

October 2010: This month we present the third part of W. Gordon Brown's Christian Science Nonsectarian it will run for four months altogether.

CHAPTER III

The Christian Science Movement

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

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

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

Today, on the eve of the seventh millennium of the progress of civilization, the timeless spiritual forces which have, from the beginning, impelled the forward march, are coming into the open for the first time in their unfragmented Science and system. It is true that they came fully into expression at the time of Jesus, but Jesus left no scientific system of rules whereby the rest of mankind could make them their own, and understand them subjectively as he did. If he had, then what he called "another Comforter" would have been unnecessary. The mission of the Messiah would have been fulfilled with one advent only. This necessary system of

spiritual understanding remained to be revealed in due course as the universal Science that lay behind Jesus' lifework.

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

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

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

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

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

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

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

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

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

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

In the experience of Jesus, mortal body was a concept to be translated. So, in the experience of Mrs. Eddy, was her organized church. The attitude which the ordinary mortal holds towards his body must change to the attitude which Jesus held regarding his body; otherwise it will continue to be but a dying mortal counterfeit of body. The efforts which mortals make to perpetuate their bodies lead not to translation and life but to destruction and death. The same is true of ecclesiastical hierarchies and their churches. Progressively, in the development of Christian Science from 1866 to 1910, the truth about body was revealed and recorded, and the organic sense of body was transformed, resuscitated, and healed. In compliance with Jesus' demand, the sick were healed. Simultaneously, the organized church, the symbol of generic body, underwent constant evolutionary changes leading to its dissolution. The church's spiritual reality was always the timeless, indestructible calculus of ideas embodied in **Science and Health**.

The textbook was over forty years in the making. There were well over two hundred editions. [420 to be more exact] Some of these were the result of the publisher's demand for more copies; some appeared because changes to the text went on continuously, and necessitated a reprinting; a few were major textual changes, or overhauls. These major revisions, sometimes involving extensive reconstruction of the book as a whole, become the spiritual key to the history of Christian Science during the lifetime of Mrs. Eddy.

Including the first edition, which lasted from 1875 to 1878, and the changes which were finally made during the years 1907-1910, a total of seven outstanding textual landmarks are to be discerned. And once the purpose of these changes, and the need for them, is understood, a parallel presents itself between them and **the seven days of creation**. This correlation need not appear in the least contrived or farfetched once it is realized that a timeless idea was impelling itself upon Mrs. Eddy's thought, and upon human consciousness generally, which was identical with that unfolded in the first chapter of Genesis, namely, the idea of man, the whole human race, in God's image and likeness. From 1866 to 1910, Christian Science, the spiritual understanding of God, man, and the universe, was, to the author of **Science and Health**, a continuously evolving revelation.

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

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

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

The movement's third evolution lasted from 1883 to 1885, and was heralded by the sixth edition of the textbook. The general emphasis at this stage was on the spread and propagation of Christian Science. This is because the teaching was like the "seed within itself" of the third day of creation, and was also like the expansions and migrations of the children of Israel in the Bible's third thousand-year period.

Teachers' Associations began to form in far-flung localities, as the foundations of branch churches. A spiritual idea is dependent on nothing outside itself for its evolutionary development; and once this is understood, nothing from outside can destroy it or impede its progress. At this point, the movement can be said to have reached "dry land."

The fourth evolution, from 1886 to 1890, opened when the textbook's sixteenth edition was published. The demand now was for spiritual self-government on the part of Christian Scientists—for reliance on, and government by, divine Principle, rather than reliance on a centralized organization and a personal leadership. Government of earth by a heavenly Principle is the significance of the fourth day of creation, and also of the era of Israel's prophets in the fourth period of the Bible. It was during this evolution that Mrs. Eddy dissolved both her church and college organizations and retired into seclusion, (to use her own words) "to gain a higher hope for the race" (My 246: 11). The movement had to rely on its own unity with Principle rather than on Mrs Eddy personally.

