

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

CHAPTER II

Progress of Civilization

LET us turn now to the story of civilization itself, as that to which the Bible consistently points, and which is impelled, necessarily, by the same spiritual forces as those which underlie the Bible.

Our purpose in doing this is to trace the effects of these forces on human society from the beginnings of the civilizing process to the present day. In order, logically, to reach a conclusion, we must reason our way forward step by step from the premise on which the conclusion is based. As we do this with the record of civilization, we shall be able the more intelligently to assess the world situation as we find it today, and approach the solution to its problems.

The movements of world thought that determine the civilization of mankind need to be seen in perspective in order to be understood. Perspective involves order and relationship within an overall design. In the measure that the major determining trends of world history are seen in their true perspective they are seen in relation to an underlying Principle. The Principle of Christian Science reveals the world's component elements in proper relationship and perspective. But this perspective is spiritual. It is not an arrangement of objects in space, nor an order of events in time; it is rather the perspective which obtains within a calculus of ideas, or within a cosmic consciousness, or Mind.

Einstein's Relativity Theories define the universe symbolically as a "four-dimensional space-time continuum," Christian Science likewise defines it symbolically, but as "the line, plane, space, and fourth dimension of Spirit" (Mis 22:11). The first is a representation in terms of mathematical equations, determined by the mathematical calculus; the second is a representation in terms of a harmony of spiritual ideas, determined by the "calculus of Spirit." In both cases, the universe is a mind construction, a formation of consciousness. Both versions have a terminology, a "language," whereby to make themselves understood. Two "languages" imply the possibility of translation from one to the other. The solution to the problem of life lies in the *translation* of the "language" of matter, space, and time, into the language of timeless, everywhere present ideas, even as Jesus demonstrated. In the Bible, as we have seen, translation is the positive of which death is the negative. Paul says that "Enoch was translated that he should not see death"

(Heb 11: 5). Jesus understood his universe to be an image in his Christ-Mind, a construction of his Christ-consciousness. This translated the mortal sense of his universe, and was his own translation from mortality, or death, into immortality and life.

St John, in Revelation, foresaw that what Jesus did individually would one day be done by the rest of mankind. He saw that a four-dimensional *calculus* of understanding would at length be born to the consciousness of the world, and that a new and indestructible sense of life would dawn.

He writes, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away . . . And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband . . . and there shall be no more death . . . for the former things are passed away." He likens the great bridal metropolis to "a stone most precious." He says, "And the city lieth foursquare . . . And they shall bring the glory and honour of the nations into it" (Rev 21).

The meaning of "Jerusalem" is "city of peace." Isaiah identifies the future saviour and ruler of mankind as the "Prince of Peace" (Is 9: 6). A world-state founded upon and governed by the Principle of individual freedom and collective world-peace is the ideal, the "bride," which every man on earth must someday desire above everything else in life, and to which he must devotedly wed himself.

The city is like a most precious "*stone*." The derivation of the word "calculus" is "stone, pebble." Throughout the Scriptures the symbol of "stone," or "rock," is used extensively. It is identical with what Christian Science means by *divine infinite calculus*.

The words "city" and "civilization" both derive from a root meaning "citizen." The foursquare "city" of Revelation 21 is the ideal, the goal, the final achievement, of all that the word "civilization" implies. It is that to which civilized humanity ultimately weds itself as the reality of its own being. Paul says that Abraham (in Genesis) was looking for "a city which hath foundations, whose builder and maker is God" (Heb 11: 10). Abraham was the father of the twelve tribes of Israel, which typify the whole human race. But not until Revelation is reached, at the other end of the Bible, and therefore at the end of the civilizing process, does the human race find the city which Abraham was originally looking for, namely, the city foursquare.

The historian A. J. Toynbee writes: "Civilization, as we know it, is a movement and not a condition, a voyage and not a harbour. No known civilization has ever reached the goal of civilization yet." He asks, "Is not history itself, in the last analysis, a vision of the whole universe on the move in the four-dimensional framework of space-time?" (**Civilization on Trial**, pages 55 and 31.)

Civilization is a process, an educational one that pertains to mankind as a whole. It involves a mental and spiritual journey on a world scale. In the course of this journey humanity emerges from the darkness, or ignorance, of so-called primitive life, into a state of scientific understanding regarding itself and its universe. Consciousness that before was formless (in the sense of being void of understanding) achieves increasing definition and form. And this process goes on until at last "the city" is reached. The city is world consciousness at the point of spiritual understanding, order and structure, in the face of which formless ignorance passes away. That which distinguishes civilized man from primitive man is civilized man's insatiable appetite for **understanding**.

But what is it that makes the journey possible? What impels the forward march and guides to the destination? It is the goal, the destination, the city itself! The order inherent within the timeless city is responsible from the beginning for each ordered step of humanity's journey towards this city. The civilizing process says, in effect, of the divine impulsion behind the process what John the Baptist says of Jesus: "**After** me cometh a man which is preferred *before* me: for he was *before* me" (John 1: 30).*

What we are doing, then, as we survey the story of civilization is to watch darkness give place to light, or ignorance to knowledge, in a process of education. As we saw with reference to Moses in the previous chapter, the word "educate" is from the same root as "educe," meaning "to lead out, to draw forth." "Ye are the city," Jesus is reputed to have said to the people. The holy city, the ultimate of civilization, is already "within" consciousness—not spatially or temporally in terms of "lo, here, and lo, there," but as the subjective condition of every man's innermost being.

Step by step, according to its own evolutionary order, the "kingdom within" impresses itself on outward human experience, and the world becomes more and more civilized, more and more enlightened. Mankind's environment takes on the appearance of increasing physical and moral order. The

aggravation from time to time of evil and violence in the world is an inevitable part of the chemicalizing impact which understanding makes on ignorance.

The order that dawns, the calculations that are made, the languages that develop as means of communication, the records that are kept, the technologies that evolve, the living standards that are raised, the morals that are introduced, everything that appears as the theories and practices of the philosophies, sciences, religions and arts of mankind—all bear witness to the orderly disappearing of mortal ignorance under the unseen impact of spiritual order and form.

Judaic-Christian Ideal

In this book, where the outlook seeks to be universal and nonsectarian, it seems paradoxical that, in surveying the story of human progress, attention should be focused on a single theme within this story, and the claim be made that this theme is the determining factor of the story as a whole. Yet when we reason spiritually instead of materially, impersonally instead of personally, this is the conclusion we must surely come to. The theme in question is one which is spiritually unique amongst the cultural movements of the world, namely, the Judaic-Christian line of development.

The ideal of the Judaic-Christian evolution is not that it shall superimpose itself upon the world, or convert the world to one of many religious points of view. As taught by the prophets, and as demonstrated by Jesus, the ideal of this movement is that it shall dissolve its apparently sectarian boundaries in favour of mankind as a whole; that it shall surrender the appearance of ecclesiastical egoism, as the God-appointed means of bringing the world's own divinity to light. Uniquely implanted within this movement are the seeds of the dissolution of its own parochial limits, and the consequent translation of its identity into the underlying Truth of the entire human race. To imagine that Old Testament Israel, a tiny little Middle East nation, the "fewest of all people," is, as such, the chosen and favourite people of an impartial, universal God is to misunderstand the spiritual idea that Israel represents. "In thy seed shall all the nations of the earth be blessed" (Gen 22: 18, 26: 4, 28: 14), is the promise given to Israel's three patriarchs. Jesus understood what this promise implies spiritually, and he fulfilled it individually by laying down the mortal sense of life. In him, Christ, *all* the nations of the earth are blessed with their true identity.

Both John the Baptist and John the Revelator refer to Jesus as "the Lamb of God." They liken him to a sacrificial lamb. What Jesus did was to sacrifice the personal, mortal sense of self on behalf of all mankind. When the foursquare city appears in Revelation 21, it is described as "the bride, the Lamb's wife." "Greater love hath no man than this, that a man lay down his life for his friends" (John 15: 13), Jesus told the disciples. Paul spoke of "in honour preferring one another." Laying down the belief in personal sectarianism, the Lamb weds his bride. His "bride" is his "body"—the consciousness that all men have one Life, one Mind, and this one infinite. The commandment reads, "Thou shalt love thy neighbour as thyself" (Matt 19: 19). Is our neighbour just another human being with whom we are personally involved, or is he our world, our universe?

When the Lamb unseals the "book of life," the personal yields to the impersonal, and the sectarian to that which cannot be hedged in. Ideally, that which is in **Israel**, that which is in *Jesus*, that which is in **Christianity**, that which is in **Christian Science**, dissolves its apparently organic confines, otherwise it has no alternative but to die within these confines. Mary Baker Eddy knew this when she provided for the dissolution of the Christian Science Mother Church. Jesus rose from the grave. All must sooner or later rise from the graven image of a mortal sense of self. All forms of parochialism must someday capitulate before the Science of universal man. The Judaic-Christian ideal is not some egocentric fragment of a dismembered world which imagines itself "holier than thou." It is not something which seeks to convert a resisting, outside world to its own self-seeking point of view. It dissolves rather what appears as its own self-centeredness in order to wed the world—in order to find its own identity in the spiritual reality of mankind.

Reciprocally, because of this lamb-like sacrifice, the world sees expressed in Judaic-Christianity its own imperishable being. It says to this brotherhood of ideas, 'What you are, I am, and what I am, you are. You are not really coming *to* me, you are coming **from** me. In accordance with the twelfth chapter of Revelation, I am the mother who is giving you birth as the true idea of myself.'

Spiritual not Historical Viewpoint

From its historical standpoint, the outline of civilization touched on in this chapter is made up of information which has been gathered from historians.

Yet the purpose of the chapter is to begin to look at history from the spiritual rather than the material point of view—to begin, however tentatively, to evaluate human history from the standpoint of "divine history" (Ret 10:15), and in this way approach the translation from the one to the other. Christian Science looks at matter from what lies behind the matter-appearance of things, not from matter itself. Mrs. Eddy wrote of Jesus that his "sense of matter was the opposite of that which mortals entertain." And she added, "His earthly mission was to translate substance into its original meaning, Mind" (Mis 74:13-17). The same is true of Christian Science regarding world history.

The ideal of this chapter is that, gradually, conclusions relating to the objective human appearance shall be drawn from what is understood to be the determining Principle behind this appearance, rather than from the appearance itself. The story of the Bible, in its thousand-year periods, unfolds according to the order of the *seven days of creation*. The divine Principle of these "seven days" is likewise the impulsion which lies behind the history of civilization, and is therefore the starting-point from which a spiritual survey alone can be made.

