
duality	Mohammedan	sin	
ecclesiasticism	matter	sinner	
evil-doer	medium	supernatural	
eternity	metaphysics	Spirit	
ethics	morals	spirits	
faithful	mortality	scholastic	
faithless	mystery	self-righteousness	
fallen	miracle	suffering	

THEOLOGY AND MEDICINE

9. RELIGION

General: JUDAIC-CHRISTIANITY THE BIBLE

Aaron	father	Passover	water
Abel	Father	Pharisaism	way
Abraham	forgiveness	pilgrim	way-shower
Adam	formalism	priesthood	will
adoration	Gentile	prophet	wine
agony	glory	Puritan	woman
Almighty God	God	repentance	Word
angels	God-power	resurrection	works
anti-Christian	Golden Rule	revelator	world
apostles	gospel	Rome	Yawah
Apocalypse	heaven	sacrament	yoke
atonement	healing	saints	zeal
babe	hell	salvation	Zion
Babel	Hebrews	saviour	
Babylon	Holy Ghost	Science	
baptism	Holy Writ	self-offering	
beginning	I AM	sepulchre	
believer	idolatry	servant	
Bible	immortality	shepherd	
bread	infallibility	Son of man	
brotherhood	infinite	Son of God	
Cain	institution	student	
Canaan	Israel	Supreme Being	
Catholic	Jehovah	symbols	
Christ	Jesus	temple	
Christendom	Jews	temptation	
Christian Church	Judaism	testament	
Christianity	judgment-day	transfiguration	
Christian Science	kingdom of heaven	tradition	
Christ Jesus	key	translation	
Comforter	Lamb	trinity	
convert	Lord God	Truth	
cross	life	truth	
crucifixion	love	unchristian	
curse	Maker	unction	
Day of Pentecost	mammon	union	
death	Master	universal	
descent	Messiah	unknown	
doctrines	miracles	veil	
dogmas	missionaries	versions	
Elohim	Mosaic law	vestments	
Eucharist	new covenant	vicarious	
evangelist	obedience	Virgin-mother	
Exemplar	one	vows	
faith	organization	warfare	

THEOLOGY AND MEDICINE

9. RELIGION

Occultism: ASTROLOGY MYTHOLOGY SPIRITUALISM THEOSOPHY

abyss	excitement	mind-reading	table-tipping
adversary	fable	moon-god	telling
Aesculapius	fallen	mother	tricksters
altar	familiar	muscularity	theosophy
Aphrodite	fishes	mystery	underworld
Apollo	forebodings	mythical	universe
animals	foretelling	mythology	unnatural
animal magnetism	future	nature	untutored
apparitions	fraudulent	necromancy	virgin
astrology	frenzy	Olympus	visions
augury	first cause	Oriental-witchcraft	visitant
aforethought	future-world	origins	voices
birth	gods	personification	void
break	good	phantoms	wicked one
Beelzebub	ghosts	planchette	worshippers
call	guesswork	possessed	witchcraft
cast	guidance	powers	wizards
clairvoyance	Hades	priesthood	wonders
calculate	hallucination	prediction	
calendar	harvest	preternatural	
celestial	heaven	primeval	
Chaldean Wisemen	hell	prophecy	
chart	horoscope	paganism	
conjure	house	pantheism	
control	Hippocrates	rapport	
creation	hypnotism	religion	
damned	hysteria	revelation	
darkness	influence	ritualism	
deductions	idolatry	rebellion	
demigods	idols	sorcery	
demons	images	seances	
derangement	imagination	spirit-communications	
destiny	impersonation	spiritism	
devil	intuitions	spiritualism	
disclose	involuntary	spring	
divine	incantations	supernatural	
doom	legendary	superstition	
dreams	legerdemain	sun	
disaster	magic	sacrifice	
downfall	magnetism	seasons	
esoteric	manipulation	seedtime	
evil	materializes	sensualism	
evoke	mediator	signs	
ecstasy	mediumship	stars	
eloquent	mesmerism	symbols	