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

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

The seventh evolution marked the end of Mrs. Eddy's career. It lasted from 1907 to 1910. Editions of Science and Health were no longer numbered, neither were they copyrighted any more. As far as its textbook statement was concerned the revelation was "finished." Like the finished heavens and earth of the seventh day of creation, Science and Health represented a matrix and calculus of infinite ideas,

universally understandable and demonstrable. Such a Science was the property of all humanity, and so legal protection by copyright no longer applied.

Nothing was "finished" in the sense of being finite; nothing "rested" in the sense of being stereotyped, circumscribed, and susceptible of no further development. It was simply that foundations had been fully laid, and upon these foundations the spiritual edifice of the Science of being would gradually raise itself infinitely. One day, as a result, the earth would be filled with "the glory of the Lord, as the waters cover the sea" (Hab 2: 14). The textbook itself tells of "the infinite idea forever developing itself, broadening and rising higher and higher from a boundless basis" (S &H 258: 13). Its author writes elsewhere, "Truth cannot be stereotyped; it unfoldeth forever" (No 45: 27).

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

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

inspired, or else her attitude was irresponsible and misleading. The evidence points to her decision being deliberate and planned under divine guidance.

Each of the church phases had two essential elements. One was the element of absolute control, or a "mother" element; the other was the element of individual self-government, or a "branch" element. Absolute control **consistently** characterized the "mother" element; individual self-government **progressively** characterized the "branch" element. That which Mrs. Eddy herself dissolved in 1889 was the element of maternal control; that which she left for her followers to dissolve in 1910 was this same element of centralized authoritarian control. No member of The Mother Church had any voice whatever in the government of this church's affairs. Members of a branch church, on the other hand, were wholly responsible for administering their own particular church. So insistent was Mrs. Eddy on this element of self-government that The Mother Church was forbidden, in the end, to exercise even a "general official control" over the affairs of a branch church (Man 70).

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

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

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

Zechariah writes: "Behold the man whose name is **The BRANCH**; and he shall grow up out of his place, and he shall build the temple of the Lord" (Zech 6: 12).

That which builds the universal "temple of the Lord," the spiritual "body" of the human race, is not an authoritarian, undemocratic "mother" element, but the idea of individual freedom and spiritual self-government characteristic of "**The BRANCH.**"

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

The difference between the two phases is the difference between individual man and universal man, between what is represented by the individual Jesus and universal Christian Science—between individual healing as carried out by Christ Jesus and world-healing (which includes individual healing), which is specifically the function of Christian Science.

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

Let us return to the subject of the seven evolutions. During the first of these no church existed. Indeed, in the first edition of **Science and Health** the notion of forming a Christian Science Church was very roundly condemned. The church was formed during the second evolution. Then, in the fourth, this first phase was dissolved. The second phase began in the fifth evolution; and by the time the story reached its seventh evolution, provision had been made for dissolving this second phase also. This means that during the course of the seven evolutions, for those who had eyes to see, the whole vexed question of authoritarian religious organization had been resolved. The symbol had yielded to the idea. Today, in what is called the pure Science of Christian Science, there is again no organized church. On this reckoning, the evolution has turned full circle—no organization in

the beginning and no organization in today's vision of Science. The original revelation, reduced to order and system for the purposes of human comprehension, shows the way out of the confines of organic life. Surveying the holy city, St John declared that he saw "no [organized] temple therein" (Rev 21: 22).

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

Whereas the first organization had no building of its own, but used public halls for its services and activities, the second set up its own headquarters. Mrs. Eddy was a member of the first, and was its personal pastor and teacher. In the case of the second, she declined to accept any office other than that of Pastor Emeritus. Even when the edifice was completed (1895), several months elapsed before she paid it a visit. Never did she set foot inside the large Mother Church Extension, which was finished in 1906. On one occasion only (so the report goes), she drove by in her carriage and viewed it from the **outside**. "... our true temple is no human fabrication, but the superstructure of Truth, reared on the foundation of Love, and pinnacled in Life" (Pul 2: 28), she wrote at the time The Mother Church was dedicated.

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

"from the grasp of legal power" and put it "back into the arms of Love" (Mis 140: 22).

