

# THE SIXTH PICTURE

## “CHRISTIAN SCIENCE HEALING”

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

“If Christ be in you, the body is dead because of sin; but the Spirit [God-likeness \*] is life because of righteousness.—ST. PAUL.”

“But such as *I have* give I thee: In the name of Jesus Christ of Nazareth rise up and walk.—ST. PETER.”

These Scriptural texts indicate a striking contrast between the two stanzas of the Poem applicable to this sixth picture as well between the plane of consciousness of the man on the bed and the woman in the doorway as typing the first stanza and that of the woman in white as typing the second stanza.

The first of the two stanzas of the Poem corresponding to this picture, which negates the crucifixion of the “Christ” (“Christ was not crucified”) and remands crucifixion wholly to the “doom” Jesus in his first coming, has denunciatory application to the status of Christianity of the First Organization of the Boston church, typified by the man on the bed as its commemorative form and by the woman in the doorway as its beclouded spirit. This First Organization of the Boston church in its attempt to preserve its Christianity upon the basis of a crucified Jesus by forming its “church” to “commemorate

\* This bracketed interpolation is Mrs. Eddy's.

memoration being but the 'dead body' of a previously living  
 [a] the word and works" of Jesus before his crucifixion \*—beyond  
 which St. Paul declared that Christianity could not go when he as  
 in his highest evangel said, "For I determined not to know anything  
 among you, save Jesus Christ, and him crucified," I Cor. 2:2,— cruci-  
 fixion of the "Christ" in Christian Science in the "second appearing" of  
 Jesus, of which Mrs. Eddy says, "The second appearing of Jesus is  
 unquestionably, the spiritual advent of the advancing [not static]  
 Christ of God, as in Christian Science," Ret. 70:20. And in specific  
 illustration of St. Paul's statement setting static bounds for Chris-  
 tianity Mrs. Eddy says, "St. Paul said: 'For I determined not to know  
 anything among you, save Jesus Christ, and him crucified.' (I Cor.  
 2:2.) Christian Science says: I am determined not to know anything  
 among you, save Jesus Christ, and him glorified," S. & H. 200:25.  
 Thus while the blood of a crucified Saviour in the first coming  
 of Jesus gave color to "Sharon's rose" (in the words of the first stanza  
 of the Poem applicable to this picture) which bloomed in the suffer-  
 ing heart of Christianity, the "second appearing" of Jesus in Chris-  
 tian Science demanded its glorification as "the smile of God," S. & H.  
 10:10. This crucifixion of the "Christ" of Jesus' "second appearing"  
 is shown in the fact that the static Christianity of the First Organization  
 of Boston church, which commemorated Jesus' first coming, per-  
 ceived the first Scriptural "basis" of this picture (which reads, "If  
 the spirit be in you, the body is dead because of sin . . .") by presenting  
 the reversal in a "body . . . dead" to the "second appearing" of  
 Jesus as the Christ. However, the dutiful righteousness of even static  
 Christianity measurably keeps alive a seed of resurrection tending  
 towards the Christ-idea as the Principle of "Christian Science Heal-  
 ing" (the subject of this sixth picture), typed in this picture by the  
 ascitation of the man on the bed at the heavenly demand of the  
 man in white for a higher Christianity than that which merely  
 blooms in "human heart." In other words, Christian Science is the  
 intelligent understanding of the "Christ," which the "human heart"  
 acts as being beyond its *emotional* ken.†

\* Jesus neither taught nor healed after his crucifixion, merely explaining the Scrip-  
 tures to two of his disciples on the walk to Emmaus, Luke 24:13, 15, 27.  
 † Remembering that Mrs. Eddy attributed Mary's conception of Jesus in his first coming  
 to a "pure heart that sees God" in her statement which reads, "No  
 limiting modes of human mind made Jesus [in his first coming]; rather was it their  
 intuition, and the pure heart that sees God," Mis. 360:32. However, it takes "intelli-

So the static Christianity of this man on the bed is the "sin" which Jesus prophesied would be the first of the three resistances to the "Comforter" as "the Spirit of truth," which would characterize his "second appearing"—his prophecy of this first resistance reading, "And when he [as 'the Spirit of truth'] is come, he will reprove the world of sin . . . because they believe not on me [in my second coming]," John 16:8, 9.

The second stanza of the Poem applicable to this picture presents the woman in white as typing the "Christ," which "comes in gloom and aye, with grace towards you and me, for health makes room by casting out the 'gloom' of Christianity, as typed by the woman in black in the doorway, who, in turn, as typing the man-controlled spirit of the Christianity of Jesus' first coming is still enshrouded in the "sackcloth" of its commemorative form, typing the crucifixion of its spirit; for according to the Christian teachings of St. Paul concerning marriage, "The husband is the head of the wife, even as Christ is the head of the church," Eph. 5:23, thus placing woman under the control of man, which obscures her light. This Christian subordination of woman to man in marriage was also Mrs. Eddy's characterization in *Science and Health* at this period, for under the chapter entitled "Marriage" in *Science and Health* (under which chapter her characterization of human man and human woman always registered the progress of church) she demanded that the human man in relation to the human woman should be "controlling," fulfillment of the prophecy that the revelation of Christian Science would first come as manhood—the man-angel bringing the "little book," Rev. 10:2. This prophecy of a man-angel bringing the "little book" was a demand for the initial revelation of the manhood of Woman in order that divine Science, typed by Womanhood, might be founded on Christianity, typed by manhood—Jesus having said "the Spirit of truth" that it would "bring all things to your remembrance, whatsoever I have said unto you . . . [in Jesus' first coming before guiding] you into all truth . . . and he will shew you things to come [in Jesus' second coming]," John 14:26; 16:13.

Thus human womanhood, typed by the woman in black, having called at this point to discern a higher light than commemorative

Science as Science to reach the Christ-mind of his "second appearing," for Mrs. Eddy asks, "Has God no Science to declare Mind ['intelligence'] . . . ?" (*S. & H.* 546:10) calling Science the channel through which the Mind ("intelligence") of his "second appearing" as Truth is perceived.

Christianity as manhood (typed by the First Organization of the Boston church), feels the weight of static Christianity. Therefore she, rather than the man on the bed, must wear Christianity's "cloud"-clothes until she is able to scientifically lift man above their "gloom"—the woman in white bringing man only an inspirational quickening. On the other hand, the woman in white in the light of her consciousness of heavenly Womanhood as embracing heavenly manhood (or the Christ as embracing the Jesus) has ejected the woman in black from the room and points upward to the ascended (above both crucifixion and resurrection) "Jesus Christ of Nazareth," who at this point, as discerned by the subjective consciousness of Woman, has become one with the consciousness of this heavenly Woman in the ark of His [God's] testament," Rev. 11:19. The "temple of God" containing "the ark of His testament [of man and woman]" has "opened in heaven" as a result of the ascension of the angelic consciousnesses of the "male and female" ideas, as illustrated in the sixth picture, which as the "two witnesses" of "Christ Jesus and Christian Science" (My. 347:1) together "heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud [to earth sense]," Rev. 11:12.

However, as this consciousness of *composite* Womanhood embracing manhood is entirely *subjective* to Woman as a *heavenly* idea that is not yet identified in earthly expression thereof, the woman in white as typing this subjective, heavenly idea still points to heavenly manhood (as her own subjective consciousness of manhood), whose name she vicariously heals earth's consciousness, typed by the man on the bed, saying, "But such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk"; for it will be remembered that "the female idea" in the third edition of *Science and Health*, which this picture correlates, is definitively given the full heavenly trinity of "Life, Truth, and Love," from which she definitively gives to man out of the fullness of her own nature the qualities "Life" and "Truth." Thus the woman in white in this sixth picture types the heavenly composite "female idea" in the third edition of *Science and Health*, which this sixth picture correlates.

The second Scriptural text for this picture, "But such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk," is a quotation from Peter's healing of the "weak-ankled" man *at* (not *having passed through*) the gate called "Beautiful" of the temple in Jerusalem, Acts 3:2, this temple being an earth symbol of "the temple of

God [which Jesus prophesied would be] . . . opened in heaven" (Rev. 11:19) only at the point of the revelation of Woman, whose mission it was to reveal the "beauty of holiness [the wholeness of her completed nature as embracing manhood, S. & H. 561:22]," S. & H. 553:2. However, when Peter said to the man at the gate called "Beautiful" of the temple on earth, "But such as *I have* give I thee: In the name of Jesus Christ of Nazareth rise up and walk," he referred to the faith that he had in an outer name—that of "Jesus Christ of Nazareth"—by which he was forced to heal because of his personal and sense of the "Christ" outside of his own consciousness (inasmuch as he healed in "the name of [an *ascended*] Jesus Christ of Nazareth"), for he had not yet objectively made the heavenly ascent needful to the human consciousness to become one with the nature, or subjective consciousness, of him who bore such name.

Nevertheless the broad expanse of the prophecy of this Christian healing at the gate "Beautiful" on earth (its prophetic nature being seen in the fact that Mrs. Eddy now uses as her text for this picture Peter's healing injunction to the "weak-ankled" man, thus expanding this text to the point of "Christian Science Healing," which is the title of this picture) is requisitioned by Woman in her first step through the gate called "Beautiful" opened in heaven, through which she has passed to her distinctive earth mission (as illustrated in this picture); for the consciousness of Woman as typed by the woman in white in this picture has become one in *name* and *nature* with the ascended Jesus in the "temple of God . . . opened in heaven," Rev. 11:19, to which the angelic figures of the manhood and womanhood of Woman of the fifth day had ascended. Therefore the woman in white in this picture could truly say, "But such as *I have*," for she had objectively embraced the full consciousness of Christianity, or manhood, as the result of having passed through the gate "Beautiful" of the temple "opened in heaven" into the domain of (composite) Womanhood (although not yet in descended, earthly expression). Thus the woman in white in this picture (corresponding to "the female idea" in the third edition of *Science and Health*) types eternally Life, Truth, and Love, her sole deficiency being the human expression of collective manhood as typing generic Truth on earth, which she must yet bring forth, and which in the meantime forces her to vicariously heal earthly man in the heavenly name of his own nature from her fuller embrace of man's true source of Life, and vicariously and outwardly heals. However, the quality of Woman

Life is always animated by her higher sense of heavenly Love, which is inseparable from heavenly Truth, and in this sense "divine Love [without a specific knowledge of 'even a claim to error'] always meets and always will meet every human need," S. & H. 494:10, for heavenly Truth as inseparable from heavenly Love in the "knowledge of its own infinitude . . . forbids the genuine existence of even a claim to error," No p. 30:18.

Inasmuch as the intent of *Christ and Christmas* is to reveal "the anointed mission of our Leader," it is necessary to figuratively identify Mrs. Eddy in this picture. Thus it may be said that Mrs. Eddy's subjective consciousness at this point is typed by the heavenly man in white (that Woman was a heavenly idea is shown by Mrs. Eddy's having said in the third edition of *Science and Health*, which picture correlates, that "this earth and heaven are now and forever the male and female of Spirit . . .," Vol. II, p. 120), who had already passed through the gate "Beautiful" of "the temple of God [which] was opened in heaven" as Woman's domain, in order to reveal the "beauty of holiness [wholeness]" as composite Womanhood in the third edition of *Science and Health*—this third edition being beyond Mrs. Eddy's previous revelation of manhood in the first edition of *Science and Health* as an earthly idea, typing Christianity that was not privileged to do more than heal the man on earth through an outer name at the gate called "Beautiful"), upon which the First Organization of the Boston church was founded.

It is interesting to note that the text, "Heal the sick," which is the "basis" of the eighth picture, was the original second Scriptural "basis" of this sixth picture, the present second Scriptural "basis," "But such as I have give I thee: In the name of Jesus Christ Nazareth rise up and walk," being substituted therefor three years after the first edition of *Christ and Christmas* was published,\* and the original name of this sixth picture, "Christian Science Healing" remained unchanged—all of which shows an essential progressive analogy between the sixth and the eighth pictures. When Mrs. Eddy's text for this picture was Jesus' command, "Heal the sick," the woman in this picture (who is now healing the man while pointing upward to the star) then wore a black cape upon her shoulders, which suggested a weight of responsibility, and her head was in the position . . .

*Christ and Christmas* first appeared in two editions (published in the same month in November 1893 and after being withdrawn in the same month was restored the very first issue in 1897—making a three-year interim between the first two issues and the third.

of looking straight forward with eyes upturned—the position of both her head and eyes being then the same as that of Jesus' head and eyes in the second picture. Her\* attitude was then one of self-reliance, as though finding within herself the God-resource (as indicated by her upraised hand pointing to the star overhead of heavenly manhood and womanhood, or to the conjoined star of Bethlehem and Boston presented in the first picture) for her healing work, but the point of self-reliant unfoldment in the human consciousness had not been reached in the ascending order of Science as typed by this sixth picture. So in 1897, at the time of the restoration of *Christ and Christmas* to the Field, three years after its withdrawal, Mrs. Eddy transferred this self-reliant Scriptural basis, “[You] heal the sick,” to the eighth picture, which “*crowns* the pale brow” of womanhood with self-intelligence and spiritual power, and substituted therefor in this sixth picture (as at present) *inspirational* healing “in the name of [the ascended] Jesus Christ of Nazareth” as Life; for *self-reliance* is not a quality of woman before she has demonstrated her manhood as Truth “within” rather than as Life “without” her own consciousness. And although this woman in white types Mrs. Eddy's consciousness of Womanhood in the third edition of *Science and Health*, her healing of others could not go beyond the inspirational position of her “church” (as the limit of her earth demonstration) at this time, which was founded on the “word and works” of Jesus in his first coming, before his crucifixion and resurrection in Life—Jesus' last step being that of ascension towards Truth as a heavenly idea, for Mrs. Eddy implies that it was “the Spirit” of “the Christ” rather than Jesus that said, “I am the way, the *truth*, and the life,” S. & H. 26:10.

At the same time that the Scriptural text, “Heal the sick,” was transferred to the eighth picture, this sixth picture was changed in all of the following respects: The white cape instead of the former black one was placed upon the shoulders of the woman in white, her entire physiognomy was changed, and the previous position of her head as looking straight forward was given its upturned attitude as now; the figure of the woman in black in the doorway, which in the first instance was but a shadowy form (suggesting the “past” as a shadow that had been ejected from the room of the future), took on a more definite form (suggesting a future utilization, or mission); the man on the bed was substituted for what seemed to be an old woman (who looked as ancient as Mother Eve and whose pillow was deeply

\* This woman then looked very much like Mrs. Eddy.

indented as though she had lain there since the so-called "forbidden fruit" was proffered Adam); and a second bottle of medicine was added to the one bottle on the table beside the bed. In other words, this picture was changed to appear exactly as now. The addition of another bottle of medicine may seem a small detail; but in view of the fact that it was deliberately added by Mrs. Eddy, it certainly had the significance of a doubled problem for womanhood—that of never losing sight of the woman in white as typing "*Divine Science*" (S. & H. 55:29), in which are all of the promises, and yet at the same time bearing the human responsibility of the woman in black in the doorway to lift up manhood in *Christian Science* into oneness with these promises.

Assuming with every justification that the figure on the bed in the original picture was an old woman, this sixth picture as it first appeared entirely excluded man (in line with the obliteration of man other than as embraced in Woman as presented in the third edition of *Science and Health*, to which this sixth picture corresponds) and divided womanhood into three phases: the *woman* with the then black cape, the *woman* in black in the doorway, and the old *woman* on the bed,—none of which as divided womanhood typed true Womanhood, which is forever one. (The division of woman into three parts in the original picture was doubtless due to Mrs. Eddy's confusion at this point, as prototyped by Rachel's confusion, rather than to witting intent.) This exclusion of man placed upon woman alone the problem of lifting up divided womanhood to her own unified mission; whereas Woman as a type of the "Christ" is indivisible and pure, bearing no black robes of responsibility for human consciousness. When a black cape was worn by the woman in white, the weight of her own mission with herself only, or with womanhood, was felt. But when man was put on the bed, the white cape was placed upon woman's shoulders as an evidence of her inherent purity to fulfill her heavenly mission apart from human responsibility. Thus when this sixth picture was changed to its present form, the previous human responsibility of the woman in white (who was originally presented in a *black* cape) descended upon the woman in *black* in the doorway. This intensified the latter's shadowy form in the original picture to that of a clearly defined woman in black as in the present picture.

This sixth picture was the only one changed by Mrs. Eddy when she first restored *Christ and Christmas* to the Field in 1897, three years after its withdrawal.