In his collection of essays, *Civilization on Trial*, A. J. Toynbee tells us that the fourth millennium B.C. (the point at which "historically" the Bible begins its story, and which we name the first thousand-year period) approximately marks the beginnings of the particular form of human society which today we call civilization. He writes: "... even if they [our ancestors] were mistaken in believing that the world was created in 4004 B.C., . . . 4004 B.C. happens, though our ancestors did not know this, to be a quite important date: it approximately marks the first appearance of representatives of the species of human society called civilizations" (p. 152). Within the "time" sense of being, archaeology proves conclusively that human society, in a relatively developed form, existed many thousands of years before the fourth millennium B.C. Nevertheless it is evident that some mighty human advance took place round about this date—at a point in time, that is, which the Bible identifies with the creation of Adam. This advance launched the movement that has resulted today in the Western Christian civilization, and which, as far as its scientific technology is concerned, has captivated and enveloped the world.

One of the chief characteristics of the original advance was the formulation by early civilized man of the different cosmic mythologies, which opened up a new and unprecedented evolution in the idea of religion.

Toynbee says that these mythologies which mankind has developed down the ages gave him his leading "clue" as to how the early civilizations came into being, and how subsequent civilizations evolved.

If the "mist" that is supposed to have gone up from the earth (in Gen 2: 6) and "watered the whole face of the ground" refers literally to water vapour, it can have no possible relevance for us today in working out the problem of being. But if, instead, it stands for the mythological origins of fallen man, and life in matter, and for the myths formulated by early civilized man in his efforts to explain an apparently material universe, then it has a profound and far-reaching significance. For the conclusion is that everything which emerges from this world-saturating mist—the Adamic concept of life, the evidence before the finite senses, everything which is unlike the light of the first day of creation—is of the nature of mythology. In Christian Science, mythology and mortality are one.

The "mist" is to the "light" as mythology is to Science, or Truth, or as the evidence of material sense is to the evidence of spiritual sense. The former is the suppositional reverse of the latter. Hence all there is to mythology, when reversed and translated by Science, is Science itself. Two of mankind's foremost myths are those of the Maiden Goddess and the Divine Child. The career of Jesus is closely related to these two myths because its necessity was to show (from the individual point of view) the translation of fundamental mythology into eternal life. In today's scientific idiom, the myths of the goddess and her child become the **matrix** and **calculus** of the absolute Science of being. Through the understanding afforded by these two concepts, the translation which Jesus wrought individually will sometime be accomplished by all mankind.

From mythology evolves religion. Two major themes, Toynbee says, stand out in the history of civilization. One is the coming and going, the birth-death cycles, of individual societies; the other is the religions which the societies bring into expression. These do not die when the societies die, but live on and develop. He calls the birth-death cycles of civilizations a minor repetitive movement; the continuous forward march of the religions he calls a major irreversible movement. The interaction of these two movements

forms the basic cultural rhythm in the progress of mankind as a whole. Like the rotating wheels of a vehicle, the purpose of which is to propel the vehicle forward on its journey, so the life-cycles of the different societies carry forward the main incentive in human life—the developing idea of God.

One is reminded of how, in the sacrificial career of Jesus, the organic sense of life progressively surrenders, while the Christ-ideal gathers continuous momentum. "I lay down my life, that I might take it again," Jesus said. "I have power to lay it down, and I have power to take it again" (John 10:17-18).

Three kinds of society are to be distinguished in the course of the development. First, there is the relatively *primitive* form of human society. Secondly, round about the fourth millennium B.C., *civilized* society starts its forward march out of this primitive state. Thirdly, there is an *ultimate* society (or rather the prospects of it), which Toynbee believes will develop from the unification of the world's major religions. This society, he suggests, is the goal towards which our present civilization is moving.

This ultimate species of society came to St John's vision as a city, a civilization, which "lieth foursquare"—a one-world society based on spiritual not material values, which is governed by the Principle of universal peace, not by policies of nationalism, vested interests, greed and war.

Remembering that the city is four-sided, it is interesting to observe that the world today is divided into four major religious groups each enclosed within its own sectarian boundaries and each at variance with the points of view of the other three. Not so, however, with the four "sides" of the holy city. Here each side is essential to every other side; each side weds itself to every other side, so making one whole harmonious city.

The four major (or highest) religions are Buddhism, Hinduism, Christianity, and Islam. Judaism cannot properly be classified with these four, because Palestinian Judaism is the common root of both Christianity and Islam, in the same way that the Brahmanism of ancient India is the root from which springs Buddhism and present-day Hinduism.

In their divided state, the monotheism of Judaism and the polytheism of Brahmanism would seem to be antithetic. Yet, when they are translated out of religious fragments and understood within the oneness of the Science of

being, they are complementary. Brahmanism teaches that each individual is personally responsible for his own sins, and that his redemption from sin must be by his own individual efforts. Judaism, on the other hand, includes the doctrine of "original sin." It teaches that there was an original sinner, Adam who is responsible for all our world's sin. At the same time, to counter this, it teaches that there is one ultimate redeemer from sin, namely, the expected Messiah.

In the Science of Christianity, typified by the holy city, the idea of the generic and the specific, the universal and the individual, are in complementary accord, Hence Science reconciles, through translation, the Judaic and Brahmanistic points of view. In Science, individual salvation and universal salvation are inseparable. Every individual, in Science achieves salvation from generic sin through obedience to one universal Principle.

The four higher religions, deriving from two separate roots, are the sectarian counterfeits of the four aspects of the ultimate society of man, deriving from one Principle. In the holy foursquare "city" is found the spiritual and scientific reality of the entire mythological, religious, and mortal concept of life.

Science and Health refers to "the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God."(S&H 271:1)

The following outline of these "periods" is written, for the most part, in the present tense, rather than the past tense, in an attempt that within the apprehension of Mind-Science there is no past, present, or future, as such , only the ever-present *now*.

First Thousand Years—Cradle Period

Within the "time" picture, when the history of this planet reaches the fourth millennium B.C., the hitherto lush grasslands of North Africa and Arabia are receding north and south, and an inhospitable desert is taking their place. Primitive human societies living in this part of the world are faced with a mighty challenge. Either they must follow the grasslands and continue the old easy way of life, or else they must master the conditions of the desert, embark upon an entirely new phase of existence, and in consequence make an undreamed-of social advance. For the most part, primitive man responds successfully to the challenge of the desert, with the result that he sets in

motion the social development which today we call civilization. He settles in the nearby river valleys, where he discovers how to reclaim the swamps, and how to irrigate the land and make it fertile. The hunter becomes the shepherd and the agriculturist. He learns to till and cultivate the soil for his crops, and to turn it into pastures for his flocks.

In metaphysics, the "soil" of human consciousness has constantly to be redeemed from the wastes of materiality, and irrigated and cultivated spiritually. In the words of Isaiah, the "desert" must be made to "rejoice, and blossom as the rose" (Is 35: 1).

In the so-called Fertile Crescent, formed by the Nile and the Tigris-Euphrates rivers, and also in the Aegean islands across the sea, the three earliest civilizations have their birth. They are the Egyptian civilization of the Nile valley, the Sumerian civilization of the Tigris-Euphrates valley, and the maritime Minoan civilization centered in the island of Crete. These three constitute what Toynbee calls the first generation of civilized society.

Accompanying the advance into the new world of agriculture is another spectacular advance. As civilization develops, a much more formulated concept of religion is called for than that afforded by primitive animism. Respect for demons and nature spirits gives way to the worship of gods. Because his new way of life is so much concerned with irrigating and cultivating the land, because it depends so entirely on the success with which he sows his seed and reaps his harvests, early civilized man begins to personify and deify the forces of nature. So deeply involved is he with the cycles of the four seasons, and with the effects these have on the food-producing earth, that at all costs he must persuade these elemental forces not to withhold their beneficent functions, or else he will die of starvation. The notion that supernatural powers outside himself control capriciously the world around him, even to the extent of having created the world in the first place, is very real to early civilized man.

In the spring he tills the ground and plants his seed, in the summer his crops flower and ripen, in the autumn he harvests the fruits of his labours, and in the winter, when the earth lies still and dead, he waits patiently for the spring to come—for there to be resurrection and renewal of life, so that he can begin the routine all over again.

Likewise spiritual ideas sown in the consciousness develop, bear fruit, and sustain us. And they do this according to the timeless, fourfold, cycle of the "sides" of the holy city.

But unless the annual inundations of the river fertilizes the barren soil, the earth will not bring forth her fruits. So the river becomes a god—a male god—to be feared, placated, and worshipped. The land itself is "mother god" a goddess whose womb the male god fertilizes; while the corn which the earth brings forth in consequence is another god their son.

When the corn is fully ripe—when the god is in the prime time of life—he submits himself willingly, sacrificially, to the sickle. The son gives his life that men may live. The body of man is fed and sustained by the dead body of his god. In the spring, when the ground is revitalized, when newly sown seed raises itself up out of the earth, life revives—the god is resurrected, re-born. To show his respect and gratitude, and to ensure the continuance of deific favours, civilized man evolves rituals and acts of worship in which human and animal sacrifices are made to his gods.

The spiritual translation of this original mortal mythology does not come for another 4000 years. "Take, eat; this is my body," Jesus then says to his followers and to the world. Jesus, as the Lamb of God, lays the mortal sense of body on the altar of divine Love, and his own and the world's inexhaustible life is brought to light in consequence. The real food with which he feeds his followers is the spiritual understanding of God and man. So there evolve the polytheistic, pantheistic mythologies, with their attempts to explain the principles of mortal life. Without his being aware of it, early civilized man, in order to satisfy his bodily needs, embarks upon the momentous educational task of discovering and understanding the truth about the world in which he lives. He has taken the initial step forward from primitive to civilized life. A burning appetite is developing in him for understanding the origin, constitution, and functions of himself and his universe. And this acquisition of knowledge is destined to gather momentum until it reaches far beyond even the gigantic scientific proportions which it is assuming in the world today. Spiritually, it is destined to attain to the city foursquare—the understanding of divine Science. This city's four timeless "sides" are the ultimate answer to the fears, uncertainties, and mysteries, originally associated with the time cycles of the four seasons, from which all mythology stems.