THEOLOGY AND MEDICINE

10. MATERIA MEDICA

General: DISEASES DRUGGING SYSTEM

abscess	examination	nerves	soporific
ache	expel	neuralgia	sore
accretion	doctor	nurse	stoppage
adhesion	dose	opiates	strychnine
ailment	drug	organism	stomach
alloy	dyspepsia	oath	suffering
allopathy	fever	open	suppress
anodyne	flatulency	overaction	swelling
application	flow	ossification	symptoms
attend	fluctuate	painful	tapping
anatomy	gail	pathology	therapeutics
bedside	gastric	palsy	thermometer
bind	growth	panacea	tomb
bleeding	germ	paralysis	tonic
blister	gathering	patient	treatment
body	glandular	physician	tubercles
bone-disease	hay-fever	poison	typhoid
break	healing	post mortem	undigested
bronchial	health	practitioner	unhealthy
cancer	health-laws	predisposing	upset
care	heat	prescriptions	verdict
catalepsy	hemorrhage	prophylactic	victim
catarrh	homeopathy	pulmonary	virus
cholera	hypodermic	pulse	waste
complication	infirmity	purgative	water
congestion	inflammation	quackery	weakness
consumption	influenza	quelling	weariness
contagion	innoculation	quickens	well
cough	invalid	quieted	whole
crisis	isolate	recuperative	withered
curative	Jahr	recovery	worse
dangerous	juices	regain	
death	laws of health	reject	
debility	leprosy	relapse	
deep	life-preserving	restoration	
deplete	liver-attack	retchings	
derivation	loss	rheumatism	
diagnosis	malignant	run	
discharge	medical	sanative	
disease	medicine	sanitary	
disorder	meningitis	scrofula	
dropsy	microscope	secretions	
epileptic	morbid secretion	serpent	
eliminate	morphine	sickness	
emptying	move	smallpox	

THEOLOGY AND MEDICINE

10. MATERIA MEDICA

Alternative medicines: HOMEOPATHY PHYSIOTHERAPY NATURE CURES

ablutions	organs
administer	over-exertion
air	patient
applications	pinching
baptism	plunged
baths	pounding
bathing	purgatives
bleeding	purifying
body	quackery
breathing	radiation
clean	rays
cleanliness	reducing
cleansed	regeneration
climate	regular
currents	relaxes
drink	renewing
dirt	rest
eating	resuscitating
exercise	rubbing
exhalations	sanative
fasting	scrubbing
filth	secretions
foul	semi-starvation
freshness	slap
functions	soothing
habits	submerged
healing	sunlight
healthful	temperance
health-giving	therapeutics
herbs	thought
hydropathy	treatment
homeopathy	uncleanliness
hygiene	unmedicated
ill-health	vegetarianism
impurity	walking
inhaling	washing
irregular	waters
liquid	weighing
manipulation	will-power
mentality	
mind-cure	
morals	
movement-cure	
nature	
natural	

THEOLOGY AND MEDICINE

10. MATERIA MEDICA

Alternative medicines: DIETETICS

appetite	gluttony	self-control
assimilate	gain	sensuality
ate	gastric	slaughter
athirst	grapes	smell
animal flesh	greed	sour
balanced	gross	starvation
belly	heavy	stomach
bite	honey	sustaining
bitten	hunger	swallows
blend	imbibe	sweet
body	indulge	syrups
bread	inebriate	supper
breakfast	juices	table
brim	kill	table-salt
cheer	leaven	take
chewing	loaf	taste
consume	lamb	tea
cook	liquid	thirsty
course	liver	tidbits
crumb	lust	teeth
debauched	manner	tongue
delicious	measure	tempting
desire	meat	undigested
devouring	morsel	unsatisfied
diet	mouth	vegetables
dietetics	nutriment	viand
digestion	overeaten	wine
disagree	palate	wanting
disgusting	portion	wasted
drank	partaking	wholesome
draught	palid	yearning
dregs	quantity	yeast
drop	quality	
drunk	recipe	
eggs	render	
extract	replenish	
enjoyment	rich	
famine	rigid	
fasting	repast	
feasting	sacrament	
feeding	sacrifice	
flavour	saltness	
flesh	savour	
flour	satisfied	
filled	self-denial	

THEOLOGY AND MEDICINE

11. **SURGERY:** Branch of medicine concerned with correcting deformities, repair of injuries, and so on.

General: **OPERATIONS ANAESTHETICS ACCIDENTS**

accidents	extract	organism	tumor
adhesion	fasten	outgrowth	ulcer
amputate	finding	passage	unconsciousness
anatomy	forceps	patient	union
ankylosed	formation	performed	unremoved
articulations	fragmentary	pierced	uprooted
artificial	fraction	poison	vertebrae
autopsy	gash	probe	vessels
adjustment	grafting	quackery	wash
administer	growth	radiation	wield
asunder	handle	reaches	withered
attach	harmony	readjust	wound
bare	healing	reconstruct	wrested
body	hypnotism	reduced	
bones	hypodermic	regulate	
bone-disease	incisive	removal	
breakage	infected	renewal	
calculus	inflammation	rent	
carious	inhaling	reopen	
chloroform	ingrafted	replace	
cohesion	injection	restore	
complication	injury	roots	
conjoined	inside	set	
connected	inspection	surgeon	
consciousness	invisible	spear-wound	
contracted	involuntary	spinal	
corde	joined	structure	
cripple	joints	scrofula	
cutting	jugular	seal	
cancer	knife	seam	
deep-lying	lacerated	search	
deposit	life	severance	
detach	lose	sharp	
devouring	major	sleep	
diagnosis	malignant	spread	
discharge	manipulate	stoppage	
discover	mask	stones	
dislocation	mend	strictures	
dissection	minor	surface	
divide	morphine	swollen	
draught	nurse	symptoms	
examination	oblivion	tapping	
excision	offensive	tissue	
ether	open	transplant	
exploring	operation	torn	

