

# THE FIFTH PICTURE

## “CHRISTMAS MORN”

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

“Before Abraham was, I am.—CHRIST JESUS.”

The “I” in this statement of Jesus as the Scriptural “basis” of the stanza of the Poem applicable to this fifth picture (that admonishes, “Yet wherefore signalize the birth of him ne’er born?”) indicates that this picture illustrates the “birth” of the Christ-idea of Jesus’ second coming as Truth to the human consciousness and not the birth of Jesus in his first coming, despite the fact that this statement was made by Jesus in his first coming as “the impersonation of the spiritual idea” as the Christ-idea, S. & H. 565:13.

Only the ascending angels in this picture can even measurably understand the meaning of this deep saying of Jesus, “Before Abraham was, I am.” Certainly it is not given the grave (beneath the angels), typing Christianity’s entombment of Jesus, to know it; for Christianity follows Jesus only to the point of crucifixion, regarding his resurrection and ascension as beyond Christianity’s demonstration. Nevertheless the grave of Christianity’s entombment of the Christ-idea in this picture cracks at this renewed voice of the Christ through Christian Science, which antedates the birth of Jesus, for Mrs. Eddy says that “Christian Science [is] as old as God,” S. & H. p. 146. Neither “womb” (beginning) nor “tomb” (ending) claims power over the Christ, both “womb” and “tomb” being on the same plane and both

presenting the same darkness of encompassment. Yet Jesus being born of "womb" was forced to triumph over "tomb," and Christianity lies between these two points of conception; while Christian Science starts in the human consciousness with resurrection and ascension, S. & H. 35:10-18, as typed by the angels in this picture, and therefore knows naught of either "womb" or "tomb." Likewise the long and toilsome Christian "highway" (Isa. 35:8) in this fifth picture, starting with the grave, knows nothing of this Scriptural text, "Before Abraham was, I am." And it is equally certain that the institutional churches to the left of the highway with their toilsome processes to attain an always-present goal (the perfection of man) know little of its meaning.

### RESURRECTION AND ASCENSION OF THE "TWO WITNESSES"

This picture, in which the two angels (typing the male and female ideas) are ascending above the cracked grave, the roadside churches, and final temple, is entitled "Christmas Morn" as distinguished from "Christmas Eve," the title of the preceding picture. As the "evening" (in reversal of natural phenomena) is always recorded before the "morning" of each "day" in the first chapter of Genesis, these titles indicate that the fourth picture ("Christmas Eve") and this fifth picture ("Christmas Morn") belong to the same "day" of unfoldment; thus these two pictures bear out the eleventh chapter of Revelation where the "two witnesses" figuratively die in the evening of Judah (as illustrated in the fourth picture) and are resurrected in the morning light of Judah (as illustrated in this fifth picture) in fulfillment of the Scripture, ". . . the beast . . . shall overcome them, and kill them. . . the spirit of life from God entered into them, and they stood upon their feet," Rev. 11:7, 11. In other words, their death having been due to the nullifying difference of their seemingly separated missions (Christianity declaring in the words of Jesus, "Think not that I am come to send peace on earth: I came not to send peace, but a sword," Matt. 10:34, and Science declaring, also in the words of Jesus, "Peace I leave with you, my peace I give unto you," John 14:27 \*), when the *same* "spirit of life from God entered into them, and they [unifiedly] stood upon their feet" (as typed by the

\* The first quotation concerns the demands of Jesus' first coming; and the second, made at the close of his earthly mission, concerns the prophetic demand for the "Comforter" as "the Spirit of truth" (Science) in his second coming (John 14:16, 17) as embracing the full ends of his first coming.

fact that the angels in this fifth picture are basically unified) in resurrection, they ascended, the Scripture stating, "And they heard a great voice [the same voice at the same time] from heaven saying unto them, Come up hither. And they ascended [together]," Rev. 11:12.

These figures of the angels, respectively, represent the mission of woman as typing Science and the mission of man as typing Christianity. The woman as a type of "spiritual discernment" (sight, S. & H. 586:3) is looking beyond the ken of manhood into her own consciousness of Womanhood; while the man as a type of "spiritual understanding," or "spiritual perception" (hearing, S. & H. 585:2), is worshiping his spiritual perception of her mission as embracing the full end of his own. Mrs. Eddy, as previously presented, interprets only two senses in the "Glossary" of *Science and Health*—those of sight ("spiritual discernment") and hearing ("spiritual understanding"), and she makes these two senses one in her definition of generic "Bride" (S. & H. 582:14) by placing the article "a" before the word "sense"—"a sense of Soul, which has spiritual bliss and enjoys but cannot suffer." Thus "Bride" prophesies the encompassment of hearing by sight, or of man by woman, in fulfillment of Jeremiah's prophecy, "A woman shall compass a man," Jer. 31:22. In this connection it is interesting to note that Mrs. Eddy interprets "bridegroom" as "spiritual understanding," S. & H. 582:17, thus making it synonymous with "ears," or hearing, S. & H. 585:1.

In the *Journal* of June 1886, p. 61 (the *Journal* being so completely under Mrs. Eddy's supervision that she claimed to be its "sole editor" at that time, My. 304:17), in an article entitled "Jacob's Ladder," the following statement was made: "Spiritual Understanding and Spiritual Discernment are the two highest faculties of Spirit, corresponding to hearing and sight . . . Spiritual Understanding came to the Apostles in Tongues of Fire." A "tongue of fire" (light) rests upon the head of each angel in this picture, showing that each has his separate impartation of revelation, or diversity of tongues (as on the day of Pentecost when each disciple spoke in a different language, Acts 2:3, 4, 6). But the two angels are outwardly conjoined in a unified mission as characterized by their blending forms, although their consciousnesses are entirely distinct as evidenced by their differences of concept, expressed as the *sight* of woman and the *hearing* of man.

Mrs. Eddy, in her article on "Christ and Christmas" in *Miscellaneous Writings* on page 374, speaks of the composite angel in this

fifth picture as "a woman," which shows that one phase of this angel types the manhood of Woman (Christianity) and the other phase the womanhood of Woman (Science)—both being phases of the same (composite) Woman. Her statement with reference to this picture reads, "Because my ideal of an angel is *a woman without feathers* [*italics are Mrs. Eddy's*] on her wings,—is it less artistic or less natural?" Mrs. Eddy also, in *Science and Health*, makes angels synonymous with their respective *messages*, S. & H. 566:29; 558:9; 574:10. The respective attitudes of the two angels in this picture illustrate these two premises—that together these angels type composite Womanhood and that separately they type their respective messages. Remembering that Judge Hanna in his article (approved by Mrs. Eddy) on *Christ and Christmas* stated that *Christ and Christmas* reveals "the God-anointed mission of our Leader" (Mrs. Eddy), and that, therefore, a corresponding identity to Mrs. Eddy's mission must be found in each picture, the female figure types Mrs. Eddy's consciousness as prophesying Womanhood as Bride, or Word (as symbolized by the book typing the Word under her arm), and as looking into the revelation of Womanhood in the unreleased third edition of *Science and Health* as her own consciousness, beyond the content of the closed (to her) embraced Word as the revelation of the manhood of her own consciousness in the first and second editions of *Science and Health*; while the male figure types the manhood of her own consciousness as worshipping Womanhood's past revelation of true manhood (in the first and second editions of *Science and Health*) as identifying the limit of manhood consciousness.

The attitudes of these two angels also illustrate the difference between the meaning of the words "homage" and "worship" as Mrs. Eddy distinguishes between them in *Science and Health* (page 541, lines 9-11) in speaking of the respective offerings of Abel and Cain, her statement reading, "Had God more respect for the *homage* bestowed through a gentle animal [Abel's offering] than for the *worship* expressed by Cain's fruit?" Thus "homage" (derived from *homo*, a man) is man-offering, or the "self-offering" (S. & H. 579:8) of Woman's own manhood to her own composite vision of Womanhood embracing manhood,—Abel's lamb typing the purified consciousness of the manhood of Woman; \* while "worship" is symbol-offering, or worship

\* In the sense that Eve claimed Abel as her own seed when she said after Abel had been slain by Cain, "God . . . hath appointed *me* another seed instead of Abel, whom Cain slew," Gen. 4:25.

through symbol,—remembering that the only fault of Cain before he slew his brother was limited conception in the presence of higher discernment, or the offering of “the fruit of the ground” of the third day of ascending consciousness in the first chapter of Genesis in the presence of Abel’s lamb-offering of the sixth day.

Mrs. Eddy defines “Abel” in her “Glossary” to *Science and Health* as, “Watchfulness; self-offering; surrendering to the creator the early fruits of experience.” Thus, as illustrated in this picture, the womanhood of Woman, typing the Abel-consciousness as “watchfulness,” is watchfully looking into a higher position than the book under her arm, typing her past revelation of manhood, has yet demanded. Therefore, as Mrs. Eddy typed this woman, her offering at this point is that of “homage,” or man-offering of her past revelation (as typed by the closed book under her arm) to her higher revelation of Womanhood, which she was about to release in the third edition of *Science and Health* (still held in press), wherein “the female idea” embraced “the male idea” as the wedded consciousness of “two individual natures in one,” S. & H. 577:6. The manhood of Woman, as illustrated in this picture, having reached the limit of his mission offers “worship,” which Mrs. Eddy associates with Cain’s offering of “the fruit of the ground”\* (S. & H. 541:10), or earth demonstration as the exclusive mission of manhood. Thus the “two witnesses,” as illustrated in this picture, ascend in response to the voice of heaven to a unified consciousness of woman’s higher vision than “the fatherhood of God” could reveal through the manhood of Woman; for Mrs. Eddy says: “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.

When Mrs. Eddy speaks of these two angels in this fifth picture as “a woman,” Mis. 374:31, thus making the implication clear that these angels’ qualities are denominated by their highest unified characterization as “woman,” these angels as characterized by partially divided and partially blended forms are *approaching* Mrs. Eddy’s defi-

\* In interpreting Adam’s condemnation to till the ground, Mrs. Eddy says: “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. Thus ascending consciousness results always from the tilling of the ground, or “thought tending spiritually upward.” Therefore “the fruit of the ground” is the fruit of man’s spiritual ascension.

dition of the Bride as, "The Lamb's wife [which] presents the unity of male and female as no longer two wedded individuals, but as two individual natures in one," S. & H. 577:4. Since the oneness of the male and female ideas as the mission of *Christ and Christmas* is not yet manifested in this fifth picture, the "circle" which frames it is elliptical, having two foci; for woman as an encompassing idea demanding one focus has not yet come into the lead, typed by the ninth picture, which is framed by a true circle. ("Foci" means "points at which images are formed"; and the true circle, typing "the self-existent and eternal individuality or Mind," S. & H. 282:9, has one center, or focal point, where the two foci of the elliptical "circle" yield to a common focus.)

The stanza of the Poem pertaining to this picture in the first two editions of *Christ and Christmas* (published in 1893) read as follows:

"Why should ye *celebrate* the birth  
Of one ne'er born?  
Who can *depict* the glorious worth  
Of that high morn?"

Note that the word "celebrate" used in this stanza was changed to "signalize" in the third edition of *Christ and Christmas*, in 1897. "Celebrate" suggests more of a formal commemoration; while "signalize" means, "To point out with care"—in this case, "To point out with" spiritual significance. Also the word "depict" was changed to "rehearse" at the same time. "Depict" suggests the original portrayal of an illustration; while "rehearse" suggests a *repeated* illustration.

To those familiar with old Bible pictures, the change of wording in this stanza of the Poem from "depict" to "rehearse" is most significant, as it is evident that Mrs. Eddy based her pictorial illustration of this fifth picture on an old Biblical picture entitled "Easter Dawn" ("Morn"). In both this fifth picture and in the original Biblical picture the landscape is the same. The two angels in both pictures, including their blending forms, are identical with the exception of the omission of the wings and the addition of the book under the woman's arm in this fifth picture. They are hovering over a stone in the same manner and in exactly the same attitude with the exception that in this fifth picture, "Christmas Morn," Mrs. Eddy has put the first angel (the male figure, which is closer to the foreground) a little in advance of the angel that is looking; while in the Biblical picture, "Easter

Dawn," the position of the angels was reversed, the second angel (the female figure) having been placed in the lead. Woman, as before stated, cannot lead at the point of this fifth picture, since she, as typed by Mrs. Eddy, is looking for more than the manhood of her consciousness has revealed—the womanhood of Woman in the third edition of *Science and Health*, which had not yet been released from the press. Therefore she merely *sees* unified Womanhood beyond the duality of her present position—the duality of her position being between what she sees in her own consciousness (and looks for a way to release to others) and what she has already revealed to the consciousness of others.

This fifth picture certainly does not represent the first "Christmas Morn" but the second, or *reappearing* of the Christ-idea, as the contrasting setting of all the underlying shadows below the two ascending angels indicates. There were no churches with up-pointing spires in Jesus' time as there are in this picture; also the house to the right with its chimney is far more representative of the house in which Mrs. Eddy was born than the stable containing the Bethlehem manger. The three churches in this picture were substituted for the three crosses in the Biblical picture previously described, although not in the same position. The meandering road, or "highway," Isa. 35:8, which Mrs. Eddy has added in this fifth picture, extends from the cracked stone grave to the peculiarly shaped building (prophetically suggesting the conjoined outlines of The Mother Church and the Extension) at the end of this Christian highway. However, this highway seems to fork into two different ways of reaching the same terminus, the left highway passing the three phases of church, typing divided Life, Truth, and Love, and the right highway passing the farmhouse,—both highways leading to what prophetically suggests the conjoined outlines of The Mother Church and the Extension. (The forking of these highways at the point of these churches on the one side and the house on the other side will subsequently be spoken of when this forking of the highway will seem more significant as presenting the division between Christianity and Science until at the end of both highways the two become one.) Other features in this fifth picture which were added by Mrs. Eddy to those in the Bible picture are: the water draining the mist and marshes of sense; the mysterious-looking trees suggesting confusion of "human doctrines, hypotheses, and vague conjectures," S. & H. 504:25; the two mist-figures rising from the marsh;

the three broad rays \* at the extreme background of this picture, typing the trinity of spiritual forces—Life, Truth, and Love; and the twelve sheep without a shepherd lying under the large tree on the farther side of a broken fence.

Are not these symbols of the twelve "sheep of the house of Israel" (it was only to "the lost *sheep* of the house of Israel" that Jesus sent his disciples, Matt. 10:5, 6) in final analysis typical of the Christ-massing of *idea* rather than the massing, or collecting, of *people*; for it is "the twelve tribes of Israel" that "show the workings of the spiritual *idea*," S. & H. 562:11, 18, of which the conjoined angels in this picture are the unified type. (Note that these sheep are on the side of the road opposite the grave and the churches.) The twelve sheep typing the twelve sons of Jacob ("the revelation of Science," S. & H. 589:5), the twelve gates of the City foursquare, the twelve fruits of the "tree of life," Jesus' twelve disciples, and the twelve "star" members upon which Mrs. Eddy founded her Second Organization of the Christian Science Church, *Manual* p. 18 (as subsequently more fully described),—all refer to the same Principle of the *massed idea* as the compound of the twelve-in-one Principle of being. The orthodox Christian churches in their progressive steps have all aided in *massing* these twelve *ideas*, but they have tried to bind them within their own limitations, refusing to let them go beyond such bonds. Hence the broken fence surrounding these sheep to the right of the road suggests an open gate to infinity; for the twelve gates of the City foursquare persist (as "spiritual forces," S. & H. 293:14) not only beyond its walls but beyond the "tree of life," Rev. 22:14, which the tree above the sheep in this picture may type—although it is without fruit as yet.