In all the myths of all the races, one figure stands out above all others—the great Mother Goddess of fertility and fecundity. Often the Great Mother is a virgin, who becomes the bride of her own son. From this primordial concept derive the myths of the maiden goddess and divine child. The Egyptian Isis suckling the infant Horus, and holding him up for universal adoration, prefigures the translation of these two myths into Christian terminology thousands of years later.

Jesus shows forth the reality behind these myths from the *individual* point of view; Christian Science shows it forth from the *universal* point of view. The reality itself is the "holy city." Paul, in Galatians, identifies the city as the "mother of us all"; John, in Revelation, defines it as the "bride" and "wife" of the Lamb. This maternal metropolis, this bridal city, typifies the Science, the understanding, of the inexhaustible life and fertility that lies behind the universal myth of the Great Mother Goddess.

The subject of mythology is so vast, universal, and basic to mortal thought, that it is said to be comparable only with Nature herself.

The myth of Adam and Eve, which constitutes the Bible's first thousand-year period, is the immediate outcome of the mist that makes fertile the whole face of the ground. 'Ye shall be as the gods of mythology,' says the serpent to these two potential mortal creators. Two factors predominate in the Adam myth, just as they do throughout the whole history of mortality. Both are concerned with "nature." One is the production of food from mother earth, the other is the production of offspring from the female body.

Because they have fallen victim to the beguiling sex-symbol, the serpent, one curse is pronounced on Adam to till the ground, and another on Eve to bring forth in sorrow. In the myth, fallen man and fallen woman are afflicted with hard labour. And not until the final chapter of the Bible is reached do we find this sentence removed, and read that there is "no more curse." It takes the full span of the teaching from Genesis to Revelation to eliminate the supposed condemnation.

In Revelation 22, following the descent of the holy city in Revelation 21, "a pure river of water of life" (typical of the function of manhood) fertilizes "the tree of life" (typical of the function of womanhood) and causes it to bear its "twelve manner of fruits." The "tree of the knowledge of good and

evil," the "accursed tree" on which Jesus is crucified, is no more. At last mythology yields to Science, and death gives place to Life.

One of the major problems in the world today is what is called the population explosion, on the one hand, and the deficiency of food production, on the other. However frantically Adam tills the soil, whatever scientific inventions he devises to ease his labours and make his fruit more abundant, he is unable to keep pace with the increasing demands of Eve's teeming and insatiable progeny.

"Labour not for the meat which perisheth," says Jesus, "but for that meat which endureth unto everlasting life . . . the bread of God is he which cometh down from heaven, and giveth life unto the world. . . . Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you ..." (John 6: 27-53). Christian Science says correlatively: Unless you begin to understand the "letter" of the inexhaustible Science of Life, and at the same time imbibe its "spirit," you will remain unwittingly in the throes of mythology, which Jesus came to translate.

In this opening period, civilized man looks to his mythological religion to give him control over his material environment. In the sixth and seventh millennia, when the story draws to a close, he will transfer his affections to physical science to give him more certain control. Ancient mystical religion and modern physical science have the same mythological origins.

Second Thousand Years—Development Period

Compared with the periods that follow, historical data relative to the first two thousand years of civilization are very scanty indeed.

During the second period, from 3000 to 2000 B.C., the three early civilizations, the Egyptian, Sumerian, and Minoan, continue to live out their life-spans. The Egyptian society carries on in comparative isolation from the other two. The Sumerian society extends its frontiers to the Indus valley in northern India. The interaction of the Sumerian and Minoan societies prepares the way for their successor societies—the Syriac and Hellenic societies—to arise in the next period.

In the Bible's first period, Adam has three sons, Cain, Abel and Seth. In the second period, Noah has three sons of correlative significance, Ham, Shem

and Japhet. It is said that by the three sons of Noah "was the whole earth overspread." Ham typifies the peoples of Africa, where the Egyptian civilization is located; Shem typifies the nomadic peoples of the Middle East, where the Sumerian civilization is located; Japhet typifies the peoples of Europe, to whom relates the Minoan civilization located off the mainland of Greece. Ham, like Cain, emphasizes the physical side of life; Shem, like Abel, shows moral aspirations; while Japhet, like Seth, inclines towards spirituality.

The religious customs and way of life of the three civilizations suggest a correlation with the characters and qualities of the three "sons." The Egyptians, in their desire for immortality, have a preoccupation with death. Their serene and immobile sculpture, their enduring monuments, their mummification of the body, all point to their desire to render physicality immortal. The Sumerians, on the other hand, are concerned to make good the present life rather than to worry about life after death. Minoan customs hint at a willingness to relinquish the physical concept. Sir Arthur Evans discerned in the Minoans what he called "a prevailing spiritual essence." Minoan culture exercises great influence on subsequent Greek and Roman culture, and this, in turn, leads to present-day Western Christian culture.

As the second period nears its close there arises in the land of Shinar (later called Babylon), within the precincts of the Sumerian civilization, an Empire ruled over by the god-king Hammurabi. The idea of a divine priest-king is common to all three civilizations. It relates to the doctrine of the mythological serpent that mortals shall be "as gods." This anthropomorphism is not resolved until, in the words of John, following the life-work of Jesus, every man finds that, spiritually, he is a king and a priest "unto_God" (Rev1:6).

Hammurabi institutes a code of laws which he claims are of divine origin. Israel, in the next period, under the leadership of Moses, takes these laws (or at any rate part of them) and elevates, purifies, and moulds them until they appear as her own Jehovistic "Law." Israel's purpose is always to translate existing polytheistic beliefs into her own monotheistic truths, in order to leaven and transform human consciousness. Particularly is this true of her attitude to the practices of Egypt and Babylon. When the story of the Bible is interpreted metaphysically, Egypt and Babylon stand for mortal birth and death.

Hammurabi's Empire is known as the "Kingdom of the Four Quarters." It includes a pyramidal building which consists of seven platforms. He calls it the "Foundation Platform of Heaven and Earth." This is the historical counterpart of the Tower of Babel, described in the Bible at the close of this second period.

But Hammurabi of Sumeria is not the only pyramid builder. Pyramids built by the god-kings of Egypt, the Pharaohs, endure to this day. One such pyramid is the "Great Pyramid" of Gizeh, which is built, it is believed, towards the close of this second millennium, at the time when Babylon builds her "tower."

Students of the Great Pyramid claim that locked away symbolically in the dimensions of its passage systems is what they call a "Divine Plan of the Ages." This, they say, foretells events which pertain to the Christly salvation of the race. However much ridicule is heaped upon this theory by sceptics, one claim at least is hard to gainsay in the light of Christian Science. This is the date accorded the Second Advent. They claim that the Pyramid yields the calculation of A.D.1874 as the date of the second coming of Christ. This is the year when the first edition of the Christian Science textbook is being prepared for publication.

There are three main passageways in the Pyramid. One leads downwards into the earth, one is horizontal, and one ascends upwards towards the capstone. The ascending one is the only one where a man can stand and move in an upright position. Students of the Pyramid say that the first represents the "plane of human depravity or condemnation," that the second symbolizes the "plane of human perfection," and the third the "plane of the Spirit-birth." Here again, whether it is coincidence or not, are symbols of the same three aspects of human consciousness, the physical, the moral, and the spiritual, of which the whole earth is "overspread."

From scant historical records it appears that invading Hyksos— Shepherd Kings from Sumeria—cause the Egyptians to erect the Pyramid, and having done so, return home. Whether this mountain of gleaming white sandstone (as it is originally) actually possesses the symbolic significance which is claimed for it remains an open question. Certainly, in the light of present-day metaphysics, it has many unique and compelling features which cannot lightly be brushed aside. Mrs. Eddy refers to it as "a miracle in stone" (Hea 11: 12).

The "firmament" of the second day of creation signifies an infinite calculus of ideas, a structure of spiritual consciousness, which embodies within it all that is subsequently to unfold as the remaining days of creation. The Pyramid is certainly a firm and enduring stone structure. If it can ever be proved that it does contain these scientific dimensions and mathematical calculations, and that it has the symbolic meaning which is claimed for it, then it would seem to be a fitting symbol, in the second period, of what Christian Science means today by the "calculus."

Third Thousand Years—Migratory Period

If the first two periods seem relatively static and uneventful, the third abounds with convulsive human movements and formative social happenings. One is reminded of how the first two periods in the Bible are textually very short, and of the change which takes place as soon as we enter the third period and begin the story of Israel.

The opening of the third period is dominated by two migratory movements of peoples which have enormous, far-reaching significance. One is small and apparently insignificant; the other is large, with immediate world-wide repercussions. One is the emergence of nomadic tribes from the Arabian desert, who wander into the Sumerian homelands. The other is the surge over vast tracts of Europe and Asia of peoples emanating from the Eurasian Steppe. The first includes the tiny Hebrew nation with its aptitude for monotheism; the second is made up of the Aryan races, known as the Indo-Europeans.

When the first three civilizations—the Egyptian, Sumerian, and Minoan—are in course of development, other cultural seeds are evidently germinating further East. But these do not stay to form civilizations in place of origin. They rather disseminate far and wide over the face of the earth. The impact which these migratory peoples make on resident populations brings new civilizations to birth. For during this third period the second generation of civilized society is born.

The trek of the Hebrews into the land of Canaan is to the spread of the Aryans all round the world as the centre of a circle is to its circumference. From the Hebrews, some two millennia later, comes Jesus; from the fusing of the Aryans with the peoples of Europe, some four millennia later, comes the universal counterpart of all that Jesus stands for, namely, *Christian*

Science. In fact, traceable in the world picture at the opening of this third period are the first seed like stirrings of the pure monotheism that is eventually to conquer the world. The seed is "in itself," says the third day of creation regarding the idea of spiritual identity. "In thee and in thy seed shall all the families of the earth be blessed" (Gen 28: 14), is the promise given in the Bible's third thousand-year period regarding spiritual Israel.

The name "Aryan" possibly means "the noble ones"; but the word has more a linguistic than an ethnic significance. The people themselves are the Indo-Europeans, who take with them on their journeys their Aryan family of languages. One of the root languages is Sanskrit. From this family, as it mixes with resident tongues, come Greek, the language of the New Testament, Latin, the language of the Christian Church, and English, the original tongue of Christian Science.

The tower of Babel, at the close of the Bible's second period, represents the origins of national languages. It is significant, therefore, that in the world picture, at the opening of the third period, three principal families of languages establish themselves amongst the peoples of the world. Biblically, they derive from Ham, Shem and Japhet. Historically, they are the Hamitic family of the continent of Africa, the Semitic family of the Middle East nomads (which includes the Hebrews), and the Aryan family, corresponding to Japhet, which spreads over India and Europe, and plays such an important part in shaping the present-day languages of the Western world.