## THE WOMAN IN WHITE TYPING DIVINE SCIENCE

Mrs. Eddy by inference in the first stanza of the Poem applicable to this picture and by actual declaration in the second stanza calls the woman in white in this picture the "Christ" rather than "the Christ-idea," which latter she applies to Jesus in one of the stanzas of the Poem applicable to the second picture. Wherein does "the Christ-idea" differ from the "Christ"? Mrs. Eddy defines Jesus, the demonstrator of "the Christ-idea," as, "The highest human *corporeal* concept of the divine idea, *rebuking* and destroying error and bringing to light man's immortality," S. & H. 589:16; while she defines the "Christ" as, "The *divine* manifestation of God, which comes to the flesh to *destroy* incarnate [bodily nature, form, or personification of] error," S. & H. 583:10. Jesus as the "*corporeal* concept of the divine idea" preserved the flesh but *rebuked* and destroyed its specific error because he was, as the Bible terms him, "the Word [which] was made flesh," John 1:14, and Mrs. Eddy speaks of him as "the impersonation of the spiritual idea," S. & H. 565:13; while the "Christ" never rebukes specific errors but completely *destroys* corporeality as a whole, or the general *personification* of error called a corporeal mortal, because the "Christ" has no consciousness of humanity as an expression of earth.

The difference between the process of "the Christ-idea" and that of the "Christ," or that of rebuking errors and that of destroying errors with no consciousness thereof, is illustrated in the second and sixth pictures of *Christ and Christmas*, respectively, by the fact that in the second picture Jesus (as "the impersonation of the spiritual idea") takes the maid by the hand in order to lift her to a consciousness of Life; whereas in this sixth picture the woman in white (as the impersonal "Christ") holds out her hand as if to extend her message to the man on the bed, but while he reaches out to take her hand, his outstretched hand seems to fall short of reaching hers. His hand cannot reach hers, for he has been quickened to perceive her to be the impersonal Christ-spirit (rather than a bodily expression), that could be reached only by the same quality of spiritual discernment by which she intuitively casts the spirit of confusion (typed by the woman in black) out of the room. In other words, the man on the bed, typing "material organization [commemorative form], which wars with Love's spiritual compact," Ret. 47:2, cannot reach the Christ, typed by the woman in white, even though he is not deprived of its spiritual quickening, that heals him.

Thus it will be seen that the woman in white in this sixth picture as the channel \* for the "Christ" is a figurative illustration of the revelation of Womanhood in the third edition of *Science and Health*, which obliterated manhood as an earthly idea by ascendingly lifting heavenly man as her own manhood consciousness into "the temple of God" in *heaven*, where heavenly woman and heavenly man become one, but still with no *earthly* demonstration (the progress of this sixth picture beyond the fifth picture being that in the fifth picture the manhood and womanhood of Woman are ascendingly *becoming* one, but the goal of oneness is not attained until they reach "the temple of God . . . opened in heaven," as correlated by this sixth picture). Therefore this woman in white as the "Christ" has no consciousness of humanity as *unredeemed* earth and consequently no capacity to save it (although she heals by beholding "in Science [heavenly consciousness] the perfect man" [S. & H. 476:32] as embraced in her own consciousness) to the end of accomplishing her own generic completeness by uniting manhood, typing earth, with womanhood, typing heaven; yet Mrs. Eddy demanded this union in the third edition of *Science and Health*, which this sixth picture correlates, when she said, ". . . and this earth and heaven are now and forever the male and female of Spirit, *alias* the Elohim, or sons and daughters of God," Vol. II, p. 120. Thus heaven as "the female idea" and earth as "the male idea" must become one, for "in the beginning [as '*the only*,' S. & H. 502:25] God [Elohim] created [both] the heaven and the earth" (Gen. 1:1)—the word "Elohim" being a plural term (S. & H. 515:17) shows that God contains the elements of both heaven and earth.

Further evidence that this woman in white is wholly devoid of humanity is her seamless robe of Truth (which is "the vesture of Life," S. & H. 242:21) and her white cape as compared with the seamless robe and black mantle of Jesus in the second picture—Jesus' black mantle evidencing the fact that the full Christ, Truth, had not been manifested to human consciousness, for his highest demonstration of the trinity of Life, Truth, and Love was "Life," which "Father" types, S. & H. 586:9 (in present edition). However, as Jesus was but

\* The woman in white in this picture has been referred to as the "Christ" in line with Mrs. Eddy's identification of her as such in the second stanza of the Poem applicable to this picture; to speak of her as the "channel" for the "Christ" is equally correct, for Mrs. Eddy makes angels as channels for their messages and their messages one by directly stating that the angels are their messages, S. & H. 567:26.

the *inspirational* sense of sonship (S. & H. 483:19) due to his immaculate conception in his first coming, an understanding of his true nature must be *scientifically* approached through the "footsteps of Truth" in Christian Science by every one who is "born after the flesh." These "footsteps of Truth," or the human sense of Truth, which must be intelligently taken by collective man (typed by church), were the earth deficiency of the heavenly woman in white in this sixth picture. As a prescience of this demand, "Footsteps of Truth" appeared as a chapter in *Science and Health* for the first time in this third edition, which this sixth picture correlates.

This heavenly woman in white could not be other than generically deficient in objectively collective earth-demonstration (both her own demonstration as typing Mrs. Eddy's revealing consciousness and that of Jesus being individual) at the stage of the unfoldment of *Science and Health* illustrated by this picture, for it will be remembered from previous comments that in the third edition of *Science and Health* (which this picture correlates) Mrs. Eddy defined "the female idea," which this woman in white types, as corresponding to "Life, Truth, and Love," and she defined "the male idea" as corresponding to "creation, Life, and Truth," Vol. II, p. 118. Therefore as "the male idea" did not yet definitively express "intelligence" as an emanation of "the one Mind" (the one needful human footstep leading to heavenly Truth, as in the present definition of "the ideal man [then called 'the male idea']," S. & H. 517:9), the collective human consciousness was unable to reach "Truth" as the last step of "the male idea" as embraced in "the female idea." In other words, the deficiency of the woman in white is that while she types the God-crowned Woman crowned with twelve stars of *heavenly promise*, which as Mrs. Eddy's revealing consciousness brought forth in the first edition of *Science and Health* her own manhood ("man child") as Truth, that she immediately "caught up unto God, and to His throne" in the third edition of *Science and Health* (in the sense that she presented "the female idea" as embracing "the male idea" in the third edition), her manhood as Truth must be collectively demonstrated, for while Life is individual, Truth is generic.

The fact that Jesus in his first coming accomplished the demonstration of his healing work and even his own personal triumph over death and the grave through denial of earth, above which he finally ascended, undoubtedly accounts for his prophecy of his second coming as the "Comforter" ("Divine Science," S. & H. 55:29), or "the Spirit of

*truth* [which] . . . will guide you into all truth," John 16:13, for "all truth" affirms both earth and heaven. In confirmation of this demand for a higher manhood as Truth (the last step then and now demanded of "the male idea" [now called "the ideal man," S. & H. 517:8] being "Truth"), Jesus further prophesied of the "man child" needful to the earthly generic completeness of the woman in white in the following words: "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travailing in birth, and pained to be delivered. . . . And she brought forth a man [not infant] child" as Truth, Rev. 12:1, 2, 5. Thus Jesus prophesied that the Woman in the Apocalypse, typed by the woman in white, would be forced to bring forth a "man child" as Truth in order to complete her own heavenly nature with earthly demonstration; and as the entire revelation to St. John was directed to church consciousness, the demonstration of Truth must be through collective church consciousness.

In the "Revised Edition of 1890" \* of *Science and Health* Mrs. Eddy speaks of herself in her founding consciousness as being the human "deliverer" of the God-crowned Woman's "man child" as *Truth*, "He [the Revelator] sees a great red Dragon at the couch of the ideal [human] *deliverer* of this present age, causing her sore travail," p. 515. With Jesus' first coming, Mary, the mother of Jesus, delivered this forever divine Principle (of the Woman in "The Apocalypse," typed by the woman in white in this picture) of the first element of its composite being, *Life*—Life always being inspirational as the gift of God from "without" one's consciousness, in the words of the book of Job, "The spirit of God hath made me, and the breath of the Almighty hath given me life," Job 33:4. Therefore the demonstration of Jesus as inspirational Life (S. & H. 483:19-21) had to be retraversed as the letter of Truth in the human consciousness in order that all mankind might intelligently share the blessing; for heaven's earth can never be adequately expressed by a single man because all mankind is required to express it. Thus Mrs. Eddy says: "Their highest human concept of the man Jesus, that portrayed him as the only Son of God . . . will become so magnified to human sense, by means of the *lens of Science*, as to reveal man collectively, as indi-

\* As late as 1908 Mrs. Eddy for the first time referred with approbation to this "Revised Edition of 1890" in the footnote on page 309 of *Miscellaneous Writings*. The alternate reference in the footnote is not hers.

vidually, to be the son of God," Mis. 164:23. This was the prophesied "man child" of the woman in white; and yet Jesus, so clearly recognizing that heaven and earth were one from the beginning, prophesied that the same woman which conceived and brought forth the "man child" would immediately draw it back from earth to heaven (for her "man child" must be "caught up unto God, and to His throne" as a symbolic pattern for the lifting up of the human consciousness from earth to heaven) to the point where both earth and heaven become one—in "human and divine coincidence" (before heaven descends to earth in the "coincidence of the divine with the human," Mis. 100:21), S. & H. 561:16. Thus man sees his reflection in "the mirror" of "*divine Science*" only "according to [his demonstration of] *Christian Science*," as Mrs. Eddy says in substance in the following statement, "Call the mirror *divine Science*, and call man the reflection. Then note how true, according to *Christian Science*, is the reflection to its original," S. & H. 515:29.

However, since this woman in white is wholly divine and types *divine Science*, she has no knowledge of the adaptation of *divine Science* to human apprehension as *Christian Science*, S. & H. 471:30, 31. So she with all her promises in *divine Science* must await the demonstration of *Christian Science* through the human consciousness of woman, typed by the Christian woman in black in the doorway in this sixth picture (whom the woman in white, in her lack of knowledge of human demands, has ejected from the room) as the future demonstrator of the revelation for which this woman in white as *divine Science* stands. Thus, as this *Science* by which earth reaches heaven must first scientifically unfold the ascent from earth to heaven through the "footsteps of Truth," this woman in white at this point types but the revealing consciousness of Mrs. Eddy; while the woman in black, which the woman in white intuitively ejects from the room, types the subsequent founding channel by which Christianity (manhood) must scientifically reach *divine Science* (Womanhood). Then *divine Science* and *Christian Science demonstrably* become one in the union of "the female idea" and "the male idea" as the oneness of heaven and earth.

### THE WOMAN IN BLACK IN THE DOORWAY AS CHRISTIANITY'S WOMANHOOD

This suppliant woman in black in the doorway in this sixth picture, typing "church"-consciousness (prototyped by Bilhah) as man-

controlled "woman," or the First Organization of the Boston church as Mrs. Eddy's "handmaid" of purpose (as presented in the comments on the fifth picture), is now ejected from the room by the woman in white (typing Mrs. Eddy's revealing consciousness) because the woman in black's consciousness as typing "material organization . . . wars with Love's spiritual compact," Ret. 47:2; for when Woman (typed by the woman in white, corresponding to Mrs. Eddy's revealing consciousness) reached "the temple of God [which] was opened in heaven" (Rev. 11:19) at the point of the sixth tribe of Israel, typing the "male and female" of the sixth day of the first chapter of Genesis, she closed forever to her own consciousness the temple of man (typed by the fact that Mrs. Eddy dissolved \* the First Organization of the Boston church) opened by her on earth as a human expedient, saying, ". . . Christian Science shuns whatever involves material means for the promotion of spiritual ends," Ret. 47:10. Thus the woman in white points to the union of man and woman in heaven, which dissipates the false claim of divided man and woman on earth that was the basis of the First Organization of the Boston church, founded as it was on Jesus as "the masculine representative of the spiritual idea," S. & H. 565:11.

Inasmuch as God's image and likeness is declared to be both "male and female" in the "Science of creation," or "Science of Genesis" (both of which Mrs. Eddy calls the first chapter of Genesis), and inasmuch as Adam's dream claimed to separate the "male and female" idea into two component parts by taking out a rib of man and forming woman therefrom, Mrs. Eddy says that "white-robed purity [as typed by the woman in white in this picture] will unite in one person masculine wisdom and feminine love" (S. & H. 64:23) and indicates that this union will be the Bride "as no longer two wedded individuals, but as two individual natures in one," S. & H. 577:5, or *re-ribbed* generic man—man embraced in his ascended consciousness of woman.† The word "ascended" is used because in the first chapter of

\* The First Organization of the Boston church was the only branch church which Mrs. Eddy ever founded—the other branches being self-founded—and, therefore, the only one she had the spiritual right to dissolve.

† One may say that woman was taken out of man and, therefore, that woman should be restored to man rather than man embraced in woman, but Mrs. Eddy answered this when she said in her interpretation of the phase of the allegory concerning the rib, "Woman was a higher idea of God than man, insomuch as she was the final one in the scale of being; but because our beliefs reverse every position of Truth, we name supreme being masculine, instead of feminine," 1st ed., S. & H. p. 249. Thus Mrs. Eddy says in this

(Footnote cont. on next page)

Genesis woman is named "last in the ascending order of creation," S. & H. 508:22; thus woman to man's sense is in ascendancy—she descends to her sense only after her encompassment of man. The word "rib" is defined in dictionaries (in addition to the physical rib of man) as not only the offshoot of a central ridge, or backbone, of the structure of a building, but in some cases the very central ridge itself uniting two separate parts: the rib of a leaf, uniting its two divisional parts; the quill of a feather, uniting its two divisional parts; the rib of a ship, uniting its two divisional parts; and so on. May not this general conception of a "rib" as uniting two component parts be the significance of the figure of Adam's rib as prophesying woman in the light of generic man, S. & H. 561:22, or the composite "male and female" idea? The allegory surely never referred to a literal rib of a man, but rather a composite union of two parts, or elements, in one—Mrs. Eddy having defined the Bride (typing Womanhood) as "two individual natures in one," S. & H. 577:6.

The curse on Eve in the third chapter of Genesis put woman under the *control* of man in the following words, ". . . thy desire shall be to thy husband, and he shall *rule over thee*," Gen. 3:16. Thus the woman in black in this picture, that was but a shadowy figure in the first two editions of *Christ and Christmas*, assumed in the restoration of *Christ and Christmas* in 1897 the more definite aspect of the *Christian* wife, responding at all times to St. Paul's admonitions to woman: "Let the woman learn in silence with all subjection," I Tim. 2:11; "Wives, submit yourselves unto your own husbands, as unto the Lord. . . . Therefore as the church is subject unto Christ, so let the wives be to their own husbands in *every thing*," Eph. 5:22, 24; and, ". . . but the woman is the glory of the man. . . . Neither was the man created for the woman; but the woman for the man," I Cor. 11:7, 9. Yet despite this subordination of the *Christian* woman, it must be remembered that Mrs. Eddy says in regard to the importance of Christianity, "Christian Science may absorb the attention of sage and philosopher, but the *Christian* alone can fathom it," S. & H. 556:13. Therefore Mrs. Eddy, likewise, from the first edition of *Science and Health* up to the fiftieth (the latter revealing the descended Bride "as

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same connection in the present edition of *Science and Health*, "Later in human history . . . there came a suggestion of change in the *modus operandi*,—that man should be born of woman, not woman again taken from man," S. & H. 528:31, this change presenting a truer symbol of the basic idea. Hence Mrs. Eddy says that "the woman in the Apocalypse symbolizes *generic* man," S. & H. 561:22.

two individual natures in one" rather than as "two wedded individuals" as suggested by the man on the bed and the woman in the doorway in this picture) put woman under the *control* of man in the chapter entitled "Marriage," saying of man and woman in relation to each other, as previously quoted under preceding pictures, "Woman should be loving, pure, and strong; man should be tender, intellectual, *controlling*." (This reference in changing form always appeared on the second page of the chapter "Marriage" from the first to the last revision of *Science and Health*. The words "should be" after the word "man," while previously implied, were not added to this quotation until the sixteenth edition.)

So human woman, from the time that Noah saved his own household of eight to the time that the marriage of the Bride and the Lamb in heaven Rev. 19:7) was ascendingly reached by man, was under the *control* of man, in the sense that human woman ("woman is the highest species of man," Un. 51:14) bore the responsibility of lifting man to the source of her own divine consciousness by quickening him to higher and higher conceptions; for even human woman was never driven out of Paradise, the Scriptures declaring, "So He drove out the man," Gen. 3:24. Scientific uplift must come from beneath in order to be understood by the object of its uplift; the uplift-process from above could only be inspirational and vicarious. It takes Woman's descending pre-consciousness of Love to be willing to remain *under* an object until it is lifted; contrastingly, man as the expression of Life ascends in his renunciations, denials, and their resultant desolating processes. Hence even the human symbol of womanhood necessarily responds to a higher calling than the human symbol of manhood, and as such always types Church-consciousness (or spirit), while man types its form.

