

When I Think of John W. Doorly “Scientific Obstetrics”

Max Kappeler

“When I Think of John W. Doorly . . . (I)” is the first booklet within a small series of articles which present John Doorly’s most fundamental contributions to the Science of Christian Science. Further articles will follow.

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Abbreviation:

S&H *Science and Health with Key to the Scriptures*
by Mary Baker Eddy

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Kappeler Institute Publishing

PO Box 99735, Seattle, WA 98139-0735

Phone: (206) 286-1617

FAX: (206) 286-1675

E-mail: mail@kappelerinstitute.org

Website: www.kappelerinstitute.org

When I Think of John W. Doorly

“Scientific Obstetrics”

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During the years before World War I, John W. Doorly was already putting great emphasis on the paragraph about scientific obstetrics, which appears in chapter 13 of the Christian Science Textbook (S&H 463:5-20).¹ His whole inner attitude seemed to be shaped by this subject; he would talk again and again about that paragraph. During all the decades of my work in the Christian Science field, I never met anyone else who pondered this subject as deeply as John Doorly did. In fact, scientific obstetrics is often misunderstood as referring only to the birth of a human baby. John Doorly was well aware of its much deeper spiritual meaning. Therefore, he would frequently start and conclude his classes and talks by discussing that subject with his students.

What then is the deeper meaning of scientific obstetrics? What is going to be born? If we put it negatively, we can say: It is not about the birth of a human child, of a new mortal. Positively, we can see that it concerns the birth or appearance or revelation of a new spiritual idea in human consciousness. A spiritual idea is always the idea of God. We can understand God through the three main categories of Being, i.e. through 1) the seven synonyms for God; 2) the four divine modes of operation of Word, Christ, Christianity and Science; and 3) the four levels of Science, i.e. Science itself, divine Science, absolute Christian Science and Christian Science. Only when we understand the divine idea through the three divine categories of Being do we gain a true concept of the birth of the divine idea.

1) *Scientific Obstetrics from the standpoint of the seven synonyms for God.* As I said before, the paragraph on scientific obstetrics was always of great importance for John Doorly. At the same time, he felt a deep urge to investigate the seven synonyms for God. Very soon these two subjects began to blend, and

¹ *Science and Health with Key to the Scriptures* by Mary Baker Eddy

he was able to see that in this paragraph the subject is laid out in an ordered way, characterizing the ideas of the seven synonyms for God.

This was the answer to his question of how one can attend the birth of a spiritual idea. From then on, this text became a central subject in his teachings. In his early years Doorly left no written notes on this subject, but I believe that the short summary which he gives in his book, 'Matthew and Revelation'² shows us what he meant at that time. Here he interpreted the text on spiritual obstetrics from the standpoint of the seven synonyms for God:

"Mrs. Eddy writes of 'Scientific Obstetrics' in a sevenfold statement on page 463 of 'Science and Health': 'Teacher and student should also be familiar with the obstetrics taught by this Science' — the metaphysics of Mind. Without metaphysics you couldn't be familiar with scientific obstetrics. 'To attend properly the birth of the new child', — true birth has the tone of Spirit, — 'or divine idea, you should so detach mortal thought from its material conceptions, that the birth will be natural and safe' — safety is always to do with Soul. 'Though gathering new energy, this idea cannot injure its useful surroundings in the travail of spiritual birth' — the operation of Principle is always harmonious. 'A spiritual idea has not a single element of error, and this truth removes properly whatever is offensive' — causes the laying down of the mortal concept, as in the fifth day (Life). 'The new idea' — the son of God — 'conceived and born of Truth and Love, is clad in white garments. Its beginning will be meek, its growth sturdy, and its maturity undecaying.' The perfection of the Christ-idea (Truth) is brought out in birth, in maturity, and also in eternity. 'When this new birth takes place, the Christian Science infant is born of the Spirit, born of God, and can cause the mother no more suffering. By this we know that Truth is here and has fulfilled its perfect work' — the fulfilment of Love."