In Hebrew (the language of the Old Testament), *Greek* (the language of the New Testament), *Latin* (the language of the Christian Church), and *English* (the language of Christian Science), is a further representation of the four sides of the holy city—the Word, Christ, Christianity, Science.

The convulsive impact of Aryan migrants on resident populations results, as we have said, in the formation of new civilizations. One wave permeates the valley of the Yellow River in China, and brings the early Chinese civilization to birth. Apart from ancient traditions, this marks the beginnings of reliable Chinese history.

In Northern India, the fair-skinned Aryans mingle with the black Dravidians and bring the first Indian civilization to birth. This is known as "Vedic India," because from it come the sacred Brahman Scriptures, "The Vedas." As time passes, the religion of Brahmanism gives rise to early Hinduism.

Further west, Aryans, under the name of Kassites, overrun the old Sumerian society, and this gives rise to two new civilizations, the Babylonian and Hittite societies.

A branch of Aryans called Achaeans make an impact on the Minoan society. From this encounter is born another pair of societies, the Syriac society of the Middle East, and the Hellenic society of the Greek mainland. Both the Babylonian and Hittite societies play their parts in shaping these two new societies. Although the Chinese and Indian societies develop alongside them, the *Syriac* society and the *Hellenic* society become the principal actors on the world stage for the next thousand years. In fact it is not too much to say that the future development of the story as a whole stems from the interaction of these two major societies.

Within the general spiritual perspective, these two civilizations, the Syriac and Hellenic, carry forward the same paramount idea as is represented by the Hebrews and the Aryans at the opening of this period.

Fourth Thousand Years—Classical Age

In the words of Arnold Toynbee, the Hellenic civilization which rises to such magnificent intellectual heights in the fourth period of the story is "the finest flower of the species that has ever yet come to bloom." Twentieth-century science is rooted in Hellenic achievements.

When the period nears its close this Hellenic, or Greek, society develops to become the world-embracing Roman Empire. This swallows up the Syriac society, of which the Hebrew nation is part. With the exception of the far Eastern Chinese society, which geographically is out of reach, practically the whole civilized world is gathered at this time into the imperial Roman net. This great world Empire is the first one of its kind, and into it, at the opening of the fifth period, *Christ Jesus*, the first of the "two witnesses," is born. In the perspective of the design as a whole this is a fact of outstanding importance, because the successor society to the Graeco-Roman society is the present-day Western Christian society; and this, too, gradually becomes world-embracing. Correspondingly, into the Western Christian civilization, as the sixth period draws to a close, is born *Christian Science*, the second of the "two witnesses."

These two parallel situations of Christ Jesus, relative to the Roman Empire, and Christian Science, relative to the Western Christian Society, bring to fruition the seed sown by the Hebrews and Aryans at the beginning of the third period.

The fourth period, known as the Classical Age, is, like the fourth period of the Bible, and the fourth day of creation, the fulcrum, the hinge, upon which the whole development turns. It is as if the purpose of the first three periods is to lead up to the achievements of the Hellenic civilization in the fourth period, while the remaining three periods lead out from, or are the development of, these achievements.

Today, ideologically, mankind is roughly divided into two camps known as East and West. In the fourth period, the Classical Age, a different kind of East-West division is to be observed. In the fourth period, the Greek (Hellenic) civilization is the "Western" segment of the world, and the Syriac civilization, together with the Indian and Chinese civilizations constitute the "Eastern" segment. The Eastern segment lays emphasis on the *spirit* of mystical religion, while the Western segment stresses the need for philosophical *reason* and scientific truth. Much of the science and philosophy which makes the Western Christian civilization, and therefore the world itself, what it is today is rooted in Greece's intellectual attainments in this fourth period.

But assessments such as these can never be departmentalized; for philosophies arise in the Eastern camp to counterbalance supernaturalism, and supernaturalism plays its part in the Western camp to counterbalance human philosophy. In fact Greek "science" at this stage is closely geared to a search for God. Nevertheless, the emphasis in the East is the revelatory religious "spirit," and in the West the reasoned scientific "letter." In words from *Science and Health* the need is for "reason and revelation" to be "reconciled" (S &H 110: 15).

Solutions to problems in any subject—whether music, architecture, or engineering appear where the "letter" of the subject and its "spirit" are in proper complementary balance. Particularly is this true with the subject of Life itself, or the Science of universal being. This reconciliation between letter and spirit, reason and revelation, relative to the understanding of life, begins to be apparent in the work of the prophets of Israel, within the domain of the Syriac civilization, in this fourth period of the story. Israel's

prophets begin the spiritual translation, the reconciliation, of the "letter" of materialistic philosophy and the "spirit" of mystical religion.

Tradition has it that the Greek philosopher Pythagoras visits and confers with the prophet Ezekiel when the latter is in Babylonian captivity with the people of Judah. It is believed that Ezekiel is the influence behind the statement of the "seven-days of creation," known in Christian Science as the "numerals of infinity." Pythagoras teaches that numbers are the basis of all principles, and that life can be regulated in the same way that music and mathematics are regulated. To Pythagoras, "heaven" is the "harmony of number." The Greeks refer to the movements of the starry firmament (the symbol in the fourth day of creation) as the "music," or "harmony," of the spheres.

When at last Jesus appears in the fifth period, as the logical outcome of the prophetic era, the need on the part of his followers is to be able to *explain logically* to the world the *religions spirit* of his teaching. To this end, the author of the fourth Gospel (where logic and reason are more pronounced than in the other three) identifies the universal Christ-idea as the "Logos" or "Word." This idea of an intelligible logos, an understandable principle, a scientific "word," a technological "letter," is the essence of Greek philosophy.

Thus, ideally, in original Christianity, in the fifth period, spirit and letter, religion and science, are one and inseparable. Yet a further two thousand years are to elapse before this early Christian ideal, which has its roots in the work of the prophets, is presented in the form of order, system, and Science, and thereby made comprehensible to mankind. In Christian Science, the word "Christian" accentuates the living "spirit" of Christianity, the word "Science" accentuates its understandable "letter."

'Eat my flesh and drink my blood,' Jesus commands. Christians are bidden to assimilate both the bread and the wine. "Study thoroughly the letter and imbibe the spirit," Christian Science teaches correlatively, if you desire to live "the life that approaches the supreme good" (S & H 495:27-10).

All the mythologies of all the different races up to the time of this fourth period are focused in the escapades of the Greek gods and goddesses who live on Mount Olympus. Homer tells us about them in the *Iliad* and *Odyssey*. All Greek religious thought is directed towards this mythical

pantheon of idealized supermen, or gods made in man's own image. In one myth, Jupiter, the father of the gods, comes down-to-earth and weds the mortal Alkmene. Of their union, Hercules is born. This ubiquitous myth of a father in heaven, a mother on earth, and a superhuman son, is the very myth which Jesus translates into spiritual Science in order to liberate humanity from dualism. In Science, Spirit does not pass through or into its opposite, matter, in order to propagate its ideas and solve the human problem. Only as these ideas remain wholly spiritual can the problem of matter, and therefore the problem of dualism, be solved.

In spite of the fascinations of Mount Olympus, outstanding Greek figures such as Plato, Socrates, Aristotle, Pythagoras, Euclid, and others, would seem to be far more interested in logic and science than they are, for example, in the Eleusinian Mysteries. Even so, physical science is, in the last analysis, just as much the outcome of primordial mythology as mystical religion.

Let us turn to the Eastern side of the picture. In the Chinese society, Lao Tse founds the religious philosophy of Taoism (the Way). This is complemented by the moral philosophy of Confucius. But as years go by, vast religious organizations under the control of priests are superimposed upon their teachings, and both Lao Tse and Confucius are deified.

In the Indian civilization, Brahmanism has developed into Hinduism, and this, in the fourth period, gives rise to Buddhism. Originally, Buddhism is a Hindu heresy. Gautama, the Buddha, the Enlightened One, founds a philosophy of life rather than a religion. Yet, in later years, his teaching is turned into one of the world's foremost supernatural religions.

The spirit of religion is also much in evidence in the Syriac society in the Middle East. Persia is part of this society. Here Zarathustra founds Zoroastrianism, of which the present-day Parsees are the remnants. Mazda is the god of light who fights the powers of darkness. This religion gradually degenerates into Mithraism, and the sun-god, Mithras, exerts considerable influence on early Christianity. The celebration of December 25th as the birthday of Christ is traceable to Mithraism, just as the celebration of Easter is traceable to the Babylonian religion, and to the worship of the vegetation god, Tammuz. "The virgin has brought forth!" the followers of Mithras cry on the day of the supposed nativity of the sun.

When the Babylonian society becomes part of the Syriac society, as it does in this period, Babylon's elaborate astrological practices are absorbed into it. Babylonian astrology infiltrates later into the Roman Empire, and from thence into the Western Christian society, where it exerts such influence and fascination today.

In the centre of the Syriac picture we find the monotheism of Judaism, promulgated by Israel's prophets. The twelve houses of Israel, in their spiritual signification, are the counteracting influence to the twelve signs of the Zodiac, which are the basis of Babylonian astrology.

"Mystery . . . mother of harlots and abominations of the earth" is John's description of "Babylon" in Revelation 17. According to John, in "one hour" (Jesus' one Gethsemane "hour"), Babylonian horoscopy, which claims to predestinate the lives of mortals from the hour of birth to the hour of death, is brought to naught.

Until the Syriac society comes under the control of the Hellenic society halfway through the period, the Syriac society is in a state of continuous political turmoil. First one nation and then another is in military ascendancy, and conquers far and wide. Syria herself is for a long time the leading power. Then comes Assyria, and Assyria is followed by Babylon. At this time Israel, having split into the two kingdoms of Israel and Judah, is taken captive by Assyria and Babylon, and the era of her world-wide dispersion begins. The ascendancy of Babylon is followed by that of Persia. Cyrus, king of Persia, releases the Jews from Babylon, and they return and rebuild Jerusalem.

Next, the Greeks expand their boundaries and encroach upon the Syriac world. Alexander the Great is the first of the world conquerors. He is inspired with a mighty ideal. His ambition is to spread Greek culture throughout all the different nations as a means of unifying the world. Where Greece, under Alexander, fails, Rome, under Julius Caesar, will succeed.