Thus the woman in black in the *doorway* as divided from the man on the bed must be considered as typing the "church"-consciousness of the First Organization of the Boston church, which is two steps behind the revelation typed by the woman in white, the latter being at the point reached in this sixth picture by the "fast circling" star in its orbit of encircling being in Mrs. Eddy's consciousness. This places the woman in black in the line of *Christianity* at the point of Judah, the tribe of Jesus in his first coming. Thus she stands in the open *door* of Christianity; for Jesus said, "I am the *door*," John 10:7, and Mrs. Eddy says, "Jesus . . . stands alone in word and deed, the



visible discoverer, [and] founder . . . of Christianity [only]," My. 338:24.

This woman in black as Christianity lags behind the demand of divine Womanhood through the woman in white, the latter's healing demand being based upon a wholly spiritual conception of the ascended Jesus as the demonstrator of divine Life, she having no human capacity. The consciousness of the woman in black is based upon a suffering, sacrificial, crucified Saviour as her "*Master,*" the mission of the First Organization of the Boston church, which she types, having been "to commemorate the word and works of our *Master,*" *Manual* p. 17. That this "church" was under the *control* of man (remembering that in this third edition Mrs. Eddy said "man [should be], tender, intellectual, *controlling*") and under the *mastery* of the humanity of Jesus was also confirmed by the fact that its fourth By-law enjoined its members as follows: "The sacrament shall be observed . . . by sacred resolutions . . . to drink of his cup of *sorrows and earthly persecutions*, patiently for Christ's sake (Truth's sake), knowing that if we *suffer* for righteousness, we are blessed of our Father." (Quoted from By-laws of the First Organization of the Boston church, published in the August *Journal* in 1889, p. 259, shortly before the dissolution of the First Organization of the Boston church in October of the same year.)

It must be remembered that as Mrs. Eddy says that *Christ and Christmas* presents the "type and shadow of Truth's appearing" (Mis. 33:9), the "types" in these pictures refer to Mrs. Eddy's own evolving Church-consciousness, and the "shadows" refer to the "church's" reception of her revelation at the point of unfoldment in its own consciousness, that was always so far behind her own as to present an active resistance to her revelation. It is the equivalent of the principle that light, typing revelation, always reaches a spectator in advance of sound, typing demonstration; for the "church" was only a hearer and a respondent doer of what was heard, far behind what was revealed by Mrs. Eddy as the seer. So it was simply the difference between hearing and seeing—the "church" typing hearing as man (or the Christ-idea in Jesus' first appearing), and the revelation typing seeing as Woman (or the Christ in Jesus' "second appearing"). For instance, light travels about 186,000 miles a second, and sound travels about 1,087 feet a second under favorable atmospheric conditions (light being practically subject to no conditions). Therefore when light and

sound start at the same time, sound reaches the hearer a very long time after light reaches the seer. Hence time is not the element of measure in regard to the reception of light and sound; there exists simply the difference between the relative processes of the spiritual senses—sight and hearing. In line with this, Mrs. Eddy says: "The rays of infinite Truth, when gathered into the focus of ideas, bring light instantaneously [to the seer], whereas a thousand years of human doctrines, hypotheses, and vague conjectures emit no such effulgence [to the laggard hearer]," S. & H. 504:23. These latter limitations were what forced the "church" to hear rather than to see.

Thus the woman in black undoubtedly types the church of "the called" making laggard response to the vision of Womanhood through the revelation of Mrs. Eddy as "the chosen," the latter symbolized by the woman in white,—"called" and "chosen" being the Biblical distinction between labor below vision and initial vision. When one calls others to his vision, he bears a continual responsibility to follow their footsteps *in his own consciousness* to the end of the expansion of his own vision to its final completeness. "The called" as the impelling force to this end are left to demonstrably follow the footsteps of the revelation at the point of its operation in their own consciousnesses in their own time but always in "the way" of the revelator's appointing, since he alone first discovers the true footsteps of thought leading to the finished goal. Thus the footsteps of church are far behind the footsteps of revelation, as *Christ and Christmas* illustrates; and yet revelation is dependent upon the former for its collective founding demonstration.

So the woman in black as the church of "the called," prototyped by Leah, must be the medial channel between Life and Love for the delivery of the quality of Truth as manhood from the composite fullness of the woman in white, but only after the *rebirth* of the woman in black as church in response to a second call from Womanhood as "the chosen" to found her (the woman in black's) church upon "the Rock, Christ [Truth]," *Manual* p. 19, as presented in the eighth picture. The second call demanded that through Science the woman in black lift up earth as the "man child" of heaven into the embrace of divine Truth as one with Love, its heavenly source. Thus until the work of the woman in black as the Leah-consciousness is accomplished, divine Science, typed by the woman in white as the Rachel-consciousness, is barren to earthly conception.

## INSPIRATIONAL HEALING

In this sixth picture, entitled "Christian Science Healing," the healing of the man on the bed by the woman in white (typing the Womanhood of the third edition of *Science and Health*) could be done on no other basis than that of inspirational and vicarious divine Love; for the manhood of the woman in white being embraced in her Womanhood in heaven (after the manhood and womanhood of Woman, typed by the angelic figures in the fifth picture, had become one in "the temple of God . . . opened in heaven," Womanhood) left manhood on earth with no inherent quality by which he could be spiritually identified. So the healing by this woman in white is not accomplished in man's own name as the image and likeness of God but in the name of another, "the name of [the ascended] Jesus Christ of Nazareth."

Inasmuch as the only illness in this book is that of static Christianity commemorating the "word and works" of Jesus in his first coming instead of perceiving "the second appearing of Jesus" as "the advancing idea of God, as in Christian Science," Ret. 70:20, the illness of the man on the bed is that of clinging to Jesus as an outside-of-himself consciousness rather than being inwardly quickened by an ever-present consciousness of the Christ, which in the words of the Poem corresponding to this picture is "forever present, bounteous, free." Thus, as has been previously stated, this man on the bed types the static Christianity of the First Organization of the Christian Science Church (founded on "the word and works" of another), whose beclouded spirit is typed by the woman in black (in the doorway) as Love's "handmaid" of purpose. So the only possible "Christian Science Healing" which could be accomplished at this period of earth demonstration was the healing of human manhood of its claim of static Christianity by the casting out of the basis upon which the First Organization of the Boston church was founded as a futile human expedient through which to understand the message of Womanhood.

No vicarious "Christian Science Healing" is ever accomplished on any other basis than on the inspirational qualities of "the ideal woman" as the expression of divine Life and Love (hence the woman in white in this sixth picture points upward to the ascended "Jesus Christ of Nazareth" as her heavenly manhood, or Jesus as inspirational Life in his first coming, with which she had embracedly become one in "the temple of God [which] was opened in heaven," for Mrs. Eddy

says, "To . . . Christ Jesus, God certainly revealed the spirit of Christian Science, if not the absolute letter," S. & H. 483:19; 144:30), S. & H. 517:10, Truth, or manhood, being the process of inner healing within one's own consciousness. So the woman in white is vicariously meeting man's need from her wholly divine nature, the process being, "Divine Love always has met and always will meet every human need," S. & H. 494:10. Whenever divine Love (rather than Truth) is relied upon to meet human need, the need is only temporarily silenced or cast out of the room, as is the woman in black in the doorway in this picture, and must at some future time be scientifically met. The "footsteps of Truth" (manhood) in the human consciousness alone permanently silence the seeming cause of human ills, for Mrs. Eddy says, "The *Science* of Mind . . . heals with *Truth* [not Love]," S. & H. 318:22.

Whenever Mrs. Eddy speaks of Truth-healing as being associated with Life or Love, it is healing by progressive argument on the basis of Truth. It is true that Mrs. Eddy says, "If the Scientist reaches his patient through divine Love, the healing work will be accomplished at one visit," S. & H. 365:15, but this is vicarious *spiritual* healing outside of the patient's own consciousness and accomplishes little to the end of turning his feet into the pathway of Truth; and yet it preserves the divinity of Womanhood to the consciousness of the one who is the channel therefor. However, the outer healing of another's consciousness is always at the point of divine Love, the arguments in the practitioner's thought being needful to his own thought only in order to lift his consciousness thereto; for Mrs. Eddy says in the article, "Fallibility of Human Concepts," in *Miscellaneous Writings* that "one must either get out of himself and into God so far that his consciousness is the reflection of the divine [as is the case of the woman in white, who knows no other consciousness than divinity, and thus spiritually heals], or he must, through argument and the human consciousness of both evil and good, overcome evil [scientifically]," p. 352:23.

In view of the previous line of thought, there can be no doubt that "Christian Science Healing" as presented in this sixth picture is accomplished through the heavenly manhood-consciousness of the woman in white, which is wholly divine, her message being "in the name of [the ascended] Jesus Christ of Nazareth," which is outside of the consciousness of the man on the bed. Hence Mrs. Eddy says of such inspirational healing by practitioners: "Healing physical sick-

ness is the smallest part of Christian Science. It is only the bugle-call to thought and action, in the higher range of infinite goodness. The emphatic purpose of Christian Science is the healing of sin," Rud. 2:23. Sin-healing is on a different basis, Mrs. Eddy having said: "The only difference between the healing of sin and the healing of sickness is, that sin must be *uncovered* \* [through Truth] before it can be [scientifically] destroyed [this being an impossibility to the woman in white, who has no consciousness of sin], and the moral sense be aroused to reject the sense of error; while sickness must be *covered* with the [vicarious] veil of harmony, and the consciousness be allowed to rejoice in the sense that it has nothing to mourn over, but something to forget," Mis. 352:28, which latter is spiritual healing.

In further confirmation of the limitation of "Christian Science Healing," Mrs. Eddy warns practitioners healing on this vicarious basis not to explain "truth" to their patients too early lest the patients' thoughts be arrayed against their own interests in their ignorant resistance to "truth," Mrs. Eddy's statement being: "To fix truth steadfastly in your patients' thoughts, explain Christian Science to them, but not too soon,—not until your patients are prepared for the explanation,—lest you array the sick against their own interests by troubling and perplexing their thought," S. & H. 414:15. Note that vicarious healing is unable to take a patient beyond a human sense of Truth, as indicated by the decapitalization of "truth" in Mrs. Eddy's statement just quoted. The divine sense of Truth is an inner consciousness which is a revelation and cannot be imparted vicariously, for Mrs. Eddy says, "Truth is a revelation," S. & H. 117:27.

This woman in white as typing Love in this sixth picture, healing vicariously "in the name of [the ascended] Jesus Christ of Nazareth" as Life, knows nothing of humanity but heals and teaches wholly in the name of divinity. Even the earthly sense of Jesus made no demand upon her consciousness, which was in the same vein as Mrs. Eddy's consciousness when she in answer to the question in one of her classes, " 'How do you know that there ever was such a man as Christ Jesus?' " said: " 'I do not find my authority for Christian Science in history, but in revelation. *If there had never existed such a person as the Galilean Prophet, it would make no difference to me.* I should still know that God's spiritual ideal is the only real man in His image and likeness [her consciousness of Jesus being that of triumphant super-sensible Life],'" My. 318, 319. (The foregoing reply was concurrent

\* Italics are Mrs. Eddy's.

with the line of thought in the third edition of *Science and Health*, wherein "the female idea" had embraced "the male idea" at the point of heavenly ascent.)

That this woman in white in this sixth picture, typing the God-crowned Woman, is above all human necessity is further confirmed by the fact that she, typing Mrs. Eddy's revealing consciousness, declared also contemporaneously with the line of thought in the third edition of *Science and Health*: "God never said that man would become better by learning to distinguish evil from good,—but the contrary, that by this knowledge . . . came 'death into the world, and all our woe,'" Un. 14:27. However, more latterly the whole trend of the humanly progressive consciousness in *Science and Health* was to the end of demanding of man an intelligent perception of Truth which required this very distinction between good and evil.

Truth-healing must be left to the processes of "Treating the Sick" as illustrated in the eighth picture, or the human footsteps of thought in their progressive course to the divine. This is the future work of the wilderness-woman, typed by the woman in black in this sixth picture, and not the necessity of the always God-crowned idea, Rev. 12:1, typed by the woman in white in this sixth picture.

### THE THIRD EDITION OF SCIENCE AND HEALTH WITH ITS PRESENTATION OF THE MOTHERHOOD OF GOD AS "CREATOR"

The third edition of *Science and Health* was composed of two volumes. Volume I contained the following chapters: "Science of Being"; "Footsteps of Truth"; "Physiology"; "Recapitulation"; "Healing the Sick." Volume II contained the following chapters: "Demonology"; "Imposition and Demonstration"; "Creation"; "Marriage"; "Prayer and Atonement"; "Platform of Christian Scientists"; "Reply to a Clergyman."

"Demonology" was one of the longest chapters of this third edition of *Science and Health*, for the reason that when earth manhood is obliterated and the place which it has filled has, so to speak, been inspirationally and prematurely "swept and garnished" before being filled with Truth, it is like Jesus' parable which reads: "When the unclean spirit is gone out of a man [through heavenly or inspirational processes rather than through Truth's processes], he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return

into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first," Matt. 12:43-45. (It will be remembered that excerpts from this chapter "Demonology" have already been presented in the comments on the fifth picture.)

Inasmuch as the presentation of "the female idea" (the heavenly Bride of Spirit) as embracing "the male idea" in the third edition of *Science and Health* has been thoroughly presented and discussed in the comments on the fifth picture (the fifth picture being a medial footstep between the fourth and the sixth pictures), and inasmuch as it has also been the theme of the previous comments on this sixth picture, *the motherhood of God as "Creator"* will now be presented as the only other outstandingly characterizing feature of the third edition of *Science and Health*, which edition this sixth picture correlates.

That Mrs. Eddy made Motherhood the source of "creation" in this third edition of *Science and Health* is seen by her interpretation of the first chapter of Genesis, in which she changed the previous denominations of God from the masculine qualities of "creative Wisdom," "Intelligence," "Principle" in the first edition of *Science and Health* to "Mother"—see third edition, Vol. II, pp. 110, 118, 130. (The second edition of *Science and Health* contained no chapter entitled "Creation," in which the first chapter of Genesis had been interpreted in the first edition—the second edition being a fragmentary extraction of the third edition.) The following quotations from this remarkable third edition of *Science and Health* illustrate this point:

"And Spirit expresses first *Her* general ideas and beautiful representations of Life, corresponding to light, vegetation, flowers, trees, etc.; second, *Her* solid and grand ideas of Substance, corresponding to rocks and mountains; third, *Her* ideas of intelligence, corresponding to the animal and human species, where *Mind* becomes emphatic, reflecting individualized thought in the order of male and female," Vol. II, p. 114.

"Spirit creates man in *Her* own image and likeness . . . *She* also causes this idea to reflect *Her* dominion over all things. . . . This man of God, this infinite male and female idea, including all ideas, reflecting all forms of thought, male and female, co-existed with Spirit, and is forever making manifest this infinite *Mother* in

higher forms of earth and heaven, of flowers, trees, men, women, and all the *et cetera* of the universe," *Vol. II, pp. 117, 118.*

"And Spirit comprehends every idea that *She* creates before it is evolved . . . *She* rests from *her* labors, and the hush and stir of thought is the order of scientific evolution," *Vol. II, p. 119.*

In this third edition of *Science and Health* the composite male and female qualities of the motherhood of God are shown by the fact that "Her" creations are expressed as being in the male gender up to the sixth day, at which point "the female idea" becomes the culmination of "the male idea." This is shown in the following quotation interpreting the third day:

"And Spirit forms the gender of *Her* ideas. The tree is already named as having *his* gender . . . the feminine gender is not yet expressed . . . and the feminine idea the highest expression of creation, it is named last in the order of creation," *Vol. II, p. 111.*

(Note also that the Bible presents the ascending *male* idea as "his" expressed in herbs, trees, fowl, beasts of the earth, and creeping things up to and including "the male idea" in the unfoldment of the sixth day, which culminates in "the female idea.")

Such Motherhood quotations in the third edition of *Science and Health* culminated at the point of Mother's "heavenly rest" (Mis. 389:25) in heavenly Bride as "the female idea" with Mrs. Eddy's interpretation of, "Thus the heavens and the earth were finished, and all the host of them," as, ". . . and this earth and heaven are now and forever the male and female of Spirit, *alias* the Elohim, or sons and daughters of God," Vol. II, p. 120,—the "Elohim" being the wedded consciousness of the "male and female" ideas as the indivisible union of earth and heaven in the sixth day of consciousness, as presented in the twenty-seventh verse of the first chapter of Genesis.