The further significance of Mrs. Eddy's embracing the elements of the Biblical picture, "Easter Dawn," in this fifth picture, "Christmas Morn," is that Christian Science gives *rebirth* to the resurrection; for Mrs. Eddy says: "This spiritual meeting with our Lord in the dawn of a new light is the morning meal which Christian Scientists commemorate. . . . They celebrate their Lord's victory over death . . . and his spiritual and final ascension above matter, or the flesh,

\* There are five major rays in the background of this picture in the latest issue of *Christ and Christmas* as reconditioned many years after Mrs. Eddy left her finished work; while in all former editions and in the edition as Mrs. Eddy left it in 1910 there were but three rays. All of the features mentioned as pertaining to this picture, while pronouncedly distinct in all of the editions of *Christ and Christmas* before Mrs. Eddy left us in person, are now almost obliterated.



when he rose out of material sight" (S. & H. 35:10)—resurrection superseding all that Jesus ever said or did before his crucifixion. Thus while it is the idea of the ascension (beyond the resurrection) of the "two witnesses" in the consciousness of Mrs. Eddy which the angelic types in this fifth picture are intended to convey, the "shadow" of a merely cracking (rather than bursting, *Message* 1902, p. 19, line 2) entombment of Jesus (typed by the cracked grave in this fifth picture) is left on the plane of church consciousness as a type of resurrection to which the "church" (the First Organization of the Boston church) "designed [merely] to commemorate the word and works of our Master" (before his crucifixion) must yet rise as its third step in the order of Christian Science, Mrs. Eddy having said that "the third stage in the order of Christian Science . . . corresponds to the resurrection," S. & H. 508:28-2.

Thus it is but natural that the same qualitative angels that announced the birth of Jesus to the shepherds on Christmas morn should have announced his "resurrection" to woman as recorded by St. John in the Bible, "And [Mary] seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain," John 20:12, these two angels being typed by the angelic figures representing the manhood and womanhood of God in this fifth picture; and it was but natural that the same two qualitative angels should have announced Jesus' ascension, as recorded in the book of Acts, "And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel," Acts 1:10.

This fifth picture, which illustrates the morning that succeeds the evening of the previous fourth picture, makes preparation for woman to come into her own mission as illustrated in the sixth picture, her mission being that of Science embracing Christianity after breaking Christianity's entombment. For *Christianity* reaches its height in *crucifixion*, as St. Paul said, "For I determined not to know *any thing* among you, save Jesus Christ, and him *crucified*," I Cor. 2:2; while Christian Science reaches its height in *glorification*. Mrs. Eddy after having quoted this statement of St. Paul, which entombed Christianity at the point of crucifixion, answered it in 1908 in the following manner, "Christian Science says: I am determined not to know anything among you, save Jesus Christ, and him *glorified*," S. & H. 200:27. Thus the bonds of Christianity's limitations were not broken in the Word of *Science and Health* until 1908 when Mrs. Eddy added this latter statement, as subsequently more particularly presented in its proper

order. So it took two thousand years to demonstrate this bursting tomb of Christianity which this fifth picture prophetically demands of Science.

Jesus burst the bonds of the tomb (as symbolized by the cracked grave in this picture), but he was unable to burst the bonds of the Judaic church (religion), which rejected and crucified him (his disciples not being drawn from the church but from the followers of John the Baptist, whose church was the wilderness of Judæa), since the Judaic church with its primitive forms and ceremonies established by Moses still goes on. Over and over history repeats itself; for no recipient of a higher light has ever been able to take that light to his past church environment. While Mrs. Eddy was taken into her old family church (the Congregational) at the age of twelve, protesting against its limited form, she never burst its bonds of limitation for others because the Congregational Church still goes on; and she abandoned the attempt even before she established a church of her own, for she was an attendant upon the Unitarian Church in her early teaching and practice of Christian Science and was united to Dr. Eddy by a Unitarian minister. (See Sibyl Wilbur's *The Life of Mary Baker Eddy* under the chapter "A Conflict of Personalities.") As in the case of Jesus and Mrs. Eddy, the history of church has ever renewedly been, "He came unto his own, and his own received him not," John 1:11. Just as the Catholic Churches (both Greek and Roman) were forced to adopt a new form of expression from that of the Judaic church, so the Episcopal, Presbyterian, Baptist, Methodist, Congregational, Christian,\* Christian Science, Unitarian,† and Universalist ‡ was each forced to adopt a new form of expression from its preceding church denomination. This process, however, did not break the old form, or body, for each and every one of these churches still goes on. But static form could not hold those who were in the *doors* of their tents, Gen. 18:1, the *mouths* of their caves, I Kings 19:13, or at the *gates* of their cities looking out, Gen. 19:1. These watchers have always been the nucleus for a more progressive movement.

Thus while this *fifth* picture in its upper plane represents Mrs. Eddy's fifth objective step in the unfolding order of the twelve tribes

\* Founded by Alexander Campbell in Kentucky.

† The names of these two churches are not placed beyond that of Christian Science because the denominations they represent are in advance of it, but because their names *type* expanding elements of Christian Science beyond its church walls—the name "Unitarian" typing Nation and the name "Universalist" typing the expanse of Nation to Universe.

of Israel, on its lower plane it types the demand put upon the First Organization of the Christian Science Church at this point to take the *third* step in the unfolding order of these twelve tribes. This third step demanded the yielding of the "ecclesiastical despotism" (evening consciousness) of Levi to "resurrection" (its morning light), for each tribe must yield its human counterpart (evening consciousness) to its spiritual identity (morning light), typed by a star on Woman's crown, Rev. 12:1. Therefore ascension, typing the spiritual progress of this fifth picture as illustrated by its conjoined angelic types in fulfillment of, "And they heard a great voice from heaven saying unto them, Come up hither. And they *ascended*," Rev. 11:12, lay at this point *in the consciousness of Mrs. Eddy* and not in the consciousness of her "church."

### EVENING, MORNING, AND FULL-ORBED GLORY

The third edition of *Science and Health* is the basis of the fourth, fifth, and sixth pictures; for inasmuch as the fourth picture is based on Mrs. Eddy's extraction of the second edition of *Science and Health* from the third edition, and the sixth picture is based on the third edition, this intervening fifth picture must rest on the same basis as the other two. Thus the fourth and fifth pictures are the evening and morning, respectively, of progressive phases of the same illumination of Mrs. Eddy's consciousness as expressed in the third edition, this illumination of the third edition bursting into full-orbed glory in the sixth picture.

So just as the "evening" precedes the "morning" in each "day" of ascending consciousness in the first chapter of Genesis, which Mrs. Eddy calls "the Science of creation," S. & H. 537:23, the evening of the fourth picture ("Christmas Eve") precedes the morning of the fifth picture ("Christian Morn"). And Mrs. Eddy, as previously noted, indicates that each succeeding "day" is a "stage in the order of Christian Science" (S. & H. 508:28) and states in her interpretation of the "evenings and mornings" of the first chapter of Genesis: "The successive appearing of God's ideas is represented as taking place on so many *evenings* and *mornings*,—words which indicate, *in the absence of solar time*, spiritually clearer views of Him, views which are not implied by material darkness and dawn," S. & H. 504:16.

One may say, But these "evenings and mornings" (in the first chapter of Genesis) before the "sun" was progressively introduced in the fourth day would not be the same as the "evenings and morn-

ings" after the introduction of the "sun" (as pertaining to the first three days preceding the fourth). In reply to this, attention is called to Mrs. Eddy's interpretation of the fifth day (corresponding to this fifth picture) of the first chapter of Genesis (one day beyond the "creation" of the "sun" of the fourth day), of which she says: "In the record, time is *not yet* measured by solar revolutions, and the motions and reflections of deific power cannot be apprehended until divine Science becomes the interpreter," S. & H. 513:11. This indicates that time was not "measured by solar revolutions" until man "sought out many inventions," and in the fifth day man had not as yet been unfolded "in the order" of "creation" as a channel for such counterfeit conceptions, were the true man of Genesis even capable of them. So the "evenings and mornings" in the first chapter of Genesis have the general interpretation of "spiritually clearer views of Him [God]," S. & H. 504:19. In other words, each succeeding "evening" (remembering that contrary to natural phenomena the "evening" of each "day" precedes its "morning" in the first chapter of Genesis) is born of the resistance of the waning "morning" light of the previous "day," which "evening" finally yields to the "morning" light of its own "day," which in turn becomes the "evening" of the next preceding "day" before it yields to its "morning" light. This process is continuous up to the seventh "day," which has no "evening." Mrs. Eddy defines "morning" as "revelation and progress," S. & H. 591:23, and "evening" as typing "mistiness of mortal thought; weariness of mortal mind; obscured views; [static] peace and rest," S. & H. 586:1.

In terms of the ascending days of consciousness, wherein the "evenings" always precede the "mornings," the ascending angels in this fifth picture represent the morning light of Judah (the progressive idea which the evening light of the fourth picture resisted, this progressive idea of the fourth picture being typed by the worshiping man-angel, symbolizing Christianity, in the forefront of this picture) as becoming one with the morning light of Dan (typed by the woman-angel with the book, symbolizing Science, in this picture). Dan as the *fifth* tribe of Israel, corresponding to the *fifth* day of the first chapter of Genesis, in its morning light is in line with Mrs. Eddy's interpretation of the fowls of the air of the *fifth* day as "angels of His presence" (S. & H. 512:9) "soaring beyond and above corporeality to the understanding of the incorporeal and divine Principle, Love," S. & H. 512:1. Thus the angel of Dan is not satisfied with Judah's mere "praise the

Lord," Gen. 29:35, for the angel with the book under her arm, as portrayed in this fifth picture, is looking for the higher consciousness that praises men also and unifies them by uniting the qualities of manhood (typing Christianity) and womanhood (typing Science) in the indissoluble oneness that forever precludes the claim of "animal magnetism," typed on the lower plane in this picture by the grave, mist, churches, and other negative features.

Because Mrs. Eddy divides the fourth and fifth pictures into "Christmas Eve" and "Christmas Morn," or the evening and morning of the *same day*,—unlike any of the other pictures,—we find the evening of Judah in the fourth picture (typed by the "Eves, by Adam bid") and the morning of Judah in the fifth picture (typed by the angels symbolizing the manhood of Woman). And as each tribal unfoldment has but one angel, the two soaring angels in this fifth picture type Leah and Rachel at the point where Leah,\* prototyping the morning light of Judah, and Rachel, prototyping the morning light of Dan, are prophetically becoming one; for in the Bible record, as previously presented, the "two witnesses," which Mrs. Eddy calls "Christ Jesus and Christian Science" (manhood and womanhood), subjectively heard the same voice from heaven at the same time saying, "Come up hither. And they ascended [together]," Rev. 11:12. Thus as Leah had "left bearing" and Rachel was always barren by reason of seeing only the vision of Womanhood, in this fifth stage of the unfolding tribes of Israel they (typed by the two angels in this fifth picture) are both barren of earth demonstration at the same time, as subsequently presented.

Hence the fourth picture, typing the evening of Judah, and the lower plane of this fifth picture, typing the evening consciousness of Dan, symbolize the collectively undemonstrated evening consciousnesses of Judah and Dan, respectively, which resisted the morning light of Mrs. Eddy's subjective consciousness of Judah and Dan. Thus when the morning light of Judah and Dan ascended above earth (as illustrated by the two angels in this fifth picture), it left the evening

\* Inasmuch as Leah, typing Life (since her seeming separation from Love incident to her objectification of Reuben), has only the motherly mission of lifting man from Life to Truth, which is the highest point of manhood, her consciousness types the manhood of Woman; for she never leaves the plane of manhood consciousness from the beginning of her objective motherhood until both she and her "man child" are lifted to the consciousness of Rachel as Womanhood. However, as the angelic consciousnesses of both Leah and Rachel in this picture are embound in an elliptical "circle," they but prophesy, rather than exemplify, their future oneness.

consciousnesses of Judah and Dan for future church demonstration—the expression “future church demonstration” is used because to “church” consciousness the evening phases of the fourth and fifth pictures type but the Simeon- and Levi-footsteps, church consciousness being always two steps behind Mrs. Eddy’s objective revelation of Science.

These complementary pictures—the fourth, fifth, and sixth—as based on the third edition of *Science and Health* indicate stages of progress as tending to the seeming death of the “two witnesses” in the fourth picture, Rev. 11:7; the resurrection and ascension of the “two witnesses” in the fifth picture, Rev. 11:11, 12; and the opening in heaven of “the temple of God” containing “the ark of His testament” (Rev. 11:19), testifying to the heavenly union of the “two witnesses” (the male and female ideas), as identifying the mission of Woman in the sixth picture.

### “ZONE TO ZONE”

The “zone” of the “fast circling” star in this fifth picture is *Dan*, the first son of Rachel by her handmaid of purpose, Bilhah (meaning “confused”), and the fifth son of Jacob (or the fifth tribe of Israel). The name “Dan” means “judgment,” and his birth occurred on this wise: “*And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die. And Jacob’s anger was kindled against Rachel: and he said, Am I in God’s stead, who hath withheld from thee the fruit of the womb? And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her. And she gave him Bilhah her handmaid to wife: and Jacob went in unto her. And Bilhah conceived, and bare Jacob a son. And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan,*” Gen. 30:1-6.

### (Identical Fulfillment)

“*And when Rachel saw that she bare Jacob no children, Rachel envied her sister*”—It will be remembered that Rachel’s sister Leah has been figuratively shown to be Rachel’s sister consciousness, or

the human phase of her own composite nature. Thus when Rachel "envied her sister" it suggests a conflict in her own consciousness between Love, typed by herself, and Life, typed by Leah, until they become one through the demonstration of Truth, typed by Jacob.

According to the *Standard Dictionary* the word "envy" means "to see upon" (*in, upon, + videre, to see*). Thus it might be paraphrased to mean "to look down upon from a higher point of vision." And as such, the meaning of the pertinent Bible question, "Who is able to stand before envy?" (Prov. 27:4) is quite apparent; for nothing can stand under the light of such point of vantage—that takes in a whole view of what is happening beneath. This view sees no footsteps between the beginning and the end, for the beginning and the end are both presented at the same time to an over-seeing view; while the toiler below plods his way from step to step.

Thus while Leah and Rachel were given to Jacob at the same time, showing the composite elements of Love, Rachel was barren until Leah finished her work of lifting Jacob step by step to Rachel's consciousness. Despite the necessity of these human footsteps Jacob chafed under their constraint because Rachel as his vision of Love had already revealed to him the "end from the beginning," Isa. 46:10. And Rachel being that end looked down with disfavor on a sense of "beginning," which to the consciousness of Love is "*the only,*" as interpreted by Mrs. Eddy in *Science and Health* on page 502. Hence when Rachel looked down upon her sister's childbearing with higher vision, she desolated childbearing as the objective human footsteps of Leah necessary to lift Jacob to Rachel's own always-consciousness of Love. Therefore it was at the point of the desolation of motherhood that Leah "left bearing" in Judah (typing ascension) and attempted subjectively to ascend to Rachel's consciousness without the further human footsteps necessary to demonstrably reach it; for when Leah attempted to subjectively ascend above her objective demonstration it was because of her initial affinity with Rachel's (Love's) consciousness, which was above childbearing.