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

In the course of Christian history, the original ideal of the Pentecostal Church was lost sight of in the legal machinations of doctrinal Christendom. In the history of Christian Science, the directors took the Mother Church Manual to lawyers for their interpretation five days after Mrs. Eddy's passing. This was despite the fact that the Manual had never been made a legal instrument, and was therefore not subject to this kind of interpretation. In Mrs Eddy's words, its laws had been "impelled by a power not one's own" (Mis 148: 12). This initial resort to the law of the land, instead of to the law of God, was destined to gather momentum, until it reached its climax in the famous Christian Science Litigation that began in 1918, when the directors were granted supreme authority by the Court of Massachusetts over the entire Christian Science organization.

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

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

As has already been said, the fiftieth edition of **Science and Health**, published in 1892, included for the first time a treatise on the great spiritual metropolis, the city foursquare of Revelation 21. It was Mrs. Eddy's understanding of the holy city which paved the way for her second church organization, known specifically as "The Mother Church." In view of this it is well to recall Paul's description of the holy city, the Jerusalem "above," as the "**mother of us all**" (Gal 4: 26). When the symbols of Mother Church and Holy City are spiritually translated, it will be found that behind them both lies the same spiritual idea.

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

Mohammedans. . . Every nationality and religion of the world being represented before this Parliament. . . , " (Nov Journal 1893).

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

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

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

In 1898, a second Deed of Trust was instituted which was complementary to the first. This was given to three Trustees, authorizing them to manage the business of the Christian Science Publishing Society. The Directors' deed of 1892 pertained to the reorganizing of the church, the Trustees' deed of 1898 pertained to the

reorganizing of the publishing society. Like the church, this society was first of all an incorporated society; then its form changed, and it became unincorporated. In Mrs. Eddy's plan of administration these two legally independent deeds checked and balanced each other.

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

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

By the turn of the century, all the clauses in the Manual which demanded her verbal or written consent for the continuation of the vital offices of The Mother Church had been drawn up; and in 1901 she made a statement to the press that generic man—"man the generic term for mankind" —would be her successor as leader of the Christian Science movement. In reply to a question as to how "The Church of Christ, Scientist" would be governed "after all now concerned in its government shall have passed on," she said that it would "evolve scientifically," that its government would "**develop as it progresses**" (My 342: 19-28, 347: 2-5).*

*bold added

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

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

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

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

The concept of "mother" as a personal, disciplinary, outside control, typified by the organized Mother Church, was fast yielding to the idea of individual responsibility, typified by "the Branch." In the idiom of Revelation, the "Lamb" was at the point of laying down a personal and separate sense of life, and was wedding himself to the "bride" as the living body of mankind. "I will show thee the bride, the Lamb's wife," says the angel to St John in Revelation 21. The "bride" is the city foursquare, the spiritual identity of the human race, which the Father-Mother God gives away. It is the gift of freedom and spiritual self-government which is bestowed by the divine Principle, Love, upon all humanity. It is significant that the Concord branch was known as Mrs. Eddy's "gift" to the entire Christian Science field.

Immediately following the dedication of the new Concord church, a large detached olive branch, flanked by two olive trees, was depicted on the outside cover of the **Christian Science Quarterly**, the periodical containing weekly lessons from the Bible and **Science and Health** which had been instituted in 1890 specifically for the use of branch churches. (In 1890, only independent churches existed, for Mrs.

Eddy had dissolved the central organization in 1889.) Self-government being its essential characteristic, a "branch" must grow from within itself; it must be detached from the belief that its life and development are dependent upon a "mother" outside of itself. In the prophecy of Isaiah, a "Branch" is said to grow not from a parent "stem," but from this stem's own spiritual "roots" (Is 11:1-2).

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

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

*bold added

When, under the Manual, The Mother Church ceases to function as a central authority, its status is simply that of "The First Church of Christ, Scientist, in Boston, Massachusetts." In its original deed of trust this church is never referred to as "The Mother Church," but only as "The First Church of Christ, Scientist." In view of this it is interesting to note Mrs. Eddy's words on page 20 of **Pulpit and Press**. Writing of "The First Church of Christ, Scientist, in Boston" she uses the present **tense**; writing of "The Mother Church" she uses the **past** tense, and implies that The Mother Church has a beginning and an end. She says of The Mother Church that "from first to last [it] seemed type and shadow of the warfare between the flesh and Spirit . . ." (Pul 20: 1-20).