And yet as has been so frequently presented, this third edition of *Science and Health* for the first time definitively separated the "male and female" ideas in the first chapter of Genesis, twenty-seventh verse, into their component parts, saying, "The male idea corresponds to creation, Life, and Truth; the female idea to Life, Truth, and Love," Vol. II, p. 118. From this it will be seen that while "the female idea" embraced the *divine* qualities of "the male idea," "creation" as the *human* (earth) quality of "the male idea" was not definitively embraced by "the female idea." However, as "the female idea" is last in the ascending order of the first chapter



of Genesis and as each succeeding step embraces the preceding steps, "the female idea" in reality embraced all of "creation," including "the male idea." To state the embrace of "the male idea" inversely, as all "creation" was the emanation of "Mother" in the third edition of *Science and Health*, and as Mother was an unfolding phase of "the female idea," "the male idea" was wholly embraced in "the female idea."

The question may here arise, How could the motherhood of God (as a phase of "the female idea") embrace "creation" as the emanation of its own consciousness and yet the quality of "creation" not appear in the definition of "the female idea" as its (Motherhood's) culmination at the same time? The answer is that while both the "male and female" ideas are emanations of Motherhood in this third edition of *Science and Health*, "the female idea" as heavenly Bride must have awaited the full gathering ascent of the male "creation" before her heavenly completion was reached. In other words, so long as the "male and female" idea was divided into "the female idea," which types the full trinity of Life, Truth, and Love, and into "the male idea," which types earth as "creation" (the only distinguishing quality that it definitively had in this third edition from "the female idea"), "the female idea" must have awaited the completion of Motherhood that lifts up "the male idea" (her "man child") as earth to "the female idea" as heaven in order that "the female idea" might become the heavenly composite Bride.

Inasmuch as Mrs. Eddy's subjective discovery of Christian Science was that of Womanhood, typing Life, Truth, and Love, S. & H. 107:2, beyond that of manhood as Truth only, S. & H. 517:9, and inasmuch as this third edition of *Science and Health* (which this sixth picture correlates) objectively revealed for the first time Mrs. Eddy's subjective consciousness of the composite "female idea" as Life, Truth, and Love (her previously objective revelation of Christian Science in the first edition of *Science and Health* having been made in manhood, that objectively divided her subjective consciousness of "the female idea" as embracing "the male idea"),—it was necessary that she should present in this third edition the process by which her subjective consciousness of the first day of the first chapter of Genesis (wherein earth and heaven were typed by "the male and female of Spirit" in the "beginning" as "the only," S. & H. 502:24) was objectively expanded to the full measure of the sixth day of the first chapter of Genesis (wherein the same "male and female of Spirit," typing earth

and heaven, were objectively presented as the finished course of being; for Mrs. Eddy in this third edition of *Science and Health* correlated the first verse in the second chapter of Genesis, which refers back to the sixth day in the sense that "thus" draws a sequence from that day,\* "Thus the heavens and the earth were finished, and all the host of them," with, ". . . and this earth and heaven are now and forever the male and female of Spirit . . .," Vol. II, p. 120).

In other words, the sixth day was subjectively to Mrs. Eddy's consciousness but an expanse of the one nightless day of the first chapter of Genesis, for the reason that she had repudiated the division of earth and heaven in the second day of the first chapter of Genesis, upon which all Church-consciousness is founded, as previously presented in the comments on the second picture. Thus Mrs. Eddy in affirmative correlation of, "God saw every thing that He had made, and, behold, it was very good. And the evening and the morning were the sixth day," could subjectively say in the first edition of *Science and Health*, "The express image and likeness of God was immortal man, and there is none other, or ever a man since created," p. 247.

So when Mrs. Eddy objectively revealed in this third edition of *Science and Health* the sixth unfolding tribe of Israel, corresponding to the sixth day of consciousness in the first chapter of Genesis, which this picture correlates, the expanding process from the first to the sixth day had become *history* to her, thereby enabling her to embrace "the male idea," typing earth, in "the female idea," typing heaven, at the point of finished earth and heaven; for this was Mrs. Eddy's initial discovery of Christian Science, and a discovery of a spiritual truth by a revelator is always made at the point of his own life attainments—Mrs. Eddy having said, "God had been graciously preparing me during many years for the reception of this *final revelation*," S. & H. 107:3. However, what to Mrs. Eddy's consciousness was history of "past" manhood accomplishment (in the sixth day, which was but the expansion of her subjective consciousness of the first day in the "beginning" as "the only") subsequently proved to be (contrary to her expectation at this point) a future objective motherly process demanded by others (who had received Christian Science at the point of

\* Remembering that what Mrs. Eddy calls "the spiritually scientific account of creation," or the Elohist document (as distinguished from the Jehovistic, S. & H. 523:14-21), was continuous throughout the entire first chapter of Genesis and the first three verses of the second, S. & H. 523:22-25, and that the originally continuous manuscripts of which the Bible is composed were divided into chapters by a council of men.

the divided "male and female" idea of the second day upon which Church is founded) in order to reach the united "male and female" idea of the sixth day. In confirmation of the fact that (to Mrs. Eddy's sense) finished Truth, typed by "the male idea," as embraced in Love, typed by "the female idea," was the position of this third edition of *Science and Health* and that the human history of this Truth was behind it and the open door of Science before it, Mrs. Eddy stated on the first page of the Preface in the first edition, "Truth, independent of doctrines or time-honored systems, *stands at the threshold of history* ['threshold' is an exit as well as an entrance; and as history is always the 'past,' one could never enter history but only come out of it]. Contentment with the past. . . may no longer shut the door on science [which implied that the door was open \*]."

That "Mother" (to others than the revelator) is an objectively progressive unfoldment of "the female idea," typing Life, Truth, and Love, which reaches its highest expression as Love only at the highest point of its objective unfoldment as Bride, follows from the fact that Mrs. Eddy now objectively defines the trinity of Life, Truth, and Love, "as Life, represented by the Father; as Truth, represented by the Son; as *Love*, represented by the *Mother*" (all of which qualities "the female idea" definitively embraced in this third edition), S. & H. 569:1, and by the fact that she also now defines "Mother" as likewise embracing the full trinity of Life, Truth, and Love in the "Glossary" of *Science and Health*. This unfoldment of "Mother" as creative Life in this third edition was undoubtedly based upon the assumption that "Mother" had at this point embraced "Father" as "Life," just as the definition of "the female idea," typing "Life, Truth, and Love," had subjectively embraced "the male idea" as "Life" and "Truth" in this third edition. But this assumption was premature in that "Life" was not given to the definition of "Father" in the "Glossary" of *Science and Health* until 1891, ten years after the third edition of *Science and Health* was published in 1881, and, therefore, "the female idea" and "Mother" were definitively the sole possessors of creative "Life" at this point of unfoldment in *Science and Health*.

Although Mrs. Eddy undoubtedly assumed from the hue of her

\* Contrastingly, in the sixteenth edition when Mrs. Eddy removed "Truth" from "the female idea" (leaving it exclusively in "the male idea") for the demonstration of Truth to the consciousness of others, she placed Truth in the position of *knocking* at "the portal of humanity" for admission (or at the door closed to Science, else there would be no need for knocking), as in our present Preface of *Science and Health*.

own consciousness that the motherly process of the ascent of "the male idea" had been completed at this point, and as a result of this assumption had defined "the female idea" in this third edition as the full trinity of Life, Truth, and Love, she afterwards realized that the ascent of "the male idea" to the point of its heavenly Bride had not been completed to the consciousness of others. This realization forced her (in the sixteenth edition of *Science and Health*) to definitively divide the trinity of Life, Truth, and Love by setting apart Truth as the ascending goal of earth demonstration, as subsequently presented; for "the female idea," even though it typed the full trinity of heaven, was as incomplete without "the male idea" as "the male idea," typing "creation" as earth, was incomplete without "the female idea," Mrs. Eddy having said that the "union of the masculine and feminine qualities constitutes completeness," S. & H. 57:4. This incompleteness forces "the male idea" figuratively to ascend to become one with "the female idea" in the marriage of the Lamb and the Bride in heaven (Rev. 19:7-9) and forces the composite Bride to descendingly retrace the footsteps of man's upward flight in his repudiation of earth as "matter" (S. & H. 585:7) in order to redeem it to its affirmative identity as "compound idea" (S. & H. 585:8), for God created both the heaven and the earth—"heaven" being but a harmonious state of mind (S. & H. 560:10) and "earth" its demonstration. So there is reserved to "the female idea" as ultimate Bride a step beyond Motherhood, for the Bride conceives man *generically* only (S. & H. 582:14), and never *specifically* as Mother does.

The Bride might be defined as the heavenly expression of Woman, and Motherhood as earth's conception of the Bride. Because Mother was basically Woman as the full trinity of Life, Truth, and Love before she assumed the medial mission of Mother, she, therefore, retained the full consciousness of the subjective Bride as Life, Truth, and Love, which she finally regains as objective Bride after her motherly mission is complete. Thus while Mother never reaches beyond Truth (her "man child" as Truth being her full expression as Mother), her potential bridal consciousness is subjectively and objectively Love. Therefore Mrs. Eddy said seven years before the formation of The Mother Church: "I know not what the person of omnipotence and omnipresence is, or what the infinite includes; therefore, I worship that of which I can conceive, *first*, as a loving Father and Mother; *then*, as thought ascends the scale of being to *diviner*

*consciousness*, God becomes to me, as to the apostle who declared it, 'God is Love,'—divine Principle" (Mis. 96:8), or composite Bride.

To summarize: When "creation" emanating from the motherhood of God reaches, through the processes of spiritual evolution, "the female idea" that is last in the *ascending* order of "creation," the work of Motherhood is complete, and "the female idea" and "the male idea" become one in heaven, or in the consciousness of heavenly Woman (which still leaves earth without a witness of its own divinity—man having fled earth in his heavenward ascent—until "the male idea" and "the female idea" as Bride descends to earth to dwell among men, Rev. 21:3, so bringing the kingdom of heaven down to earth in fulfillment of the demands of prophecy). Thus the woman in white in this sixth picture typing "the [composite] female idea" as Bride also types the full heavenly potentiality of Motherhood. Hence, as previously stated, the outstanding features of this third edition of *Science and Health*, which this sixth picture correlates, were the position of "the female idea" \* as "Life" and "Love" (the two qualities now interpreting "the ideal woman [formerly called 'the female idea']," S. & H. 517:10) embracing "the male idea" as "Truth" (the highest quality now interpreting "the ideal man [formerly called 'the male idea']," S. & H. 517:9) and the position of the Motherhood phase of "the female idea" as unfolding the process by which the heavenly "female idea" is objectively reached.

Just as the woman in white in this sixth picture as an expression of "the [heavenly] female idea" of Life, Truth, and Love definitively embraces as "the male idea" only the exact divine qualities of her own nature but is *deficient* in that "the male idea" in this third edition of *Science and Health* definitively omits the human quality of "intelligence" as an expression of "the one Mind" (which latter is an earth quality and the only characterizing quality of the fatherhood of God),—Mother is *also deficient* in this third edition in the sense that she as "Creator" with an ascending "creation"—which as progressive over the animal must become human (intelligent) before it can reach its heavenly estate as Truth—lacked the inherent quality of "the one Mind" (which quality Mrs. Eddy has always given to the definition of "Father" exclusively, "intelligence" being an emanation of "Mind") needful to lift her "man child" through "intelligence" to Truth, that

\* It should be remembered that "the female idea" and "the male idea" (as well as "the ideal woman" and "the ideal man") interpret the "male and female" in the twenty-seventh verse of the first chapter of Genesis.

is one with Love as its heavenly Bride. In confirmation of this deficiency of Mother is the fact that while Mrs. Eddy said in this same third edition that "*Mind is the only creator . . .*," Vol. II, p. 97, "Mind" is the only quality that the definition of "Mother" does not now and never did possess (despite the fact that "Mother" had been presented in this third edition as synonymous with "Mind" and "Creator" in such expressions [that have already been quoted as characterizing the third edition] as: ". . . *Her* ideas of *intelligence*, corresponding to the animal and human species, where *Mind* becomes emphatic . . ."; "*Spirit creates* man in *Her* own image and likeness . . ."; "And *Spirit comprehends* every idea that *She creates* before it is evolved . . .").

Thus to the end of avoiding such confusion between "Mind" definitively typed by "Father" as the only "Creator" and "Mother" definitively devoid of "Mind" as "Creator" (remembering that this was a period of prophesied confusion), a demand was made for analytical definitions of both "Father" and "Mother," and this demand was met two years later (than this third edition, in 1881) in the sixth edition of *Science and Health* (published in 1883) by the addition of the "Glossary," in which Mrs. Eddy defined "Father" as, "The great forever, eternal *Mind*; divine Principle, named God [at the same time defining 'Creator' as 'Spirit,\* *Mind*, *Intelligence* † . . .,' as now]," Vol. II, p. 192, and "Mother" as, "Divine and eternal Principle,—Life, Truth, and Love," Vol. II, p. 200. This analysis later impelled Mrs. Eddy to change the term "Mother" to fatherhood pronouns and synonyms, such as "He" and "Him," "Spirit," "Mind," "Intelligence," † as the source of "creation" in her interpretation of the first chapter of Genesis in the sixteenth edition of *Science and Health*, published in 1886, as a necessary precedent fact to adding "intelligence" (in the same edition) as the emanation of "the one Mind" to "the male idea" as its medial ascending footstep from "creation" to "Truth." This medial footstep of "intelligence" necessitated the earth ascension of man from "creation" through "intelligence" to "Truth," which is one with "Love," in order to *demonstrably* add to "the female idea" the male element of "intelligence"

\* Jesus presented "Spirit" as a masculine synonym for God when he said, "God is a Spirit: and they that worship *Him* must worship *Him* in spirit and in truth," John 4:24, and Mrs. Eddy speaks of "the divine Spirit" as "Father," saying, ". . . the divine *Spirit*, or *Father*, condemns material man and remands him to dust," S. & H. 532:11.

† Decapitalized in 1903.

needful to "the female idea's" own completion as the composite expression of both earth and heaven.

However, while Mrs. Eddy had definitively given the quality of "Life" to "the female idea" (in the third edition) and to "Mother" in the trinity of "Life, Truth, and Love" (when "Mother" was first defined in the sixth edition), and gave "Life" to "Father" in the fiftieth edition of *Science and Health*, in 1891, she never said that "*Life is Mind, the creator reflected in His creations*" (S. & H. 331:5) until 1907, about sixteen years after she had given the quality of "Life" to "Father." Thus the "Life" that is "Father" is the "Mind" that "creates," which "Life" is the "Life" that "Mother" definitively embraces in order to bring forth her "man child" as Truth through the quality of "intelligence"—"Life" (as "Creator") being the first characterizing quality in the definition of "Mother."

Yet, even though Motherhood embraces the full trinity of Life, Truth, and Love, when Mrs. Eddy demanded the analytical separation of the trinity of Life, Truth, and Love as "a rule in Christian Science," she interpreted it in the fiftieth edition of *Science and Health* (as now) in the following manner, as previously quoted, ". . . as Life, represented by the Father; as Truth, represented by the Son; as Love, represented by the Mother" (simultaneously giving the quality of "Life" to "Father" in the "Glossary" for the first time), S. & H. 569:1. Thus Mrs. Eddy's demand for this analytical division as a self-abnegating "rule" in "Christian Science" (S. & H. 568:32) was a demand only during the period of laborious ascension to the heavenly goal that she subjectively envisioned and objectively revealed for the first time in this third edition of *Science and Health*—such ascension leading to the heavenly goal of "the female idea" as Love.

However, this third edition of *Science and Health* had not yet reached the point where this separation of Mother into her ascendingly component parts—of Life as Father, Truth as Son, and Love as Mother as her highest potentiality as Bride—could have been introduced into *Science and Health* lest the analytical introductions of Father and Son into Mrs. Eddy's revelation of "the female idea" as embracing both Mother and "the male idea" should with their objective demands have obliterated her subjective consciousness of completed heavenly Womanhood (at this point) as her initial discovery of Christian Science. And although prophetic confusion (remembering that Mrs. Eddy's revelation at this point was under the period

prototyped by Rachel and her handmaid Bilhah, meaning "confusion") resulted from the lack of such analytical interpretation, the point of objective revelation of "the female idea" as Love reached by Mrs. Eddy in this third edition (wherein Mother had completed her highest potentiality as composite Bride—that was Mrs. Eddy's subjective consciousness of Christian Science) was the only placement of Mother that would not have conflicted with her own subjective discovery and objective revelation of "the female idea" as heavenly composite Bride; for in the sixteenth edition of *Science and Health*, where she provided for the ascending laborious labor of Motherhood in lifting up the human consciousness from Life as the Son of the Father (typed by Jesus' first coming) to Truth as the Son of Mother (typed by Jesus' second coming), she was forced to separate "the male idea" as "Truth" from "the female idea" as "Life" and "Love" for the intelligent demonstration of "Truth" in "the male idea's" final phase—the definitions of the "male and female" ideas in the sixteenth edition reading, "The male idea corresponds to creation, to Intelligence \* and Truth. The female idea corresponds to Life and Love," p. 444.