THEOLOGY AND MEDICINE

11. SURGERY

Midwifery: OBSTETRICS

ablutions	divided	man child	swaddling-clothes
abortive	drawn	maternal	swell
acute	elasticity	matrix	teeming
advanced	embraced	miscreator	travail
advent	embryo	mother	turn
ancestry	emerge	moulded	unborn
arrive	enlarged	mouth	unfolding
attached	entrance	movements	unwelcome
attend	excision	multiplication	ushered
awaiting	expansive	naked	waiting
babe	expecting	narrow	wash
barren	egg	nature	waters
bathe	firstfruits	newborn	weariness
bear	fluid	obstacle	woman
begets	foetal	obstetrics	womb
beginning	foetus	opening	wrested
belly	forceps	organism	yielded
big	formed	origin	
birth	fruit-bearer	outside	
birth-throes	fruitful	ovum	
bleeding	generation	pain	
born	germination	painless	
bore	gotten	parent	
body	growth	parentage	
bowels	genesis	parted	
break	headlong	passage	
budding	head	parturition	
burden	heat	presentation	
child	heart	procreation	
children	heavy-laden	producing	
cleanse	identity	protecting	
coddling	imprisoned	push	
conception	individual	quicken	
confinement	infant	reception	
connected	infolds	rejoicing	
cord	intertwined	removal	
cradle	involuntary	reproduction	
cranium	joined	safely	
creators	joy	section	
cries	knife	separation	
cut	labour	severed	
daughter	likeness	son	
death	life	stranger	
deliver	load	stretch	
detached	love	suckling	

THEOLOGY AND MEDICINE

11. SURGERY

DENTISTRY VETERINARY SURGERY

ablutions	impression	cattle
abscess	incisors	dogs
aching	infantile	epizootic
alkali	inflammation	fatling
anatomy	inherited	horns
arch	injection	horse
attend	irregular	humane
bicuspid	jaws	lamb
body	loosened	sheep
bones	lost	
breakage	lower	
bridge	matrix	
cast	molar	
cavity	mouth	
carious	nerves	
cement	nitrous oxide	
chewing	pain	
chloroform	painless	
cleanse	patient	
crowned	practice	
crumbling	probe	
cuspid	quackery	
decay	quiets	
deficient	removal	
deformed	roots	
drawn	sensitive	
examine	sharp	
excision	sound	
expose	stop	
extract	surgeon	
false	sympathy	
feeling	teeth	
fill	tender	
fit	tooth	
flesh	tooth-pulling	
forceps	unconscious	
freezing	uprooted	
front	wash	
full	wrench	
gas		
grinding	anatomy	
growth	animals	
hygiene	beasts	
hypnotism	body	
hypodermic	bone	

THEOLOGY AND MEDICINE

12. **PSYCHIATRY:** Branch of medicine dealing with mental disorders, psychoses, neuroses.

Unconscious / conscious mind: **HYPNOSIS DREAMS**

analyzes	guesswork	pseudo-mental
asleep	hidden	psychology
assassin	history	quackery
awaken	hypnotism	rapport
barriers	hypochondria	recall
beneath	images	recorded
bygone	imagination	recounting
chambers of imagery	implant	reflecting
characteristics	impression	resistance
closed	impulsion	responses
communication	inducing	retain
conflict	influence	roused
conscious	ingrafted	sleep
consciousness	injection	subject
consent	insane	subjection
control	intercommunication	submit
cooperation	interference	suggestion
corrective	interpret	superimposed
cure	invade	superinduced
deduced	involuntary	thinking
deep-lying	latent	thoughts
deranged	lurking	thought-forces
descend	lodgment	transference
despotic	magnetism	treatments
depth	malpractice	unaware
diagnosis	manipulations	unconscious
dictated	mediumship	uncovered
direct	memory	undermine
disentangles	mentality	undiscovered
dormant	mesmerist	unknown
draw	minds many	unremoved
dreams	mind-forces	unseen
dreamer	mind-picture	upheaval
dream-shadows	mind-reading	uprooted
emptied	misuse	visions
enter	mythology	voluntary
exchange	needle-thrusts	wakened
explore	night-dream	will
exposure	obedience	will-power
externalized	operation	within
fancy	overpower	wrung
fashionable	penetrate	
fill	personality	
gods	picture	
govern	projected	