At first the Hellenic society is made up of a number of independent Greek city-states such as Athens, Sparta, and Troy. Then, when Rome engulfs the society, she welds these individual states into a single coherent Republic. But this relatively democratic Republic does not endure for long. As the fourth millennium draws to a close, the Imperial Roman Empire, under the dictates of the god-king, Caesar, takes its place.

Julius Caesar is a great world conqueror like Alexander. His empire stretches from Palestine in the East to the shores of the Atlantic in the West. His successor, Octavius, is made Augustus, or Absolute Emperor. Under Octavius the "Pax Romana," the universal Roman Peace, becomes an established political fact. The Caesar is proclaimed to be the undisputed master of the civilized world—a god born of heaven, and sent to deliver the world from destruction. One of his titles is "Princeps," from the same root as "Principle." The Roman Empire, with its divine infallible Caesar, is the humanly conceived counterfeit of the Kingdom of Heaven, under the government of Principle, which Jesus comes to set up on earth.

With the establishment of the Pax Romana, the way is prepared for the life-work of Jesus. All is ready for the Christly demonstration of the kingdom of heaven on earth, as the spiritual and scientific answer to all that the Empire, with its personal god-king, represents.

Fifth Thousand Years—Christian Era

From this point onwards, where historical data becomes increasingly prolific, it is more than ever essential to focus our thought only on the big universal trends, and not to let our sense of perspective get lost in the mass of detail.

At the beginning of the Christian era the Roman Empire is one vast unit. It is a stable political world-entity in which, in spite of initial resistance, the teachings of Christianity can take root and develop. The demand which the Empire makes on its subjects is worship of the State through the person of the Emperor; the demand which the "body of Christ" makes on its individual members is worship of the Principle which divinely governs this body. The latter is the timeless spiritual reality of which the former is a temporal counterfeit.

During this fifth millennium, the third generation of civilized society is born. The second generation came in the third period; no new societies appeared in the fourth, but by the time the fifth has run its course, all the present-day civilizations are accounted for, as well as all the higher religions.

Through the impact which Buddhism makes on the Far East, the old Chinese society passes away and two new societies take its place. These are the present-day Chinese society, and the Japanese-Korean society. Buddhism

having been expelled from its homeland in India, there arises in India a newly constituted Indian society which becomes the Hindu society of today. In the Middle East, the rise of Islam causes the old Syriac society to disintegrate, and its place is taken by this new and vigorous Islamic society. When the Roman Empire itself passes from the scene three distinct Christian societies rise to replace it. These are the Byzantine Orthodox Christian society, occupying the regions of the East Roman Empire, the Russian Orthodox Christian society, comprising the newly formed state of Russia, and the Western Christian society, which develops in the homelands of the West Roman Empire. Within the setting provided by these *seven* principal societies and their *four* major religious groupings the drama of the coming sixth millennium will be enacted.

The career of Jesus, with its mighty world transforming potential, is followed immediately by the founding of the Christian Church by the apostles. While Peter and the disciples remain for the most part in Jerusalem, as the Jewish centre of Christian activity, Paul becomes the Apostle to the Gentiles. He takes Christianity further and further afield into the surrounding Roman world, even to Rome itself. Here, eventually, it is turned into a materially organized, ritualistic religion.

In the course of the story, four "cities," in turn, appear to hold the Christ-idea in a state of temporary captivity. They are Babylon, Jerusalem, Rome, Boston. In so doing, they stand for the mortal organic counterfeits of the Word, Christ, Christianity, Science, or the one holy city. The "holy city" is the idea itself in the care of its Principle, forever alive and free.

At first Christians believe that the promised "second coming" will be the almost immediate reappearing of the person of Jesus. Then, as time passes, and this fails to happen, there is much disappointment and disillusionment. Disputations arise within the body of the Church, so much so that in the days following the apostolic era, the new leaders, called the Early Church Fathers, formulate and interpret Christian doctrine in order to satisfy adherents and stabilize the Church.

Nothing is more conducive to Christianity's early growth than the fact that heresies assail it from within, and Roman Emperors from without. As long as Christianity is under attack all is well. Only in later centuries when the Empire accepts it, popularizes it, and turns its doctrines into hidebound dogmas, does it run into mortal danger.

In its relations with the Roman Empire, Christianity goes through four stages of development. First, there is the effort to exterminate it altogether; but this only promotes its growth. Secondly, it is accepted on an equal footing with the Empire's other religions. Thirdly, it is made supreme over these religions; and fourthly, it becomes the one and only legal religion of the state. This fourth stage is reached in the fourth century, when the Emperor Constantine declares himself the first Christian Emperor, and renounces the title of "Divine."

At the time of the conquests in the preceding millennium, masses of foreign peoples were swept into the Empire's net. In the fourth century A.D., when the Empire is Christianized, there comes the task of persuading these subject nations to adopt the new religion and become converts to Christianity. But most of them are happy with their old pagan practices, and have no desire to change. What Christianity does, therefore, is to absorb into itself the rituals, fertility practices, feast days, and so on, which are part of the pagan way of life. In this way it makes itself acceptable. In other words, a paganized Christianity, or a Christianized paganism, is substituted for original Christianity. Writing, in *The Golden Bough*, of the adoption by Christendom of different pagan festivals celebrated throughout the Roman world, James Frazer says that this marks "the compromise which the Church in the hour of its triumph was compelled to make with its vanquished yet still dangerous rivals ... by relaxing the too rigid principles of the Founder, by widening a little the narrow gate which leads to salvation" (p. 361).

Meantime, a condition of internal corruption, that has been developing over the centuries, is causing the Empire to disintegrate. To make matters worse, "barbarian hordes"—Goths, Vandals, Huns—are bearing down upon the Empire from outside, in the hope of administering a death-blow. To deal with this latter situation an event of unparalleled importance in the history of the Empire takes place—indeed, an event of the first magnitude in world history. In A.D. 330, Constantine moves the seat of government from Rome in the West to Byzantium in the East for safe keeping. Byzantium is renamed Constantinople.

The Empire divides into two halves—a Western half with Rome as its capital, where the Church is the dominant factor, and an Eastern half with Constantinople as its capital, where the State is the dominant factor. When Constantine, as Emperor, takes up residence in the East, the Bishop of Rome, later the Pope, assumes more and more power in the West. His

ambition is to make himself ruler of a world-embracing Christendom that will be the kingdom of God on earth.

In the West, Church takes precedence over State; in the East, State takes precedence over Church. Gradually West and East become more and more at variance until at last the schism is complete. Greek culture is dominant in the East, Roman culture in the West. That which before was a single Graeco-Roman society divides into two opposing camps.

This division into two antipathetic segments of what is at first a progressive unity is a state of affairs with which we grow more and more familiar as the story unfolds. The classic example in the Bible is where the united kingdom of Israel splits into Israel and Judah. These two new kingdoms are subsequently overthrown and deported. In the fourth period we saw the world as a whole roughly divided into a mystically religious East and a rationally scientific West. In the fifth period, the Roman Empire splits into two, and this means that very soon Christendom itself will be similarly divided. Today, as the story nears its conclusion, a world that has been made one by the Western Christian civilization is again split into two apparently irreconcilable Western and Eastern camps.

Whatever form the split takes, whether as capitalism and communism, white races and coloured races, those who "have" and those who "have not," the problem of a house divided against itself can only finally be solved by the Science of the oneness of being.

We find the same situation when we look outside the Empire to the Far East, where Buddhism has taken root. Buddhism likewise divides into two opposing camps. One is the Hinayanian form of Buddhism which settles in Ceylon, Burma, Cambodia and Siam, and claims to preserve the Buddha's original teaching; the other is the Mahayanian form which superimposes itself upon the local Taoism, Confucianism and Shintoism of China and Japan, and transforms the original Buddhist philosophy into a major ritualistic religion.

At this time, a pair of heresies develop inside the Christian Church. Both stem from the Eastern section of the Empire. Bishop Arius of Alexandria is responsible for what is called the Arian heresy, and Bishop Nestorius of Constantinople for the Nestorian heresy. The first challenges the Church's teaching that the human Jesus is God incarnate; the second, that the Virgin

Mary is the Mother of God. The one is the complement of the other. Arius declares that Jesus' divinity alone is the Son of God; Nestorius says that Mary is the mother of the human Jesus only. At the Council of Nicaea in 325, Bishop Athanasius attempts to quash the heresies once and for all by instituting the dogma of The Trinity.

But this Athanasian Creed confuses Spirit and matter. It implies both the materialization of Spirit and the spiritualization of matter. Only in the pure Science of Spirit is the problem really resolved; for while Science distinguishes between the divine Christ and the human (corporeal) Jesus, it reveals, at the same time, that the human has in fact no real identity but the divine.

Arianism finds favour in Western Europe. It is said that "Celtic" Christianity, which takes root in the British Isles during the Roman occupation, comes under the influence of Arianism.

As the Empire falls, so the Papacy rises. As time goes on, Roman Christendom, the successor to the old Hellenic-Roman Empire, appears as the womb from which the present-day Western Christian society is born. Historically, we have arrived at the Middle Ages. These begin with the Dark Ages, so-called because the increasingly black superstitions of the Christian Church act as a stranglehold on learning and on intellectual activity generally.

These early Middle Ages see the rise of monasticism. Here the torch of learning retains a flicker of light. Monks occupy their time copying and preserving ancient sacred manuscripts. In doing so they prepare the way for the printing-press, and for the world-wide distribution of the Bible that is to take place in later years.

Christendom finally divides into its two halves. One half is located in the Western section, the other in the Eastern section, of the now defunct Roman Empire. As a result, two distinct Christian civilizations are in process of forming. One is the Western Christian society centred in Rome, the other is the Eastern (Byzantine) Orthodox society centred in Greece. The Eastern society carries forward its heritage of the domination of politics over religion; the Western society carries forward its heritage of the domination of religion over politics. Eastern Orthodoxy, as the name suggests, claims to be the successor to original Apostolic Christianity. The Papacy, it declares,

is a heretical breakaway, perpetuating in its system of government the political and legalistic practices of ancient Rome. Only in the Science of Christianity, where humanity is governed by the divine Principle, Love, are politics and religion in proper reciprocal accord.

In Europe, the disintegration of the Empire gives rise to feudalism. This begins in the fourth century, and does not become extinct until the sixth period is well advanced. Gradually, the national states of Europe begin to form. Princes manoeuvre with each other for supremacy, while the Pope fights for control over all.

