

THE FOURTH PICTURE

“CHRISTMAS EVE”

THE SCRIPTURAL “bases” (Chr. p. 55) given by Mrs. Eddy in the “Glossary” of *Christ and Christmas* for the stanzas of the Poem corresponding to this fourth picture, as well as for this fourth picture as illustrative thereof, are:

“The tabret, and pipe, and wine, are in their feasts:
but they regard not the work of the Lord, neither
consider the operation of His hands.—ISAIAH.”

“Man that is born of a woman is of few days, and full
of trouble.—JOB.”

The first Scriptural “basis” describes the general aspects of this picture as being that of formal *commemoration* of Jesus’ birth without spiritual quickening, as evidenced by the fact that in this picture the tree is lopped off at the top and so points to nothing; neither is there the symbolic star in the tree top to signify a higher conception than the emotional pleasure of those present suggests; and above all there is no light of star, typing a spiritual source of life, shining from without, the light in the room being wholly artificial, in contradistinction to that of all of the other pictures in *Christ and Christmas*. In other words, those participating in this *commemoration* (with the exception of the woman in the wheel chair and the man in the extreme left-hand boundary of the picture standing behind the tree with his back turned on the festivities) fail to see “the operation of His [God’s] hands,” or the spiritual idea behind the symbols of “the work of the Lord”; as expressed in the first stanza of the Poem

applicable to this picture, they fail to see the Christ as the "living Vine," which must be lived rather than commemorated.

The celebration of the birth of Jesus with no conception of the "Christ, eternal and divine" consigns this picture to the plane of human generation that has both beginning and ending, as expressed in the second Scriptural "basis" for this picture—"Man that is born of a woman is of few days, and full of trouble." The result of human generation (family) is that woman is placed under the domination of man, for Mrs. Eddy says that "man is the family name for all ideas,—the sons and daughters of God," S. & H. 515:21; and thus in the second stanza of the Poem applicable to this picture, she speaks of the women in this picture, who (in reversal of true Womanhood, typing Spirit) are placed wholly at the bidding of men, typing form, as "Eves, by Adam bid." "Man that is born of a woman" is shut out from the light of Womanhood, as "a woman" is merely a species of "man [which] is the generic term for all humanity," * Un. 51:14; while Woman as symbolizing generic man * (S. & H. 561:22) is an indivisible whole, and her conception is never a single man or woman. Such multiplication of "creation" is the seeming divisibility of Woman into women, or into separate units, each of which is called "a woman." So "man that is born of a woman is of few days, and full of trouble" because such generation "divides Mind into minds, Spirit into spirits, Soul into souls, and Being into beings [causing constant warfare between divisible units] . . . and is of human instead of divine origin," Ret. 56:6. This fourth picture is wholly characterized by such divisibility and, therefore, is wholly human in aspect.

Inasmuch as the characterizing men in this picture tower above the women, whom Mrs. Eddy has spoken of as "Eves, by Adam bid" (despite the fact that she said in substance from the first to the last edition of *Science and Health* that "woman was a higher idea of God than man," first edition, p. 249, present edition, p. 508:21-23), and inasmuch as Mrs. Eddy says that the illustrations in *Christ and Christmas* present both "the *type* and *shadow* of Truth's appearing in the womanhood as well as in the manhood of God," Mis. 33:9, an affirmative reversal of these towering men and the "Adam bid" women

* That manhood types (individual) "humanity" is seen in Mrs. Eddy's statement, "John saw the *human* and *divine* coincidence, shown in the *man* Jesus, as *divinity* embracing *humanity*" (S. & H. 561:16); while the fact that Woman types *divinity*, or generic (whole) man, is seen in her statement, "The woman in the Apocalypse symbolizes generic man . . . ; she illustrates the coincidence of *God and man* as the *divine* Principle and *divine* idea" (S. & H. 561:22)—*divinity* always being whole and complete.

must yet be identified as the "type" of this fourth picture—the "shadow" only of human manhood and womanhood having been spoken of thus far as generally characterizing it.

The "type" in this picture is identified by the woman sitting in an invalid's chair and by the man standing behind the tree with his back turned on *woman* particularly and on the whole scene in general, for the dead rites rather than the "living Vine" of such setting has shut out (invalidated) the Christ as the Spirit of Womanhood and rejected the form of true manhood. Note that both this typical woman and this typical man are verily clothed in the black "sackcloth" of duality and rejection, as prophesied of the "two witnesses" in the eleventh chapter of Revelation (this prophecy immediately succeeding that of the man-angel bringing the "little book" in the tenth chapter of Revelation, the subject of the third picture), which reads, "And I will give power unto my two witnesses, and they shall prophesy . . . clothed in sackcloth," Rev. 11:3.

Mrs. Eddy defines these "two witnesses" as "Christ Jesus and Christian Science," My. 347:1, which in their very names characterize them as Jesus in his first appearing and Jesus in his "second appearing," respectively, of which latter Mrs. Eddy says, "The second appearing of Jesus is, unquestionably, the spiritual advent of the advancing idea of God, as in Christian Science" (Ret. 70:20)—Jesus' first appearing witnessing to the manhood of God, and his "second appearing" witnessing to the womanhood of God. The witness of manhood to human sense is that of self-denial, cross-bearing, persecution "for righteousness' sake," suffering, and crucifixion,—epitomized in Jesus' statement of his own mission, "Think not that I am come to send peace on earth: I came not to send peace, but a sword," Matt. 10:34. The witness of womanhood is that of the forever allness of Good and the perfection of man, which declares of even humanhood, "The more I understand true humanhood, the more I see it to be sinless,—as ignorant of sin as is the perfect Maker," Un. 49:8.