As a Biblical illustration of the fact that Love, by a sense of its own inherent right thereto, desolates the human footsteps needful to reach "the fruits of Love," S. & H. 35:24,—when the children of Israel spied out the "Promised Land" with a view to seizing it as their inherent right, they brought back as a symbol of Love's consciousness (which always sees "the fruits of Love") a bunch of grapes so heavy that it

took two men to carry it, Num. 13:23. And because the Israelites were able to see and appropriate the fruits (final demonstration) of the "Promised Land" in their first vision, they later went in and exterminated the inhabitants (desolated the toiling human consciousness)—to paraphrase the words of the Bible, they took vineyards which they had not planted and wells which they had not digged, Deut. 6:11. (However, because the Israelites had gathered together the twelve tribes of Israel with no intelligent understanding of their progressive values, they could not maintain their nation but were scattered abroad throughout the entire earth, thereby being forced to await the intelligent demonstration of the toiling consciousness [which they in their first vision had desolated] in order to rightfully reach "the fruits of Love" with all mankind, for Love is generic.) Thus the female angel, typing the womanhood of Woman, in this fifth picture spies out the "Promised Land" of Womanhood, which desolates (makes barren) the consciousness below her vision (without dissipating her own barrenness as pertaining to earthly fruitfulness with others—Rachel's womb having been by divine plan closed to fruitage until Leah had finished her work, Gen. 29:31; 30:22) until such consciousness intelligently demonstrates the spiritual values of Love, which alone are permanently fruitful.

The origin of the word "envy" as given in *Webster's Dictionary* is "in, against, + *videre*, to see," or "to see against." This is the usual conception of the meaning of "envy"; however, it can be harmonized with all that has been based on the *Standard Dictionary's* definition "to see upon," since Love's higher position of revelation always *sees against* every human footstep of others necessary to reach its own always-finished "goal," which others can reach only through the travail of Life's \* laboring effort, typed by Leah as objective human

\* The quality of "Life" is capitalized inasmuch as Life is the divinity of earth, for "in the beginning God created [both] the heaven and the earth," Gen. 1:1. In confirmation of this Mrs. Eddy when not placing Life in the trinity of Life, Truth, and Love groups "Life" with "substance" and "intelligence," the latter two qualities being human, S. & H. 27:14; 185:19; 595:7; again, Mrs. Eddy speaks of "substance and Life" (as divided from Truth and Love) as "God's thoughts," S. & H. 286:21, although not God himself, who is the fullness of Life, Truth, and Love. In other words, despite the fact that Mrs. Eddy divides Life from Truth and Love (associating Life with human qualities), she always divinizes Life. Thus earth even though seemingly divided from heaven retains its divinity in the *divine* consciousness. So only to the human sense that divides earth as Life from heaven as Truth and Love must Life ascendingly become Truth (in response to Mrs. Eddy's demand for "Life which is Truth," S. & H. 35:22), that is one with Love, before Love descends to Life as the divinity of earth (as typed by the "tree of life" that grows on earth and not in heaven) for "the fruits of Love."



motherhood. However, Rachel as subjectively prototyping the Bride as whole ("adorned") Word (My. 125:26) had no affinity with human motherhood; for the Bride's conception is initially generic—"conceiving man in [not 'in man'] the idea of God," S. & H. 582:14. Such was the exact position of Rachel, Love, with reference to Leah, Life, at this point of unfoldment. In other words, Life never *reveals* (as does Love) but *acts* (demonstrates); while Love *is*, although always above the ken of the human consciousness until the human consciousness becomes demonstrably one with the divine in "the human and divine coincidence," S. & H. 561:16. (Hence the City foursquare—which, as the coincidence of the divine with the human, comes down to dwell with men, or with the human consciousness—was not founded on the prophets but on the "apostles [laborious demonstrators] of the Lamb [purified human consciousness]," Rev. 21:14.) In the meantime Love must be expressed, to the human consciousness, wholly in symbols; thus Love's expressions are *always* mere prophets to the human consciousness. That Love can merely prophesy to the human consciousness was a lesson in store for Rachel which subsequently forced her to yield the demonstration of her subjective revelation to objective Leah, since "spiritual teaching must *always* be by [the] symbols [of Life]," S. & H. 575:13. That symbols figuratively and progressively identify the consciousness of Love is illustrated by the fact that Moses after communing directly with God gave the Israelites only the "pattern" (symbol) shown him "in the mount," Ex. 25:40, despite the fact that his own consciousness was so illumined with the idea behind the "pattern" that he was forced to "put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is [later to be] abolished," II Cor. 3:13.

Remembering that Rachel prototyped Mrs. Eddy's consciousness as animated by her own initial vision of Womanhood (and Leah her founding consciousness), Mrs. Eddy's identical fulfillment of the prophetic position of Rachel in the sense that Rachel initially saw "the end from the beginning" will be readily seen inasmuch as Mrs. Eddy received her self-vision of Science at the point of Love as "*the only*" (S. & H. 502:25) without beginning, or end,—her statement of this fact reading, "In the year 1866, I discovered the Christ Science or divine laws of Life, Truth, and *Love*, and named my discovery Christian Science" (S. & H. 107:1),—and she says that "Christian

Science [is] as old as God," S. & H. 146. This discovery was nine years before she revealed it to her followers in the first edition of *Science and Health* as the perfect manhood, or Truth, of her own consciousness, which was one with Love. Realizing the finished goal of Love's revelation in her own consciousness, Mrs. Eddy in the first edition of *Science and Health* (as previously presented in the comments on the third picture) strongly denounced church organization (the demand for church organization being even then in her students' consciousnesses, as evidenced by the fact that they started the unsustained previously mentioned Reuben "church" in 1875 at about the same time that she published her first edition of *Science and Health*), her statement being: "The mistake the disciples of Jesus made to found religious organizations and church rites, if indeed they did this, was one the Master did not make . . . No time was lost by our Master in organizations, rites, and ceremonies, or in proselyting for certain forms of belief: members of his church must answer *to themselves*, in the secret sanctuary of Soul, questions of the most solemn import," pp. 166, 167.

However, Mrs. Eddy had found that static Christianity, or old theological beliefs, had too strong a hold on the minds of her students to make it safe for them to dispense with some form of organization by which they could ascend above the static Christianity of their own lives to her revelation of scientific Christianity as Truth, which is inseparable from Love, Womanhood. Thus in 1876 Mrs. Eddy with her students established the Christian Scientist Association, which later developed into "church." This Association had undoubtedly been established with the hope that perhaps the teaching it would provide would be a channel for lifting the consciousnesses of her students above the need of church; but it will be remembered from the comments under the fourth picture that Mrs. Eddy in 1879 had been forced to go a step further and establish its complement, the First Organization of the Christian Science Church, on the basis of Jesus in his first coming, typing Life. The purpose of this "church" had been "designed to commemorate the word and works of our Master, which should reinstate primitive Christianity . . .," *Manual* p. 17; for church established as a means of lifting Mrs. Eddy's students to her own consciousness had had to be founded at the point of their own lives as Christians in the same manner as Jacob after receiving

a vision of Rachel as Love was forced to be lifted by Leah as Life \* from the starting point of his, not Leah's, own life consciousness.

However, the labor of Mrs. Eddy's practice, teaching, and preaching, to which was added her struggle with "church" after her concession of the necessity therefor (each and all to the end of lifting the consciousnesses of her students to her own revelation), had so burdened her thought with the earth weight of her students as to have forced her Leah-consciousness to rise above "church" (typed by the angelic figure of the manhood of Woman in this fifth picture) towards oneness with Love in order to preserve the revelation of Womanhood as Love in her own consciousness (Life, Truth, and Love being *initially* one in Mrs. Eddy's consciousness). Mrs. Eddy's ascension above "church" temporarily obliterated to her own consciousness the Leah-footsteps of Life towards Truth needful to the consciousness of others to reach such goal.

Thus the true manhood of Mrs. Eddy's consciousness (Christianity as Truth, portrayed as the worshipping man-angel in this fifth picture), which she had seemingly separated from her vision of Womanhood when she wrote the first edition of *Science and Health* in fulfillment of the prophecy that the man-angel (in "cloud"-clothes) would initially bring the "little book," Rev. 10:2, no longer satisfied her as a means of lifting others to her own consciousness—and certainly the second edition (as an extract from the later third), which contained no statement of either manhood or womanhood, could not do so. So the womanhood of Woman in this fifth picture (portrayed as a female angel), identifying the consciousness of Mrs. Eddy as renewedly spying out (strainedly looking towards in her endeavor to recapture) the "Promised Land" of Love whose wells of ever-flowing Life were (to her consciousness) already digged and its vineyards already bearing "the fruits of Love," is looking towards the revelation of Womanhood as "the temple of God [which] was opened in heaven" (Rev. 11:19) in the third edition of *Science and Health*, that it will be remembered

\* Leah typing Life as Motherhood, which never reaches beyond Truth as Mother (although Mrs. Eddy defines "Mother" as "Life, Truth, and Love," Love is her highest *potentiality* as Bride ["Love wedded to its *own* spiritual idea," S. & H. 575:3]—not as Mother), symbolizes the manhood of Woman and becomes the womanhood of Woman only when Life becomes Truth, that is one with Love, at which point Life as Truth for the first time brings forth "the fruits of Love"; for Mrs. Eddy speaks of "the Life which is Truth and the Truth which is Life by bringing forth the fruits of Love," S. & H. 35:22.

had been written previously to her establishment of "church," but the vision of which she had seemingly lost in her struggle therewith. For while Mrs. Eddy had written this third edition, from which the second edition was extracted, before her establishment of the First Organization of the Boston church in 1879 (thereby lifting her own consciousness to its illuminating contents), she had had no access to it to the end of its letter utilization with the "church," inasmuch as she had been and was still unable to release it from the press due to the poverty to which the earth weight of her students had reduced her, as presented in the comments on the fourth picture pertaining to the second edition of *Science and Health*.

In this third edition of *Science and Health* the revelation of Womanhood was so complete in its spiritual embrace of manhood as to obliterate the human footsteps of manhood leading thereto and consequently the possibility of fruits (progressive children, remembering that the footsteps of Jacob from Life to Truth were expressed as children) from the revelation of Womanhood as Love. This obliteration of manhood was accomplished in the third edition by Mrs. Eddy's interpretation (for the first time) of the "male and female" of the sixth day of consciousness in the first chapter of Genesis \* as, "The male idea corresponds to creation, Life, and Truth; the female idea to Life, Truth, and Love," Vol. II, p. 118. Thus it will be noted from this interpretation that "the female idea" in this edition embraced "the male idea" with the exception of its first step, "creation"; however, even the value of this footstep was removed from "the male idea" when Mrs. Eddy in this same third edition (under the chapter entitled "Creation") for the first time attributed "creation" in the first chapter of Genesis to the motherhood of God, calling God "*infinite* Mother," "She," and "Her" (as will be more particularly presented

\* The first edition of *Science and Health* contained no characterizing distinctions between the "male and female" ideas in correlation of Gen. 1:27, the following statement characterizing its general trend, "Hereby we learn, man was a generic name; also that he reflected the Principle of male and female . . . ," p. 236; however, in Mrs. Eddy's remarks on the second chapter of Genesis in the *same* edition, she said, "Woman was a higher idea of God than man, insomuch as she was the final one in the scale of being . . . ," p. 249. The second edition of *Science and Health* contained no chapter wherein the "male and female" ideas of Gen. 1:27 were presented; however, in the chapter entitled "Metaphysics," in which our now "platform" of Christian Science was originally presented, was (as previously quoted) the following statement, ". . . woman is but another and higher term for man; that man or woman is the compound idea that includes all other ideas of God . . . ," p. 144.

under the comments on the sixth picture). Hence as Mrs. Eddy's interpretation of "the male idea" of the first chapter of Genesis (Gen. 1:27) was completely obliterated in this third edition of *Science and Health* other than as entirely embraced in "the female idea," no human footsteps of "Life" as expressed in "creation" were left to approach "Truth" (which is inseparable from Love) as in our present edition through the footstep of "intelligence"—the present interpretation of "the male idea" reading, "The ideal man [called 'the male idea' in the third edition] corresponds to creation, to *intelligence*, and to Truth," S. & H. 517:8.

The presentation of Womanhood in the third edition of *Science and Health* in its obliterating embrace of the human footsteps of manhood also theoretically eliminated the necessity for church (which is always founded on manhood, Womanhood being beyond church) whether founded on the basis of Jesus as manhood typing Life, as was the First Organization of the Boston church, "designed to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing," *Manual* p. 17, or founded on the basis of the "Christ [Truth]" of Jesus' "second appearing" (as was the Second Organization of the Boston church, *Manual* p. 19); for the sole mission of Church is to spiritually reunite the "male and female" ideas in the twenty-seventh verse of the first chapter of Genesis (which were seemingly separated in the second chapter of Genesis) in one consciousness, Mrs. Eddy having said, "Union of the masculine and feminine qualities constitutes completeness [Womanhood]," S. & H. 57:4. Thus the revelation of Woman as absolute Science in the third edition of *Science and Health* as presented to a "church" based on "primitive Christianity" left no human footsteps by which "primitive Christianity," typing manhood, could reach Science, typing Womanhood, in order to be embraced therein as Christian Science.

Therefore it will be seen that as both the spirit and the letter of this third edition of *Science and Health* completely obliterated manhood (as embraced in "the female idea" and in the motherhood of God as the source of "creation") and that as manhood had been the basis of Mrs. Eddy's practice of Christian (manhood) healing,\* the basis of

\* Mrs. Eddy says: "Healing physical sickness is the smallest part of Christian Science. It is only the bugle-call to thought and action, in the higher range of infinite goodness [or generic Love, typed by Womanhood]," Rud. 2:23.

her teaching (which for five years before she wrote *Science and Health* had been done on the basis of her "class-book," called the "Science of Man, or Moral Science," our now chapter of "Recapitulation" in *Science and Health*), and the basis of the foundation of her First Organization of church (each and all bearing fruit to her founding Leah-consciousness, for each and all were her founding footsteps in the human consciousness), her expectation of fruits either with Jacob as "the [progressive] revelation of Science" in her own unfoldment of the twelve tribes of Israel (her Leah-consciousness having previously unfolded but four of these tribes) or with the "church," which had borne its fruits on the previous basis of manhood, was foundationless.

Thus it might be said with reference to Mrs. Eddy at this point of her barrenness of fruit in individual and collective demonstration that she as Womanhood (prototyped by Rachel as Love) looked down upon, or "envied her sister" consciousness (prototyped by Leah) its previous Christian fruits in manhood under the régime of her previous (Leah) manhood ministrations, which her higher vision of Womanhood as absolute Science in the third edition of *Science and Health* had desolated by obliterating the foundational basis of manhood.

"And [Rachel] said unto Jacob, Give me children, or else I die"—Realizing that Love without fruit dies, Rachel at this point cried out for "the fruits of Love" (S. & H. 35:24) as expressed in the progressive twelve tribes of Israel, "which show the workings of the spiritual idea" and symbolically ultimate in "twelve manner of fruits" on "the tree of life," Rev. 22:2, or "the fruits of Love."

Likewise Mrs. Eddy, realizing that revelation without "the fruits [demonstration] of Love" dies, cried out to "the revelation of Science," typed by Jacob, "Give me children [collective fruits of my higher revelation], or else I [as identified with my Cause] die."

"And Jacob's anger was kindled against Rachel: and he said, Am I in God's stead, who hath withheld from thee the fruit of the womb?"—It will be remembered that in the comments on the first picture the seven rungs of Jacob's Ladder of Life were shown to correspond to the seven ascending tribes of Israel, which in turn correlate the seven ascending days of consciousness in the first chapter of Genesis. It will also be remembered that Jacob was required to work seven years to attain Rachel as his revelation of Love (and then was disappointingly given Leah), which seven years correspond to the seven

sons that Leah as Life must needs bear \* in order to lift Jacob's life to Truth, which is one with Love. Realizing that this ascending progress was the Principle of Life which had been revealed to him in his vision of the Ladder of Life (upon which the angels first ascended the full seven rungs before they reached heaven, typed by Rachel as Love) and that Leah had borne but four children, typing but four ascending rungs of the Ladder of Life, "Jacob's anger was kindled against Rachel" in thus attempting to thwart God's revealed plan by demanding a child before Leah had completed her ascending course of Motherhood, inasmuch as it was to this end that God had closed the womb of Rachel, Love, and opened the womb of Leah, Life, Gen. 29:31. Thus although Jacob had chafed under the constraint which these medial footsteps demanded, he had accepted them and consequently resented Rachel's desire to thwart God's inexorable plan.