Chief among the embryonic nations are the Franks, later the French. They form the first solid foundation stone of the new Western society. Then there are the Danes, the Teutons, the Celts, the Angles, and the Saxons. All these different races are related to the barbarian war-bands who finally sealed the fate of the West Roman Empire, and who became converts to Christianity. Charlemagne, king of the Franks, strives to set up a new Holy Roman Empire, but the attempt fails.

We turn to that momentous religious and political event in the Middle East—the rise of Islam. An immediate point of interest is that, whereas the barbarians overthrew the West but failed to overthrow the East, Islam eventually overthrows the East but fails to overthrow the West.

The Islamic religion, founded by the prophet Mahomet in the Arabian Desert early in the seventh century, gives rise to the new Islamic civilization. His is an ideological attempt to synthesize politics and religion. Not surprisingly, therefore, Islam seeks the vanquishment of both Eastern and Western Christendom, which keep religion and politics apart.

The word "Islam" means "submit"—submit to the will of Allah, the will of the one true God, or die by the sword. Mahomet becomes a world conqueror like Alexander and Caesar. The religion spreads like a prairie fire. As a result of its blitzkrieg tactics, Islam becomes a great unifying force throughout the Syriac world. It swallows up the old Egyptian society, which has been carrying on for centuries in comparative isolation. It puts before the world a new "spiritual" democracy in which master and slave are one in the eyes of God. This is the opposite of what the feudalism of the Christian West practices, and the Arabs, and the other nations of the Middle East, find it greatly to their liking.

What Islam offers mankind at this stage of the story has its parallel in what Communism offers it later on. In fact, what Islam is to medieval Christianity, Communism is to the Christianity of the twentieth century. The ideal of both Islam and Communism is a classless society, which embodies the brotherhood of man.

The answer to both lies in the Science of Christianity, in which the brotherhood of man, under the "dictatorship" of Principle, is spiritually individualized and classified.

The teachings of Islam, Communism, and Christian Science are all three founded on "books"—Islam on the *Koran*, Communism on *Das Kapital*, and Christian Science on *Science and Health*. Even their emblems have points in common—the "Star and Crescent" of Islam, the "Hammer and Sickle" of Communism, and the "Cross and Crown" of Christian Science. Particularly is this apparent with the last two, where the Hammer corresponds to the Cross, and to the idea of *labour*, and the Sickle to the Crown, or to harvesting an ultimate *reward*.

When the Franks halt Islamic advances in A.D. 732, Western Christendom is saved from the fate that later befalls Eastern Christendom.

Islam's foremost achievement lies not with territorial conquests, however, but with the fact that she becomes the zealous curator, in the Middle Ages, of the spirit of scientific learning that originated in the old Hellenic culture. Islam nourishes and propagates the scientific and philosophic ideas which, in the West, lie stagnant under the pall of religious superstition. She also develops these ideas, and adds to them, out of her own fertile intellect.

By reason of their geographical remoteness, the Far East and India have little connection with the Middle East and the West. Consequently, the foremost powers on the world stage are the Roman Christian West and the Arabic Islamic East.

Our thought returns to the Bible—to Ishmael and Isaac, the two sons of Abraham. Ishmael is the supposed father of the Arabs, from whom comes Islam; Isaac is the father of the Israelites, from whom comes Christianity. Ishmael is born of the Egyptian bondwoman, Hagar; Isaac is born of the Hebrew freewoman, Sarah. Paul, in Galatians, writes of these two allegorical

figures, Isaac and Ishmael, as typifying the two basic political and religious world factors of freedom and slavery.

But in the human picture things are never cut and dried. For the West, with its supposed Christian freedom, is in bondage to the Papacy and the feudal system; while the East, with its supposed Islamic bondage, finds freedom in a non-racial society and in intellectual advancement. So it is with East and West today. Neither is the one all freedom, nor the other all bondage. In the Science of Christianity, on the other hand, lie real freedom and real equality; for enduring freedom is found only in individual self-government under the government of absolute Principle. Atheistic materialism, as well as the supposed mixture of Spirit and matter, are equally the sources of man's enslavement.

Significantly, at this point of the story, when Islam and Christendom are locked in mortal combat, Russia enters the arena. Teutons and Scandinavians from northern Europe desire to enlarge their borders. Accordingly, they invade tracts of Eastern Europe including what is now Russia. The resident populations are of Indo-European stock, and the newcomers name them "Slavs." The word "slav" has the same meaning as "slave." The primitive Slavs are quickly overcome, and the foundations of a future Russian state are laid. Large numbers of Eastern Orthodox missionaries migrate there from the Middle East, and convert the people to Orthodox Christianity.

The result is that when Islam overwhelms Byzantine Christendom, the Eastern Orthodox heritage, which is the supremacy of state over religion, and a rooted antipathy for the Western Roman way of life, is transported for safe keeping to what becomes the new Russian Orthodox Christian society. There it is kept alive for later phases of the struggle.

Sixth Thousand Years—Scientific Age

In the "scientific age" of the sixth thousand-year period the purpose of the physical sciences is to give men increasing dominion over their physical environment. This physical dominion is, however, the opposite of the spiritual dominion which is given to man in the sixth day of creation, and which is the outcome of *spiritual* Science. Here, the original myth of life in matter begins to turn full circle upon itself.

As the sixth millennium begins to unfold, papal domination in the West is at its height. Because the Church is the great landowner, princes, barons and feudal lords are all subservient to the Pope. Yet far-reaching changes are in sight. Politically, the failure of the Holy Roman Empire to provide a stable centralized government, together with the chaos that has accompanied the extreme decentralization of feudalism, are quickening the emergence of European sovereign states, wherein the doctrine of absolutism and the divine right of kings is to challenge papal supremacy. What the people lack is a social middle class which will act as a bridge between lord and serf, ruler and ruled. But here too a change is on the way. The utterances of men like Peter Abelard and Roger Bacon show that thought is beginning to emerge from darkness and gradually become enlightened.

In the Middle East, two new nations make their mark upon the scene. They are the Turks and the Mongols. The former are from the Eurasian Steppe, where the Indo-Europeans came from; the latter are from Mongolia. The Turks are already converts to Islam, and it is they who, under the name of Seljuks, finally overwhelm the Byzantine Orthodox society. Making their home in Anatolia, they establish themselves as the new rulers of Islam.

The Mongols make similar efforts to overcome the Russian Orthodox society, but with only partial success. The Russians clear their territory of the Mongols, but the Byzantines fail to rid theirs of the Turks. The Mongols turn to the Far East, where they set up the great Khan Empire. Here, for a time, the inflexible Confucian way of life, which has determined Chinese culture down the centuries, is interrupted. But this is only temporary. Once the Mongol Empire comes to an end, China reverts to her old isolationist customs, and little or no change takes place there until much later on when, at last, Westernization proves irresistible.

Mongol converts to Islam, under the name of Moguls, invade India and win over a large section of the Hindu population. They set up the Mogul Raj. That the infidel Turk should occupy the Holy Land and desecrate it with his religious fallacies is anathema to the Christian West. Accordingly, Crusades are organized by the European princes for the purpose of recapturing Palestine for Christ. In the Crusades the highest mingle with the lowest. Kings, nobles, serfs, bishops and beggars all rub shoulders in the cause of a common ideal. Thousands of people leave their feudal ruts and enlarge their horizons in the outside world. New ideas begin to germinate, and old superstitions lose their hold. The way is being prepared for the coming

Renaissance of the West following the Dark Ages. The rebirth of learning is at hand.

The Crusades fail, and Byzantine Christendom is held more firmly than ever in the grip of Islam. Soon the Turkish Ottoman Empire will envelop the whole of the Middle East and will last for some five hundred years.

In their conquest of Britain, the statesmanlike Normans fuse with the imaginative Anglo-Saxons and produce important advances in ideas of government. In 1215, Magna Charta introduces the parliamentary system, and the rights of the common people begin to be respected for the first time. The way is opening for a middle class in society. Mary Baker Eddy will write in due course of "the Magna Charta of Christian Science" as meaning "all-in-one and one-in-all" (My 246: 30).

From its centre in Italy, early in the fifteenth century, the Renaissance spreads across Europe. One of its principal doctrines is "humanism." This stems from classical Hellenic culture. Man must concern himself with the present life on earth, he is told, and not speculate hypothetically about an after-life in heaven. Learning can make him a complete man. He must be a rational thinker, a reasoning skeptic, and understand things for himself. A fundamental change is taking place in man's attitude towards himself and his world. It sounds the death-knell of superstition and ignorance. The Papacy enters a period of decline from which it never recovers. Men are beginning to awaken; they are beginning to protest against oppression of every kind, and the Reformation is on the way.

According to the order of the first three days of creation, in metaphysics, once "light" breaks, a "new birth" takes place, and this, in turn, leads to a "re-formation" of identity.

In the Middle East, the Ottoman Turks adopt the unusual expedient of allowing their Christian subjects to manage their own affairs, and to rise to positions of authority in the State. This is the Ottoman "slave system." Unwittingly it provides for a quick re-establishment of the Byzantine Christian society once Ottoman power has waned.

Russian Orthodoxy is engaged in building up the great Muscovite Empire under the absolutism of the Tzar. Moscow styles herself "The Third Rome." "The Church of Old Rome fell because of its heresy," she says, "the gates of

the Second Rome, Constantinople, have been hewn down by the axes of the infidel Turks; but the Church of Moscow, the Church of the New Rome, shines brighter than the Sun in the whole Universe . . . Two Romes have fallen, but the Third stands fast; a fourth there cannot be" (*Civilization on Trial*, p. 171).

In the West, the age of the great geographical discoveries begins. Physically as well as mentally, the frontiers of mankind's experience are being pushed further and further back. The West embarks upon the enormous task of gradually encompassing the globe. Henry VII orders John Cabot to discover and secure for England all the remaining unknown lands of the world! Columbus reaches America. The Spaniards land in Central and South America, and overwhelm the indigenous civilizations of the Andes, Mexico and Yucatan.

The spirit of modern science is reckoned to have its birth round about this time. Individual geniuses in the sciences, the arts, the philosophies, as well as in the sphere of social and political reform, arise on every hand. Copernicus overturns the old Ptolemaic theories of astronomy. Leonardo da Vinci challenges the long established precepts of Aristotelian philosophy, and shifts the emphasis from deductive reasoning to inductive reasoning. Under the heading "Historic illustrations," we read in *Science and Health*, of how "Columbus gave freer breath to the globe," and "Copernicus mapped out the stellar system." Also, "Our theories make the same mistake regarding Soul and body that Ptolemy made regarding the solar system. They insist that soul is in body, and mind therefore tributary to matter. Astronomical science has destroyed the false theory as to the relations of the celestial bodies, and Christian Science will surely destroy the greater error as to our terrestrial bodies. The true idea and Principle of man will then appear" (S & H 120-123).

