

THE NINTH PICTURE

“CHRISTIAN UNITY”

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

“For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and *mother*.—CHRIST JESUS”

The “mother” mentioned in this passage corresponds to the “mother” mentioned in the first stanza of the Poem applicable to this picture in the expression, “Mind, mother, man”—“Mind [typed by the light in this picture], mother [typed by the woman in this picture], man [typed by Jesus, for Mrs. Eddy says that the man in this picture is intended to represent Jesus, *Mis.* 374:21].”

The general aspect of this picture illustrates the Motherhood-phase of Woman which has brought forth its “man child” as Truth in fulfillment of Jesus’ prophecy of Woman in the twelfth chapter of Revelation, “And she brought forth a man [not infant] child”—Mrs. Eddy having interpreted this “man child” as Jesus, “the masculine representative of the spiritual idea,” *S. & H.* 565:6-11. In other words, this picture types the consciousness of Mrs. Eddy *after* having brought forth the revelation of the true idea of Jesus in the Word of *Science and Health*, as the true idea of all manhood, or “Truth” (“the ideal man corresponds . . . to Truth,” *S. & H.* 517:9), of which The Mother Church was but a progressive symbolic expression.

In specific illustration, this picture presents Jesus as the manifesta-

tion of the fatherhood of God as *Life*, in his first coming, sitting upon "the Rock, Christ" (*Manual* p. 19, Matt. 16:18) as "*Truth*" (S. & H. 593:18), the manifestation of the motherhood of God, in his second coming. It will be remembered that Mrs. Eddy defines fatherhood as "Life," S. & H. 569:1, and says that "Elias presented the idea of the fatherhood of God, which Jesus afterwards manifested," S. & H. 562:3; while she assigns the quality of "Truth" to the motherhood of God only. Thus as like alone perceives like, Motherhood through the quality of "Truth" perceives and brings forth to the human consciousness completed "Sonship," or manhood, as "Truth," S. & H. 569:2. So while the Christ is the full trinity of Life, Truth, and Love, "Rock" typing but Truth limits the Christ in this picture to but one quality, Truth. Note that the placing of Jesus, typing Life, upon "the Rock, Christ [Truth]," *Manual* p. 19, Matt. 16:18, has removed from Jesus' shoulders the dark mantle of sacrificial Christianity which appeared in the second picture, for the individual quality of Life, typed by Christianity (necessitating the lifting of Life to Truth which is generic), makes sacrifice inevitable; while the generic quality of Truth obviates the necessity for sacrifice, or even its possibility, by gathering all men to the same consciousness, thus leaving neither crucifier nor crucified. The higher Life is inspirationally lifted above the common plane of existence, the more non-understandable it becomes to others and the more sacrifice is demanded to offset its comparative disparities; while Truth as Science explains man to men, thus unifying them.

As Mrs. Eddy defines "Rock" as "Truth" and "Truth" as "Christ," Jesus is sitting on the "rock" upon which he promised to build his Church, Matt. 16:18. This Church was his own consciousness progressively unfolded through the Word of *Science and Health*, or Woman's own manhood. Thus woman brings forth a "man [not infant] child" as the "second appearing" of Jesus in idea, not person, declaring, "The second appearing of Jesus is, unquestionably, the spiritual advent of the *advancing* idea of God, as in Christian Science," Ret. 70:20; for Jesus was not understood until Woman, typed by Mrs. Eddy, scientifically brought forth his consciousness as her "man child" in fulfillment of his prophecy to St. John in Revelation twelfth chapter, fifth verse, "And she brought forth a man child [as Truth], who was to rule all nations with a rod of iron." This "rod of iron" is inflexible and uncompromising Principle, for Mrs. Eddy says, "Science makes no concessions to persons or opinions," S. & H. 456:17; whereas the major virtue of Christianity in Jesus' first coming was its

concessionary spirit in the name of Love, particularly expressed in such terms as, "Suffer it to be so now [for the sake of others]," said by Jesus at the time he was baptized of John (Matt. 3:15)—which necessarily immediately precipitated his suffering, as recorded in the Scriptures, "And immediately the spirit *driveth* him into the wilderness" to be "tempted of Satan," Mark 1:12, 13.

Mrs. Eddy further interprets this process of her motherhood of Jesus in his second coming as Truth, or Christian Science, in the following simple bracketed interpolations with which she makes Jesus interpret his own prophetic words: "I am the first and the last; I am he that liveth, and was dead [*not understood*]; and, behold, I am alive for evermore, [*Science has explained me*]," S. & H. 334:25. In connection with Jesus' having declared himself to have been dead (to human consciousness) until "Science . . . explained" him, the third motto which Mrs. Eddy gave to the branches—"Jesus' three days' work in the sepulchre set *the seal of eternity on time*. He proved Life to be deathless and Love to be the master of hate" (My. 2:14:11)—has a particular adaptability to this picture; for woman in this picture, typing Christian Science (as indicated by the name on her scroll) as Truth, was the channel through which Jesus was again made alive to human consciousness, she having explained the Principle of "divine Science" as the "immortality and Love" (S. & H. 597:14) by which the stone was rolled away from the sepulchre, in which non-understanding had placed him. So the woman in this picture as typing Mother embracing Truth puts "the Rock, Christ [Truth]" under Jesus in his "second appearing" as the expression of her own inherent Motherhood quality as "Truth," since Mrs. Eddy defines "Mother" as "Life [embracing Father], Truth [embracing Son], and Love [as her subsequent Bride-potentiality embracing both Life and Truth]," S. & H. 592:16. Thus Jesus' admonition to Nicodemus, "Ye must be born again" (of the Mother-phase of Woman as Truth), John 3:7, was Jesus' own necessity in order to be understood by the human consciousness; for Jesus in his first coming as typing Life was individual and, therefore, was understood only by himself, while in his second coming as generic Truth he is one with all mankind and, therefore, possible of being understood as their own consciousness in proportion as their (individual) lives are lifted to Truth.

In line with Mrs. Eddy's revelation of Truth as being the *rebirth* of Jesus to human consciousness, she said in 1886 in the sixteenth edition of *Science and Health*, which this ninth picture correlates: "Re-

formatory pioneers are misunderstood, until the merits of their measures, and the cause they advocate, are appreciated. The birth of a great idea brings pain and travail. In its infancy it requires toil and sacrifice. At a more advanced stage it encounters envy. But when *my* nursling is menaced, I clasp him more tenderly; and when he is a man, he will speak for himself and for his *mother*," p. 216. The substance of this idea had been impersonalized from the first edition of *Science and Health* in 1875 until this sixteenth edition in 1886 when the God-crowned Woman bringing forth her "man child" was added to *Science and Health* as its only "Apocalypse," whereupon Mrs. Eddy took the statement (as just quoted from the sixteenth edition) concerning the Motherhood of the "man child" directly to herself, thus identifying herself as a revelator with the God-crowned Woman bringing forth her "man child" as Truth.

IMPARTING MANHOOD AND LISTENING WOMANHOOD

In view of the fact that the sixteenth edition of *Science and Health*, which this ninth picture correlates, was given to the Field during the First Organization of the Boston church in 1886, three years before the dissolution of this "church" in 1889, manhood in this picture in the attitude of impartation and womanhood in the attitude of listening type the process by which the crowned goal of manhood's ascending labor had been reached to *Mrs. Eddy's consciousness* before The Mother Church was even contemplated as a possible necessity. However, as Mrs. Eddy was forced to establish a Mother Church by which the human consciousness might through the impersonal Word ascend to her position of finished Motherhood, the process of imparting manhood and listening womanhood in this picture also types the impartation of the manhood-phase of the Word to the listening consciousness of woman in each and every human consciousness—this process being the work demanded of The Mother Church.

For, since Mrs. Eddy humanly identifies the heavenly trinity of Life, Truth, and Love with Father, Son, and Mother, as the rule of "self-abnegation" by which the heavenly goal of manhood is reached, S. & H. 568:30-3, it takes the human expressions of Father, Son, and Mother to identify them in one's own life in coincidence of the divine with the human as the "acme of Christian Science," Mis. 100:20-22. This does not mean that everyone must be a human father, son, or mother to so do, but that the qualities of father (self-disciplining life),

son (self-conscious truth), and mother (the inner graces of love) must become the footsteps of each and every human consciousness in reaching the *self*-unfolding completeness of his own being. The impersonalizing of the qualities in human father, son, and mother never adds anything to one's consciousness but presents the seeming outer necessities that force one to draw from the latent potentialities of his own God-complete nature his primitive and ultimate self-completeness. Thus each and every mother's fleshly son but "counterfeits" (S. & H. 583:1) her own sonship as Truth. Someone may ask, How about daughter? Mrs. Eddy made no identification of daughterhood in her division of the trinity of Life, Truth, and Love as representing Father, Son, and Mother (S. & H. 569:1-3) with *human* symbols, for daughterhood as an ascended idea identifies the *heavenly* quality of the Bride as the expression of Love before it is wed to the Lamb (typing earth), or the ascended human consciousness, in heaven.

However, as "the female idea," typing heaven, and "the male idea," typing earth, in "*the beginning*" as "*the only*" in the first day of the first chapter of Genesis were indissolubly united as the Bride, or Word, which was "in the beginning . . . with God, and . . . was God" to the discovering consciousness of Mrs. Eddy, who said in the third edition of *Science and Health*, ". . . and this earth and heaven are now and forever the male and female of Spirit, *alias* the Elohim, or sons and daughters of God," this ninth picture portraying the imparting man and the listening woman but portrays Jesus in the light of Mrs. Eddy's trenchant statement in *Retrospection and Introspection* on page twenty-six: "Jesus of Nazareth was a natural and divine Scientist. He was so before the material world saw him. He who antedated Abraham, and gave the world a new date in the Christian era, was a Christian Scientist, who needed no *discovery* of the Science of being in order to rebuke the evidence. To one 'born of the flesh,' however, divine Science must be a *discovery*. Woman must give it birth."

In line with this conception of Jesus, this picture presents the woman with a scroll called "CHRISTIAN SCIENCE" as typing the original Word "before the world was," for Mrs. Eddy says, "Christian Science [is] as old as God," S. & H. 146, marginal topic. Thus this scroll actually supersedes the closed *Science and Health* (because antecedent thereto) as illustrated in the eighth picture. Therefore the woman in this ninth picture is attentively listening to man's (Jesus') interpretation of himself as the genesis of her true conception of manhood

(her "man child") as subjectively unfolded in the progressively earthly symbols of the first chapter of Genesis, of which Mrs. Eddy says that "revealed religion proclaims the Science of Mind" (" . . . revealed religion proclaims the Science of Mind and its formations as being in accordance with the first chapter of the Old Testament [Genesis]," S. & H. 557:24)—Genesis being the "living and real *prelude* of the older Scriptures" (S. & H. 502:2) and thus antecedent thereto, in line with Jesus' prayer, "Glorify Thou me with Thine own self with the glory which I had with Thee *before the world* was," John 17:5.

However, Mrs. Eddy objectively says that the footsteps of Genesis are "the order of Christian Science [in its progressive unfoldment to the human consciousness]," S. & H. 508:28, and that "this order of Science is the chain of *ages*" (Ferrar Fenton calls the seven days of Genesis first chapter "ages"), Mis. 205:22, and she defines this "chain of ages" as "the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting *all periods in the design of God*," S. & H. 271:4. Hence Jesus in his second coming, as illustrated in this ninth picture, is imparting himself to the woman in this picture as that "chain of scientific being," or the "Science of Mind" (S. & H. 557:24), the inspirational discernment of which caused St. Paul to say that all things were created by Jesus Christ (Eph. 3:9)—the "Christ" portrayed in this picture by "the Rock" (Truth) upon which "Jesus" is sitting.

Woman's true conception of manhood is hearing ("ears" meaning "spiritual understanding," S. & H. 585:1). Only in silence can woman attain the faculty of true *hearing*, which must precede that of true *sight*. So this ninth picture, in which woman listens to man (but takes the lead), supplies the deficiency of the fifth picture. In the latter picture man, as hearing only in his first coming, led and worshiped; while woman looked for a higher vision before listening to man's revelation of himself as illustrated in this ninth picture. Had woman first listened when men, typing Christianity, were clamoring to be heard, as presented in the comments on the fourth picture, she would have lost her vision as she so nearly did—saving it only by rising above earth (typing manhood, or Christianity) in order to first reveal Womanhood, her own distinguishing mission, as presented in the fifth picture.

However, so long as woman was forced to listen to man's impartation of himself, she shared his wilderness habitat (as illustrated in this

ninth picture) as typing the wilderness phase of the God-crowned Woman, who after bringing forth her "man child" as absolute Truth was forced to flee into the wilderness of Mind, where she remained during the objective impartation of the progressive steps of manhood to her own consciousness. Thus as it took Mind to unfold the first chapter of Genesis as the "Science of Mind," and as the quality of Mind was always contained exclusively in the definition of "Father" from the sixth to the present edition of *Science and Health* (the original definition of "Father" in the sixth edition reading, "The great forever, eternal Mind; * divine Principle, *named* God," and the definition in the sixteenth edition reading, "The great eternal Mind; the Divine Principle, *commonly called* God"), it was necessary that Jesus as the manifestation "of the fatherhood of God" (S. & H. 562:4) should impart to "Mother"—"Mother" being typed by the woman in this picture—the "Science of Mind" as the expression of "the one Mind," "the one Mind" being the definition of "Father" as now defined, S. & H. 586:9. This relationship of "Mother" to Jesus, as illustrated in this ninth picture, is recognized by Mrs. Eddy in the first stanza of the Poem applicable to this picture in her expression, "Omniscient [all knowing *Mind*] power,—gleaming through Mind, [listening] mother, [and imparting] man."

Yet Mrs. Eddy said in the sixteenth edition of *Science and Health* under the definition of "Life" in "Recapitulation," "Life is Mind, or Infinite Understanding"; and "Life" always was one of the qualities of Motherhood. Therefore as "Life is Mind," Mind was always a latent potentiality of Motherhood, just as Bride is Mother's latent potentiality as Love. Thus the impartation of the "Science of Mind" by Jesus as illustrated in this ninth picture was but the impartation of Motherhood's own manhood, or Mind being self-unfolded to Mother. So the objective demands of the human consciousness forced the Motherhood-phase of the God-crowned Woman to unfold the latent potentialities of her own manhood through the process of manhood's progressive impartation, to which manhood shepherding (during the First Organization of the Boston church) she lent a listening ear, saying, "Shepherd, show me how to go . . . how to gather, how to sow . . . I will listen for Thy voice, lest my footsteps stray," Mis. pp. 398, 399.

* "Eternal" is defined in the dictionary as more of an inherent quality without beginning or end; whereas "forever" is defined more as unending continuance, or "everlasting," *Webster's Dictionary*.

DIFFERENCES OF THE MISSIONS OF MANHOOD AND WOMANHOOD

In this picture Jesus is sitting, while woman is standing—the latter position being in advance of the former in the light of Mrs. Eddy's poem entitled "Laus Deo," that was written on the occasion of the laying of the corner-stone of The Mother Church, a portion of which is, "Like this stone, be in thy place: *stand*, not sit," Mis. 400. This attests the fact that the Womanhood which revealed Science is advanced beyond the manhood which revealed Christianity—both being *one* and indivisible as complementary elements. Man leaves all for Christ, looks for home in heaven, and in the meantime abides in the wilderness—"Pilgrim on earth, thy home is *heaven*" (S. & H. 254:31) is the tenor of his being; while "woman's world" is "home" (Mis. 287:28), "the dearest spot *on earth*," S. & H. 58:21. Thus the heavenly God-crowned Woman cannot remain in heaven after becoming the Bride of the Lamb but descends as Bride to earth. Conversely, man ascends to dwell with God; for Jesus as the highest type of manhood, speaking of himself, said, "The Son of man hath not where to lay his head [on earth]," Matt. 8:20, and Mrs. Eddy says (as partially quoted above), speaking of the Christian (ascending manhood) consciousness, "Pilgrim on earth, thy home is heaven; stranger, thou art the guest of God," S. & H. 254:31. Thus in this picture the wilderness-woman as the Mother of the "man child" in the Word of *Science and Health* partakes of his own homelessness and of his wilderness-aspects of earth.

Jesus as "the masculine representative of the spiritual idea," or Woman's "man child," S. & H. 565:6-12, said in his first coming: "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household [home]," Matt. 10:34-36; while Woman as the "Comforter" brings peace to the home as the nucleus of the whole world, for "home . . . is woman's [elemental] world," Mis. 287:28. Mrs. Eddy says of Jesus, ". . . he stands alone in word and deed, the visible discoverer, founder, demonstrator, and great Teacher of Christianity [not Science, of which woman 'stands alone in word and deed, the visible discoverer, founder, demonstrator, and great Teacher']," My. 338:24. The admonitions to "deny" oneself, "take up the cross," "for-

sake" all, and "If any man . . . hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke 14:26) are all the demands of Jesus in his first coming, typing manhood; and woman must embrace their ends before reaching the consciousness of the "bride," or "adorned" (completed) "Word," My. 125:26. Thus we find *Science and Health* filled with such admonitions up to a certain point, for Mrs. Eddy was forced to found her *Science and Church* on the purified human consciousness gained in the wilderness of man.

Note that in this ninth picture the star has become a diffusion of light, although the rays are divided into two portions that bear the same proportional relationship to the halo, or crown of light, on the head of the man and on the head of the woman, respectively.* To repeat a frequently recurring comparison in this book, the heavenly Woman in the twelfth chapter of Revelation was crowned with twelve stars (which Mrs. Eddy says "are the lamps in the spiritual heavens of the age" and type the divine Principle to which the twelve tribes of Israel must yield for their redemption, S. & H. 562); while Jesus held but seven stars in his right hand as typing the limits of manhood when he appeared to St. John in his great Revelation, Rev. 1:16, and yet he prophesied the full twelve on Woman's head, Rev. 12:1. Thus the light (halo) over woman's head in this picture is so much greater than that over man's head in fulfillment of Jesus' prophecy.

When *Christ and Christmas* was first published in 1893, this feature was the occasion of violent antagonism because man and woman were still divided into "man" and "woman" in *Science and Health* on the second page of the chapter entitled "Marriage." But this basis of antagonism was removed when Mrs. Eddy again presented *Christ and Christmas* to the Field in 1897; for (as previously noted) immediately before its presentation "man" and "woman" were translated for the first time in *Science and Health* into "elements" and "qualities," as now given on page fifty-seven—Mrs. Eddy then and now saying, "These different *elements* conjoin naturally with each other. . . . The attraction between native *qualities* will be perpetual only as it is pure and true," S. & H. 57:11. Thus manhood and womanhood could become one only through mержence of their respective "elements" and "qualities," leaving the "elements" of each open to the consciousness of the other for its own completeness, in line with Mrs.

* This feature was most pronounced until the later reconditioning of plates, which occurred many years after Mrs. Eddy passed on.

Eddy's statement that the "union of the masculine and feminine qualities constitutes completeness," S. & H. 57:4. This ninth picture *approaches* this unfoldment as "Christian Unity" (the title of this ninth picture), in which manhood's and womanhood's respective missions become conjoined as Christianity and Science, called "CHRISTIAN SCIENCE" on woman's scroll, for, as before noted, Mrs. Eddy says that *Christian Science* is the "second appearing" of Jesus, Ret. 70:20. The word "approaches" was used in the previous sentence because "Christian Unity" is merely heavenly unity, which Mrs. Eddy characterizes as, "Love wedded to its own spiritual idea," S. & H. 575:3; whereas absolute unity as typed by the tenth picture is accomplished only as the unified descent of the heavenly Bride on earth "as no longer two wedded individuals, but as two individual natures in one," S. & H. 577:6.

The fact, therefore, that Mrs. Eddy has presented this ninth picture in a true circle, which has but one center, in contrast with the double-centered elliptical "circle" (ellipse) of the fifth picture, shows that man and woman in this picture are "elements" and "qualities" belonging to one *individual* consciousness; for Mrs. Eddy says that the "circle," or "sphere," is a type of "self-existent and eternal *individuality* or Mind," S. & H. 282:8. Since it takes the qualities of both manhood and womanhood to express whole individuality, in this picture the woman is in quality the man's own womanhood, and *vice versa*, the man is the woman's own manhood—both being portrayed in the same circle of *individuality*. This Christian individuality is broadened in the tenth picture to generic proportions through the square of the circle, the right angles of which suggest scientific relationships with others beyond mere individual unity.

The woman's unshod feet in this and in the tenth picture are ample evidence of the completion of "the preparation of the gospel of peace" with which Paul demanded the Christian should be shod when he put on "the whole *armour* of God," Eph. 6:13, 15. Even Christianity (typed by Jesus) seems likewise to have removed its usual sandals on this "holy ground" of union. Thus this ninth picture types the point of progress in *Science and Health* where sin has been both "Christianly and *scientifically* reduced to its native nothingness," S. & H. 572:5, which Mrs. Eddy states must be done, for peace is the fruit of righteousness only—in the words of Scripture "the peaceable fruit of righteousness," Hebr. 12:11. The followers of Christianity had tried to meet sin vicariously by "the blood of the Lamb," but did

so only when the accuser was cast out by both "the blood of the Lamb [Christianity, manhood], and by the word of their [own inherent] testimony [Science, Womanhood]," which forced them to love "not their lives unto the death" (Rev. 12:11)—the point of demonstration where "all earthly yearnings" are "quenched," as in the case of Jesus, S. & H. 314:5.

Six of the previous pictures in *Christ and Christmas* were in activities in the home and two in the universe. This ninth picture comes out again into the universe, where man and woman are found typing not only their respective qualities but their distinctive missions, both having emerged from "a tangled wilderness" (S. & H. 507:10) of non-understanding by others to a position which is at least clear of its entanglements of false theories, creeds, and dogmas, typed by the trees and undergrowth in the background. Even the desert spot (also typing the non-understanding of others, a desert being but another phase of wilderness) in which the man and woman in this picture simultaneously appear types a finished goal, in the sense that it presents the qualitatively conjoined consciousnesses of manhood and womanhood beyond the necessity for human labor with others. In the light of such purified consciousness, the desert verily buds and blossoms as the rose, as prophesied by Isaiah and typed by the blossoms at the feet of the man and woman in this picture.

THE SCROLL, THE MESSAGE OF MANHOOD

THE SIXTEENTH EDITION OF SCIENCE AND HEALTH, 1886

What is the scroll in the hand of the woman in this ninth picture, superseding the closed *Science and Health* in the eighth picture, but the chapter entitled "Genesis" (and the chapter entitled "The Apocalypse," which was limited at this time to Woman's bringing forth her "man child" as "Genesis") added to the *Key to the Scriptures of Science and Health* in the sixteenth edition, which this ninth picture correlates. It was in this sixteenth edition that Mrs. Eddy's interpretation of the first chapter of Genesis as "creation" was restored to the fatherhood of God. "Creator" was originally interpreted as the emanation of the fatherhood of God (under the chapter entitled "Creation") in the first edition of *Science and Health*; then, from the third to the sixteenth edition, as the emanation of the motherhood of God (under the same chapter entitled "Creation"); and finally, in this sixteenth edition, restored to its original characterization as emanating

from the fatherhood of God (under its own chapter title of "Genesis"). These changes in creative source were in the sense that the "Creator" was generally characterized in the first edition of *Science and Health* (in the chapter entitled "Creation") as "creative Wisdom," "Intelligence" (both, by reason of their then capitalization, synonymous with "the one Mind" as "Father," S. & H. 586:9), "Spirit" (which Mrs. Eddy characterizes as "Father" when she speaks of "the divine Spirit, or Father," S. & H. 532:11); then, from the third edition to the sixteenth edition (in the chapter entitled "Creation"), the "Creator" was characterized as "Mother," "She," "Her"; and finally, in this sixteenth edition, in what was then called "Genesis" but which corresponded to that portion of the chapter entitled "Creation" containing Mrs. Eddy's previous interpretation of the first chapter of Genesis, the "Creator" was characterized as "Spirit," "Mind," "Intelligence," "He," and "Him,"—all synonyms and pronouns of the fatherhood of God.

While these different presentations of creative source may seem at first glance to be inconsistent, such is not the case as will be realized when it is seen that they were all emanations of *Mother* (even when they were characterizations of Father), which Mrs. Eddy defines in the "Glossary" of *Science and Health* as the full God, her definition reading, "MOTHER. *God*; divine and eternal Principle; *Life, Truth, and Love*" (S. & H. 592:16),—"Life, represented by the Father . . . Truth, represented by the Son . . . Love, represented by the Mother [Love being her Bride-potentiality, for 'Love' is the generic term for God, My. 185:14]," S. & H. 569:1-3.

In this connection, Jesus in his first coming declared that his mission was the expression of "Life" ("I am come that they might have life," John 10:10), and he at all times claimed that he was the Son of "the Father"; yet Mrs. Eddy (even while accepting the fact that Jesus was the manifestation of the fatherhood of God in her statement, "As Elias presented the idea of the fatherhood of God, which Jesus afterwards manifested . . .," S. & H. 562:3 [this statement having read in its initial appearance in the sixteenth edition, "The Son of the Blessed represents the Fatherhood of God," 16th ed., p. 513]) did not definitively accord "Life" to "Father" in the "Glossary" of *Science and Health* (or elsewhere in *Science and Health*) until 1891, eight years after she had given it to "Mother" in the "Glossary" in 1883. Thus "creation" as the expression of "Life" was the expression of the fatherhood of Mother, as Mary proved in Jesus' first appearing, of

which Mrs. Eddy says, "Jesus was the offspring of Mary's *self-conscious* communion with God [as the fatherhood of Mother]," S. & H. 29:32. So "Father" (initially defined in the "Glossary" as, "The great forever, eternal Mind; divine Principle, named God [changed to only 'commonly called God' in the sixteenth edition]") in his "Life" quality was always embraced in "Mother" (for even when the "Life" quality was given to "Father" it was still left in "Mother")—Mrs. Eddy according to "Mother" at the same time that she gave "Life" to "Father" the fullness of the term "God."

In view of the foregoing and in the light of the further fact that Mrs. Eddy discovered the "Christ *Science* or divine *laws of Life, Truth, and Love*, and named . . . [her] discovery Christian Science [S. & H. 107:1]" in 1866, nine years before she objectively wrote the first edition of *Science and Health* in 1875, it was but natural and orderly to her own subjective consciousness that she should have revealed Truth as her finished manhood in her first edition of *Science and Health* as typing the "man child" of the God-crowned Woman in its divisible, or Motherhood, phase and (in the third to the sixteenth edition which characterized the creative source as "Mother") have "caught up" manhood as Truth in Jesus' second coming (as embracing the Life of his first coming) into Life, Truth, and Love as Womanhood—Love being the Bride, or original, estate of Mother as the God-crowned Woman *before* she divisibly brought forth her "man child" as Truth. And, further, it is but consistent with such premise that she should have founded the First Organization of the Boston church as "designed to [merely] commemorate [because assumedly already identified in her students' own lives as Christians] the word and works [Life expression] of [Jesus as] our Master . . .," *Manual* p. 17, and then set about, through preaching, teaching and healing, to *scientifically expound* to her students the embraced relationship of the Life of Jesus' first coming in the Truth of his second coming in order that Truth might be "caught up" into Love as her own subjective revelation of "Christ Science or the divine laws of Life, Truth, and Love." The foundational basis of the "church" as requiring commemoration of the "[Life] word and works" of Jesus was evidently designed to make possible the embrace of Life by Truth as fulfilling the first promise of the Comforter, the spirit of Truth of Jesus' second coming, which reads ". . . the Comforter . . . shall *teach* you [scientifically expound to you] all things, and bring all things to your remembrance [*commemorate* the word and works of

Jesus], whatsoever I have said unto you," John 14:26, so that the second promise of the Comforter could be fulfilled, the second promise reading: "How be it when he the Spirit of truth, is come, he will guide you into *all* truth . . . and he will show you things to come [that I have never said or done unto you in my first coming—the infinitude of Love, which only Womanhood could reveal and which Mrs. Eddy declared her revelation of Christian Science to be, in the following words, '. . . the spiritual idea of Love, in the womanhood of God,' 16th ed., p. 459]," John 16:13.

However, after struggling about twenty years (ten of which were in "church") to establish in the consciousnesses of her students the understanding of this embraced relationship of Life and Truth in Love, Mrs. Eddy found that it could not be done through indirect *personal* impartation, but must be done directly through *impersonal* "Science" in one's own consciousness, as expressed in the stanza of the Poem, *Christ and Christmas*, "What the Beloved knew and taught, *Science* repeats [in the inner consciousness], through understanding, *dearly sought*, with *fierce heart-beats* [and not vicarious 'heart-beats'],'—in line with St. Paul's prophecy of the *new* covenant, "I [God] will [directly] put My laws into their mind, and write them in their hearts . . . and they shall *not teach* every man his neighbour . . . saying, Know the Lord . . .," Hebr. 8:10, 11. She therefore realized that the human "footsteps of [as leading to] Truth," which her *subjective* revelation of "the *Christ Science*" had obliterated in its letter expression (as Life already embraced in Truth—and even "caught up" into Love), must be incorporated in the letter expression of "Science" as *repeating* "what the Beloved knew and taught" for the *self-mothering* (through the fatherhood of Mother) of each and every human consciousness.

Thus, in acceptance of this necessity of the human consciousness, the first chapter of Genesis, interpreted as emanating from the motherhood of God from the third to the sixteenth edition of *Science and Health* (under the chapter entitled "Creation"), was restored in the sixteenth edition to the fatherhood of God, which at that point (as distinguished from Mother) definitively presented but one quality, "The great eternal *Mind*" (16th ed., p. 536)—to the end that "creation" as "Life" might be lifted to "Truth" through "Intelligence" as Mind's expression (instead of being merely *spiritually* [for "Mind" was never definitively a quality of "Mother"] embraced therein), and that this expression of "Mind" might interpret man's progressive foot-

steps in the first chapter of Genesis for adaptation to the human consciousness, as typed by the scroll of manhood in the hand of the woman in this ninth picture. In other words, Mrs. Eddy separated "Life" as the fatherhood of Mother from "Truth," the motherhood of Mother (in which it had been spiritually embraced), for Life's demonstration of the position of Truth through the medial step of "Mind"—in line with the necessity for demonstrating "Mind" before "mother" could bring forth her "man child" as Truth in the *human consciousness*, this order being indicated by the successive terms "Mind, mother, man" in the first stanza of the poem applicable to this ninth picture. Thus "Intelligence" as the second step in "the male idea" took the place of the borrowed "Life" of "the female idea" that was presented in "the male idea" from the third to the sixteenth edition.

However, it was most necessary that the spiritual quality of Mother as "Life that is *Truth*" (S. & H. 97:29, rather than the medial mental quality of Fatherhood as "Life [that] is Mind," S. & H. 331:5) should initially take even "creation" as "Life" to itself for interpretation, in order that the first chapter of Genesis might be lifted from matter to *Spirit*; for had manhood on the basis of Father as *medial* "Mind" (with no primitive basis or ultimate spiritual goal) attempted the transition it would have left Genesis in metaphysics (*mental Science*) instead of translating its material symbols into spiritual ideas as their primitive source.

Therefore in this sixteenth edition of *Science and Health*, simultaneously with the addition of the chapter entitled "Genesis," the Mother-phase of the Woman in "The Apocalypse" divisibly brought forth her "man child" as *spiritual* Truth, the culminating, collective expression of the manhood of Genesis (first chapter) as the impersonal second appearing of Jesus, and at the same time made a demand upon the human consciousness that it, through the wilderness of "Mind" as "Intelligence," ascend through Science as the "footsteps of Truth," as identifying the progressive days of consciousness in the first chapter of Genesis, to heavenly (spiritual) Truth.