THEOLOGY AND MEDICINE

12. PSYCHIATRY

Mental processes: INSTINCTS EMOTIONS QUALITIES OF THOUGHT

affection	fergency	profane
afraid	flexible	proud
anxiety	fortitude	quick
ashamed	foursquare	refined
anger	fury	relentless
anguish	goodness	remorse
apathy	gentle	responsible
arrogance	genuine	righteous
ascetic	gracious	rigid
baneful	grateful	sensual
bigotry	gross	sincere
bitter	hate	sorrowful
blameworthy	heartfelt	subtle
brazen	humble	superficial
brutal	heretical	stupid
beloved	honest	sweet
behaviour	hopeful	swinish
character	hypocritical	temperate
chastity	infidelity	timid
cheat	insincere	transparent
conscience	intense	unflinching
courage	intelligent	ungrateful
complex	jealousy	unpretentious
debauched	joyful	unselfed
decadent	just	unsatisfied
dedicated	kind	unshaken
depraved	knavish	vain
despair	liar	variable
despondent	loathing	vicious
determination	loving	vuigar
devout	meeekness	warped
discontented	malicious	weak
dishonesty	mean	whimsical
disposition	modest	wilful
demoralized	mournful	worthless
depressed	morbid	wrathful
desolate	nervous	
duplicity	noble	
ethical	normal	
egotism	obstinate	
emotional	offensive	
enraptured	pampered	
envy	perverse	
failure	petty	
fearful	prejudice	

THEOLOGY AND MEDICINE

12. PSYCHIATRY

Abnormalities: APPETITES PASSIONS ADDICTIONS

abnormal	habit	self-mesmerism
abstinence	hashish	sensuality
abused	hell	sexuality
adultery	hungry	shame
all-absorbing	hypnotic	sin
alcoholic	idols	smoking
animality	imbecility	soporific
anodynes	indulge	soothing
appetites	inebriate	stimulus
asylum	inflames	strychnine
besottedness	imbibe	swallowed
befool	intercourse	temperance
bestial	intoxicating	thirsty
bondage	lasciviousness	tobacco
consuming	licentiousness	torpid
corrupt	lust	temptation
covered	lonely	torture
cup	longing	unconsciously
curse	magnetism	underworld
debauchee	memory	unmanly
dormant	morals	unsatisfied
downfall	narcotics	unspiritual
drink	nerves	vanity
drugs	obnoxious	vice
drunken	odiousness	vicious
drunkard	opiates	victim
delight	opium	victory
delusion	overeaten	wanting
depravity	pains and pleasures	weakness
deprived	perverted	wine
despair	puffing	wine-bibber
disgusting	passions	worldling
ecstasy	poison	wreck
engulfed	propensities	whisky
enjoy	psychology	wild
excess	revellings	will-power
excitement	remembrance	worldly-minded
feasting	repentance	wrong-doer
feed	repulsive	yearning
flesh-pots	resist	yielding
folly	stupefaction	
gluttony	subjection	
gods	suppressed	
greed	self	
grossness	self-control	

S O C I O L O G Y

SCIENCE OF HUMAN SOCIETY

The divine **SOCIOLOGY** pertains to the **CITY (CIVILIZATION)** that "lieth foursquare," which comes "down from God out of heaven," and is set up on earth. It points to the demonstration in

S C I E N C E

of God and man, heaven and earth, divinity and humanity, one and indivisible. It signifies the brotherhood of man under the government of the divine Principle, Love, wherein man loves God supremely by loving his neighbour as himself. Its spiritual ultimate concerns no limited parochial human society, but a world-wide

CHRISTIAN SCIENCE SOCIETY

in which peace on earth and good will toward men reign supreme as the goal of civilization.