Wycliffe has already translated the Bible into English in order to make it available to the common people; he has already preached against the doctrine of transubstantiation. Erasmus demands that Christianity shall be a religion of the heart. Luther fights papal infallibility and the sale of indulgences. The Protestant Reformation, which the Renaissance has made possible, and which is to mark another irrevocable turning-point in history, is now firmly launched. In England, Henry VIII dissolves the monasteries, and proclaims himself head of an independent English Church. Through

Luther, Calvin, and Zwingli, different Protestant denominations arise in opposition to Rome.

The world of the Papists with its all-pervading *unity*, and the world of the Protestants with its *diversity* of standpoint, become bitterest enemies. In the Wars of Religion that follow, Protestants and Papists fight one another to the death. A militant and highly disciplined Counter Reformation is staged in Europe under the banner of the Jesuits, whose aim is world conquest for the Church of Rome.

During the religious turmoil, scientific thought is further liberated. The era of electrical science is ushered in. Improvements in shipbuilding and the invention of the Mariner's Compass mean that the Western society now has access to all the habitable lands and navigable seas of the globe. Britain begins building up a large overseas Empire. By 1600, British traders have landed in India, where the Mogul Raj is in power. Little by little the British overshadow the Muslims, and the Mogul Raj is replaced by a British Raj. Only the Far East remains aloof from Western advances. This is largely because what the West offers is Roman Christianity in the hands of Jesuit missionaries. All advances are repelled. Japan labels Western intruders the "white peril."

In the Middle East, under the impact of Westernization, Ottoman power begins to decline. In Russia, Western technology is accepted gladly. Peter the Great becomes an all-out Westernizing reformer, and imposes Western capitalism on the servile Russian masses.

Nonconformity in England has given rise to the Puritans, the Methodists, and the Baptists. Puritans, under orders from James I, draw up the Authorized Version of the Bible. This is the Bible which the Pilgrim Fathers take with them when they set sail for America to found a "New World." Their purpose is to free themselves from religious and social persecution in England. In the form, at first, of more English colonies, the Pilgrims lay the foundations for the future United States of America on the shores of "New England."

In Britain, the Bill of Rights, the end of absolutism, the rise of a middle class, the institution of representative government with free speech for members of Parliament, the Cabinet system with a Prime Minister, all point to the revolutionary social advances that are taking place there.

The gradual *awakening* of thought, discernible at the beginning of this period, leads to a renaissance of intellectual activity, or a *rebirth*. This leads, thirdly, to a *re-formation*, a liberation, of identity. Fourthly, come higher concepts of *government*, and of the peoples' rights. This brings, fifthly, increased production of material goods, and an advancing democratic *individualism*. Sixthly, the spirit of brotherhood and of *collectivism* begins to assert itself, until, seventhly, as the millennium draws to a close, the dominant idea is that of one integrated world, one *universal man*.

Thus, halfway through the eighteenth century, in a period of unprecedented change, two new social forces of far-reaching importance come upon the scene. They are industrialism and democracy. The purpose of the former is to promote the production of material goods; the purpose of the latter is to promote the right and just distribution of these goods once they are produced.

This introduces the "machine age." Men begin to release themselves from "tilling the soil" by devising machines to do this for them. The Industrial Revolution and the Agricultural Revolution are both set in motion. Trades Unions are legalized in England by Act of Parliament, and England becomes known as the "workshop" of the world.

The French Revolution sees the overthrow of the French monarchy. The origins of socialism are traceable to this event. With the defeat of Napoleon, and the setting up of the French Republic, the spirit of modern nationalism begins to grip political thinking, and to spread throughout Europe. Nations demand to express a greater measure of individuality and sovereignty. But individualism, not yet wedded to the true spirit of collectivism, is capable, as history shows, of plunging the world into war.

By now, the world of philosophy has produced, amongst others, Hume, Berkeley, Kant and Hegel. Communism, when it comes, will claim to be based on the teachings of Hegel; Christian Science, making an almost simultaneous appearance, will be accused of having been purloined from Hegel.

Russia defeats Turkey in a Russo-Turkish war. This marks the final downfall of the Ottoman Empire. But Turkey retains her hold on Anatolia. Here, contrary to the spirit of Islam, she suppresses all non-Turkish elements. This is followed by a wholesale capitulation to Westernization. Rumania,

Bulgaria, Serbia, and a newly constituted Greece, arise as successor states to the old Ottoman Empire.

Once again the West assails the Far East, not this time with the weapons of religious conversion, but with the promises of material advancement held out by physical science. On these much more attractive terms both China and Japan open their doors. Japan sees the possibility of becoming a world power, and accepts the West of her own free will. China is forced to accept under threat of Western arms. Both look forward to the day when they will be able to strike back at the West with the West's own scientific weapons. From the standpoint of its scientific "letter," its technological "know-how," the Western Christian society is, from this point onwards, literally world-encompassing.

Christ Jesus, the first of the "two witnesses," was born into the world-embracing Roman Empire; *Christian Science*, the second of the two witnesses, has today been born into the world-embracing Western Christian society. In each case, the one is the successor to the other. The difference between the two situations is that whereas the Roman Empire was a world unity under the political dictates of a personal Caesar, the Western society is a world unity under the impersonal dictates of physical science. The kingship of Caesar was superseded by the kingship of Christ, as represented by the personal Jesus. The kingship of physical science, with its impersonal universal laws, must, in the end, be superseded by the Principle of divine Science.

"And she brought forth a man child, who was to rule all nations with a rod of iron" (Rev 12: 5). *Science and Health* interprets this metaphor by saying, "Christ, God's idea, will eventually rule all nations and peoples—imperatively, absolutely, finally—with divine Science" (S & H 565: 13-18). In 1775 the American colonies begin their war of independence. They revolt against the dictatorial controls imposed by Britain, the mother country. Jefferson draws up the *Declaration of Independence* in 1776, and in 1778 the Americans win the war. As a result, the spirit of a new and higher individualism is born. Washington is made the first President of the new Republic. In 1787 the *Constitution of the United States* is promulgated, and in 1789 a series of amendments to it take the form of a Bill of Rights.

The Constitution represents the democratic voice of the people themselves. It begins, "We the People of the United States . . ." Its essence lies in the

rights and liberties which it grants to the individual citizen; its genius lies in the relationship which it establishes between the self-government of individual States and an overall Federal government. In America a new system of political confederation replaces an old imperial organization.

Individual liberty under the government of Principle is a fundamental precept of Christian Science to which America gives birth some hundred years later. Communism, on the other hand, to which Europe gives birth, involves dictatorial control of individual rights.

Science and Health says of the Declaration of Independence, upon which the Constitution is based: "Like our nation, Christian Science has its Declaration of Independence. God has endowed man with inalienable rights, among which are self-government, reason, and conscience. Man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love. Man's rights are invaded when the divine order is interfered with, and the mental trespasser incurs the divine penalty due this crime" (S & H 106: 6-14).

The advent of Communism precedes the advent of Christian Science by some ten to twenty years. To human sense both are born of the same Western mother. The ideal of Communism is a one-world state controlled by advances in physical science. The ideal of Christian Science is the world state of the city foursquare under the government of divine Science.

Whereas Communism identifies itself wholly with physical science, Western culture generally is based on a mixture of physical science and mystical religion. The threat of extinction by single-minded Communism is the price which the culturally dualistic West has to pay for having worshipped the god of physical science more than the God of Christianity—that is, for having divided the technology of life from the spirit of life. For it is this unnatural division which has made the "letter" material and the "spirit" supernatural. In Christian Science, "letter" and "spirit" are one and indivisible, as the *scientific understanding* of Life.

In the late 1840s, in Europe, Marx and Engels launch the doctrines of Communism. In the late 1860s, in the United States of America, Mary Baker Eddy launches Christian Science. Between these two dates the American Civil War is fought. This is a struggle between the idea of Federal Union and State independence. The war ends in 1865 with victory for the Union.

Lincoln's prophetic vision, voiced at Gettysburg, that "under God . . . government of the people, by the people, for the people shall not perish from the earth," heralds the fact that after eighteen centuries of political and religious overturning, the way is at last prepared for the spiritually democratic teachings of Jesus to be given to the world in their original Science. In this Science, 'federal union' and 'independent status' are inseparable, because, "under God," the individual and the collective are complementary. "All-in-one and one-in-all" is the essence of spiritual democracy (My 246: 30-5).

African slavery is one of the issues on which the Civil War is fought. Britain abolishes slavery throughout the Empire in 1833 ; but not until the Civil War ends in 1865 is President Lincoln able to prohibit it in America. In *Science and Health*, under the heading "Liberty's crusade," Mrs. Eddy writes of the abolition of slavery, which immediately precedes her discovery of Christian Science, as follows: "The voice of God in behalf of the African slave was still echoing in our land, when the voice of the herald of this new crusade sounded the keynote of universal freedom . . . Discerning the rights of man, we cannot fail to foresee the doom of all oppression . . . Citizens of the world, accept the 'glorious liberty of the children of God,' and be free!" (S & H 226-227).

The first edition of *Science and Health* is published in 1875. God is identified for the first time as infinite *Principle*, and man as Principle's *idea*. This is eight years after Marx's publication of *Das Kapital*. The issues are capital and labour, on the one hand, versus Principle and the workings of Principle in human experience, on the other. From the beginning, the written statement of Christian Science is based on capitalized synonymous terms for God, denoting the infinitude of man's real "Capital." The word "capital" is from a root meaning "head." In Christian Science the universal Christ-Principle is the governing "head" of a spiritual World State.

Whereas the United States gives *Science and Health* to the world, Great Britain is largely responsible for giving the *Bible* to the world. The teaching of the Bible and the teaching of Science and Health accentuate respectively the manhood and womanhood of God. In a poem entitled "The United States to Great Britain," Mrs. Eddy refers to Britain as "Judah's sceptered race," and to Britain and America together as "Anglo-Israel." In this poem she identifies Britain with the quality of manhood, and America with the quality

of womanhood: "Brave Britain, blest America! Unite your battle-plan; Victorious, all who live it,—The love for God and man" (Po 10).