Doorly's interpretation presents a totally new and unique approach to this subject that would lead to further important steps of understanding. In the first

² John W. Doorly, *Oxford Summer School 1948, Vol. II — Matthew and Revelation*, p. 42, The Foundational Book Company for the John W. Doorly Trust, London (England).

place, Doorly reduces the whole text to seven spiritual root notions. He really was a master at reducing the 'many' to a few *categories*. By doing so he never limited the spiritual substance of a text or a statement. This method was the beginning of a further significant unfoldment: the realization that Christian Science is a science. No longer do we have to try in vain to investigate and understand its infinitude because Doorly's method shows how the infinitude of Being can be reduced scientifically to its fundamental categories. This method of text interpretation is much easier and more direct. Doorly later realized (around 1936/37) that the seven stages which he had found in the text on scientific obstetrics follow the same order as the seven synonyms in the definition of God in the chapter 'Recapitulation' (see S&H 465: 12-13). With this he had found a spiritual *order* which is very important. It means that the ordered birth of a spiritual idea has the nature of God as Mind, Spirit, Soul, Principle, Life, Truth, Love, and that the presentation of the spiritual birth coincides with that of the synonyms for God in the exact order of Mind to Love. The order of the birth-process then has the character of a law. In the following years, Doorly realized that this specific order of the synonyms also characterizes the first side of the Holy City, the Word. Hereafter this order was called the *Word-order*.

During the following two or three decades, Doorly and many of his students pondered the paragraph on scientific obstetrics as a presentation of this Word-order. Whenever he talked on that subject, Doorly presented it from the standpoint of the synonyms for God.³ This was the spiritual insight at the time when John W. Doorly left us in 1950. Some twenty years later, the constant pondering of this subject led to further and even deeper insights into the subject. I will touch on them briefly.

2) *Scientific obstetrics from the standpoint of the four divine modes of operation.* As soon as we ask ourselves which divine 'motor' moves the process of birth from one synonym to the next, we find the answer through the four divine modes of operation: Word, Christ, Christianity, Science (S&H 575:17-18; see also the survey on page 17).

³ See the list of books on page 16

The Word of God. The first stages of spiritual obstetrics reflect Mind, Spirit and Soul. Behind them we see the Word of God at work as the first great operating factor. This shows us *how one can give birth to the spiritual idea*, namely: by turning *our thought* to the divine Mind by which the teacher as well as the student is molded (Mind); and by detaching our thoughts from all material conceptions (Spirit) so that the birth can take place in a natural and safe way (Soul).

With this we have laid the basis. The Word of God shows that we attend the birth of a new idea only when our thoughts proceed from the divine Mind, remain with the one Mind, and so detach ourselves entirely from all material conceptions (Spirit). Only then are we free from all limitations and resistance, and sure of a natural birth. Then a solution appears very naturally — one on which we can rely (Soul).

Christ. With the next stage, spiritual obstetrics focuses on another subject, namely, on *the power of the idea that excludes error*. Through Soul we know the identity of the new idea, such as recognizing through spiritual sense the solution to a problem. This new idea works powerfully, for behind any idea the whole power of the Christ operates. All illusions are powerless. Every idea, however, carries within itself the enormous power of manifestation. This irresistible power of breaking through is expressed by the synonyms Principle and Life. Here we see that the idea which appears at the point of Soul has a “useful surrounding”, which allows it to gather new energy. The idea is embedded within the whole and therefore related to everything that is useful. This network in which it is embedded, can never be injured by the process of birth, for the idea remains under all circumstances the idea of its divine Principle. Quite naturally, the idea which has behind itself the power of the whole, “has not a single element of error”, as we learn in the tone of Life. This leads to the fact that everything which seems offensive is properly removed. The divine method always finds a way to protect the idea. This shows that the idea does not only operate within the realm of Truth, but even within the so-called realm of illusions. Behind every idea the power of the Christ-operation is always at work, excluding every error in order to secure the birth of the idea.

Christianity. With the next stage, the focus shifts again. It now deals with a different aspect: *the bigness of the idea*. We know through Mind, Spirit, Soul or

the Word of God how to attend the birth of a spiritual idea. We also know through Principle and Life that the newly born idea has the power to exclude every error (Christ). Now Truth shows us how vast, how far-reaching, how big the idea is (Christianity). Here the text tells us that the idea “is born of Truth and Love”; that the idea stems from God and is “clad in white garments”. ‘White’ is a symbol for the seven colors in the spectrum or for all seven synonyms for God. Therefore, the idea is clad in white garments, because the *idea is always in the synonyms for God*.