Rachel typing generic Love (and Love being "the generic term for God," My. 185:14) could never conceive with Jacob while he was taking the individual footsteps of Life, Life's footsteps always being individual, but must await the attainment of the "Life which is Truth" (S. & H. 35:22) in the consciousness of Jacob. Truth being generic (for it is one with Love) and Life individual, the fruits of individual Life (until it has reached the "Life which is Truth") were the domain of Leah as Life and should have been patiently awaited by Rachel as Love until her conception with Jacob as generic Truth was spiritually possible. In other words, Jacob had to be lifted to the consciousness of Truth through Leah before he could bring forth "the fruits of Love" by Rachel.

As prototyped by Rachel, who was forced to await Jacob's ascending footsteps on the Ladder of Life before he could reach Truth, which was one with her subjective consciousness of Love, Mrs. Eddy (despite the fact that she had subjectively discerned Womanhood as Love—the allness of good, the perfection of man, the beauty of holiness—nine years before she wrote *Science and Health*) after objectively writing *Science and Health* for the purpose of founding her revelation in the

\* Inasmuch as each succeeding son embraced the elements of the previous sons, Leah's son Gad as Jacob's seventh, which Mrs. Eddy defines as "Science," compositely and spiritually embraced all of Leah's previous four sons and the two intervening sons of Rachel by her handmaid Bilhah—Dan, meaning "judgment," and Naphtali, meaning "wrestling." Thus symbolically Leah bore seven sons, corresponding to the seven ascending days of "creation" in the first chapter of Genesis, which Mrs. Eddy alternately calls "the Science of Genesis," S. & H. 525:22, "the Science of Mind," S. & H. 557:24, and "the Science of creation," S. & H. 537:23.

consciousnesses of her students (who were forced to take the steps from the Life of Jesus' first coming to the Truth of his "second appearing") was forced to bear with them in their step-by-step ascending course through the orderly footsteps of the first chapter of Genesis until they reached her subjective consciousness, each footstep of which she had classified as a "stage in the order of Christian Science" (when she spoke of the third day in the first chapter of Genesis as the "third stage in the order of Christian Science," S. & H. 508:28, as before noted).

When it is realized that the *Manual* of The Mother Church, first published during the Second Organization of the Christian Science Church (founded in 1892), was indited only to those Christian Scientists who were still "taking in the Ten Commandments and [still] scaling the steep [to them] ascent of Christ's Sermon on the Mount," My. 229:20, and that afterwards Mrs. Eddy was forced to place the entire church under the *Manual's* more and more insistent demands, the great distance between Mrs. Eddy's revelation of Womanhood and the unpreparedness of the students in the First Organization (and even in the Second) will be seen, which forced a future retracing by woman of the footsteps of manhood, that at this point of unfoldment were obliterated. Thus in the *Manual* Mrs. Eddy's founding consciousness, as prototyped by Leah, was not only forced to retrace the footsteps of Jesus' first coming, which was the basis of the First Organization, but to spiritually retrace the moral foundations of Mosaic Law in order to lay the foundation of justice instead of judgment in the consciousnesses of her students.

Therefore Jacob's question, "Am I in God's stead, who hath withheld from thee the fruit of the womb?" is equivalent to his saying in the fifth stage in the unfolding order of Christian Science to Mrs. Eddy in her Rachel, or seventh, stage (the *first* subjective "stage in the order of Christian Science" and the *seventh* objective "stage in the order of Christian Science" being one as subjective and objective Bride), in which she had revealed Womanhood to the obliteration of manhood in the third edition of *Science and Health*: It is not I, "the revelation of Science," that is at fault but the unprepared soil in which the seed is sown and to which you have given a revelation that at this time only the soil of your own subjective consciousness can individually sustain; therefore you must await God's time for Love's fruitage. In other words, Mrs. Eddy's Rachel, or revealing, consciousness had to await the spiritual evolution in the human consciousness



that alone could prepare its soil for the seed of Love's sowing, which demanded purity from "within" before the mission of Woman (that could never be imparted from "without") and its "fruits of Love" could be discerned. Thus Mrs. Eddy says that "spiritual evolution [which always starts from 'within'] alone is worthy of the exercise of divine power," S. & H. 135:9, and to attempt to substitute man's will "in God's stead" is fruitless.

Mrs. Eddy through her revelation of Womanhood and her obliteration of manhood (as embraced in "the female idea" and in the motherhood of God as the source of "creation") in the third edition of *Science and Health* was at this point attempting to place her objective "revelation of Science," typed by Jacob on the fifth rung on the Ladder of Life, with her own subjective consciousness on the seventh rung on the Ladder of Life (the seventh rung as a type of "the last" rung being one with her Reuben-consciousness as "the first" rung, its placement as the seventh rung, or "the last," however, being her subjective consciousness at the highest point of its [seemingly ascending] *expanse* rather than an objective ascent thereto as others were forced to make). In other words, she was attempting to lift the fifth "stage in the order of Christian Science" as corresponding to the fifth day in the first chapter of Genesis to its morning light, which soared above its undemonstrated evening demands.

While Mrs. Eddy now says to the subjective sense that "evil is destroyed by the sense of good," S. & H. 311:13, she also contrastingly says to the objective sense that "the dragon ['the sum total of human error,' S. & H. 563:10] is at last stung to death by his own malice," S. & H. 569:25, and that "error began and will end the dream of matter," S. & H. 532:27. Still again, she says that "every individual character, like the individual John the Baptist, at some date must cry in the desert of earthly joy; and his voice be heard divinely and humanly," Mis. 81:22; moreover when Mrs. Eddy says that "either here or hereafter, suffering [denials] or Science [affirmations] must . . . regenerate material sense and self," S. & H. 296:6, she leaves no escape to the mortal consciousness from the suffering which the manhood "evening" struggles of the first chapter of Genesis demand until Gad, the seventh day, which Mrs. Eddy defines as "Science" (S. & H. 596:21), is reached, for the seventh is the first day that has no evening. Therefore in Mrs. Eddy's attempt in the third edition of *Science and Health* to lift the human consciousness to her own subjective revelation before it had step by step met the evening resist-

ances of the ascending days of consciousness, she presented the process of affirmation, or of divine Science, which excluded the denials of Christian Science, and thereby obliterated the objective human, or manhood, footsteps needful to attain her own subjective revelation. As illustrative of Mrs. Eddy's attempt to lift the human consciousness to her own subjective revelation without its taking the objective footsteps thereto, the two angels in this fifth picture are rising above the evening necessities of their respective tribes of Judah and Dan to the affirmations of their morning light.

To epitomize: The angels in this fifth picture, which type Mrs. Eddy's own subjective consciousness of the morning light of the tribes of Judah and Dan, soar above the evening necessities of her followers and thus above the manhood ascending demonstration of their tribal consciousnesses. And inasmuch as the seventh day of consciousness is but the generic morning light of all of the ascending days of tribal consciousness, it is affirmative Womanhood, which knows nothing of the needful denials of manhood. Figuratively speaking, "Jacob's anger was kindled" against Mrs. Eddy for denying man his orderly ascending position on the Ladder of Life, for man as characterized by his denials types the "evening" necessities of the first chapter of Genesis rather than its "morning" overcomings. So while "evil is destroyed by the sense of good," "the sense of good" cannot be gained until its Science is reached. Thus Jacob (as Mrs. Eddy's objective revelation of Science in its fifth stage of unfoldment), so to speak, figuratively admonished Mrs. Eddy for soaring beyond the evening of the fifth day in the morning light of Judah and Dan (typed by the fowl of the air, which Mrs. Eddy interprets as "angels of His presence," S. & H. 512:9, "soaring *beyond* and above corporeality to the understanding of the incorporeal and divine Principle, Love," S. & H. 512:1) before the delving (evening) phase of the fifth day of the first chapter of Genesis (typed by the denizens of the sea, Gen. 1:19) had been demonstrably fulfilled.

"*And she [Rachel] said, Behold my maid Bilhah [meaning 'confused'], go in unto her; and she shall bear upon my knees, that I may also have children by her*"—Had Rachel heeded Jacob's warning that God alone had "withheld from [her] . . . the fruit of the womb," Gen. 30:2, she would have realized that the time had not come for her to bear directly with Jacob, for God had not "opened her womb" as He had Leah's. But she did not heed this warning and in her *confusion* prophetically fell to the level of the human law which said

that the husband of a barren woman could use the body of her maid to bear his wife a child (to which law Sarah because of her barrenness had descended when she gave her handmaid Hagar to Abraham in order to bear her a child), which descent of Love to the level of human law brought forth (as later presented) the child of "judgment."

As previously presented in the comments on the first picture, Sarah, prototyping Rachel as Love (which subjectively knows no law other than that of its own consciousness), could not descend to such lawful expedient as the use of a channel which prototyped the Law of Mount Sinai, that fixedly bestows its lawful judgments upon one and all alike (knowing nothing of Love's "impartial and universal . . . *adaptation*" as well as "bestowals" [S. & H. 13:2] according to the relative spiritual capacity of their recipients), without bringing upon her own act the retribution of violated justice—Hagar's rebellion (expressed in her despisal of her mistress) being the premature stirring of a sense of human justice (as typed by the Law of Mount Sinai) before mortal consciousness had been negated by the punitive judgments of the Law's exactions, for punitive judgments are the sole heritage of a servant-consciousness.

Thus because justice, as prototyped by Hagar, knows no distinctions between positions or persons, it is ever forced to rest under the "adaptation" of Love; hence Mrs. Eddy not only says that "justice is the handmaid [servant] of mercy" \* (thus putting justice under the control of mercy as typing Love in its "adaptation" to mortals), S. & H. 36:9, but she also says that "mercy cancels the debt [of mortals] *only* when justice approves," S. & H. 22:30, which forces mercy to await the mandate of justice—that always comes to the servant-consciousness as judgment—before mercy can lift the servant-consciousness to its own thought-plane through justice, in order to cancel the debt of distinction between mistress and handmaid. That justice is "the [mere] handmaid [or servant] of mercy" is borne out by the fact that the Bible calls Moses a mere "servant of the Lord," Josh. 1:1, and Mrs. Eddy says in her definition of "Moses" as "a type of moral law" (or the channel for the Law of Mount Sinai) that "without . . . the union of justice and affection,—there is something spiritually lacking, since justice demands penalties [punitive judgments] under

\* While subjective Love, typed by both Sarah and Rachel, knowing nothing below its own consciousness, makes no distinctions between positions or persons, mercy as objective Love, typed by both Sarah and Rachel when they descended to human law, is in a medial position between Love and law, from which position it can adapt its consciousness to the needs of others in order to lift them to the plane of its own consciousness.

the law," S. & H. 592:11. Therefore Mrs. Eddy says, ". . . let human justice pattern the divine," S. & H. 542:20, and even a lawyer prays the Court for a grant of equity (Love's "adaptation") as well as justice.

Despite the retributive justice that befell Sarah's use of her handmaid in order to bear a child for her husband, Rachel repeated the same expedient of proffering her handmaid (Bilhah) to Jacob for the purpose of bringing forth a child (which robbed her handmaid of any claim to a mind, or individual identity), and as a result it brought upon her own act the retribution of punitive judgment—in her case *God's* "judgment" (as well as mortal judgment), because Sarah had already proved that Love could not traffic with human law. Thus because of the mindless position in which such human expedient placed Rachel's handmaid,—the name "Bilhah" meaning "confused,"—Bilhah but typed the confusion of Rachel's own mind before Rachel proffered Bilhah to Jacob as her handmaid of would-be purpose.

It must also be remembered that because Sarah, typing heaven, or Love (that Sarah typed heaven is confirmed by St. Paul when he called her the "Jerusalem which is above . . . which is the mother of us all," Gal. 4:26, and Mrs. Eddy also said in the third edition of *Science and Health* that "heaven" is "now and forever the . . . female of Spirit," Vol. II, p. 120), in her barrenness had *first* given her handmaid Hagar, prototyping the Law of Mount Sinai as justice, to Abraham, typing earth, in order that Hagar might bear her an earth child (over fourteen years before she [Sarah] was given Isaac, her child of "promise," as the fruit of Love; in other words, that Sarah bore her child by law, prototyping justice, before she bore her child of "promise"), she *subjectively* embraced the Law of justice, which is the channel ("handmaid") of "mercy to mortals," S. & H. 18:7; and Mrs. Eddy says that "Love [typed by Sarah] fulfills the law of Christian Science," S. & H. 572:12, which (Love) embraces both heaven and earth. Yet despite the fact that Sarah had borne a child of heavenly "promise," she failed to find the twelve-gated "city which hath [earthly] foundations, whose builder and maker is God" (Hebr. 11:10) for which she and Abraham had looked, because afterwards (when Hagar's son "mocked" Isaac) she had cast out Hagar as the *objective* expression of Law, or earth foundation. At this point it is interesting to note that because Sarah failed to *objectively* embrace Law when she cast out Hagar, prototyping Law, Isaac had to remain but a child of "promise" until the Law was objectively fulfilled.

Therefore, inasmuch as mortal mind is redeemedly translated

from its "First Degree: Depravity" to its last degree of spiritual "Understanding" (S. & H. 115, 116) only through objective Love as mercy,\* that, because of its inherent embrace of Law, descendingly seeks to *objectively* lift others to itself,—Sarah's casting out of her bondmaid as typing *objective* Law made it necessary for the same quality of inherent Love (typed by Rachel) mercifully to redeem what Sarah had cast out, even at the expense of bearing the "judgment" which a higher thought must always receive from a lower consciousness when seeking to lift it to its own thought-plane.

Thus Rachel as Love, prototyped by Sarah, in order to redeem the rebellious-to-law consciousness of Sarah's handmaid, or servant, must needs place her own handmaid in the same position, in order to lift rebellious mortal consciousness that had negated Law (by rebelling at its demands) to the position of unthinking obedience thereto; for by so doing she would bring the saving *judgments* of the Law into the mortal consciousness (for one on the plane of unthinking obedience to law has no other than the consciousness of a servant who "knoweth not what his lord doeth," John 15:15), which (mortal consciousness) must receive the lash of negating judgment until it is lifted to an intelligent understanding of the justice of such *judgment*. So while Rachel had hoped to bear "the fruits of Love" with Jacob on her own plane of consciousness, when she, heedless of Jacob's warning that God alone could "open her womb" to bear "the fruits of Love," descended to the plane of her handmaid's consciousness in her precipitate attempt to do so, she undoubtedly placed herself in line to receive the judgment which belonged only to the consciousness of a servant who "knoweth not what his lord doeth." Hence it will be seen that in Rachel's *confusion* between Love and law (in offering her handmaid Bilhah to Jacob to the end of bearing her a child) she unwittingly placed herself in the exact position of Sarah with her handmaid, which had eventuated in Sarah's casting Hagar out, with the difference that Rachel must needs bring forth and cherish her child of judgment as the negating "suffering" stage of mortal consciousness needful (in lieu of "Science," which must be affirmatively reached) to "regenerate material sense and self," S. & H. 296:6; for "the twelve tribes of Israel" must "show the workings of the spiritual

\* While as elsewhere presented Mrs. Eddy under the title of "Scientific *Definition* of Mortal Mind" (now called "Scientific *Translation* of Mortal Mind") forced mortal mind to progressively define itself, it was only her progressively pouring in "truth through flood-tides of Love" that caused it to "extract" its own errors (S. & H. 201:17) one by one; since mortal mind, in common parlance, could not lift itself by its own "boot straps."

idea" by redeeming each and every cast-out concept of mortal consciousness to its own antecedent spiritual idea, in line with Mrs. Eddy's statement that "evil and all its forms are inverted good," Un. 53:2.