SOCIOLOGY

13. MARRIAGE AND PROGENY: Creation and maintenance of human society.

Sex: PROCREATION HEREDITY DIVORCE

adore	expel	matrix	trust
adultery	faithful	mother	true
affection	faithless	multiply	trusting-times
ancestor	family	naked	unfaithful
attract	father	numbers	unity
barren	female	nuptial	union
begotten	foetus	obligation	unlawful
beloved	fornication	obstetrics	unmarried
between	fruitful	offspring	unrequited
birthright	gestation	organs	unveil
body	genesis	origin	us
bosom	gender	outgrowth	virginity
breed	generation	ovum	vitality
brethren	germinating	parentage	vows
bride	gratification	physicality	waiting
bridegroom	growth	pleasure	wedded
cherish	happiness	possession	whole
child	head	pride	wife
children	heir	procreation	withhold
communion	help meet	productive	woman
conception	husband	progenitors	wronged
conjugal	indulgent	progeny	yearning
consummate	immoral	prolific	young
contract	increase	propagate	
coupled	intercourse	quarrel	
covenant	issue	reconciled	
cover	incompatibility	relationship	
dam	infant	raise	
daughter	jealous	reproduction	
dear	joined	repulsion	
dependent	joyful	ruptures	
desire	kinship	separation	
destitute	kindred	seed	
devotion	lay	sister	
dissolution	legitimate	sensual	
distrust	life-giving	sexual	
division	love	son	
divorce	loyal	submission	
dwell	lust	taken	
egg	matrimony	teeming	
embrace	material	tender	
embryo	magnetism	thrust	
emotion	manly	ties	
erected	marriage	together	
excite	masculine	transmit	

SOCIOLOGY

13. MARRIAGE AND PROGENY

Family relationships: THE HOME

abiding-place	gateway	neighbour	unlock
accommodate	gathering	nurse	usher
associations	gracious	nurseries	vestibule
atmosphere	guard	obedience	view
attraction	guest	obligations	viewless
banished	habitation	outsiders	visit
base	handmaid	outstretched	visitants
beautiful	harmony	owner	ventilation
bed	heart	partnership	walls
boundary	heaven	persons	watchtower
brotherhood	hedge	pillow	welcome
builder	heritage	planted	window-pane
centre	home	play	within
chamber	home-sick	portals	without
church	hospitality	porter	warm
circumference	host	precincts	woman
comforter	household	premises	
confined	imprisoned	quiet	
contents	inclusive	receive	
copartnership	individual	refuge	
dearest	indwelling	replenish	
debarred	inhabited	resting-place	
disordered	inheritance	return	
domain	intimate	room	
domestic	inside	routine	
dominion	invaded	real estate	
dwelling-place	joy	restore	
economy	joined	roots	
enclosure	kingdom	supplies	
enlarge	liberty	surroundings	
entertain	life-basis	sacred	
environment	light	sanctuary	
exclude	locality	secret	
expansive	lord	settle	
expressive	loveliness	shelter	
family	luxury	storehouse	
food	marriage	strangers	
father	master	structure	
forefather	meal	sunlight	
foundations	mutual	table	
foursquare	my	table-setting	
freedom	mother	threshold	
friendship	mother-love	trespass	
furnish	narrowness	treasure	
garden	natural	undisciplined	

SOCIOLOGY

14. GOVERNMENT: Administration and control of human society.

Politics: **DEMOCRACY TOTALITARIANISM**

accredited	followers	people	tribunal
acquiescence	government	plans	ultimatum
administers	grant	policy	unanimous
agent	guardians	politicians	united
allegiance	guiding	popularity	universal
ambition	history	proceedings	unscrupulous
appointed	head	prosperity	vote
asylum	institution	public	victorious
authority	informer	pernicious	waning
broadcast	imported	powers	welfare
benevolent	impoverish	precedence	worker
Bill of Rights	individualism	press	welfare
Board of Health	industry	promulgated	wisdom
bondage	inflames	question	
censure	information	quelling	
constitution	intolerance	radical	
coalition	intelligence	rally	
council	judgment	rebellion	
charter	justice	regulations	
commission	laws	reins	
committee	league	relief	
commonwealth	leader	representative	
conservatism	legislate	responsibility	
debate	liberal	returns	
decisions	liberation	restrain	
decree	liberty	revolutionary	
department	loyalty	rights of man	
dependency	ministry	righteous cause	
depose	mandate	rule	
despotism	member	run	
dictated	motion	state	
dissolution	masses	statute	
dismiss	majority	subordinate	
empire	minority	superior	
election	native	suppress	
economy	national	system	
enactments	oath	tradition	
enemies	obedience	traitor	
established	office	treason	
exploiting	officers	trouble	
foreign	opponents	trustworthy	
fought	overrule	tyranny	
franchise	overthrow	tension	
freedom	overtaxed	term	
fellow-countrymen	peace	tithe	

