



"CORAZÓN DE LOS ANDES": Oil painting by the Chilean artist Nemesio Antúnez

By courtesy of the United Nations

History's facts or fables

Another British military leader of World War II has published his memoirs, has revealed the truth as he sees it, has explained the past as he remembers it, and has been greeted with the criticism, rancor or applause of his contemporaries and the historians studying the period.

His account of the North African campaigns in particular caused controversy. The facts are rarely disputed, the situations are well documented, and yet a definitive interpretation of the period is elusive. Pre-historians produce theories from a few bones, mediaevalists struggle with palimpsests and interpolations to form an opinion, but the modern student, so careful, so analytical, so desirous, perhaps, of remaining on the fence, appears overwhelmed by the wealth of material available.

The campaigns are modern history, they happened within the experience of many living today, and yet the disputation continues. Whose account of that small part of history will future generations believe? Is this or that leader the real hero of the times? How much that is fable has already been mingled with, or added to, the facts?

Even eyewitness reports and contemporary experience are of dubious help. I remember clearly my father's stories about Egypt in the Forties, brief, funny, perfect anecdotes he told, vivid with local color, but they added little to the facts of history though the fables were generously enriched.

So the constant analysis goes on and new theories are formed, to be re-formed as fresh publications are produced.

And it is not only recent events which are submitted to such vigorous scrutiny. Historians have examined the past with just as much enthusiasm, though working from more meager material, in an effort to get at the truth or, as it sometimes seems, in order to prick the golden bubbles of past romance.

Take King Arthur for instance. He was the perfect knight, the leader of chivalry, the ideal king, the inspirer of poets—until historians de-

stroyed the image and put in its place an earth-man, a Romano-British war leader organizing some Britons against the invading Saxon hordes.

The grand redesign has not happened to Alfred as yet—though the burning of the cakes has long been questioned—and he remains, with title intact, The Great. Perhaps the lens of scientific inquiry has not been turned upon him for late.

About the Conquest speculation has been rife, especially this year in which the nine-hundredth anniversary of the invasion has been celebrated, and there have been rumors and fur flying.

It used to be simple. Harold was good. William was better. But now modern supporters of the two protagonists assess their capabilities so finely, judge their military skills to be so equal, that one is left wondering why a battle of Hastings was fought at all, and why the rivals did not declare "stalemate" at the outset. The old theory was that William won because he was right. The new one is that he won because Harold was unlucky.

Richard Coeur-de-Lion has been reappraised too, and, divested of his fables, what a shabby reputation remains to him! In the storybooks he was a gallant crusader, a noble king of the English, a friend to Robin Hood. In fact, if facts are to be trusted, he was an irresponsible royal brigand who never set foot in England if he could help it.

For Richard III it almost worked the other way. The storybooks had him as an ogre, a murderous usurper, a man so wicked that only one redeeming characteristic could be found, his courage in battle. But, said the revisionists, that was not the true picture of the man, that was the image created for him by the Tudor propaganda machine, when the Tudors had wrested the throne from him. Then opinion changed again, and though the fabled monster has gone, Richard is judged to have been a bad man, a man of drive and ability, but nonetheless a bad man.

Where is truth to be found? Was Henry VIII a handsome, hearty, English-loving monarch, broadened by a keen appetite for roast beef, or a fearful despot bloated with egotism? Many historians lean nearer to the second view but the first remains popular among the nonacademic. Did his public relations officials deliberately create for posterity this image of Bluff King Hal, and did his daughter Elizabeth benefit from the same successful image-makers? Or was it perhaps that some people had larger-than-life personalities, had the ability to make an enormous impact on those they met, and only fables could convey the powerful impressions they made?

The suspicion of deliberately created images is no doubt too modern, and fables arose naturally out of opinion, out of judgments passed by one generation upon another, until folk tales arose out of folk memories and heroes and villains were born.

Certainly personal opinion colored history as I used to know it. This was particularly true of the English Civil War period. At school I was Royalist, as we all were, because our city, three hundred years before, had declared for the King; and besides, it was considered to be more elegant. And the fable continued that all Royalists favored gallantry and the King was a hero and martyr, whereas all Parliamentarians were killjoys and Oliver Cromwell was a clod.

More mature examination has led me to the conclusion that both sides produced strong men and weak, and that probably I should have declared for Parliament at least up until the execution of the King. Moreover, Oliver Cromwell was a man of stature and King Charles was not.

This kind of reexamination can be intellectually satisfying but it offers cold comfort. I miss the gay ghost of the Laughing Cavalier.