The method of manhood as typed by Jesus in his first appearing was declared by Jesus as, "Get thee behind me, Satan," Matt. 16:23, and by St. Paul as, "Forgetting those things which are behind," Phil. 3:13, as symbolized by the man in this fourth picture who has turned his back on the scene of festivity, thus putting it "behind" him. The method of womanhood as typed by the "second appearing of Jesus" as the Christ is that of facedly redeeming all human problems by spiritually discerning their underlying realities, of which they

are the claimed reversals. These two methods are epitomized by St. Paul in the following words: "So Christ [meaning in this instance Jesus in his 'first appearing'] was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without [the consciousness of] sin unto salvation," Hebr. 9:28. And Mrs. Eddy even more trenchantly presents their distinctive methods in the following words: "But the beast bowed before the Lamb: it was supposed to have fought the manhood of God, that Jesus represented; but it fell before the womanhood of God, that presented the highest ideal of Love," Hea. 10:5.

Of these "two witnesses" the Bible records: "And when they shall have finished their [dual] testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them," Rev. 11:7. This beast is the dragon (drag-on) of Old Theology, which claims the bottomlessness (endlessness) of evil, that reverses the allness of Good as the mission of Woman. Man but measurably meets this warfare of the beast through ascending purification to the point of virginity through denial, as typed by the Lamb that "stood on the mount Sion, and with him an hundred forty and four thousand," Rev. 14:1, who had reached virginity through the conquest resulting from Christian warfare; while Woman witnesses to the forever virgin purity of the Bride as Word, My. 125:26, which Word was "in the beginning . . . with God, and . . . was God," John 1:1.

Mrs. Eddy defines this beast, or dragon, as "lust," S. & H. 567:28, and St. John defines "lust" in its full trinity of worldliness as "the lust of the flesh, and the lust of the eyes, and the pride of life" (I John 2:16),—all of which reign supreme in this picture as resistances by which the "two witnesses" of manhood and womanhood (typed in this picture by the man who is standing behind the tree with his back turned on the whole scene, and by the woman sitting in the invalid's chair) are slain to the human sense of everyone participating in the festivities. Thus the distinctive messages of manhood and womanhood are slain by the beast of Old Theology because the witness of manhood (Christianity) and the witness of Womanhood (Science) cannot stand together, since one resists evil, and the other knows nothing of its claim in line with Mrs. Eddy's statement, "It is Truth's knowledge of its own infinitude which forbids the genuine existence of even a claim to error," No. p. 30:19. In other words, woman must not continue to share her mission with a manhood witness which invalidates

her message but must come into her own individualized mission as distinguished from man's, and not only *repeat* "what the Beloved knew and taught" but *complement* it, in line with Mrs. Eddy's statement: "As Elias presented the idea of the fatherhood of God, which Jesus afterwards manifested, so the Revelator *completed* this figure with woman, typifying the spiritual idea of God's motherhood," S. & H. 562:3.

The invalid (invalidated) woman in this picture, who types Mrs. Eddy's consciousness at this stage of the progressive unfoldment of the Word of *Science and Health*, is not only detached from her surroundings but is detached from her manhood as well. In this connection it will be remembered that in the first edition of *Science and Health* Mrs. Eddy (in fulfillment of the prophecy that the man-angel would bring "the little book") had revealed the manhood of her own consciousness as separated from her womanhood, and in this fourth picture she (typed by the woman in the invalid's chair) seeks to recover her initial vision of Womanhood in order to preserve her distinctive mission, which static Christianity (her students' lack of understanding) had unwittingly sought to slay; for Mrs. Eddy's consciousness has already revealed Womanhood as embracing manhood in the third edition of *Science and Health* from which the second edition of *Science and Health* (under which this picture rests) was extracted, as later presented under the comments on this picture.

As an evidence that the invalidism of the woman in the wheel chair has no relation to physical illness, who ever heard of an invalid whose lap on such occasion (Christmas Eve festivities) was not piled high with gifts as tokens of affection in an attempt at human compensation for that invalid's affliction? As this woman has no gifts, it indicates that she is not only detached from her surroundings and manhood, but that her detachment is felt by others. In other words, her seeming physical condition types the invalidation of woman to the consciousness of the "Eves" and "Adams" who generally characterize this picture. Therefore they have no capacity to discern the vision of Womanhood dawning upon the woman in the wheel chair, her invalidism suggesting her futility in conveying her message at this point.

In the original first two editions of *Christ and Christmas*, in 1893, the then second stanza of the Poem applicable to this picture (which is now the first, Mrs. Eddy having not only transposed it to its present first position when she restored *Christ and Christmas* to the Field in

1897 but entirely changed its former wording) portrayed a state of human helplessness in the sense that it read,

“Creatures of dust, of woman born,
Are mortals frail;
But Christ eternal! Naught forlorn
Pales this glad tale!”

Note that in this stanza “Christ” (outside of man) “pales” the error, thereby placing upon man no inherent responsibility; whereas the present substitute for this stanza, which reads,

“Thus Christ, eternal and divine,
To celebrate
As Truth demands,—this living Vine
Ye demonstrate”

opens the way for a human demonstration of the Christ.

The Bible after recording the death of the “two witnesses” next presents the following statement, “And they that dwell upon the earth shall rejoice over them [the slain witnesses], and make merry, and shall send gifts one to another,” Rev. 11:10. It will be noted that in this fourth picture merriment and gift-making between each other to the exclusion of the man standing behind the tree with his back turned on the whole scene and the woman in the wheel chair are its most notable features, and in line with this merriment the present second stanza of the Poem corresponding to this picture speaks of the “merriment” of those who are sending gifts to each other. In this stanza as it appeared originally in the first two editions of *Christ and Christmas*, in 1893, the words “merry feast” were used instead of the word “merriment.” Inasmuch as this picture was then the same as now, wherein there is no evidence of a physical “feast,” the words “merry feast” suggested that Mrs. Eddy then intended and now intends that this fourth picture convey more of a gloating thought than a literal “feast.”

The message of this fourth picture can be epitomized in these few words—Behold the “home” that man and woman as coördinate witnesses make when Christianity as manhood is the dominant factor (which he must be under the characterization of manhood as “*tender, intellectual, controlling*,”—all three of these characteristics persisting in *Science and Health* from the first edition until manhood rose to the vision of Womanhood, as presented in the fiftieth edition, wherein manhood was merged into Womanhood, as subsequently presented).