"JESUS AND GENESIS"

Mrs. Eddy interprets Jesus (in his impersonal, second appearing) as the "man child" of the Mother-phase of the God-crowned Woman in the following correlation: "'And . . . [the Woman] brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to His throne [Rev. 12:5]'

. . . *Jesus*, the masculine representative of the spiritual idea . . . The impersonation of the spiritual idea had a brief history in the earthly *life* of our Master [in his first coming]; but 'of his [impersonal] kingdom [of Truth, in his second coming] there shall be no end,' " S. & H. 565:6-28.

Mrs. Eddy also interprets *Jesus*, typing true manhood, as "*Genesis*," as will shortly be seen—as will also the fact that the first chapter of *Genesis* is the scroll of manhood in the hand of the woman in this ninth picture, the name on the scroll being "*CHRISTIAN SCIENCE*" (in contrast with the scroll of womanhood in the hand of the Woman in the tenth picture, typing *Bride* as the City foursquare, which Mrs. Eddy interprets as "the light and glory of *divine Science*," S. & H. 575:9). As pertaining to the scroll of manhood in this ninth picture, the first chapter of *Genesis* is the progressive, spiritual impartation of Truth as the *self*-manhood (termed "man child" in a divisible sense) of the Mother-phase of the God-crowned Woman to her Motherhood consciousness. In order to understand this mystical figure of speech ("the *self*-manhood of the Mother-phase of the God-crowned Woman"), it must be remembered that the God-crowned Woman previously to her bringing forth her "man child" as Truth subjectively embraced the fullness of the trinity—Truth (typing manhood), and Life and Love (typing womanhood)—as the full-orbed completeness of her being. However, when she was forced, objectively, to set apart Truth for its demonstration in the human consciousness, she, as typed by the listening woman in this ninth picture, was placed under the necessity of heeding the voice of manhood's progressive demonstration, as typed by *Jesus*, who in this picture is illustrated as sitting on "the Rock, Christ [Truth]" of his second coming and imparting himself to her as the ascending divisible footsteps of the first chapter of *Genesis*. Thus the manhood of woman fulfilled *Jesus*' prophecy concerning the Comforter which reads, ". . . he shall not speak of himself; but whatsoever he shall hear, that shall he speak," John 16:13; for the God-crowned Woman as initially "*self-existent Life, Truth, and Love*" has no sense of man's need for divisible, progressive unfoldment to the end of reaching the goal of her forever-united consciousness, and thus must listen to his impartation of his own ascending footsteps. Was not this the position of Mrs. Eddy when she said, "I will *listen* for Thy voice, lest my *footsteps* [for others] stray," after she had discovered and revealed the "*Christ Science* . . . [as the indivisible] laws of Life, Truth, and Love." However, this

indication of a listening consciousness was directed to her *self*-manhood in the sense that all that divisible manhood could impart to her had been embraced as a whole in her revelation of "Love, in the womanhood of God."

That the first chapter of Genesis was always the expression of manhood is seen in the fact that Mrs. Eddy in even the first edition of *Science and Health* presented her interpretation of Genesis under the chapter entitled "Creation"—"creation" being her first definitive characterization of "the male idea" as distinguished from "the female idea" in his three progressive footsteps of "creation," "intelligence," and "Truth," S. & H. 517:9. Is not this what St. Paul saw when he mystically spoke of God as He "Who *created* all things by *Jesus Christ*" (Eph. 3:9)? Thus when Mrs. Eddy added our now "Glossary" to *Science and Health* in 1883 as its sole *Key to the Scriptures*, she defined "Creator" as "Spirit; Mind; Intelligence . . ."—all attributes of Fatherhood.

The first of these definitive characterizations of "Creator" ("Spirit") was typed by the first appearing of Jesus as the expression of "Life" (that Life is the creative power, corresponding to the first footstep of manhood, is evidenced by Mrs. Eddy's statement, "The universe of Spirit reflects the *creative power* of the divine Principle, or *Life*," S. & H. 507:15), the fatherhood element of Mother,—this sense of "creation" corresponding to Genesis as "the *Science of creation* recorded in the first chapter of Genesis," S. & H. 537:22. Thus Mrs. Eddy says of Jesus' birth, "The *Science of creation*, so conspicuous in the birth of Jesus, inspired his wisest and least-understood sayings, and was the basis of his marvellous demonstrations," S. & H. 539:30, and, again, "The divine origin of Jesus gave him more than human power to expound the facts of *creation* . . .," S. & H. 539:27.

As it was a *cloud*-clothed man-angel (and an angel being one with its message, a man-angel could bring none other than a manhood message) that was prophesied to bring "the little book," typed by *Science and Health* in its first edition, this edition presented a disordered interpretation of the first chapter of Genesis (in the chapter entitled "Creation") as manhood. As an example of the cloud-clothed character of this manhood edition (due to its separation from womanhood), it started its interpretation of the first chapter of Genesis from the point of the *division* of light from darkness rather than from its basic light of earth and heaven as the unified "male and female of Spirit," typed by composite Womanhood. In line with this, Mrs.

Eddy makes no claim for the first chapter of Genesis as a "Science" in the first edition of *Science and Health*, as she does in all subsequent editions (from the third to the sixteenth edition in the last paragraph of the chapter entitled "Creation," and in the sixteenth and ever after in the last paragraph of the chapter entitled "Genesis").

Inasmuch as Mrs. Eddy defines "Creator" as "Spirit; Mind; intelligence . . .," S. & H. 583:20, defines "Genesis" as "the Science of creation" (S. & H. 537:23) and the "Science of Mind" (S. & H. 557:24), and defines "the male idea" as "Creation, intelligence . . .," S. & H. 517:9, there must be (as has been shown) an identity between the definition of "Creator," "Genesis," and "the male idea." However, as Mrs. Eddy also defines "Creator" in the "Glossary" (beyond "Spirit; Mind; intelligence") as "*self-existent* Life, Truth, and Love" (corresponding to "the female idea" in the third to the sixteenth edition of *Science and Health* as the composite unity of earth and heaven, or "the male and female of Spirit," in the *first* day of Genesis, or "the *beginning*" as "*the only*," presenting "generic man"), this portion of the definition presents man as the Bride's conception—"conceiving [generic] man [for she is generic Love] in the idea of God," S. & H. 582:14. This conception corresponds to the full "Science of Genesis" S. & H. 525:22, for the "Science of Genesis" as a whole expression, embracing Genesis as the "Science of *creation*" and the "Science of *Mind*," reveals generic man as the image of God. In other words, "*self-existent* Life, Truth, and Love" as "Creator" is more basic and, therefore, a diviner consciousness than either the fatherhood or motherhood of God, in line with Mrs. Eddy's statement, ". . . 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. 96:10-15.

In line with "Creator" as "self-existent Life, Truth, and Love," in the third edition of *Science and Health* (there being no interpretation of Genesis in the second edition) Mrs. Eddy interpreted for the first time the affirmative statement of the *undivided* first day of the first chapter of Genesis as the unified creation of heaven and earth, the female and male of Spirit, typing the self-existent Bride-consciousness as Life, Truth, and Love, or Womanhood, underlying the motherhood of God as *Life* and *Truth*, which Motherhood in this third edition brought forth her "man child" ("the male idea") as "creation, Life, and Truth," that in turn was definitively "caught up"

unto the embrace of "the female idea" as "Life, Truth, and Love," thus completing in overlying Love (S. & H. 496:18) the full basic trinity of Life, Truth, and Love—or the underlying Bride-consciousness of the motherhood of God, which Motherhood consciousness rises to its own basic source as Bride. In the light of this entirely spiritual unfoldment of Genesis in the third to the sixteenth edition (as the unified, self-existent creation of heaven and earth in the undivided first day), Genesis was characterized by Mrs. Eddy in the last paragraph of the chapter entitled "Creation" as, ". . . *the science of God, the universe, and man in the spiritual Genesis*"—"Science" in this statement meaning the "Christ Science or divine laws of Life, Truth, and Love." However, as this definition of the first chapter of Genesis, typed by *man*, took man as "creation" beyond both "Life" and "Truth" to "the universe and [generic] man," which Mrs. Eddy says is symbolized by Woman as Bride,—it (this definition of Genesis) was the expression of "Creator" as "*self-existent Life, Truth, and Love*" (the "Glossary" definition of "Creator" beyond its definition of "Creator" as "Spirit; Mind; Intelligence," * S. & H. 583:21) and was thus beyond the reach of the human consciousness, which must have heavenly ascending and earthly descending footsteps leading thereto.

Therefore in the sixteenth edition of *Science and Health* (in which she restored "creation" to the fatherhood of God as "*Mind*" and substituted the quality of "Intelligence" in her definition of "the male idea" for the quality of "Life" as the medial footstep to "Truth"), Mrs. Eddy changed this definition of the first chapter of Genesis, characterizing this chapter as "the *Science of Mind* and its formations—the universe and man—as being in accordance with both the first chapter of the Old Testament [*Genesis*], and the *immaculate conception of Jesus Christ*." Thus the first chapter of Genesis was declared to be synonymous with "Jesus Christ" as typing *manhood*.

To further emphasize the fact that the first chapter of Genesis and Jesus were synonymous, when Mrs. Eddy in the fiftieth edition of *Science and Health* for the first time added the marginal topics to her paragraphs in *Science and Health* as interpretative thereof, she gave to the same last paragraph in the chapter entitled "Genesis" (in

* The first letter in the word "intelligence" was capitalized in this definition from the sixth edition of *Science and Health*, in 1883, when the "Glossary" was first presented, to 1903, when "intelligence" was decapitalized throughout *Science and Health*.

which her definition of the first chapter of Genesis then and now appears) the significant marginal topic, "Genesis and Jesus," repeating under this topic her previous association of Genesis with "the immaculate conception of Jesus" but changing her full definition to read, ". . . the Science of Mind, and its formations, as being in accordance with both the first chapter of the Old Testament [Genesis], and the immaculate conception of Jesus," 50th ed., p. 537.

In the one hundred and thirteenth edition of *Science and Health*, in 1896, in preparation for the building of the basic first Concord Branch as her own conception of Jesus as the *full stature of all manhood* (in line with her statement: "Their highest human concept of the man Jesus, that portrayed him as the only Son of God, the only begotten of the Father, full of grace and Truth, will become so magnified to human sense, by means of the lens of Science, as to reveal man collectively, as individually, to be the son of God," Mis. 164:23), she dropped the statement concerning "the immaculate conception of Jesus" (she having dropped the word "Christ" after "Jesus" in the fiftieth edition in 1891) from this last paragraph of the chapter entitled "Genesis" in *Science and Health*, substituting therefor the statement, ". . . when God, Mind, spake and it was done," as the first chapter of Genesis is now defined (in the last paragraph of the chapter entitled "Genesis"). In view of the fact that Mrs. Eddy in the same edition (under the chapter entitled "Marriage") changed human "man" and "woman" as "individuals" to "qualities" and "elements" she opened up to all men the possibility of sharing "the immaculate conception of Jesus" in proportion to their demonstrable incorporation of his "qualities" and "elements," as inferentially suggested by the substitution of the general statement ". . . when God, Mind, spake and it was done" for "the immaculate conception of Jesus [only]." (Not only did Jesus discern his own immaculate conception as antedating his human advent through Mary, expressed by him in the plea, "Glorify Thou me with Thine own self with the glory which I had with Thee before the world was," John 17:5, but Paul, the Benjamite, from the profundity of his direct revelation from the *ascended Jesus* foresaw it for all mankind as indicated in his statement, ". . . He hath chosen us in Him *before the foundation of the world*, that we should be holy and without blame before Him in love," Eph. 1:4. This was the import of the first Concord Branch as Mrs. Eddy's symbolic conception of Christian Science as having al-

ways existed—her statement being, “Christian Science [is] as old as God,” marginal topic, p. 146, S. & H.)

However, not until the wilderness-Mother (The Mother Church) had lifted her sonship through “intelligence” to “Truth,” at the dawn of the twentieth century, did Mrs. Eddy (in the 226th edition of *Science and Health* in 1902) remove the marginal topic of “Genesis and Jesus” from the last paragraph of the chapter entitled “Genesis” in *Science and Health*, thus indicating that the sonship of the wilderness-Mother had reached its point of coincidence with the divine and thereby demonstrably fulfilled St. Paul’s injunction, “Let this *mind* be in you, which was also in Christ Jesus,” Phil. 2:5.

Recurring to the fiftieth edition of *Science and Health*, it will be noted that the expression “universe and [generic] man” was dropped from Mrs. Eddy’s definition of the first chapter of Genesis as well as the word “Christ” after “Jesus” (in the last paragraph of the chapter entitled “Genesis”) simultaneously with the introduction in this fiftieth edition of the descending walled City foursquare, its expanding footstep of “no temple therein,” and the boundless “city of our God.” Thus when Mrs. Eddy dropped the word “Christ” after “Jesus” and dropped “the universe and [generic] man” from the scope of manhood as typed by “Genesis” and “Jesus,” she figuratively placed “the universe and [generic] man” as well as “Christ” within the domain of “The Apocalypse,” typing the Bride as “generic man,” her *boundlessness* typing the universe.

Thus “Genesis” as individual Jesus yielded to Genesis as the scroll of manhood (expressed by Mrs. Eddy as: “Their highest human concept of the man Jesus, that portrayed him as the only Son of God, the only begotten of the Father, full of grace and Truth, will become so magnified to human sense, by means of the lens of Science, as to reveal man *collectively*, as individually, to be the son of God,” Mis. 164:23), which, in turn, was embraced in “The Apocalypse,” typing the Bride as “*self-existent* Life, Truth, and Love” as “*the only*,” that has no “*beginning* [*genesis*].”

MISCELLANEOUS CHANGES IN THE SIXTEENTH EDITION OF SCIENCE AND HEALTH

Besides the two major additions to this sixteenth edition of *Science and Health*, namely, the chapter entitled “Genesis” and the chapter entitled “The Apocalypse” (which consisted exclusively of Mrs. Eddy’s interpretation of the God-crowned Woman [“clothed

with the sun . . . the moon under her feet, and upon her head a crown of twelve stars"] as typing the fullness of Womanhood's indivisible being and the divisible Mother-phase of the God-crowned Woman as bringing forth her "man child" as Truth—the highest expression of manhood), some of the other significant changes made therein are as follows:

As if to type her higher hope of uniting the woman's "man child" as "Genesis" with his heavenly Bride, or the God-crowned Woman, in "The Apocalypse," typing Womanhood, Mrs. Eddy in this sixteenth edition took the chapter entitled "Prayer and Atonement" ("at-one-ment," S. & H. 19:22) from the body of *Science and Health* and placed it between the chapters of "Genesis" and "The Apocalypse." In other words, this prayer was to the end of bringing "Genesis," typing the Lamb (purified human consciousness), to "at-one-ment" in heaven with its Bride, the God-crowned Woman, typing Love,—the union of the seven stars with the additional five on Woman's crown typing the marriage of the Bride and the Lamb in heaven, Rev. 19:7-9. Thus "Genesis," typing true manhood, was the pattern for the ascending footsteps of *Science and Health* in its main body (as human manhood's approach to Truth) in reaching its Apocalyptic Bride as the "adorned," or whole, Word in the *Key to the Scriptures*, fulfilling Mrs. Eddy's prophetic demand, "The hour is come; the bride (Word) is adorned, and lo, the bridegroom [*Science and Health* through the footsteps of 'Genesis'] cometh!" My. 125:26.

In this sixteenth edition the heavenly God-crowned Woman had a prophetic witness of her own completeness as Bride (or completed Word), which contains the elements of the masculine and feminine qualities in one consciousness, for in a new chapter entitled "Wayside Hints" the City foursquare as the descending Bride embracing the Lamb (or Womanhood embracing manhood) was marvelously presented for the first time. (So sudden was the decision to add the chapter "Wayside Hints" that it shared the same chapter number as "Animal Magnetism"—both being Chapter VI.) As late as 1908 (simultaneously with Mrs. Eddy's warning against making a precedent of the earlier editions of *Science and Health* as stated in *Miscellany*, page 237, lines 4-11) Mrs. Eddy found it necessary to revert to the revised edition of 1890 and to this identical chapter, "Wayside Hints" (which remained in *Science and Health* intact from the sixteenth edition in 1886 to the revised edition of 1890 inclusive), to "elucidate" the meaning of a statement she made about Jesus in

her article on *Christ and Christmas*.* This chapter, "Wayside Hints," also revealed the potentialities of the Bride as the descending City foursquare with its twelve gates fulfilling the twelve stars of heavenly promise on the head of the God-crowned Woman; for each of the twelve stars on Woman's crown, as well as each of the gates of the City foursquare, represents one of the twelve tribes of Israel.

"Omini-action" as the fourth dimension of "Good" in its definition in the "Glossary" was also added for the first time in this sixteenth edition in which the City foursquare first appeared in the chapter, "Wayside Hints,"—the City foursquare with its figurative four sides presenting the symbol of a fourth dimension of good. Previously, "Good" had embraced but a trinity of (heavenly) qualities with no earthly expression in action ("omni-action") through the twelve gates of human opportunity that are in progressive advance over the twelve stars of heavenly promise upon which The Mother Church was founded. The second Concord Branch was the expression of this "omni-action," as particularly identified in the tenth picture.

It is passingly significant that Mrs. Eddy made the two previous volumes of *Science and Health* one in this sixteenth edition as typing the fullness of the elements of man and woman, since the sixteenth edition contained not only the needful processes for their union but the true idea of man and woman—true manhood being expressed in the lifting up of the wilderness-woman's "man child," Jesus, through the footsteps of Truth in *Science and Health* from the inspirational Life of his first coming to the Truth of his second coming, and true Womanhood being expressed in the descending composite consciousness of the Bride as the City foursquare under the chapter title of "Wayside Hints." And yet in spite of the fact that she made the two volumes one in this sixteenth edition in this same edition the two processes, presented in the wilderness-woman's lifting her "man child" (which could not have been discerned by Mrs. Eddy until she

* This reference to the revised edition of 1890, contained in a footnote added for the first time as late as 1908 to page 309 in *Miscellaneous Writings*, was made in order to "elucidate" a vital truth for which Mrs. Eddy found no adequate reference in the *Science and Health* concurrent with her article, "Deification of Personality" (which appeared in the January 1894 *Journal* under the title "Hear, O Israel"), or in our present edition of *Science and Health*. The present alternate reference in the footnote on page 309 of *Miscellaneous Writings* is not Mrs. Eddy's and was added several years after she left us in person; it refers to the platform of Christian Science, while Mrs. Eddy's reference applies to the third side of the City foursquare. The revised edition of 1890 and the sixteenth edition were identical in the description of the City foursquare, even the pages and paragraphs being the same.

had accomplished it in her own thought) and the descending City foursquare (which likewise was discerned by Mrs. Eddy at the point of its accomplishment in her own thought), were the dividing line between Mrs. Eddy and organic church, since the unification of the Word was in her own consciousness and must yet be demonstrated by collective consciousness in church. Thus the revelations of this sixteenth edition, which were given to the First Organization of the Boston church through the process of "the one Mind," forced the dissolution of the First Organization of the Boston church as founded upon Life, necessitating its re-formation on Truth in order that the "man child" (Genesis) which Woman brought forth as Truth might be collectively fulfilled by the church as a type of generic Truth that could not be individually fulfilled.

However, from the time of the presentation of this sixteenth edition in 1886 (which was three years before the dissolution of the First Organization of the Boston church in 1889) to the time of the church's symbolic demonstration thereof in 1906 (about twenty-one years) Mrs. Eddy remained at the advanced point of her revealing consciousness—the City foursquare, of which she had hinted in the chapter "Wayside Hints" in this sixteenth edition. Yet that which was but a hint to the Field was a working consciousness with Mrs. Eddy that so changed her thought-processes from ascension to descension as to necessitate a complete revision of *Science and Health* in the fiftieth edition, published in 1891 during the interim between the First and Second Organizations of the Boston church—Mrs. Eddy's advanced position beyond the church's demonstration precluding her return to the position of the Second Organization of the Boston church with its Motherhood processes, which she had completed. And yet to the church's sense she still remained "Mother" because it had not demonstrated beyond Motherhood—even at the time of her passing her students called her "Mother." Jesus accepted the baptism of John the Baptist in order to place himself upon the same plane of thought with his disciples (all of whom were John the Baptist's disciples), saying, in answer to John the Baptist's remonstrance, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness," Matt. 3:15, and he did suffer, even to the point of crucifixion of not only his body but his perception of a higher purpose than crucifixion permitted. Mrs. Eddy profited by Jesus' experience and refused to be baptized with her students' necessities,

thereby holding her consciousness to a position beyond her students' concept of Church.

The chapters in this unified sixteenth edition were under the following titles: "Science of Being," "Footsteps of Truth," "Creation," "Marriage," "Physiology," "Animal Magnetism," "Wayside Hints (*Supplementary*)," "Imposition and Demonstration," "Healing and Teaching," "Platform of Christian Scientists," "Reply to a Critic," "Recapitulation," "Genesis," "Prayer and Atonement," "The Apocalypse," and "Glossary." Thus it will be seen that the sixteenth edition was a complete revision of the sixth.

A most unique feature of the sixteenth edition of *Science and Health* was that the chapters were introduced by miscellaneous poetry from Shakespeare, Montgomery, Tupper, Milton, Gaskell, Clarke, Garnett, Julia Ward Howe, Trench, Frothingham, Luther, and Longfellow. Even the sacred chapter "Prayer and Atonement" was exclusively introduced by over half a page of poetry by Trench and Longfellow, there being no Bible texts as a basis for this chapter. This poetry suggested the ascent of the human consciousness through rarefied thought. It is interesting to note in this connection that from the third to the sixteenth edition of *Science and Health* Mrs. Eddy defined "the divine nature" now under the marginal caption, "Divine nature appearing," S. & H. 509, as "purity, beauty, *poetry*, [and] sublimity."

In this sixteenth edition as the history of Mrs. Eddy's progressive lifting up of manhood in the Word of *Science and Health* to the goal of the heavenly Bride in "The Apocalypse" man was still the "controlling" idea in the chapter entitled "Marriage" and so remained until the City foursquare was added to "The Apocalypse" in the fiftieth edition in 1891. For so long as woman was lifting her "man child" as an increasing human perception of Principle, or Science, higher and higher towards the throne of God (for her child was "caught up unto God, and to His throne," Rev. 12:5) woman's consciousness was the expression of her own manhood in the sense of identifying one by one the ascending rungs on Jacob's Ladder of Life, which typed the first chapter of Genesis. Thus during this process her own manhood was the "controlling" element in her consciousness.

In this sixteenth edition, for the first time, Mrs. Eddy apportioned the respective qualities of "the ideal man" and "the ideal woman" as they are now presented in *Science and Health* (p.

517:8-10), giving to woman exclusively both "Life," Fatherhood, and "Love," Motherhood (S. & H. 569:1-3),—thus is shown the Principle of the immaculate conception of Jesus by Mary. Mrs. Eddy says this immaculate conception was the result of "Mary's *self-conscious* communion with God" (S. & H. 29:32), there being no human (manhood) element in her conception, and Mrs. Eddy also says, "No advancing modes of human mind made Jesus; rather was it their subjugation, and the pure heart that sees God," Mis. 360:32.

Still again in this sixteenth edition, for the first time, Mrs. Eddy changed the definition of "Bride" in the "Glossary" with reference to its manner of conception. The part of the definition which formerly read "conceiving *in man* the idea of God" was changed to "conceiving *man in* the idea of God," as we now have it, S. & H. 582:14. The former confused the function of Bride with that of Mother, whose endeavor is always to conceive "*in man*" God's idea; whereas the latter conceives "*man in*" the generic idea of God. So long as from the third to the sixteenth edition of *Science and Health* the "creation" of Life was attributed to Mother, it took Life to "create" life (like "creates" like), and Life, being individual, could conceive in another its own conception only; it took generic Truth, which is inseparable from Love, to conceive (generic) "*man in*" the idea of God.

Also a significant change was made in this sixteenth edition in the "Glossary" definition of the word "In" in the sense that previously to this sixteenth edition this definition read in part, "Principle is not in its idea, and idea is in the divine Principle, only to *be out* of it as Mind or God expressed," and was changed in this sixteenth edition to read, "Principle is not in its idea; and idea is in the Divine Principle, only to *come out* of it as Mind, or God expressed." In the first instance the possibility of self-existent spiritual being without labor to that end is suggested, in line with Mrs. Eddy's previous presentation of "the female idea" as the all-inclusive "is"-ness of being precluding the necessity for human demonstration; while in the second instance there is a demand to "come out" of a limited position, in line with the demand of the sixteenth edition of *Science and Health*, which this picture correlates, necessitating the work of The (medial) Mother Church.

One of the most important changes in this sixteenth edition of *Science and Health* was the substitution of "intelligence" for "Life" in "the male idea" (now called "the ideal man," S. & H. 517:8). Its

importance is seen in the fact that it made possible the blessings of "to-day." The blessings promised only in the "to-morrow" in previous editions, as before noted, were changed in the Preface of this sixteenth edition to "to-day." This promise formerly read, "Leaning on the sustaining Infinite with loving trust, the trials of to-day are brief, and *to-morrow* is big with blessings"; while in this sixteenth edition it read, as now (with the exception of the initial words, "To those"), "To those leaning on the sustaining infinite, *to-day* is big with blessings." Thus it takes "intelligence" to appropriate the earthly blessings of "to-day," inspiration bringing only heavenly, future promise with miraculous manifestations, which are unsustained for lack of intelligent perception of their "underlying" rather than "overlying" Principle, S. & H. 496:18.

Thus when Mrs. Eddy substituted "intelligence" for mere "Life" as the medial footstep of man in this sixteenth edition (which this ninth picture correlates) she introduced into the human consciousness the fourth kingdom, which was that of Mind expressed as "*intelligence*" beyond the mineral, vegetable, and animal kingdoms that reflect mere "Life." So this kingdom of Mind for the first time placed man as "intelligence" beyond the animal as mere "creation," which latter previously could have said with equal emphasis as man as "creation" (could the animal kingdom speak), "The spirit of God hath made me, and the breath of the Almighty hath given me life," Job 33:4; for so long as "Intelligence" remained in God unshared by man Mrs. Eddy's statements even in the present edition of *Science and Health* in reference to animals and even man as mere "creation" (that is, man that has not progressed beyond "creation" as the first footstep in "the ideal man," which footstep Mrs. Eddy still leaves below the medial footstep of "intelligence") are equally applicable to either animals or man, such statements reading: "God is the Life, or intelligence, which forms and preserves the individuality and identity of animals as well as of men," S. & H. 550:5, and ". . . but the intelligence, existence, and continuity of all individuality [Life alone being individual] remain in God . . .," S. & H. 513:19. The fifth kingdom, called "the kingdom of heaven," is the spiritual, or the oneness of Truth (typed by man) with Love (typed by woman) as the descent of the "New Jerusalem" (which Mrs. Eddy defines in the "Glossary" as "the kingdom of heaven") to earth as Bride (having been wed in heaven) to dwell with men. In other words, the five

kingdoms are mineral, vegetable, animal, man (the mental), and woman (the spiritual).

THE WOMAN AND THE DRAGON

In the sixteenth edition of *Science and Health*, which this ninth picture correlates, Mrs. Eddy identified herself with the God-crowned Woman before which the heavenly dragon stood to "devour her child as soon as it was born" when, in her interpretation of: "And there appeared another wonder in heaven: and behold, a great red Dragon, having seven heads and ten horns, and seven crowns upon his heads," she said, "He ['the Revelator'] sees a great red Dragon at the couch of the ideal deliverer of this *present age*, causing her sore travail," pp. 514, 515, sixteenth edition. That Mrs. Eddy's identity with the God-crowned Woman was understood by the Field at that time is evidenced by the following excerpts from two articles written by the Editors of *The Christian Science Journal* in September 1892 and July 1895: "'And her child was caught up unto God, and to his throne.' Every student of true Christian Science who has discerned Principle, and entered in any degree into the deep things of God, has seen that Divine Science is the 'child' that the dragon stood ready to devour 'as soon as it was born.' The more they have, through love for and obedience to the impersonal demands of Principle, received the promised revelations of God, the more unmistakably clear becomes the fact that *to-day* is being fulfilled the vision of the Revelator. . . . The crowned Woman *is nourished* in her 'place prepared of God.' The Divine Child has no travail in flesh; but, *soon as born*, is set on the 'right hand of God'" (*Journal*, September 1892); and: "Revelation expressly declares the appearing of the Woman of the Apocalypse. The only possible question is as to when this Woman shall appear. We cannot in this article, go over all the ground upon which we base our belief that this Woman *has appeared*, and is *now with us*. . . . It is sufficient for our present purpose to point to that one indice which, to every Christian Scientist is evidence conclusive, and that is the coming to this age of our text-book, *Science and Health with Key to the Scriptures*. . . . How could this book come? It must come through a person; and in the divine order above indicated, that person must be a female . . . she who wrote the revelation is the Revelator! Surely the medium of the revelation must be the Revelator in every instance" (*Journal*, July 1895). That these articles had Mrs. Eddy's approval is clearly evidenced by the fact that

she made no contradiction of them in the *Journals*, despite the fact that they were written by the Editors of the *Journal*, which was the then authorized mouthpiece of the Christian Science Movement.

In our present edition of *Science and Health* Mrs. Eddy's identification of herself with the God-crowned Woman persists, in the sense that she says under the caption of "*To-day's lesson*" that "The twelfth chapter of the Apocalypse [presenting the God-crowned Woman], or Revelation of St. John, has a special suggestiveness in connection with the *nineteenth century*," and immediately following—in her interpretation of the specific Bible text presenting the God-crowned Woman, as given under the marginal topic, "True estimate of God's messenger"—warns against "entertain[ing] a false estimate of anyone whom God has appointed to voice His Word," adding, "without a correct sense of its highest *visible* idea, we can never understand the divine Principle [by implication the God-crowned Woman, because it is the subject of her interpretation]," S. & H. 559:32 to 19, next page.

The specific identification of Mrs. Eddy with this twelfth chapter as the revelator of the "nineteenth century" is seen in the following textual interpretations:

Rev. 12:1—"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." In the sixteenth edition of *Science and Health* (in which this text was correlated for the first time) Mrs. Eddy defined her revelation of Science as "the spiritual idea of Love, in the womanhood of God," 16th ed., p. 459. This was the spiritual estate of this God-crowned Woman before she brought forth her "man child" as Truth (thereby dividing her own consciousness between manhood and womanhood), or her spiritual estate when she first appeared in heaven in effulgent completeness as "clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars," and in which resplendent completeness *before* she brought forth her man child, Truth, Mrs. Eddy characterized her as symbolizing "*generic man*," S. & H. 561:22. Thus the twelve stars of Womanhood embraced the seven stars of manhood (which Jesus held in his right hand, Rev. 1:16), typing ascended Christianity,—the embraced seven stars of manhood in the twelve stars of Womanhood typing Mrs. Eddy's initial completion of her own manhood before she subjectively discovered the Principle of Womanhood as the fullness of the trinity of "Life, Truth, and Love" ("Truth" typed

by manhood, and "Life" and "Love" typed by womanhood, S. & H. 517:8-10). That her consciousness had taken the full ascending footsteps of Christian manhood before she discovered the Principle of Womanhood is confirmed in Mrs. Eddy's own words when (in connection with her statement concerning her initial discovery of Christian Science) she said, "God had been graciously preparing me during many years for the reception of this final revelation [of Womanhood] . . . ," S. & H. 107:3.