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

The reason for building the Extension in the first place was that it would afford greater opportunity for communion between the branches and the Mother. The Mother Church had always held annual Communion Services which were attended

by members of branch churches. The dedication of the Extension was itself one of these communion services—the first to be held on the extended pattern. And so, just as the Mother Church was present, as it were, in the Concord branch when it was dedicated, so, reciprocally, the branches were present in the Mother Church Extension when it was dedicated.

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

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

No longer were Christian Scientists and Christian Science churches **to come together humanly**; they were to **come forth together divinely**, from one all-governing Principle.

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

the nature of the "great sanity" of "unity" which must at length "engirdle the world."

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

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

In view of this, it is natural that she should add to the textbook in 1908 the statement which closes the chapter on "Christian Science Practice," namely, "Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake." This was the year of the abolition of the aforementioned communion services. Ideally, The Mother Church (as an authoritarian headquarters) had dissolved, for how could an individual be a law to himself unless the concept of outside disciplinary motherhood had yielded to the idea of his own adult manhood to which the mother had lovingly led him ? Mrs. Eddy gave notice in advance that she attached immense importance to this demand for self-government which she was about to incorporate in the new edition of the textbook. She realized that animal magnetism, or what she called "mental malpractice," would do everything it could to forestall this consummation of Christian Science practice (S & H 442: 30-32; My 236: 24-30 and 237: 13-14).

On 3rd December, 1910, she passed away. Yet her eternal and unerring Principle, which she had so painstakingly elucidated in **Science and Health** and the Mother Church Manual, remained to control and guide the immediate and future footsteps of the Christian Science movement. For the first time in its history the Mother Church organization became a static regime, incapable of any further development,

because inoperable without Mrs. Eddy's personal presence. Despite the efforts of both directors and lawyers to persuade her, she had conscientiously refused to alter the Manual's estoppel clauses. She said God had told her to frame them this way, and this was how they were going to remain. Yet within a few days of her passing, faced with what appeared humanly to be an insoluble dilemma, the directors, as has been said, took the Manual to lawyers for their legal interpretation. The lawyers' reading, naturally enough, was that the directors had no alternative but to carry on as before—without Mrs. Eddy. The church which she said she had "rescued" from "the grasp of legal power" and had put "back into the arms of Love" was unwittingly taken from the arms of Love and put back into the grasp of legal power (Mis 140:21-24).

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

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

In 1892, before The Mother Church was organized, Mrs. Eddy had written to a student: "... it is my duty to say that our Father's hand was seen in your disorganizing, and I foresee that if you reorganize you are liable to lose your present prosperity and your form of church government. God tests us all, tries us on our weakest points. Hers [the church's] has always been to yield to the influence of man and not God. Now let her pass to her experience, and the sooner the better. When we will not learn any other way, this is God's order of teaching us . . ."*

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

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

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

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

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

The Trustees laid down their trust. The law of the land, first invoked in 1910, now gave the Directors absolute, unchallengeable control over the world-wide affairs of the Christian Science Church. Henceforth, no member of the church could

challenge their authority except at the peril of losing his membership. The Directors were answerable to no one but themselves

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

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

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

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

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

Some, selfishly, even tried to persuade Eddy to remove them from the Manual, but she would not because they were divinely inspired to prevent hierarchal control and domination; also to gradually dissolve an organizational sense of church and Being ..."

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

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

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

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

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

As the years went by, his appreciation of the days of creation, as the elements of scientific understanding, led him to focus his attention on the sevenfold range of capitalized terms for God found in the textbook on page 465. These terms answer the question, "What is God ?" He began to understand the relationship between the three sevenfold scales—the order of **the days of creation**, the order of **understanding**, and the order of the **synonymous terms**. If God is All-in-all, the only thing which we ever have to do, he reasoned, is to understand Mind, Spirit, Soul, Principle, Life, Truth, Love. The universe itself, as unfolded by the days of creation, is none other than the embodiment of everything that is signified by this scientific range of terms.