Notice that *tenderness* ("tender") is manifested in the loving gifts manhood has provided and bestowed upon one and all except upon the woman in the wheel chair and the man behind the tree with his back turned on the festivities. That man as "intellectual" (his second characteristic as defined by Mrs. Eddy at this stage) is satisfied with the "mass" (*Christmas*), or form, of the idea is evident by features previously mentioned, such as the lopped-off Christmas tree, which points to nothing but material pleasure, and the artificial light, the room being devoid of even a window through which a star might shed its glimmer of heavenly idea. That man is "*controlling*" is symbolized by the fact that the men are standing protectingly and dominatingly over the women who are seated. Children as "sensual and mortal beliefs," in embryo and not in maturity (S. & H. 583:1), are much in evidence in this fourth picture as the Christian, or manhood, sense of multiplying and replenishing the earth. Well may we expect the woman in the invalid's chair, typing the subjective consciousness of Mrs. Eddy (which gained a pre-view of the Christ before sharing her vision with others) as struggling under the earth weight of human manhood, to seem dazed and confused over the result of her endeavor to share with others her sense of home, only to find that she was forced to share with them *their* sense of home, which was under the domination of human manhood; for had not Mrs. Eddy in *Science and Health* exalted manhood over womanhood when she characterized man as "controlling." Thus the invalid's chair types the seeming invalidization of the message of Womanhood at this point.

The entire aspect of this picture symbolizes the fact that the home that is "woman's world" (Mis. 287:28), and to establish which Mrs. Eddy wrote the first edition of *Science and Health*, could not be founded under the control of manhood, typing theological Christianity, which wars with womanhood at this point. While it is not intended to convey the impression that this picture actually portrays the literal happenings in Mrs. Eddy's home at the time identified by this picture, it nevertheless is evident that this fourth picture types the phases of thought—"earth's stupid rest" (Mis. 398:8) in static Christianity—which occasioned the struggle with manhood in her home, in a Christmas setting applicable to *Christ and Christmas* ("Christmas" being the negative subject of this book), "earth's stupid rest" of her students renewedly fulfilling the prophecy concerning the occasion for Jesus' suffering—"the chastisement of our [stagnant] peace was upon him," Isa. 53:5.

At this period the struggle between Mrs. Eddy and the *men* (typing the demoralization of static Christianity) in her Cause (which struggle was not limited to her home but was manifested without as well) was so great as to seemingly almost wreck the new Movement. This will be seen in Sibyl Wilbur's *The Life of Mary Baker Eddy* in the chapters: "A Conflict of Personalities," "A Strange Conspiracy," and "Organization of Church and College." In this struggle one *man*, who was then Mrs. Eddy's student, appropriated without her knowledge or consent the entire proceeds from the first edition of *Science and Health* and applied them to the liquidation of the small publishing company that had been formed by a few of her students for the publication of *Science and Health*, leaving Mrs. Eddy no funds with which to release her new revision of *Science and Health* then in the press; another *man*, who was also her student, plagiarized over thirty pages of *Science and Health*, forcing a lawsuit to establish Mrs. Eddy's copyrights; another *man*, also her student, brought a lawsuit against her for all his personal services in the interest of her Movement; another *man* started a counter Movement in Boston; still another *man*-conspiracy, involving *men* students, resulted in the indictment and arrest of Mrs. Eddy's husband, Dr. Eddy, and another of her students for murder while the alleged *man*-victim was in hiding in order to insure the success of such conspiracy.

This attempted domination of manhood in both Mrs. Eddy's home and "church" had its roots in the then stage of unfoldment of *Science and Health*, as will be presented under the following topical heading.

THE SECOND EDITION OF SCIENCE AND HEALTH, PUBLISHED IN 1878, AS CORRELATING THIS PICTURE

This picture corresponds to the second edition of *Science and Health*. Due to terrific conflicts in the Movement, Mrs. Eddy was so impoverished financially as to be unable to remove from press her then-currently prepared edition of *Science and Health* (which when later published was called the third edition), prepared in two volumes. She was, therefore, forced to extract material therefrom for the second edition, which was called "Volume II" (when there was no Volume I). Mrs. Eddy's description of this process of extracting the second edition as "Volume II" from the belated third edition appeared in the "Introductory" of her second edition of *Science and Health*, page five, and read as follows: "In a new edition of 'Science and Health,' a

book of over five hundred pages, we have given a fuller synopsis of our metaphysical system [later published as the third edition], and briefly *extract* from the pages of that work to publish in smaller size this volume." This "Volume II," which constituted the entire second edition of *Science and Health*, contained the following five chapters only: "Imposition and Demonstration," "Physiology," "Mesmerism," "Metaphysics," and "Reply to a Clergyman." Only *one* of these chapter titles in this thin-volumed second edition persisted through all of the editions of *Science and Health*, including the first edition, and that was "Physiology." The materials in this second edition were, in the main, so revised in the third edition of *Science and Health* as to defy comparison. Thus "Volume II" was distinct within itself rather than a borrowed volume to be subsequently reproduced in the third edition.

This second edition of *Science and Health* was called the "Noah's Ark Edition," for it had a Noah's Ark with turbulent waters beneath and clouds overhead on the front cover. Since Mrs. Eddy defines "ark" in the "Glossary" of *Science and Health* as "safety," was not this Noah's Ark a symbol of prayer for the safety of her Cause while riding the storm of prophesied turbulence in the death of the "two witnesses"—the subordination of the mission of Womanhood as Science to the mission of Jesus as manhood, or Christianity, before his crucifixion? This turbulence was unavoidable in view of the great disparity between the ordinary conception of Christian form-worship and the height of the statements in *Science and Health* under which the Movement was placed at this point.