SOCIOLOGY

14. GOVERNMENT

Class society: MONARCHY FEUDALISM HERALDRY

appeased	head	people	title
ascend	heir	petitioner	tradition
arms	herald	pinions	traitor
audience	homage	plot	treason
authority	heredity	pomp	triumph
absolute	hierarchies	poor	tyrant
banner	high-caste	popular	tyrannical
behest	highest	potentate	unjust
benevolence	humble	power	unscrupulous
bidden	idolatry	predecessors	usurper
blazon	imperious	prerogative	unpretentious
conspiracy	imperial	prince	vested
crown	imposter	privilege	vicegerent
cross	infallibility	proclamation	vulgar
circle	inferior	queen	want
class	inheritance	rank	wealth
clique	intolerance	realm	wield
deify	king	rebellion	withhold
depose	kingdom	regions	workers
despotism	knavish	reign	worldling
dethrone	knights	reverence	
discrimination	knelt	religion	
dispensation	labour	respect	
displayed	lords	resplendent	
dominion	loyalty	revolution	
duty	luxury	riches	
dynasty	life-long	rightful	
escutcheon	monarch	risen	
empire	majesty	robes	
elevated	masses	royal	
enslaves	mercy	ruler	
enthroned	mighty	servitude	
entitled	misrule	splendour	
establishment	monopoly	squire	
extravagance	nabob	standard	
fame	nobility	status	
favourite	national	subject	
fidelity	nobody	subjection	
flatteries	oath	subordinate	
formal	occupy	succession	
grace	oppression	superior	
greatest	outsiders	supremacy	
grandeur	palaces	swear	
grand	pampered	tatters	
gorgeousness	paraphernalia	throne	

SOCIOLOGY**14. GOVERNMENT**Employment: **OCCUPATIONS** **PROFESSIONS**

actor	high-priest	pioneer
agent	hireling	poet
agriculturist	historian	politician
apostle	husbandman	practitioner
architect	hypnotist	preacher
artist	importer	priest
astronomer	informer	priestess
author	instructor	prince
bard	interpreter	printer
blacksmith	judge	professor
botanist	juror	prophet
builder	king	psalmist
buyer	lawmaker	publisher
career	leader	queen
chemist	legislator	reader
clairvoyant	learner	recorder
clergyman	magistrate	revelator
cook	malpractitioner	ruler
copyist	mariner	saint
counsellor	martyr	sage
criminal	mathematician	scholar
critic	matron	scientist
detective	matter-physician	sculptor
disciple	mesmerist	seaman
discoverer	metaphysician	servant
doctor	mind-reader	shepherd
druggist	missionary	sheriff
editor	monotheist	soldier
educator	naturalist	sovereign
employer	navigator	spiritualist
entertainer	necromancer	squire
executioner	nurse	steward
felon	officer	student
florist	operator	teacher
follower	orator	translator
governor	outlaw	traveller
guardian	painter	trickster
gymnast	parent	usurper
handmaid	partner	visitor
harbinger	pastor	watchman
harlot	patriarch	wayshower
healer	patron	woodman
health officer	philanthropist	writer
helmsman	philosopher	worker
herald	physician	
heretic	physiologist	

SOCIOLOGY

14. GOVERNMENT

Law: CRIMINOLOGY JURISPRUDENCE POLICE

accuser	due	manacled	solemn
acquit	dungeon	material law	stealing
adjudged	duty	misdeed	strangled
administer	enforce	moral law	suit
advocate	equity	neutralize	summons
appeal	evidence	oath	supreme bench
apprehend	execution	obedience	supreme court
arrest	facts	offence	supreme judge
assassin	fairness	overrule	testify
attorney	falsehood	outlaw	testimony
authority	felon	pardon	thief
award	fettered	pay	title
bar	fraudulent	penalty	transgression
bear	freed	perjury	trespass
bench	gallows	peroration	trial
Blackstone	guillotine	plaintiff	tribunal
bonds	guilt	plea	truth
breach	homicidal	plead	unbiased
break	honesty	power	unfair
burden	honour	prison	unlawful
camera	illegal	prisoner	unjust
charge	imprison	prison-cell	untrue
cheat	invalid	probationary	uphold
chief of justice	inhuman	promise	verdict
civil	injustice	pronounce	vested
code	innocent	proof	vindicated
common	invoke	prosecution	void
compensation	judge	punishment	ward
consult	judgment	ransom	warrant
contempt	Judgment-day	reclaim	warning
court-room	juries	recommend	watching
covenant	jurisdiction	release	whipping-post
crime	jurisprudence	remit	win
cross-question	justice	render	withdraw
death-sentence	keep	repentant	witness
debate	lash	restitution	wrong-doer
Decalogue	law	restrain	
decree	legal	reverse	
defendant	legislation	rights	
defense	legislators	robbed	
detection	lie	ruling	
detective	liar	security	
disabled	magistrate	sentence	
discharge	murder	sheriff	
discipline	major	slander	

SOCIOLOGY

15. **FIELD OF HUMAN CONFLICT:** The purpose of righteous government is to rid human society of its self-destroying wars and conflicts.