To state the foregoing premises in a different way for the purpose of more abstract generalization, when Sarah with God's approval (as noted in the comments on the first picture) attempted to lift judgment from Hagar's sin *vicariously* by cherishing Hagar and her son in her home for over fourteen years after her rebellion, she proved that Love (to which woman corresponds, S. & H. 517:10) by such *vicarious* effort but permits sin to multiply and perpetuate itself (as shown by Ishmael's mocking Isaac, the son of "promise," in renewal of his mother's contempt for Sarah), and that Love is neither a "saviour" nor a "redeemer" until the sin of rebellion through "judgment" suffers sufficiently to destroy itself. Hence Mrs. Eddy says of even the *vicarious* effort of Jesus (as typing manhood) to save sinners by his suffering for them, "Jesus suffered for our sins, not to annul the divine sentence for an individual's sin, but because sin brings inevitable suffering," S. & H. 11:18. So Jesus took on the inevitable suffering for our sins in his endeavor to lift them from us but could not "annul the divine sentence for an individual's sin." Thus Mrs. Eddy shows that Jesus could be but a way-shower to sinners in her statement reading: "While we adore Jesus, and the heart overflows with gratitude for what he did for mortals,—treading alone his loving pathway up to the throne of glory, in speechless agony exploring the way for us,—yet Jesus spares us not one individual experience, if we follow his commands faithfully; and all have the cup of sorrowful effort to drink in proportion to their demonstration of his love, till all are redeemed through divine Love," S. & H. 26:1.

However, as each and every deflection must be met at the exact point of such deflection, and as the twelve tribes of Israel must "show the [progressive] workings of the spiritual idea" in the process of the negation of error, as well as in the affirmation of Truth, it was seemingly needful that the negating futility of the Love of Sarah, as expressed in her attempt to save Hagar during the over fourteen years that she cherished her in her home after her rebellion and before she finally cast her out (thereby attempting to lift judgment from Hagar's consciousness before she had lawfully reached the point where she could see the justice of such judgment as a result of the suffering that it had occasioned her), should be manifested through Rachel as the exact

counterpart of Sarah, and through Rachel's handmaid Bilhah as the exact counterpart of Hagar.

Therefore the knocking of Hagar's rebellion at the door of Rachel's consciousness shows that the inexorable Law of divine justice (having no regard for the passage of time) never permits sin to escape from its inevitable judgment, no matter how long its hand may be stayed, and that it always knocks at the typical channel of its violation. So when Hagar's rebellion knocked at the door of Rachel's consciousness through the channel of Rachel's own rebellion, it was in order to bring Hagar's rebellion to judgment as a means for providing to mortal consciousness its first saving footstep of inevitable suffering, to the end of lifting it to an understanding of the justice of the judgments under which its (always) rebellion at the higher law of divine justice places it; \* for Mrs. Eddy says, as before indicated, that "either here or hereafter, suffering or Science must . . . regenerate material sense and self" (S. & H. 296:6)—it being necessary for "Science," which is affirmative, to await the intelligent understanding by mortal consciousness of the reason for its judgments. Thus in view of Sarah's rejection of her lawful child, Rachel's heedless act resulting from the confusion between Love and law at this point was occasioned by the pressure of impelling Love forcing her to open the channel of "mercy to mortals" which Sarah had closed.

Thus because Sarah, typing Love, cast out her handmaid and her handmaid's son (prototyping moral Law, the Mosaic Decalogue) by reason of their rebellion against violated rights of moral justice, † it was inevitable that Rachel as the identical fulfillment of Sarah's consciousness as Love should find that she could not in the objectively unfolding process of the twelve tribes of Israel ("which show the [full]

\* For St. Paul said, "The carnal mind [mortal mind] is enmity against God: for it is not subject to the law of God, neither indeed can be," Rom. 8:7.

† Such moral justice could never deprive a mother of her moral rights to her own child, despite the laws of the land which were then unbound by moral right but rather were responsive to inspirational patriarchal revelation, which God justified for the higher consciousness but condemned for the lower. Therefore Hagar (despite the embryonic stirrings of moral Law, which Hagar prototyped as the Law of Mt. Sinai, Gal. 4:25) should have obeyed the law of her mistress' higher will until moral Law (which Hagar prototyped) became the means of salvation by which a lower consciousness could reach the higher meanings of the divine Law, whose mandates are wholly spiritual and beyond the needs of physical justice. Through the footsteps of moral Law, the lower consciousness is finally able to say with St. Paul, "I *through the law* am dead to the law, that I might live unto God [as did Sarah, who had fulfilled the Law in permitting Hagar, prototyping moral Law, a child before her own]," Gal. 2:19.

workings of the spiritual idea [in both its human and divine 'adaptation']," S. & H. 562:18) bear "the fruits of Love" with Jacob until the law, typing justice which rouses the mortal consciousness with its judgments before the intelligence of its justice is possible of comprehension, had been fulfilled.

While Rachel had *demande*d a child of Jacob (saying, "Give me children [now], or else I die"), thus violating the Law of Love which "'seeketh not her own'" (S. & H. 538:1) and in her rebellion bringing herself upon the plane of the violated Law of Love, Sarah truer to the Law of Love (which never demands for itself, knowing that it has all) had made *no* demand for her child of "promise" as the fruit of Love—the promise of a child having been such a surprise to her that she laughed within herself when she overheard the angel's promise to Abraham that a child should be born to herself and Abraham as their unsought fruit of Love (hence his name "Isaac," meaning "laughter"). And Sarah having first fulfilled the human law up to the point of her child of "promise" as a *gift* of God (according to God's own will and time) was sustained by God in the casting out of her handmaid and her handmaid's son, leaving their redemption to the objective unfoldment of the tribes of Israel at the point where judgment for violated law needed to be brought into sustained recognition; for judgment is inescapable as a means of regeneration to mortals at the point where thought-processes are demanded, as typed by the delving and soaring in the fifth day of the first chapter of Genesis, which this fifth picture correlates. Thus spiritual evolution is not dependent upon time, for Mrs. Eddy now says, "The thunder of Sinai and the Sermon on the Mount *are pursuing and will overtake* the ages . . . proclaiming the kingdom of heaven on earth," S. & H. 174:17.

As Rachel, typing Love, prototyped Mrs. Eddy's revealing consciousness, and as Bilhah (meaning "confused") was Rachel's handmaid of purpose, Bilhah prototyped a confused "church" as Mrs. Eddy's "handmaid" of purpose at this stage of unfoldment. Thus just as Rachel had *confusedly* and *reluctantly* been forced to descend to her handmaid Bilhah—meaning "confusion" as typing her (Rachel's) own confusion—with the hope of bearing Jacob a child below the fruits of her own consciousness at the point of his fifth ascending footstep on his seven-rung Ladder of Life needful for him to rightfully reach "the fruits of Love" with Rachel, so Mrs. Eddy was *confusedly* and *reluctantly* forced to descend to her "handmaid" of confusion,



the "church" (the First Organization of the Boston church), with the hope that it might bear fruit with "the revelation of Science" (typed by Jacob) at the point of its own ability, which was far below her vision of Womanhood as revealed in the third edition of *Science and Health*. For while Mrs. Eddy's vision of Womanhood was at the point of the seventh rung on Jacob's Ladder of Life,\* her objective revelation was on the fifth rung of its tribal unfoldment, and the "church's" position being two steps below Mrs. Eddy's objective revelation of Science was at the point of the third rung of the Ladder of Life. In other words, Mrs. Eddy had placed her revelation in the third edition of *Science and Health*, under which this fifth picture rests, at the point of her own vision of heavenly Womanhood as embracing heavenly manhood, or at the point of the seventh step, which was two steps beyond what the objective unfoldment of "the revelation of Science" as typed by Jacob should have been in the orderly unfoldment of the tribes of Israel as typing the progressive rungs of the Ladder of Life, and Jacob as "the revelation of Science" in his orderly unfoldment of the fifth step was two steps beyond "church" in its third step of organic church expression in the First Organization of the Boston church. (It will be remembered that the first two tribal consciousnesses—Reuben and Simeon—were wholly subjective to Mrs. Eddy, in the sense that she was self-dedicated in Reuben when she was audibly called to her mission at the age of eight and was self-consecrated in Simeon when she repudiated the *basis* for church in refusing to accept its *saving* mission at the age of twelve; and that because her students started the first [unsustained] "church" as their Reuben-consciousness in Mrs. Eddy's third unfolding step [her Levi], they were always two steps behind Mrs. Eddy's tribally unfolding consciousness.)

Thus because "the revelation of Science" (typed by Jacob) should have been at the fifth stage in its orderly, progressive unfoldment of the twelve tribes of Israel, Mrs. Eddy, when she precipitately lifted "the revelation of Science" which she revealed in the third edition of *Science and Health* (but had not yet been able to release to the

\* Just as Rachel, typing generic Love, was always at the top rung of Jacob's Ladder where Life, Truth, and Love are one, so Mrs. Eddy's self-revelation, or her own subjective consciousness of Science, remained in this same position. However, when she at the point of Levi objectively presented her revelation to others in her first edition of *Science and Health* to the end of lifting their consciousnesses to her initial vision, she was forced to unfold the twelve tribes of Israel step by step (although two steps in advance of her students) in order to *objectively* (in collective demonstration) regain her subjective position.

Field) to the point of the seventh, or last, rung of the Ladder of Life by revealing for the first time her subjective consciousness of Life, Truth, and Love as unified in "the female idea" (placing man wholly in its embrace at the topmost rung of the Ladder of Life where man as Truth would become objectively one with Love\*), was in the position that Rachel prototyped. This position was that of demanding "the fruits of Love" from Jacob in advance of the time for his orderly objective unfoldment; for it will be remembered that Mrs. Eddy wrote the third edition of *Science and Health* before 1878, over four years before she was able to release it from press, and that therefore her demand for "the fruits of Love" from her "revelation of Science" (typed by Jacob) during this period was but an expectation of fruits from the spiritual illumination of her own consciousness. However, when "the revelation of Science" as the *spirit* of her spoken and written word (manifested through her teaching, preaching, healing, writing, counseling, and chiding in the light of her revelation of the third edition) did not during this over four years' period yield the anticipated "fruits of Love" because the fifth rung of the Ladder of Life demanding manhood "intelligence" had been effaced by the obliteration of the ascending footsteps of man in his embracement in "the female idea" (which placed manhood beyond the need of further fruit in church because embraced in Woman which was never in church), Mrs. Eddy then attempted to obtain fruit through the "church" as her "handmaid" of purpose.

In *The Life of Mary Baker Eddy*, by Sibyl Wilbur, it is recorded that Mrs. Eddy at a time of great pressure threatened to place a "bridge" † between her students and herself (over which they could not pass to reach her) to the end that they would be forced to progressively reach her vision, starting at the point of their own capacity. It would seem that in the third edition of *Science and Health*, in which Mrs. Eddy revealed Womanhood to the obliteration of manhood, she

\* This left the twelve tribes of Israel as typed by the twelve sheep lying under the "tree of life" with a gateway open to infinity but with no shepherd. This gateway when opened before the time of orderly unfoldment is more apt to be a broken-down fence of protection used by wolves of animal magnetism as a means of ingress than a gateway used by the sheep, typed by the twelve tribes of Israel, as a means of egress to infinity.

† "If the students still continue to think of me and to call on me I shall at last defend myself and this will be to cut them off from me utterly in a spiritual sense by a bridge they cannot pass over," *The Life of Mary Baker Eddy* by Sibyl Wilbur, under the chapter "A Conflict of Personalities." Was not this in line with Isaiah's prophecy of a highway of holiness over which the unclean could not pass? Isa. 35:8.

had all too unwittingly placed such impassable "bridge" between herself and her students.

The descension of Mrs. Eddy below her vision to the First Organization of the Boston church as a "handmaid" of purpose was, as before noted, only after she had unfolded the first edition of *Science and Health*, in 1875, as the revelation of manhood (Truth) of her own consciousness, and after she had practiced, preached, and taught in its illumination for about three years in an endeavor to lift her students' consciousnesses thereto, and, further, after she had failed to collectively bring forth the spiritual "fruits of Love," or Womanhood, with which her consciousness was illumined as presented in the third edition of *Science and Health*—for, it will be remembered, although the third edition was not released from the press until the very last of 1881 (about the time that Mrs. Eddy transferred her activities from Lynn to Boston in February 1882), the second edition of *Science and Health* was published as an extraction of the third edition in 1878, one year before Mrs. Eddy founded the First Organization in 1879. Mrs. Eddy had therefore preached, practiced, and taught in the illumination of the third edition of *Science and Health* for over a year before her futile demands for spiritual fruits from its vision of Womanhood, or Love, yielded to the lawful expedient of establishing the First Organization of the Boston church, which had been chartered under law (contrary to the later founding of the Second Organization of the Boston church).

So just as Rachel at the point of Womanhood, or Love, was forced to traffic with Law, as typed by her handmaid of purpose, in order to demonstrably embrace justice in Love for the sake of others, Mrs. Eddy at the point of Womanhood, or Love (as expressed in the third edition of *Science and Health*), was forced because of the necessity of others' consciousnesses rather than that of her own to traffic with law in her first approach to a demonstration of justice and to accept the fruits of her "church's" demonstration of the fifth tribe at its own point of Levi-consciousness; for (as previously presented) such was the position of the "church" at this time (as typed by the lower plane in which the churches are placed in this fifth picture), inasmuch as "the word and works" of Jesus as "Master" in his first coming were on the plane of Levi, which crucified him before he rose in his ascending consciousness to his plane of Judah.

This First Organization of the Boston church could not fail to identify the servant, or "handmaid," consciousness of Mrs. Eddy's

higher purpose, since its basis (the commemoration of the "word and works" of Jesus as "Master") and its purpose ("designed . . . [to] reinstate primitive Christianity") made no demand in the consciousnesses of its members beyond the standard of their own lives. The confusion of Mrs. Eddy's consciousness when she descended to the plane of her "handmaid" of purpose, typed by the First Organization of the Boston church, in her attempt to adapt her revelation to the needs of others is seen in that which follows:

In the third edition of *Science and Health* "the female idea" as the entire trinity of spiritual forces—Life, Truth, and Love—completely obliterated "the male idea" \* in its definition other than as "creation" (and even this moiety of man's identity with "creation" was removed in this same edition and given wholly to the motherhood of God as a phase of the "female" consciousness under the chapter entitled "Creation," as more particularly presented in characteristic quotations from the third edition in the comments on the next picture); for, as presented under previous comments, Mrs. Eddy in the third edition of *Science and Health* in her interpretation of the "male and female" ideas in the first chapter of Genesis (Gen. 1:27) for the first time separately characterized these ideas as follows, "The male idea corresponds to creation, Life, and Truth; the female idea to Life, Truth, and Love," Vol. II, p. 118.