Rev. 12:2—"And she being with child cried, travailing in birth, and pained to be delivered." Note that Mrs. Eddy interprets this text in *Science and Health* as an additional phase of Woman to that of her generic completeness as the God-crowned Woman, saying, "Also the spiritual idea is typified by a woman in travail . . . ," S. & H. 562:22-25. The motherly preaching, teaching, and practice of Christian Science (all on the plane of Christian manhood*), to which Mrs. Eddy devoted herself for nine years after her subjective discovery of Christian Science (but before she wrote the first edition of *Science and Health*)—in her endeavor to lift others to the plane of her own consciousness through the footsteps she had taken before she discovered the Principle of Womanhood—pulled her consciousness down to the plane of the manhood necessities of others, thereby dividing manhood and womanhood in her own consciousness. This division, resulting from the necessity for motherly ministrations (motherhood, which brings forth her child outside of herself, always being a divided consciousness), unwittingly opened Mrs. Eddy's consciousness to the prophesied depredations of the drag-on of Old Theology in fulfillment of the next prophecy:

Rev. 12:3, 4—"And there appeared another wonder in heaven; and behold a great red dragon . . . stood before the woman . . . to devour her child as soon as it was born." The culmination of the Mother-phase of the God-crowned Woman's "travailing in birth, and [being] pained to be delivered [of her 'man child'—Truth]" was fulfilled in the publication of the first edition of *Science and Health*, presenting the manhood revelation (Woman's "man child"). That the dragon attended the birth of the Woman's "man child" is correlated by the third picture of *Christ and Christmas*, in which is portrayed Mrs. Eddy's writing of the first edition of *Science and*

* In the sense that her textbook for teaching at that time was a pamphlet called "The Science of Man, or Moral Science" (our now chapter entitled "Recapitulation" being based thereupon).

Health with the serpent behind her. In this connection, it will be noted that the term "serpent" is used alternately with "dragon" in the same Scriptural texts, such as, "And the great *dragon* was cast out, that old *serpent*, called the Devil, and Satan" (Rev. 12:9), and: ". . . the *serpent* cast out of his mouth water as a flood after the woman . . . and the earth . . . swallowed up the flood which the *dragon* cast out of his mouth," Rev. 12:15, 16.

Rev. 12:5—" . . . and her child was caught up unto God, and to His throne." After the first edition of *Science and Health* as the expression of manhood was brought forth, the warfare between manhood and womanhood became increasingly violent until Mrs. Eddy in the third edition of *Science and Health* presented her manhood revelation (her "man child" as revealed in the first edition of *Science and Health*) as being "caught up unto God, and to His throne," in the sense that the third edition for the first time presented "the female idea" (as named "last in the ascending order of creation," S. & H. 508:21) as having embraced ("caught up") "the male idea."

Rev. 12:6—"And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." For over four years after the presentation of the third edition of *Science and Health* late in 1881, *Science and Health* continued to present the embrace of manhood by Womanhood as the spiritual history of Mrs. Eddy's own initial discovery of Christian Science. However, the opposition of the dragon of Old Theology in the First Organization of the Boston church brought Mrs. Eddy to the realization that the final embrace of manhood in Womanhood in the third edition was not the then history of church consciousness. This realization forced her to *figuratively* flee into the wilderness of Mind, where she had "a place prepared of God," in order that she might be fed there "a thousand two hundred and threescore days" (approximately three and one-half years) by the self-impartment of her own manhood that resulted in her revision of *Science and Health* in the sixth edition, presenting therein for the first time as the sole *Key to the Scriptures* our now "Glossary," with its specific ascending footsteps of manhood from Adam to Jesus (corresponding to the ascending footsteps in the first chapter of Genesis), and the sixteenth edition of *Science and Health*, presenting therein the Mother-phase of the God-crowned Woman as bringing forth her "man child" as absolute Truth (or spiritual Genesis, that had demanded seven "stages" of ascending consciousness), which was

"caught up unto God, and to His throne," as evidenced by the fact that she presented in this same edition, under the chapter "Wayside Hints," the identical descending City foursquare as Bride that had embraced the ascended "man child" before descending.

Three years after the presentation of this sixteenth edition, which brought forth the ascended "man child" as Truth, Mrs. Eddy dissolved the First Organization of the Boston church in full confidence that it, too, through its own struggle had demonstrably fulfilled the wilderness-demands of ascending purification to the point of the heavenly ascended "man child" of the God-crowned Woman, which was "caught up unto God, and to His throne." In other words, having *objectively* brought forth the first chapter of Genesis as the "Science of Mind" as the "man child" in the sixteenth edition of *Science and Health*, which lifted "Life" to "Truth" through the medial footstep of "intelligence" (the medial footstep of "the male idea" having previously been "Life"), Mrs. Eddy dissolved the First Organization of the Boston church, saying at the same time, "Christian Science *shuns* whatever involves material means for the promotion of spiritual ends," Ret. 47:10. Whereupon she *literally* fled from "material [church] organization," which she says "wars with Love's spiritual compact" (Ret. 47:2), into the wilderness (of Concord, New Hampshire, that she called "my wilderness," My. 252:20, and about which she said, "I left Boston in the height of prosperity to *retreat from the world*," My. 117:28) to prepare the fiftieth edition of *Science and Health*.

Inasmuch as Mrs. Eddy defines "wilderness" as, "Loneliness; doubt; darkness," and also as, "Spontaneity of thought and idea; the vestibule in which a material sense of things disappears . . .,"—it was but natural that having dwelt so long (over six years, 1883-1889) before the dissolution of the First Organization of the Boston church in a *figurative* wilderness of Mind, in her endeavor to mentally lift its members (by her personal preaching, teaching, counsel, and admonition, as well as by the impersonal Word of the sixth and sixteenth editions of *Science and Health*) from their wilderness of "doubt" and "darkness" to her own spiritual position as expressed in the third edition of *Science and Health*, she should have *literally* chosen "the vestibule [wilderness] in which a material sense of things disappears" in order to regain "the spontaneity of thought and idea" needful to write the fiftieth edition of *Science and Health*,

in which was added to "The Apocalypse" the "city foursquare," the position of "no temple [church] therein," and the "city of our God."

To state the foregoing more succinctly, after Mrs. Eddy spiritually brought forth her "man child" as Truth in the first edition of *Science and Health*, which was "caught up unto God, and to His throne" in the third edition, she was forced to *figuratively* flee into the wilderness of Mind in order to mentally lift the consciousness of her "church" (through the sixth and sixteenth editions of *Science and Health*) to this same position, and when she again *mentally* reached the same position in the sixteenth edition of *Science and Health* that she had previously reached *spiritually* in the third edition, she was forced to *literally* flee into the wilderness for her own refreshment in order to write the fiftieth edition of *Science and Health*, just as she had been forced to *figuratively* flee in the first instance for her "church's" sake. Both instances demanded a renewed vision, and the "wilderness" alone provided "the spontaneity of thought and idea" needful thereto.

However, continuing even after the publication of the fiftieth edition of *Science and Health* in 1891 to feel the great weight of her students and their persistent clamor for her motherly ministrations in the form of teaching and preaching, Mrs. Eddy realized that her introduction of the Mother-phase of the God-crowned Woman into the sixteenth edition of *Science and Health* was not even then the church's fulfilled history but merely that of the revealed Word of *Science and Health* in its historically embraced motherly aspects, and that there was still demanded of church consciousness a collective demonstration resultant from its own warfare against the dragon through ascending sonship, from the Life of the First Organization of the Boston church to the Truth of the Second Organization of the Boston church, in order to cast the heavenly dragon and his angels out of the church's own sense of heaven—remembering that the dragon appeared in heaven and not on earth.

Rev. 12:7—"And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels." It will be remembered that Jesus directed his entire Apocalyptic revelation to the *churches* from the time of his initial appearance as recorded in the first chapter (Rev. 1:10, 11) to the last chapter, wherein he said, "I Jesus have sent mine angel to testify unto you these things in the *churches*," Rev. 22:16. For while the demonstration of Life could be impersonated individually in Jesus, Truth

must be symbolized and demonstrated collectively through church consciousness. Therefore it took both "Michael and his angels" as symbolizing the ideas of good drawn from generic Truth, typing the "new heaven," in a collective body of people to overcome "the dragon . . . and his angels" as symbolizing the resistance of error drawn from the dragon of Old Theology, typing the "old heaven," in the consciousnesses of the same collectivity of people. In connection with the latter, Mrs. Eddy says that the dragon stood for "the sum total of *human* error," S. & H. 563:10.

That The Mother Church was the prophesied collective channel for this warfare is evidenced by the fact that Mrs. Eddy says of The Mother Church, "From first to last The Mother Church seemed typed and shadow of the *warfare between the flesh and Spirit*," Pul. 20:14, and in her interpretation in *Science and Health* of this warfare of "Michael and his angels" with "the dragon . . . and his angels," Mrs. Eddy concludes with the statement, "Thus endeth the *conflict between the flesh and Spirit*," S. & H. 567:12. So Mrs. Eddy says in general of this twelfth chapter of the Apocalypse which presents this warfare, "The twelfth chapter of the Apocalypse typifies the divine method of warfare in Science, and the glorious results of this warfare," S. & H. 568:5. This warfare of The Mother Church, typing "the cross," continued for ten years before the dragon was finally cast out of heaven (as symbolized by the decision of the members of The Mother Church in 1902 to build the Extension, which was to type The Mother Church's "crown" of accomplishment beyond divisional Motherhood).

Rev. 12:11—"And they overcame him [the dragon] by the blood of the Lamb ['slain from the foundation of the world,' Rev. 13:8], and by the word of their testimony. . . ." Mrs. Eddy defines "blood" as "sacrifice," saying, "The spiritual essence of blood is sacrifice," S. & H. 25:3. In line with this, Mrs. Eddy, in *Science and Health* (p. 568), interprets this passage of the overcoming of the dragon "by the blood of the Lamb" as, "Self-abnegation [self-sacrifice], by which we lay down all for Truth [the foundational demand of The Mother Church], or Christ, in our warfare against error, is a rule in Christian Science," S. & H. 568:30. While intelligent self-sacrifice ("intelligence" being the second footstep as the medial process of "the ideal man" to reach Truth) was the means by which the Motherhood phase of church *warred* with the dragon in its endeavor to reach Truth as the medial source of its being, it took a higher quality than "intelli-

gence," or even Truth, to *overcome* the dragon, and that quality was Love embracing Truth—in ascent, Love being embracingly a footstep beyond Truth. Thus the statement of the overcoming "by the blood of the Lamb" was amplified by the further statement ". . . and by the word of their testimony [within]"—the one witness of Love beyond the two witnesses of Truth and Love. In other words, while The Mother Church as founded on Truth overcame the dragon "by the blood of the Lamb [*slain from the foundation of the world*]," it took a consciousness of the Lamb as "the spiritual idea of [composite] Love" which existed *before* "the foundation of the world" to fully accomplish the overcoming.

So, in the meantime, in 1897, it was Mrs. Eddy's building of her first Concord Branch (typing the virgin Lamb which "stood on the mount Sion, and with him an hundred forty and four thousand," Rev. 14:1,—the "hundred forty and four thousand" symbolizing the potential completeness of the Lamb as the full "measure" of the City foursquare, Bride, Rev. 21:17, or the Lamb as "the spiritual idea of Love; . . . innocence and purity," S. & H. 590 [as one with the Bride defined as "Purity and innocence," S. & H. 582] that existed *before* "the foundation of the world") which, as a latent potency, finally lifted The Mother Church to the point of overcoming the dragon of "animal magnetism" (Mrs. Eddy having interpreted the dragon as "animal magnetism" from the sixteenth to the fiftieth edition *) and casting him out of heaven "by the word of their testimony,"—the oneness of the male and female idea, which lifted consciousness to their oneness in heaven. For in line with Mrs. Eddy's statement in the August 1890 *Journal*, previously quoted, only perfect love could overcome the dragon of "animal magnetism." It will be remembered from its previous introduction that Mrs. Eddy admonished Christian Scientists to refrain from the discussion of animal magnetism, saying: "Also, the discussion of malicious animal magnetism had better be dropped until Scientists understand clearly how to handle this error . . . Only patient, unceasing love for all mankind,—love that cannot mistake Love's aid,—can determine this

* Mrs. Eddy's interpretation in the sixteenth edition of *Science and Health* of the Scriptural passage, "And the great Dragon was cast out,—that old Serpent, called the Devil and Satan, which deceiveth the whole world; he was cast out into the earth . . .," was, "Animal magnetism—that ancient belief of Mind in matter, that old Serpent whose name is Devil . . . is cast out by Christ, Truth, and the spiritual idea, and so proven to be powerless," 16th ed., pp. 518, 519.

question on the Principle of Christian Science. [Signed Mary B. G. Eddy]," August *Journal*, 1890.

Thus as characterizing the true nature of this first Concord Branch and its mission of leavening Church consciousness with Love, Mrs. Eddy, in 1897, before this first Concord Branch came into organized church expression, called unto the "upper chamber" of its edifice "seventy" Christian Scientists of her own choosing (as a type of the quality of thought of all in the Field who were worthy of such exalted privilege)—drawing them from the membership of both The Mother Church and the field branches—and taught them, "without money and without price," in her wonderful class on Love, the last class ever taught by her. In drawing the members of this class held in the first Concord Branch from The Mother Church and the field branches, Mrs. Eddy spiritually and symbolically established a link between The Mother Church and the first Concord Branch (as typing the Branch-idea for all branches, which were more basic than The [medial] Mother Church).

As illustrative of the distinction between the overcoming of the dragon "by the blood of the Lamb," needful to the foundational purpose of The Mother Church founded by her *students*, and by "the word of their testimony [to 'the beauty of holiness' (wholeness) of the Word as Bride]," typing the branches as rooted in the *Word*, Mrs. Eddy arranged the seating of the members of her class so that her own students to whom she had personally ministered were placed in the rear of the church the furthest from her; those who had been taught by her students from the *Word* next; and those who had been taught wholly by her *Word* in the front seats nearest her—thus indicating, by these graduated distinctions *leading up to her*, that this church in its *true sense* stood for the Love that knows no mediums of any nature, as typed by her own consciousness which stood in first position beyond even the students of the *Word* alone.

Was there not significance in the fact that when this church was finally organized (on February 22nd, 1899) it was formed by "seventy" (-one) charter members *—in contrast with the twelve initial members which formed the Second Organization of the Boston Church, medially called "The Mother Church"? This contrast in the number of the basic members forming these churches symbolically fulfilled the prophecy of Jesus when he gave his *twelve* disciples power only

* Attested by the church's State charter as recorded February 22nd, 1899, Vol. II, pages 439, 40-41.

“against unclean spirits,” Matt. 10:1, whereas he gave the *seventy* whom he sent out power “over [not against] all the power of the enemy,” Luke 10:19,—the first commission contemplating warfare (but not complete victory), the last assuring *dominion*, or full victory.

Thus the class on Love taught to “seventy” Christian Scientists in the first Concord Branch as drawn from The Mother Church and the branches *spiritually characterized* the first Concord Branch, built exclusively by Mrs. Eddy as typing her own Branch consciousness; while the later organized church formation of this first Concord Branch by “seventy”(-one) charter members *symbolized* the true idea of this church which had drawn to it the “seventy” members of the Love class taught therein as the real spiritual leaven of idea by which the dragon was cast out of heaven by The Mother Church. As prophetically foreshadowing this event, the Bible records that the seventy “returned again with joy,” saying, “Lord, even the devils were subject unto us through thy name”; and Jesus replied, saying, “I beheld Satan [alternately called ‘the dragon,’ Rev. 12:9, 15, 16] as lightning fall from heaven,” Luke 10:17, 18. Thus the first Concord Branch, symbolically carrying forward the spiritual characterization given it by the “seventy” members of the class on Love, was undoubtedly designed to fulfill this prophecy.

This class on Love manifested the daughter phase of the Lamb as Sonship for which Jesus cried out, “O Father, glorify Thou me with Thine own self with the glory which I had with Thee *before* the world was [the Lamb as Sonship having been ‘slain from the *foundation* of the world’—that is, Biblically divided from its female element],” John 17:5.

Thus, in line with the Bible prophecy: “Awake, awake . . . put on thy beautiful garments, O Jerusalem, the holy city . . . Shake thyself from the dust; arise, and sit down . . . O captive *daughter* of Zion. . . . Ye have sold yourselves for nought; and ye shall be redeemed *without money*,” Isa. 52:1-3,—it is significant that on the walls of the first Concord Branch, under a seven-pointed star (of ascended Sonship), in the same basic, underlying relationship that the first Concord Branch itself, as typing Love, bore to The Mother Church, typing Truth (which underlying Love lifted it to its goal), was the motto which was previously quoted under the comments on the eighth picture: “Daughter of Zion, awake from thy sadness; awake! for thy foes shall oppress thee no more. Bright o’er the hills

dawns the day-star of gladness; arise! for the night of thy sorrow is o'er." (January 1898 *Journal*.)

This subjective daughter consciousness leavened the ascending Church consciousness, typed by The Mother Church as sonship, and supplied the female element which, when added to the sonship of The Mother Church, made possible the building of the Extension as symbolizing the marriage in heaven of the Bride and the Lamb, Revelation nineteenth chapter.

But the spiritual cement of this union in the Extension and the pure "corner-stone" of its "spiritual building" (S. & H. 241:26) was the *second* Concord Branch, which in its symbolic embrace of manhood by Womanhood—for the second Concord Branch foundationally embraced the first Concord Branch in the sense that it literally and spiritually was built upon the same site—was the symbolic witness of the two-in-one (united) consciousness of manhood and womanhood embraced in Womanhood and was thus the ultimate idea to which the Extension as merely the *wedding* of the Bride and Lamb pointed—Mrs. Eddy having drawn the distinction between wedding and union in the statement describing the Bride as "no longer two *wedded* individuals, but as two individual natures *in one*," S. & H. 577:5.

Unlike the subjective first Concord Branch which was built exclusively by Mrs. Eddy, the objective second Concord Branch was built by her together with the field branches and The Mother Church (in her own name), in the sense that the branches and The Mother Church literally and figuratively contributed money and materials to its building. Thus this objective second Concord Branch, embracing Mrs. Eddy's subjective first Concord Branch as well as the entire objective church consciousness, was progressive over the first Concord Branch, as will be later presented.

Rev. 12:13—"And when the dragon saw that he was cast unto the earth, he persecuted the woman. . . ." From 1906, when the Extension, typing the God-crowned Woman crowned with twelve stars, was dedicated, to the last of 1907, Mrs. Eddy's persecutions from the dragon were unspeakably severe. An outstanding instance was the suit brought by her sons (both natural and adopted) for the custody of her person and fortune on the basis of her alleged mental and physical "incompetency." (The triumphant outcome of this suit is elsewhere presented.) However, during this period of severe per-

secutions *Science and Health* received its greatest illuminations, proving that the "wrath of man" praises God.

Rev. 12:14—"And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." The "two wings of a great eagle" which were given the wilderness-woman undoubtedly typed the unified expression of the "two individual natures [of manhood and womanhood] in one," S. & H. 577:6, symbolized by the composite second Concord Branch as Mrs. Eddy's gift to the Field. The spiritual significance of this gift came to expression in *Science and Health* in 1907 in the completion of the Word as descending Bride (as later elaborated)—the human symbol always preceding its spiritual interpretation, since Mrs. Eddy says, "Spiritual teaching must always be by symbols," S. & H. 575. In view of the fact that it has been shown that Mrs. Eddy fulfilled step by step the previous prophecies of the twelfth chapter of Revelation concerning the wilderness-woman, there should be no doubt that the "wilderness" referred to in this Scriptural text prophesied her flight into her last wilderness-consciousness.

The reference to the wilderness-woman's "time, and times, and half a time" shows the limitation of Motherhood in its last additional "half a time" (as pertaining to its Branch-expression), Motherhood having previously completed its "time [in Fatherhood], and times [in compounded Fatherhood-Motherhood], and [at this point being forced to disappear in its final] half a time" in the sense that it could go only half way with its own "man child," its bridal consciousness as Love completing the other additional "half a time"—as illustrated by the fact that a human mother can go only half way with a child. Thus Mrs. Eddy as early even as 1906, in speaking of the possible relinquishment of her leadership, provided for the branches by adding lines nineteen to twenty-four on page seventy-two of the *Manual*, she having previously, in 1903, limited the scope of The Mother Church "to reflect [only] in *some degree* the Church Universal and Triumphant," *Manual* p. 19. The *remaining degree*, which it was impossible for The Mother Church to fulfill, was the additional "half a time" that the branches must travel alone in completion of the last (unfinished) half-goal of Motherhood, the incompleteness of Motherhood opening consciousness to the depredations of the dragon on earth.

Hence it is seen that Motherhood is not *spiritually* the highest

type of womanhood, for it requires its complement in its child, seemingly outside itself—although they may be one in heavenly, or revealing, consciousness; in other words, they may bear witness to the same Principle, as in this picture, even though still presented as Mother and Son. Thus the "dragon's teeth" are still visible in the background of this picture, dividing the light between the "mother" and "man child"—the descent of the male and female ideas to earth as one witness, or the Bride, as in the next picture, alone dissipating the claim of two distinct embodiments, or missions. Hence Womanhood has but one manhood—her own indivisible complementary nature within her own consciousness; while Mother seemingly divides the indivisible nature of Womanhood by bringing forth manhood outside of her own nature.

This last flight of Mrs. Eddy into the wilderness, as prophesied in the fourteenth verse of the twelfth chapter of Revelation, was figuratively and literally fulfilled by her sudden change of residence from her isolated Concord home to her Chestnut Hill home in the suburbs of Boston. The words "figuratively" and "literally" are used in the sense that such trials as Mrs. Eddy was mentally forced to pass through, during the entire persecution to which reference has been made under the preceding Scriptural text, evidenced a need for a radical change in position. She herself accepted this fact when she said at the height of such persecution (incident to material motherhood), ". . . I do not regard this attack upon me as a trial, for when these things cease to bless they will cease to occur," My. 143:22.

One blessing as an outcome of her trial (which resulted in 1907 in the detachment of her sons from further communion with her) was her quickening early in 1908 to the immediate need of severing the branches' further communion with The Mother Church (in its "crowning ultimate," * My. 6:23,—the Extension) in order that each branch might become a unified whole within itself through self-communion as the only state of consciousness that could cast the dragon out of earth; for Mrs. Eddy says of self-communion as "unity," which "unfolds the thought most within us into the greater and better," that "it is . . . the thousandfold expansion that will engirdle the

* Mrs. Eddy's use of the words "crowning ultimate" shows that The Mother Church had completed its church history, for which Mrs. Eddy permitted its formation in 1892—she having said when in doubt concerning the reformation of the Boston Church after its dissolution, in 1889, that it might be necessary for it to reform "for the completion of its history," *Retrospection and Introspection* in 1891, first to fourth editions inclusive, p. 58.

world," My. 164:22. And applying this self-communion to the branches (which had previously to their detachment from communion with The Mother Church been detached from each other) she says: "The silent prayers of our churches, resounding through the dim corridors of time, go forth in waves of sound, a diapason of heart-beats, vibrating from one pulpit to another and from one heart to another, till truth and love, commingling in one righteous prayer, shall encircle and cement the human race," My. 189:9. It is significant to note that the detachment of the branches from communion with The Mother Church (which took place immediately after Mrs. Eddy detached them from each other) came simultaneously in 1908 with Mrs. Eddy's injunction, "Christian Scientists, be a law to yourselves [within] that mental malpractice cannot harm you either when asleep or when awake," S. & H. 442:30,—mental malpractice, typed by the dragon, being always based on a sense of divisibility.

Another blessing which Mrs. Eddy culled from her court trial was her quickening to the immediate need (beyond the dividing walls of church) of a world-wide agency "to spread undivided the Science that operates unspent," My. 353:16, and this agency Mrs. Eddy (immediately after her detachment of the branches to their own communion, or "unity" within) launched as *The Christian Science Monitor*.

Therefore it had been in order to fulfill these increased demands upon her world consciousness that Mrs. Eddy made a literal change of residence from an isolated individual wilderness (Concord, New Hampshire) to a broader (world) wilderness (Chestnut Hill, Brookline, Massachusetts)—remembering that the prophecy concerning the wilderness-woman in the twelfth chapter of Revelation was that her Mother-phase would never get out of the wilderness, her bridal consciousness as identifying the God-crowned Woman in all the resplendency of her initial completeness never having been in the wilderness. In other words, Mrs. Eddy's last wilderness in Chestnut Hill, Brookline, Massachusetts), where she detached the branches to their own communion, proved to be not only the "vestibule in which a material sense of things [divisibility] disappears [passes away], and spiritual sense unfolds the great facts of existence" (S. & H. 597:17), but the fulfillment of the prophecy of her own passing (to human sense) contained in the fourteenth verse of the twelfth chapter of Revelation—the "half a time" of Motherhood prophesied in this verse being necessary to the end of giving place to Mrs. Eddy's con-

sciousness as Bride, or completed Word. To paraphrase the words of Jesus (which he applied to himself, John 16:7) to fit this setting, it is as if Mrs. Eddy had said, It is expedient for you that I go away: for if I go not away the Bride (the fullness of the impersonal Word) will not come unto you.

(As this fourteenth verse of Revelation, pertaining to the "half a time" of the wilderness-woman, was the only verse in the twelfth chapter of Revelation [except the last, which pertains to the "remnant of her seed" *after* her passing] that Mrs. Eddy does not interpret in *Science and Health*, may this not be for the same reason that she credited to Jesus when she said: "Jesus' wisdom oftentimes was shown by his forbearing to speak, as well as by speaking, the whole truth. Haply he waited for a preparation of the human heart to receive startling announcements. This wisdom, which characterized his sayings, did not *prophesy his death*, and thereby hasten or permit it," Mis. 83:27.)

Rev. 12:15—"And the serpent cast out of his mouth water as a flood after the woman . . . and the earth . . . swallowed up the flood which the dragon cast out of his mouth." Since the flood was timed "after" the "half a time" of the woman, it was aimed at her in the only place she claims she can be found—in her Word; for in a letter written at the time of the dedication of the Extension Mrs. Eddy said, "Those who look for me in person, or elsewhere than in my writings, lose me instead of find me," My. 120:2-4. Thus the water which the dragon cast out of his mouth "*after* the [passing of the] woman, that he might cause her [in the Womanhood of her Word] to be carried away of the flood" was an attempt to efface to the consciousness of her students the revelation of Womanhood as "the spiritual idea of Love" (so expressed in the sixteenth edition of *Science and Health*, which this ninth picture correlates).

But "the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth," Rev. 12:16. Note that Mrs. Eddy in interpreting this text under the marginal topic of "Receptive hearts" uses the second person, "you" and "your,"—thus directing her remarks to her *followers* after the "half a time" of Motherhood had been fulfilled. The "earth" as typing "Receptive hearts" had then (and still has) full capacity to swallow up the flood of moral taunt, inasmuch as it had embraced all moral demands in the true manhood of Science, upon which its Womanhood was "unreservedly" planted, S. & H. 269:22; for when the earth, typed by manhood in

the Word of *Science and Health*, had reached the point in its heavenly ascent where it could demonstrably *swallow up*, or embrace, every moral and spiritual demand of Truth “up to the throne of glory” (S. & H. 26:3), it had cast the dragon out of heaven. But never until the Bride as the City foursquare (embracing this same manhood that casts the dragon out of heaven) had descended to earth in the Word of *Science and Health* could the dragon be silenced on the earth—this was the prophetic spiritual heritage of the followers of herself in the Word of *Science and Health* who were and are able to understand the significance of her mission and the fullness of its accomplishment.

Thus the dragon’s only warfare after the “half a time” of Motherhood is with the *unreceptive hearts* which reject the higher mission of Womanhood, or with the state of static Christianity presented in the last verse of Revelation twelfth chapter (which chapter “typifies the divine method of warfare,” S. & H. 568:5): “And the dragon was wroth with the woman, and went to make war with the remnant of her seed [of Motherhood—outside ‘seed’ always suggesting motherhood, as the consciousness opposed to the ‘seed within itself’], which keep [only] the commandments of God, and have [but] the testimony of Jesus Christ,” Rev. 12:17,—both being the revelation of manhood only. In other words, the dragon has power only over the Christian (typed by manhood) who has not discerned the Science of Womanhood, the witness *within*, which lifts man above *outer* command and *outer* testimony. The depredations of the dragon are inevitable so long as the processes of earth are mental (manhood), necessitating medial footsteps, instead of spiritual discernment (Womanhood) wherein earth and heaven are one. Thus was *relived* the statement concerning Jesus, “He came unto his own, and his own received him not”—Science (which embraces Christianity) resisted by Christianity, just as Christianity (that embraced Judaism in the spirit of its forms) was in turn rejected by Judaic “form,” which sought to, and did, “slay” the spirit of its own form. While the persistent Christian demand to purify that which is ever pure was the *subtle* form of the “drag-on” temptation to the Christian Scientist, there was a *cruder* form of resistance which was even more dangerous, and that was the endeavor to fathom Science without embracing Christianity, which latter caused Mrs. Eddy to say: “If ever I wear out from serving students, it shall be in the effort to help them to obey the Ten Commandments and imbibe the spirit of Christ’s Beatitudes” (Mis.

303:16)—it was to this consciousness alone that Mrs. Eddy disappointedly indited the *Manual* of The Mother Church, My. 229:20-29.

Inasmuch as the twelfth chapter of Revelation typifies the struggle of Motherhood to the church's consciousness only (Mrs. Eddy's own consciousness having received the revelation of Womanhood as her initial conception of Christian Science and having completed the ascending footsteps of Christianity as manhood before she received her initial revelation of Christian Science as Womanhood), Mrs. Eddy's seeming struggle and final passing therein was but the church conception of her. Forasmuch as a revelator and his revelation are one, the fact that Mrs. Eddy had, as early as 1891, in the fiftieth edition of *Science and Health*, before The Mother Church was formed in 1892, revealed the footstep of "no temple therein" and the "city of our God," which has "no boundary nor limit," as the position of her own consciousness—beyond the City foursquare as the last Church step identified in this twelfth chapter—proves that Mrs. Eddy's consciousness was beyond this twelfth chapter before The Mother Church was formed. Therefore the prophecies of Jesus in this twelfth chapter (when he foretold the struggles of the woman with the dragon which were met by the first Concord Branch as typing the Lamb that stood on Mount Sion, *fourteenth chapter*, the Extension as typing the marriage of the Bride and Lamb in heaven, *nineteenth chapter*, and the second Concord Branch as typing the City foursquare, *twenty-first chapter*) which indicated that Mrs. Eddy's higher revelations would be drawn into and entombed in this Motherhood church chapter by Mother Church consciousness were confirmed by Jesus' further prophecies of the dire punitive afflictions (between the twelfth and twenty-first chapters of Revelation) which would intervene between each of The Mother Church's laggard footsteps of progressive understanding (of her higher revelations and corresponding founding-accomplishments manifested while she sojourned with us). In this connection, it should be remembered that the branch churches as rooted in the Word followed the footsteps of Mrs. Eddy's own consciousness as identified in the fourteenth, nineteenth, and twenty-first chapters of Revelation; while the second Concord Branch with its outflowing mottoes identified Mrs. Eddy's consciousness in even the twenty-second chapter as the "city of our God" beyond the point of "no temple therein."

Thus it is seen how completely—in fulfillment of prophecy—church Motherhood as the outside "womb" of idea becomes the

“tomb” of idea within the consciousness of church when the *medial* nature and limits of Motherhood are not recognized. In this connection, as will be subsequently shown in the description of the symbols of The Mother Church as “cross” (prematurely here drawn upon for a fitting introduction to that which immediately follows), The Mother Church had two auditorium levels—the main floor and its balcony—each portraying its own consciousness in its pictorial windows. The windows on the main floor as typing the prophetic Mother-plane of consciousness begin with a pictorial symbol of “womb,” typed by the Madonna and infant (not *man*) child, and end with a pictorial symbol of “tomb,” typed by Jesus’ raising of Lazarus from the dead,*—thus entombing the human consciousness from “womb” to “tomb”; the windows on the balcony level as typing the prophetic plane of the Bride begin with the pictorial window portrayal of St. John’s revelation of the twelve-gated City foursquare and end with the twin window symbolically portraying St. John’s vision of “no temple [church] therein” and the boundless “city of our God.”