Within this spiritual, limitless atmosphere, in which the birth of the idea takes place, its beginning is “meek, its growth sturdy, and its maturity undecaying”. The idea that is born is unlimited and of eternal value. Its spiritual homeland or the realm of its operation is pure Christianity.

Science. With the next tone of Love, this idea is removed to God, so to speak. The “Christian Science infant is born of the Spirit, born of God”. This means that the origin of the idea (any idea) is lifted into its Principle, so that our consciousness is filled entirely with the *synonyms for God*. At this point the birth of the idea is already fulfilled as “perfect work”. A new and higher understanding has been born, and is operating on each level of our experience.

The law of the ‘Four’. When we consider scientific obstetrics in the light of the four sides of the Holy City, we see that through the seven stages of spiritual birth we are involuntarily led to Being itself, to the synonyms for God itself. We then attain a higher level of understanding. We realize that “Truth is here”. This means not just any idea comes to light in consciousness; it is *the* idea of Being itself, born in consciousness, which contains all the infinite ideas within itself. The whole of Being operates through Word, Christ, Christianity and Science. Only those ‘four’ are going on in Being. The Word of God gives us the correct approach and shows how we can partake in that spiritual birth which is constantly going on. Christ then shows that behind the spiritual idea which comes forth from the Word of God, there is the ever-successful operation of the Christ. Christianity shows the bigness of the idea; the idea is unlimited and operates unconditionally. Then Science comes in and explains that in Being the new idea, which is about to be born in our consciousness, has always existed as a present fact. Within the realm of perfection it exists forever as a true fact. We

can, therefore, trust this process of birthgiving wholeheartedly and welcome the new child.

The steps from metaphysics to Science. The law of the four divine modes of operation show in a very convincing way that there is within the Word-order or the seven spiritual stages from Mind to Love a great dynamic power in operation, working to fulfill the birth of the idea. The blending of the seven synonyms for God with the four modes of operation then shows how the divinely good thought is lifted higher until consciousness is aware of just one Being.

We start with that *thinking* which is molded by divine Mind. The Word of God, through Mind, Spirit and Soul, show what *we* can do in order to be open to a new birth of the divine idea in our consciousness. Mind, Spirit and Soul tell us how *we* can attend the new birth. Here we get very clear rules as to how we should think. Preceding the paragraph on scientific obstetrics is one on “mental self-knowledge” (S&H 462:20-463:4). It reads: “Are thoughts divine or human? That is the important question.” This is why the following paragraph on scientific obstetrics takes the divine thoughts as its starting point. It goes on to explain how, through Mind, Spirit and Soul, we can guard against human beliefs and fill our consciousness only with divine thoughts. We begin by examining our thoughts (mental anatomy) and being willing to be divinely taught. Then we are more and more ready to welcome the birth which is brought forth through Being.

As we follow the four modes of operation, we come to the second side of the Holy City, to the Christ, which is presented through Principle and Life. Here we are no longer concerned with what *we* should do. Rather, it is the idea that is born which is in focus. Now we consider the idea; we see it is operating with great power. We no longer think about our own attitude, whether or not it is right. We now ponder the idea and know that *the idea is at work*.

When we take the next step, we have the third side of the Holy City, Christianity, presented through the subject of Truth. Again we are only concerned with the idea. We see the magnitude of the idea, how meaningful and all-embracing it is because we spiritually understand that the idea is always *the idea of God* — of the seven synonyms for God.

Finally, we see the fourth side of the Holy City, Science, presented through the subject of Love. Here we realize that everything we have learned and experienced as the divine process of birthgiving is nothing more than the operation of Being itself. Truth “has fulfilled its perfect work”. And so the process of birth ends in the awareness that the so-called birth is already fulfilled. There is nothing in Being that needs to be improved or perfected through a process of birth. Now we can take the standpoint of Science. Here the question is: What is Being’s perfection and how does it operate? When our consciousness is filled with the perfection of Being, it reflects the fourfold calculus of the Word of God, of Christ, Christianity and Science. The reflection translates itself down even to the point of our seeming world of material phenomena where we receive all the necessary divine thoughts which enable us to experience the harmonious process of a birth.