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

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

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

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

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

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

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

The symbol of the "matrix," as John Doorly conceived it, is reproduced on p. 189 of the Appendix of this book. {and will appear in the last installation in Nov. }

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

The significance of the "matrix" had not been publicized, but the church organization felt its impact and reacted. It had been apparent for some time that John Doorly's discoveries were meeting with increasing resistance on the part of the church's headquarters in Boston, as well as on the part of his own branch church—Ninth Church, London. In 1943, Ninth Church, London, suspended him from membership. In 1944, the Mother Church put him on probation and bade him mend his ways. Not only was he charged with teaching Christian Science incorrectly, but also with disobeying the Manual. This was ironical, for all he asked was that the textbook should be understood coherently, and the Church Manual obeyed. He was officially excommunicated in 1946. Thereafter he was free to pursue his teaching and practice under the control of Principle alone. In words from Science and Health, "conception" henceforth could be "unconfined" (S&H 323:11).

In the "matrix" lay the key to the Science of the Bible. In 1945, aware that the church had prejudged him, he was morally and spiritually free, and expounded publicly in London on the book of Revelation. In 1946 he began a series of lectures on the Science of the Scriptures as a whole. In the light of the pure Science of Christian Science, he opened his hearers' understanding that they might understand the Science of the Bible. He could not have done this while remaining within the confines of the organization, where the Bible is regarded in a piecemeal and fragmentary way. To John Doorly, outside the organization, the Scriptures were fast becoming scientific and whole. According to the closing chapter of Luke's Gospel, it was not until Jesus had risen from the grave of an organic sense of life that he opened his disciples' understanding "that they might understand the scriptures" (Luke 24: 45).

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

It cannot be by chance that, as instituted by Mrs. Eddy, the number of directors under the Manual was five, and under their own deed of trust, four. The number

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

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

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

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

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

CHAPTER 1V

Universal Science and System

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

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

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

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

There are, likewise, Not only does **Science and Health** refer over and over again to "Christian Science" by itself, but it also refers to "absolute Christian Science." This phrase "absolute Christian Science" denotes the system of absolute ideas to which divine Science is reduced for human acceptance; while "Christian Science"

by itself refers to the application of the absolute to the solution of the problem of dualism. Clearly, only that which is one, absolute, and pure, is capable of dealing with that which is dual, or of the nature of mixture.

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

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

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

It is to the realm of absolute Christian Science, therefore, that the student primarily turns, for this is where he finds the system of pure ideas which solves the human problem. This system has its roots in those "views of the universe" (S & H 502: 16) with which the Bible opens, and which are known as the "**seven days of creation.**" We read in **Science and Health** of the "one grand root" from which in "beauty and

consistency" the full range of the Scriptures grows (S & H 341: 6-7). This single, all-containing "root" is the statement of universal Principle unfolded by the "seven days"—the declaration by the Principle of the universe of what the universe is in essence.

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

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

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

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

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

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

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

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

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

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

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

Mind, Spirit, Soul, Principle, Life, Truth, Love are synonymous terms for "one absolute God" (S & H 465: 12). Synonyms are words which all refer to the same subject, yet define this subject from diverse, individual points of view. The universe is an infinite diversity of identity in unity; it comprises infinite distinction of individuality without division. An order of synonymous terms for identically the same Being—identically the same universe—brings to consciousness a harmony of ideas in which differentiation and integration, analysis and synthesis, operate simultaneously. The living, moving relationships of the "sons and daughters of God" constitute this harmony of ideas.

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

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

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

Mrs. Eddy writes, "Each of Christ's little ones reflects the infinite One" (Pul 4: 14). She also says, "The divine Ego, or individuality, is reflected in all spiritual individuality from the infinitesimal to infinity" (S & II 336: 6). The "One," with a

capital "O," signifies the individuality of infinity, or God; the "ones," with a small "o," signify individuality in man. The individuality of God is represented by the full range of the synonymous terms; individuality in man reflects the diverse ideas and qualities which make up this full range. Thus, "In Science all being is individual; for individuality is endless in the calculus of forms and numbers" (Mis 104: 9).