Remembering that the sixteenth edition of *Science and Health* was placed in the First Organization of the Boston Church before its dissolution in 1889, as the spiritual history of Mrs. Eddy’s finished work in Motherhood in *Science and Health* (which enabled her to say before the laying of the corner-stone of The Mother Church, twelve years before the Extension was dedicated, “My work for the Mother Church is done,” *June Journal*, 1894),—it will be readily seen that Mrs. Eddy had gone beyond the Mother-plane of consciousness before The Mother Church was even formed and that it was The Mother Church (and not Mrs. Eddy) which held her entire thought-expression within the bounds of Motherhood as presented in the twelfth chapter of Revelation and thus *entombed* her more progressive ideas as symbolized by her first and second Concord Branches, typing the fourteenth, nineteenth, and twenty-first chapters of Revelation.

Thus even Mrs. Eddy’s own physical entombment but typed the mental entombment of the spiritual idea of the boundless Bride within the walls of “womb” as “tomb” after it had passed beyond medial Motherhood; and in so entombing within Motherhood the idea of the Bride-consciousness, church consciousness failed to cast the dragon out of *earth*, leaving it to its depredations from the thirteenth to the twentieth chapter of Revelation, where the dragon is

* Viewing the pictorial windows from left to right as Joseph Armstrong’s *The Mother Church* directs.

finally eliminated from earth, having previously, in the nineteenth chapter, been deprived of its earthly angels, "the beast and the false prophets," or "lust and hypocrisy," the processes through which it had formerly maintained its earthly sanction.

THE TEN HORNS OF THE DRAGON AND HIS SEVEN CROWNED HEADS

In the foregoing comments under the title of "The Woman and the Dragon" no reference was made to the three features of the dragon, namely, its ten horns, seven heads, and seven crowns upon its heads. In describing the symbolic aspects of this dragon in the twelfth chapter of Revelation, the Scriptures say: "And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and *ten horns*, and *seven crowns* upon his heads," Rev. 12:3.

What do its horns symbolize? Mrs. Eddy directly answers this question by saying, "The *ten horns* of the dragon typify the belief that . . . by means of an evil mind in matter the Ten Commandments can be broken," S. & H. 563:11.

Inasmuch as head types intelligence, the dragon's *seven heads* unquestionably type the claim of intelligence in matter to direct the horns to break the Ten Commandments.

The seven *crowns* upon its seven heads unmistakably register the partially claimed triumph, or victory, of the ten horns in breaking the Ten Commandments.

The question then arises, Why are there not as many heads and crowns as there are horns? The answer to this question is that the drag-on claims intelligence and triumph only over positions which consciousness has absented, or thought-positions in which the *presence* of good is *denied* by the consciousness fleeing or ascending heavenward. Thus the upward footsteps of man which flee earth for heaven (under such Christian declarations as, "Pilgrim on earth, thy home is heaven," S. & H. 254:31, and, "May the kingdom of God within you, —with you alway,—reascending, bear you . . . *upward, heavenward,*" Pul. 10:30) leave behind them only denials of present earthly good. Thus it is the seven ascending "footsteps of Truth" (manhood) that claim all for heaven over which the heavenly drag-on asserts victory on earth.

The three horns to which there are no corresponding crowned heads type the resistance of the drag-on to the first three descending footsteps of Womanhood (beyond the seven ascending footsteps of

manhood) over which Woman is victorious because she redeems the consciousness from which man ascendingly fled. And remembering that the drag-on's horns type his claimed power to break the Ten Commandments, these three horns for which there are no corresponding crowned heads type the last three of the Ten Commandments, which start the downward redemption of earth to spiritual consciousness; for never does consciousness cease to "steal" (Eighth Commandment) from man his divine birthright of dominion over all the earth until it starts its process of seeing heaven and earth as one *on earth*. Likewise the redemption process alone silences the "false witness" (Ninth Commandment), when the witness becomes one in Womanhood embracing manhood, and satisfies the sense that "covets" (Tenth Commandment) that which it claims it does not have, when it realizes that it embraces all good within itself.

Thus while the ascending "footsteps of Truth" are the Saviour of man so long as he feels he must reach his Bride in heaven, descending Love as the consciousness of the oneness of heaven and earth is his Redeemer. Hence Mrs. Eddy says of ascending manhood as typed by Jesus: "While we adore Jesus, and the heart overflows with gratitude for what he did for mortals,—treading alone his loving pathway *up* to the throne of glory . . . yet Jesus spares us not one individual experience, if we follow his commands faithfully," adding with applicability to descending Womanhood, ". . . till all are *redeemed through divine Love*," S. & H. 26:1-9. Thus Mrs. Eddy says, "But the beast *bowed* before the Lamb: it was supposed to have fought the manhood of God, that Jesus represented; but it fell before the womanhood of God, that presented the highest ideal of Love," Hea. 10:5.

However, inasmuch as the first three descending footsteps but redeemed the last three ascending footsteps of manhood over which the crowned heads of the drag-on claimed victory, it took the two additional Commandments beyond the *Ten* to dissipate the drag-on on earth. These two Commandments beyond the Ten were referred to, it will be remembered, by Jesus when he was asked as to which of the Commandments was "the great commandment in the law," his answer being: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets," Matt. 22:37-40.

While Moses did not include these two prescriptive (affirmative)

Commandments in the Ten proscriptive (negative) ones, nevertheless he gave them to the Israelites in Deuteronomy and Leviticus, respectively (Deut. 6:5 and Lev. 19:18). It was undoubtedly Moses' prevision of these two spiritual affirmations which forced him, because of the glory of his countenance, to "put a veil over his face" when talking to his followers, lest they "stedfastly look to the end of that which is abolished" (II Cor. 3:13) by the discernment of Woman as typing Love. The Ten Commandments, written on tables of stone ("rock," typing Truth), identified the consciousness of the first ten tribes in line with Leah's work, and the two affirmative Commandments prophetically identified "the spiritual idea" in the two children of Rachel (Love), which were beyond the ken of moral law.

Under the marginal topic of "Doom of the dragon," Mrs. Eddy says: "In Genesis, this allegorical, talking serpent typifies mortal mind, 'more subtle than any beast of the field.' In the Apocalypse, when nearing its doom, this evil increases and becomes the great red dragon, swollen with sin, inflamed with war against spirituality, and ripe for destruction," S. & H. 564:31-4. Inasmuch as Mrs. Eddy shows that the drag-on as a serpent (typing "sin") first appeared in Genesis—and remembering that its first appearance was after the division of man and woman (Gen. 2:22) but *before* they had eaten of the tree of the knowledge of good and evil (Gen. 3:6) which resulted in the human concept of sin,—it can be seen why Mrs. Eddy says: "Sin existed as a false claim before the human concept of sin was formed; hence one's concept of error is not the whole of error. The human thought does not constitute sin, but *vice versa*, sin constitutes the human or physical concept," Ret. 67:1-5. In line with this statement, Mrs. Eddy also speaks of "the atmosphere of *human* belief *before* it accepts sin, sickness, or death," S. & H. 585:19. However, the potentiality for sin existed in the twoness, or division, between man and woman (Gen. 2:22), which division started in the double-trunked "tree of the knowledge of good and evil" (Gen. 2:9); and sin's "destruction" as the Apocalyptic drag-on "swollen with sin, [and] inflamed with war against spirituality" will be accomplished only when a sense of the oneness of manhood and womanhood is realized.

The existence of sin as "a false claim before the human concept of . . . [it] was formed" places sin wholly *without* man, in line with God's impartation to Cain in the statement: "If thou doest well [referring to Cain's own conception of his gift-sacrifice of the fruits of the ground], shalt thou not be accepted? and if thou doest not well,

sin lieth *at the door* [of man's consciousness]. And unto thee shall be his desire, and thou shalt rule over him," Gen. 4:7. Thus can be understood Mrs. Eddy's statement, ". . . fear not sin, lest thereby it master you; but only *fear to sin* [that is, only fear to let it in at the door of one's consciousness]," Mis. 109:29, which is in line with another of her statements, "Stand porter at the door of thought," S. & H. 392:24.

Thus Jesus (typing manhood) proved in the "wilderness" (Matthew fourth chapter) of human desire that "the Devil, and Satan" (alternately called "the dragon," Rev. 12:9) was wholly *without* his consciousness when he resisted and overcame in the devil's three temptations "sin in every form" (S. & H. 564:16).

So it will be seen that it is the drag-on of Old Theology and not man which claims ten horns with which to break the Ten Commandments. This realization was woman's first step of discovery, through Eve, upon which Mrs. Eddy bases the subsequent footsteps of Womanhood to the goal of her own revelation, Mrs. Eddy's statement being: "She [Eve] has already learned that corporeal sense is the serpent. Hence she is first to abandon the belief in the material origin of man and to discern spiritual creation. This hereafter enabled woman to be the mother of Jesus and to behold at the sepulchre the risen Saviour, who was soon to manifest the deathless man of God's creating. This enabled woman to be first to interpret the Scriptures in their true sense, which reveals the spiritual origin of man," S. & H. 533:30-7.

Thus, to repeat, ". . . the beast bowed before the Lamb [of Love, which 'open[ed] the seven seals of error with Truth,' Rev. 5:5; S. & H. 572:12-16]: it was supposed to have fought the manhood of God, that Jesus represented; but it fell before the womanhood of God, that presented the highest ideal of Love," Hea. 10:5.

UNITY

In view of the fact that this picture is called "*Christian Unity*," it might be helpful to compare the three forms of "unity" of which Mrs. Eddy speaks in her writings in order that the limitations of this picture may be clearly sensed. First, the error of the fourth picture, "Christmas Eve," lies in its likeness to the "unity" which Mrs. Eddy condemns in her statement, "The suppositional world within us separates us from the spiritual world, which is apart from matter, and *unites* us to one another," My. 167:4. Second, as illustrative of *Christian* unity,—the branches formerly communed with The Mother Church and were exhorted to intercommunion with each other, as

attested by the following provision contained in the *Manuals* from 1901 to 1905: "No conference of churches shall be held, except the annual conference at the Mother Church in Boston, in June of each year [upon the occasion of their annual communion with The Mother Church]. Let individual intercourse and fellowship be among the churches and that love continue whereby the brethren may encourage and strengthen one another," p. 65, *Manual*, 22nd edition. After this provision was dropped from the *Manual* in 1905, the following provision was made in the last *Manual* of 1906 (the 60th): "The branch churches shall be individual . . . But this shall not be construed to prevent the scientific unity of branch churches—having one God and loving another as one's self, *united* in word and in deed *to help one another*," p. 77, *Manual*, 60th edition. As typical of such Christian coöperation, branch churches in large cities helped one another even to build their church edifices. To take an example previously noted, in Chicago, First Church helped Second Church to build the latter's edifice; First and Second Church together helped Third Church; First, Second, and Third Church helped Fourth Church, and so on. The last *Manual* provision enjoining the branch churches to unite "in word and in deed *to help one another*" was dropped in the 69th *Manual* (1908) simultaneously with the separation of the branches to their own communion and the dissolution of their communion with The Mother Church, whereupon the branches were absolutely *forbidden* to confer with one another except "on a statute of said *State*" or on "*individual* unity and action of the churches in said *State*"—*city* or *national* conferences or concourse of the branches being thereby prohibited. Third, Mrs. Eddy speaks of the unity "within" as follows: "It is *unity* [italics are Mrs. Eddy's], the bond of perfectness, the thousandfold expansion that will engirdle the world,—unity, which unfolds the thought most *within* us into the greater and better," My. 164:22. This is the unity "*within*" which the Woman knocking at the branch symbolizes in the next picture.

The Scriptural "basis" in the "Glossary" of *Christ and Christmas* for the second stanza of the Poem corresponding to this ninth picture (John 10:16) is "And there shall be one fold, and one shepherd.—*Christ Jesus*." This text again shows the "Christian Unity" expressed in the oneness of Moses, Elias, and Jesus on the Mount of Transfiguration—each the continuous, single, one revelator of his time, and each embracing with credit the other. Jesus always said, "Moses said," and so on. Mrs. Eddy says in the second stanza of the Poem corresponding

to this ninth picture, "'Tis the *same* hand unfolds His power, and writes the page." There never was but *one* "hand" and *one* revelator at any given time until the revelation of Truth was completed. Mrs. Eddy declared simultaneously with the revelation of the City foursquare in the fiftieth edition of *Science and Health* (typed by the tenth picture), "Truth is revealed. It needs only to be practised," S. & H. 174:20; again, she speaks of her discovery as a "final revelation," S. & H. 107:5. When the three Israelites claimed to be equal revelators with Moses, the earth swallowed them up, for the only protection against being swallowed up by materiality is loyalty to the God-chosen channel for His revelation. No one can accept the progressive benefits of another's revelation and claim them as his own without being swallowed up in the confusion of the multiplicity of minds this erroneous assumption entails. There never was and never will be but one revelator—" 'Tis the same hand . . . [that] writes the page"; and that is the one who has revealed the process by which the light of Truth can be progressively built upon without ignoring or disregarding any past work. Temple building requires collective activity under a God-chosen builder, or a shepherd of the same flock that had in turn been tended by a loving, previous, God-chosen shepherd. Thus the meeting of Moses, Elias, and Jesus on the Mount of Transfiguration evidenced the faithfulness of each progressive leader to the past revelation of the one preceding him, just as the attentive listening of the woman in this picture types faithfulness to the impartation of Jesus.

Unlike the woman in white in the sixth picture, who says contemporaneously with the third edition of *Science and Health*: "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," My. 318:31, the woman in this ninth picture, who is listening to man for the first time, accepts Jesus Christ of Nazareth as her foundation—thus preparing herself to say in the next revision of *Science and Health*, the fiftieth edition, which the next picture correlates: "I therefore plant myself unreservedly on the teachings of Jesus, of his apostles, of the prophets, and on the testimony of the Science of Mind. Other foundations there are none," S. & H. 269:22; for the Bride, typing the City foursquare, was founded "on the twelve apostles of the Lamb" (Rev. 21:14), the Lamb symbolizing the Galilean Prophet, Jesus. Thus the City foursquare is the

unified consciousness of Jesus and Mrs. Eddy, which embraced the footsteps of all consciousnesses that had gone before.

Hence when the two hands of man and woman meet in this ninth picture in a reciprocal handclasp (and not merely as one hand being taken by the other), they type the union of the power resident (dwelling) in Christianity with the power inherent (indwelling) in Science. In other words, it is the union of the two aspects of the Word in *Science and Health*—one the laboring, sacrificial, denying, and cross-bearing negations of Christianity; the other, the affirmations of the absolute Truth of Science, to which the former had all tended. These two elements are seen in the nineteenth chapter of Revelation in which the Word of God as the collective husband (Lamb) of the Bride is spoken of as having his "vesture dipped in blood" (Rev. 19:13), typifying past sacrifice, and being followed by the saints in white, who reside, or dwell, in the consciousness of Christianity outside themselves, and the "clean and white" garments of the Bride being spoken of as "the [inherent] righteousness of [all] saints," Rev. 19:8.

THE SEAMLESS ROBE

Mrs. Eddy says, "The vesture of Life is Truth," S. & H. 242:21. Thus until Truth is demonstrated, Life has no vesture. This ninth picture for the first time *demonstrates* Truth as the vesture of Life. Although a seamless robe appears in three of the pictures in *Christ and Christmas* that characterize true manhood and true womanhood as conceived of separately (the second, the sixth, and the ninth), note that the seamless robe of divine Science ("the divine Science of man is woven into one web of consistency without seam or rent," S. & H. 242:25) for the first time is the basic garment simultaneously of each of these "two witnesses" in this ninth picture. Woman has removed from Jesus' shoulders the dark mantle portrayed in the second picture, though it still rests on Jesus' lap as a type of the limitation of separation that manhood must yield when he is merged into Womanhood, as presented in the next revision of *Science and Health*, which the tenth picture correlates. Also in this ninth picture the outer drapery of the woman is slightly drab so long as man is merely joined with her in "Christian Unity" rather than embraced in the unity "within" (My. 164:25), which latter is the consciousness of Womanhood fulfilling the prophecy of Jeremiah, "The Lord hath created a new thing in the earth, A woman shall compass a man," Jer. 31:22. So the remainder of Woman's mission is hers alone as composite Bride.

A seamless robe could never be worn by anyone in a struggle. Hence the woman in the black clothes in the third picture, who is revealing the Principle of the God-crowned Woman, her heavenly counterpart, feels the resistance of the hissing serpent, which she has, man-fashion, put behind her. The abode of the dragon is the back pull of the unredeemed things behind one as one "drags on" into the present each unredeemed concept of the past. The woman in the third picture not having yet brought forth her "man child," the dragon and his angels are still in heaven with the God-crowned Woman (Rev. 12:3), and the dragon's counterpart hisses on earth. Science brings both "a new *heaven* and a new earth" (Rev. 21:1)—neither of which could be realized by the woman in black in the third picture at that stage, for her later completely ascended "man child" had to cast the dragon and his angels out of heaven (Rev. 12:9) before the struggle could be over. Thus the struggle is but intensified in the fourth picture and is only partially risen above in the fifth, in which latter woman is still looking for a more satisfying vision.

The woman in white in the sixth picture has on the spiritual vestments of Truth and Life; for she types the heavenly vision of Woman's mission as the Woman "clothed with the sun," Rev. 12:1, which clothing Mrs. Eddy defines as "spiritual Truth" and "spiritual Life," S. & H. 561:27-29.

The child in the seventh picture has no seamless robe because she has no individual identity other than the female, or daughter, consciousness (as separated from the male, or son, consciousness) of *Science and Health* as the Word, or Bride, which subjectively wears its own seamless robe, for the third edition of *Science and Health* presented "the female idea" as completely embracing "the male idea" before "the female idea" was divided for the objective demonstration demanded of man. Therefore the old man in the seventh picture could not receive the Word as Bride—which silences Old Theology as typed by the closed Bible, whose dead symbols have been quickened into living ideas in *Science and Health*—directly from *Science and Health* without the female (as embracing the male) channel for its impartation. In other words, "the female idea" types the Bride, or Word, of "the beginning," which "the male idea" can receive only as the ultimate goal of demonstration.

The human sense of woman in the eighth picture, although clothed in white, has no seamless robe because she is in the process of unfolding the Science ("intelligence," or manhood, of her own conscious-

ness) that demonstrates Truth, which Truth is not wholly (seemingly) demonstrated until this ninth picture. Thus the woman in the eighth picture is pure as far as she has gone, but she has not yet reached the finished Motherhood of the "man child" (Truth), as has the woman in this ninth picture.

Only when the Bride demonstrably embracing Truth (manhood) descends to earth are her robes (both outer and inner) absolutely white, seamless, and flowing (the latter typing expansion), as in the tenth picture, in fulfillment of prophecy, "And to her [the Bride] was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints [all Christians]," Rev. 19:8. In other words, the Woman in the tenth picture symbolizes "white-robed purity [which] will unite in one person masculine wisdom and feminine love," S. & H. 64:23, typed by the descending City foursquare.

Inasmuch as both the Bible and *Science and Health* speak of "the garments of salvation," "the garments of praise," the "white and glistering" garments of transfiguration—showing that garments change with changing thought—and the Bible speaks of Jesus' garment as girt about with a "golden girdle" when he appeared to St. John in his great Revelation, and of the Bride as being clothed "in fine linen, clean and white," there must be great significance in the symbolic garments in *Christ and Christmas*.

"WHATSOEVER YE SHALL BIND ON EARTH
SHALL BE BOUND IN HEAVEN: AND
WHATSOEVER YE SHALL LOOSE ON EARTH
SHALL BE LOOSED IN HEAVEN"

—Jesus, *Matt. 18:18*

Inasmuch as earth's lack of demonstrable understanding binds heavenly ideas and *vice versa*, only by the loosing of heavenly ideas on earth (in human demonstration) can they be loosed in heaven. Thus the repudiation of motherhood on earth is a necessary precedent step to the loosing of heavenly Motherhood to its final heavenly potentiality as Love, or Bride, in the marriage of the Bride and the Lamb in heaven.

In the operation of this principle is seen the significance of Jesus' repudiation of human motherhood, which repudiation incipiently began at the age of twelve, when Jesus, in the temple, rebuked his mother, Mary (and his foster father, Joseph), for seeking him, saying,

"How is it that ye sought me? wist ye not that I must be about my Father's business?" Luke 2:49. And the repudiation of motherhood manifested itself in a more resolute form when he renounced his mother and brethren, upon the occasion of their seeking him in Capernaum, in the words which correspond to the Biblical "basis" of the first stanza for this picture, the more complete Bible setting reading: "There came then his brethren and his mother, and, standing without, sent unto him, calling him. And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee. And he answered them, saying, Who is my mother, or my brethren? And he looked round about on them which sat about him, and said, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother," Mark 3:31-35. Consistently with this repudiation, it will be noted that there is no record that Jesus on this occasion went out to see his mother and brethren, or that he ever saw his mother again until, at the foot of the cross, he gave her to St. John as St. John's mother—thus universalizing the *claim* of human motherhood in this, his second specific repudiation thereof, for she was in no sense related to St. John.

Just so, Mrs. Eddy, in order to remove from Jesus' shoulders (in this picture) in his "second appearing" as Truth, or a collective idea, the robe of "family" relationship, which always demands sacrifice (for the dividing of "Mind into minds, Spirit into spirits, Soul into souls, and Being into beings" [Ret. 56:5] demands sacrificial concessions in order to preserve a semblance of family unity "without" in lieu of self-unity "within"), was forced to repudiate human motherhood on earth (carrying with it the repudiation of human brotherhood and sisterhood), which had been forced upon her by her students. Her repudiation was recorded in the following words: "In the year eighteen hundred and ninety-five, loyal Christian Scientists had given to the author of their textbook, the Founder of Christian Science, the individual, endearing term of Mother. At first Mrs. Eddy objected to being called thus, but afterwards consented on the ground that this appellative in the Church meant nothing more than a tender term such as sister or brother.* In the year *nineteen hundred and three* and after,

* These appellations of "sister" and "brother" are used in Christian orthodox churches because these churches do not basically see beyond the fatherhood of God (which would necessitate the accepting of "brother" and "sister"); while Christian Science basically declares a unified being beyond the fatherhood, and even motherhood, of God, Mis. 96:11-14.

owing to the public misunderstanding of this name, it is the duty of Christian Scientists to drop the word *mother* and to substitute Leader, already used in our periodicals," *Manual* p. 64. Inasmuch as Mrs. Eddy's Motherhood was never in the church, she objected to being called "Mother" but finally accepted it as a symbol of a medially divine purpose humanly necessary to her followers' approach to her own consciousness of herself as identified with the Word as Bride (Mrs. Eddy having declared, as before noted, "Those who look for me in person, or elsewhere than in my writings, lose me instead of find me," My. 120:2)—this medial concept being repudiated only in 1903 when Motherhood was fulfilled in the Word of *Science and Health*, as subsequently identified. Thus Mrs. Eddy left spiritually repudiated Motherhood in the Word of *Science and Health* (as well as specifically repudiated Motherhood in the *Manual*) as a milepost to the subsequent understanding of her followers, thereby fulfilling the prophecy of the woman who hid her leaven in three measures of meal, "Science, Theology, and Medicine," S. & H. 118:13, awaiting the leavening of the whole to the consciousness of her church.

Thus in the case of both Jesus and Mrs. Eddy the repudiation of "motherhood" dissolved "family" relationships. This placed the earthly position of man and woman (as typed by the second Concord Branch, whose corner-stone was laid in 1903 simultaneously with Mrs. Eddy's repudiation of motherhood, and in which Branch man and woman are symbolically one) beyond that of the marriage of the Bride and the Lamb in heaven, where Jesus (even after this marriage) typed only the "family" idea, as illustrated by the fact that he was followed by the "armies which were in heaven," Rev. 19:14. This divisibility of his own nature forced him to wear in heaven the "vesture dipped in blood" as typing sacrifice (Mrs. Eddy having said, "The spiritual essence of blood is sacrifice," S. & H. 25:3), for Christianity in its flight to heaven had sacrificed earth; whereas earth as "compound idea" (S. & H. 585:8) is the natural habitat of the Bride as "compounded spiritual individuality"—"two individual natures in one," S. & H. 577:4-8.

Thus Mrs. Eddy's repudiation of human motherhood on earth "loosed" *heavenly*, or divine, Motherhood as Truth to its highest potentiality as Love; while the union of the male and female qualities on earth, symbolically expressed in the second Concord Branch, demanded the marriage of the Bride and the Lamb in heaven ("Love wedded to its own spiritual idea," S. & H. 575:3), as a precedent fact

to its descent to earth as “compounded spiritual individuality” (“two individual natures in one,” S. & H. 577:4-7) to dwell on earth with men, Rev. 21:3. So long as earth claimed human motherhood, heaven was “bound” to manifest divine Motherhood as one of the component elements of its bridal consciousness, in line with Jesus’ declaration to his disciples, “Whatsoever ye shall *bind on earth* shall be bound in heaven: and whatsoever ye shall *loose on earth* shall be loosed in heaven,” Matt. 18:18.

Thus human motherhood must be repudiated by “Mother” herself on earth before divine Motherhood could be released in heaven—a demand which Mrs. Eddy subjectively saw in 1885, even seven years before she requested The Mother Church to be formed in 1892 (in response to her students), when she said in 1885: “. . . 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. 96:10.

THE MARRIAGE OF THE BRIDE AND THE LAMB, SYMBOLIZED BY THE EXTENSION

—*Revelation 19:7-13*

Mrs. Eddy distinguishingly characterized the mission of each of the symbols of organic church—The Mother Church, the first Concord Branch, the second Concord Branch, and the Extension—in the following manner: The Mother Church was characterized by the twelfth chapter of Revelation (which Mrs. Eddy says “typifies the divine method of warfare in Science, and the glorious results of this warfare,” S. & H. 568:6), read at its dedication, Pul. p. 12; the first Concord Branch by the fact that she built it herself individually and by the use she made of it for a year before it became a chartered church; the second Concord Branch by her statement made at the laying of its corner-stone that “. . . it points to the new birth, heaven here, the struggle over,” My. 158:12; and the Extension as the marriage of the Bride and the Lamb in heaven by the choice of the special readings from the Bible and *Science and Health*, featuring the marriage of the Bride and the Lamb in heaven, at the Annual Meeting of the members of The Mother Church on the occasion of the dedication of the Extension, My. 39:6, and as “the crown” of The Mother Church in her “Message” delivered also upon the occasion of the dedication of the Extension, My. 6:19. In connection with this latter characterization

of the Extension as "the crown," inasmuch as The Mother Church as "the cross" had been founded by twelve star-members, the Extension as symbolizing the God-crowned Woman crowned with twelve stars as the heavenly Bride was the demand for The Mother Church to rise thereto—the characterization of the Extension as "the crown" by Mrs. Eddy clearly indicating that it was the fulfillment of the basic (foundational) twelve-star demand beneath The Mother Church's foundation on "the Rock, Christ [Truth]."

In the marriage of the Bride and the Lamb in heaven as recorded in the Scriptures, the Bride is presented as "arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints," Rev. 19:8; while the Lamb is presented as "clothed with a vesture dipped in blood," followed by the armies of heaven as saints "clothed in fine linen, white and clean," Rev. 19:13, 14. These church symbols (remembering that Jesus directed his entire Apocalyptic prophecies to the churches, Rev. 22:16) indicate that the Lamb types the collective sacrifice of the human consciousness ("blood" typing "sacrifice," S. & H. 25:3), or the ascended purified human consciousness, symbolized by The Mother Church, which had reached and been embraced in its heavenly Bride, symbolized by the Extension, in the sense that the heavenly Bride is clothed with man's purified (collective) human consciousness ("the righteousness of saints"), that was gained by ascending self-sacrifice.

Inasmuch as The Mother Church as sonship, or Lamb, symbolized the ascending male element, and the branches as daughterhood consciousness symbolized the female element of the God-crowned Woman as Bride, the marriage of the Bride and the Lamb in heaven typed the wedding of these two ascended consciousnesses in *heaven* as identifying the seven stars of manhood as Christianity and the five stars of Womanhood as Science, or the full complement of twelve stars on the God-crowned Woman's head, in line with Mrs. Eddy's statement that "Christian Science is not only the acme of Science but the crown of Christianity," Mis. 252:17.

In view of the fact that Mrs. Eddy says that "every material belief hints the existence of spiritual reality; and . . . material belief . . . reversed, will be found the type and representative of verities priceless, eternal, and just at hand," Mis. 60:28, she introduces the chapter entitled "Marriage" in our present edition of *Science and Health* (and in all previous editions) with the statement that marriage is a "suffer it to be so now" concession to moral betterment, continuing

with the following words: "Marriage is the legal and moral provision for generation among human kind. *Until* the spiritual creation is discerned intact, is apprehended and understood, and His kingdom is come as in the vision of the Apocalypse,—where the corporeal sense of creation was *cast out*, and its spiritual sense was *revealed from heaven*,—marriage *will continue*, subject to such moral regulations as will secure increasing virtue."

In the light of the *ultimateness* of this prophecy concerning the yielding of earthly marriage to its heavenly idea, Mrs. Eddy for sixteen years not only permitted marriage among Christian Scientists but encouraged it, stating in the first edition of *Science and Health*, "Because progeny needs to be improved, *let* marriage continue, and permit no breaking down of law whereby a worse state of society is produced, than at present," p. 322. This statement continued unchanged in *Science and Health* until the sixteenth edition, when Mrs. Eddy said: "Until it be learned that *generation rests on no sexual basis*, let marriage continue . . .," p. 162. However, in 1891, while Mrs. Eddy still permitted marriage among Christian Scientists for the sole purpose of propagation to the end that "a higher human species" would result therefrom, she expressed doubt as to the value of such human expedient in the following addition to the chapter entitled "Marriage": "The scientific *morale* of marriage is spiritual unity. *If* the propagation of a higher human species is requisite to reach this goal, then its material conditions can only be permitted for the purpose of generating," S. & H. 61:30.

In view of Mrs. Eddy's thus expressed doubt as to the expediency of marriage among Christian Scientists for the purpose of propagating "a higher human species," she progressively changed her temporary sanction thereof (in line with the progressive footsteps of the Christian Science Church) under the chapter entitled "Marriage," although as late as 1899 Mrs. Eddy placed in the tenth and eleventh *Manuals* a marriage ceremony to be performed for Christian Scientists in Christian Science churches, which read as follows: "If a Christian Scientist is to be married, the ceremony shall be performed by a Christian Scientist who has been regularly authorized to preach the gospel and administer its ordinances according to the forms and rules of some ecclesiastical denomination. The Christian Scientist who performs this ceremony shall read from *Science and Health* appropriate paragraphs on marriage, and repeat properly the pledge between bride-

groom and bride. Such other matters as relate to a wedding *in the church* shall receive due attention."

Inasmuch as Mrs. Eddy's initial prophecy concerning the ultimate yielding of earthly marriage to its heavenly spiritual idea and all of her subsequent changes as modifying her original sanction thereof were placed in the chapter entitled "Marriage,"—it is but natural to look to this same chapter for the evidence of the time fulfillment of her prophecy that "spiritual creation . . . [as] intact" would be "revealed from heaven," and it is found in a statement on pages sixty-eight and sixty-nine, beginning with line twenty-seven on page sixty-eight (added to the end of this chapter in 1903 during the preparation for the building of the Extension as typing the marriage of the Bride and the Lamb in heaven),—this prophecy of "spiritual creation . . . [as forever] intact" reading in part as follows: "Christian Science presents unfoldment, not accretion; . . . Proportionately as human generation ceases, the unbroken links of eternal, harmonious being will be spiritually discerned; and man, not of the earth earthly but coexistent with God, will appear. . . . No longer to marry or to be 'given in marriage' neither closes man's continuity nor his sense of increasing number in God's infinite plan. . . . Jesus said, 'The children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage.'"