Like the first edition of *Science and Health*, the statements in this second edition of *Science and Health* were strikingly high in comparison with the ability of the *then* human consciousness to demonstrate them, this line of demarcation being symbolized in this fourth picture by the disparity between the detachment of the woman in the wheel chair and the "merriment" of her surroundings. Some of the statements in the second edition of *Science and Health* were as follows: *

"*At present we know not what we are, but certainly we shall be Love, Life, and Truth, when we understand them,*" p. 19. Inasmuch as Mrs. Eddy in the third edition of *Science and Health* defined the "Elohim" as the "sons and daughters of God," saying, ". . . and this

* Copious quotations have been made from this second edition of *Science and Health* because the copyright has expired and cannot be renewed; therefore this second edition legally belongs to the world.

earth and heaven are now and forever the male [typing 'Truth'] and female [typing 'Life' and 'Love'] of Spirit, *alias* the Elohim, or sons and daughters of God," p. 120, Vol. II, 3rd ed., and in our present edition interprets God as the Elohim, or "the tri-unity of Life, Truth, and Love," S. & H. 515:16-20, this statement should not seem so startling, particularly in view of the fact that Mrs. Eddy further says in our present edition, "Principle and its idea *is* [not are] one," S. & H. 465:17.

". . . for man is not governed in science except by his own Spirit, even the Principle of man," p. 46. This statement might have been construed to permit man the leading of "his own Spirit" before it was lifted to the divine Spirit, and such was the effect on Mrs. Eddy's students, as previously and subsequently presented.

"Spirit is never individualized: it is infinity, and there is no medium for it," p. 117. Having conceded Spirit to man, in this second edition man became infinite without the individual footsteps leading to this infinitude, as in Mrs. Eddy's present statements in *Science and Health*: "Soul is . . . individualized, but not in matter," S. & H. 477:22; and "Soul is Spirit," S. & H. 223:11. In other words, in accordance with the present edition of *Science and Health*, if Soul is Spirit, and Soul and Spirit are one, Spirit *is* individualized. Thus Mrs. Eddy changed this statement as it appeared in the second edition both in its letter and practice when she was forced to establish the medium of "intelligence" in man for the individualizing of Spirit, as subsequently presented.

"Our Master, meekly and yet as a victor bore the mockery of his self-conscious God-being . . . and established the proof that the 'I' is Christ, and that Christ is God, the Soul and Life of man," pp. 65, 66. Thus Mrs. Eddy lifted the subjective consciousness of Jesus to the Christ of his "second appearing" as his only self-conscious "I"; while she founded the First Organization of the Christian Science Church in Boston, as presently presented, on "the word and works" of Jesus in his first appearing.

". . . that woman is but another and higher term for man; that man or woman is the compound idea that includes all other ideas of God, which represent Life, Truth or Love," p. 144. Note that in the second portion of this statement (which is quoted from the twelfth statement [at that time] of what Mrs. Eddy has since called the "platform" of Christian Science), man and woman, respectively, were placed in identically the same position, for each separately was "the

compound idea." The contrast between this statement in the second edition and Mrs. Eddy's higher presentation of woman in the first edition as, "Woman was a higher *idea* of God than man" (p. 249), rather than merely a "higher *term* for man," shows clearly the reason for the "death" of the "two witnesses" of manhood and womanhood; for the human consciousness of Jesus in his first appearing as manhood warred against the divine consciousness of Jesus' "second appearing" (in the sense that a lower position always resists a higher position until the two become one), thus tending to defeat the message of Womanhood and to rob it of its vitality, or life, and likewise the message of Womanhood in Jesus' "second appearing" in *idea* being progressive over his first appearing in *person* left the message of Jesus' first appearing (as separated from his "second appearing") unprotected from the drag-on of Old Theology, which slew it until manhood and womanhood became one in response to the unified "spirit of life from God [that] entered into them," as prophesied in the eleventh chapter of Revelation.

"Intellect or the reason cannot grasp Truth. . . . the Spiritual understanding of Spiritual things comes from Spirit," p. 146. And yet despite this statement (which was taken from the seventeenth statement of the then "platform" of Christian Science under the chapter title of "Metaphysics"), Mrs. Eddy beginning with the first edition of *Science and Health*, in 1875, up to the fiftieth edition, in 1891, characterized the human man as "intellectual" and "controlling," thus setting him apart from Spirit, and his ability to understand it.

". . . that Jesus is the name of a man. The conception of Jesus was spiritual, if Joseph was not his father. The superior spirituality of Mary might have been the transparency, through which immortal Mind reflected, somewhat, the idea of God, giving that better likeness of Truth and Love, in the good and pure Jesus. Into Mary's idea of God and conception of man, the male, or sensual element of thought might not have entered to taint the idea, thus it was, that Jesus became the mediating or intervening belief between Spirit and matter, Truth and error or Soul and sense, which belief opposed not God; and that Truth that healed the sick, dispelled the illusions of sense, or the belief of Life and Intelligence in matter, and revealed the impersonal Truth, namely, that Soul and God are one and the 'I or the Father,'" p. 147. Compare the first portion of this quotation (which was taken from the eighteenth statement of the then "platform" of Christian Science) with the majestic statements in our present edition of *Science*

and *Health* which read, "The Virgin-mother conceived this idea of God, and gave to her ideal the name of Jesus . . . Jesus was the offspring of Mary's self-conscious communion with God," S. & H. 29:17, 32, and with the statement in Mrs. Eddy's *Message for 1901* which reads, "Jesus, the only immaculate, was born of a virgin mother," p. 8. Thus it will be seen that when Mrs. Eddy wrote this statement quoted from the second edition of *Science and Health*, her consciousness of the divine was so clear that her sense of the human seemed unimportant, the necessity of her students later forcing her to a clearer expression of the human as needful medial footsteps to lift them to her own initial consciousness.

"That our church is built on Christ, not a person, but the Principle that Jesus told us is Christ, namely, 'The Way, the Truth, and the Life;' that Christian Science is the Way and its foundations are eternal. That in reality we unite with this Church, only, as we become unselfish and pure, and are new-born babes into the Life that is Truth, and Truth that is Life . . .," p. 147. This statement (which was taken from the nineteenth statement of the then "platform" of Christian Science) shows that Mrs. Eddy's concept of Church even at this time was wholly spiritual and beyond the foundation of the First Organization of church (founded under the régime of this second edition), which was "designed to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing," *Manual* p. 17. This Church described by Mrs. Eddy in this quotation from the second edition of *Science and Health* was the inner Church of the consciousness of man as Truth, that embracingly goes beyond the *commemoration* of "the word and works of our Master" before his crucifixion in his first coming, as presented under the next topical heading.