To epitomize: Inasmuch as "the male idea" in the third edition of *Science and Health* corresponded to "creation, Life, and Truth," and inasmuch as "creation was presented as emanating from the motherhood of God instead of the fatherhood of God as in our present edition, and "Life" and "Truth" (in addition to "Love") were then stated as qualities to which "the female idea" corresponded, manhood was left without a witness of his identity as the Son of Father as "the one Mind," from which he must rise through "intelligence" to the Son of Mother as "Truth," in order to become one with "the female idea" as heavenly Bride, or Love. Carrying on this epitomization still further, when Mrs. Eddy originally presented this sixth picture wholly in womanhood (in the first two issues of *Christ and Christmas*) by depicting an old woman on the bed, the woman in black in the doorway, and the woman in white with the black cape upon her shoulders, she but portrayed her consciousness of the complete obliteration of Fatherhood and manhood † in this third edition

\* This was not decapitalized until 1903.

† That this sixth picture in its original form typed the finished mission of manhood is further confirmed by the fact that in the same issues of *Christ and Christmas* in which it appeared in its original form, the tenth picture presented the Woman draped in white (as now) knocking on the door of "Mortal Mind" (the name then on the doorplate) with a plea that her distinctive message of "TRUTH" (then printed in large letters on her



of *Science and Health* during the five years' period (1881-1886) in which "the female idea" as heavenly Love (embracing Life and Truth) and the completed motherhood of God as heavenly Love, or "Creator" (embracing Life and Truth), held full sway on earth in the Word of *Science and Health*. However, when this picture was changed in the third edition of *Christ and Christmas* to its present form of a heavenly woman (indicated by her white cape), a man instead of a woman placed on the bed, and the outline of the woman in black in the doorway intensified (her faint form having previously typed the fading out of the mission of man-controlled woman), it was in line with Mrs. Eddy's realization that she had previously but revealed her own subjective consciousness, which others must reach objectively. Hence the necessity for her to provide the ascending footsteps of manhood in the sixth and sixteenth editions of *Science and Health* to the end that man as the Son of Father as Life (the "Life [that] is Mind," S. & H. 331:5) could through "intelligence" rise to "Truth" as the Son of Mother—all of which was necessary before Woman could objectively come into the full expression of her composite nature as the union of "the male idea," typing earth, and "the female idea," typing heaven, in the sixth day of the first chapter of Genesis, which corresponded to Mrs. Eddy's subjective discovery of Christian Science in the first day of the first chapter of Genesis.

Contrary to the treatment of the first chapter of Genesis in this third edition of *Science and Health*, which presented God as "infinite Mother," "She," and "Her," Mrs. Eddy's present correlation of God throughout her interpretation of the first chapter of Genesis is expressed by the pronouns "He" and "Him"; "Spirit" as "Father," S. & H. 532:11; "Mind"; and "divine Principle,"—the last two denominations being definitive synonyms of "Father," S. & H. 586:9. Thus the "infinite Mother" in this third edition of *Science and Health* yielded to Fatherhood—the fatherhood of God as "the one Mind,"

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scroll) be taken in, and the eleventh picture presented a sturdy, almost brawny, man, whose face showed his past suffering and triumph thereover. This man had risen above a large double-trunked tree (in the center of the picture), typing "the tree of knowledge of good and evil," to the point of heavenly ascent, as typed by his being surrounded by many angelic faces, and was sending back to earth a white dove. Thus the unmistakable aspects of the sixth, tenth, and eleventh pictures in the original issues of *Christ and Christmas* were those of the completed mission of manhood at the highest point of heavenly ascent, as typing Mrs. Eddy's embracing "the male idea" in "the [heavenly] female idea," thereby obliterating man's distinctive mission as a future contingency.

S. & H. 586:9. So the Life that Mrs. Eddy subsequently gave to Fatherhood in the fiftieth edition of *Science and Health*, in 1891, was the "Life [that] is Mind"; whereas the Life that she had always placed in Motherhood was "the Life which is Truth," S. & H. 35:22.

As previously noted, the chapter entitled "Footsteps of Truth" was added to *Science and Health* for the first time in this third edition. However, as the "footsteps of Truth" must be taken by "intelligence," which did not appear in the definition of "the male idea" in the third edition, and which consequently "the female idea" did not embrace, this newly added chapter, "Footsteps of Truth," was forced to await a subsequent intelligent evaluation of advancing light.

### SYMBOLS OF CREATION

All religions "since the world began" (up to the time of the revelation of Christian Science) have come through men as channels for, or reflections of, the fatherhood of God, and the result has been form-worship (for man types form), since Fatherhood as Life is but the spontaneous activity of Motherhood as Love—Mrs. Eddy having said that "Life is the spontaneity of Love," My. 185:16. Thus as Motherhood as Love is more basic than Fatherhood as Life, it took Motherhood instead of Fatherhood to translate the symbols, or forms, of Life in the first chapter of Genesis into the more basic spiritual ideas that lay behind their form-expressions. Mrs. Eddy, therefore, called this translating Principle "Mother" for the first time in the third edition of *Science and Health*, which this sixth picture correlates. Hence as Mrs. Eddy said in her pamphlet entitled "Historical Sketch of Metaphysical Healing," previously authenticated in this book, "Woman must give it ['divine Science,' the Principle behind the symbols] birth," p. 8; also Ret. 26:23.

More latterly in *Science and Health* (as now) Mrs. Eddy called the symbolic form-expressions of the basic ideas of the first chapter of Genesis "*matter*," saying for the first time in 1907 (as previously quoted): ". . . and the allusion to fluids (Genesis i. 2) indicates a supposed formation of matter [in the first chapter of Genesis!] by the resolving of fluids into solids, analogous to the suppositional resolving of thoughts into material things," S. & H. 510:22. Yet Mrs. Eddy in *Science and Health* immediately after speaking of the supposed "condemnation of mortals to till the ground" (carrying forward Adam's curse in the third chapter of Genesis) says: "The translators

of this record of *scientific creation* entertained a false sense of being. They believed in the existence of matter, its propagation and power. From that standpoint of error, they could not apprehend the nature and operation of Spirit," S. & H. 545:21. Note that here Mrs. Eddy calls the second account of "creation" in Genesis "*scientific creation*," while she calls the first chapter of Genesis "*spiritual creation*," S. & H. 521:7, which indicates that the human demonstration of "spiritual creation" unfolds its Science.

And again Mrs. Eddy says: "The translators of the older Scriptures presuppose a material man to be the first man, solely because their transcribing thoughts were not lifted to the inspired sense of the spiritual man, as set forth in original Holy Writ. Had both writers and translators in that age fully comprehended the later teachings and demonstrations of our human and divine Master, the Old Testament might have been as spiritual as the New. . . . Man is as perfect now, and henceforth, and forever, as when the stars first sang together, and creation joined in the grand chorus of harmonious being," Mis. 187:12-5.

Mrs. Eddy says of Adam as presented in the second chapter of Genesis: "Divide the name Adam into two syllables, and it reads, *a dam* [italics are Mrs. Eddy's], or obstruction. This suggests the thought of something fluid, of mortal mind in solution. It further suggests the thought of that 'darkness . . . upon the face of the deep,'" S. & H. 338:14. This reference to "'darkness . . . upon the face of the deep,'" which is associated with Adam in *Science and Health*, was taken from the first chapter of Genesis in the Bible! This reference clearly shows the link between these supposedly contradictory first and second chapters of Genesis to be that of *ideas* and *symbols* in the first chapter behind the reversing *counterfeits* of the second chapter, which distinction *man* as the reflection of the *fatherhood* of God throughout the Bible had never perceived.

Thus when the *symbols* of the first chapter of Genesis and the *counterfeits* of the second chapter are translated into the underlying *ideas* behind the symbols of the first chapter, the reason for Mrs. Eddy's association of these particular chapters on the basis of their common underlying spiritual idea in the original Word is seen. Therefore Mrs. Eddy says, "'There went up a mist from the earth [in the second chapter of Genesis].'" This represents error as starting from an idea of good [in the first chapter] on a material basis [in the second],"

S. & H. 546:12. Mrs. Eddy's first step to the end of denouncing even the symbols of the first chapter of Genesis as "dams," or obscurations of ideas, was taken in 1902, when she changed the expression, which had remained the same in substance since its first presentation in the third edition of *Science and Health*, "The infinite hath no beginning, and this word 'beginning' is employed to signify *the first*," third edition, Vol. II, p. 107, to, "The infinite has no beginning. This word *beginning* is employed to signify *the only* [these italics and those immediately preceding are Mrs. Eddy's]," S. & H. 502:24. However, it was five years after Mrs. Eddy made this change before she called the symbols of "creation" in the first chapter of Genesis "matter," as previously noted.

Mrs. Eddy's denouncing of the symbols in the first chapter of Genesis placed "creation" on the basis of self-existent idea "without father, without mother, without descent, having neither beginning of days, nor end of life" rather than upon the basis of creative accretion as the symbols of spiritual evolution, which latter demanded the footsteps of Truth in the first chapter of Genesis, the beginning of which would of necessity be called "the first." In confirmation of this, Mrs. Eddy, as if in explanation of this change from "the first" to "the *only*" in interpretation of the "beginning," immediately thereafter added to *Science and Health*: "Christian Science presents unfoldment, not accretion; it manifests no material growth from molecule to mind, but an impartation of the divine Mind to man and the universe. Proportionately as human generation [of even progressive ideas] ceases, the unbroken links of eternal, harmonious being will be spiritually discerned," S. & H. 68:27. Therefore "creation" in idea never began, and the word "creation" is, consequently, a "misnomer" (although a convenient term to the human consciousness), as Mrs. Eddy later implied when she changed the statement, "The eternal Elohim has *created* the universe," to, "The eternal Elohim *includes* the forever universe," S. & H. 515:16. Thus Mrs. Eddy, as indicated by these progressive footsteps of Truth (starting with the "beginning" as "the first" to human sense and expanding it to "*the only*" to divine sense, in line with her always subjective consciousness), realized that the second chapter of Genesis in its process of analytical separation of the "male and female" ideas (as typing earth and heaven) was but the first step in fulfilling the demand upon the human consciousness to finally resolve the *symbols* of Fatherhood into the *ideas* of Mother-

hood, which were separated in this second chapter of Genesis, to the end of their finally demonstrated coincidence.

Since Adam as "*a dam*" suggests "the thought of that 'darkness . . . upon the face of the deep'" in the first day of the first chapter of Genesis, as presented in Mrs. Eddy's own words, would not the second day of the first chapter of Genesis where heaven, typed by "the female idea," is divided from earth, typed by "the male idea" (for Mrs. Eddy says in the third edition, ". . . and this earth and heaven are now and forever the male and female of Spirit"), suggest the separation of Adam and Eve as "male and female" in the second chapter of Genesis for the purpose of first working out true manhood, or humanhood, to the final end of Woman's being able to say as did Mrs. Eddy (after six thousand years of progressive demonstration in manhood, or the sixth day of consciousness), "The more I understand true humanhood, the more I see it to be sinless,—as ignorant of sin as is the perfect Maker," Un. 49:8?

In confirmation of the fact that earth and heaven were separated for scientific demonstration, Mrs. Eddy defines "firmament" as "the *scientific* line of demarcation . . . between Spirit and so-called matter," S. & H. 586:15, and she also says of earth, "To material sense, earth is matter; to spiritual sense, it is a compound idea," S. & H. 585:7. Thus scientific demonstration consists of lifting the material sense of earth as "matter" to the spiritual sense of earth as "compound idea" upon the basis of its original spiritual unity with heaven. So immediately after the firmament was established in the first chapter of Genesis, the waters (symbolizing "the elements of Mind," S. & H. 507:3) under the firmament were "gathered together unto one place" and "the dry land appear[ed]" as earth, which Mrs. Eddy defines as illustrating "the absolute formations instituted by *Mind*" (or scientific demonstration), S. & H. 507:2.

In this connection in *Science and Health* on page 535, beginning with line 29, Mrs. Eddy correlates the curse of Adam to till "the ground" in the third chapter of Genesis with "the dry land" which appeared in the third day of the *first* chapter of Genesis. This paragraph in *Science and Health* correlative of Adam's curse in the third chapter of Genesis, which was not inserted until the fiftieth edition of *Science and Health*, is now under the caption of "New earth and no more sea"; whereas its caption formerly read, "The ground and water"—showing that Mrs. Eddy's intention then was and now is to correlate "the dry land" of the third day of the first chapter of Genesis

with "the ground" of the third chapter of Genesis, which Adam was cursed to till, at the same time establishing, as a remedy for both, the "new heaven" and "new earth" (wherein "there was no more sea," Rev. 21:1) of the Apocalypse. In this way Mrs. Eddy lifts Adam's cursed "ground" of the third chapter of Genesis to "the dry land" in the first chapter of Genesis as earth, and then redeems the symbol of earth from matter to Spirit as a fit habitation for the Apocalyptic Bride on earth; for she says that the City foursquare is "wholly spiritual" (S. & H. 575:21), and defines "earth" in the "Glossary" of *Science and Health* as, "To material sense, earth is matter; to spiritual sense, it is a compound idea," S. & H. 585:7. And as Mrs. Eddy speaks of the Bride as "compounded spiritual individuality," S. & H. 577:7, it will be seen that the Bride could never descend to earth until this very same "ground" that as "matter" was cursed for Adam had been redeemed to spiritual sense as "compound idea."

In other words, Mrs. Eddy correlates, "And unto Adam He said . . . cursed is the ground for thy sake," in the third chapter of Genesis with, "And God called the dry land Earth," in the third day of the first chapter of Genesis, and then lifts both symbols (the cursed ground and dry land) into idea with the Apocalyptic statement of St. John, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea," Rev. 21:1, following which Mrs. Eddy says, "In St. John's vision, heaven and earth stand for spiritual ideas," S. & H. 536:4. This statement of St. John just quoted was made immediately before the descent of the New Jerusalem as Bride, or the City foursquare, to dwell on (thus redeemed) earth with men, Rev. 21:2, 3.

Mrs. Eddy sums up in a general way in the following statements all that she implies by her indirect association of the first and second chapters of Genesis: "There went up a mist from the earth [Gen. 2:6]. This represents *error as starting from an idea of good on a material basis*," S. & H. 546:12; and again, "Now a lie takes its pattern from Truth, by reversing Truth. So evil and *all its forms* are inverted good," Un. 53:1; and still again, ". . . every creation or idea of Spirit has its counterfeit in some matter belief. Every material belief hints the existence of spiritual reality . . .," Mis. 60:27.

The progressive trend of the first chapter of Genesis throughout the Bible (which chapter Mrs. Eddy states is both basic revelation in its first day [S. & H. 504:14] and subsequent demonstration in its

second day and thereafter, S. & H. 505:23)\* places upon the progressive trend of the second chapter of Genesis throughout the Bible the demand for the accomplishment of the final purpose of uniting in one consciousness through scientific demonstration the "male and female" ideas that were separated as earth and heaven in the second day of the first chapter of Genesis and as "man" and "woman" (typed by Adam and Eve) in the second chapter of Genesis, thus translating the symbols of "creation" into their more basic forever spiritual ideas, which need no "creator." That this purpose was finally accomplished in the progressive Word of *Science and Health* as Bride was evidenced by the fact that Mrs. Eddy after decapitalizing the initial letter in the word "Creator" (in 1903), and thus reducing it to the plane of a mere human belief instead of retaining it as a divine quality, in 1907 changed the expression, "The eternal Elohim has *created* the universe," to, "The eternal Elohim includes [embraces] the forever universe," S. & H. 515:16. Hence "creation," the first step in "the ideal man," was brought to the point of Mrs. Eddy's statement in the first edition of *Science and Health* which read, "There could be no second creation after 'all was made that was made,' † nor ever a man formed since the full idea of God was given," p. 236. In other words, "creation" that "divides Mind into minds, Spirit into spirits, Soul into souls, and Being into beings" (Ret. 56:6) must yield to the divinity of "Life" as "the spontaneity of Love" (My. 185:16) as "the only" without beginning and without end, which had been counterfeited as "creation" in the garden of Eden.