We can summarize the four modes of operation by saying:

- 1) first, we start with *pure thoughts*;
- 2) this leads us to realize that the operative power is with the *idea*;
- 3) therefore we understand that its authority is with the whole of Being, because the idea is always the *idea in God* (an image in Mind);
- 4) this leads us naturally to the fact that only *the synonyms for God* can give birth to their own idea. Only the synonyms for God know what needs to be born. Then we understand what evolution is.

III. Scientific obstetrics from the standpoint of the Science-levels. The four divine modes of operation, which we see as the ‘motor’ or driving-force behind the order of unfoldment of the seven synonyms for God, make up a cybernetic circle: 1) the input; 2) an ongoing process; 3) the output; and 4) the feedback which takes us back to point 1. We must never forget that the feedback to the input always takes us a step higher, winding itself higher and higher like a spiral, thereby always revealing new insights. This led to the discovery of why and in what way we can achieve in consciousness higher spiritual levels. As the birth leads us to ever higher spiritual levels, we should consider mainly three subjects:

- 1) When we talk about spiritual birth, we refer to the new birth of man as a

spiritual idea; i.e. we are concerned with a new concept of man as the idea of God, not as a corporeal mortal. We learn that man is the very consciousness that is conscious of the idea-man as purely spiritual and immortal. St. Paul says that the mortal dies daily and that the mortal has to be re-clothed with immortality.

2) When we consider the important point of spiritual birth from that higher level, we answer the question of how to attend the birth of a new comprehension of Christian Science. We are freed from our former limited concept to rise higher and higher in our spiritual understanding. This enables us to obey the very important demand: "Spiritual evolution alone is worthy of the exercise of divine power." (S&H 135:9)

3) The subject of spiritual obstetrics emphasizes that Being itself brings to birth its own being. This is shown in the 15th chapter of the Textbook, 'Genesis', where we find that beautiful point of the God-genesis which is ever going on.

At point 1, our thought dwells on the level of Christian Science; at point 2, we move to the level of absolute Christian Science, and at point 3, we are on the level of divine Science. There is, of course, still another level, that of Science itself. But on this level, the question of spiritual birth is not asked. Let us, therefore, consider more closely spiritual birth on the other three levels of consciousness.

Point 1): The truth about our individual spiritual birth. Humanly speaking, our birth is corporeal and fleshly; we are born of mortals and thereby condemned to mortality. So-called death is the end of this birth. No one has had a choice of parents, race, gender, body, skin color, nationality, social position or economic status. Mankind seems to be thrown into this world. No one seems to have the slightest influence over the conditions of earthly life. We all have to struggle without adequate arms for the fight. We share the fate of Adam, and according to old theology, we must try to make the best of it. The Textbook comments on the Adam-story as follows: "The condemnation of mortals to till the ground means this, — that mortals should so improve material belief by thought tending spiritually upward as to destroy materiality." (S&H 545:7-10) Christian Science teaches a very different method. In Christian Science we do not accept that man's existence depends on material conditions. Therefore, we do not try to improve these conditions by "thought tending spiritually upward". Instead,

divine Being is claimed as origin and creator of man, and Being is wholly spiritual and perfect. "In the beginning was the Word ... All things were made by him ... In him was life, and the life was the light of men." (St. John 1:1,3,4) Christian Science teaches that mortals are not created by God but by mortals, born of mortals. But the true man, the idea-man, is created and born of the Word of God. Today the Word of God is understood as divine Science. All that man needs is in divine Science. In Christian Science we understand that divine Science is the spiritual origin of man. Our only problem is to demonstrate that fact. Divine Science is the mother which brings forth man. Instead of trying to improve or spiritualize materiality, we should understand the divine Principle, Love and its divine Science as the creative mother of the spiritual creation. In this way we begin to realize our true origin. Our consciousness of divine Science is the mother which gives birth to our true manhood — a consciousness which is both mother and son. By culturing this consciousness, we can give birth to ourselves. Then we are "born of Truth and Love".