The first four preceding quotations taken from the second edition of *Science and Health*, in somewhat different forms, appeared in the first edition of *Science and Health* and are used here merely to indicate the position of the revelation at the time of the founding of the First (sustained) Organization of church in 1879, which was founded under the régime of the second edition of *Science and Health*. Also these quotations show that the single "Volume II," which contained the entire second edition, was not a mere supplement to the first edition (and hence called "Volume II") but was a distinct extraction from the subsequent third edition, this third edition being very different in character from the first edition.

The essence of all the statements quoted from the second edition of *Science and Health* is borne out by the following quotations which are also quoted from the second edition:

"Let us regain our God-being . . . ," p. 120.

"When we become Spirit, we shall be infinite, and One, for there is no room for more than one, if that One *is infinite*; * do we yet understand the Principle of that saying, 'I and the Father are one'? We must reckon the I, from the stand-point of a Principle and leave individuality without Life or *Intelligence*. The identity or idea of all that really is, continues, but there is neither Life nor *Intelligence* in the idea," p. 7.

The natural consequence of too-high abstractions, as quoted from the second edition of *Science and Health*, is a static humanity until the footsteps bridging the human and the divine are demonstrated. These footsteps had not been demanded by the revelation of Science at this period, for the human "Footsteps of Truth" by which the human and divine become one had not been revealed in *Science and Health*; therefore the tendency was to ignore the human upon the basis of a higher theory of divine existence, although the human lives of Mrs. Eddy's students were not measured sufficiently to the divine to dissipate the human as was the case with Jesus: so both the human and divine positions were untenable. Hence the inevitability of the "death" of both "witnesses" in accordance with Bible prophecy.

CHURCH ORGANIZATION

In 1876 Mrs. Eddy and six of her students formed the Christian Scientist Association † (later called the Massachusetts Metaphysical

* The italics are Mrs. Eddy's.

† As presented under the chapter title of "Mission of Christ and Christmas," associations always basically characterized their subsequent church expressions, such as the Christian Scientist Association was the basis of the First Organization of the Boston Church, composed in the main of Mrs. Eddy's students. This organization (then called the Massachusetts Metaphysical College Association) was dissolved at the time of the dissolution of the First Organization and resolved into an Assembly of Christians (*June Journal*, 1890) out of which the Second Organization of church came forth; likewise each individual branch church was initially the outgrowth of the Association of a field teacher. The National Christian Scientist Association was the aggregation of all Associations—this Association being dissolved at the time of the dissolution of the First Organization and resolved into the Universal Assembly (*July Journal*, 1890), its last meeting being held at the World's Parliament of Religions at the Chicago World's Fair in 1893. However, this Universal Assembly was never terminated; for it basically awaited the establishment of a generic branch church, which would figuratively bear the world on its spire,

(Footnote cont. as the last one on next page)

College Association) upon which to base a church. In 1879 Mrs. Eddy and twenty-six of her students formed in Lynn, Massachusetts, the First (sustained) Organization of the Christian Science Church. (This was under the régime of the second edition of *Science and Health*.) Inasmuch as this "church" * was "designed to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing," *Manual* p. 17, it was founded on the human Jesus (whom Simon Peter, having been given "the keys of the kingdom of heaven," denied "thrice" on earth) and not on the divine "Rock, Christ" (*Manual* p. 19) of Simon Peter's conception when he declared, "Thou art the Christ, the Son of the living God," Matt. 16:16, upon which conception Jesus said he would build his Church (this latter being subsequently the basis of the Second Organization of church, as later presented).

Mrs. Eddy was forced to found this First Organization of church upon the Christian outer commemoration of "the word and works" of Jesus in his first coming because her students' lives were not yet attuned to his "second appearing . . . as in Christian Science," which demanded an inner consciousness of Truth. Thus it will be seen that as this fourth picture is merely a *commemoration* of the birth of Jesus, upon which basis the First Organization was founded, it not only depicts the thought-conditions in Mrs. Eddy's home at this period but in this First Organization of church as well, commemoration being but a dead rite rather than the "living Vine" ("the Christ-idea"), as expressed in the words of the first stanza of the Poem applicable to this fourth picture.

So, as the First Organization of church was founded on the *com-*

* As previously presented, inasmuch as Mrs. Eddy never put "Life" in her definition of even spiritual Church ("the structure of Truth and Love," S. & H. 583), this First Organization of church founded in 1879 might be considered merely an "Assembly of Christians" instead of a church; and, as such, "church" will always appear within quotation marks when the First Organization is referred to. The words, "Assembly of Christians," are taken from Mrs. Eddy's characterization of the Massachusetts Metaphysical College Association (which, under its initial name of "Christian Scientist Association," was the basis of the First Organization of the Boston Church) after she dissolved it in 1890, shortly after the First Organization and College were dissolved.

as subsequently presented. The General Teachers' Association, which was formed in 1903 as a basis for the Extension, terminated in 1908 when the branch churches were separated to their own individual communion and the "Executive Members" as the erstwhile figurative spiritual body of The Mother Church were disbanded—the "Executive Members" (previously called "First Members") having been the only voting body of The Mother Church. The significance of the General Teachers' Association and the disbanding of the "Executive Members" will be presented later on.

memoration of "the word and works of our Master" in his first appearing before even his crucifixion, the more Mrs. Eddy in her preaching and teaching poured into it the treasures of Truth and Love of Jesus' "second appearing" from the hue of her own consciousness in line with her higher vision of Womanhood (as revealed in the third edition of *Science and Health*, from which she had extracted the second edition), the darker the "church" grew and the more its actions reflected but *commemoration* rather than the demonstration of the "living Vine," or "the Christ-idea." Since the foundation of this "church" on Jesus' first appearing was inadequate to bear the message of Jesus' "second appearing," which Mrs. Eddy defines as "Christian Science," Ret. 70:20, the struggle between the "two witnesses," which Mrs. Eddy defines as "Christ Jesus [Jesus' first appearing] and Christian Science [Jesus' 'second appearing']," My. 347:1, prophetically began; for the next Biblical prophecy (of Jesus in his great Revelation concerning his Church which he promised to build) after the man-angel bringing "the little book" (in the tenth chapter of Revelation) was the testimony of the "two witnesses" in "sackcloth," terminating in their being slain by the dragon of Old Theology (in the eleventh chapter of Revelation), the "two witnesses" typing the distinct messages of man and woman as Christianity and Science.