I miss not only the heroes but the times that went with them; the times that revealed extraordinary valor, great adventure, flamboyant gestures, the human pageant accoutred in crimson and gold. The fables have gone and in their place sociologists have put tales of squalor and servitude and the proletariat clad in fustian; and everywhere, instead of adventure and invention, economists have detected the profit motive.

With sociologists, economists, and anthropologists aiding the modern historian in analyzing and criticizing human events as they occur can fables arise from our own times? It may be that future history books will contain no heroes and no villains and a computer will sift all available evidence to produce an impartial verdict.

I cannot help wondering whether that would satisfy. I wonder whether the General Publishing his memoirs would be happy to accept a machine-made verdict or whether he would prefer to say "Let Posterity judge—Let History decide."

If posterity does judge, will it be solely on the facts or partly, intuitively, on fables, the fables that could evolve to create heroes, folk-totems, in spite of the academic head-hunters?

Perhaps facts and fables are necessary to each other, are complementary rather than antagonistic, in order to reveal mundane man and the ideal, his "alter ego." Perhaps Arturus the thrusting soldier on a short-legged horse, and King Arthur in shining armor astride a noble steed, are but two aspects of the same man.

J. BOULTWOOD

"The Heart of the Andes," by Nemesio Antúnez, was unveiled at the United Nations Headquarters in October of 1966. As a gift of the Chilean Government, the work was presented by Chilean Foreign Minister Gabriel Valdes to Secretary-General U Thant.

Although the majestic silhouette of the cordillera is evident, the work is an abstract interpretation of Andean landscape rather than pictorial realism. It is the essence of continuing growth and change. On a background of browns and grays above earth green, volcanic or seismic action appears in the flows of red color. Floating stones of green and blue add to the movement and represent rich mineral content. The lake, ubiquitous in this region, glows in light seeming to emanate from the massive ranges.

Born in 1918 in Santiago de Chile, Mr. Antúnez studied architecture at home and in the United States. The years 1943 to 1950 were spent in the United States and the year 1953 in Europe. During the next decade he painted murals in public and private buildings both in the Capital and provinces of Chile. His canvas paintings were exhibited throughout Latin America and in New York.

This artist works also as an engraver and lithographer. He is founder of Taller 99, a collective Printmakers workshop, and served as Director of the Museum of Contemporary Art in Santiago from 1961 to 1964. Although at present cultural Attaché to the Chilean Embassy and Delegate to the United Nations, Mr. Antúnez continues to exhibit in group and one-man shows.

LOUISA FROST TURLEY

'The whole world in His hands'

Written for The Christian Science Monitor

The truth that God governs the universe, implied in the refrain of a spiritual, "He's got the whole world in His hands," is generally accepted but is not always understood. The unrest in the world, particularly among young people, clearly shows that a better understanding of God and His government of man is imperative if mankind are to experience lasting peace.

Advances in the fields of natural science, as well as dissatisfaction with outmoded theological beliefs, call for a scientific Christianity which supplies logical answers to the questioning of the age. These answers were actually given to the world centuries ago by the master Christian, Jesus of Nazareth, and are recorded in the Holy Scriptures.

Christ Jesus realized, however, that the Christians of his time were not able to grasp the full import of his teachings. He said: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth" (John 16:12, 13).

Christian Science is the full statement of truth. It teaches people how to utilize this truth, yield to the divine will, and bring out harmony in their lives. It declares, in accord with the Bible, that God is Spirit, Love, and that man is His spiritual image, or reflection. This Science also avers that God is all-knowing Mind. It follows, then, that the only real action takes place in this one and only perfect consciousness. Violence, unrest, and disorder, therefore, have no real existence. The recognition that the universe, including man, is spiritual and mental, controlled by divine Mind, removes the strain and strife which accompany the belief that it is material, peopled by corporeal beings, who govern each other—often unjustly.

Disrespect for law and order ceases when both youthful and mature people learn that in reality they are governed by divine intelligence and are not subject to the dictates of unreal evil impulses that claim to operate within their own consciousness or through another. Then, instead of taking the law into their own hands, they will gladly obey the law of divine Love and police their thinking and acting for the safety and well-being of all.

Lawlessness, individual or col-

lective, stems from the belief that man is separated from God, his divine source, that man is a mortal with a mind and will of his own capable of perpetrating or experiencing evil. People believe man can impose his will upon others or be imposed upon and that he must be ever on guard to protect his interests.