It will be noted that in the second chapter of Genesis in this garden of Eden the "tree of life" was in the same position as the "tree of knowledge of good and evil" ("in the midst of the garden," Gen. 2:9; 3:3), which fact Mrs. Eddy clearly recognizes when she asks, "But is it true that God, good, made 'the tree of life' to be the tree of death to His own creation?" S. & H. 527:17. The answer is No, but as the double-trunked "tree of knowledge of good and evil" yielded to good only (for "evil is destroyed by the sense of good," S. & H. 311:13), one trunk, or body of evil and death, yielded to the other trunk, or unified

\* Mrs. Eddy illustrates this divine order when she says: "After the stars sang together and all was primeval harmony [in the human consciousness where it first receives the revelation of Christian Science], the material lie [previous beliefs received into this consciousness] made war upon the spiritual idea; but this only impelled the idea to rise to the zenith of demonstration . . . and to be caught up unto God,—to be found in its divine Principle," S. & H. 565:23.

† John 1:3, which refers to "the beginning" in John 1:1.

body of good, until the "tree of knowledge of good and evil" was seen to have always been the divided sense of man and woman, earth and heaven in type, which when unified in the "tree of life" bore its "twelve manner of fruits" as ideas in one consciousness, and thus "included" its own offspring as ideas rather than objectified "creation" outside its own consciousness, in line with Mrs. Eddy's statement that, "The eternal Elohim *includes* [instead of 'creates'] the *forever* universe," S. & H. 515:16.

At the same time that Mrs. Eddy changed the expression, "The eternal Elohim has *created* the universe," to, "The eternal Elohim *includes* the forever universe," she made divine Life and "creation" one in her textbook by adding the word "seems" to line 31 on page 507 in the following quotation: "The universe of Spirit reflects the creative power of the divine Principle, or *Life* . . . Creation is ever appearing . . . Mortal sense inverts this appearing [creation as Life] and calls ideas material. Thus *misinterpreted*, the divine idea [only] *seems* to fall to the level of a human or material belief, called mortal man," S. & H. 507:15-2.

Thus, to summarize, the translation of *symbols* into *ideas* necessitated the embracing of Fatherhood as Life by Motherhood as Love in this third edition of *Science and Health*. This was Woman's first step in the assumption of her mission—the uniting of heaven and earth.

### LOVE MORE BASIC THAN LIFE AND TRUTH

Mrs. Eddy says, "Love alone is Life," Mis. 388:10, and also that "Love is the generic term for God," My. 185:14, and as generic Love embraces both Life as Father and Truth as Mother (neither of which is generic), Love is more basic than Life and Truth. Thus man must love in order to live rather than live in order to love. The assumption that Life is self-existent rather than based on the "spontaneity of Love" (My. 185:16) gives rise to the counterfeit claim of mortal mind as the origin of man as "creation"; for the activity of Life without its basic cause, Love, is just what mortal mind claims of mortal life.

As has already been proved under a preceding topic, Mother as Love was confusedly placed in the position of "Creator" in this third edition of *Science and Health* (which this sixth picture correlates) and was forced to later yield the quality of "creation" to Father as Life,—the "Life [that] is Mind, the creator reflected in His creations" (S. & H. 331:5),—in fulfillment of the letter-demand of this third edition which read, "Mind is the only creator," Vol. II, p. 97. It has also been



proved that "Life" in the definition of "Mother" is "the Life which is Truth," S. & H. 35:22, that embraces the "Life [that] is Mind" in Fatherhood, and, therefore, Truth is the only distinctive quality of Mother before she reaches her highest potentiality of Love as Bride—beyond Mother. Thus the Love that is more basic than Life and Truth is in reality subjective Bride, which was the estate of Mother before she objectified her "man child" as Truth. So "the [composite] female idea" as typing subjective Love as Bride (objectively expressed as "the [composite, heavenly] female idea" in this third edition and as symbolized by the woman in white in this sixth picture) is the Love that is more basic than Life as Father and Truth as Mother, this Love as Bride being the original Word that was "in the beginning . . . with God, and . . . was God," John 1:1.

As "Life" in this third edition of *Science and Health* was made the second step, *beyond* "creation," in the definition of "the male idea" ("The male idea corresponds to creation, *Life*, and Truth"), this unmistakably implied the basis of "creation" to be Love, else "creation" would be forced to originate itself as is claimed by mortal mind. The placing of "Life" as the second step, *beyond* "creation," in the definition of "the male idea" in the third edition of *Science and Health* also showed that Mrs. Eddy pinnacled "creation" in "Life," Pul. 2:30, which would make creative Love (or Motherhood) Life's basic corollary, as Mrs. Eddy implied when she made "Mother" and not "Father" the creative basis of Life in the first chapter of Genesis. Love as basic creative consciousness was presented by Mrs. Eddy in her dedicatory address to The Mother Church when she spoke of the true temple as being "the superstructure of Truth, reared on the *foundation of Love*, and pinnacled in Life," Pul. 2:29.

In confirmation of the correctness of Love as being the basis of the first chapter of Genesis and Life but its creative spontaneity, in her poem entitled "Love" in *Miscellaneous Writings*, p. 388, Mrs. Eddy accords the *first day* of creative Life to the consciousness of Love in the following stanza:

"Through God, who gave that word of might  
Which swelled creation's lay:  
'Let there be light, and there was light.'  
What chased the clouds away?  
'T was Love whose finger traced aloud  
A bow of promise on the cloud,"

Thus Mrs. Eddy says, "Love is the generic term for God. Love formed this trinity, Truth, Life, Love, the trinity no man can sunder," My. 185:14.

### THE CLARION CALL OF WOMANHOOD

After the "two witnesses" are described in the twelfth verse of the eleventh chapter of Revelation as ascending up to heaven in response to the heavenly voice saying, "Come up hither," the Scriptural prophecy in the nineteenth verse, which is the last verse of this chapter, follows with, "And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament . . .," and immediately thereupon the first verse of the twelfth chapter reads, "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars [the sum of the seven manhood stars which Jesus held in his right hand plus the five additional stars typing the mission of womanhood]." Thus Mrs. Eddy says, "The woman in the Apocalypse symbolizes generic [universal, whole] man," S. & H. 561:22. Therefore "the temple of God" and "His testament" was that of Womanhood, and the theme of the entire Scriptural record that follows throughout the book of Revelation is Womanhood.

Thus the Woman "clad with the radiance of spiritual Truth" (S. & H. 561:26), as her own spiritual manhood, types "the [composite] female idea," or heavenly Bride (as defined by Mrs. Eddy as "the female idea" embracing "the male idea" from the third edition of *Science and Health* to the sixteenth edition—a period of five years), *before* she as Mother (in the sixteenth edition) brings forth her "man child" as Truth in "The Apocalypse" of *Science and Health* \* and objectifies her heavenly consciousness of manhood for earth demonstration by definitively separating the previously embraced quality of "Truth" from the full trinity of "Life, Truth, and Love" as "the female idea," in the sense that Mrs. Eddy in the sixteenth edition defined "the male idea" as corresponding "to creation, to Intelligence and Truth" and "the female idea" as corresponding "to Life and Love" only, in correlation of the twenty-seventh verse of the first

\* Note that Mrs. Eddy makes this distinction between the God-crowned Woman, crowned with the resplendency of her indivisible completeness (which she says symbolizes "generic man" *before* she brings forth her "man child" as Truth, S. & H. 561:22), and the Mother-phase of this God-crowned Woman *after* she divisibly brings forth her "man child" as Truth when she says of the latter phase, "Also the spiritual idea is typified by a woman in travail . . ." S. & H. 562:24.

chapter of Genesis. (See present interpretation of "the ideal man" and "the ideal woman" [previously called "the male idea" and "the female idea"], S. & H. 517:8-10.)

(It will be remembered that the Bible was divided into chapters by a council of men, the original manuscripts being continuous, which makes the account of the appearance of Woman in the first verse of the twelfth chapter of Revelation an uninterrupted sequence to the opening of "the temple of God" in heaven and the presentation therein of "the ark of His testament" in the last verse of the eleventh chapter of Revelation.)

Therefore in this sixth picture the heavenly, inspirational woman in white brings to the human consciousness through the third edition of *Science and Health* the first clarion call of Womanhood as "Divine Science" (S. & H. 55:29), which is beyond the utmost limits of ascended manhood in Christianity. Her clarion call is contained in the following stanza of the Poem corresponding to this picture:

"Christ was not crucified—that doom  
Was Jesus' part;  
For Sharon's rose must bud and bloom  
In human heart."

After "Sharon's rose" was planted by Jesus as himself (manhood, "the human and divine coincidence," S. & H. 561:16) in the "human heart," watered and colored by his own precious blood ("sacrifice," S. & H. 25:3), he ascended into the "gentle beam of living Love" (Po. p. 29) in order to quicken this rose of Sharon with the divine light of Womanhood—"Spiritual sunlight," S. & H. 561, marginal topic. For henceforth the "body" (earth as matter, or static Christianity) had no nurture for this rose of Sharon, since in the first Bible "basis" for this picture "the body [typed by the man on the bed] is dead [in static Christianity] because of sin; but the Spirit [typed by the woman in white] is life because of righteousness," Rom. 8:10.

The Poem continues:

"Forever present, bounteous, free,  
Christ comes in gloom;  
And aye, with grace towards you and me,  
For health makes room."

The words "Christ comes in" used in this stanza formerly read in the first two editions of *Christ and Christmas*, "Truth glows through."

"Glow through" presented a sense of static starlight that had always been there and which had gradually been dispelling the mists of material sense to the point of its being able to glow through the remaining gloom. But the expression "glows through" failed to convey Mrs. Eddy's sense of the "fast circling" star "from zone to zone" which had suddenly come into this sixth zone of activity, this zone being the beginning of woman's mission in world history. "Glow through" was therefore changed to "comes in," suggesting an active reappearing of "the Christ-idea" at an advanced point, or the "second appearing" of Jesus as expressed in the words of St. Paul: "So Christ was once offered to bear the sins of many; and unto them that look for him [suggesting the attitude of the woman-angel in the preceding fifth picture] shall he appear the second time without sin unto salvation," Hebr. 9:28. Also, in *Retrospection and Introspection* Mrs. Eddy graphically expresses this thought of Jesus' reappearance as, "The second appearing of Jesus is, unquestionably, the spiritual advent of the *advancing* idea of God, as in Christian Science," p. 70:20-22.

Again, note the distinction between the "*Truth*" that "glows through" and the "*Christ*" that "comes in." Truth is but one quality of the Christ and as such presents no impelling force from Life to Love; while the Christ possesses the three active forces of the trinity of Life, Truth, and Love, which is ever moving to the end of the unified goal of Love. Thus the contemplation of a single quality of the trinity of Life, Truth, and Love, disassociated from the other two, reduces that quality to a static force in the human consciousness. So the "eye single" of Christendom to the quality of Life, which Jesus specifically demonstrated in his first coming, resulted in a static Christianity.

Returning to this same stanza of the Poem just quoted, "And aye, with grace towards you and me, for health makes room,"—What is the change of *modus operandi* at this juncture? It is the inspirational acceptance by Christianity of the Christ, or true Womanhood, which latter makes room for itself and its higher declarations by ejecting the form-controlled spirit of Christianity (which has become static) from the room, typed by the woman in black in this sixth picture. This true idea of Woman appears in white garments of purity, for "woman's hour" (No. p. 45:19) had rung out its clarion call at least to one woman's consciousness, whose mission *Christ and Christmas* was designed to reveal.

However, as Mrs. Eddy says, "Christian Science may absorb the attention of sage and philosopher, but the Christian alone can fathom

it," S. & H. 556:13, Christianity as manhood must be lifted from inspirational Life to Truth so that it can hear the clarion call of Womanhood as Love. Therefore the Scripture which presented the Woman as "clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars" (typed by the woman in white in this sixth picture) uninterruptedly, from the standpoint of the Woman's unfoldment, continued with, "And she brought forth a man child . . . and her child was caught up unto God, and to His throne [as a demand for the ascent of the human consciousness, typed by manhood]," Rev. 12:1, 5; for heavenly Woman being the union of both heaven and earth ("the female idea" embracing "the male idea," as presented in the third edition of *Science and Health*) in heaven must bring forth Truth as scientific Christianity, or her "man child" (which is the revelation of the sixteenth edition of *Science and Health*), in order to demonstrate earth as "compound idea" (S. & H. 585:8), to which she must yet descend to dwell with men, Rev. 21:3.

Thus in this third edition of *Science and Health* the first phase of heavenly Woman as manifested to earth was the motherhood of God as the source of "the [ascending] male idea ['man child']," which idea reached "the female idea" in heaven as Bride only at the point of the twenty-seventh verse of the first chapter of Genesis (this verse corresponding to the sixth day of consciousness, which this picture types); and the second phase of heavenly Woman as simultaneously manifested in this same third edition in Mrs. Eddy's interpretation of the twenty-seventh verse was "the female idea" embracing "the male idea." In other words, in the third edition of *Science and Health* Mrs. Eddy presented two processes: that of *Motherhood*, which lifts "the male idea" to "the female idea," at which point (the twenty-seventh verse of the first chapter of Genesis) Motherhood disappears; and that of the *bridal consciousness of Womanhood* in which "the female idea" (at the point of the twenty-seventh verse of the first chapter of Genesis) embraces "the male idea" to the obliteration of all previous footsteps in Motherhood.

Hence the heavenly woman in white in this sixth picture types the highest potentiality of the motherhood of God, which *potentiality* is Love, or heavenly Bride as *heavenly* Woman, Bride as Woman being the union of both heaven and earth *on earth*, Rev. 21:2, 3; yet Motherhood never reaches the true Bride until Womanhood as Mother brings forth earth as "compound idea," or the manhood complement of her own heavenly being. So Mrs. Eddy defines even "Bride" as

"conceiving man [as 'compound idea,' or 'earth,' S. & H. 585:8] in the idea of God" (S. & H. 582:14) out of the elements of her own generic nature; for she says that "the woman in the Apocalypse symbolizes *generic man*," S. & H. 561:22. Therefore the earthly deficiency of this woman in white (for she is a heavenly idea) forces her to heal inspirationally and vicariously in the name of heavenly manhood, inasmuch as she has not yet brought forth her manhood as Truth *on earth*. This Truth is presented in the Bible as Woman's "man child," because as "the female idea" is "Life, Truth, and Love" (as presented in the third edition of *Science and Health*), any element that might be singly detached from its own composite nature and brought forth for human demonstration is a child of such composite nature. So the "man child" of Woman is but an earth expression of the Truth, or manhood, of her own composite heavenly nature.

Therefore the clarion call of Womanhood to the *human consciousness* is not a call from the motherhood of God as the ultimate of Womanhood, but the higher call from Womanhood as Bride *through* the motherhood of God; for the highest point of Motherhood before it reaches its ultimate potentiality as Bride (where it is no longer Mother) is Truth, while Bride, or Womanhood, is Love. Thus the third edition of *Science and Health*, as before noted, presented the clarion call of Womanhood as embracing manhood simultaneously with the presentation of God as the human, ascending Motherhood process by which manhood as Truth reaches Womanhood as Love in order to become one therewith at the point of the twenty-seventh verse of the first chapter of Genesis, this verse corresponding to the sixth day of consciousness, which this sixth picture types. Hence Mrs. Eddy says: "I know not what the person of omnipotence and omnipresence is . . . therefore, I worship that of which I can conceive, *first*, as a loving Father and Mother; *then*, as thought ascends the scale of being to *diviner* consciousness [beyond Father and Mother], God becomes to me, as to the apostle who declared it, 'God is Love,'—divine Principle," Mis. 96:8.

### "ZONE TO ZONE"

The "zone" of the "fast circling" star in this sixth picture is *Naphthali*, the second son of Rachel by her handmaid of purpose, Bil-

hah (meaning “*confused*”), and the sixth son of Jacob (or the sixth tribe of Israel). “*Naphtali*” means “*wrestling*,” and his birth is described in the Bible record in the following manner: “*And Bilhah Rachel’s maid conceived again, and bare Jacob a second son. And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali,*” Gen. 30:7, 8.

Also Jacob said in his final blessing of the twelve tribes of Israel, “*Naphtali is a hind let loose: he giveth goodly words,*” Gen. 49:21.