It will be noted that the quality of "Life" in the definition of "the female idea" was repeated as the second footstep in the definition of "the male idea." This repetition of "Life" as the second footstep in "the male idea" in this third edition of *Science and Health* gave to "the male idea" a quality which was in "the female idea" not only as defined in the third edition but as now defined in the present edition of *Science and Health* on page 517, line 10 ("The ideal woman [formerly called 'the female idea'] corresponds to Life and to Love"). The placing of "Life" as the second footstep in "the male idea," for which "intelligence" was afterwards substituted, allowed human man (typing the human consciousness) no possible approach to "Truth" as he now has in the footstep of "intelligence" as given in our present edition of *Science and Health* on page 517, line 8 ("The ideal man [formerly called 'the male idea'] corresponds to creation, to intelligence, and to Truth"). Both correlations of the male and female ideas

\* A pertinent correlation to the obliteration of manhood in *Science and Health* was the fact that Dr. Eddy passed on almost immediately after the publication of the third edition of *Science and Health*.

in the third edition of *Science and Health* and in the present edition were and are interpretations of the same Scriptural text, "So God created man in His own image, in the image of God created He him; male and female created He them," Gen. 1:27.

Inasmuch as Mrs. Eddy did not give "man" the human characterization of "intelligence" (as his now second footstep) in her correlation of "the male idea" in the first chapter of Genesis until the sixteenth edition, in 1886 (on the contrary divinizing her correlation as "Life" and "Truth"), her sole human characterization of man was to be found under the chapter entitled "Marriage" from the third to the sixteenth editions as, ". . . man, [should be] tender, *intellectual, controlling*" (at the same time characterizing human "woman" as, "Woman should be loving, pure, and strong,"—see second page of chapter entitled "Marriage" \*). Thus having completely embraced "the male idea" in "the female idea" in her spiritual interpretation of the male and female ideas in the first chapter of Genesis in the third edition of *Science and Health*, Mrs. Eddy according to her own characterizations had no other qualities of human "man" and "woman" from which to draw her materials for "church" as a "handmaid" of purpose than *intellectually controlled* woman and *intellectually controlling* man—both below the quality of "Intelligence" (subsequently decapitalized) as the now human footstep which she established in her interpretation of "the male idea" in the sixteenth edition through which "creation," its first step, could reach "Truth," its last step, the statement reading, "The male idea corresponds to creation, to *Intelligence* and Truth," p. 444. So a "church" which had been "designed [merely] to commemorate the word and works" of Jesus as "Master," whose only channel for expression was *intellectually controlling* manhood and *intellectually controlled* womanhood, was verily a servant-consciousness in which Mrs. Eddy sought to conceive "*in man* the idea

\* While this characterization of "man" and "woman" was always in the chapter entitled "Marriage," it will be remembered that marriage was not only then encouraged by Mrs. Eddy as the highest *Christian* estate in the early days of *Science*, but Mrs. Eddy herself was married after her first publication of *Science and Health*, and even a full marriage ceremony performed in *Christian Science* churches appeared in the *Christian Science Manual* in 1899, seven years after the Second Organization was formed. Therefore Mrs. Eddy's characterization of "man" and "woman" in the chapter entitled "Marriage" was her highest expectancy of the human man and woman in the First Organization of the Boston church, the only channel she had with which to work, when she offered the "church" to Jacob as "the revelation of *Science*" as expressed in the third edition of *Science and Health* for the "church's" demonstration of "the fruits of Love" and Law, whose only possible child could be "judgment."

of God," despite the fact that she said in the chapter entitled "Platform of Christian Scientists" in this same third edition, "*Intellect or the reason cannot grasp Truth*," Vol. II, p. 196.

The necessity to adapt her subjective revelation to the objective consciousness of others explains the reason why Mrs. Eddy at first subjectively placed and then objectively removed the quality of "Life" in her definition of "the male idea" correlating Genesis first chapter. To Mrs. Eddy's consciousness Jesus in his first coming was "the offspring of Mary's *self-conscious* communion with God" as Life, or fatherhood embraced in Mother; for when Mrs. Eddy first defined "Father" and "Mother" in the "Glossary" of *Science and Health*, she gave the qualities of "Life, Truth, and Love" to "Mother" exclusively and not to "Father" (giving the quality of "Life" to "Father" only after the qualities of "man" and "woman" had been merged into woman in the fiftieth edition, in 1891, ten years after the third edition was presented to the Field). Hence to Mrs. Eddy's consciousness the manhood of Jesus in his second coming as Truth embraced the quality of Life as identifying Jesus in his first coming as the offspring of Life as the fatherhood of Mother (resulting from Mary's inspirational "self-conscious communion with God" as Life); while Truth as identifying his second coming was the expression of the motherhood of God as Truth embracing the fatherhood of God as Life.

Thus the prophetic confusion of Mrs. Eddy's attempt at this point to adapt her subjective revelation to others is strikingly apparent and persists even in the following instances:

Mrs. Eddy repeated in the third edition of *Science and Health* in the chapter entitled "Platform of Christian Scientists" a statement that was partially previously quoted in this book as having appeared in the second edition of *Science and Health*, which read: "That man is not an Intelligence, a mind, or a gender, and 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 represents Life, Truth, or Love," Vol. II, p. 195. In the first phase of this statement Mrs. Eddy denied to man the "intelligence" which she afterwards made his necessary footstep in the definition of "the male idea" (as just presented) and in its last phase (" . . . that man *or* woman is the compound idea that includes all other ideas of God, which represent Life, Truth, or Love") placed "man" in the same position (as "compound idea") as she placed "woman," which conflicted with her interpretation of the

“male and female” of the twenty-seventh verse of the first chapter of Genesis as presented in this same third edition.

Another confusion of Mrs. Eddy at this point was that she did not see the inconsistency of Womanhood as the Bride, or completed Word, My. 125:26, conceiving “*in man* the idea of God.” In other words, she did not see the inconsistency of Woman impregnating the consciousness of man as “church” with her higher vision; for in the sixth edition of *Science and Health*, published two years after the third edition, to which she added our now “Glossary” to *Science and Health* as the sole *Key to the Scriptures*, she (in the same vein of thought) defined “Bride” as, “Purity and innocence conceiving *in man* the idea of God . . . ,” rather than as now defined in our present edition, “Purity and innocence, conceiving *man in* the idea of God . . . ,” S. & H. 582:14. Thus concurrently with the revelation of Womanhood as completely obliterating manhood (as embraced in “the female idea” and in the motherhood of God, which remained intact up to the sixteenth edition of *Science and Health*, in 1886), Mrs. Eddy presented a process by which she confusedly endeavored to lift the consciousness of her students from Life to Love through the impregnation of Truth from her own consciousness by preaching, teaching, rebuking, and exhortation.

This confusion of Mrs. Eddy is particularly seen in her then method of teaching (which she afterwards changed, as subsequently presented), the process of which followed the line of thought that read in the third edition, “To *empty* mortal mind of error is to pour in Truth through the floodgates of thought,” Vol. I, p. 84, and yet she did not present in the third edition of *Science and Health* the footstep of “intelligence” in the definition of “the male idea,” which alone is the channel for “thought.” Thus the emptying consisted of vacating the intellectual perception of the student of its previous theories and pouring the truths of her own consciousness into the emptied intellect, which truths the mortal mind could never grasp intellectually; for intellect is a consciousness built upon the theories and thoughts of others and not upon one’s own inner intelligence—the “*Scientific Translation of Mortal Mind*” (S. & H. 115, 116) from the “Physical” (“Depravity”) to the “Spiritual” (“Understanding”) being an intelligent rather than an intellectual process.

It will be remembered that the statement just quoted in regard to the process of emptying mortal mind is now presented in the present edition of *Science and Health*, after passing through several inter-

vening stages in line with the progressive revisions of *Science and Health*, as, "The way to *extract* [not 'empty'] error from mortal mind is to pour in truth through flood-tides of Love," S. & H. 201:17. Thus the former (vacating) method was devoid of the progressive processes of the Science of "truth" (note that the initial "t" in "truth" is de-capitalized by Mrs. Eddy, indicating that it is the individual, intelligent utilization of divine "Truth") with which to "extract" the errors one by one from "mortal mind," thereby preserving the good of this mind, as does Mrs. Eddy now in the "Scientific *Translation* of Mortal Mind," S. & H. 115:19-3. This process of emptying the mind of another to the end of impregnating it with one's own higher purpose, outlined in the third edition of *Science and Health*, typed the process of Rachel with Bilhah in *emptying* (vacating) the mind of her maid and filling it with her own demand for a child of higher purpose.

That Mrs. Eddy's confusion at this period was self-acknowledged will be seen in the fact that after confusedly (although prophetically) founding the First Organization of the Boston church she subsequently under the demands of the sixteenth edition of *Science and Health* dissolved it and also the Massachusetts Metaphysical College, saying with pointed denunciation of such expedients: ". . . material organization . . . wars with Love's spiritual compact . . . Christian Science shuns whatever involves material means for the promotion of spiritual ends," Ret. 47:2-11. Thus Mrs. Eddy, like Sarah, cast out her lawful expedients of "handmaid"-channels for her higher purpose after wrestling above them. But this, as has already been presented, was not until she had lifted intellect to the point of "intelligence" in the sixteenth edition of *Science and Health* whereby it could later lift its own servant-consciousness in the Second Organization of the Boston church (founded by her students at her request and not by herself) to the position of Truth as Sonship (S. & H. 569:2) through the channel of self-"intelligence" rather than "intellect"; for the First Organization of the Boston church had been founded on Jesus as "Master" ("without"), while the Second Organization of the Boston church was founded on the "Christ [Truth]" ("within").

That Mrs. Eddy's confusion was further self-acknowledged is also seen in the fact that she completely withdrew in the sixteenth edition of *Science and Health* (in 1886) the advanced statements made in the third edition of *Science and Health* (released from the press in 1881) regarding "the female idea" as embracing "the male idea" to man's obliteration, and in this sixteenth edition restored "creation" to the



fatherhood of God instead of allowing it to remain in the motherhood of God, thus attributing to man the quality of "creation" which she had but nominally given him in the third edition of *Science and Health* when she made Motherhood the source of "creation," as previously presented. The confusion evidenced by Mrs. Eddy's placing of "creation" in Motherhood instead of in Fatherhood in the third edition was emphasized by the fact that in the same third edition she said, "Mind is the only creator . . .," Vol. II, p. 97, and yet Mind is the only exclusive quality of Fatherhood which "Mother" never possessed, as defined by Mrs. Eddy in the "Glossary" added to *Science and Health* for the first time in 1883 (and which was never changed thereafter), three years before Mrs. Eddy transferred "creation" in the first chapter of Genesis from Motherhood to Fatherhood.

Mrs. Eddy's confusion in obliterating manhood as a foundational basis of Womanhood in the third edition of *Science and Health* was still further self-acknowledged by her when she added the following statement to the fiftieth edition: "I therefore plant myself unreservedly on the teachings of Jesus, of his apostles, of the prophets, and on the testimony of the Science of Mind. [Manhood is the reflection of Mind—the one Mind' being the only quality of 'Father' that 'Mother' does not embrace, S. & H. pp. 586, 592.] Other foundations [than manhood] there are none," S. & H. 269:22. This statement appeared in *Science and Health* simultaneously with Mrs. Eddy's adding the City foursquare to "The Apocalypse," of which City she said, ". . . it is 'a city which hath foundations,' " S. & H. 575:12, and the Bible declares these foundations to be "the twelve apostles of the Lamb [manhood]," Rev. 21:14.

In the sixth edition of *Science and Health* (published in the interim between the third and sixteenth edition) Mrs. Eddy in contrast to her obliteration of man in the third edition took cognizance of the Scriptural prophecy preceding the opening of "the temple of God" in heaven (Rev. 11:19) which demanded that "Thou shouldest give reward unto Thy servants the prophets, and to the saints" (Rev. 11:18) of the Bible—all of whom had been men—by adding our now "Glossary," then called the sole "*Key to the Scriptures*" (the Bible being written entirely by man was the book of manhood), in which she gave credit to human man for his past labor and sacrifice that had made possible her vision of Womanhood. Also in this *Key to the Scriptures* Mrs. Eddy defined the qualities of "Father" and "Mother," attributing to "Father" one quality that "Mother" did not embrace,

"the great forever, eternal Mind" (now called "the one Mind"), Vol. II, p. 192. Thus a demand had been made in the newly added *Key to the Scriptures* for the quality of intelligence in man as a reflection of the fatherhood of God. (The quality of "Life" did not appear in the definition of "Father" until eight years after the sixth edition; and as Mrs. Eddy did not define "Mother" until this sixth edition, the quality of "Life" placed in "the male idea" as its second footstep for the first time in the third edition was, as before noted, borrowed from "the female idea.")

In the sixteenth edition of *Science and Health* Mrs. Eddy having given to "the male idea" the quality of "intelligence," she for the first time laid a basis for man's reflection of "the one Mind" by which he could intelligently reach the consciousness that she had tried to impart from the hue of her own consciousness. This quality of "intelligence" in "the male idea" was a substitute for "Life," which had also been embraced in "the female idea" in the third edition, as before noted. Mrs. Eddy also in the sixteenth edition in addition to giving man the quality of "intelligence" accredited to him exclusively the quality of "Truth," which she removed from "the female idea" as defined in the third edition. Thus in the sixteenth edition "the male idea" was given for the first time its three exclusive footsteps—those of "creation," "Intelligence [later decapitalized]," and "Truth," as in the present edition, S. & H. 517:8, which demanded a new foundation of church to the end of ultimately uniting the male and female by taking the footsteps of manhood to Womanhood through "intelligence" and "Truth."

In this connection it will be noted that in the present edition of *Science and Health* Mrs. Eddy still entirely removes "Truth" from her interpretation of "the ideal woman" (called "the female idea" in the third edition) in correlation of the twenty-seventh verse of the first chapter of Genesis, and that she divides woman into two distinct phases, "to Life [prototyped by Leah] and to Love [prototyped by Rachel]" in order that man may rise from "Life" to "Love" through the medium of "creation," "intelligence," and "Truth," S. & H. 517:8-10. However, in the third edition (which obliterated man and, therefore, contained no "Glossary" as *Key to the Scriptures*) Mrs. Eddy had not defined Jacob as "the revelation of Science, in which the so-called material senses yield to the spiritual sense of Life [prototyped by Leah] and Love [prototyped by Rachel]," S. & H. 589:5, and thus not having divided (as in definition) "Truth," typed by

Jacob, from "Life" and "Love" she had established no demand that her revelation of Science as well as "church" should take the human "footsteps of Truth" to absolute "Truth" in order to become one with "Life" and "Love."

Mrs. Eddy also in the sixteenth edition of *Science and Health*, as a further self-acknowledgment of her previous confusion in attempting to teach her higher revelation of Womanhood through the channel of *preaching* in "church" and *teaching* in the Massachusetts Metaphysical College, changed the definition of Bride (the highest point of Womanhood) from its necessity of conceiving "*in man* the idea of God" to its present position of conceiving "*man in* the idea of God," S. & H. 582:14, thus removing the basis of intellectual manhood, whose consciousness needed emptying for the purpose of impregnating it with the higher Truth of Womanhood; for the sixteenth edition while still *emptying* the consciousness of mortal mind (instead of intelligently extracting its errors one by one, as in our present edition) demanded the pouring in of Truth through "the floodgates of Science" rather than through the impregnation of another's thought, its demand reading, "To empty mortal mind of error is to pour in Truth through the floodgates of Science," p. 97. Thus man, as previously noted, was simultaneously given "intelligence" in the sixteenth edition to the end of his capacity to accept "Science." (Mrs. Eddy never presented the processes of the *extraction* instead of the *emptying* of mortal mind until the fiftieth edition, in 1891, simultaneously with her presentation of our now "Scientific Translation of Mortal Mind" [pp. 115, 116] and her merging of the qualities of "man" into "woman" under the chapter entitled "Marriage," which then read and now reads, "Both sexes should be loving, pure, tender [the only quality she had previously always given to 'man'], and strong," p. 57. It will be noted that this definition is the one she had previously always given for "woman" in the chapter entitled "Marriage" with the exception noted, and that the two characterizations of "man" as "intellectual" and "controlling" were dropped.)