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

Numerals of Infinity

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

THE "LIGHT" OF MIND

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

In the Quantum Theory of modern physics, light is revealed as the primal element of creation. The speed at which light travels is constant throughout the universe. This velocity and motion of light is a symbol of the timeless, spaceless "motion" of Mind's immediate ideas. Hence we read in the textbook that "Mind is perpetual

motion" (S & H 240: 14), that "Mind is the source of all movement, and there is no inertia to retard or check its perpetual and harmonious action" (S & H 283: 4).

What we are concerned with in the Science of being is not inert matter, atoms, electrons, photons, and so on, but individual, indivisible ideas of one instantaneous, ever-present Mind, which "range from the infinitesimal to infinity" (S & H 503 : 3). These ideas are always ideas of the oneness of being. In metaphysics, the idea of instantaneity is especially associated with healing. Jesus, representing "the light of the world" (John 8: 12), healed instantaneously. The light of spiritual ideas eliminates ignorance, or mental darkness, immediately. This heals. The "eye" must be "single"— ideas must always be ideas of the **oneness** of being—in order for the body to be "full of light" (Matt 6: 22).

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

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

THE "FIRMAMENT" OF SPIRIT

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

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

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

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

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

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

From his study of the second day of creation, the student finds that such ideas as purity, order, understanding, substance, strength, language, calculus, nature, birth,

reflection, attraction, communion, etc., deriving from the spiritual signification of the firmament, introduce him to the meaning of the term SPIRIT.

THE "DRY LAND" OF SOUL

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

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

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

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

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

Ideas of identity, body, spiritual sense, sinlessness, changelessness, withinness, resurrection, freedom, joy, happiness, satisfaction, etc., deriving from the third day of creation, are shown by **Science and Health** to be specific characteristics of the infinite as SOUL.

THE "UNIVERSE" OF PRINCIPLE

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

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

The Principle of infinite harmony and integrity governs its universe of ideas. All ideas are subject to Principle. Their light is within them individually. The understanding of their Principle, and therefore of each other, is subjective to them. As each looks out from its place in Principle, its identity reflects totally the harmony of its relationships with all other ideas, likewise looking out from their place in Principle. In human experience, the individual stands in the same relationship to his surrounding world as does the earth in the fourth day of creation to its surrounding universe. How imperative, therefore, to understand the words of Paul that "in him [God] we live, and move, and have our being" (Acts 17: 28)—

that the real world with which we are surrounded is the world of Mind, Spirit, Soul, Principle, Life, Truth, Love, Word, Christ, Christianity, Science, in contrast to the mortal appearance of a ruthless, self-seeking Adamic world, which otherwise claims to govern us.

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

THE "OPEN FIRMAMENT" OF LIFE

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

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

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

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

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

THE "MANHOOD AND WOMANHOOD" OF TRUTH

The emphasis in the sixth day is the concrete earth, rather than the flowing, circulating waters. The subject is the animals which lead up to man. Man, generically, in his manhood and womanhood, has "dominion . . . over all the earth." He is lord of his own subjective-objective consciousness. Here, in the sixth day, the revelation of the seven days reaches its climax. No longer is earth "without form and void." The view which we have of earth in the sixth day of creation is its completed structure, its finished form—the fulness of the stature of man in Christ. This is the calculus in all its detail, as a collective, compound "brotherhood" of ideas, infinitely and eternally whole.

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

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

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

THE "FINISHED WORK" OF LOVE

In the seventh day, the heavens and the earth are perfected, or "finished"—finished, that is, in the sense that everything about them is "infinite," not finite, and exists at the point of fulfilment. Nothing can be added to them, nothing can be taken away. The universe rests in its divine Principle, Love. The calculus, emphasized in the sixth day, is at rest in the matrix which forms and enfolds it. Heaven and earth are one and indivisible, even as a matrix and its calculus are one

and indivisible. The heavens and earth of Genesis 2: 1, at the end, are the heaven and earth of Genesis 1: 1, at the beginning. The revelation has unfolded itself fully, and the circle of infinity is represented as complete.

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

Ideas of rest, peace, perfection, fulfilment, universality, impartiality, inexhaustibility, motherhood, purpose, design, etc., stemming from the metaphysical meaning of the seventh day of creation, introduce the student's thought to the seventh and final synonym in the divine order, LOVE.