(*Identical Fulfillment*)

“*And Bilhah Rachel’s maid conceived again, and bare Jacob a second son*”—Rachel still being barren (because, as previously noted, according to God’s plan she must await her sister Leah’s finished earth-work for her own completion before God would open her womb to direct bearing, Gen. 30:22) and impatient for another child again used her handmaid of purpose, Bilhah, to bear Jacob a child. Thus Rachel attempted a second time to utilize a humanly lawful method—that of conceiving through another her own would-be child by Jacob—which was permissible only to Leah as typing the human (founding) footsteps in their course to the divine. As Bilhah means “*confused*,” of necessity her second son, Naphtali, meaning “*wrestling*,” like her first, was a son of confusion.

However, the question may be asked—In what respect was this second son of Rachel, which was brought forth from the same outer channel and under the same circumstances, progressive over her first son? The answer is that as Rachel claimed both children by her handmaid Bilhah and as she had accepted the first son as God’s “*judgment*” of her, the second son was the natural “*wrestling*” within her own consciousness to determine the cause for such “*judgment*”—understanding being essential to lift her above the plane of such “*judgment*.” Thus Rachel’s second son, which revealed to her the reason for such “*judgment*,” typed a progressive state in her own consciousness beyond that which her first son typed.

Likewise Mrs. Eddy (prototyped by Rachel in her continuance of the use of her handmaid to bear a child to Jacob) continued her attempt to impregnate the First Organization of church as her lawful “*handmaid*” of purpose with her personal teaching and preaching, as well as with her personal admonishing and chiding,—even after she had received its first disappointing fruits of judgment as a result of releasing to the Field the third edition of *Science and Health*, the

study of which she had hoped would lift her students above the need of her intense labor to outwardly impregnate their "minds" with its teaching. Her former labor in this regard had been great because her teaching and preaching prior to releasing the third edition to the Field had rested upon her own personal illumination—remembering that she had taught and preached in her "church" in the light of the illumination of the third edition several years before she could release this edition from the press.

However, when Mrs. Eddy found that the placing of the third edition of *Science and Health* in the hands of her "church" stirred her students from "earth's stupid rest" in vicarious salvation to confused judgment not only of each other but, most of all, of herself, she accepted this judgment of man for her unselfish devotion to her students' spiritual interests as an indication of God's "judgment" of her methods. Hence the second fruits of Mrs. Eddy's placing of the third edition of *Science and Health* into the hands of her "church" as her lawful "handmaid" of purpose to the end of the "church's" bearing fruit with Jacob as "the revelation of Science" (S. & H. 589:5) was, as with Rachel, the stirring, or "wrestling," within her own consciousness to ascertain the reason for such judgment. This searching for the reason within her own consciousness disclosed to her the futility of endeavoring to impart the higher truths of her revealing, or Rachel, consciousness, which were one with Love, to a "church" that her Leah-consciousness had established upon the basis of Jesus' "word and works" in his first coming as a process by which the lives of her students could be Christianly prepared for Jesus' "second appearing" as "Christian Science" through the consciousness of Woman—Woman that could in her own inherent right of revelation (because of previous spiritual preparation) say, "If there had never existed such a person as the Galilean Prophet, it would make no difference to me" (despite the fact that the First Organization of the Boston church was founded on the "word and works" of "the Galilean Prophet"), My. 318:32, and, again: "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. And yet both of these statements just quoted, which clearly present the revelation of Womanhood as embracing manhood in the third edition of *Science and Health* (and therefore having no need for the disciplining teachings of manhood), were made by Mrs. Eddy during the First Organization of the Boston church, although



this "church" was founded on the disciplining "word and works" of manhood to the end of learning how "to distinguish evil from good"!

"*And Rachel said, With great wrestlings have I wrestled with my sister*"—Literally, as she had but one sister, Rachel could have meant but one, Leah. Figuratively and prophetically Rachel's declaration, "I wrestled with my sister," took pre-cognizance of the fact that "the ideal woman" is divisible into two sister component parts, Life and Love; for Mrs. Eddy says in the present edition of *Science and Health*, "The ideal woman corresponds to Life and to Love," S. & H. 517:10. This leaves only one conception of divinity to man, and that is Truth, for Mrs. Eddy says, "The ideal man corresponds to . . . Truth [the preceding footsteps of 'creation' and 'intelligence' being human]," S. & H. 517:8. Inasmuch as the "rule" of "self-abnegation" in Christian Science (the process of the necessary "footsteps of Truth" from Life to Love) as stated by Mrs. Eddy "clearly interprets God as divine Principle,—as Life, represented by the Father; as Truth, represented by the Son; as Love, represented by the Mother," S. & H. 568:32-3, it follows that Truth is the conjoined and generic offspring of Life as Fatherhood and Love as Motherhood—to which latter two qualities, as prototyped by Leah and Rachel, "the ideal woman" corresponds.

Thus Jacob who had wed both of these elements of Life and Love in Leah (typing Life) and in Rachel (typing Love) was forced as Truth to demand of each her respective expressions of the full twelve component elements of being represented by his twelve sons, which, as Mrs. Eddy says, as stars on Woman's crown of united Womanhood "are the [twelve] lamps in the spiritual heavens of the age, which show the workings of the spiritual idea," S. & H. 562:17. In this manner "the so-called material senses yield[ed] to the spiritual sense of Life and Love" in the consciousness of Jacob, as he is further defined by Mrs. Eddy, S. & H. 589:6. Thus from the beginning to the end of Jacob's self-abnegating ascent, Leah and Rachel were sister consciousnesses demanding the "Father-Mother" process of Womanhood in order to lift Jacob from "creation" (Life), through "intelligence," to "Truth," which is one with "Love." So the idea of sonship (the necessity to establish "footsteps of Truth" for the human consciousness ascending to heavenly Truth as Motherhood) which lay between Leah and Rachel, expressed as "self-abnegation," necessarily brought forth "wrestling" between the two sisters when Rachel as the descending thought undertook to do the work of Leah as the ascending thought

before Leah had finished her course—neither sister being able by reason of her own nature to pursue the process of the other.

Likewise Mrs. Eddy in calling herself both the "Discoverer and Founder of Christian Science" divided her own consciousness into the identical dual elements of Rachel and Leah—Rachel prototyping inspirational discovery and revelation as Jacob's first and only revelation of Love, and Leah prototyping the lawful founder in Jacob's consciousness of the "footsteps of Truth" which alone could make him worthy of his initial conception of Love. Inasmuch as Mrs. Eddy's consciousness was always in line with her revealing thought, and her founding consciousness was forced to adapt itself to the demonstration of her students, it was but natural that she should have endeavored to lift her students in the First Organization of the Boston church out of their theological ruts of consciousness by pouring in "truth through flood-tides of Love" (the process for extracting error from mortal mind presented in the present edition of *Science and Health* on page 201) before they had reached "the floodgates of Science" (the process for extracting error from mortal mind presented in the sixteenth edition, page 97) or had even reached "the floodgates of thought" (the process for extracting error from mortal mind presented in the third edition, Vol. I, page 84, which was not yet possible, since the footstep of "intelligence" had not been given "the male idea"). Thus the ultimate result at this stage was constant "wrestling" between Mrs. Eddy's two sister consciousnesses—her revealing consciousness at the point of the revelation of Womanhood on the plane of Love, as presented in the third edition of *Science and Health*, and her founding consciousness on the plane of Life, typed by the First Organization of the Boston church.

"And I [Rachel] have prevailed"—Prophetic Rachel at this point said, "I [and not you, Leah] have prevailed," for although Leah was forced to resume bearing in order to take the subsequent founding steps which ultimately united her consciousness with that of Rachel, Rachel had "wrestled" to the point of progressively repudiating human means for accomplishing a divine purpose (childbearing in the unfolding order of the twelve tribes of Israel being at that time woman's channel for the promotion of divine purpose). Thus Rachel was content to await the natural outcome of her sister Leah's plodding, but progressive, footsteps of human life to the goal of her own consciousness.

Just as Rachel following the birth of Jacob's *sixth* son had "*wres-*

bled" and "prevailed" over her sister Leah's necessities,—after having taken advantage of her sister Leah's barrenness to claim her sister's birthright to bear children of ascension and after having tried to gain Leah's blessing by her inherent right as Love to all spiritual good before Leah was prepared to lawfully claim it,—so Jacob (at a later period) following the birth of his *eleventh* son "wrestled" with an angel to the end of *prevailing* over his brother Esau—whom he was then preparing to meet for the first time since he [Jacob] had self-assumed his brother's place by taking advantage of his brother's hunger to buy his brother's birthright for a mess of pottage and by stealing his brother's blessing before Esau was lawfully prepared to claim it (for Esau had gone out to hunt the venison necessary for the last ritualistic rite before he was lawfully entitled to his father's final blessing).

However, Rachel following the birth of her *second* son, meaning "wrestling," had discovered, *six sons in advance* of Jacob, the "appellation" of the angel with which Jacob following the birth of his *eleventh* son had "wrestled" without discovering its name. Jacob had vainly asked of the angel, "Tell me, I pray thee, thy name." And the angel had said, "Wherefore is it that thou dost ask after my name?" And the angel "blessed him there," Gen. 32:29. The angel "*withheld*" his name from Jacob, for the name of the angel that brings peace to the wrestler is within one's own consciousness and cannot be imparted other than as a spiritual blessing. However, inasmuch as "Spirit *names* and blesses all," S. & H. 507:6, even angels, S. & H. 566:30-1, the angel with which Jacob "wrestled" *had* a name, as indicated by Mrs. Eddy when she says that it was "withheld" from Jacob, S. & H. 309:1. That it was a *hidden* name is indicated by Jesus' prophecy of the third church, Pergamos (three typing the full measure of the trinity of revelation—Life, Truth, and Love), "To him that overcometh [prevails over wrestling] will I give . . . a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it," Rev. 2:17. This new name which Rachel had discerned when she bore her second son (which was Jacob's sixth son) through her handmaid was *Self-existence*, which is "without father, without mother, without descent, having neither beginning of days, nor end of life" (this being the Biblical "basis" of the stanza of the Poem corresponding to the next picture) and therefore is beyond Motherhood. However, not until Jacob's *twelfth* son, Benjamin (who could not be mothered, as subsequently presented, and of whom Moses prophesied that "the Lord shall *cover* [hide his spiritual nature from all 'saving he

that receiveth it'] him all the day long," Deut. 33:12), was born, whom *Jacob alone named*, did he fully self-discern the name of the erstwhile "nameless [to him at that time], incorporeal impartation of divine Love," S. & H. 309:2, as Mrs. Eddy calls this angel.

It is interesting to note that in Jacob's experience with the angel with whom he "wrestled" in his struggle to the end of *prevailing* over his brother (just as Rachel had "*prevailed*" over her sister), the angel gave as his reason for changing Jacob's name to "Israel," ". . . as a prince hast thou . . . *prevailed*," Gen. 32:28. As a result of Jacob's prevailing over the lawful footsteps of his brother he saw his brother's face (Law) as the face of God (God's plan of ascending salvation for mortals), Gen. 33:10. Likewise Rachel in seeing her sister's face as the face of God (God's plan of ascending salvation for mortals) had but prototyped at the birth of Jacob's *sixth* son, Jacob's final accomplishment in his *twelfth* son.

The reason that Rachel, typing generic Love (for Mrs. Eddy says that "the [heavenly] woman in the Apocalypse symbolizes generic man," S. & H. 561:22, and that "Love is the generic term for God," My. 185:14), "*prevailed*" over "wrestling" with her sister following the birth of Jacob's *sixth* son while Jacob did not *prevail* over his brother until after the birth of his *eleventh* son (discovering the name of the angel only at the birth of his *twelfth* son) was that generic Love *subjectively* embraces in heaven the full measure of "the workings" of the twelve tribes of Israel, which Jacob was forced to ascendingly and descendingly demonstrate *on earth* in order to reach Rachel's subjective consciousness as his objective Bride. These necessary footsteps of Jacob had been prototyped by the fact that the angels on his Ladder of Life had first ascended and then descended before they demonstrably reached the plane of his initial vision. Thus Rachel (as typed by the woman in white in this picture) in *prevailing* over her sister (as typed by the woman in black in this picture) but resumed her own subjective consciousness, which was initially crowned with twelve stars of subjective heavenly purpose that Leah must objectively identify by lifting Jacob step by step to the consciousness thereof. In other words, Rachel accomplished in revelation what Leah had to reach through demonstration.

Likewise Mrs. Eddy (prototyped by Rachel, who after the birth of Jacob's *sixth* son had "*prevailed*" over the use of human means for accomplishing a divine purpose), after "wrestling" (within her own consciousness) had revealed to her that it was futile to expect fruits of

her higher vision of Womanhood from material organization as her "handmaid" of purpose, "prevailed" over the prophesied future labor that had to be taken by her sister founding consciousness through the ascending objective footsteps of Motherhood (it will be remembered that at this point Leah had borne but four of the seven children corresponding to the seven days of ascending consciousness, correlated by Jacob's seven ascending sons) by rising into her own subjective consciousness of the third edition of *Science and Health*, in which she had interpreted "the female idea" of the sixth day of consciousness of the first chapter of Genesis as embracing "the male idea" of the sixth day (the sixth day corresponding to Jacob's sixth son, since the tribes of Israel correlate the days of consciousness in the first chapter of Genesis).

However, before Mrs. Eddy could rise to her initial subjective consciousness in which the "male and female" (to her own consciousness) had been seen to be one after "the temple of God," Womanhood, had been "opened in heaven" (thereby revealing the mission of Womanhood beyond manhood, and therefore beyond church), she was forced to dissolve the First Organization, that her Rachel-consciousness had sought to establish (remembering that the First Organization of the Boston church was established under the régime of the second edition of *Science and Health* as an extraction of the third edition, which revealed the consciousness of Womanhood) within the domain of her sister founding consciousness, prototyped by Leah. But prior to this dissolution Mrs. Eddy revealed to her "church" for the first time in the Word of *Science and Health* the ascending footsteps of "the male idea" (which "the female idea" had obliteratingly embraced in the third edition) by which it could start on its ascendingly objective course to the end of reaching the goal of Womanhood already revealed by her in the third edition of *Science and Health*.

These processes of manhood which Mrs. Eddy revealed to her "church" before dissolving it were contained in the sixth and sixteenth editions of *Science and Health*. The sixth edition, as presented under previous comments, added the chapter now called the "Glossary," but then called the (sole) *Key to the Scriptures*. The addition of this then *Key to the Scriptures*, which typed manhood (the Scriptures having been written wholly by man), was in response to the overlooked prophecy in Revelation that reward should be given "unto Thy servants the prophets, and to the saints" (Rev. 11:18) *on earth* before "the temple of God" (Womanhood) could be "opened in

heaven," Rev. 11:19. This then sole *Key to the Scriptures*, as also noted under previous comments, defined "Father" and "Mother" for the first time, giving "Father" the quality of "Mind," that "Mother" did not then and does not now definitively possess, although at that time "Father" was given no quality of the trinity of Life, Truth, and Love, which was placed exclusively in "Mother" ("the female idea" in the sixth edition, correlating the twenty-seventh verse of the first chapter of Genesis, still retaining the full trinity of Life, Truth, and Love, as stated in the third edition of *Science and Health*).

The processes of manhood with which Mrs. Eddy provided her "church" in the sixteenth edition of *Science and Health* were: the restoration of the fatherhood of God as the source of "creation" in her interpretation of the first chapter of Genesis under the chapter entitled "Genesis" (instead of under the chapter entitled "Creation" as formerly); the substitution of "intelligence" for "Life" in the definition of "the male idea," thus providing the human consciousness with the footstep by which "creation" (Life) could be lifted to "Truth," which is inseparable from "Love," and thereby making a demand for intelligent rather than "intellectual" manhood; and the addition of the chapter entitled "The Apocalypse," which was limited at that time to the God-crowned Woman's (typed by Mrs. Eddy's revealing consciousness) bringing forth the "man child" as Truth, and the wilderness-woman's (typed by Mrs. Eddy's founding consciousness) lifting up the human consciousness to the heavenly Truth of the heavenly God-crowned Woman's \* "man child."