WAGING WAR ON GUARD

adversary	despoil	kill	struggle
against	destroy	legion	subdue
action	disarm	launched	supplies
aggression	discipline	loss	supremacy
allied	disorder	march	surrender
ambush	drilling	merciless	surround
annihilate	duty	misfortunes	sword
appeased	deserted	movement	take
anger	encounter	numbers	thrust
arena	enemy	offensive	triumphant
army	engage	officer	turn
atrocities	enlisted	operation	two-edged sword
attack	encompass	obedience	ultimatum
barbarity	ensnare	occupy	uniform
base	escape	open	uprising
battle	exchange	overcome	unit
battle-axe	falls	overthrow	vanquished
bayonet	fear	peace	vengeance
betrayal	fearless	perish	versus
bloodshed	forces	powerful	victim
breastplate	formation	prevail	victory
bullet	front	pursue	vigilant
beware	feuds	push	violent
between	field	quelling	walls
campaign	fighting	quail	war
cannon	fire	rallying	warfare
captive	flee	ranks	warn
challenge	garrison	recover	warning
combat	general	relieved	watchful
command	gains	repel	watchman
conflict	glory	rescue	watch-towers
coward	guarding	revenge	watchword
conquer	halt	reversal	weakness
courage	hit	rewarded	weapons
cross-fire	hostility	routed	wield
concealed	invaded	run	win
confronts	invincible	seize	withdrawn
danger	impassable	sentinel	withstand
dauntless	inflammatory	slaughter	won
declare	information	soldier	wounded
defeat	intelligence	shield	
defense	jealousy	spear	
dead	join	stab	
deliver	keep	sling	

SOCIOLOGY

15. FIELD OF HUMAN CONFLICT

SPORTS GAMES

aim	feats	overwhelm	supple
amusement	fellowship	pace	take
arena	field	participant	talent
athlete	fight	partnership	thought-forces
award	final	penalty	throw
ability	fit	perform	thrust
accurate	friendly	physique	trained
adroitness	glory	playing	trials
ambition	goal	pleasure	unclasp
applause	goodwill	popular	unfair
attack	grapple	practice	unison
battling	ground	prevail	unsurpassed
between	gymnast	pride	untiring
break	hands	prize	utmost
challenge	healthy	public	vainly
chance	helmsman	professional	victor
chase	hold	quick	vigour
climb	home	range	vitality
collective	horse	reach	walking
combat	individual	record	water
companionship	infringe	regain	wielded
contest	interchange	relax	will-power
cooperation	joined	rest	winning
counter	judge	result	won
dare	knights	reward	work
decision	keeper	rules	wrestle
defeat	leader	run	young
defend	lift	self-aggrandizement	youth
display	lost	self-defence	zeal
disport	love	self-reliant	
draw	mastery	self-seeking	
eliminate	match	serves	
encounter	meeting	skill	
encourage	mountain-peak	spectator	
endurance	movements	speed	
engage	muscularity	sport	
enjoyment	national	starting-point	
enthusiasm	obey	statuesque	
equal	obstacle	steer	
excitement	offensive	straight	
exercise	one-sided	strive	
fair	opening	struggle	
fatigue	opponent	subdue	
fault	overmastering	success	
favourite	overtake	superior	

SOCIOLOGY**15. FIELD OF HUMAN CONFLICT****QUALITIES OF BEHAVIOUR**

accord	disbelieving	judging	self-seeking
affection	disciple	kindly	sensual
affiliation	disdain	liar	servant
afraid	dishonest	listener	sincere
agreement	distrust	lover	slander
appreciation	emotional	malevolent	sorrowing
arbiter	enamoured	maternal	surrendering
arrogance	enrages	meek	swayed
attraction	enraptured	merciful	tender
beguile	entertaining	mother-love	thankful
belittle	envy	mocking	thwarted
benefactor	ethical	misunderstood	traitor
benign	exploiting	murder	trespasser
betray	faithful	neglect	trusting
bigoted	fearless	nervous	tyrannical
blameworthy	fighting	obedient	ungrateful
brethren	forebearance	obstinate	unjust
captive	foreign	offensive	unselfish
charitable	forgiving	outraged	unwelcomed
charming	fratricidal	overpowering	usurper
cheat	friendly	pardoned	vengeance
cheerful	generous	parental	venomous
Christly	gentle	partner	vicious
clings	gossip	peaceful	violent
comforter	grateful	penitent	visitor
compassionate	grovel	personal	wedded
conciliate	guardian	pleading	welcome
condemning	guest	praise	withdrawn
confides	guilty	prejudice	wrathful
consoles	harlot	preying	yearning
consultation	healer	prodigal	
contempt	homage	quarrel	
contrition	honouring	rebel	
converted	hospitable	reasonable	
courtesy	humble	rebuking	
covetous	hypocrite	reconciled	
coward	ill-tempered	remorse	
cruelty	immoral	repentant	
debtor	impartial	reverence	
deceitful	impatient	robbing	
defrauds	incompatible	sacrificing	
desired	inquisitive	saintly	
despotic	insincere	self-abnegation	
dignified	intimate	self-defense	
disagreement	jealous	selfish	