Thus we see the importance and necessity for frequent pondering of the paragraph on scientific obstetrics. As long as we consider our material birth and everything that goes with it as a fact, attempts to improve our human condition materially or spiritually will fail. Such efforts do not permit the most important thing in our life to break through, namely, our true manhood. The material can never bring forth the spiritual. We should not try to improve our human condition; rather we must allow the *new* birth to take place. The new birth comes only when we "detach mortal thought from its material conceptions".

How can we do this? When we start with man as the idea of divine Mind, this idea is detached from all conceptions of the human thought. What are these conceptions? A careful analysis of our thinking will uncover as many as a hundred illusions which do not belong to our spiritual, divine manhood. By clinging to these misconceptions, we constantly cloud our thinking. All illusions must be discarded before our true manhood is manifested.

Everything that John Doorly said in his classes on scientific obstetrics left a deep and lasting impression on me. This subject has influenced my whole life. For many years I pondered this subject daily. I was in awe before the possibility and great opportunity of taking an active part in spiritually forming my true life-mission. At last I had found the spiritual method which shows how each one's

divine mission can be clearly understood. How else could anybody know his real mission in his early years? Humanly, in most cases, this is very unlikely. As mortals we feel thrown into this world. We soon begin to fight in order to escape the morass of human existence. Often we fail to find our divine mission.

Spiritual obstetrics shows how God's plan evolves from the smallest to the greatest. This is well illustrated in the book of Samuel.⁴ It tells the story of how the shepherd-boy David, the youngest son of the smallest tribe, became king over all Israel. In order to experience daily the new birth, we must keep that longing alive in our consciousness. We must not be satisfied with the old routine. We should again and again evaluate our individual progress. We need to be flexible and if necessary, change our direction. In retrospect, we can then see, with gratitude, that our life's work has been quite different from the plans of our youth. A so-called successful human life does not necessarily indicate we have followed our God-given mission. Only when we have found our true mission can we talk about a successful life, no matter how highly valued it is from a human standpoint.

Point 2) The birth of a higher form of understanding. Let us consider this second point more closely. Here we are concerned with the question of how each one can give birth to a higher level of consciousness within himself. When we first learn about Christian Science, we begin to see things in a new way. We gratefully accept this change of attitude. How long, however, should we remain on this level of consciousness? Christian Scientists often stay with the same initial mind-set until the end of their lives. They reject any further changes in consciousness. The understanding which had good results in the beginning is then frozen, so to speak. But the idea of Christian Science is very dynamic. It is constantly unfolding and urging us to accept new changes in consciousness. To think that one form of consciousness which was once helpful will always be so, does not work. The dynamics of Truth constantly urge us forward. Standing still not only prevents progress but means retrogression. A certain form of understanding which proved useful fifty or a hundred years ago is not necessarily of use today. Even in our daily lives that is true. Two hundred years ago

⁴ See Max Kappeler, *The Bible in the Light of Christian Science: Volume IV: I & II Samuel*, Kappeler Institute Publishing, Wilmington, DE, USA. (1984)

horses and sailing vessels were acceptable forms of transportation. Today they have been replaced by faster and more economical modes of travel. The shift from horses and sails to jet aircraft is an example of irresistible progress — a fact which Jesus recognized when he taught the Truth of his era would develop further.

A static concept of Christian Science is illogical. Its students also need to evolve with the times. The discoveries which were so helpful thirty, forty, or fifty years ago, seem less and less effective today. This is not surprising since we do not solve problems by using our original understanding but by accepting the continual, new birth or evolution of the Christian Science idea. This is the demand of the Christ-idea: Only spiritual evolution “is worthy of the exercise of divine power”. In order to experience spiritual evolution, we need to detach our thinking from all material conceptions which would deny our ability to progress. There are many arguments against our advancement, such as: I am not educated well enough; I cannot think in a scientific way; I am too old for a new subject; I do not understand the scientific terminology — calculus, system, structure, matrix; (Did anybody two thousand years ago understand what an airplane was?); I have a bad memory; I belong to another denomination that does not allow me to develop my understanding; I could lose all my friends when I devote my time to study, etc. Each one of us knows of countless reasons against our accepting a new idea. These arguments against progress are effective only as long as we consider ourselves mortals, instead of ideas of the all-intelligent Mind that manifests itself through Science in a progressive way. Jesus said, however: “Many are called, but few are chosen.” (Matt. 22:14) Who is chosen? Everyone who accepts the new birth, but they are few.