In other words, Mrs. Eddy (figuratively speaking) was forced to restore the footsteps of manhood as the only founding basis for her "church" in order that Leah might have a basis for the resumption of her bearing, inasmuch as Rachel was dependent upon Leah for a collective demonstration of her revelation to the end of uniting earth and heaven in final coincidence, and Leah could only found what Rachel revealed. However, after presenting these self-intelligent processes of manhood in the sixth and sixteenth editions of *Science and Health* to the First Organization of the Boston church and finding that it could not sustain them due to the fact that it was founded on the

\* This Woman bringing forth the "man child" was afterwards typed by The Mother Church, although it is certain that Mrs. Eddy at the time she dissolved the First Organization had no intention of re-forming the Boston Church, which was composed of her students who had been direct recipients of her own teachings and ministrations; for her Rachel-consciousness left "church" to the providence of her future founding consciousness, prototyped by Leah.

life, "word and works," of another, Mrs. Eddy not only dissolved this "church" but the Massachusetts Metaphysical College, the Massachusetts Metaphysical College Association, and the National Christian Scientist Association as obstructions to her students' own progress in attaining the self-intelligence demanded by these new revelations. Thus Mrs. Eddy (as typed by the woman in white in this sixth picture as her revealing consciousness in the Word, which ejected the woman in black from the room as the limited spirit of the First Organization of the Boston church, whose body, or form, was typed by the man on the bed) dissolved the First Organization of the Boston church as the expression of her having "prevailed" over church-consciousness at the point of Naphtali as the sixth tribe of Israel, typing the sixth day of consciousness in the first chapter of Genesis.

So, like Rachel, Mrs. Eddy's revealing consciousness in *prevailing* (for herself) over her sister founding consciousness in the sixth day of ascending consciousness (typed by the sixth day in the first chapter of Genesis, interpreted by Mrs. Eddy in the third edition of *Science and Health* as "the female idea" embracing "the male idea" to his human obliteration) had reached in six tribal footsteps of unfoldment the same goal that it took "church" (like Jacob) twelve tribal footsteps to demonstrably reach—the Church walls for objective consciousness going down only after the eleventh unfoldment, whereupon they yield to the "white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it" of the twelfth tribal unfoldment. This twelfth tribal unfoldment reaches Self-existence as the Bride (which Mrs. Eddy defines as "no longer two wedded individuals, but as two individual natures in one," S. & H. 577:5) as subjectively revealed by Mrs. Eddy in her definition of "the female idea" as "Life, Truth, and Love" in the third edition of *Science and Health*, and Mrs. Eddy says in the present edition of *Science and Health* that "Life, Truth, and Love" are "self-existent," S. & H. 583:21.

Someone may ask, But didn't Mrs. Eddy leave any witness on earth as a symbol of her subjective consciousness, since "spiritual teaching must *always* be by symbols," S. & H. 575:13? The answer is that she did leave a witness to the Bride's own being as Self-existence in the "Word" (My. 125:26) of *Science and Health* and in the church as its prophetic expression on earth. This witness in the Word was contained in the newly added chapter in the sixteenth edition of *Science and Health* entitled "Wayside Hints," in which Mrs. Eddy presented the descending City foursquare as a type of the position of her own

consciousness. This descending City foursquare had its earth witness in the branch churches (other than the Boston branch, which as the direct object of Mrs. Eddy's constant motherly ministrations was never self-governed) as types of Self-existence, they having always been from the first to the last *self*-governed as a type of their own self-sufficiency. The branches were never at any time disorganized or reorganized and, therefore, were more basic than The [more latterly formed] Mother Church, being both multitudinous and flourishing, and continuing so to be before The Mother Church was even conceived other than as the Word necessity of each consciousness as typing the ascending Christian process needful to reach the heavenly Bride, which latter the branches type. But the branch church is the subject of the next (the seventh) picture, whose Scriptural basis is, "Without father, without mother, without descent, having neither beginning of days, nor end of life"—Self-existence.

Thus it may be seen that even before providing the Field with the sixteenth edition of *Science and Health* in 1886, Mrs. Eddy had reached an understanding of God beyond Mother, for in 1885 she said: "I know not what the person of omnipotence and omnipresence is, or what the infinite includes; therefore, I worship that of which I can conceive, *first*, as a loving Father and Mother; *then*, as thought ascends the scale of being to *diviner consciousness*, God becomes to me, as to the apostle who declared it, 'God is Love,'—divine Principle," Mis. 96:8. So Bride, typed by Mrs. Eddy's own consciousness, as the united consciousness of the male and female ideas as expressed in the third edition of *Science and Health* had "*prevailed*" over Motherhood (which had been simultaneously introduced as the source of "creation" in the same third edition) as presenting the ascending footsteps of Church.

Hence when Mrs. Eddy reached the discovery (in the sixth day of united consciousness) that the name of the angel with which she had wrestled "until the breaking of the day" was Self-existence, she recorded church organization as the obstruction to this discernment in unmistakable language, ". . . Christian Science shuns whatever involves material means for the promotion of spiritual ends," Ret. 47:10, and, ". . . material organization . . . wars with Love's spiritual compact . . .," Ret. 47:2. This was Mrs. Eddy's forever-answer for *herself* as to the possibility of "promotion of spiritual ends" by "material organization," to which she gave expression when she dissolved the



First Organization of the Boston church, the Massachusetts Metaphysical College, the Massachusetts Metaphysical College Association, and the National Christian Scientist Association.

Well could Mrs. Eddy say with Rachel, "And I have prevailed," for this was her last personal work in and with church (her subsequent work consisting of reaching church through her impersonal, progressively revealed Word), she having said before the laying of the cornerstone of The Mother Church, "My work for the Mother Church is *done* [italics are Mrs. Eddy's]," as subsequently amplified in its proper setting. Thus ended Mrs. Eddy's vicarious effort to lift the consciousness of others from Life to Love; for consciousness must pass through "the floodgates of thought" in the third edition and "the floodgates of Science" in the sixteenth edition, both types of gates requiring the medial footstep of "inner" intelligence rather than "outer" intellect. As foreshadowed by Rachel, "judgment" and "wrestling" were the inevitable outcome of such attempt. Thus Mrs. Eddy forever closed her personal labor to lift others to her own consciousness, which had objectively expanded her subjective revelation of earthly Bride to heavenly Bride in the Word of *Science and Health* at the point of Naphtali, where she left expanded being as a nightless day to her sense, awaiting the objective footsteps of church needful to reach it as further prophesied by Leah's later resumption of bearing in a manner and way that Mrs. Eddy knew not, or could not know as long as she was in the Rachel-consciousness, that had "wrestled with [her] . . . sister, and . . . prevailed."

"*And she called his name Naphtali*"—Inasmuch as Naphtali means "wrestling," over which Rachel had "prevailed," "wrestling" would have no further place in these comments on the sixth picture had Rachel's triumph in discovering Self-existence (beyond Motherhood) to be the name of the angel with which she had "wrestled" lifted Leah to the same position. For Leah, as had been the case with Rachel, must yet *wrestle* to the end of triumphing over Motherhood as a belief in a "*beginning*," which is opposed to Bride as original Word, or Self-existence, that as "*the only*" (S. & H. 502:25) has no beginning or ending.

Likewise when Mrs. Eddy's revealing consciousness, prototyped by Rachel, rose to Bride as Self-existence beyond Motherhood, thus triumphing over the necessities of Motherhood *for herself*, she in no sense lifted her founding consciousness, prototyped by Leah, to the

same position; for the First Organization of the Boston church, identifying Leah's founding consciousness, was dissolved in great *wrestling*. Neither was there any thought on Mrs. Eddy's part at that time that it would ever be reorganized; for having risen to her own revealing vision, she failed to see any further founding necessity. As an evidence of the great *wrestling* in which the First Organization of the Boston church was dissolved, Mrs. Eddy says of the necessity for its dissolution: ". . . I saw that the crisis had come when much time and attention must be given to defend this church from the envy and molestation of other churches, and from the danger to its members which must always lie in Christian warfare. At this juncture I recommended that the church be dissolved. No sooner were my views made known, than the proper measures were adopted to carry them out, the votes passing without a dissenting voice," Ret. 44:19.

Mrs. Eddy's failure to lift her own students in the First Organization of the Boston church above "judgment" and "wrestling" was expressed by her, after she dissolved the First Organization of the Boston church, in the following words (which were introduced into the preceding picture to the end of showing the "judgment" which Mrs. Eddy's vicarious effort to lift her own students to her own consciousness had brought upon her): "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," Mrs. Eddy adding at the same time the trenchant "conclusion of the whole matter," "*The hour has struck for Christian Scientists to do their own work*," Mis. 316:20-24, 317:5.

However, like Leah, Mrs. Eddy's founding consciousness was afterwards forced to resume "bearing" in the Second Organization of the Boston church in order that the Second Organization might retrace and redeem the footsteps of the church's own previous confusion, named "judgment" and "wrestling," in the First Organization of the Boston church. In this Second Organization of the Boston church the impersonal preaching and teaching was established to the end of bringing the outer warfare which had existed between Mrs. Eddy's students (incident upon her diversified personal ministrations) into their inner consciousnesses, this inner warfare being necessary to lift the human consciousness to the divine. Thus each human consciousness became a battleground for "the conflict between the flesh and

Spirit," S. & H. 567:12, or between demonstration and revelation; for Mrs. Eddy interprets the twelfth chapter of Revelation as presenting the divine method of warfare in Christian Science, S. & H. 568:5, and says in regard to the Second Organization of church, "From first to last The Mother Church seemed type and shadow of the warfare between the flesh and Spirit," Pul. 20:14. Thus Mrs. Eddy's founding consciousness, prototyped by Leah, again resumed bearing through the "body" of the Second Organization as a "handmaid" of purpose, with herself as an outside revelator through her written Word, this Word becoming the inner consciousness of the Church as the nucleus of her generic demonstration. In other words, while the church must at this point continue its Motherhood process through the tribal unfoldments of Dan and Naphtali (remembering that the "church" "left bearing" in Judah when the First Organization was dissolved, for church was always two steps behind Mrs. Eddy's revealing consciousness), Mrs. Eddy by relinquishing her Motherhood to her impersonal Word was released from her personal ministrations.

Thus after Mrs. Eddy demanded inner "intelligence" in the sixteenth edition of *Science and Health* as the second footstep in her interpretation of "the male idea," the "Department of Animal Magnetism" disappeared from the *Journal*; and about a year after the dissolution of the First Organization of the Boston church, Mrs. Eddy said: "Also, the discussion of malicious animal magnetism had better be dropped until Scientists understand clearly how to handle this lamentable practice in their attempt to meet it. Only patient, unceasing love for all mankind,—love that cannot mistake Love's aid,—can determine this question on the Principle of Christian Science," August 1890 *Journal*, p. 193.

"*A hind let loose*"—Jacob in his final blessing said, "Naphtali is a hind [female deer] let loose: he giveth goodly words," Gen. 49:21. Thus Rachel at the birth of Jacob's sixth son, Naphtali, was loosed from her sister's earthly necessities because she (Rachel) as Love in reality had none, but inherently embraced the full fruits of the toilsome Motherhood labors of Leah, such labors being Leah's necessity to the end of reaching as her own goal Rachel's subjective consciousness—wells that are forever digged, and fruits that are forever garnered. So Jacob's prophecy that Naphtali "giveth goodly words" was fulfilled in that Rachel's revealing consciousness at this point of her

unfoldment was merely a heavenly vision without the earthly demonstration of her founding consciousness, which was the work that Leah must resume.

Jacob's prophecy of Naphtali as "a hind let loose" was likewise applicable to Mrs. Eddy's consciousness when she rose above her founding consciousness, thus freeing herself from church necessities. Likewise Jacob's prophecy of Naphtali as one that "giveth goodly words" was applicable to Mrs. Eddy's consciousness; for when the First Organization of the Boston church was dissolved, which was at the point of Mrs. Eddy's unfoldment of the sixth tribe of Israel, her revelation of generic Truth was without collective identity, and thus was the "goodly words" of her own individual consciousness. And yet Mrs. Eddy's revealing consciousness (prototyped by Rachel) was dependent upon her founding consciousness (prototyped by Leah) for a collective demonstration of her generic revelation to the end of uniting earth and heaven in final coincidence—Woman's world mission, which must start with church as a nucleus.

So Mrs. Eddy's revealing consciousness separated from its generic demonstration was barren (as was Rachel's), giving itself "goodly words"—"a hind let loose" with no protecting horns of the male deer (or stag) as typing protective demonstration. "Goodly words" separated from the body (Science) of thought are meaningless in earth's upward course to heaven. However, Mrs. Eddy, having found that the "goodly words" of her own consciousness (which she had individually demonstrated) must be left to others on the basis of the impersonal Word as Bride, retired to Concord, New Hampshire, for the avowed purpose of preparing the wonderful fiftieth edition of *Science and Health*, immediately after freeing herself from the weight of the First Organization of the Boston church. This edition added to its "Apocalypse" the descended Bride as completed ("adorned") Word (previously introduced into the sixteenth edition under the chapter entitled "Wayside Hints"), My. 125:26, which showed the descended position of Mrs. Eddy's own consciousness in contrast with the ascending need of her students under the founding régime of Leah when she resumed "bearing" in church.

In application to this sixth picture Mrs. Eddy's revealing consciousness, typed by the woman in white, has forced its own freedom (as "a hind let loose") from the struggle of "church" consciousness, typed by the woman in black, in order that her revealing consciousness might complete the "goodly words" of its final revelation in the

hope that the completed Word would accomplish what its "handmaid" of purpose (the First Organization of the Boston church) had failed to do.

The question may arise, Why is the First Organization of the Boston church always associated with the "shadow" resistances behind the "types" in these progressive pictures despite the fact that there were many other branch churches then in existence? The answer is that the First Organization of the Boston church, composed of Mrs. Eddy's own students who were the constant recipients of her motherly ministrations, was the only church of which Mrs. Eddy was ever a member and in whose founding she ever had any participation. The other branches were self-founded, self-governed, and self-rooted in the Word of *Science and Health* as Bride, or "Word," and were never subject to motherly ministrations or direction by Mrs. Eddy. Thus both the First and the Second Organizations of the Boston church, which were foundationally composed of Mrs. Eddy's students, were her sole church responsibilities and, therefore, presented the sole "shadow" resistances to the figurative "types" in *Christ and Christmas* of the progressive revelations of *Science and Health*.

Hence it was only the First Organization of the Boston church (rather than other branches) at the point of its tribal unfoldment in Judah, typing ascension, that was forced to rise above its Life foundation at the point where Leah, typing Mrs. Eddy's foundational consciousness, "left bearing" in Judah; this is seen in the fact that organic church was always two steps behind Mrs. Eddy's revealing consciousness, and as the position of her revealing consciousness as applied to the First Organization of the Boston church was in Naphtali, at this point the First Organization of the Boston church would be placed in Judah, that was Mrs. Eddy's position in the fourth picture, demanding her ascension above church consciousness. Thus when the First Organization of the Boston church reached the point of tribal unfoldment in Judah, it was likewise forced to rise above its "church" consciousness as founded on Life.

The question may also arise, Why is the position held that the First Organization of the Boston church was dissolved at the point of the third edition of *Science and Health*, in view of the fact that Mrs.

Eddy had presented two other editions of *Science and Health* to the "church" and to the Field—the sixth and the sixteenth editions—before dissolving this "church"? The answer is that both of these editions demanded a demonstration of earth manhood—the sixth definitively interpreting in its "Glossary" (added for the first time) the Bible characters, typing the foundational earth-manhood of the "past," and the sixteenth revealing in its "Apocalypse" (added for the first time) the God-crowned Woman bringing forth her "man child" as "Truth," which required the footsteps of Truth on earth in the human consciousness as the footsteps of ascending sonship to the goal of heavenly Truth as manhood. Inasmuch as the First Organization of the Boston church was founded on the mere *commemoration* of the finished mission of manhood as demonstrated by Jesus in his first coming (this commemoration being in line with the demands of this third edition for the finished mission of manhood), and inasmuch as the demands of these two editions for the re-demonstration of earth's manhood were beyond the vicarious salvation of the ascended Jesus to which the woman in white in this sixth picture is pointing as the heavenly consciousness of her manhood, this "church" could not bear the weight of the demands of the sixth and sixteenth editions, and this naturally produced such confusion that the "church" because of internal strife forced its own dissolution.

However, in this forced dissolution of the First Organization of the Boston church the hand of guiding Principle is seen, that of the next step demanded by the twelve tribes of Israel—the tribal step of "Gad," meaning "Science" (as correlated by the seventh picture), in order to meet the confusion of Dan and Naphtali, under which tribes this "church" had been confusedly working. Thus the sixth and sixteenth editions of *Science and Health* demanded a church founded on the "Rock, Christ [generic Truth—beyond the individual vicarious demonstration of Life]," *Manual* p. 19, which Jesus prophesied would be the basis of his promised Church of manhood. Therefore the First Organization of the Boston church, as demanded by its commemorative foundation, ascended (dissolved) in Judah at the point of Jesus' ascension (his crucifixion and resurrection having been in Levi, as previously presented); while Mrs. Eddy wrestled above all founding necessity in Naphtali, saying, "I [revelation, have] wrestled with my sister [founding church necessity], and I have [forever] prevailed."