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

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

Because of his elementary culture of the simple tones, there need be no confusion in the student's thought when he contemplates and ponders this spiritual and

scientific interplay. What may seem at first sight like the random interchange of one term for another is really indicative of the evolving relationships and movements of the calculus.

Infinite Calculus

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

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

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

Word, Christ, Christianity, Science, denote four distinct functions of Mind, Spirit, Soul, Principle, Life, Truth, Love, when these are flowing together 'concretely,' instead of being conceived of 'discretely.' Because each of the seven terms refers to the same "absolute God," each reflects in itself the character and qualities of every

other term. Thus, in the living synthesis of being, all flow together in unison to form the compound idea of God, the idea which is man in God's image.

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

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

The question is: What is the particular function represented by the term "Word"? What are the functions represented by the terms "Christ," "Christianity," and "Science"? For just as it is necessary, first, to know something of the diverse meanings of Mind, Spirit, Soul, Principle, Life, Truth, Love, so it is necessary, secondly, to appreciate the diverse meanings of Word, Christ, Christianity, Science—whether by "Science" is meant divine Science, Christian Science, or any other qualified concept.

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

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

The function which dominates the first section might be described as primal creativity. Four basic elements are unfolded—light, firmament, water and dry land. In the second section, that which has already been created takes up the creative work, and, under divine command, brings forth from within itself. This function is

best described by the **seed -within itself**, which features in this part of the text. In consequence, the function of the third section is **multiplication and dominion** on the part of the compound idea, man, who is made up of all the different spiritual elements that have previously unfolded. In the fourth section, creation is whole and infinite, and is none other than the Principle itself in eternal and infinite expression.

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

WORD—PRIMAL CREATIVITY

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

Together, heaven and earth stand for the sum total of creation. To reveal "the heaven and the earth," referred to in the opening verse of the Bible, is the purpose of the entire creative act. Yet both these aspects of creation appear in the first of the four above-mentioned tones. In other words, the development as a whole is rooted in the activities of this first section of the text. It is natural, therefore, that the four elements of which the tone is composed—light, firmament, waters, earth—should themselves be indicative of Word, Christ, Christianity, Science.

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

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The Word of God and the creative Principle are one. The Word is the self-declaration of Principle. All creation results from what "God said." The Word itself is "**I AM**." The universe in its infinitude is the declaration by the eternal Principle of the universe of what "**I AM**", of what the "**I AM**" is. Everything everywhere is

what Principle is. The divinely ordered utterance "I" am Mind, Spirit, Soul, Principle, Life, Truth, Love, Word, Christ, Christianity, Science' is God's reflection of His own infinitude. This is creative activity. It forms the idea, or image, of God. In the 'optics' of divine light it creates a reflex-image. This image is the "all" which God has created "in and of Himself" (ibid.).

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

CHRIST—SEED WITHIN ITSELF

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

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

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

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

CHRISTIANITY—MULTIPLICATION AND DOMINION

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

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

The essential characteristic of Christianity, the textbook teaches, is the spiritual healing of the whole human race. We read: "Jesus' promise is perpetual . . . The purpose of his great life-work extends through time and includes universal humanity . . . As time moves on, the healing elements of pure Christianity will be fairly dealt with; they will be sought and taught, and will glow in all the grandeur of universal goodness" (S & H 328:28-4).

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

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

SCIENCE—WHOLENESS AND INFINITUDE

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

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

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

Such ideas as gift of God, absolute Truth, the unfragmented oneness and wholeness of being, the irreversible perfection of infinity, endless unstereotyped unfoldment of the subject itself, man inseparable from God, the total spiritual translation of an apparently material universe, the timeless and spaceless "fourth dimension of Spirit," stem from the underlying meaning of this final section of the text, and begin to build up the tone of SCIENCE.