Also as a further acknowledgment of Mrs. Eddy's prophesied (by Rachel) confusion in the First Organization of the Boston church, when Mrs. Eddy reestablished the Massachusetts Metaphysical College under the Second Organization of the Boston church, its teaching was upon the basis of the impersonal Word, which was to be assimilated by the intelligence of man (rather than by his intellect as under the First Organization of the Boston church, *Manual* p. 86, Sect. 3).

However, just as Rachel was in no sense confused in her demand for "the fruits of Love" with Jacob whom she subjectively saw as Truth, which is one with Love, but was only confused in her *precipitate* attempt to bring them forth before Jacob had demonstrably reached the position of Truth in his own consciousness (his own consciousness demanding the division of Womanhood into Life, typed by Leah, and Love, typed by Rachel, in order to lift his consciousness of Life to Truth as one with Love),—so Mrs. Eddy, prototyped by Rachel, was in no sense confused when she objectively presented in the third edition of *Science and Health* her subjective discovery of Christian Science as "the female idea" embracing "the male idea" (which was evidenced not only by her statement of her initial discovery of Christian Science as the *indivisible* trinity of "Life, Truth, and Love," S. & H. 107:2, but also by her trenchant statement indicating the completeness of composite Womanhood in her own consciousness when she said: "I do not find my authority for Christian Science in history, but in [subjective] revelation. If there had never existed such a person as the Galilean Prophet [typing manhood as separate from womanhood], it would make no difference to me. I should still know [from the fullness of subjective discovery] that God's spiritual ideal is the only real man in His image and likeness," My. 318:31-4), her confusion lying solely in her precipitation of Womanhood upon the consciousness of "church" (as founded on manhood) after she had objectively separated manhood from womanhood in her first revelation of *Science and Health* in fulfillment of the prophecy that a *man-angel* should bring the "little book." This separation necessitated manhood's orderly ascending course in order to reach the plane of heavenly Womanhood, at which point alone it could bear "the fruits of Love." In other words, Mrs. Eddy's confusion lay only in her precipitation in projecting composite Womanhood to the obliteration of manhood upon a "church" founded on manhood and her demand for fruit therefrom beyond the orderly processes in which this could be accomplished by her "church," thus forcing subsequent persistent adaptations for the sake of the consciousness of others.

However, after the foregoing premature incursion into the future dissolution of the human expedients that Mrs. Eddy used at this time and the advanced textual removals and substitutions which have been introduced at this point to show her later self-acknowledged confusion and the justification therefor, a return must now be made in these comments to orderly textual progress pertaining to this fifth picture,

which has to do with the confusion in the First Organization of the Boston church after the third edition of *Science and Health* was released from the press in the very last of 1881 and given to the Field, thus putting the demand upon the "church" for fruits with this third edition, typed by Jacob as "the revelation of Science."

"And she [Rachel] gave him [Jacob] Bilhah her handmaid to wife: and Jacob went in unto her"—At this point Rachel's persistence to the further degree of forcing Jacob's acceptance of her previously merely proffered plan of using her handmaid of purpose to bring forth the child of her own Love accomplished its purpose; for she at this point took her handmaid Bilhah and gave her to Jacob "to wife," and Jacob "went in unto her"—that is, he accepted the position in which Rachel placed him contrary to his own will and inherent light, or vision, of Womanhood, that he had initially gained in spirit from Rachel.

The First Organization of the Boston church having been founded by Mrs. Eddy with her students in her Leah-consciousness, typing Life, its confusion became even greater when Mrs. Eddy's revealing consciousness, prototyped by Rachel as Love, superimposed upon "church" at this point the higher revelation of Womanhood as Love in the third edition of *Science and Health*, that had just now been released from the press and given to the Field, the revelations of which were then beyond the ken of all church consciousness, especially that of a "church" founded on Life as manhood in Jesus' first coming; for Jesus, as before noted, declared his mission in his first coming to be Life—"I am come that they might have life," John 10:10. In other words, Mrs. Eddy gave to the First Organization of the Boston church, which was founded on Life, the revelation of Love before revealing the footsteps of Truth needful to lift Life to Truth, which is inseparable from Love. Despite this handicap of "church" in its foundation on manhood below Womanhood, wherein even human "woman" rested under the intellectual control of human "man," Mrs. Eddy at this stage gave her confused "church" (typed by Bilhah) to Jacob, "the revelation of Science," to "wife" with a demand for its fruitage.

Thus "the revelation of Science" (presented in the released third edition of *Science and Health*) as Jacob "went in unto" the "church" consciousness (prototyped by Bilhah) with the result of added confusion in the minds of Mrs. Eddy's students; for in establishing the First Organization of the Boston church on the foundation of man-

hood she had adapted her revelation to the lives of others, while her revealing consciousness of Womanhood in the third edition of *Science and Health* was in line with her *own* progressive life. Therefore it was but natural that the presentation of the letter of the third edition of *Science and Health* to the Field at this point should have caused great confusion in the consciousness of her students, whose lives were so far below its teachings; for confusion as the result of Love trafficking with lawful expedients (for such were the Massachusetts Metaphysical College and the First Organization of the Boston church—both being chartered under human law) brings forth the most uncomely human child of "judgment" in the name of "God's judgment" as justice, which is "the handmaid of mercy."

"*And Bilhah conceived, and bare Jacob a son. And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son*"—God's judgment of Rachel lay in the fact that she was "Love" trying to commune with "Life" as "creation" other than through the intervening channel of "intelligence," which alone is humanly responsive to "Truth," S. & H. 517:8. So when, heedless of the demands of this process of Principle, Rachel had taken her maid Bilhah, meaning "confused," and had given her to Jacob "to wife," she got the inevitable result of a son called Dan, meaning "*judgment of God*," which Mrs. Eddy defines as, "Animal magnetism; so-called mortal mind controlling mortal mind; . . . one belief preying upon another," S. & H. 583:26. And so it was; for Rachel controlled Bilhah's mind and more or less "confiscated" her body to her own higher purpose—thus "one belief [even though higher]" preyed "upon another."

Rachel's (Love's) conception in unregenerated Life as "creation" of necessity had to be outside of herself, because Rachel could not conceive until Life had been lifted to Truth. So her maid Bilhah typed the confusion that always arises when Love tries to assume the rôle of Life and bring forth its child in a servant and not in a Son-consciousness. Therefore Bilhah typed the servant-of-man-consciousness, or the thought that accepts control of an outside-of-itself mistress or master consciousness below the demand for the intelligent bringing forth of its own conception. Thus Rachel in using her own handmaid, typing a confused sense of Law (which rightly conceived is justice), attempted to prematurely do the future work that belonged to her sister Leah when Leah later resumed bearing through her handmaid, Zilpah, meaning "contempt of channel," or impartial justice,

which while conceived from "without" (for the Law of justice was given by Love to Moses from "without" his own consciousness, Moses saying, "And He [God] wrote them [the Ten Commandments] in two tables of stone, and delivered them unto me," Deut. 5:22) must be intelligently obeyed from "within" (unlike outer judgment, which, with no established basis "within," judges only those "without" its own consciousness, not understanding St. Paul's statement, "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things," Rom. 2:1). So Rachel by claiming her handmaid Bilhah's child, Dan, meaning "judgment," let God's judgment from "without" fall upon her own consciousness (saying, "God hath judged *me*") until she wrestled above God's judgment through yielding her demonstration to Leah for rectification. Whereupon she rose above the necessity of using her handmaid and her handmaid's son, but not until their meaning—that Love cannot bear fruit with Life until disciplined by Truth—had been fully established in her own consciousness through judgment.

Just as Rachel sought to bear Jacob a son through her servant-consciousness, or the body of her handmaid, before she had reached her own freedom to bear, so Mrs. Eddy, prototyped by Rachel, sought to bear a child by her "handmaid," the "church," before the revelation of Womanhood as corresponding to Love (as identifying Mrs. Eddy's consciousness) was free to bear a child as "the fruits of Love," which freedom could only come after Life had been lifted to Truth, that is one with Love (Mrs. Eddy having called the Second Organization of the Boston church founded on the "Rock, Christ [Truth]," the "crowning ultimate" of church only after it had been lifted from Life to Truth). Thus in fulfillment of this prophetic compulsion, Mrs. Eddy gave her "church" as her servant, or "handmaid" of purpose (prototyped by Bilhah), at its point of "Life" without "intelligence" to her own "revelation of Science" (typed by Jacob) at the point of Love, Womanhood, as its channel for conception; for although Jacob in orderly unfoldment was on but the fifth rung of the Ladder of Life, necessitating the overcoming of two more negative footsteps as evening consciousnesses before he reached the nightless day on the seventh rung, the third edition of *Science and Health* presented only the affirmative morning light of the fifth day, which typed by its fowl of the air soared "beyond and above corporeality to the

understanding of the incorporeal and divine Principle, Love [Womanhood, on the seventh rung],” S. & H. 512:1.

In other words, as prototyped by Rachel, Mrs. Eddy’s subjective consciousness at the point of Love demanded fruit of Jacob, who was in orderly unfoldment two steps below her consciousness of Love; therefore she, like Rachel, was forced to give her handmaid, the “church,” which was in turn two footsteps below Jacob’s orderly fifth rung (Mrs. Eddy’s “revelation of Science” as Jacob being two steps beyond the “church”), to Jacob as “the revelation of Science,” to bear fruit below her own consciousness, as well as his, and the “church” brought forth a child which judged her own consciousness for its seeming precipitation of her revelation of Love beyond the orderly footsteps of its channel, Jacob as “the revelation of Science.” However, the third edition of *Science and Health* was presented two years before the sixth edition, in which Mrs. Eddy defined Jacob as “the revelation of Science” in her first “Glossary,” which definition demanded that he as “the revelation of Science” return to his orderly footsteps—hence Mrs. Eddy in her next revision (the sixteenth edition) objectively returned “the revelation of Science” to its orderly processes by demanding “intelligence” in “the male idea” as the medial footstep (typed by the delving of Dan as the fifth rung) to Truth. So the “church,” although two steps behind Mrs. Eddy’s “revelation of Science,” could bear with Jacob because a higher human thought can always bear fruit with a lower human footstep of Truth through which it has already passed (and therefore understands), but it cannot bear fruit with a higher consciousness (than itself) that it does not understand, for Mrs. Eddy says, “. . . we cannot do more than we are nor understand what is not ripening in us,” My. 195:14.

As a further elaboration of this line of thought, Mrs. Eddy, having prophetically (as prototyped by Rachel) demanded a child of Love in her revelation of “the female idea” in the third edition of *Science and Health* as Love embracing “the male idea” as Life and Truth (thus subjectively placing manhood at the point of Jesus’ ascended consciousness and leaving no human footstep for manhood thereto), subjectively presented Dan on the fifth rung of the Ladder of Life in its morning light of nightless day corresponding to its fowls of the air as “angels of His presence” that soar “beyond and above corporeality to the understanding of the incorporeal and divine Principle, Love” (S. & H. 512:9, 1), typed by Womanhood, instead of at



the point of Dan's evening consciousness in the fifth day where its denizens of the sea delve (in the realm of Mind—"water" typing "the elements of Mind," S. & H. 507:3). So Mrs. Eddy was forced to return her revelation to the realm of Mind in the sixteenth edition by placing "intelligence" in "the male idea" as its medial footstep as typing Dan's denizens of the sea, which Mrs. Eddy in the third edition interpreted as "swimmer[s] in the sea of thought," Vol. II, p. 119. Inasmuch as "Mind" is typed by the "dry land [wilderness of earth]," S. & H. 507:1, "intelligence" was the evening of the fifth day, which must be humanly demonstrated before Dan's fowls of the air are humanly released to soar "above the earth in the *open* firmament of heaven" to the "incorporeal and divine Principle, Love" (S. & H. 511:29-3)—the "child" of which Mrs. Eddy demanded of Jacob (in fulfillment of prophecy) in the revelation of completed Womanhood in the third edition of *Science and Health*.

Thus Mrs. Eddy, prototyped by Rachel, as a consequence of her confusion in having interrupted the processes of Principle by attempting to bring forth "the fruits of Love" on the basis of "Life" before "Life" ("creation") had been lifted to "Truth" through "intelligence," brought forth "the judgment of God," prototyped by Dan; for when Love thus descends to unregenerate life, as did Mrs. Eddy, with its would-be blessing, it always falls under "the judgment of God," as well as under the judgment of those it seeks to bless because they are not ready to understand Love's processes.

That Mrs. Eddy acknowledged the spiritual fault of attempting to have Love impregnate the confused unregenerate thought is evidenced by her later dissolution of the First Organization of the Boston church and the Massachusetts Metaphysical College, both of which she had established as human expedients for the impregnation of a lower plane of consciousness with a higher purpose. In other words, Mrs. Eddy, by dissolving these human expedients, figuratively claimed Dan as her son of confusion, spiritually saying, as did Rachel, "God hath judged me" (because of my human expedients); for the only possible ultimate of trying to impregnate the confused unregenerate thought with one's own higher purpose, as Mrs. Eddy did, is wisdom born of experience, experience manifesting itself in judgment. Hence it may be seen that until justice (prototyped by Leah's handmaid, Zilpah) becomes the "handmaid of mercy," S. & H. 36:9, judgment alone is the final result of Love's would-be "mercy to mortals," S. & H. 18:7.

That Mrs. Eddy received harsh judgment from the "church" during the First Organization of the Boston church is evidenced by her pathetic article entitled "Parting Makes Tender" in the January *Journal* of 1890, written shortly after she had dissolved the College and this confused and discordant "church" in 1889 and when she was retiring to Concord, New Hampshire, to write the fiftieth edition of *Science and Health*, as subsequently presented. In this article among other things Mrs. Eddy said: "Having relinquished hitherto my own personal peace, time, and opportunity to help others . . . experience has shown that thus the balance was often lost, and the *blame always attached to me*. . . . My enemies mistake when saying that I, having *ruled arbitrarily*, now withdraw from the effects of this [judgment]."

Jesus couched his teachings largely in parables, saying that he did so in order that the unprepared thought might not understand, lest the human catch the tones of Spirit which "the pure in *heart*" alone have appropriated in their own lives, his statement being: "Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand," Luke 8:10. But it was the unparabled teachings of Jesus that caused his seeming "death" as the result of judgment by the servant-thought when he plainly declared himself to be "the Son of God" beyond the ken of their ability to understand. (Hence the grave in this fifth picture attests the judgment that always arises from a servant-consciousness for its master.)

Thus when a revelator attempts to lift others to his vision by teaching and preaching as accessories to his written Word, as Mrs. Eddy had done with her students during the First Organization of the Christian Science Church, it is equivalent to a mistress' trying to lift her handmaid to her own conception. Confusion and judgment are inevitable, for the same processes of preparedness are never in the lives of the "called" and the "chosen"—the latter the initial revelator. Also, teaching and preaching give reflected eyes to intellectually perceive all that another has, but they do not necessarily spiritually quicken the consciousness of a student to an understanding of the vision of the revelator. This was the nature of the error with which Mrs. Eddy had to contend, for her truths were claimed by others as their own conception, and she was intellectually *judged* to be inconsistent with the premises of these truths because of her concessions to "handmaid" (or servant) necessities of her "church"; also her stu-

dents in the First Organization of the Boston church had assumed an equal footing due to their privileged opportunity of sharing the fruits of Mrs. Eddy's own life, but in mistaking her progress for theirs and claiming her demonstration for their own (in line with this the Bible speaks of Bilhah as *conceiving* her children, which were in spiritual fact Rachel's *conception*), they did not see the necessity for deducing the truths of the written Word by the progress of their own lives (which was the process of the Second Organization of the Boston church as prototyped by the offspring of Leah's handmaid, Zilpah, for Zilpah, according to the Bible record, never claimed to *conceive* as had Bilhah, Gen. 30:5, 10).