SOCIOLOGY

16. CIVILIZATION: Humanity's journey out of ignorance into the light of the "city" of world peace.

Human progress: HISTORY TIME

aeon	Egypt	never	rhythm
aforetime	emergence	next	Rome
after	England	now	rooted
ages	Europe	nations	self-evolution
anciently	evolution	Nazareth	self-government
antiquated	extinct	o'clock	simultaneous
ago	facts	old	starting-point
Athenian	far-off	olden	sweeping down the
Assyrian	flow	onward	centuries
Babylonian	fulness	origin	temporal
barbarian	future	oftentimes	thereafter
backward	forefathers	old-school	throughout
becoming	fossils	order	time
beforehand	Franklin	Orient	time-honoured
beginning	generations	outgrown	time-tables
bygone	geology	outlived	today
Caesar	Greece	over	tomorrow
Calvary	habits	paganism	trace
centuries	historian	passage	transitional
calendars	history	past	take
chronological	hitherto	patterns	temple
civilization	Hebrews	perennial	towards
cycles	Homer	periods	ultimate
course	immediate	perpetual	until
continual	interval	Pharaoh	untimely
Copernicus	instantaneous	predecessors	unborn
Chaucer	India	prefigured	undiscovered
Christian Church	Israel	primal	unknown
Constitution	journeying	primeval	waiting
date	later	primitive	wear
dawn	lifelong	progenitors	Word
decaying	links	progress	world
Declaration of Independence	long	progression	Xantippe
development	longevity	Ptolemy	Yawah
direction	logic	prophecy	years
dynasties	Logos	push	yesterday
during	millenarianism	reach	yore
early	millennium	reappearing	Zion
earliest	modern	remote	
end	month	revolutions	
ephemeral	mankind	races	
epoch	march	recorded	
era	measure	recurring	
events	Mohammedan	remembrance	
evermore	mythology	repeated	

SOCIOLOGY

16. CIVILIZATION

JOURNEY and DESTINATION

across	emigrant	march	self-evolution
advance	endeavour	mariner	sent
afar	en route	mazes	separation
astray	entrance	messenger	shore
approach	eventually	misdirected	skyward
arrive	evolution	mission	slippery
ascend	expectation	motive-power	slowly
attain	exploring	mountain	solving
away	far-off	movements	space
backward	fast	narrow	stages
baggage	feet	nearing	starting-point
base	finding	northward	stepping-stone
bearing	finger-posts	objective	streets
becoming	flight	obstacle	student
bridge	footsteps	onward	subjective
burden	foreseeing	outgrowing	swerved
carried	further	overtakes	striving
circulation	gateway	pace	teaching
climb	getting	passage	throughout
coming	gravitates	passport	time
communication	growing	pathway	towards
compass	guidance	pilgrimage	transference
continuation	halfway	pleasure-trip	transition
course	halting	privations	translation
creeping	hastening	process	transplant
cross-bearing	healing	progress	traveller
crown	heavenward	progression	traversing
crusade	heavy-laden	promise	undergoing
cultivating	hereafter	Providence	unfolding
city foursquare	highway	purpose	unobstructed
daystar	history	pursuit	uphill
descending	home	quick	uprooted
descent	impediment	radiates	upward
destination	impulsion	range	visitant
devious	instantaneous	reaches	walking
direction	journey	remoteness	wandering
discovery	ladder	resting-place	way
distance	lameness	restitution	wilderness
ditch	landmarks	restoring	wheel
downward	learning	retrogression	zig-zag
drawn	lessons	returning	
drifting	locomotion	road	
earthward	lost	rotations	
eastward	lonely	search	
education	map	seek	

Conclusion

“This age is reaching out towards the perfect Principle of things; is pushing towards perfection in art, invention, and manufacture. Why, then, should religion be stereotyped, and we not obtain a more perfect and practical Christianity? It will never do to be behind the times in things most essential, which proceed from the standard of right that regulates human destiny. Human skill but foreshadows what is next to appear as its divine origin. Proportionately as we part with material systems and theories, personal doctrines and dogmas, meekly to ascend the hill of Science, shall we reach the maximum of perfection in all things . . . This movement of thought must push on the ages: it must start the wheels of reason aright, educate the affections to higher resources, and leave Christianity unbiased by the superstitions of a senior period”(Mis 232).

Mary Baker Eddy

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