As soon as we are conscious of the fact that the divine Mind reveals itself as our true Mind (intelligence), we have detached ourselves from all material conceptions. Then “the birth will be natural and safe”, We can sum up point 2 by saying: Not only is an expansion of our present understanding necessary; a total change of consciousness is required. The whole frame of reference on which our understanding is based has to change. A new and totally different basis is taken. Thus, we exchange an atomistic way of thinking for a structural approach — a change from a metaphysical standpoint to a scientific one. A *change* of standpoint is necessary. This we call a paradigm-shift.

Point 3). Being itself gives birth to itself. We have seen how important it is for us to give birth to ourselves as the idea-man (point 1), and also to attend the birth of the evolution of the scientific idea in our consciousness (point 2). But today there is still another question to be answered that concerns us not individually but collectively and universally. It is our responsibility to attend the birth of the answer to this collective and universal question. Today individual solutions to individual problems have become inadequate. The part is powerless without the whole. Whether or not we learn to consider the collective and universal is a matter of survival. Christian Science should be considered a spearhead which breaks through and opens up new worlds. Then we no longer try to use Christian Science as a Band-Aid to fix our self-inflicted problems. We now see the demand to look into infinitude and assist so that the birth of the universal, spiritual Science of divine Being is “natural and safe”. Every part is within the whole; and, therefore, within the whole is the solution for every part. The question is whether, in our consciousness, we put the whole where it belongs. Do we want to remain forever people with tunnel vision who are always afraid of the future, living without hope in our narrow world? If not, we have to take action. Again it is scientific obstetrics which tells us what to do. We are at a point where consciousness expands and detaches itself from all limitations so that we can understand the universe to be Christian Science and Christian Science to be the only universe there is.

Christian Science does not refer to a certain doctrine of ideas in our present universe, but rather *is* the universe. To devote oneself to this idea means to attend the birth of the universal idea.

Summary. The Textbook demonstrates that the law which is presented in the paragraph on scientific obstetrics concerns not only all creative processes in our lives (the level of Christian Science); it also can be and has to be applied to those questions that arise from the standpoints of absolute Christian Science and divine Science. This shows that the divine birth is going on in the whole of being, namely:

- On the level of Christian Science, it is the birth of a new concept of what man is in reality. This frees us from a material concept of man as a mortal. We awake to the understanding of the idea-man, thereby redeeming us from false manhood.

- On the level of absolute Christian Science, it is the birth of an even higher understanding of Christian Science. This enables us to be open and ready for the paradigm shift, which the dynamically operating Christ-idea is demanding of us.
- On the level of divine Science, it is the birth or the ever-present coming into being of Being itself. Being maintains its own Isness that works without limits. This enables us to free ourselves from latent dualism, i.e. the divine doctrine of Christian Science on one side and a hostile world on the other side. It makes us understand that there is only *one* Being which, through its dynamic operation, is constantly bringing itself into being.

The hierarchy of the different levels of consciousness. When we compare how spiritual birth, which is going on within the infinite one Being, appears at the same time on different levels of consciousness, we see a hierarchy within that whole. What is happening on the level of divine Science determines all the spiritual processes on the levels of absolute Christian Science and Christian Science.

First. The most fundamental fact is that Being brings itself to birth through its dynamic operation. There is never ever an instance when Being is not newly expressed (divine Science).

Second. This new birth, which is always going on, has a great impact on the other levels of consciousness. From the standpoint of absolute Christian Science, the new birth appears as the possibility that infinite, new discoveries can come forth. Here we see that the infinite One brings forth infinite, new forms of consciousness or paradigms which allow us to realize being as always infinitely new. This is possible, however, only because being itself is not a static whole. This is why it cannot be understood by dogmas. We can comprehend the one Being only when our conscious understanding of it is constantly and newly structured. First, we must begin to understand the process going on in Being itself, that is, the new birth of being through Being itself. This shows that each higher, further and deeper understanding which we gain, is always deduced from the one Being. This contradicts the old belief that we can ever understand the divine by human thinking, which is not interested in a new understanding. It much prefers the inertia and dullness of mortal mind. And last but not least,

it frees us from the belief that the new birth, which is continuous, is troublesome (absolute Christian Science).