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

Matrix of Immortality

First, a knowledge of the "seven" unfolds to us, then a knowledge of the "four." The purpose of the "seven" is to school us in an understanding of life's basic elements; the purpose of the "four" is to school us in an understanding of life's functional unity. It quickly becomes apparent, therefore, that the Word, Christ, Christianity, Science (the "four") is made up of ideas of Mind, Spirit, Soul, Principle, Life, Truth, Love (the "seven") flowing and evolving in endless

expressions of relationship and harmony. The inseparability of these two symbols engages the student's attention from this point onwards, and builds up for him a third major conception in his culture of the divine system. The "numerals" of Science lead to the "calculus" of Science, and this, in turn, leads to the "matrix" of Science. Then it is that these three concepts, **numerals, calculus, matrix**, combine, fourthly, to present the wholeness and oneness of **system**.

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

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

Studying and pondering the different orders, it becomes apparent that the sequence Mind, Spirit, Soul, Principle, Life, Truth, Love, on page 465, pertains to the function of the Word; that the sequence Principle, Life, Truth, Love, Soul, Spirit, Mind, on page 115, pertains to the function of the Christ; and that the sequence Principle, Mind, Soul, Spirit, Life, Truth, Love, on page 587, pertains to the function of Christianity.

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

The description of the candlestick reads: "And thou shalt make a candlestick of pure gold ... six branches shall come out of the sides of it; three branches . . . out of the one side, and three branches . . . out of the other side ... in the candlestick shall be **four** bowls . . . And thou shalt make the **seven** lamps thereof . . . And look that

thou make them after their pattern, which was showed thee in the mount" (Ex 25: 31-40).*[bold added}

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

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

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

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

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

To conceive of this universe of ideas flowing endlessly, uninterruptedly forward as the forever revelation of God, is to conceive of it functioning as the **WORD** ; to conceive of it evolving from within its own infinitude, and emanating from its divine Principle, is to conceive of it functioning as the **CHRIST** ; to conceive of the teeming manifestation of relationships of which it is compounded is to conceive of

it functioning as CHRISTIANITY; and to conceive of it as the Principle itself in eternal operation is to conceive of it functioning as SCIENCE. When all four of these views weave together in one consummate design we conceive the idea of the **calculus** as a whole and therefore as the **matrix** of itself.

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

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

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

A clear indication of what this means spiritually comes from the **four** Gospels. All four refer to one and the same subject, namely, the life of Christ Jesus, or the functioning of Principle's idea. Matthew emphasizes the function of the Word, Mark emphasizes the function of the Christ, Luke emphasizes the function of Christianity, and John emphasizes the function of Science. But Matthew also reflects in itself the elements of Mark, Luke, and John; Mark reflects in itself the elements of Matthew, Luke, and John; Luke reflects in itself the elements of Matthew, Mark, and John; and John reflects in itself the elements of Matthew, Mark, and Luke.

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

King is also Servant, Man, and God; and Mark's Servant is also King, and Man, and God; Luke's Man is also King, and Servant, and God; and John's eternal Son is also King, and Servant, and Man."

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

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

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

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

In proportion as men understand the matrix subjectively—in proportion as they learn to look out from divine Principle, not up to it, having Principle, not person, as Ego—they are members of the body of Christ, members of the Church Universal,

graduates of the University of Science. They stand with the Lamb on mount Sion, having "his Father's name written in their foreheads." They have been "sealed ... in their foreheads" with "the seal of the living God" (Rev 14: 1, 7: 2-9). Mrs. Eddy writes of the bestowal of this divine "degree": "The student who heals by teaching and teaches by healing, will graduate under divine honors, which are the only appropriate seals for Christian Science" (Mis 358: 4-6).

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

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

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

When, through spiritual education, or spiritual rebirth, students of Christian Science make this symbol their own—when they understand its beauty, its simplicity, and its profundity for themselves—they begin to come forth together from the Principle which is Love, even as Jesus said of himself that he came forth from the Father. They are born of the womb of the Father-Mother God, as His own reflection of Himself. They are furnished with a common language, a mother

tongue, a means of spiritual communion. Misunderstanding, confusion of tongues, no longer holds sway over men's minds, causing them to devour and destroy each other, when they begin to understand one another as their Principle understands them—once they find their own and each other's identity in and of Principle, instead of personal sense, and recognize in the Science and system of Christian Science their common spiritual heritage.