This addition with which Mrs. Eddy ended this chapter entitled "Marriage" (which revealed "spiritual creation . . . [as] intact," thereby ending in the Word of *Science and Health* the human necessity for even marriage itself) figuratively "round[ed] the gospel of grace, in the circle of love" (*Message '02*, p. 2) in Mrs. Eddy's return in substance to the only "Christian Science Statute" that she ever gave to Christian Scientists, which reads in part: "These words of St. Matthew have special application to Christian Scientists; namely, 'It is not good to marry,' " Mis. 298:12.

It is most significant that simultaneously with the addition that ended this chapter entitled "Marriage," Mrs. Eddy decapitalized the word "Creator" throughout *Science and Health*, thereby casting "creation" from heaven to earth as a mere human belief that must continue yet a little while, but from that time forth without *heavenly*, or divine, sanction for its justification.

St. Paul presents human marriage as a symbol of "Christ and the church," Eph. 5:23-32, and while Mrs. Eddy says that "spiritual teach-

ing must always be by symbols," when the human symbols have reached the divine ideas, which it was their mission to laboringly bring to expression in the human consciousness, further materialization of these symbols becomes an obscuration to their spiritual import. This is seen in the fact that in Mrs. Eddy's address on the occasion of the dedication of the Extension, typing the spiritual marriage of the qualities of manhood and womanhood, she declared that earthly "marriage [is] synonymous with legalized lust," her whole statement reading: "Whatever is not divinely natural and demonstrably true . . . is not of God but originates in the minds of mortals. It is the Adam-dream according to the Scriptural allegory, in which man is supposed to start from dust and woman to be the outcome of man's rib,—marriage synonymous with legalized lust, and the offspring of sense the murderers of their brothers!" My. 4:31-6.

It will be noted that Mrs. Eddy's introduction to the chapter entitled "Marriage" indicates that "the corporeal sense of creation" must be "cast out" before its "spiritual sense" could be "revealed from heaven." Thus when Mrs. Eddy "cast out," * or repudiated, marriage for the first time in her address at the dedication of the Extension, calling it "legalized lust," it was in order that its "spiritual sense" might (in her prophetic words) be "revealed from heaven," as typed by the Extension, whose true nature was characterized by the spiritual readings from the Bible and *Science and Health*, presenting the marriage of the Bride and the Lamb in heaven, at the Annual Meeting of the members of The Mother Church on the occasion of the dedication of the Extension, My. 39:6.

However, the drag-on † as typing a human sense of creation (unsustained by heavenly, or divine, revelation) was not "cast out" of the Word of *Science and Health* in earthly fulfillment until 1907, one year after the dedication of the Extension, when, in the spiritual descent of the City foursquare into the Word of *Science and Health* (as subsequently textually identified), Mrs. Eddy changed the statement in the chapter entitled "Marriage," "Until it is learned that God is the Father of all, let marriage continue," to, "Until it is learned that God is the Father of all, marriage will [disobediently to heavenly

* Mrs. Eddy did not add the expression "the corporeal sense of creation was cast out" until the 226th edition of *Science and Health*, in 1902—the Extension starting shortly thereafter.

† This word "drag-on" has been divided in absolute line with its "metaphysical derivation," S. & H. 338:26.

revelation] continue," S. & H. 64:26. This latter change signaled the earthly fulfillment of the casting out of the drag-on of Old Theology, which has dragged on "creation" with Christian (although not Biblical in its highest sense) approbation from the time of Adam and Eve.

In this connection, it will be remembered that Jesus, although he had been concessionarily present at the marriage of Cana of Galilee, where he turned the water of human purity into the wine of Love, beyond marriage, said (in answer to the disciples' statement—in response to his prohibition of divorce, save for one cause only—"If the case of the man be so with his wife, it is not good to marry"): "For there are some eunuchs, which were so born *from* their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake [this being the highest Biblical authority]. He that is able to receive it, let him receive it," Matt. 19:12. Thus Jesus indicated that the kingdom of heaven on earth could be gained only by the virgin consciousness.

It will also be remembered that the Jews did not regard marriage as the fullness of purity, in the sense that it was customary at marriage ceremonies to have six waterpots but *partially* filled with water (typing partial human purity), which waterpots (at the marriage of Cana of Galilee) Jesus demanded be filled to the brim before he could turn the water into the wine of Love. In other words, the partially filled waterpots identified human marriage; the fully filled waterpots identified human purity, typing the marriage of the Bride and the Lamb in heaven; and the turning of the water of human purity into the wine of Love identified the unity of manhood and womanhood in one consciousness on earth (symbolized by the second Concord Branch), which was the unified consciousness of the same Bride and Lamb that were merely wed in heaven (but not unified until their descent to earth)—wedding typing divisibility, as indicated by the fact that in heaven the Lamb as manhood (typing the manhood phase of "The Word of God," Rev. 19:13) still wore a "vesture dipped in blood," while the Bride was "arrayed in fine linen, clean and white," Rev. 19:8, 13. Referring again to the waterpots at the marriage of Cana of Galilee (as will later be presented), the windows in The Mother Church portraying the six partially filled waterpots, typing human marriage, were placed on the auditorium level directly beneath the large rose window portraying the descending City foursquare on the

balcony level, as if to prophetically typify the demand of the marriage of the Bride and the Lamb upon the earthly sense of marriage.

Did not the fact that Mrs. Eddy removed in the Word of *Science and Health* her sanction for human marriage (when she "cast out" the word "let," substituting the word "will" therefore), simultaneously with the descent of the City foursquare in the Word of *Science and Health* (in 1907), change her last addition to the chapter entitled "Marriage" ("Christian Science presents unfoldment, not accretion . . . Proportionately as human generation ceases [human generation having been Mrs. Eddy's moral justification of marriage], the unbroken links of eternal, harmonious being will be spiritually discerned; and man, not of the earth earthly but coexistent with God, will appear," S. & H. 68:27) from a *heavenly* revelation in 1903 to an *earthly* demand in 1907, thereby identifying it with the "Lamb [that] stood on the mount Sion [Mrs. Eddy's 'Glossary' definition of 'Zion' (the same as 'Sion') being both 'foundation and superstructure,' typing earth as 'compound idea'], and with him an hundred forty and four thousand . . . these are they which were not defiled with women: for they are virgins," Rev. 14:1, 4. In this connection, it is interesting to recall that the subject of the specially prepared Lesson-Sermon read at the dedication of the Extension was, "Adam, Where Art Thou?" (My. 33:8).

CLASPED HANDS TYPING CONJOINED CHURCHES

The clasped hands of the male and female ideas in this ninth picture type four previously diverse phases of symbolism, which converge in this picture: *First*, the clasped hands type the God-crowned Woman bringing forth her "man child" (own manhood) as Truth (Truth embracing only the morning elements of the ascending days of the first chapter of Genesis, that lift from the shoulders of the "man child" the dark robe of the nights [evenings] of the first chapter of Genesis [for there is no night to the spiritual discernment of the God-crowned Woman] that had previously interrupted its one progressively radiant day) and thus illustrate the oneness of "The Apocalypse," typing heaven as Womanhood, and "Genesis," typing earth as manhood. *Secondly*, the clasped hands type the wilderness-woman's progressively lifting up her "man child" as *Science and Health* (the main body, containing the purifying and intelligent footsteps in the human approach [ascent] to man's identity as Truth in "Genesis") against the resistance of the dragon of Old Theology in the human consciousness,

which divides the one day into seven night-interrupted days, to the last goal of Truth as interpreted in "Genesis" in the *Key to the Scriptures*,—the final triumph of the woman in reaching the goal lifting the robe of night resistance from the shoulders of the "man child." *Thirdly*, the clasped hands type the church symbolism of the wilderness-Mother's lifting up her "man child," as progressive sonship in the human consciousness, to the point of identifying the wilderness-woman's "man child" as the "footsteps of Truth" in *Science and Health*, the wilderness-Mother typed by The Mother Church as the "cross" (identified by Jesus as Sonship), and the God-crowned Woman typed by the Extension as its "crown," or ultimate goal (identified by the woman). The dark robe on Jesus' lap in this third setting (despite the fact that he wore "a vesture dipped in blood" at the marriage of the Bride and the Lamb in heaven, Rev. 19:7-13) is removed from his shoulders because this ninth picture types Mrs. Eddy's concept of church Motherhood, which merely extended (rather than ascended) from earth to heaven without the sacrifice of earth—the Mother's sonship rather than the Mother ascending. It will be remembered that this ninth picture types Mrs. Eddy's own consciousness during the First Organization of the Boston church before The Mother Church was even contemplated and is, therefore, in an earthly setting. When the sonship of The Mother Church was later forced to ascendingly reach this consciousness, it purifyingly and ascendingly did so at the sacrifice of earth, which placed it (in fulfillment of prophecy) in a heavenly consciousness with "a vesture dipped in blood" of earth sacrifice, necessitating Mrs. Eddy's two church consciousnesses (the first and second Concord branches) to remove on earth the dark robe from its shoulders—the potentialities of these two church consciousnesses being embraced in the Extension, for the first Concord Branch was needful to lift The (medial) Mother Church as Truth to its heavenly Bride as Love and the second Concord Branch to bring it back to earth, where alone its dark robe, typing earth's sacrifice, could be removed. *Fourthly*, the clasped hands type the first Concord Branch as the individual expression of Mrs. Eddy's consciousness of Branch and the composite second Concord Branch as Mrs. Eddy's generic concept of Branch as embracing earth and heaven (typed by man and woman)—the second Concord Branch built by Mrs. Eddy together with the field branches (in her own name) lifting the robe of individual limitation from the shoulders of the first Concord Branch as Mrs. Eddy's individual conception of church unsupported by field demonstration.

Thus this ninth picture as symbolizing earth and heaven as typed by man and woman indicates four different planes of conception, in line with Mrs. Eddy's statement that "what the human mind terms matter and spirit indicates states and stages of consciousness" (S. & H. 573:10)—dependent, according to Mrs. Eddy's statement, entirely upon relative illumination, the subject matter always being the same in each state and stage of consciousness.

The clasped hands of the male and female ideas in this ninth picture not only illustrate the prophecy in the sixteenth edition of *Science and Health* of the conjunction of "Genesis" as manhood (the "man child" of the God-crowned Woman) and "The Apocalypse" as Womanhood (the God-crowned Woman) but also the prophecy of the symbolic conjunction of The Mother Church as "the cross" of Christian labor (to the end of lifting the sonship of The Mother Church to the God-crowned Woman) and the Extension as "the crown" of its scientific accomplishment. This prophesied conjoined completion is in line with Mrs. Eddy's statement that "union of the masculine and feminine qualities constitutes completeness," S. & H. 57:4, and also with her statement (previously quoted) made before the formation of The Mother Church, that "this Church may find it wisdom to organize a second time for the *completion* of its history," Ret. 1891, p. 58. Remembering that The Mother Church was formed over a year before *Christ and Christmas* was first published and fourteen years before its completion in the Extension, the presentation of this ninth picture in *Christ and Christmas* initially typed both the incomplete history of The Mother Church, "the cross," and prophesied its completion in the Extension, "the crown"; for Christianity promises a crown for every cross sacrificially borne. But these two churches, The Mother Church and the Extension, were not literally joined in symbol until 1906, twelve years after *Christ and Christmas* was presented to the Field in 1893—on the border line of 1894. Thus starting with the presentation to the Field of the "man [not infant] child" in the sixteenth edition in 1886 and ending with the dedication of the Extension in 1906 inclusive, the clasped hands in this picture represent the fulfilled labor of about twenty-one years, just the age of a fully matured "man child."

These literally conjoined churches (The Mother Church as "the cross" and the Extension as "the crown," My. 6:18, 19) in Boston are built on a triangular plot of ground surrounded by three conjoined streets, typing the three-sided nature of Christianity (Christianity

being only the third side of the City foursquare, S. & H. 575:18) with its heavenly trinity of forces,—Life, Truth, and Love,—which, in order to be brought to earth, must be squared by the addition of "omni-action," the fourth dimension of infinite "Good," S. & H. 587:20. The Mother Church and the Extension being phases of Church as "the cross" and "the crown" of Christianity, respectively, each required a separate tabernacle for its expression. Thus these conjoined church edifices had of necessity to be of such diverse and, architecturally speaking, incongruous styles as to suggest an entirely progressively changed Church perception. The following subtitles contain a description of the symbols in these conjoined churches—these symbols prophesying the churches' respective limitations and accomplishments.

THE MOTHER CHURCH AS "THE CROSS"

My. 6:19

The interior of the auditorium of The Mother Church edifice is arranged in circular fashion and has two levels—the auditorium and the balcony. The lower level, the auditorium, as characterized by its windows, starting from left to right (as one is instructed to do in Joseph Armstrong's book, *The Mother Church*, on page seventy-two), types the human demonstration of the divine. In the first window is the Madonna and Child; thence to Mary anointing the head of Jesus; thence to the six waterpots, containing "two or three firkins apiece," which figured at the marriage in Cana of Galilee; thence to Mary's meeting the risen Saviour; thence to the (Mother-phase of the) God-crowned Woman crowned with twelve stars; thence to the raising of Lazarus from the dead—completing the process from womb to tomb.

The windows of the balcony level start with St. John receiving his great Revelation on the Isle of Patmos; thence to the City four-square; thence to the open Bible above the window picturing Mary meeting the risen Saviour; thence to an open *Science and Health* above the window of the God-crowned Woman; thence to Jesus in a heavenly setting raising Jairus' daughter; thence to the two circles, one in each side of a twin window.* This balcony consciousness is illustrated in the terms of *twelve, thirteen, and fourteen. Twelve*, in the sense that in the first window St. John is receiving his great Revela-

* Full descriptions of all windows of The Mother Church together with illustrations and authorized comments on them may be found in *The Christian Science Journal* from January to May (inclusive), 1895.

tion in the light of *five* descending rays which are added to the lighting in *seven* of the auditorium, subsequently described, and that the rose window illustrating the City foursquare, the expression of *Science and Health* as the Bride, Word, My. 125:26, has an Open Book for its central illustration from which radiate *twelve* wedge-shaped segments of the window containing *twelve* specific illustrations divided into four groups (of three segments each) representing the four sides of the City foursquare. The first side of the City as the "Word" (S. & H. 575:18) presents in its three segments: first, seven stars * as numerals of infinity, which suggest the stars that sang together in primeval harmony when heaven and earth were one, Gen. 1:1; second, the Bible; third, the God-crowned Woman crowned with twelve stars in the same separate formations of seven and five, in the sense that the crown had an upper tier of seven and a descending tier of five. The second side of the City as "Christ" (S. & H. 575:18) portrays Jesus with a little lamb in his arms, typing saving affection ("out of the amplitude of his pure affection, he defined Love," S. & H. 54:3); the Madonna and Child; and a burning Grecian lamp, typing "intelligence" as the reflected light of "the one Mind," which is the only quality of the fatherhood of God which the motherhood of God does not possess. The third side of the City as "Christianity" (S. & H. 575:18) presents palm-leaves of victory; the cross; and *burst* pomegranates, filled with seeds typing the seeds of human conception, which Jesus triumphed over for others in his resurrection from the tomb when, as St. Paul says of the result of the crucifixion, "he . . . made both one, and [broke] . . . down the middle wall of partition between us," Eph. 2:14. The fourth side of the City as "divine Science" (S. & H. 575:19) presents a sheaf of wheat (typing bread as Truth, S. & H. 35:26); "the Golden Shore of Love and the Peaceful Sea of Harmony," S. & H. 576:1; and three clusters of grapes (typing "wine [as] the inspiration of Love," S. & H. 35:27). These twelve segments are surrounded by a circle of *twelve* stars, symbolizing "the twelve tribes of Israel [which] stand in type for the whole human race," as stated in the April 1895 *Journal*, p. 5, which contains an illustration of this window. Beneath this rose window and on the auditorium level is the window portraying six waterpots partially filled with "two or three firkins apiece" of water

* The April *Journal* of 1895 said these stars are "the constellation known as the 'Great Bear'—*Ursa Major*—two of the stars of which point toward the North Star,—the seven stars symbolizing completion," p. 6. Of the North Star Mrs. Eddy says in speaking of the "Word" as the first side of the City foursquare, "Northward, its gates open to the North Star, the Word, the polar magnet of Revelation," S. & H., 575:26.

—typing only partial purity of human marriage—before they were filled to the brim in order to make the wine of Spirit at the marriage in Cana of Galilee, John 2:1-10.

The symbol of *twelve* is also illustrated in the other rose window in the balcony (which presents in a heavenly setting the raising of Jairus' daughter by Jesus), for in the background of the picture are *twelve* broad rays of descending light bursting through clouds in the sky. It took *twelve*, and not seven, healing beams to lift womanhood to her mission, as prophesied by this healing of Jairus' daughter (at the age of twelve), after which Jesus commanded that she be given "meat" (and not milk).

The symbol of *thirteen* is illustrated by the first of the two windows (in twin formation) in the balcony's vestibule, which contains in a circle a *closed* Bible as foundation and resting thereupon a *closed Science and Health* as superstructure, both surrounded by *thirteen* scintillating rays typing the true Church within one's own consciousness, or the position of "no temple therein,"—one step beyond the twelve-gated City foursquare as the last step in walled church symbolized by the open book (*Science and Health*), as previously mentioned in the comments on the window illustrating the City foursquare. The closed Bible and closed *Science and Health* suggest Mrs. Eddy's trenchant demand: "On the swift pinions of spiritual thought man rises above the letter, law, or *morale* of the inspired Word to the spirit of Truth, whereby the Science is reached that demonstrates God," My. 238:16.

The symbol of *fourteen* is illustrated by the second of the two windows (in twin formation), which contains a blank circle, typing spiritual consciousness beyond the symbol, and suggests the descended Bride as the City foursquare, that Mrs. Eddy calls "the city of our God," saying of this Bride, "this spiritual, holy habitation has no boundary nor limit," S. & H. 577:12, and, therefore, could not be symbolized. It will be remembered in connection with *fourteen* that Jacob worked *fourteen* years for Rachel, typing Love, Gen. 29:20, 27.

The Mother Church auditorium is lighted by a seven-pointed star, fed by one hundred and forty-four electric lights (the latter suggesting the full measure of the City foursquare as "an hundred and forty and four cubits, according to the measure of a man," Rev. 21:17), typing the light-pressure of the upper level upon the lower for expression—Science upon Christianity, the Bride upon the Mother, or the pressure of the twelve stars on Woman's crown as Science upon the

seven stars of Christianity, which seven stars the ascended Jesus held in his right hand, Rev. 1:16. Succinctly expressed, this symbol of lighting shows the pressure of the square of twelve (one hundred and forty-four) upon seven, demanding expansion.

Five steps above the auditorium level of The Mother Church is the "Mother's Room," built wholly by the little children as the "Busy Bees" typing the branches (this was the only part of The Mother Church not built by Mrs. Eddy's students). The three window-illustrations in this Room are from *Christ and Christmas*: The first window contains the star of Bethlehem; the second, Mrs. Eddy writing *Science and Health*; the third, the little girl (typing in church consciousness the branches as rooted in the Word as Bride, as previously presented) reading *Science and Health* to the old gentleman who has closed his Bible. On the floor at the entrance of the door of this Room was the word "Mother" in mosaic,* and above the door is the word "Love"; thus the "Mother's Room" was given a vital connection with both levels—the lower as "Mother" and the upper as "Love," Bride. The steps leading to the "Mother's Room," which is in the very front of the church, start from the vestibule, that is between the "Mother's Room" and the rear of the auditorium. This vestibule, which suggests the wilderness (S. & H. 597:16) of non-understanding that lay between Mrs. Eddy and organic church, is likewise lighted by a seven-pointed star; whereas the "Mother's Room" built by the children is located five steps above the seven-pointed-star lighting.

On both sides of this vestibule on the auditorium level are twin windows. On the incoming side, the first half of the twin window pictures the man-angel bringing "the little book" (and the man-angel is a woman as so described in the January 1895 *Journal*), and the second half of this twin window portrays Jesus talking with the Samaritan woman at the well of Sychar. The other twin window, on the outgoing side of this vestibule, pictures Isaiah's "a little child shall lead them" (Isa. 11:6) as a sturdy "man child" with a detached branch of grapevine over his shoulder from which detached branch is growing a cluster of purple Concord grapes, typing the manhood element of the "Branch" growing out of the "roots" and not out of the "stem of Jesse," Isa. 11:1, which means "self-existence." Thus

* In Joseph Armstrong's book entitled *The Mother Church* it is stated that the word "Mother" was effaced in 1904 and Mrs. Eddy's name substituted therefor. This effacement of "Mother" was in line with many other preparatory changes from "Mother" to "Bride" made during the building of the Extension, as subsequently noted under "Zone to Zone" in this ninth picture.

this "man child" clutching this cluster of Concord grapes, typing the first Concord Branch, is "rooted and grounded in love," Eph. 3:17, as subsequently more fully presented.

The Mother Church symbolizes the ascent heavenward of the progressively purified human consciousness, collectively demonstrating step by step the wilderness-woman's progressive "man child" in the Word of *Science and Health*, which in turn presented the footsteps of Truth leading to the God-crowned Woman's "man child" as Truth, which was "caught up unto God, and to His throne." This goal was clearly accepted by The Mother Church in its Lesson-Sermon read at its dedication, which Lesson-Sermon featured the triumph of such reascent, Pul. pp. 12-15. Thus The *Mother Church's* collective sonship was ever on the wing as expressed in Mrs. Eddy's Poem entitled "The Mother's Evening Prayer"—"Keep Thou my child on upward wing to-night," Mis. 389.

THE EXTENSION AS "THE CROWN"

My. 6:19

While The Mother Church and the Extension are apparently conjoined at their altars, there is a corridor between them and three ascending steps leading from this corridor of The Mother Church to the Extension. At the head of the steps is a door with posts on either side having shields on them, as if to guard the Extension as a higher idea from the outgrown limitations of Motherhood. There are also shields on the outdoor pillars of the Extension and on either side of the doors through the three façades facing the park as well as above the outer doors (with the exception of one door which is situated where the West meets the South, suggesting that no protection is needed at the point where Science embraces Christianity)—all as if to guard the heavenly Extension from earth defilement. The decorations on the shields on either side of the doors through the three façades just mentioned are subjects for progressive study—namely, a seven-pointed star, a bundle of wheat, a lamp, an Open Book in a circle, a garlanded Lamb, an anchor, a dove with an olive branch in its beak below which are fourteen descending rays, and a conjoined cross and crown. An interesting feature of the shields above another outer entrance, on either side of which is a music scroll on a tripod with two horns beneath, suggesting horns of joy, is that they (the shields) are split, as if to suggest such victory as Jehoshaphat had when, before an overpowering enemy, he sent out sweet singers to sing of "the beauty of

holiness [wholeness],” which caused the enemy to destroy itself, II Chron. 20:21-24.

The interior of the Extension, like that of The Mother Church, is arranged in circular fashion and, in addition, is decorated with myriads of wreaths on its walls and in its window borders. The broad overhead arches are decorated with myriads of colorless roses and each of the many windows in the crownlike dome has a conventional outline of a book suggesting the Bride, or Word, My. 125:26. The greatest profusion of fruits of all kinds including pineapples, quinces, oranges, apples, pears, and grapes are over the doors and windows of the exterior as well as carved in many fashions in the auditorium—the church abounding and overflowing in horns of plenty, or cornucopias of fruit and flowers. The Extension was lighted by eight chandeliers constructed of clusters of lights like bunches of grapes.* The entire interior of the Extension with its beribboned symbols suggests the marriage of the Bride and the Lamb—an occasion of rejoicing.

The Scripture read at the dedication of the Extension (My. 39:6) was taken from the nineteenth chapter of Revelation, which records the marriage of the Bride and the Lamb in heaven, as well as from the fifty-fourth chapter of Isaiah, which reads: “Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord,” for the Bride conceives generic man including all mankind in the idea of God rather than a specific conception subject to numerical limitation.

Also in the Scriptural reading from the fifty-fourth chapter of Isaiah read on the occasion of the dedication of the Extension was the following prophecy, “And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones [truths].” In fulfillment of this prophecy the doors of the Extension are of rich red Santo Domingan mahogany (as near the color of carbuncles as could be had), and these “pleasant stones” are in the borders on each side of ten agate-centered symbolic windows—the designs of which alternately recur in these ten separate windows, five being in a bay-window effect on each side of the church auditorium. Each of the side borders of the first symbolic window contains a tripod with a sheet of music thereupon under which is a laurel wreath, two olive branches, and a horn suggesting joy. Each of the side borders of the

* These lights were removed several years after Mrs. Eddy's passing and replaced by a sunburst.

second symbolic window contains a descending olive branch to which is attached two books ribbon-tied together, suggesting the marriage of the Bride and the Lamb as the Word of *Science and Health* and the Bible. Beneath all these windows are cornucopias of either flowers or fruit—the flowers corresponding to the windows with the music and the fruit to the windows with the books.

In addition to these ten windows are three large triple windows facing the Readers' desks. At the top of each side of these windows in a very deep border effect is an Open Book with a Grecian burning lamp immediately above it shedding soft rays over the pages. On either side of the Open Book are festoons of ribbon-tied clusters of purple Concord grapes. (Grapes with a Grecian lighted lamp above are also the symbols in the second of two windows in the First Reader's Room in the Concord Branch Church, which suggests that these triple windows of the "Word" in the Extension were a heavenly prophecy [in the heavenly galaxy of stars on the head of the God-crowned Woman] of the fact that the three different phases of branch as typing Life, Truth, and Love would be embraced on earth by the second Concord Branch, which contains in its mottoes all three of these elements.)

Inasmuch as the Editor of *The Christian Science Journal* said of *Christ and Christmas* in his article which Mrs. Eddy so highly commended, "It would require a *quill* plucked from an angel's wing to adequately describe the praise due this book," *January Journal*, 1894, this poetic euphony might well be used to suggest the meaning of the rolled scroll (implying a closed message at that time) crossed with a *quill* pen which is the major feature in each of the side borders of these triple windows of the "Word." This scroll written with the "quill plucked from an angel's wing" is closed to human perception at this point inasmuch as the marriage of the Bride and the Lamb was in heaven and not on earth. That the message of this scroll written with the "quill plucked from an angel's wing" is closed to human perception at this point is further confirmed by the fact that there is a large *blank* inset of glass at the base of each window in the Extension as if awaiting a final earthly inscription and suggesting that the symbols of the Extension as yet had no earthly expression.

Inasmuch as The Mother Church was ever on the wing in the upward soaring of its "man child," while the Extension was "the crown" of its accomplished ascent, which left no earthly redemption, there must have been a third expression of Church typed by the descending olive branches in the symbolic windows of the Extension. This third

expression of Church, typed by the descending olive branches, was the prophesied Church growing from the "roots" of Jesse, which Mrs. Eddy had expressed in the symbol of both the first Concord Branch (as foundational structure), built under the ascending shadow of The Mother Church, "the cross," and the second Concord Branch (as super-structural completeness), built at the point of completed heavenly ascent in the Extension, "the crown," the second Concord Branch having been dedicated the day after the corner-stone of the Extension was laid—the corner-stones having been laid one year apart on Mrs. Eddy's birthday, with her approval,' although the Extension was not completed until two years after the completion of the second Concord Branch. Thus the second Concord Branch was put *within the building of the Extension*. A special feature will be made of this fact in the comments under "Zone to one" in this picture.

In the light of the relationship of these churches,—The Mother Church as "the cross," the Extension as "the crown," and the Concord Branch embodying Mrs. Eddy's consciousness of both,—the following facts concerning the first two lines of the first stanza of the Poem applicable to this ninth picture will doubtless be interesting. In the first presentation of *Christ and Christmas*, in 1893, a little over a year after The Mother Church as the soaring phase of "The First Church of Christ, Scientist, in Boston, Mass.," was formed in September 1892 (but before even its corner-stone was laid or its ascent was begun), these two lines read, "Winged Christian Science *soars* to [heavenly] view the great I Am." However, in 1897, at the time *Christ and Christmas* was restored to the Field (after three years of suspension) and at the time Mrs. Eddy started the building of the first Concord Branch, these same first two lines were changed to read, as now, "For Christian Science *brings* [instead of *soars*] to view the great I Am." Thus it will

* Certainly Mrs. Eddy's approval of the laying of the corner-stone of the second Concord Branch on her birthday received more than implied approval when she spoke of the coincidence of her birthday and the laying of the corner-stone as a prophetic omen, My. 158:10. And the laying of the corner-stone of the Extension (embracing the heavenly aspect of the second Concord Branch) received her tacit approval (for certainly she must have known of the coincidental event in time to have prevented it, had it not met with her approval), My. 16:12. The implied approval in these instances was doubtless occasioned by their unique significance in relationship to Mrs. Eddy's own identity therewith (in the sense that the second Concord Branch was her gift to the Field and that the Extension symbolically included the second Concord Branch in its heavenly galaxy of stars), notwithstanding the fact that she afterwards discounted the repetition of such coincidences as pertaining to other branches, which could not bear the same intimate relationship to her own consciousness, My. 235:24-1.

be noted that by removing the words "winged" and "soars" Mrs. Eddy made the demand for the union of the "man child," typing earth, Christianity, and his God-crowned Mother as Bride, typing heaven as Science, not only in heaven, God's "throne," but responsively on earth, God's "footstool."

This relationship between heaven and earth is clearly voiced in the statement of the Scriptures in which God says, "The heaven is My throne, and the earth is My footstool," Isa. 66:1. Thus God in His completeness must figuratively not only be conceived of as possessing a crowned head (typing the "throne" of God unto which the "[man] child was caught up," Rev. 12:5) but foundational feet. These feet were no longer "pillars of fire . . . whose flames of Truth were prophetically described by John the Baptist as consuming error," S. & H. 558:16, as Mrs. Eddy interprets a resistant earth, for earth becomes God's "footstool" when consciously one with heaven.

The Mother Church (typing scientific Christianity) had to complete its ascent from earth to heaven before the Love-phase of Mother as Bride could wed its own spiritual idea (Mrs. Eddy having defined the Bride as "Love wedded to its own spiritual idea," S. & H. 575:3), thence to symbolically descend to earth in order to *bring* "to [earthly] view" in Christian Science "the great I Am" in the second Concord Branch whose foundational idea as the first Concord Branch (which identified Mrs. Eddy's individual consciousness, that never left earth for heaven) was prophetically built on earth in 1897, simultaneously with the change in the lines of the Poem from *winged soaring* to *bringing*. Therefore the mission of *bringing* Christian Science back to earth as Bride was forced to await the building of the second Concord Branch as the union of both earth and heaven (earth being its footstool and heaven its God-crowned throne).

From the foregoing descriptions it will doubtless be better understood in this ninth picture than in the eighth picture why the word "For" added in 1897 as the introductory word of the first line of the first stanza of the Poem applicable to this ninth picture establishes the relationship between the eighth picture as scientific Christianity (typed by The Mother Church) and this ninth picture as Christian Science (typed by the Extension). The word "For" makes the ninth picture the sequence of the eighth in the sense that the eighth is "the cross" (typed by Jesus in this ninth picture) and the ninth "the crown" as the result of bearing "the cross" to the point of its dissipation. Thus the words "Christian" and "Science" (typed by "the cross" and "the

crown," respectively) are united in this Poem for the first time in the first stanza applicable to this picture. Likewise these words "Christian" and "Science" are united in the handclasp of their respective representatives in this picture as well as on the scroll of the woman—all of which indicate that the ascent of the "man child" has been completed through Christian Science, which reduces "divine Science" to "human apprehension," S. & H. 471:30.