Third. As we consider the hierarchy within being, we see that the new birth of divine being (divine Science) translates itself constantly and appears as a new birth or structuring in our consciousness (absolute Christian Science). It translates itself even to the point where it appears as the birth of new solutions and insights, which correct the basic beliefs of the material system of reference and remove them (Christian Science).

As we follow scientific obstetrics when attending the birth of a spiritual solution of a specific case, we can be sure that a solution will be born. This occurs because the new birth is a fact in Being itself (divine Science). This is so because we see a totally new structure of understanding that makes us one with the newness of being (absolute Christian Science). It is also true because the coincidence of the structure of Being with the structure of our understanding reveals the specific idea which, in a specific situation, is needed and which gives us the solution to the problem (Christian Science).

John Doorly's appeal. As we consider scientific obstetrics, we should stand in awe at the way, in this short paragraph, the three main categories of Being are interwoven (the seven synonyms for God, the four divine modes of operation and the different Science-levels). As we comprehend the spiritual birth, we handle the claim of so-called death. All questions concerning material birth — the immaculate conception of Jesus or our own fleshly origin, whether legitimate or illegitimate — become irrelevant. Doorly consciously claimed for himself the truth about birth, and told us to claim it also for ourselves. He was aware of the responsibility which we all have. Because he was so convinced of it, he again took the paragraph on scientific obstetrics at the end of his 1948 summer school in Oxford and said: "I believe that salvation depends more on us than on any other people in the world, and it depends on us individually, collectively, and universally. So for God's sake don't let us fail."⁵

⁵ John W. Doorly, *Oxford Summer School 1948 — Revelation*, p. 253, The Foundational Book Company for the John Doorly Trust, London, England.

Scientific Obstetrics

(S&H 463:5-20)

Word	<p><i>How one can give birth to the spiritual idea (through pure thoughts)</i></p> <p>Teacher and student should also be familiar with the obstetrics taught by this Science.</p> <p>To attend properly the birth of the new child, or divine idea, you should so detach mortal thought from its material conceptions, that the birth will be natural and safe.</p>	<p>Mind</p> <p>Spirit</p> <p>Soul</p>
Christ	<p><i>The power of the idea that excludes error (the operation of the idea)</i></p> <p>Though gathering new energy, this idea cannot injure its useful surroundings in the travail of spiritual birth.</p> <p>A spiritual idea has not a single element of error, and this truth removes properly whatever is offensive.</p>	<p>Principle</p> <p>Life</p>
Christianity	<p><i>The bigness of the idea (the idea is in the synonym for God)</i></p> <p>The new idea, conceived and born of Truth and Love, is clad in white garments. Its beginning will be meek, its growth sturdy, and its maturity undecaying.</p>	<p>Truth</p>
Science	<p><i>The synonym for God alone is Being (only the synonym for God)</i></p> <p>When this new birth takes place, the Christian Science infant is born of the Spirit, born of God, and can cause the mother no more suffering. By this we know that Truth is here and has fulfilled its perfect work.</p>	<p>Love</p>

Further literature on this subject see:

John W. Doorly:

Oxford Summer School 1948, Vol. I, 'Hosea and Jeremiah', pp. 11-15.

Oxford Summer School 1948, Vol. II, 'Matthew and Revelation', pp. 41, 252-253.

Oxford Summer School 1949, Vol. I, 'Matthew and Mark', pp. 14-18 and pp. 71-74.

Oxford Summer School 1949, Vol. II, 'Luke and John', pp. 171-177.

Talks on the Science of the Bible, Vol. IX, 'Malachi', pp. 99-103. (1950).

Peggy M. Brook:

John W. Doorly and the scientific evolution of Christian Science, pp. 179-189. (1973)

(The Foundational Book Company for the John W. Doorly Trust, London [England])

Max Kappeler:

'Scientific Obstetrics', Kappeler Institute Publishing, Wilmington, DE, USA. (1978)