At this point it should be remembered that Mrs. Eddy in 1875, contrary to her own revelation, had permitted a "church" to be founded in the Reuben-consciousness of her students; but as this "church" had ended in rebellion the same year, the unsolved demands of rebellion forced their necessities upon the Simeon-consciousness of her students in this First (sustained) Organization founded in 1879. Thus the Reuben-"church" of 1875, whose revelation was beyond its demonstration, soon attempted to shape a destructive end for this Simeon-"church" of 1879—the first sustained "church"; for the members of both churches were the same, and the unredeemed human always seeks to take the life of the spiritual idea and its channel, Mrs. Eddy having said, "Material beliefs would slay the spiritual idea whenever and wherever it appears," S. & H. 542:3. In other words, the "instruments of cruelty" which Jacob prophesied in the "habitations" of Simeon and Levi (Gen. 49:5) were brought forward from Mrs. Eddy's students' Reuben-consciousness (the unsustained "church" of her students, which originated in their evening resistance to her repudiation of church organization in the first edition of *Science and*

Health, written in the morning light of her Levi-consciousness) to their Simeon-consciousness of "church" (which in this fourth picture types the evening pressures of Mrs. Eddy's Judah-consciousness, she always being two steps beyond church inasmuch as her Reuben- and Simeon-steps were taken in her own consciousness before she wrote the first edition of *Science and Health*); for the "instruments of cruelty" could not have existed in Simeon and Levi had they not incipiently originated in the rebellion of her students' Reuben-consciousness of "church."

Thus began to ferment a rebellion that sought to destroy this First (sustained) Organization after violently attacking its Pastor, Mrs. Eddy, in the following statement:

"We, the undersigned, while we acknowledge and appreciate the understanding of Truth imparted to us by our teacher, Mrs. Mary B. G. Eddy, led by Divine Intelligence to perceive with sorrow that departure from the straight and narrow road (which alone leads to growth in Christlike virtues) made manifest by frequent *ebullitions of temper, love of money, and the appearance of hypocrisy*, cannot longer submit to such leadership. Therefore, without aught of hatred, revenge, or petty spite in our hearts, from a sense of duty alone, to her, the cause, and ourselves, do most respectfully withdraw our names from the Christian Science Association and Church of Christ, Scientist."

This document was written in October 1881 by charter members of Mrs. Eddy's "church" who would have defeated its charter had their resignation been accepted. However, Mrs. Eddy rose to the occasion and dismissed each and all of them, thus circumventing the necessity of accepting their resignation, and thereby preserving her charter and her "church." Hence the morning light of Judah began to dawn above its pressures, remembering that, in reversal of natural phenomenon, the evening of each day in the first chapter of Genesis precedes its morning. (All of the facts regarding the rebellion that sought to destroy the First Organization are taken from *The Life of Mary Baker Eddy* by Sibyl Wilbur as given in the chapters previously enumerated.)

"Life" in "church" at this stage was the untrammelled *life* of its members, the glad tidings of the perfection of God and man reaching them inspirationally with only such "letter" demands in their lives as their relative preparedness permitted; for this footstep of "*Life*" ("creation") was undisciplined by the footstep of "intelligence," this

additional footstep of "intelligence" in Mrs. Eddy's present statement of "the ideal man" (S. & H. 517:8) not having appeared in *Science and Health* for seven years after the First Organization was founded. The quotation previously quoted among those typical of the second edition of *Science and Health* which read, ". . . for man is not governed in science except by *his own Spirit*, even the Principle of man," p. 46, placed no restriction upon man's conduct under his own undisciplined self-leading. Thus this First Organization of church, founded in 1879 during the régime of this second edition, meant to each only what the lens of his own life revealed.

It was but natural that a "church" founded on the *man* Jesus, as was this First (sustained) Organization, should have exalted the *men* (as previously presented) out of all wholesome proportion to their place in the Movement, which was primarily based in Mrs. Eddy's consciousness on the Womanhood of God as the source of the conception of man's always-perfection. Jesus had prophetically exhorted man to "*be . . . perfect, even as your Father which is in heaven is perfect,*" but he at the same time rested this inspirational exhortation upon the final basis of there being no distinction made in the mind of God between evil and good, as he said that such a *perfect* "Father which is in heaven . . . maketh this sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" alike, Matt. 5:45. And we know that Jesus left us no *affirmative rule* for such mental generosity, but rather a constant negative charge to deny both evil and injustice upon the basis of their having no right to a divine blessing. Thus Jesus' lack of discrimination between good and evil in his description of a perfect Father, which he exhorted man to emulate, could be sustained only on the basis of infinite perfection that knows no evil—the message of his "second appearing," that he inspirationally pre-glimpsed in his two statements just quoted.

Woman alone revealed the Principle by which *evil* could be ruled out of man's consciousness as unreal, as attested by Mrs. Eddy's statement: "God never said that man would become better by learning to distinguish evil from good,—but the contrary, that by this knowledge, by man's first disobedience, came 'death into the world, and all our woe,'" Un. 14:27. Mrs. Eddy had relied much upon *men* as agents by which the material aspects of the First Organization could be best subserved, and many in the most prominent positions of organic trust had presumed upon such dependence, thus forcing her to rise above a *man-controlled* "church" founded upon the manhood of Jesus in his

first appearing as "Master," below the vision of Womanhood wherein the manhood of Jesus' first appearing was embraced in the Womanhood of his "second appearing . . . as in Christian Science," Ret. 70:20.

"ZONE TO ZONE"

The "zone" of the "fast circling" star in this fourth picture is Judah, the fourth son of Leah and Jacob (or the fourth tribe of Israel). The name "Judah" means "praise the Lord," and his birth is recorded by the Bible in the following manner: "*And she [Leah] conceived again, and bare a son: and she said, Now will I praise the Lord: therefore she called his name Judah; and left bearing,*" Gen. 29:35.