Mary Baker Eddy, the Discoverer and Founder of Christian Science, gives the remedy for this kind of false thinking when she states in "Science and Health with Key to the Scriptures" (p. 231): "To hold yourself superior to sin, because God made you superior to it and governs man, is true wisdom. To fear sin is to misunderstand the power of Love and the divine Science of being in man's relation to God,—to doubt His government and distrust His omnipotent care."

Christ Jesus taught that the Mosaic law of an eye for an eye and a tooth for a tooth must give way to the law of Love (see Matthew 5:38-41). In divine Love's heavenly kingdom there is no partiality, no age group with conflicting interests, no racial barrier. The understanding that God holds each one of His children in His loving embrace wipes out the fears and insecurities engendered by the belief that man is corporeal, governed by material instead of spiritual law.

Truly we are all held in the hollow of His hand, for His power, the force of divine Love, is in constant operation. His compassionate tenderness enfolds us. The sole demand made upon us as human beings is that we recognize these truths and place ourselves under the protection of Love's beneficent government.

[Elsewhere on this page may be found a translation of this article in Spanish. Three times a month an article on Christian Science appears in a Spanish translation.]

Tra-la from an Infanta

I will bid me inward here contentedly, with seven flowers to bloom about me like a wreath; two singing-birds to sing to me; a fruitful tree to sit beneath; and no tremor on the air—my eden-air, all lit for me. I will fold my hands and stare smilingly at what I see: my pretty flowers, my fruited tree, my song-birds singing tunefully; and smooth, unpierced (entombing me) my four blank walls of porphyry.

DORIS PEEL

'El mundo entero en Sus manos'

[This is a Spanish translation of 'The whole world in His hands,' appearing on this page.]

Traducción del artículo religioso publicado en inglés en esta página [Una traducción al español aparece tres veces al mes.]

La verdad de que Dios gobierna el universo contenida en estas palabras del estribillo de un canto religioso de los negros del sur de los Estados Unidos: "El tiene al mundo entero en Sus manos", es aceptada generalmente, pero no siempre comprendida. El desasosiego que existe en el mundo, especialmente entre la gente joven, señala claramente que una comprensión mejor de Dios y de Su gobierno del hombre es imprescindible, si la humanidad ha de experimentar una paz duradera.

El progreso en el campo de las ciencias naturales, así como el descontento con las anticuadas creencias teológicas, exige que haya un cristianismo científico que provea respuestas lógicas a las demandas de la época. En efecto, estas respuestas fueron dadas al mundo hace ya muchos siglos por el Maestro cristiano, Jesús de Nazaret, y aparecen en las Sagradas Escrituras.

No obstante, Cristo Jesús percibió que los cristianos de su época no estaban capacitados para comprender el completo significado de sus enseñanzas. El dijo: "Tengo todavía muchas cosas que decirles, mas ahora no las podéis llevar. Mas cuando viniere aquél, el Espíritu de verdad, él os guiará al conocimiento de toda la verdad" (Juan 16:12, 13).

La Ciencia Cristiana* es la exposición de la verdad. Enseña a la gente a cómo usar esta verdad, a cómo ceder a la voluntad divina y a cómo experimentar la armonía en sus vidas. Proclama, de acuerdo con la Biblia, que Dios es Espíritu, Amor y que el hombre es Su imagen espiritual, o reflejo. Esta Ciencia también asegura que Dios es Mente omnisciente. De esto se deduce que toda acción verdadera toma lugar en esta consciencia única y perfecta. Por lo tanto, la violencia, el descontento y el desorden, no tienen existencia real. El reconocimiento de que el universo, incluso el hombre, es espiritual y mental y que es gobernado por la Mente divina, elimina la tensión y la contienda que acompañan la creencia de que el universo es material, habitado por seres corpóreos que se gobiernan unos a otros, a menudo injustamente.

Further amplification

The piece was more or less antiphonal, with the piano and loudspeakers trading disjointed chorles of sound.—From a review of an electronic concert.

I am concerned that this report'll sound absurd. "Can music chorle?" Readers may ask me; so, to settle

Doubts I'll amplify a little. Chortling starts low, with a tootle, Rises gently, toward the middle Sounds a trifle like a fiddle, Lifts again, becomes a tweetle, Rests, descends.

A sudden snort'll Sound a little like a chortle, But not as much as this report'll.

VICTOR HOWES

señanzas. El dijo: "Tengo todavía muchas cosas que decirles, mas ahora no las podéis llevar. Mas cuando viniere aquél, el Espíritu de verdad, él os guiará al conocimiento de toda la verdad" (Juan 16:12, 13).