Previously to Mrs. Eddy's symbolization of true Branch consciousness in her first Concord Branch in 1897 (the "Branch" that grew from the "roots" of Jesse—"self-existence"), Church had no feet adapted to walk on earth with man, since from beginning to end Church was founded on the firmament of the second day of consciousness (the second rung of Jacob's Ladder of Life), or the line of demarcation between Truth and error. Thus, as it will be remembered from the comments on the third picture, the Christian Science Church *was unable to maintain its Reuben "church" in Life*, typed by the first unsustainable "church" organization, which ended in rebellion; for in the light of ascending Church, which was founded on Simeon, as later elaborated, Reuben as the first tribe, or first (basic) position of Jacob's Ladder (which was set up on the *earth* and reached to heaven), was to Church consciousness unregenerate earth from which the subsequent tribes ascendingly fled. Hence not only are The Mother Church and the Extension presented in these comments on the ninth picture, but The Mother Church's foundational star (or basic light of the first day as typed by Mrs. Eddy's initial Reuben-consciousness—the "vision of *the* [whole, generic] son") symbolically expressed in the first Concord Branch. In this sense, Reuben was the foundational star of The Mother Church, for each additional star was in the upward-winged position of The Mother Church. Reuben as the foundational star is more particularly presented in the "Zone to Zone" comments on this picture.

DISTINGUISHING BASES OF THE MOTHER CHURCH, THE EXTENSION, AND THE CONCORD BRANCH

The difference between the three positions of The Mother Church, the Extension, and the Concord Branch is illustrated by the difference between the principles of adherence, coherence, and inherence.

"*To adhere*" means "to stick to" when qualities of unequal proportions are brought together—to use Webster's illustration, that of a postage stamp and an envelope, the mucilage being on but the

stamp. Thus The Mother Church required only *adherence* of its members, its first Tenet, whose introduction Mrs. Eddy applied to all other Tenets, beginning with, "As *adherents* of Truth . . .," S. & H. 497:3. The members of The Mother Church had no voice in their own government, or in the making of their Constitution and By-laws as contained in *The Mother Church Manual*; they merely *adhered* to the principles set forth by Mrs. Eddy.

"*To cohere*" means "to stick together," each quality being of equal value and proportion. The heavenly branches at the point illustrated by this ninth picture *outwardly* symbolized this principle of *coherence* in the sense that it took the entire Field of branches in coherent relationship to complete the full trinity of Life, Truth, and Love after Mrs. Eddy divided the trinity of Life, Truth, and Love into three mottoes (a motto always characterizing the basic nature of an institution), permitting no one branch to use more than one motto; thus, as previously noted, the branches became a "family" idea, each branch thereby losing its own initial *inner coherence*. Recognizing this "family" relationship between branches, the *Manual* at that time demanded their helpful interrelationship, in line with their outer *coherence* with each other. However, contrarily to the exclusively outside-of-itself government of The Mother Church by Mrs. Eddy, each branch always formed its own Constitution and made its own By-laws; therefore each of the outwardly *coherent* branches retained within itself the nucleus of self-government (which had existed from the time of its earliest inception), even while it was forced to await its future restoration to its former position of *inner coherence* of the full trinity of Life, Truth, and Love as its *earthly* expression.

"*To inhere*" is "to stick within," that is, to have the elements of coherence absolutely within one's own consciousness, and no one on earth at the point of the unfoldment illustrated by this ninth picture bore this privilege but Mrs. Eddy, for both the objective revelation and founding of Christian Science flowed from her subjective discernment. And Mrs. Eddy's individual expression of Church as the foundational first Concord Branch (which she alone built) was the symbol of her subjectively *inherent* consciousness of Church. While the symbolic composite second Concord Branch (which coherently embraced the full trinity of Life, Truth, and Love in its mottoes), that was built by herself together with the field branches and the Mother Church as branch, was coherent between herself and them, it was *inherent* within Mrs. Eddy's own consciousness (and, therefore, claimed wholly by

her), inasmuch as all branches as rooted in her own revealed Word as self-discerned by her were the outflow of her own consciousness. However, such *inherent* consciousness could never be objectively reached by a field branch until its future coherence (remembering that the branches at the point illustrated by this ninth picture were only outwardly coherent with each other, even the second Concord Branch, containing the full trinity of Life, Truth, and Love, then being but a symbolic prophecy of the branches' future inner coherence) was individually expanded in the consciousness of its members to the "tree of life" *inherently* bearing its "twelve manner of fruits" from one source, a position beyond that of church enclosed within the walled consciousness symbolized by the City foursquare with its twelve gates, typing twelve divided sources of consciousness as coherently united by its walls of limitation. That Mrs. Eddy had reached the consciousness of the fruitage of the "tree of life" when she built the second Concord Branch in 1904 was evidenced by the fact that the chapter entitled "Fruitage" (of the Word only) had already been added to the Word of *Science and Health with Key to the Scriptures* two years before, in 1902, and such "Fruitage" of the Word as the "tree of life" typed her then position—remembering that Mrs. Eddy says that she is found only in her Word, My. 120:2. (It is interesting to note that after the branches' segregation to individual self-communication in 1908, the coherent relationship of branch to branch previously demanded by the *Manual* of The Mother Church was forbidden, leaving such coherence to each individual branch only within itself.)

The Branch-idea, although coherent within itself as Church, was never less than *inherent* in Mrs. Eddy's own consciousness as typing her initial discovery of Christian Science as the full trinity of Life, Truth, and Love (S. & H. 107:1) within one consciousness, and, as such, her consciousness typed the Reuben-completeness of the first day of the first chapter of Genesis where heaven and earth are initially one, a stage more basic than the Simeon-saving necessity of Church consciousness of the second day of the first chapter of Genesis, wherein heaven and earth are divided. Thus the tribe of Reuben in the *inherent* consciousness of Woman sees the union of heaven and earth without making church's ascent to heaven to discover it.

It will be remembered that the organized "church" formed in 1875 by eight members, concurrently with the publication of the first edition of *Science and Health*, failed because it was a Reuben-attempt to do something on its own initiative, not only in disobedience to its

then textbook but in conflict with the basic principle of Branch (as later recognized by the *Manual's* demand for the sixteen elements [members] needful to the formation of a Branch, Art. XXIII, Sec. 7) —twelve elements (instead of eight) typing the twelve diversified gates of the City foursquare in coherent relationship as its branch limit and four additional elements typing the walls of motherly protection. The failure of the Reuben-"church" due to inner rebellion proved that the branches must objectively take the full course of the twelve tribal footsteps starting with Simeon (leaving the first, Reuben, to the subjective consciousness of its revelator) before they could reach the "tree of life" in the thirteenth objective footstep. Thus to Church consciousness there is no escape from adherence and coherence before the Reuben-inherence of its revelator can be subjectively realized by it in "the fruits of Love" (S. & H. 35:24) of the "tree of life."

"ZONE TO ZONE"

The "zone" of the "fast circling" star in this ninth picture is *Issachar*, the ninth son of Jacob (or the ninth tribe of Israel), by Leah. This, however, was Leah's fifth son through direct conception and bearing. "Issachar" means "hire," and his birth is recorded in the Bible as follows: "*And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes. And she said unto her, Is it a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes. And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night. And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son. And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar,*" Gen. 30:14-18.

(Identical Fulfillment)

"*And Reuben went in the days of wheat harvest, and found mandrakes in the field*"—It will be remembered that Reuben (the name

“Reuben” meaning “the vision of *the* [‘only begotten’] son”), who was Leah and Jacob’s first son and Leah’s Love-son, was identified in the comments on the first picture in *Christ and Christmas* as both “root” and “offspring.” Reuben as “root” typed the light of the first day of the first chapter of Genesis as the union of heaven and earth (“In the beginning God created [both] the heaven and the earth,” Gen. 1:1), which was the compound idea of Life, Truth, and Love *on earth* in the consciousness of Leah before she brought Reuben forth as “offspring” (just as the God-crowned Woman in the fullness of her completeness as Life, Truth, and Love subjectively embraced her own Sonship as Truth before her Mother-phase dividedly brought it forth as “offspring,” or “man child,” thus separating manhood as Truth from Life and Love as womanhood, S. & H. 5:17:8-10); while Reuben as “offspring” merely typed Life as “the spontaneity of Love” without the element of Truth, which must be demonstrated, for Reuben as “offspring” was the result of Leah’s endeavor to lift Jacob’s life upon the plane of hate (for Jacob hated Leah) to Love through the medium of a Love-child without the medial footsteps of Truth—Leah having hopefully said at the birth of Reuben, “. . . now therefore my husband will love me,” Gen. 29:32.

Since Truth is impossible of attainment without the “intelligence” of moral relationships in one’s life (all such relationships tending to man’s collective oneness with others as a prerequisite to generic unity in one consciousness), the lack of Truth in Reuben as “offspring” occasioned his sin (of unlawfully claiming the prerogatives of his father’s “bed,” in the words of Jacob’s curse, “. . . thou wentest up to thy father’s bed; then defiledst thou it,” Gen. 35:22; 49:4), typing the negative “darkness . . . upon the face of the deep” in the second half of the first day of the first chapter of Genesis, which it was necessary for God to divide from the affirmative light of the first half of the first day, typed by Reuben’s affirmative nature—the Scriptures declaring, “And God saw the light, that it was good: and God divided the light from the darkness” (for ascending demonstration), Gen. 1:4.

Inasmuch as Reuben in his negative nature (contrary to his affirmative nature as a prototype of “absolute Christian Science,” in which Mrs. Eddy says there is no “mine” or “thine,” Mis. 318:2) perverted the primitive and ultimate Truth that “Principle and its idea is one” by assuming the prerogatives of Father (“Principle”) before sonship as the idea of Truth had been demonstrated (which sonship lifts consciousness above physical desire into the realm of spiritual

completeness), he was forced to await the demonstration of Truth as sonship through the successively ascending tribes before he as Life could find in the wheat field of living Truth the living mandrakes of his own initial Love-nature, thereby retroactively identifying his consciousness with Leah's subjective "root" consciousness as "self-existent Life, Truth, and Love" before she dividedly brought him forth as "offspring." (Was not this retroactive identification, that was Reuben's necessity to restore him to his pre-existent estate as the "root" consciousness of Leah before he was brought forth by her as "offspring," the pre-existent completeness of "offspring" as "root" that Jesus meant when he said, "O Father, glorify Thou me with Thine own self with the glory which I had with Thee *before* the world was," John 17:5, and what St. Paul meant when he said, "According as He hath chosen us in Him *before* the foundation of the world, that we should be holy and without blame before Him in love," Eph. 1:4.) Inversely stated, since it was the lack of Leah's recognition of the necessity for the ascending "footsteps of Truth" in Jacob's consciousness as the only means by which his life could be lifted to Love that resulted in the bringing forth of Reuben with a predilection for moral perversion of Love, Reuben for his Truth-redemption was forced to await the successive "footsteps of Truth" by the ascending tribes in Jacob's consciousness, typing the ascending days in the first chapter of Genesis, whose evening resistances as against their morning light were occasioned by the "darkness . . . upon the face of the deep," typed by Reuben's sin.

It was the elemental division of the Reuben-consciousness into light and darkness in the first day of the first chapter of Genesis, demanding the concrete division of the waters under the firmament, typing earth as matter, from the waters above the firmament, typing heaven as Spirit, in the (unblessed by God) second day (correlated by the Simeon-consciousness), that necessitated ascending tribal consciousness in order to lift earth as matter to heaven as Spirit. Therefore Reuben's consciousness of darkness, typing his sin, could not be redeemed until the "darkness . . . upon the face of the deep" of the first day of the first chapter of Genesis, which ascendingly persisted in the evening of each successive day, was dissipated by Truth as "the male idea" in the sixth day, when its morning light overcame the last evening consciousness in the first chapter of Genesis (for the Scripture presents the seventh day as eveningless effulgence). At which point Reuben as Life and Love having had his medial deficiency of

Truth supplied by the completed ascending tribal "footsteps of Truth" to their heavenly goal as absolute Truth (for they had overcome the darkness of the first day, that had reappeared in every day to the seventh in the first chapter of Genesis) retroactively found the mandrakes of Love as his own original Love nature, which Love-light (like the darkness) had reappeared as the morning light of each successive ascending day until it finally broke forth in all its effulgence in the eveningless seventh day as "the [composite] female idea."

(That "the [composite] female idea" is beyond "the male idea" and corresponds to the light of the eveningless seventh day is attested by the fact that while "the male idea," typing Truth, and "the female idea," typing Life and Love, appear together in the sixth day, Mrs. Eddy places "the female idea" in the ascending order of "creation" above "the male idea"; for she said in the first edition of *Science and Health* that "woman was a higher idea of God than man, insomuch as she was the *final* one in the scale of being," p. 249, and again in our present edition she says that "the female gender [is named] *last* in the ascending order of creation," p. 508. Thus manhood as typing the ascending six days of "creation"—each of which had its evening as well as its morning—is Apocalyptically symbolized as "clothed with a cloud" [that Mrs. Eddy interprets as darkness, S. & H. 558:12], Rev. 10:1; while Womanhood is symbolized as "clothed with the sun," Rev. 12:1, typing the effulgence of the eveningless seventh day as the collectivity of the morning light of the preceding six days.)

In justification for having referred to the wheat field (in which Reuben found his mandrakes of Love) as Truth, it is interesting to note that wheat has throughout the Bible and *Science and Health* been the symbol of Truth. Jesus in his parable of the wheat and tares typed Truth by the wheat, and error by the tares. Also Mrs. Eddy says that "the seed of Truth and the seed of error . . . are the wheat and tares which time will separate, the one to be burned, the other to be garnered [harvested] into heavenly places," S. & H. 535:1-5.

Just as "*wheat*" symbolically presents an identity to Truth in the sense that it has always been so characterized in the Bible and *Science and Health*, and the successive tribes (typing the ascending days in the first chapter of Genesis as the ascending "footsteps of Truth") as a collective consciousness at the point of Truth are typed by a collective "*field*,"—so "*mandrakes*" symbolize *Love*, for mandrakes are called "*love apples*." And as Reuben's original sin was that he had physicalized the mandrakes of Love that he had found in his then

own unregenerate life, it is necessary that mandrakes in their false sense as well as in their true sense be presented.

Literally speaking, mandrakes are plants bearing red apples, which are supposed by Orientals, including the Israelites, to promote conception. Ferrar Fenton in his translation of the Old Testament from the Hebrew translates "mandrakes" as "love apples," which shows their Hebraic symbolism. Also mandrakes derive their name from the fact that their roots many times produce an almost human sound on being uprooted—their deep earth rooting typifying the deep rooting of Reuben's affirmative nature in the spiritual idea of earth as "compound idea" and his negative nature in earth as "matter," S. & H. 585:7, 8.

Figuratively speaking, the apple has always typed the original sin of Adam and Eve occasioned by their separation and desire for physical oneness to the end of their completeness (as a counterfeit of the truth that the "union of the masculine and feminine *qualities* constitutes completeness," S. & H. 57:4); hence the allurements of the serpentine promise that "the tree of knowledge of good and evil" would "make *one* wise" (Gen. 3:6)—remembering that the "darkness . . . upon the face of the deep" in the last half of the first day in the first chapter of Genesis, which identifies Reuben's sin, is also identified by Mrs. Eddy as Adam's sin, S. & H. 338:12-18. Thus the apple became the symbol of a false, or bodily, sense of love. Mrs. Eddy defines this original sin in our present textbook, under the marginal topic of "Garden of Eden," as, "The name Eden, according to Cruden, means *pleasure, delight*. In this text Eden stands for the mortal, material body," S. & H. 526:29. Mrs. Eddy went even further in the third edition of *Science and Health* and defined the "Garden of Eden" and its sin as, "The garden was a term used to signify the body in the first records of mythology, sexuality and self-abuse the forbidden knowledge," S. & H. p. 127, Vol. II, third edition.

Since, as Mrs. Eddy says, "The greatest wrong is but a *supposititious* opposite of the highest right," S. & H. 368:2, does this not mean that at the same place and time that error is seeking an expression, the true idea is there present and is the true *animation* of what error is attempting to reverse? Hence Mrs. Eddy says, "Now a lie takes its pattern from Truth, by reversing Truth. So evil and all its forms are inverted good," Un. 53:1. And again, "'There went up a mist from the earth.' This represents error as starting from an idea of good on a material basis," S. & H. 546:12.

Thus the apple as the figurative symbol of the material fall of Adam and Eve would logically become the symbolic medium for the reversal of their sin, and Reuben as the first and only tribe to pervert (beyond even original bounds) the sin of Adam and Eve would naturally be forced to redeem the apples (mandrakes) of material conception to the symbol of spiritual Love by finding the mandrakes of Love in the field of Truth instead of in "the mortal, material body" (where the original "tree of knowledge of good and evil" grew)—that field of Truth being Reuben's own redeemed consciousness as the reversal of the "supposititious opposite" claim that the mandrakes grew in "the mortal, material body." This inner redemptive operation of Life, Truth, and Love must needs be the pattern for every one "born after the flesh" (divisibility—which "divides Mind into minds, Spirit into spirits, Soul into souls, and Being into being," Ret. 56:6,—being of itself a fleshly claim), since Mrs. Eddy says that the twelve tribes of Israel (each at the point of yielding its own sin to its corresponding star on Woman's crown as typing its animating true idea) "show the workings of the [generic] spiritual idea," each tribe typing a separate star on Woman's crown; and Reuben being the first tribe that types original sin must of necessity be the only tribe to type its ultimate remedy.

Thus when Reuben typing *Life* as "the vision of *the* [meaning 'only begotten'] son" finds the living mandrakes of *Love* in the living field of *Truth* at the point of *harvest* time (when the tribes have completed the ascending "footsteps of Truth" in the sixth day), he not only finds the remedy for original sin in the completed elements of Life, Truth, and Love in his own consciousness for himself, but he as "*the only*" (remembering that Mrs. Eddy's interpretation of "the beginning" in the first day of the first chapter of Genesis as "*the only*" was typed by the affirmative nature of Reuben) finds them for all mankind. Hence the words of St. Paul which he spoke concerning Jesus are also applicable to Reuben: ". . . by the offence of *one* judgment came upon all men to condemnation; even so by the righteousness of *one* the free gift came upon all men unto justification of life," Rom. 5:18.

LEAH'S "DAYS OF WHEAT HARVEST"

As motherhood is on the plane of manhood (the highest quality of even divine Motherhood being Truth, which man types,—Mother's quality of Love being her bridal potentiality), Reuben's "justification

of life" became Leah's also. That Leah needed "justification" was occasioned by the fact that the lack of the Truth-element in Reuben's consciousness as the darkness of the last half of the first day of the first chapter of Genesis (which lack as evenings, or darkness, persisted in all of the successive tribal days of consciousness up to the seventh) was the result of the deficiency of Truth in her Mother-phase (despite the fact that Truth is the exclusive Mother-quality of Motherhood—Life being the embraced Father-quality of Mother, and Love being the Bride-potentiality of Mother) that brought Reuben forth as "offspring" as Life and Love without Truth—this lack of Truth in Leah's Mother-phase forcing her to await the demonstration of Truth by the ascending sons of Jacob as tribes of Israel, which "show the workings of the spiritual idea."

In other words, Leah was forced to await the demonstration of the Mother-phase of Life and Love which brings forth its "man child" as Truth (as prototyping the Mother-phase of the God-crowned Woman, which brings forth its "man child" as Truth) from its "root" consciousness of Life, Truth, and Love; for Leah although basically typing Life, Truth, and Love had objectively brought forth her "offspring" as Life and Love only as a Love-link to the end of lifting Jacob from Life to Love without the demand for the toilsome ascending "footsteps of Truth" in his consciousness, assuming that Jacob identified the Truth, or manhood, that was embraced in her "root" consciousness of "self-existent Life, Truth, and Love" as Bride (just as every bride inspired by love sees in the consciousness of her husband the full measure of her own ideal expectancy unless disillusioned by his own conduct that demands ascending footsteps to her own initial ideal, to which she must patiently lift him). Thus Leah initially brought forth Reuben on earth as Life and Love, or the expression of the qualities of daughterhood (instead of ascending sonship), which (qualities) were forced to await the demonstration of Truth by sonship (as a "free gift" to daughterhood) before her "root" consciousness as Life, Truth, and Love could be reestablished on earth as Bride, or the united consciousnesses of manhood and womanhood (that immaturely expressed are sonship and daughterhood).

It will be remembered that while Leah rose above motherhood necessity when she "left bearing" at the point of Judah, typing Life (Judah types Life because it was Jesus' nativity in his first coming, which typed Life), she was forced to await the ascending footsteps of the subsequent tribes through the other mothers of the tribes of

Israel to the point of the sixth day before the Mother-phase of her consciousness as Life and Love was *medially* completed by Truth. Life and Love as Leah's Mother-phase (before she "left bearing") reached their climax in the expression of Life in the fourth day, instead of Truth in the sixth day, because Love as the quality of Bride could only be prematurely claimed by Mother until Mother as Life was completed by Truth. While Leah as mother is associated with both Life and Love at this point, it is only because the consciousness of Love (which always embraces Truth) once gained can never be lost, even though it must await the demonstration of Truth by the succeeding tribes of Israel, in the meantime accepting each climactic point of demonstration as its own until its final release through the completed demonstration of Truth by others. In other words, Leah's premature expectancy of Jacob's love upon the basis of her own "root" embracement of Truth could not be ruled out at any point, because it emanated from sinless love that had already subjectively reached Love, needing only to await *for the sake of Jacob* the demonstration of Truth by the ascending tribes of Israel (contrary to Reuben, who, because of sin, was forced to await *for his own sake* the redemption of Truth by the ascending tribes of Israel, whereupon his consciousness of Love also was immediately released to expression); whereas a loveless consciousness that is objectively forced to reach Love as the goal of Truth, even after it reaches Truth must still rise to Love.

Thus the *harvest* time as the union of Life, Truth, and Love subjectively appeared to Leah before it objectively appeared to Rachel, as symbolized by the Scriptural record that Leah dwelt with Jacob on earth at the point of the tenth tribe, Zebulun (meaning "dwelling"), before either of the two direct sons of Rachel, Joseph and Benjamin (the eleventh and twelfth sons of Jacob), became earth expressions—they having previously been merely stars of promise on the God-crowned Woman's crown, typed by Rachel. Therefore when Leah at the Judah-point of climactic Life turned away from man and praised the Lord (as presented in the comments on the fourth picture), it was in order to await *man's demonstration* of Truth to the end that her Motherhood could be restored to its initial "root" vision of Life, Truth, and Love as Bride, which was subjectively below and objectively beyond medial Motherhood.

Hence Leah's "days of wheat *harvest*" on earth were, like Reuben's, at the point where the ascending tribes of Israel (typing the ascending footsteps of Truth in Jacob's consciousness) reached Truth in the

sixth day—this *harvest* in the sixth day preceding Leah's conception of Issachar, typing the objectively united male and female consciousnesses of earth and heaven, correlated by this ninth picture.

MRS. EDDY'S "DAYS OF WHEAT HARVEST"

It will be seen that the "Zone to Zone" of this ninth picture in so far as it pertains to Mrs. Eddy's "days of wheat harvest" is but a recapitulatory *harvesting* of the past work of her own Reuben-consciousness as the Branch-idea in the First Organization of the Boston church; for it will be remembered that she gave the sixteenth edition of *Science and Health*, correlated by this ninth picture as the "crown" of the eighth picture as "cross," to the First Organization of the Boston church in 1886, three years before its dissolution in 1889.

In other words, this ninth picture is illustrative of the sixteenth edition of *Science and Health*, which (like Joshua's sun that stood still until he had fought his battle for God, Josh. 10:13) stood still awaiting church demonstration (through what Mrs. Eddy characterizes as "the divine method of warfare in Science," S. & H. 568:6) for twenty-one years from the time of its presentation at the very first of 1886 (six years before The Mother Church as "cross" was formed in 1892) to 1906, when the Extension as The Mother Church's "crown" was dedicated as symbolizing the fulfillment of church demonstration.

As a direct evidence that this picture, typing the Extension (which Mrs. Eddy calls the "crowning ultimate" of church, My. 6:22), presents the *harvest* from seed previously sown in church consciousness, Mrs. Eddy wrote her article entitled "Harvest," recorded in *Miscellany*, immediately after the dedication of the Extension, referring to the "hour" as "molten in the furnace of Soul," saying, "God hath thrust in the sickle [to harvest] . . . Its *harvest song* is world-wide, world-known, world-great," My. 269:17-20. In a letter accompanying this article, written for *The Independent* magazine, Mrs. Eddy said in part, "I have adapted my article entitled 'Harvest' to the hour which is on the tapis ['on the tapis' meaning 'up for consideration']" (A photographic copy of this letter in Mrs. Eddy's own handwriting was published by *The Independent* at the head of this article.)

Since *harvest* time is the climactic collection of the fruits of past labor, the following presentation will be found to be a recapitulation of the footsteps of thought from the time of Reuben's church sin (in 1875), as presented in the comments on the third picture, to the time of his church redemption therefrom (in 1897), as presented in the

comments on the eighth picture. In other words, the recapitulation indicated by this subtitle ("Mrs. Eddy's 'Days of Wheat Harvest'") as applied to the Bible text, "And Reuben went in the days of wheat harvest, and found mandrakes in the field," must begin with Mrs. Eddy's own basic Reuben-consciousness, as follows:

Mrs. Eddy, as prototyped by the "root" consciousness of Leah before she dividedly brought forth Reuben as "offspring," initially discovered "the Christ Science or divine laws of Life, Truth, and Love" in her own consciousness, and for nine years thereafter objectively preached and taught her "revelation of Science," typed by Jacob (these nine years being prototyped by the bridal period of Leah before her Mother-phase brought forth Reuben as her "offspring"), before she objectively and interpretively brought forth Reuben in the first edition of *Science and Health*, at the point of the division between the light and darkness in the first day of the first chapter of Genesis, as Life and Love without the element of Truth needful to meet the darkness. (It will be remembered that Mrs. Eddy's interpretation of the first day of the first chapter of Genesis in the first edition of *Science and Health* began with the division of the light from the darkness, and that she did not interpret the light of the first half of the first day until the third edition.) This lack of Truth in Mrs. Eddy's presentation of Reuben in the first edition of *Science and Health* was in fulfillment of the prophecy that the man-angel that would bring the "little book" (Rev. 10:2) would be "clothed with a cloud," which Mrs. Eddy interprets as darkness, S. & H. 558:9-12. However, as the face of the man-angel (which brought "the little book") was "as it were the sun" (this man-angel with "the little book" being presented in a pictorial window of The Mother Church as a female figure), his face could not have failed to type Womanhood as Love embracing Truth as a *past demonstration of manhood to Mrs. Eddy's own consciousness*.

Thus while the first edition of *Science and Health* was a revelation of Truth, or manhood, to Mrs. Eddy's *own consciousness*, it was "clothed with a cloud" of darkness to others, which forced her objective consciousness to reveal Reuben both in his affirmative nature as light (typed by the face of the man-angel) as her own consciousness, and in his negative nature as the darkness (typed by the "cloud"-clothes of the man-angel) of others, who had not demonstrated the quality of Truth in their own lives—the words of Mrs. Eddy as interpreting the "cloud"-clothes of the man-angel reading: "To mortal

sense [typed by the consciousness of others] Science seems at first obscure, abstract, and dark; . . . [and as interpreting her own consciousness]. When understood, it is *Truth's* prism and praise," S. & H. 558:10. So while Mrs. Eddy subjectively presented the basic *Truth* of her own consciousness (typed by the light of the face of the man-angel, which "was as it were the sun") in the first edition of *Science and Health*, she interpretively brought forth Reuben objectively (in this edition) to the consciousness of others as Life and Love without the element of Truth, or as light and darkness, because Love to the consciousness of Life without Truth is lawless love, or the "darkness . . . upon the face of the deep."

In line with the darkness and obscurity of Mrs. Eddy's consciousness of Truth *to the consciousness of others*, it will be remembered that simultaneously with the publication of the first edition of *Science and Health* eight of her students established a Reuben-"church" in disobedience to her unequivocal denunciation of church organization in the first edition of *Science and Health*. The fact that this Reuben-"church" claimed not only prerogatives equal to but superior to Mrs. Eddy when its members deliberately founded a church in disobedience to her denunciation thereof in the first edition of *Science and Health* was (in church consciousness) analogous to Reuben's sin, in that Reuben unlawfully claimed the prerogatives of his father's "bed," in the words of Jacob's curse therefor, ". . . thou wentest up to thy father's bed; then defiledst thou it," Gen. 49:4; 35:22. This Reuben-"church" ended in rebellion.

Therefore in view of the fact that the sin of Reuben had appeared in "church" consciousness in fulfillment of Mrs. Eddy's statement that the twelve tribes of Israel "show the workings of the spiritual idea" (negatively as well as affirmatively), Mrs. Eddy was forced to start a Simeon-church (the First Organization of the Boston church, of which she was a charter member) with the very same members who had previously disobediently reproduced the sin of Reuben in "church" consciousness (by dividing the light of her initial revelation of Science into the light of her consciousness and the darkness of their own disobedience thereto), to the end of ascendingly meeting the darkness of their own consciousnesses through the "footsteps of Truth" to the point of her *initial* consciousness of Truth.

In other words, since Mrs. Eddy, like Leah with Jacob, was forced for the sake of others to start an upward Motherhood course in the Word of *Science and Health* with church in the endeavor to lift Life

to Love through her own apprehension of Truth, she made no demand on the members of the First Organization of the Boston church for their demonstration of Truth, upon the assumption that manhood as Truth was a *past demonstration to others*, as it was to herself. In line with her endeavor to lift Life to Love upon the assumed basis of the past demonstration of Truth in the consciousness of others as in her own, Mrs. Eddy in the third edition for the first time presented in *Science and Health* her interpretation of the light of the first half of the first day of Genesis first chapter, which Reuben in his affirmative phase as the composite union of heaven and earth typed, and embracably founded upon this interpretation the motherhood of God as ascendingly having brought forth "the male idea" as "creation, Life, and Truth," which was "caught up" into "the female idea" of "Life, Truth, and Love"—this definition of "the male idea" and "the female idea" in the third edition making no demand for "intelligence" as the medial process needful for others to lift "creation" as "Life" to "Truth."

It will be remembered from the comments on the fourth picture that the First Organization of the Boston church was established in 1879 upon the basis of the second edition of *Science and Health*, published in 1878, and that the second edition was an extraction from the third edition, which third edition Mrs. Eddy was unable to release from the press until the very last of 1881. Thus the First Organization of the Boston church to Mrs. Eddy's consciousness as a charter member thereof was established in the light of her illumined consciousness of the third edition, which presented her interpretation of Reuben (as the first half of the first day of the first chapter of Genesis) in his affirmative light; while to its other members the First Organization of the Boston church was established under the light of the first edition of *Science and Health*, which presented her interpretation of Reuben (as the last half of the first day of the first chapter of Genesis) in his negative darkness at the point of the division between the light and the darkness, for the second edition of *Science and Health*, upon which this "church" was founded, presented no interpretation of the first chapter of Genesis.