As an evidence of the great disparity between Mrs. Eddy's consciousness and that of her students in the First Organization of the Boston church and of their proof of the fact that the understanding of the justice of the Ten Commandments cannot be gained until the judgments of these Commandments have negated the mortal consciousness (typing the servant-consciousness of the "church" in the position of Levi at this point, for Mrs. Eddy defines "Levi" as "mortal man" as well as "ecclesiastical despotism," S. & H. 590:12), Mrs. Eddy said of this period of organic "church": "If ever I wear out from serving students, it shall be in the effort to help them to obey the Ten Commandments and imbibe the spirit of Christ's Beatitudes," Mis. 303:16. And as an evidence that it took the work of Leah's handmaid Zilpah (who brought forth Gad as "Science" and Asher as "spiritual compensation") to redeem the confusion of Rachel is the fact, previously presented, that after the re-organization of the Boston church (on the basis of Gad and Asher) Mrs. Eddy gave the *Manual* to her students in the Second Organization of the Boston church, inditing it to those "students, whose growth [was even then only] . . . *taking in* the Ten Commandments [its justices] and *scaling the steep ascent* of Christ's Sermon on the Mount," My. 229:20. The terms "taking in" with reference to the Ten Commandments and "scaling the steep ascent" with reference to the Sermon on the Mount in connection with the Second Organization of the Boston church show that one must ascend to "take in," and no one can ascend for another (or "take in," for that matter), as Mrs. Eddy proved in the First Organization of the Boston church, although Love always futilely tries to do so, for this is the nature of Love—to endeavor to lift everyone to its (Love's) own position, knowing no other than its own. Also as another evidence of the need of self-judgment by her students as a

precedent process to inherent justice, Mrs. Eddy said of this period of struggle with her students in the First Organization of the Boston church: "What, then, of continual recapitulation of tired aphorisms and disappointed ethics; of patching breaches widened the next hour; of pounding wisdom and love into sounding brass; of warming marble and quenching volcanoes!" Mis. 316:20.

"Therefore called she [Rachel] his name Dan"—Thus Rachel not only accepted the "judgment" of God for herself but called her child "Dan," meaning "judgment," to the divine end of bringing judgment to all people and conditions on the same plane of experience, judgment being the first stirring of the mortal consciousness to the wrestling which alone can lift it to an inner capacity for justice, inasmuch as the mortal consciousness of life must be judged before it demands an inner consciousness of Truth, Mrs. Eddy having said, ". . . mortal mind must waken to spiritual life before it cares to solve the problem of being . . . but when that awakening comes, existence will be on a new standpoint," S. & H. 556:26.

Mrs. Eddy likewise called her "handmaid's" child "judgment" in the sense that she defines "Dan" as, "*Animal magnetism*; so-called mortal mind controlling mortal mind; error, working out the designs of error; one belief preying upon another," S. & H. 583:26. That the Christian Science Movement in its First Organization of the Boston church, as typed by the lower plane in this picture, had been the period of "animal magnetism," or "judgment," typed by Dan, is confirmed by the fact that Mrs. Eddy, in her effort to give the Movement a picture of the conditions which prevailed in the Field to the end of arousing its consciousness to meet them, established a special department in the *Journal* at that time by the name of "Department of Animal Magnetism." This department continued through the period corresponding to Dan ("judgment") but was "wrestled" above in the next period, corresponding to Naphtali (for this "Department of Animal Magnetism" continued throughout the dispensation of Rachel's handmaid's children—Rachel's handmaid's name being "Bilhah," meaning "confused").

"Ways That Are Vain" was one of the articles that particularly characterized this period of Dan, but it had no general application to the Field in its later periods of unfoldment; for this article was not only rejected by Mrs. Eddy for *Miscellaneous Writings* (which was published ten years after the article was written) in her pruning of past seasonal presentations from the Christian Science Movement

(Preface, Mis. xi:27-8) but was not chosen by her as a suitable article for *Miscellany*, in which it appears at present on page 210. Mrs. Eddy chose all articles for *Miscellany* and sealed them in a packet with the written inscription across its cover, "Nobody shall open this or read its contents during my lifetime without my written consent," and this article, "Ways That Are Vain," was not in the packet. (See authorized "Report of the Committee on General Welfare to the Members of The First Church of Christ, Scientist, in Boston, Massachusetts," p. 21.)

Another feature that strikingly shows the confusion of the Field at that time was the chapter entitled "Demonology" in the third edition of *Science and Health*, this chapter being one of the longest in the book. "Demonology" exposed the practice and the effects of "animal magnetism" upon its victims. The following is an excerpt from the third edition of *Science and Health* which shows how Mrs. Eddy exposed the claims of "animal magnetism" by even personal denunciation of its channel: "Some years ago, the history of one of our young students, as known to us and many others, diverged into a dark channel of its own, whereby the unwise young man reversed our metaphysical method of healing, and subverted his mental power apparently for the purposes of tyranny peculiar to the individual. . . . The husband of a lady who was the patient of this malpractitioner poured out his grief to us and said: 'Dr. K—— has destroyed the happiness of my home, ruined my wife, etc.;" and, after that, he finished with a double crime by destroying the health of that wronged husband so that he died. We say that he did these things because we have as much evidence of it as ever we had of the existence of any sin. The symptoms and circumstances of the cases, and the diagnosis of their diseases, proved the unmistakable fact. His career of crime surpasses anything that minds in general can accept at this period. We advised him to marry a young lady whose affections he had won, but he refused; subsequently she was wedded to a nice young man, and then he alienated her affections from her husband," Vol. II, pp. 1, 2, 6, 7. (Other cases of "animal magnetism" as pointed as these were also mentioned in this third edition of *Science and Health*.)

Inasmuch as the period of "animal magnetism" in the Christian Science Movement as evidenced by the "Department of Animal Magnetism" in the *Journals* continued throughout the period of Dan, the soaring angels in this fifth picture, which rise above the claim of "animal magnetism," or "judgment," can be identified only

in the consciousness of Mrs. Eddy, which rose to the revelation of Womanhood that brought forth the third edition of *Science and Health*. Thus this fifth picture has two distinct planes. The lower plane is the organized "church's" third position, or third step (Levi), as illustrated by the churches and the ecclesiastically demanded grave symbolizing judgment, for Levi, or the Levitical priesthood, demanded Jesus' crucifixion. The upper plane of this picture is Mrs. Eddy's fifth step of progressive, objective conception, as typed by the soaring angels rising to the consciousness of Womanhood. Both of these planes together (Levi, the plane of "church" consciousness, and Dan, the plane of upward-soaring processes) characterize the fifth day of "creation" in the first chapter of Genesis as Dan, wherein Dan's fowls (which Mrs. Eddy interprets as the "angels of His presence," S. & H. 512:9) are forced to soar "beyond and above corporeality to the understanding of the incorporeal and divine Principle, Love" (S. & H. 512:1) as "the highest right" in order to redeem the lower consciousness of Dan, which as "animal magnetism" represents "the greatest wrong"; for Mrs. Eddy says that "the greatest wrong is but a supposititious opposite of the *highest* right," S. & H. 368:1. The lower plane of Dan's consciousness is represented by Dan's denizens of the sea ("tempest-tossed human concepts advancing and receding," S. & H. 536:6), which delve in the "supposititious opposite" direction, to the greatest depths of confusion and error.

Thus Woman, prototyped by Rachel, felt both the soaring and the delving of this fifth day of consciousness: the soaring element typing Rachel's first demand for a child by her own Love-consciousness (when she said to Jacob, "Give me children, or else I die"), and the delving element typing Rachel's descent from heavenly Love to earthly law through the channel of her lawful handmaid in order to bear a child by Jacob, which resulted in Dan as the clash between Love and law. Because of the great disparity between Love and law at this point of the unfolding tribes, Dan, as the fruit of Love and law, stirred the human consciousness to its lowest depths—the tendency of Love (which is a law unto itself) being to efface outer law, and the tendency of outer law (which has no consciousness of inner Love) being to efface Love. Thus Love neutralizing law \* and law

\* Subjective Love declaring, in the words of Mrs. Eddy, "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.

neutralizing Love \* left the human consciousness with no moral standard, or guide (either inner or outer), placing it in the position of which Mrs. Eddy speaks when she says, "Sin makes *deadly* thrusts at the Christian Scientist as ritualism and creed are summoned [by Love] to give place to higher law [Love's law unto itself], but Science will ameliorate mortal malice ['malice' indicating the fruits of such stirring]," S. & H. 458:20. That this stirring of the human consciousness to the point of "mortal malice" was a needful process in the unfolding tribes of Israel is presented by Mrs. Eddy in her interpretation of the prophecy of Isaiah when she says: "In Isaiah we read: 'I make peace, and create evil. I the Lord do all these things;' but the prophet referred to divine law as stirring up the belief in evil to its utmost, when bringing it to the surface and reducing it to its common denominator, nothingness. The muddy river-bed *must be* stirred in order to purify the stream," S. & H. 540:5. Thus the spiritual import of Dan as Rachel's child of judgment in the unfolding tribes of Israel might be classified as, "Surely the wrath of man shall praise Thee [by stirring 'the muddy river-bed' of mortal consciousness]: the remainder of wrath [beyond the need of judgment as a negating means to the end of affirmative justice] shalt Thou restrain," Ps. 76:10.

As illustrative of the principle that the stirring of the mortal consciousness to anger, as in the stirring of the mob consciousness that crucified Jesus, is the "counterfeit [of] divine justice . . . called in the Scriptures, 'The anger of the Lord'" (in other words, that the "judgment" of God animates the judgment of man), S. & H. 293:24, —when Pilate told Jesus that he had power to either crucify or release him, Jesus answered, "Thou couldest have no power at all against me, except it were given thee from above," John 19:11. God's "judgment" of Jesus (in the sense that Jesus said that Pilate could not condemn him unless God gave him the power to do so, and Pilate did condemn him) lay in the fact that, although Jesus individually was without sin, in assuming to bear the "sins" of others (in the words of Mrs. Eddy, "He suffered, to show mortals the awful price paid by sin, and how to avoid paying it," No. p. 35:13-15) he violated the law of infinite Good, God, by accepting the reality of sin and suffering incident thereto; for Mrs. Eddy says, "Jesus suffered for

\* Objective law declaring, in the words of Mrs. Eddy, ". . . Christian Scientists . . . must either be overcoming sin in themselves, or they must not lose sight of sin; else they are self-deceived sinners of the worst sort," Mis. 319:10-16.

our sins . . . because sin brings *inevitable* suffering," S. & H. 11:18. Thus "the wrath of man" praises God; for had not "the wrath of man" been stirred to judgment in the case of Jesus, his prophesied crucifixion which gave Christianity to the world could never have been fulfilled. Again, in line with this principle, Jesus said to Peter when Peter smote the servant of the high priest and cut off his right ear, "Put up thy sword into the sheath: the cup which *my Father* hath given me, shall I not drink it?" John 18:11. Also in line with this principle, when Rachel stirred Jacob's consciousness to anger by her demand for a child before God's time, his anger was a fore-warning that her demand was in violation of a divine Law, which unheeded ultimated in the child of judgment, or the suffering needful to lift the human consciousness to an intelligent sense of divine justice; likewise when Mrs. Eddy stirred the "church" to anger in her endeavor to lift Life to Love without the processes of Truth, it served the divine purpose of initiating a demand for intelligent wrestling as the first inner footstep leading to Truth.

But there is a higher sense than punitive judgment that brings suffering, and that is "*righteous judgment*" (John 7:24) that sees no sin either "within" or "without" for which to suffer. This "*righteous judgment*" is the true idea of Dan, for Mrs. Eddy says that "*evil and all its forms* [including even Dan as 'animal magnetism'] are inverted good," Un. 53:2. Hence the true idea of Dan as one of the twelve tribes of Israel ("which show the workings of the spiritual idea") is subjectively forever one of the twelve heavenly stars of *promise* on Woman's crown (and, as such, one of "the lamps in the spiritual heavens of the age," S. & H. 562:17) and objectively becomes on earth one of the twelve pearly tribal gates in the City foursquare of finished church purpose. This last objective step is before its demand for "*righteous judgment*" (which knows no "within" as separated from the "without") leads consciousness beyond the City foursquare, S. & H. 575, through the footstep of "no temple therein" (S. & H. 576:10-14; Rev. 21:22) to the consciousness of the Bride as composite male and female, or "two individual natures in one," S. & H. 577:6, thus ending the twoness of the male and female which began in Adam's dream, for so long as there is a claim of twoness there will be a claim of "animal magnetism."

However, to mortal consciousness Dan as "*righteous judgment*" first comes as a punitive, or chastening, process, which begins with "the house of God" (I Pet. 4:17) in each *individual* consciousness



(remembering that St. Paul interprets punitive judgment as, "For whom the Lord loveth he chasteneth, and *scurgeth* every son whom he receiveth," Hebr. 12:6), and it is only through the process of inner wrestling (as presented in the comments on the next picture) and the affirmative justice of Science (as presented in the comments on the seventh picture) that Dan finally objectively reaches "the house of God" in the *generic* City foursquare, whose protecting walls of assumedly "*righteous judgment*" (as between the good "within" the City, declaring, "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life," Rev. 21:27, and the evil "without" the City, of which the Bible declares, "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie," Rev. 22:15,—which evil "without" the City Mrs. Eddy interpretively dissipates when she says of the boundless "city of our God" that "its gates open towards light and glory both within and without," S. & H. 577:24) are dissipated by a more truly "*righteous judgment*."

This more truly "*righteous judgment*" of oneself and others is that which can say with both "heart" and "mind" (Hebr. 10:16), "[Love] leadeth me [and all] in the paths of righteousness for His name's sake," S. & H. 578:8. Thus the "walls [of] Salvation" (Isa. 60:18) of the City foursquare, which are protectingly but judgmentally erected between those "within" and those "without" (and which go down in the progressively prophetic footsteps of "no temple therein"), yield to its "gates [of] Praise" (that remain in the City foursquare after its walls have gone down), which Mrs. Eddy says "open towards light and glory both within and without" in "the city of our God" (or the wall-less City foursquare, where "gates [of] Praise" have been unified in one consciousness), that "has no boundary nor limit [church walls of judgment that punitively judge]," S. & H. 577:12, 24. Hence Dan as punitive judgment, as before presented, is not redeemed to church consciousness as "*righteous judgment*" until he descends as a pearly gate in the City foursquare—in the meantime (according to the Biblical record in the seventh chapter of Revelation) Dan is merely forgotten in further earthly ascent, Manasseh, meaning "forgotten," having taken his place on earth in the sealing of the tribes by the angel bearing "the seal of the living God."

Inasmuch as Mrs. Eddy has always defined "Dan" in the "Glossary" of *Science and Health* as "animal magnetism" and from the

sixteenth to the fiftieth edition of *Science and Health* defined the "dragon" (that was "cast out" of heaven, Rev. 12:9) as "Animal Magnetism," and inasmuch as the "dragon" has been presented in this book as the "drag-on" of Old Theology in the minds of Mrs. Eddy's students,—it will be seen why Mrs. Eddy's struggle with the dragon (for the sake of others) figuratively took place in the First Organization of the Boston church at the point of Dan, typing "animal magnetism," as the same point at which the church's later struggle therewith took place (for its own sake) in the Second Organization of the Boston church. Thus Jacob's definition of "Dan," "Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall *fall backward*," Gen. 49:17, shows the back pull of Dan as the "drag-on" of Old Theology, "that biteth the horse [typing onward progress] heels, so that his rider shall *fall backward*" into old theological methods of thought and action.