La Ciencia Cristiana* es la exposición de la verdad. Enseña a la gente a cómo usar esta verdad, a cómo ceder a la voluntad divina y a cómo experimentar la armonía en sus vidas. Proclama, de acuerdo con la Biblia, que Dios es Espíritu, Amor y que el hombre es Su imagen espiritual, o reflejo. Esta Ciencia también asegura que Dios es Mente omnisciente. De esto se deduce que toda acción verdadera toma lugar en esta consciencia única y perfecta. Por lo tanto, la violencia, el descontento y el desorden, no tienen existencia real. El reconocimiento de que el universo, incluso el hombre, es espiritual y mental y que es gobernado por la Mente divina, elimina la tensión y la contienda que acompañan la creencia de que el universo es material, habitado por seres corpóreos que se gobiernan unos a otros, a menudo injustamente.

El desacato a la ley y al orden cesa cuando tanto los jóvenes como los adultos, aprenden que en realidad están gobernados por la inteligencia divina, y que no están sujetos a los dictados de impulsos erróneos irracionales que pretenden actuar dentro de sus propias consciencias o por medio de otro. De manera que, en lugar de tomar la ley en sus manos, ellos obedecerán gustosamente la ley del Amor divino, y gobernarán sus pensamientos y sus actos para beneficio y bienestar de todos.

La desobediencia a la ley, ya sea individual o colectiva, surge de la creencia de que el hombre está separado de Dios, su fuente divina, y de que el hombre es un mortal con una mente y voluntad propias capaz de perpetrar o experimentar el mal. La gente cree que el hombre puede imponer su voluntad sobre otros o que otros a su vez pueden imponérsela,

y que tiene que mantenerse siempre en guardia para proteger sus intereses.

Mary Baker Eddy, la Descubridora y Fundadora de la Ciencia Cristiana, da el remedio para esta manera de pensar falsa cuando declara en "Ciencia y Salud con Clave de las Escrituras" (pág. 231): "El mantenerse superiores al pecado, porque Dios os hizo superiores a él y gobierna al hombre, es verdadera sabiduría. Temer el pecado significa no comprender el poder del Amor ni la Ciencia divina del ser en la relación del hombre con Dios,—dudar de Su gobierno y desconfiar de Su protección omnipotente."

Cristo Jesús enseñó que la ley mosaica que dice ojo por ojo y diente por diente tiene que ceder a la ley del Amor (véase Mateo 5:38-41). En el reino celestial del Amor divino no existe la parcialidad, ni grupo de determinada edad que sufra de conflictos de intereses, ni barreras raciales. La comprensión de que Dios mantiene a cada uno de Sus hijos en Su afectuoso abrazo destruye el miedo y la inseguridad que se originan en la creencia de que el hombre es corpóreo, gobernado por leyes materiales en vez de por la ley espiritual.

En realidad El nos mantiene a todos en la palma de Su mano, por cuanto Su poder, la fuerza del Amor divino está constantemente en acción. Su ternura compasiva nos abraza. La única demanda que se nos hace como seres humanos es que reconozcamos estas verdades y que nos coloquemos bajo la protección del gobierno benéfico del Amor.

*Christian Science: Pronunciado Crischan Sáiens.

La traducción española del libro de texto de la Ciencia Cristiana "Ciencia y Salud con Clave de las Escrituras" por Mary Baker Eddy, está disponible con páginas alternadas en inglés. Puede obtenerse en las Salas de Lectura de la Ciencia Cristiana o pedirse directamente a Clem W. Collins, Agente de los Editores, One Norway Street, Boston, Massachusetts, U.S.A. 02115.

Información respecto a la demás literatura de la Ciencia Cristiana publicada en este idioma puede obtenerse dirigiéndose a: The Christian Science Publishing Society, One Norway Street, Boston, Massachusetts, U.S.A. 02115.

why is a textbook on religion necessary?

A subject worthy of serious consideration calls for an exact statement. It needs a textbook. The textbook of Christian Science is SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES by Mary Baker Eddy. This book brings to light the spiritual meaning of the Bible. It makes plain what God is. It helps you understand who you really are. It teaches you how to pray effectively. Paperback Edition \$1.95. Wrapped and ready for you to mail to a friend \$2.10.

From Clem W. Collins, Publishers' Agent
One Norway Street, Boston, Massachusetts,
U.S.A. 02115.

Enclose a gift card and we will mail the book for you.
Or ask at a local

CHRISTIAN SCIENCE READING ROOM