The fact that this first sustained organization of the Boston church (founded in 1879) was established under the first edition of *Science and Health* to the sense of its members (other than Mrs. Eddy) resulted in the second appearance in church consciousness of Reuben's sin, in the sense that a sizable number of rebellious members in this "church"

also assumed a self-elevated position above Mrs. Eddy's own consciousness by presenting their resignations—in a documentary statement, in which they claimed as their own the light of Truth that Mrs. Eddy had revealed—this statement saying in substance that while they acknowledged and appreciated the understanding of Truth imparted to them by Mrs. Eddy, they were *led by Divine Intelligence* to denounce her (thereby putting the darkness of their own consciousness upon her) as a mercenary, a person of violent temper—giving vent to unpardonable ebullitions thereof, and as a person unfit to be the leader of so great a Cause. It will be remembered from the comments on the fourth picture (in which the preceding statement was directly quoted) that Mrs. Eddy at this point ejected these rebellious members from the "church" without accepting their resignations; thus she saved the church charter, which their accepted resignations would have voided. However, this "darkness . . . upon the face of the deep" was perpetuated by her students' attempt to claim her prerogatives of Life and Love as their own without the embrace of Truth in her basic "root" consciousness even to the end of this "church's" organization. Therefore as she was a charter member of the First Organization of the Boston church, Mrs. Eddy's own conception of Reuben as typing the light of the first day of the first chapter of Genesis, as presented by her in the third edition of *Science and Health*, alone identified the true Branch-idea as the full trinity of Life, Truth, and Love in the First Organization of the Boston church.

Hence as Mrs. Eddy's "root" consciousness, or her conception of Reuben as the generic light of the first day, was expressed in the third edition of *Science and Health* before the First Organization of the Boston church was formed in its Simeon-consciousness (which was Mrs. Eddy's Judah-consciousness), her Leah founding consciousness ascended above founding need in Judah shortly after the formation of this "church," as presented in the comments on the fifth picture. At this point, like Leah, Mrs. Eddy turned from man to praise the Lord (symbolized by the angelic figures of ascension in the fifth picture), leaving the subsequent revisions of *Science and Health* (the sixth and the sixteenth), demanding the ascending "footsteps of Truth," to her Rachel, or revealing, consciousness. For she had found that her own conception of Reuben, typing "self-existent Life, Truth, and Love" as the light of the first day of the first chapter of Genesis as "*the only*," which she had revealed in the third edition of *Science and Health* (that subjectively encompassed Motherhood as Life in its ascending

course to the point of Truth as one with Love as a "diviner consciousness" than "Father and Mother," Mis. 96:11-13), was only the privilege of the one who had received the direct revelation of Womanhood as embracing manhood when she discovered "the Christ Science or divine laws of Life, Truth, and Love," and that to the consciousness of others it must be a demonstration which brings forth manhood ("man child") as Truth before it can claim its heavenly Bride as Love.

After presenting through her Rachel, or revealing, consciousness the sixth edition of *Science and Health*, to which she added our present "Glossary" interpreting the ascending footsteps of manhood from Adam to the Christ for intelligent identification in the human consciousness, Mrs. Eddy in the sixteenth edition (through her Rachel, or revealing, consciousness) definitively divided Life, Truth, and Love in her correlation of the "male and female" ideas in the sixth day of the first chapter of Genesis, placing "intelligence" between "creation" and "Truth" as a medial demand upon ascending manhood before Life and Love as Womanhood could be demonstrably attained. At the same time Mrs. Eddy's Rachel, or revealing, consciousness sowed the seeds of her own mandrakes of living Love as the descending City foursquare in the heart of this sixteenth edition of *Science and Health* under the chapter entitled "Wayside Hints" and simultaneously sowed the seeds of Truth (to be harvested when the field of Truth was white with objective demonstration) in the chapter entitled "The Apocalypse" by presenting the Mother-phase of the God-crowned Woman as bringing forth her "man child" as Truth and not merely as Life and Love, to the end of reaping the double harvest of Truth and Love in church consciousness.

The First Organization of the Boston church struggled for six years after Mrs. Eddy's introduction into this organization (in 1883) of the sixth edition of *Science and Health*, presenting manhood from Adam to the Christ as Truth, and for three years after her introduction (in 1886) of the sixteenth edition, presenting the demand for a double harvest of manhood as "Truth" and Womanhood as "Love." However, Mrs. Eddy found that this "church" formed merely to "commemorate the word and works" of Jesus in his first coming, typing Life, could not go beyond the point of Judah without the demonstration of Truth, typing Jesus' second coming, for Truth requires the medial footsteps of "intelligence" in one's own consciousness rather than the commemoration of the consciousness of another. Thereupon Mrs. Eddy's Rachel, or revealing, consciousness (which

was objectively at the point of her Naphtali-position of Truth in the sixth day, typing Jesus' second coming, as presented in the sixth picture) dissolved the First Organization of the Boston church and rose to its heavenly estate as Bride in the seventh day of eveningless effulgence, which was subjectively one with Leah's "root" consciousness as Life, Truth, and Love in the first day of eveningless effulgence, typed by Reuben as affirmative consciousness.

In this oneness of the consciousness of Leah's first day as earthly Bride expanded to Rachel's seventh day as heavenly Bride, Mrs. Eddy wrote the fiftieth edition of *Science and Health with Key to the Scriptures*, which added to its "Apocalypse" the City foursquare descending out of heaven from God to dwell with men on earth,—the abode of Leah's "root"-consciousness (as presented in the comments on the seventh picture); for in addition to the City foursquare, this fiftieth edition presented the medial footstep of "no temple therein" leading to "the city of our God," which "has no boundary nor limit," as the subjectively unified consciousnesses of Leah and Rachel.

However, Mrs. Eddy's Leah, or founding, consciousness could not *objectively* continue to claim its subjective position as "root" consciousness on earth because it had started on earth an objective church consciousness in Simeon, which had not gone beyond Judah in church expression as the commemoration of the Life "word and works" of another. Therefore shortly after presenting the fiftieth edition of *Science and Health* through the branches to the world (for the City foursquare in the fiftieth edition had flowed beyond its objective church walls to "the city of our God" through the position of "no temple therein"), Mrs. Eddy requested twelve students (twelve typing the Branch-idea) who had been members of the First Organization of the Boston church (remembering that this "church" was a branch church, on an equal footing with all other branches) to form the Second Organization of the Boston church (The Mother Church) upon the basis of "the Rock, Christ [*Truth*]"—these twelve members as Branch-idea, typing earth as "compound idea," upon which the medial Mother Church was to rest.

When the collective human consciousness in The Mother Church reached the demonstration of Truth (which was its foundational basis) in the sixth day, Truth being generic (Mrs. Eddy having said that "it is Truth's knowledge of its own infinitude which forbids the genuine existence of even a claim to error [in the past, present, or future],"
No and Yes 30:20) retroactively redeemed *the church's sense of Reu-*

ben's sin as identifying the "darkness . . . upon the face of the deep" of the second half of the first day of the first chapter of Genesis (which Mrs. Eddy identifies with the suppositional formation of earth as "matter," S. & H. 585:7), that had demanded ascending church consciousness.

However, as a fountain can rise no higher than its source, this ascending Mother Church having been founded on Truth could never of itself reach *beyond* its Truth-consciousness, typing manhood, in the sixth day of the first chapter of Genesis, wherein the "male and female" ideas have always been divided in the Bible, and in *Science and Health* from its sixteenth edition. Therefore as soon as The Mother Church had completed *its own work* by lifting its consciousness to Truth, thereby *redeeming the church's sense of Reuben's sin* as identifying the "darkness . . . upon the face of the deep" in the first day of the first chapter of Genesis,—Mrs. Eddy was forced to build the first Concord Branch as a symbol of her Reuben-consciousness (as typing the affirmative phase of the first day of the first chapter of Genesis before the light was divided from the darkness) to the end of its propulsion of The Mother Church from Truth (as the highest quality of Motherhood) to Love as its heavenly Bride (Love being the highest potentiality of Mother as Bride), in order that it might find the mandrakes of Love in its field of Truth as its own consciousness, the seeds of which had been sown in the sixteenth edition of *Science and Health*, as previously presented.

The "falling apple" (in this case a "falling star") that had indicated to Mrs. Eddy that the *harvest* of Truth had been prepared in The Mother Church for the lifting of The Mother Church to its heavenly consciousness in order that it might find its mandrakes of Love in its own wheat field of Truth was a third appearance to *church* consciousness of the sin of the unsustained Reuben—"church," that had ended in rebellion after having encroached upon the prerogatives of its Mother-consciousness. This church's sin had at this point reappeared as the occasion for the loss of a star by one of the twelve founding members of The Mother Church (whose names were listed in the back of The Mother Church *Manual* with a star by each name, as presented in the eighth picture)—this member being Mrs. Eddy's adopted son, Dr. Ebenezer Johnson Foster-Eddy, in whom she had reposed her highest church responsibilities. Thus by this loss of one of the twelve stars (it taking the full twelve stars to type the Branch-idea), Mrs. Eddy had doubtless realized that despite the fact that The

Mother Church had demonstrated Truth, Life and Truth without Love could not reach Love without the propulsion of the everlasting arms of Love, typed by the Branch-idea, beneath its Truth-foundation.

Hence it was when Mrs. Eddy realized that the Reuben-star that had identified the first position in the full twelve of the Branch-idea had ceased to shine (and, therefore, that the loss of the star of the representative of her Reuben-Branch-consciousness as symbolizing the first rung of the Ladder of Life had voided the ability of the remaining rungs, starting with Simeon, to reach the heavenly goal of Love as the seventh rung of the Ladder of Life) that she had been forced to symbolize her initial Leah "root" consciousness of Reuben as the Branch-idea of Life, Truth, and Love by building the first Concord Branch in 1897.

(Can it not be readily seen from the foregoing recapitulatory *harvest* of Reuben as Branch-idea, why Mrs. Eddy could not allow the branches to become identified with The Mother Church until it had demonstrated the quality of Truth and reached its heavenly goal of Love, which identified it as a Branch-idea in the Extension as a collective branch consciousness, lest the unredeemed sin of Reuben flow out to the world through the branches, thereby pulling down the morally protecting walls of Truth between Life and Love, for Life and Love without Truth is lawless love, and Life and Truth without Love is loveless law.)

"*And [Reuben] brought them [the mandrakes] unto his mother Leah*"—Ever since the birth of Reuben as divided "offspring," Leah had been working wholly in human ways and means to lift the consciousness of Jacob to Love (particularly more latterly through the children of her handmaid Zilpah), which work was far below her initial conception of Love in Reuben, although medial steps thereto. Inasmuch as Reuben's sin occasioned by his lack of Truth was redeemed at the point where The Mother Church had risen to Truth, which medially supplied Truth between Life and Love in his own consciousness (thereby redeeming his moral perversion to the basic Truth that "Principle and its idea is one" and restoring him to the affirmative light of the first day of the first chapter of Genesis before the darkness fell upon the "face of the deep" as typing his sin), he immediately found the mandrakes of Love in the wheat field of Truth in his own consciousness. And as the first day freed from its darkness identified on earth the eveningless seventh day, typing Love, Reuben was not forced to await the ascension of Truth to Love (as was Leah),

for Reuben as the "first fruit" of Love before his sin of moral perversion of Love must be the "first fruit" of Love after his redemption. Thus while Mrs. Eddy says that "the greatest wrong is but a *supposititious* opposite of the highest right," Reuben as "the vision of the ['only begotten'] son," or the Love-son of Leah, *expandingly* (subjectively) lifted the toilingly succeeding sons as the demonstration of Truth to Love in heavenly consciousness. However, as the Mother-phase of Leah after bringing forth Reuben as her vision of Love started an *objectively* ascending course in Simeon to the end of lifting Jacob to Love, she was, therefore, forced to objectively complete with Jacob her heavenly ascent to Love after Truth had been demonstrated by the succeeding tribes, since she could not objectively reach Love until her object had been ascendingly realized—that of lifting Jacob from Life to Love through the ascending footsteps of Truth.

Thus it was but natural that Reuben as the prophetic expression of the subjective union of earth as Life and heaven as Love should bring the mandrakes, symbolizing Love as the highest potentiality of Mother beyond Motherhood, to his mother, Leah, in order that she might *objectively* establish in heaven her own spiritual identity as "root," which identity had antedated her bringing forth Reuben as "offspring." In other words, when Reuben found the mandrakes of Love in the *harvest* field of wheat as Truth, it was natural that he should take them to his mother, Leah, in order that she might rise to the conception of Womanhood as Bride, beyond that of human motherhood, which is limited to Truth and, therefore, could never give full expression to Reuben's own "root" consciousness at the point of the union of heaven and earth on earth as "compound idea," or the generic idea of Love. Thus when Reuben brought the mandrakes to his mother demanding of her a heavenly identification of his spiritual character, it was equivalent to a Reuben "root" consciousness demanding a like heavenly expression (in his mother, Leah) in order that she might round "the circle of love" back to the initial position of both mother and son as Life, Truth, and Love in one consciousness as Womanhood, not mother.

Likewise the Reuben-Church-consciousness of Mrs. Eddy as symbolized by the first Concord Branch must find in the field of the Christian Science Movement as the wheat field of Truth the living mandrakes of Love, beyond Motherhood, and bring them unto its Mother-consciousness—remembering that Mrs. Eddy was still "Mother" *in the Word* in the sense that during the entire ascent of The Mother

Church she was forced to labor to the end of adding motherly additions to the Word of *Science and Health*, such as the ever progressive changes in the Lord's Prayer, in the "Scientific Translation of Mortal Mind," and in the Tenets of Christian Science. These progressive motherhood changes in the Word continued up to the building of the Extension, typing Issachar, which was not dedicated until 1906, nine years after the first Concord Branch was built in 1897 to the end of lifting The Mother Church to the point of its finding the mandrakes of Love in its own field of Truth.

The process of Mrs. Eddy's Reuben-consciousness was that after it had *individually* identified itself in the first Concord Branch it (as Love) must go forth into the field of Truth, typed by the Christian Science Movement, and find the mandrakes of Love as readiness of *church* consciousness for its unity with Love as its heavenly Bride and then bring them to her motherly (teaching) consciousness as a means to silencing its further necessity.

As the symbolic Church expression of Reuben's finding the mandrakes of Love in the living field of Truth and bringing them unto his "mother," Mrs. Eddy's class on Love (composed of two lessons on two successive days), held in the first Concord Branch in 1898 (one year after this church was *individually* built by Mrs. Eddy in 1897 and before it was chartered as a church in February 1899) was the perfect type, for it will be remembered that in this church, typing Reuben as Leah's "[Love]-vision of the son," there were gathered into its upper chamber (its auditorium being an upper chamber above the Mother's Room as foundation) seventy of the "chosen" by Mrs. Eddy for the teaching of her only class on Love, ten years after she had relinquished her teaching,—the members of this class undoubtedly being chosen with reference to their at-one-ment with the consciousness of Love. Their number being seventy, they typed the "seventy" appointed ("chosen") by Jesus to whom he gave power *over* all evil (Luke 10:1) in contradistinction to his twelve disciples as the "called" to whom he gave power *against* unclean spirits—the difference between "chosen" and "called" determining the relative limits of their power. The "chosen" were by direct inspirational anointing, while those who were "called" were called to demonstrate the revelation of another. This was the position of Jesus with reference to his disciples—*he* received the divine anointing, while *they* responded to his call (Matt. 10:1) and, therefore, were given power against unclean spirits, for they were forced to demonstrate Jesus' nature *against* the resist-

ances of their own human natures. The "chosen" seventy were those who were inspirationally in harmony with his own nature and thus were given power *over* all evil, since they were not on the plane of resistance. Thus Mrs. Eddy's "chosen" seventy were in harmony with the Love that chose them, and thereby identified the mandrakes of Love which her Reuben-consciousness had found in the field of Truth (the Christian Science Movement).

While the *Journal* of December 1898, recording the teaching of this class, speaks of but sixty-seven as being present,* and but sixty-seven names are recorded in Powell's book, *Mary Baker Eddy*, p. 312, the joyous nature of Mrs. Eddy's teaching in this class as corresponding to Jesus' message to the "seventy" (as confirmed by the Scriptural reading—pertaining to the "seventy" which Jesus commanded—of the First Reader of the first Concord Branch upon the occasion of the attendance of this class at the Sunday morning service just prior to its meeting in this church), together with the fact that there were seventy charter members of the first Concord Branch, makes it quite conclusive that the full seventy were Mrs. Eddy's plan for this class.

It will be remembered that it is related of this class that Mrs. Eddy placed those who had never been taught by any lesser channel than her Word as Bride in the position closest to her (she in first position typing the subjective Reuben-consciousness more basic than even the objective Word), and next in positional order away from her the students of her students, while at the furthest position from her, Mrs. Eddy placed her own personal students—as showing the greater privilege of her progressive Word as Bride above her motherly ministrations. In this connection, the very next year, in 1899, Mrs. Eddy in the *Manual* forbade the teaching of the students of her writings by anyone, even making an examination by the Massachusetts Metaphysical College (to the end of teaching) optional with such students. This By-law was continued from 1899 to 1902 and read as follows: "A student of the books of Mary Baker G. Eddy shall not take lessons of another student, but is eligible to examination by the Christian Science Board of Education," Art. XX, Sect. 1, p. 44. In another By-law bearing on this subject even this examination by the Christian Science Board of Education was made optional, as previously stated. Doubtless Mrs. Eddy was forced to withdraw this full privilege of no other teacher than the Bride as Word until the passing of Motherhood to the consciousness of the Field.

* Although three additional to the sixty-seven are known to have been invited.

According to Powell's book on the life of Mrs. Eddy, it is said that Animal Magnetism was not mentioned in this class (on Love),* which in thought harks back to the already mentioned fact that when the City foursquare as Love's mandrakes was first placed in the heart of *Science and Health* under the title, "Wayside Hints (*Supplementary*)," it bore the same chapter number ("VI") as the chapter, "Animal Magnetism"; thus this fact might have had a prophetic significance which the conjecture that the chapter was merely hastily added would not imply. For Mrs. Eddy said in the *Journal* of August 1890 that perfect Love alone would meet animal magnetism and advised her students to discontinue its discussion until such Love was reached, as previously presented in this book.

Was not this class on Love, held in the individual Reuben-Church-expression of Mrs. Eddy's consciousness, the gathering by Mrs. Eddy's Reuben-consciousness of Love's living mandrakes in the living field of Truth? And was it not a fitting nucleus for the collective Reuben-gathering of the mandrakes of Love by the entire Field of branches for the building of the Extension, in which The Mother Church was included as branch? That it was so was attested by the fact that two members of this class were later the first to feel the need for "diviner consciousness" than "Father-Mother God" and to lead the branches in their resolution to build the Extension as "the crown," signifying completion of Motherhood labor, as subsequently more fully presented. However, it will be remembered that this resolution was not presented until 1902 (four years after this class on Love was taught), and immediately thereafter Mrs. Eddy's Motherhood (which was solely in her Word) was relinquished in *Science and Health*, showing that her Motherhood could be relinquished only when "the revelation of Science" as Jacob had been lifted to Bride in church recognition.

"Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes"—While Leah, typing Life (which is always individual in its motherly ascent) individually conceived Reuben as a "vision of the ['only begotten'] son" of Love, Rachel, typing Love as "the generic term for God," or Bride, conceives *all* men as the "only begotten" son of Love. Therefore her demand upon Leah was that she yield her individual discernment of Love to its collective discernment. In other words, the demand was now made upon Leah by Rachel for a higher

* Powell's *Mary Baker Eddy*: "But she paid them the distinctive compliment of saying nothing about M.A.M. Years later she herself wrote that she had not referred to it in teaching them," p. 192.

conception than disciplining Truth, which is always the necessity of individual conception; for Love, being generic, is indivisible, and the individual discernment of Love must be expanded to infinite expression. Lack of the perception of Love's infinitude alone occasions Motherhood. Thus Rachel did not demand of Leah the full mandrakes, but only that she share them, saying, "Give me, I pray thee, of thy son's mandrakes," it not being the nature of Love to individually possess.

(The difference between Reuben's and Rachel's demand upon Leah was that Reuben demanded a higher individual conception, while Rachel demanded a collective conception. Therefore it was in response to a Reuben demand that Mrs. Eddy had built the first Concord Branch, while it was in response to a Rachel demand that she was forced to later build the second Concord Branch, as subsequently more fully presented.)

Rachel's demand was tantamount to her requesting that Leah's conception of Reuben as the "only begotten" of Love should, in the words of Mrs. Eddy, "become so magnified to human sense, by means of the lens of Science, as to reveal man collectively, as individually, to be the son of God," Mis. 164:26. This is the breadth of all conception when associated with God rather than with the individual consciousness.

Leah had borne her first two sons, Reuben and Simeon, upon the inspirational basis of their being divine conceptions, saying with Reuben, "Surely *the Lord* hath looked upon my affliction; now therefore my husband will love me," and again with Simeon, "Because *the Lord* hath heard that I was hated, he hath therefore given me this son also," Gen. 29:32, 33. However, from Levi to Issachar her children had been progressively conceived (with the exception of Judah) as a human means to a divine end,—God not having been associated in Scriptural record therewith,—her human aim being to lift Jacob to the point of her initial inspiration of their oneness in Love. In this process Rachel, as well as Leah, had used her handmaid as a servant-means to the end of *human* fruitfulness and through self-"judgment" (Dan) and "wrestling" (Naphtali) had discerned the futility of the use of human means for the attainment of divine ends. However, while Rachel had returned to her position of objective, heavenly Love, Leah abode in her "first love," or Reuben-consciousness. So Rachel's call to Leah was to her own heavenly position as identical with Leah's basic Reuben position as compound idea in the first day of the first chapter of Genesis, wherein heaven and earth are one.

Likewise Mrs. Eddy's initial love-light had figuratively come through her first two tribal illuminations (her Reuben- and Simeon-consciousnesses, as typed by the first and second pictures in *Christ and Christmas*), they being the only direct contacts with heavenly vision beyond the ken of man, in which she, like Leah, associated all men with her subjective consciousness of God. In the first instance she dedicated her life wholly to the divine "call" of Love to Life (as presented in the comments on the first picture); and in the second instance she repudiated the foundation of Church on the basis of the "knowledge of good and evil," which demanded man's theological salvation from evil,—claiming God's equal love for all, as presented in the comments on the second picture.

However, from her third step in Levi, when she shared her vision with others, to her ninth step in Issachar, as typed by this picture, Mrs. Eddy's processes with others had involved human ways and means for lifting their consciousnesses to her initial vision. She had attempted to do this through two different organizations of church as servant-channels (they being prototyped by Rachel's and Leah's handmaids of purpose, respectively); in other words, she, like Leah and Rachel, struggled in and with human motherhood (which always employs human methods to divine ends)—she in church and they in tribal consciousness. Despite the fact that her revealing consciousness, prototyped by Rachel, had discovered in her First Organization of church as a human means to a divine end that "material organization . . . wars with Love's spiritual compact" and that "Christian Science shuns whatever involves material means for the promotion of spiritual ends" (the dissolution of her First Organization occasioning both observations), Ret. 47:2, 10, her founding consciousness, prototyped by Leah, had requested a Second Organization of church upon a purely human *Motherhood* basis to the end of collectively lifting its sonship higher and higher to its prophetic heavenly source—her initial revelation of light.

Thus, as illustrated in *Christ and Christmas* from the third to this ninth picture, Mrs. Eddy's work of conception was wholly with the human consciousness. When she shared her revelation with others, her ministrations became motherly, thus forcing her students and their collective expression of Church to reach their Bride, as her revealing consciousness, through ascension; while her sense of Bride must be reclaimed by her return to her "first love" after medial Motherhood had finished its course. (For it will be remembered that Jesus [in the

second chapter of Revelation] appeared to the first church [typed by Reuben] holding the full seven stars of subjectively expanding consciousness in his right hand, and that standing in the midst of seven candlesticks, typing objective church demonstration, he promised the "tree of life" to the first church only upon the condition that it return to its "first love" as the basic union of heaven and earth in one consciousness.) In other words, when Mrs. Eddy, who had subjectively discerned the perfection of man, "called" others to her discernment, they were cut off from their own possible subjective discernment and must necessarily reach her "primitive" revelation as an objective, or "ultimate," goal. By cutting them off from subjective vision, she must work with them objectively and medially bear the weight of their necessities to that end, such necessities forcing her to motherly ministry. Thus her release could come only after they had reached their objective Bride. Hence Mrs. Eddy speaks of two *sources* of being, "primitive" and "ultimate," saying, "Spirit is his primitive and ultimate source of being," S. & H. 63:9.

Thus when Mrs. Eddy's revealing consciousness, prototyped by Rachel, demanded that the mandrakes of "primitive" conception be yielded to the "ultimate" source of Church at the highest point of its ascension, she recognized the necessity for Love's mandrakes to be shared by both heaven and earth alike, in the sense that the "primitive" and "ultimate" conception of Bride has a common source that united Rachel and Leah in one consciousness as prototyping her own revealing and founding consciousness. In other words, at this point Rachel's voice saying, "Give me, I pray thee, *of* thy son's mandrakes" was as that of Mrs. Eddy's own revealing consciousness demanding of her founding consciousness, prototyped by Leah, that it cease motherly church generation and receive the crown of accomplished human Motherhood, the small word "of" assuring Mrs. Eddy's founding consciousness that the ends of her motherly labor would be preserved in the keeping of her revealing consciousness, prototyped by Rachel, where her Rachel-and-Leah consciousnesses were one,—this demand on the part of Mrs. Eddy's revealing Rachel-consciousness being for the coincidence of the human with the divine, S. & H. 561:16.

However, the call of Mrs. Eddy's revealing Rachel-consciousness brought fear to her founding Leah-consciousness (as the call of Bride always does to "mother") lest it had come "before the time" of the Field's preparation for its own freedom, as will be attested by Leah's reply to Rachel.

"And she [Leah] said unto her [Rachel], *Is it a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also?*"—Rachel had discovered through "judgment" and "wrestling" that Love cannot work through a servant medium, and as Leah, although subjectively abiding in her Reuben-consciousness of Love, still continued to work objectively through a servant medium, she could not hold her husband as Truth (that was Rachel's conception of manhood), which is inseparable from Love, typed by Rachel.

Leah's reluctance to yield to Rachel her individual mandrakes of Love (which to Leah's sense typed motherly, or individual, conception) in order to respond to Rachel's call to a higher (bridal) conception, which would preclude further mother or handmaid labor, was occasioned by the fear that if she lifted her consciousness beyond motherhood she would lose the fruits of her past endeavor through childbearing to unite Jacob (through the footsteps of Truth) to her in Love, for which purpose God had opened her womb (the Scripture reading, "And when the Lord saw that Leah was hated [by Jacob], He opened her womb," Gen. 29:31)—remembering that childbearing was the vehicle through which woman was "cursed" to express her progressive conceptions to the point of reaching her "man child," Truth. Thus Leah cherished the mandrakes of Love as a further means to the end of higher motherly conception, whose highest potentiality is Love.

Likewise Mrs. Eddy's founding consciousness in church (prototyped by Leah, who identified the Mother-phase of the God-crowned Woman after she brought forth her "man child" as Truth) was reluctant to yield to the call of her generically revealing consciousness (prototyped by Rachel as identifying the God-crowned Woman before she brought forth her "man child" as Truth), which had initially declared that generic "man is as perfect now, and henceforth, and forever, as when the stars first sang together," Mis. 188:3) lest she lose the fruits of her past labor with the human consciousness by her precipitation of the primitive and ultimate truths of Christian Science before the human consciousness was ready for them.

Mrs. Eddy, like Leah, doubtless felt the same reluctance to respond to a collective call to a higher conception for the Field, which demanded the yielding of her individual mandrakes to a collective Cause,—she having built the first Concord Branch in individual response to the demand of the mandrakes of Love. Her fear was that having labored so long with church the fruits of this church labor

were now to be jeopardized in the relinquishment of her Motherhood efforts to prepare the human consciousness for its higher destiny—this fear likely rising from the fact that despite her individual response nine years previous by building the first Concord Branch, teaching a class therein, and sending the members of this class out into the Field, she had had no definite indication from the Field that those who had had the privilege of attending this class had brought forth the intended “first fruits of Love.” While Mrs. Eddy’s revealing (bridal) conception in *Science and Health* had in great degree been quickened by her prerecognition of the necessity for building the first Concord Branch as the expression of her true Reuben-consciousness (particularly as expressed in her impersonalization, late in 1896, of “man” and “woman” as “elements” and “qualities,” and the addition of the last paragraph to the chapter “Science of Being,” which latter prophesied the power resident in this union of the male and female “elements” as Life, Truth, and Love, or the full expression of the “one infinite God, good”),—she had had no assuring response from the Field generally of its own collective demand for expansive expression beyond the need of progressive Motherhood, which expansion the higher bridal call demanded. To state Mrs. Eddy’s position inversely, her necessity for founding her revelation in the consciousness of others having forced her to permit the formation of church as a means to that end, below her revealing Rachel-consciousness, she was reluctant to again respond to the demand of her initial revealing consciousness, that might tend to lift church thereto before the church’s own demand for this ultimate heavenward footstep. Returning to the Bible text:

“*And Rachel said [to Leah], Therefore he [Jacob] shall lie with thee to night for thy son’s mandrakes*”—Rachel’s promise seems to convey the thought that Leah must first claim the consciousness of Love as Bride before she could expect to quicken Jacob thereto, and as Love is generic (knowing no opposite to its own infinitude) and, therefore, instantaneous in its operation,—Rachel assured Leah that if she would yield her individual mandrakes of love to generic conception as Bride she would find Jacob’s response immediate thereto; for had not the mandrakes of Love individually found by Reuben as the oneness of the male and female idea in the field of Truth in the days of harvest indicated the finished work of Motherhood? And did not the fact that Reuben took these mandrakes to Leah evidence her

readiness for generic (Love) conception as the highest potentiality of Motherhood as Bride?

While there is no Scriptural record that Leah gave of her mandrakes to Rachel, undoubtedly, it was at this point of the progressive Scriptural account that Leah did give of her mandrakes to Rachel, for immediately (in the next text) Jacob is found coming out of the field of labor and Leah going out to meet him to prepare him for the fruits of the Bride-conception, which Rachel demanded of her,—the Bride conceiving "*man in the idea of God,*" beyond Motherhood, which merely conceives "*the idea of God in man.*"

Likewise Mrs. Eddy (after having stated that "the twelfth chapter of the Apocalypse typifies the divine method of warfare in Science" incident to motherly "travail" as identifying the Mother-phase of the God-crowned Woman, also after having stated that this same twelfth chapter had a special suggestiveness in connection with the *nineteenth* century—her statement being, "The twelfth chapter of the Apocalypse, or Revelation of St. John, has a special suggestiveness in connection with the nineteenth century," S. & H. 559:31, and furthermore after having indited the *twentieth* century to the God-crowned Woman, saying of this twentieth century, "Thou *God-crowned* patient century, *thine hour hath come.* . . . 'Tis writ on earth, on leaf and flower: Love hath one race, one realm, one power . . . right reigns, and blood ['sacrifice'] was not its price," *Poems* p. 22, written January 1, 1901) could not fail to hear the demand of the God-crowned Woman, typing her revealing consciousness (prototyped by Rachel), that the true Branch-idea, individually typed by the first Concord Branch, should be expanded to a heavenly collective Branch-idea (typed by the Extension as the "crown" of Motherhood), which necessitated the yielding of Motherhood, typed by The Mother Church, to its highest potentiality as Love, at the point where the *nineteenth* century, characterized by the "travail" of Motherhood, had yielded to the *twentieth* century, characterized by the "reign" of Love, that knows nothing of motherly "travail."