(Identical Fulfillment)

"*And she [Leah] conceived again, and bare a son*"—Leah having failed to "join" her husband to herself in Levi, her third son (which Mrs. Eddy defines as "mortal man"), after coming down to the plane of his own consciousness for that purpose, was forced to bear her fourth son above the manhood plane of consciousness in order to preserve her own subjective consciousness of Womanhood to the end that Jacob might rise thereto. In other words, Leah saw that the earth fruits of the third day of consciousness had been futile as a means of uniting Jacob with herself and that she could never lift him to her own consciousness so long as she remained on the plane with him seeking his favor, for man must become one with woman on the plane of Womanhood.

Likewise Mrs. Eddy had found that when she revealed the manhood of her own consciousness in the first edition of *Science and Health* (in which the man-angel of her own consciousness brought the "little book," Rev. 10:2, presenting manhood as the "controlling" element over woman), thereby dividing her manhood from her womanhood, she had not succeeded in placing her own manhood in control over "church" consciousness but had unwittingly put in control the imperfect manhood of her "church's" consciousness, which had no vision of womanhood other than as under the mastery of man. So, as prototyped by Leah, Mrs. Eddy, like Jesus of the tribe of Judah, was forced to ascend above earth (manhood) in order to escape the "ecclesiastical despotism" of Levi, which had crucified

Jesus; for just as Jesus had suffered himself to be baptized of John the Baptist, a Levite, in order to lift his disciples to the plane of Judah, his own nativity (for all Jesus' disciples were drawn from the fold of John the Baptist's own disciples, and while John the Baptist was not a Levitical priest, his father and mother were Levites—his father being a Levitical priest), Mrs. Eddy had placed herself upon the plane of Levi when she founded a "church" with her students, thereby being baptized in the "church" consciousness of her students (she having previously subjectively repudiated church organization in the first edition of *Science and Health*, p. 166) in order to lift them to her consciousness of Womanhood. Thus just as John the Baptist preached repentance for the remission of sins in line with Levitical lore, while Jesus preached, "The kingdom of heaven is at hand" (Matt. 10:7) in line with his own nativity, so Mrs. Eddy's students who formed the First Organization of church, founded on Jesus' first appearing, were baptized into repentance for remission of sins, while her consciousness preached, "The kingdom of heaven is at hand."

In other words, as Mrs. Eddy had subjected her womanhood to be baptized in her own manhood (below her subjective consciousness of Womanhood) when she wrote the first edition of *Science and Health* and then to be baptized in the "church's" manhood for the purpose of joining manhood as Christianity in the demonstration of her students to her own consciousness of Science as Womanhood, she was forced by the pressures of the evening consciousness of Judah to ascend to her own subjective consciousness of Womanhood, wherein Truth as manhood and Love as Womanhood are inseparable, in order to reestablish the link between her own manhood and her own womanhood, which she had prophetically severed when she revealed the first edition of *Science and Health* in manhood in fulfillment of the prophecy of the man-angel's bringing the "little book," Rev. 10:2. This ascension of Mrs. Eddy above the pressures of Levi in the evening consciousness of Judah (for the limitation of the morning light of the preceding tribe always presents the evening pressures of the succeeding tribe, which is more progressive) forced her to bear another son, or to unfold another tribe—Judah, typing the ascending consciousness that turns away from man to "praise the Lord."

"*And she [Leah] said, Now will I praise the Lord*"—Leah after rising to the morning light of Judah said, "Now will I praise the Lord," thus lifting her consciousness *heavenward* towards Womanhood as Love; for Mrs. Eddy immediately after defining the highest

attribute of Woman as "Love" says, "In divine Science, we have not as much authority for considering God masculine, as we have for considering Him feminine, for Love imparts the clearest idea of Deity," S. & H. 517:10, and Mrs. Eddy also said in the third edition of *Science and Health* (from which the second edition was extracted) that "heaven . . . now and forever" types the "female of Spirit," Vol. II, p. 120. Thus to "praise the Lord" was to praise Love as typed by Woman instead of Truth as typed by man at his highest point of unfoldment, S. & H. 517:8.

Likewise Mrs. Eddy, as prototyped by Leah, after unfolding the fourth tribe of Israel to her own consciousness, as typed by this fourth picture, turned wholly away from man and looked heavenward towards Love, Womanhood, as her initial vision, wherein man as Truth is embraced in Woman as Love; for Love, which is the "generic term for God" (My. 185:14), embraces both Life and Truth, this being Mrs. Eddy's subjective discovery nine years before she wrote the first edition of *Science and Health* as the expression of her own manhood, S. & H. 107:1. Thus Mrs. Eddy turned her consciousness towards praising the Lord in "the temple of God [which] was opened in heaven," Rev. 11:19, typed by the "female of Spirit."

The seeming calamities attendant upon each man's following "his own Spirit" undisciplined by Truth, which characterized the First Organization of church, were prophesied by Moses as the redemptive incentive to Judah to rise from his evening consciousness, expressed as: "Hear, Lord, the voice of Judah, and bring him unto his people [generic Womanhood]: let his hands [the strength of his own consciousness] be sufficient for him; and be Thou an help to him from his enemies [evening resistances of Levi below his own consciousness]," Deut. 33:7. Praising God and not man will always raise up enemies for Judah which his own hands (strength of his own consciousness) must meet, as Judah, like Joseph, is always separated from his brethren and has no *earthly* friends, inasmuch as his consciousness turns from earth in tending heavenward.

"Therefore she [Leah] called his name Judah"—As before noted, the name "Judah" means "praise the Lord," but not man. And also, as before noted, Leah's turning from man to God at this point prophesied the immaculate conception of Jesus of the tribe of Judah when Mary of the tribe of Judah likewise turned from man to God for her conception. Hence Judah is a type of ascension which Jesus

of the tribe of Judah fulfilled as the result of his mother's "self-conscious communion with God," S. & H. 29:32.