Not ethnically nor geographically, but spiritually and ideally, these two English-speaking democracies of the Western world carry forward the idea of Old Testament Judah and Israel—even to the extent of America, like Israel, having rebelled against the tyrannical controls of "Judah's sceptered race."

In the symbolism of Revelation, Britain and America suggest respectively the "Lamb" and the "bride"—Britain, because she sacrifices imperial motherhood for the sake of a Commonwealth of independent nations; America because, in her teeming diversity in unity, the whole world will one day see the image of its own true being.

It is not just historical coincidence that from 1875 onwards scientific thought is liberated, and progress is accelerated on a scale and at a rate hitherto unknown. In terms of scientific development, 1875 is another of the great turning-points of history. Radiation is one of the foremost fields of research. Radium, X-rays, cathode rays, atomic radiation, cosmic rays, radioastronomy, all begin to absorb the attention of physicists in their search for the ultimate constitution of matter. The Apocalyptic image of "the woman" (all mankind) *radiant* with the light and energy of the sun is especially relevant to this particular moment in mankind's history (S & H 559: 32-2 and 561: 22-23).

A new era dawns. The laws of an apparently mechanistic universe originally promulgated by Newton are largely superseded by the more profound and penetrating laws put forward by Einstein. Einstein's space-time continuum is answered spiritually in Christian Science by a four-dimensional calculus of ideas.

In the Far East, Japan models herself wholly on Western lines. Miraculously, in the space of fifty years, she develops from a state of backward feudalism into a highly organized and industrialized nation. Her fanatical nationalism, abetted by Emperor-worship and the Shinto religion, produces a ruthless militarism. In order to gain control of the Far East, she makes war on China. India becomes part of the British Empire. Islam's power has waned in India as it has everywhere else. With the fall of Islam in the Middle East, the Orthodox Christian heritage re-establishes itself in its original homelands.

This is imperative for its survival, for the Russian Orthodox society which has been the guardian of this heritage during the Ottoman occupation, will soon be overwhelmed by Communism.

In the evolution of the British Empire from Colonial to Commonwealth status, the first country to be made a self-governing dominion is Canada, in 1867. Three events of world-wide importance thus happen simultaneously. One is the appearing, in the "New World" of America, of Christian Science, presenting the idea of government by Principle; another is the appearing, in the "Old World" of Europe, of Communism, presenting the idea of government by economic dictatorship; the third is the beginning of the transition from Empire to Commonwealth on the part of the British Colonies. Britain's self-sacrifice as a mother country in favour of the self-governing nationhood of erstwhile dependencies follows the pattern, in the realm of national and international government, of Mrs. Eddy's provisions for the evolution of the Christian Science Mother Church and Christian Science branch churches.

The story of the Christian Science movement, its significance in relation to the world as a whole, is the subject of the next chapter. Christian Science is typified in Revelation as the New Jerusalem, or holy city. "Jerusalem" means "city of peace." New Jerusalem is a state of world peace, the government of which is upon the shoulders of the Christ-Principle. Ideally, had her provisions been obeyed, this peace was possible at the close of Mrs. Eddy's mission in 1910. Instead, exactly the opposite takes place; for almost immediately mankind enters upon an era of world war.

Deluded by the Nietzschean philosophy that Germans are the Aryan super-race, Germany instigates both world wars. On each occasion, the Allies, including Britain, France and America, are the ultimate victors. Russia, on the side of the Allies, is defeated by Germany in 1917. The immediate outcome is the Communist Revolution. The peasants unite under Lenin to overthrow the oppressions of Tzardom. The State confiscates private property, and Christianity is suppressed. The Union of Soviet Socialist Republics begins its long but rapid climb to being one of the world's greatest scientific, military and political powers. Its objective is the overthrow of Western capitalism and the Western class system. Like Islam before it, the Communist ideal is a classless, egalitarian society.

The Principle of individual and collective world unity is overturning and overturning human consciousness until the government shall come "whose right it is."

The twenty years' breathing space before war breaks out again is a period of general uncertainty and disillusionment. Monarchies for the most part are discredited. Democracy is shaken to its roots by the rise of national dictatorships. The theories of Fascism, or National Socialism, find ready acceptance in Italy, Germany, and Japan, where the aim is not only the destruction of democracy but of communism as well.

Fascism's policy is to swallow up individual nations one by one through external military conquest. The policy of Communism is to create increasing disruption and subversion within the nations themselves.

During the years of the Second World War, physicists on both sides foresee the possibilities of an ultimate weapon of destruction, in the form of an "atom bomb." In atomic physics, the emphasis by this time has shifted from the surrounding electron "shell" of the atom to the internal "nucleus." Contrary to prediction it has been found possible to split the nucleus of the uranium atom, and to set up "chain reaction." This involves the total conversion of matter into energy, and the release of immense power. The Allies are the first to produce the weapon. Following the defeat of Germany and Italy, the war with Japan ends in 1945 when America drops the world's first atomic bomb on Hiroshima.

Mankind enters the Atomic Age. The process of uranium fission leads to the vastly more powerful process of hydrogen fusion, and the self-extinction of the race becomes a physical possibility. The conversion of matter wholly into energy is the material symbolic counterfeit of the fact, in Christian Science, that "Science, understood [in the way that Jesus understood it], translates matter [wholly] into Mind" (Mis 25: 12). This latter process ensures the self-preservation of the race.

The myth of matter, and of all that it includes, is supposed to have started with a rebellion—a primeval "explosion"—in heaven. The "nuclear" oneness of God and man, Principle and idea, was supposedly split through bombardment by animal magnetic forces coming from outside this oneness—that is, from outside infinity. The result, mythologically speaking, is fallen man and a material universe. "How art thou fallen from heaven, O Lucifer,

son of the morning" (Is 14: 12). "I beheld Satan as lightning fall from heaven" (Luke 10: 18).

If the myth were true, infinite spiritual power would, in that explosive moment, be expended, and unlimited physical power would thereafter reside in the nucleus of the material atom.

Today, through the achievements, in physics, of nuclear *fission* and nuclear *fusion*, it is as if the myth has turned full circle, and the time for its translation by the original untouched forces of divine unity is at hand. The unfissionable, unfusible nature of all real being has begun to be understood at last through the integral system of spiritual ideas which is the Science of Christian Science.

When the "hot war" ends in 1945, it is quickly followed by the "cold war." The world for the most part divides into the two opposing camps of the communist dictatorships and the free democracies. In the words of Winston Churchill, an "iron curtain" falls across Europe, literally cutting Germany in two. Soon China joins the communist camp. The proposition of a divided East-West world, which has persisted since the time of the Classical Age, reaches its climax. It remains for that which is truly indivisible, namely, the subjective-objective identity of Life, to reveal the harmonious reality that underlies the disrupted appearance. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us . . . for to make in himself of twain one new man, so making peace" (Eph 2: 14-15).

As the cold war develops, Jewish Zionism, at the expense of the Middle East Arabs, succeeds in establishing the State of Israel—that is, in reinstating Palestine as the national home of the Jews. Egypt seeks to be the leader of the Arab world in an avowed extermination of Israel. There threatens to be enmity to the death at the Arab-Jew (Islamic-Judaic) *centre* of the world, just as there does at the East-West (Communist-Christian) *circumference*. Because of the underlying truth of unity, and because of fear of extinction, the distraught, fratricidal world becomes increasingly aware of the need to make itself one. The United Nations Organization is set up hopefully as the instrument of this unity. Even the Christian churches are willing to look beyond their doctrinal differences and consider the possibilities of unity. In the realm of physical science, Einstein not only seeks unity, but actually finds it. In his Unified Field Theory, the consummation of Relativity, the

hitherto irreconcilable forces of gravitation and electro-magnetism are welded into one structure. They are, says Einstein, reciprocal manifestations of a single cosmic entity. Now it can be shown that the universe of the galaxies and the universe of the atom is one indivisible universe.

Because of the threat of Communism, the United States of America is compelled, over the years, to yield its desire for national isolation in favour of the ideal of a free and integrated world.

Men literally begin reaching for the stars. Today, through the development of rocket propulsion, they free themselves from the earth's magnetic pull, and encircle the globe in the weightlessness of space. They will not rest until they have landed on the moon and on the planets.

On the subject of scientific inventions, Mrs. Eddy writes, "Human skill but foreshadows what is next to appear as its divine origin" (Mis 232: 12). What humanity is really responding to, in the present "latter days" of the story of civilization, is the urge to be liberated from all matter restrictions—from bondage to the confines of the five physical senses—and to experience the timeless, spaceless, spiritual freedom which Jesus at last enjoyed.

We are looking towards the seventh millennium of the story, in which all the mythical calculations of matter are to yield to the calculus of Spirit—that is, to an infinitude of timeless, spaceless ideas. Today, as of yore, in meek obscurity, these ideas are making their impact on all human thought.

As if she foresees the beginning and the end of the nuclear bomb, Mrs. Eddy declares in *Science and Health*, "The more destructive matter becomes, the more its nothingness will appear, until matter reaches its mortal zenith in illusion and forever disappears. . . . The more material the belief, the more obvious its error, until divine Spirit, supreme in its domain, dominates all matter, and man is found in the likeness of Spirit, his original being" (S & H 97: 11-20).

"Only through time time is conquered," wrote T. S. Eliot. There shall be "time no longer," says the angel in Revelation 10, when he heralds the advent of Christian Science, and the "little book," *Science and Health*.

As stated at the beginning of this chapter, it is not history, as such, that the present book is concerned with, but the idea of the gradual fading out of a "time" sense of life under the impulse of *divine history*.

Mrs. Eddy makes the arresting statement that, when she discovered Christian Science, "Learning was so illumined, that grammar was eclipsed. Etymology was divine history, voicing the idea of God in man's origin and signification" (Ret 10: 14-18).

The meaning of "etymology" is "word history"—the "analysis of a word to discover its origin and derivation." The "**word**" which Christian Science analyses in order to reveal to humanity the origin and derivation of man is the divine "Word." God's **Word** and God's **creation** are one. **The seven days of creation**, the order of Christian Science, are the basis of this analysis. They reveal man as originating in, and deriving from, his divine Principle, God; and in the light of this revelation a mortal and mythological sense of life disappears.

Through seven thousand years of human civilization, these seven timeless "days" conquer time and mortality, and humanity accepts the foursquare "city" as the eternal reality of its being.