Likewise Mrs. Eddy in turning away from man at the point of her unfoldment of the tribe of Judah fulfilled the prophecy of the immaculate conception of Mary by rising to the consciousness of the feminine "representative of the spiritual idea" that embraces its manhood as the immaculate idea of Jesus' "second appearing" instead of the personal Jesus of his first appearing, which was the basis of the First Organization of church. For Mrs. Eddy in the third edition of *Science and Health* (from which the second edition, which is the subject of this fourth picture, was extracted) in her interpretation of the twenty-seventh verse of the first chapter of Genesis had presented "the female idea" as embracing "the male idea" in line with the initial light of her subjective discovery of Christian Science.

Mrs. Eddy in the "Glossary" of *Science and Health* defines "Judah" as, "A corporeal material belief progressing and *disappearing*; the spiritual understanding of God and man *appearing*," S. & H. 589. The first portion of this definition of the tribe of Judah—"A corporeal material belief progressing and *disappearing*"—is applicable to Jesus' first coming, which culminated in ascension above earth. Thus the prophetic "disappearing" of Jesus as "the masculine representative of the spiritual idea" from earth in the tribe of Judah is identified in this picture by the mental detachment of the woman in the wheel chair (her body being moved about wholly by the direct hand of man, as is the case with all who reach the point of ascension in Judah; for heaven is Judah's sole vision, earth being left under the control of man), and the subsequent *reappearing* of Judah in the new light of Womanhood as expressed in the third edition of *Science and Health* (which was not yet released from the press) will be identified in the comments on the sixth picture, whose type is Womanhood.

As confirming the heaven-tending character of Judah, Mrs. Eddy in the "Glossary" in *Science and Health* defines all nine tribes (for she defines but nine) as the sons of Jacob except Judah and Joseph. These two tribes are always considered identical in characteristic tendencies by Bible commentators—both being of heavenly origin in the sense that Leah's conception of Judah turned her wholly from man to God, and Joseph [being the son of Rachel, Love] was always a heavenly idea. In other words, Judah was a heavenly ascending idea, while Joseph was a *forever* ascended idea; thus Joseph was the heavenly goal of Judah.

Jacob prophesied in his blessing of Judah: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come [Woman, as 'generic man, the spiritual idea of God,' S. & H. 561:22]; and unto him shall the gathering of the people be," Gen. 49:10. Thus, as later presented, Judah was the limit of the conception of the First Organization of church founded on the individual Jesus, the Second Organization being founded on the generic "Christ [Truth]" as the Shiloh unto which "the gathering of the people [should] be."

Since the collective church was always two steps behind Mrs. Eddy because of her subjective consciousness of the written Word, this fourth picture presents Judah (typing Mrs. Eddy's then consciousness) as seeing only the spiritual idea of earth's symbolism. In other words, Judah is the heavenly conception of earth; while the earthly conception of Simeon (typing the First Organization at this point) knows nothing of heavenly values. It is needless to add that the references quoted from the second edition of *Science and Health* in the comments on this picture are the heavenly conception of Simeon, to which Judah rises in its repudiation of earth. In Judah's praising the Lord, he rises above Levi's would-be encompassing form of earth for heavenly vision.

"*And [Leah] left bearing*"—Never did Leah (typing Life) as *separated from Rachel* (typing Love) bear again.

Likewise Mrs. Eddy never again was forced to separate her own manhood as her founding consciousness, prototyped by Leah, from her revealing consciousness, prototyped by Rachel, but rather forced church to rise to her revealing consciousness, as subsequently presented.

That it was inevitable that Leah should have "left bearing" in the fourth tribe of Israel, Judah, corresponding to the fourth day of the first chapter of Genesis (the first day that ascended above earth to the sun, moon, and stars, the third day, typed by Levi, corresponding to the fruits of earth), is borne out by the following facts: Mrs. Eddy calls the first chapter of Genesis "the Science of creation" (S. & H. 537:23) and implies that each ascending day of consciousness is a stage in the order of Christian Science when she speaks of the third day as "the third stage in the order of Christian Science," S. & H. 508:28. She also says that the tribes of Israel are "the lamps in the spiritual heavens of the age, which show the workings of the spiritual idea," S. & H. 562:17, and defines "Gad," the seventh tribe of Israel,

as "Science," S. & H. 586:21. Thus the seventh tribe of Israel corresponds to the finished ascent of the seven days of ascending consciousness in the first chapter of Genesis, which Mrs. Eddy likewise calls "Science"—"the Science of creation," S. & H. 537:23, "the Science of Mind," S. & H. 557:24, and "the Science of Genesis," S. & H. 525:22. So the previous ascending days must be stages "in the order of Christian Science," the illumination of which must come from the unfolding order of the twelve tribes of Israel. Thus the fourth day of ascending consciousness, as the fourth "stage in the order of Christian Science," corresponds to Judah, the fourth tribe of Israel; and, therefore, Judah is the first tribe that entirely ascends above earth, each previous tribe as a progressive footstep making but a partial ascent thereto. So Mrs. Eddy correlates the fourth day in terms of ascension, S. & H. 509:16, 25. Hence the tribe of Judah ascends above earth, as did Jesus of the tribe of Judah, and leaves "bearing" on earth to earthly sense.

It was likewise inevitable that Mrs. Eddy, as prototyped by Leah, should have "left bearing" the founding weight of the First Organization of church in Lynn, Massachusetts (which had caused her so many pressures in the evening of Judah), at this point and have symbolically risen above this incubus, seeking and finding a new home on a higher and broader plane both mentally and "physically." Thus in February 1882 (a few weeks after the third edition of *Science and Health* was released from the press), Mrs. Eddy not only transferred her "church" activities to Boston but rose into her Rachel, or revealing, consciousness, as subsequently described, leaving the First Organization of church on its same foundation of Christian conception. Thus, figuratively, Mrs. Eddy heard a voice from heaven saying, "Come up hither," Rev. 11:12, and the "two witnesses," the manhood and womanhood of her *own* consciousness, ascended *together* (as presented by the two angelic figures in the fifth picture) to the consciousness of "the temple of God [which] was opened in heaven," Rev. 11:19, as presented in the sixth picture.