However, the individual first Concord Branch could not be expanded to a heavenly collective Branch-idea necessitating the yielding of Motherhood until the Word of *Science and Health* (exclusive of the *Key to the Scriptures*) as the "man child" of the wilderness-woman was lifted to its heavenly Bride in "The Apocalypse." Thus the demand of the God-crowned Woman (prototyped by Rachel) as Mrs. Eddy's revealing consciousness was that she put back the "man child"

of the Mother-phase of the God-crowned Woman into the arms of Love, as the initially generic source of its being, lest the back pull of the Motherhood of the *nineteenth* century be found to be warring with the onward demands of the *twentieth* century,—the back pull of the nineteenth century corresponding to Mrs. Eddy's figure of speech when she spoke of putting back the property of the prospective Mother Church as "God's acres" into "the arms of Love," lest we be "found fighting against God," *Mis.* 140:24. Hence it was with the assurance of her revealing consciousness (prototyped by Rachel) that the fruit of her founding consciousness (prototyped by Leah) would immediately respond to such higher revelation as the twentieth century demanded that Mrs. Eddy put her individual mandrakes of Love of the nineteenth century into the arms of collective Love (prototyped by Rachel) by presenting to the Field the "Twentieth-Century Revision" of *Science and Health*, to which she had added the chapter entitled "Fruitage" as indicating "the fruits of Love" as the Bride conception. This final revelation of Science at the dawn of the Twentieth Century which lifted Motherhood, typed by the "man child" as Truth to its heavenly consciousness of Bride, was Mrs. Eddy's last revision of *Science and Health*—the two hundred and twenty-sixth edition, that was revised in 1901, the first year of the Twentieth Century,* but not published until the first of 1902.†

The outstanding feature of this revision of *Science and Health* was the addition of the "fruits of Love" (mandrakes of Love) in the chapter entitled "Fruitage." This chapter on "Fruitage" contained only the direct conception of the Word as Bride, *My.* 125:26, and not person, in the sense that it contained no healings by practitioners but only those which were accomplished directly by the reading of the Word, Bride, typing the God-crowned Woman as the composite heav-

* That it was the first year of the Twentieth Century will be seen from the fact that Mrs. Eddy was asked in the year of 1900 to express a sentiment on "what the last Thanksgiving Day of the nineteenth century should signify to all mankind," *My.* 264. Also Mrs. Eddy speaks of Christmas in the year of 1900 as "this auspicious Christmastide, which hallows the *close of the nineteenth century*"—calling it "this immortal hour" (*My.* 257), for it presaged the dawn of the Twentieth Century.

† While the Twentieth-Century Revision started with the 226th edition, in 1902, it also embraced all of the subsequent editions with their successively progressive changes up to 1910, when Mrs. Eddy left us in person; for Mrs. Eddy never revised *Science and Health* again, merely making her changes in successive editions, rather than revisions. However, Mrs. Eddy did copyright *Science and Health* again in 1906, which placed under copyright the changes in the successive editions from 1902 to 1906; but most of the changes in the Twentieth-Century (progressive) Revision occurred in 1907 and thereafter, none of which editions Mrs. Eddy ever put under copyright.

only symbol of the fruits of both Leah and Rachel—the God-crowned Woman being the composite Bride *in heaven*, and the City foursquare being the composite Bride *on earth*. There were many textual changes in this Revision of *Science and Health* which will be specifically mentioned in their orderly settings, the particular "fruitage"-aspects only of this edition having been featured here as an evidence that Leah, typed by Mrs. Eddy's founding consciousness, had given her mandrakes, or "fruits of Love," to Rachel, typed by Mrs. Eddy's revealing consciousness.

In this connection, it is interesting to note that the Extension as symbolizing the marriage of the Bride and the Lamb *in heaven* (the Extension being subsequently identified as Issachar, or the fruit of Leah's spiritual conception, resultant upon giving her individual mandrakes of Love to collective Bride conception, S. & H. 583:14) was filled with fruits of every description arranged in festoons over each and all of the windows and doors and in the window-borders. As an evidence of the heavenly character of this fruit, it was all pure white, the only earth-colored fruit being the heavy clusters of purple Concord grapes which festooned the "Open Book," or the Word as Bride, the earth colors of the latter suggesting that the final domain of the Bride is *on earth* (remembering that the pictorial window presenting the City foursquare in The Mother Church was called the "Window of the Open Book," the name pertaining to an open *Science and Health* as its center-illustration, around which the symbols of the City foursquare were placed,—all of which identifies *Science and Health* as the Bride, or Word, with the descending Bride as the City foursquare, Rev. 21:2). Thus it will be seen that the Extension was but the purified fruits of earth given to heaven, which fruits in turn must come back to earth in earth colors, as prophesied by the purple grapes.

"*And Jacob came out of the field in the evening*"—When woman ceases to *humanly* conceive, as did Leah when she yielded the "fruits of Love" to their heavenly source by giving Reuben's mandrakes to Rachel, typing heavenly Love, man, typed by Jacob, simultaneously comes out of his harvest field of *labor*; for man and woman, typed by Adam and Eve, were concurrently cursed for the claim of material conception, woman's curse being that she should humanly bring forth children in sorrow and man's curse that he should till the ground. Of woman's curse Mrs. Eddy says: "When the mist of mortal mind evaporates [which produced the rain that made the tillage of the

ground possible], the curse will be removed which says to woman, 'In sorrow thou shalt bring forth children,' " S. & H. 557:16-18. Thus the evaporation of the mist which started both material conception and soil tillage removes both curses at the same time, for Mrs. Eddy defines the "mist" as, "'There went up a mist from the earth.' This represents error as starting from an idea of good on a material basis," S. & H. 546:12-14. So woman ceasing to *humanly* conceive and Jacob coming out of the field of labor at the same time was in response to Reuben's finding the mandrakes of Love in Jacob's field of labor, which demanded of both Leah and Jacob a higher conception than Truth.

Likewise Mrs. Eddy's progressive ("God-crowned") Twentieth-Century Revision of *Science and Health*, tending to the dissipation of human Motherhood, was a symbol of Jacob's (as "the revelation of Science") coming out of the harvest field of Truth in the evening of Motherhood in the nineteenth century, of which Mrs. Eddy says, "The twelfth chapter of the Apocalypse [presenting Motherhood] . . . has a special suggestiveness in connection with the nineteenth century," S. & H. 559:32. The demand of this Twentieth-Century Revision in its chapter entitled "Fruitage" was for the impersonal "fruits of Love" in the Word as Bride, rather than the tillage of the ground to the end of bringing forth the harvest of Truth under Motherhood, which ended with the nineteenth century, "Work, work, work" having been the song of Christian Science (*Message* 1900, p. 2, line 7) even at the eventide of the nineteenth century—the higher vision of completed work not having come until the dawn of the Twentieth Century.

A "mother"-vine bears fruit only through its branches, and the Motherhood element of *Science and Health* was no exception to the rule—this Motherhood element being expressed in the necessity to correct, admonish, chide, and instruct, to the end of preparing the human consciousness to be a branch of the Bride as Word, which knows nothing but initial perfection in which there is neither "father" nor "mother," in line with the Bible prophecy, "Without father, without mother, without [lineal] descent. . . ." Inasmuch as the branches as idea had been established before The Mother Church, they were rooted in the Bride, Word. Thus the addition of the chapter "Fruitage" to the Word in the Twentieth-Century Revision made its demand for "fruitage" upon the branches, which were "rooted and grounded" in the Word.

So the Twentieth-Century revelation quickened the branches to a demand beyond human Motherhood, typed by The Mother Church. The "eyes" of the branches had been "holden" until the time for the fulfillment of Mrs. Eddy's foreshadowing prophecies for the Twentieth Century, which she ushered in with her Poem entitled "The New Century," declaring that the time for the Bride as the God-crowned Woman had come! *Poems* p. 22. So when "Jacob ['the revelation of Science'] came out of the field in the evening" of Motherhood, he brought the Twentieth-Century demand for a larger *church* expression than Motherhood could provide.

Inasmuch as the branches had, in the nineteenth century, been baptized in the Motherhood of the Word of *Science and Health*, the larger demands of the Twentieth Century beyond Motherhood caused them to immediately feel the limitation of their previous placement below the higher privileges of their heavenly source. The symbol of the limitation of Motherhood was manifested in the fact that The Mother Church, where the branches gathered annually for their collective Communion, seated but nine hundred, while its world membership had grown to the number of twenty-four thousand.

Thus at the communion season of 1902 (shortly after the publication of the Twentieth-Century Revision of *Science and Health*, in 1902) the need for an "extension" beyond Motherhood was discerned by the two previously mentioned members of Mrs. Eddy's class on "Love," which had been taught in the first Concord Branch as typing the Reuben-consciousness that had gathered the mandrakes of Love and "brought them unto his mother." These two members, respectively, made and seconded a resolution to this end, quoted in part as follows: "Recognizing the necessity for providing an auditorium for The Mother Church that will seat four or five thousand persons, and acting in behalf of ourselves and the *Christian Scientists of the world*, we agree to contribute any portion of two million dollars that may be necessary for this purpose," My. 6:16-2. Its second was in part as follows: "Now I am sure that I have but expressed the *universal voice of Christian Scientists*, that there should be something done, and done immediately . . . I believe really, with my faint knowledge of arithmetic and the relationship of figures, that a church of twenty-four thousand members should have a seating capacity of more than nine hundred if they are all to get in," My. 8:13-21.

Thus the Extension was to be built at the demand of the branches upon the symbolic basis of the need for more room in consciousness

than Motherhood provided. This demand was the first sign of the branches awaking to a higher privilege than that of the limitations of "the cross" (which Mrs. Eddy called The Mother Church, My. 6:18, 19), or medial Motherhood of the Word of *Science and Health*. And so the branches prepared to build the Extension as the "crown of rejoicing" (S. & H. 562:16) over their progress beyond Motherhood—literally typed by the Extension's edifice overtopping the edifice of The Mother Church.

It is interesting to note that a member of the same branch church as the two members just referred to of the class on Love, who was not one of Mrs. Eddy's students, was at this point made a Director of The Mother Church. This was the first time that a Director of The Mother Church was ever chosen from a branch church, showing that the Branch-idea had come into a position to direct The Mother Church and into its own supreme expression—thus "Jacob came out of the field" of labor for salvation.

"*And Leah went out to meet him*"—Inasmuch as conception was woman's apportioned mission by which she was forced to lift man above the tillage of the soil, it was but natural that she should first rise to a higher sense of conception than man was prepared to perceive. Therefore Leah "went out to meet" Jacob to prepare him for a higher-than-human conception—that of the Bride "conceiving [generic] man in the idea of God," the revelation that she had received when she gave her mandrakes to Rachel.

Likewise Mrs. Eddy in the dawn of the Twentieth Century figuratively "went out to meet" Jacob as "the revelation of Science" in order to prepare him as the progressive Word for the higher expression of the branches in church beyond the veil of Motherhood—the branches as rooted in the Word being unable to progress beyond the Word's advancing letter unfoldment.

Thus Mrs. Eddy was forced to yield the Motherhood elements of *Science and Health* to the bridal elements of the Word at the point where the branches demanded their own expression beyond the capacity of Motherhood, for they were the conception of the Bride as "conceiving [generic] man in the idea of God," S. & H. 582. This demand indicated that The Mother Church had finished its course of collectively demonstrating its ascending "man child," Truth. So the demand of the branches necessitated such changes in the Word as would give the Branch a supremacy over The Mother Church, or Love over Truth.

To this end, the first change in *Science and Health* in the ("God-crowned") Twentieth Century as a prelude to the Twentieth-Century Revision (prematurely referred to in connection with its added chapter "Fruitage"), published in 1902, was a most startling one to the Christian manhood thought. It announced, in effect, that Christianity (typed by The Mother Church) had yielded to Science (typed by the branches)—the Bible to *Science and Health*; or, in the words of the then church position, the "man child" had become one with his heavenly Bride in the Word. This change was made in the first Tenet of Christian Science in *Science and Health* and likewise in the *Manual* of The Mother Church. The first Tenet had read from the first edition of *Science and Health* to the two hundred and fourteenth, in 1901 (the first year of the Twentieth Century), "As adherents of Truth, we take the *Scriptures* for our guide to eternal Life." This Tenet was then changed to read, ". . . we take the *inspired Word* of the Bible for our guide to eternal Life." As this had formerly read (in *Science and Health* and correspondingly in the *Manual* of The Mother Church), *manhood* (typed by the *Scriptures*, which were revealed solely through the channel of men) was the limit of Church expression. But the substitution of "the inspired Word of the Bible" for "the *Scriptures*" immediately turned the attention of Christian Scientists to *Science and Health* as the inspired Word, which *alone* in "Christian Science . . . breathes through the sacred pages [of the *Scriptures*] the spiritual sense of life, substance, and intelligence" (S. & H. 548), rather than to only such portions of the *Scriptures* as might individually be deemed by the reader as "inspired," for St. Paul says, "*All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,*" II Tim. 3:16. Thus he defines its specific functions without discrimination as to their superiority one over the other, all being equally needed by the human consciousness in its different stages of progressive unfoldment.

In confirmation of the correctness of this interpretation of the change in question are the following facts: Immediately after changing this Tenet to "the inspired Word," Mrs. Eddy turned her attention to the only other place in *Science and Health* in which she uses the term "the inspired Word," and this is in the paragraph in which she had interpreted it under the marginal topic of "Emmaus," that read: "In the walk to Emmaus, Jesus was known to his friends in the words which made their hearts burn within them, and in the breaking

of bread. The Spirit which identified Jesus thus, over eighteen centuries ago, has spoken in every age and clime, through the inspired Word," S. & H. 351, 225th edition, 1901 (our present edition p. 46). Mrs. Eddy's subsequent work on this statement covered a period of six years before she brought it to its present expression. She first changed (in the 226th edition, in 1902) the marginal topic of this paragraph from "Emmaus" to "Spiritual interpretation" (immediately after she had changed the Tenet *), which shows that the "spiritual interpretation" of the Scriptures is "the inspired Word," at the same time adding the word "divine" to "Spirit" in the particular sentence of the paragraph which was subject to future changes—"The divine Spirit which identified Jesus thus, over eighteen centuries ago, has spoken in every age and clime, through the inspired Word," S. & H. 46. (Note: This states that "the inspired Word" has spoken in all past ages and climes.)

In 1907 (the editions not being numbered after 1906) Mrs. Eddy transposed "in every age and clime," which changed the statement to read: "The divine Spirit, which identified Jesus thus over eighteen centuries ago, has spoken through the inspired Word in every age and clime." (Note: This did not seem to change the meaning of this statement other than to emphasize the fact that "the inspired Word" is the only channel through which the "divine Spirit" speaks; still it shows that Mrs. Eddy was not satisfied with her statement that "the inspired Word"—which she interpreted as "spiritual interpretation"

* The change in the Tenet took place almost simultaneously with the change from "Emmaus" to "Spiritual interpretation" in the marginal topic of the paragraph concerning "the inspired Word"; for the Tenet remained, "We take the Scriptures as our guide to eternal Life," in the two hundred and twelfth edition, while in the two hundred and fourteenth edition the change was made to our present form—the two hundred and thirteenth edition being unavailable for this comparison. As the two hundredth edition was in 1900 and the two hundred and twenty-fifth the last in 1901, this would place this change about the middle of the year of 1901. The present publisher of Mrs. Eddy's works, in the *Sentinel* of May 30, 1925, in an article under the title of "The Story of Our Textbook" in which he gives the history of the progressive editions of *Science and Health*, says that Mrs. Eddy made the Twentieth-Century Revision of *Science and Health* in September 1901 (although it was not given to the Field until the first of 1902). The accuracy of the statement of Mrs. Eddy's publisher with reference to the time of her writing of the Twentieth-Century Revision of *Science and Health* in 1901 practically proves itself, since she would be forced to make this revision in 1901 before publishing it the first of 1902. Thus her change in the first Tenet, in which she substituted "the inspired Word" for "the Scriptures," and her work on "the inspired Word" in the paragraph which she recaptioned "Spiritual interpretation" as the meaning of "the inspired Word" took place in the same vein of thought and about the same time.

—had spoken in every age and clime, since she was its first spiritual interpreter, S. & H. 534:5-7.)

The next and last change in the first Tenet (that substituted "the inspired Word" for "the Scriptures") was made by adding the word "sufficient" in 1902 to the phrase "guide to eternal Life," thus making "the inspired Word [*Science and Health* as 'spiritual interpretation'] of the Bible" the "sufficient guide to eternal Life."

Mrs. Eddy's next change in connection with "the inspired Word" was her last change in the paragraph under the marginal topic, "Spiritual interpretation," which brought the statement previously changed twice to its present form in the last of 1908: "The divine Spirit, which identified Jesus thus centuries ago, has spoken through the inspired Word and *will speak through it in every age and clime.*" (Note: "Every age and clime" has been taken from the past and put entirely in the future, thus *starting* "the inspired Word" with the then present.) This last change followed immediately after Mrs. Eddy had declared that Christian Science knew only a "glorified," and not a "crucified," Jesus, thus lifting Jesus' spiritual interpretation of himself to his disciples (which "made their hearts burn within them") into the Bride (Word) as a recorded revelation.

So while Mrs. Eddy still speaks of Jesus and his friends in their walk to Emmaus in this paragraph, she gives "the inspired Word" a broader interpretation than even Jesus was able to give his two disciples, since his interpretation placed him beyond their recognition, showing that they were not prepared to receive more; for Jesus, as the Bible records, merely *began* with "Moses and all the [subsequent] prophets"—"And *beginning* at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself," Luke 24:27. So he did not interpret to them the Christ, of which he had previously said even to the Jews (other than his disciples), "Before Abraham was, I am," John 8:58; and again, he had said in prayer, "Glorify Thou me with Thine own self with the glory which I had with Thee before the world was," John 17:5. Thus the walk to Emmaus presented only the Jesus as collective *man*—in the sense that Moses symbolically gathered the twelve tribes of Israel into one body (typing Jesus), which sacrificed him to the Christ; whereas "the inspired Word" comes from a glorified Jesus which is one with the Christ, typed by the God-crowned Woman, the Bride (Word), which was "before the world," as the source of all the specific preceding revelations of man. Thus the dispensation of "the inspired Word" started

with the concept of the God-crowned Woman, which embraced all centuries from the beginning as the Bride (Word) that was "in the beginning" . . . with God, and . . . was God," John 1:1.

Hence this exchange of "the Scriptures" for "the inspired Word of the Bible" laid the foundation for the preparation of Jacob as "the revelation of Science" for a higher conception by the branches than human Motherhood of the divine idea.

However the changes of the Word in 1902 tended more to preparation for the building of the second Concord Branch (whose cornerstone was laid in 1903, on which occasion Mrs. Eddy said that "it points to the new birth, heaven here, the struggle over," My. 158:12) as a generic pattern for all the branches—the first Concord Branch being an expression of the individual subjective consciousness of Mrs. Eddy. The steps in the dissipation of the veil of Motherhood cast over the other branches did not take place until 1903. The preparation of the Word for the expression of the second Concord Branch pertained to the dissipation of even *divine* Motherhood, or "*origin*" (genesis), typed by the Mother-phase of the God-crowned Woman, in line with Mrs. Eddy's prophecy of "diviner consciousness" than "Father-Mother God"; while the changes that immediately followed in 1903, as affecting the other branches rooted in the Word, pertained to the dissipation of church Motherhood, typed by The Mother Church.

Science and Health having defined "Salvation" as "Life, Truth, and Love understood and demonstrated . . .," S. & H. 593:20, it is most interesting to note that Mrs. Eddy changed the caption "Spiritual salvation," under which the "Spiritual" Degree of the "Scientific Translation [then 'Definition'] of Mortal Mind" (S. & H. 115, 116) was presented, to "Understanding" in the two hundred and twenty-sixth edition of *Science and Health* (the starting point of the Twentieth-Century Revision), in 1902. Inasmuch as the three divisions of this "Scientific Translation of Mortal Mind" were the progressive human perception of Life, Truth, and Love, respectively, the substitution of "Understanding" for "Spiritual salvation" evidenced the fact that at this point, when the collective "man child" of The Mother Church reached its heavenly Bride, typed by the God-crowned Woman, "Salvation" as "Life, Truth, and Love [was] understood and demonstrated." To further confirm this, Mrs. Eddy at the same time added "humanity" to the "Moral" Degree of this "Scientific Translation of Mortal Mind" as its first step; and then almost immediately thereafter, in the two hundred and fortieth edi-

tion, in 1902, added "holiness" (wholeness) as the last step in the "Spiritual" Degree—thus completing both Degrees. What better preparation of Jacob as "the revelation of Science" could Mrs. Eddy have made for the building of the second Concord Branch symbolizing "completeness" which is the result of "union of the masculine and feminine qualities," S. & H. 57:4?

As the next step in this preparation of Jacob as "the revelation of Science" for the building of the generic second Concord Branch in the Twentieth-Century Revision of *Science and Health* (226th), in 1902, Mrs. Eddy changed her interpretation of "the beginning" in her correlation of the Bible statement, "In the *beginning* God created the heaven and the earth," from her former correlation, "This word *beginning* * is employed to signify *the first*," * to, "This word *beginning*" * is employed to signify *the only*." * This eliminated both time and origin, thereby unifying the entire spiritual evolution of the "past" as footsteps of being into one infinite expression, necessitating a final church symbol for its "spiritual teaching" in the human consciousness, typed by the second Concord Branch. In line with this thought, Mrs. Eddy also changed to "False womanhood" the previous marginal topic of "Womanhood," which latter was the topic under which were presented in progressive unfoldment the four women from Eve to the woman who "interpret[ed] the Scriptures in their true sense, which reveals the spiritual *origin* of man," S. H. 533, 534. Thus even the "woman" that discovers the "spiritual origin" of man is "False womanhood" to the "God-crowned"-Century Woman animating the Twentieth-Century Bride (Word) of *Science and Health*; for the "God-crowned"-Century Woman brings the message of self-existence, which is "without father, without mother, without descent."

In this same vein of revelation, the marginal topic of "Genesis and Jesus" (characterizing Mrs. Eddy's consciousness as expressed in the first Concord Branch) was removed from the last paragraph in the chapter entitled "Genesis"; for the demand of the Twentieth Century is that the individual consciousness of Mrs. Eddy as typed by the first Concord Branch (founded on the male and female elements of Mrs. Eddy's subjective [or individual] consciousness of the original Word as Bride discerned by Mrs. Eddy *in the first chapter of Genesis* as *her* earthly consciousness of "the [composite] female idea") yield to the collective consciousness of Church as having ascendingly

* Italics are Mrs. Eddy's.

reached the Apocalyptic Bride as the objective heavenly goal of scientific Christianity. This yielding made place for the second Concord Branch as the descending generic Bride (or City foursquare embracing the male and female elements) objectively attained by church.

In line with this yielding of "Genesis and Jesus" to the heavenly Bride of the Apocalypse, Mrs. Eddy simultaneously (in 1902) removed the words "*in man*" from the statement, "Union of the masculine and feminine qualities *in man* constitutes completeness" (now S. & H. 57),—she having injected the words "in man" into this statement simultaneously with her translation of man and woman into "elements" and "qualities" late in 1896, immediately before building the first Concord Branch, which individually identified man as her individual conception of generic idea in the first day of the first chapter of Genesis, for Mrs. Eddy says in correlation of the sixth day of Genesis first chapter (as expansively one with the first day of individual discernment) that man is a "generic term," S. & H. 516:29.

In 1902, immediately after removing "in man" from this statement (in the 226th edition), Mrs. Eddy, in preparation for the second Concord Branch, changed the statement, "Then white-robed purity will unite masculine wisdom and feminine love in spiritual understanding, impersonal [beyond individual] peace," to its present form, reading, "Then white-robed purity [typing *Womanhood*, for Mrs. Eddy says of the heavenly Bride, 'Purity was the symbol of Life and Love,' S. & H. 561:10,—'the ideal woman,' S. & H. 517:10] will unite *in one person* masculine wisdom and feminine love, spiritual understanding and perpetual peace," S. & H. 64:22. Thus while Mrs. Eddy's statement, "Union of the masculine and feminine qualities *in man* constitutes completeness," was put into *Science and Health* simultaneously with the building of her first Concord Branch, in which the male and female elements were united *on earth* "as in heaven," her statement which added "in one person" to a previously impersonalized statement embracing in "white-robed purity" (typing *Womanhood*) "masculine wisdom and feminine love," presented the basis for the second Concord Branch as a type of the heavenly union of the male and female idea as Woman, or the Bride as the City foursquare, which must descend to earth to dwell among men.

Mrs. Eddy's placement of the "union of the masculine and feminine qualities in [individual] man" (simultaneously with her individual building of the first Concord Branch) and her later removal of "*in man*" from the statement, "Union of the masculine and femi-

nine qualities in man constitutes completeness" (in the 226th edition of *Science and Health* in 1902) immediately before presenting "white robed purity" as uniting "*in one person* masculine wisdom and feminine love" (presenting the position of the composite second Concord Branch) indicated the same distinction between the first and second Concord Branches as her "Glossary" definitions of "Bride": the first of which under the shadow of Motherhood was defined as "conceiving *in man* the idea of God" (illustrated by the male and female figures in this ninth picture as enclosed in a circle typing "self-existent and eternal *individuality*" in one individual person), and the second of which presents the Bride as "conceiving *man in* the [generic, or collective] idea of God" beyond encircling bounds (illustrated in the tenth picture by the Woman typing "white-robed purity" uniting "in one person masculine wisdom and feminine love"). This latter position of "conceiving *man in* the idea of God" is used in the same sense that Mrs. Eddy in our present edition of *Science and Health* after definitively dividing the qualities of the male and female ideas into distinctive characteristics as "the ideal man [whose highest quality is 'Truth']" and "the ideal woman [whose highest quality is 'Love']," and saying that "we have not as much authority for considering God masculine, as we have for considering him feminine, for Love imparts the clearest idea of Deity," immediately thereafter unites masculinity and femininity "in one [generic] person" in a statement under the marginal topic, "Divine personality," which statement reads, ". . . if God is personal, there is but *one person*, because there is but one God," S. & H. 517:15.

To epitomize: Mrs. Eddy's injection of the words "in man" into the statement, "Union of masculine and feminine qualities *in man* constitutes completeness," presenting one individual person, was typed by the first Concord Branch; while her statement presenting "white-robed purity" uniting "in one person" as "divine personality" all individual units was typed by the second Concord Branch. These two presentations identify Mrs. Eddy's statement that "as a drop of water [an individual unit] is one with the ocean . . . so God and man [as collective drops] . . . are one in being," S. & H. 361:16.

Thus the church reached objectively and Apocalyptically in the seventh day (in the sense that "the female idea," typing Love, is in ascension above "the male idea," typing Truth, in the sixth day) the same "generic man" as Woman that Mrs. Eddy had initially and subjectively (individually) discerned in the first day of the first chapter

of Genesis as an individual unit containing all the elements of "generic man." It will be remembered that Mrs. Eddy taught and practiced Christian Science for about nine years (from 1866) before she wrote *Science and Health* (in 1875), eleven years before she envisioned the Apocalyptic prophecy of ascending and descending Church (in the sixteenth edition, in 1886). So Mrs. Eddy's revelation of Christian Science for twenty years was based upon the "male and female" idea in the first chapter of Genesis as her subjective consciousness of man as a unit conception of "generic man." Thus Genesis as subjective revelation and the Apocalypse as collective, objective demonstration became one (to the consciousness of others than the revelator) through the ascending (Revelation twelfth chapter) and descending (Revelation twenty-first chapter) footsteps of Church in the Apocalypse.

So the first Concord Branch in its distinguishing relationship to the second Concord Branch typed manhood, while the second Concord Branch typed Womanhood; for individual consciousness (as set apart from other consciousnesses as an individual revelator) is always manhood, while generic consciousness is Womanhood, Mrs. Eddy having said that "woman . . . symbolizes generic man," S. & H. 561:22. Hence subjective consciousness (after it accepts the objective necessity of others) is always individual until it objectively takes the others into its revelation through its generic *embrace* of the last step in Church, typed by the City foursquare. In other words, the subjective consciousness must embrace (but not objectively take) the footsteps of universal salvation before it becomes the individual totality typed by the "tree of life" embracing the twelve tribes of Israel as its "twelve manner of fruits" growing from one unified source.

So although the male consciousness is ascendingly embraced in the female consciousness in the seventh day of the second chapter of Genesis (as each ascending footstep embraces the preceding one), there is, in line with Mrs. Eddy's statement that "the intelligent *individual* idea, be it male *or* female, *rising* from the lesser to the greater, unfolds the infinitude of Love" (S. & H. 508:23), a more expansive footstep for even the heavenly female consciousness than the mere embrace of heavenly man, as typing ascendingly sacrificed earth, and that is the footstep of the descending heavenly Bride, embracing manhood, to the boundless earth Bride, whose generic conception is the "twelve [not one] manner of fruits" of the "tree of life."

That Jesus as "the masculine representative of the spiritual idea" had been fully unfolded in the Science of its letter expression in

Science and Health (Mrs. Eddy having said, "To those natural Christian Scientists, the ancient worthies, and to Christ Jesus, God certainly revealed the spirit of Christian Science, if not the absolute letter," S. & H. 483:19) was unmistakably evidenced at this point by Mrs. Eddy's addition (in the 226th edition, in 1901) of the last bracketed interpolation in the following statement: "I am the first and the last: I am he that liveth, and was dead [not understood]; and, behold, I am alive for evermore, [*Science has explained me*]," S. & H. 334:25.

Also, in the same vein of thought, in the two hundred and twenty-sixth edition, Mrs. Eddy changed the previous statement, "The *rising* sun of virtue and Truth marks the *morn* of Being. Its manhood is the eternal noon, undimmed by a declining sun [the '*rising* sun' indicating that 'the eternal noon' of manhood had not yet been reached]," p. 142, line 12 (225th ed.), to, "The *radiant* sun of virtue and Truth *co-exists* with being. Manhood is its eternal noon, undimmed by a declining sun [the '*radiant* sun' indicating that the full-orbed noon of manhood (when the 'man child' reaches his *heavenly* Bride) had been attained]," p. 246, line 12 (two hundred and twenty-sixth edition as well as our present edition).

Before leaving the earthly promises of the changes in 1902 of the ("God-crowned") Twentieth-Century Revision (which promises Mrs. Eddy expresses in general terms as follows, " 'Tis writ *on earth*, on leaf and flower; Love hath one race, one realm, one power," *Poems* p. 22), it should be noted that Mrs. Eddy added in this same year (after the 226th edition) the first promise of "food and clothing" to "mortals," saying: "Christ, Truth, gives mortals temporary food and clothing until the material, transformed with the ideal [not merely idea, which is heavenly, but ideal, which is earthly], disappears, and man is clothed and fed spiritually," S. & H. 442:22-25. Previously the promise was only to "spiritual creation" (instead of "mortals"), reading, "Spirit duly feeds and clothes every object, as it appears in the line of *spiritual* creation," S. & H. 507:3. Thus earth is being prepared for the descent of the heavenly blessing that comes directly to "mortals" without human motherly ministry.

So by these changes in the Twentieth-Century Revision of *Science and Health* Mrs. Eddy figuratively prepared Jacob as "the revelation of Science" for the expression of the second Concord Branch before she prepared his thought for the expression of the Extension as "the crown" of Motherhood, which latter preparation would require the dissipation of the Motherhood elements of *Science and Health*; for

the second Concord Branch, being the spiritual *corner-stone* of the Extension as the expression of the collective branches, must needs be built first (and so it was built and dedicated in 1904, two years before the dedication of the Extension in 1906).

As a preliminary to the dissipation of the Motherhood elements of *Science and Health*, the statement, "Until it is learned that generation rests on no sexual basis, let marriage continue," in the 226th edition of *Science and Health*, in 1902, was changed by Mrs. Eddy a little later in the same year to, "Until it is learned that God is the father [small 'f'] of all, let marriage continue." (This statement was changed to its present form [S. & H. 64:26] in 1907, as previously and subsequently presented.) Thus thought was turned to the divine parentage of all and away from human motherhood both in Church and in human life in line with the demand of Rachel, typing heaven, that Leah, typing earth, give to heaven her mandrakes of conception. In other words this change foreshadowed in the Word the yielding of The Mother Church, typing Christian Motherhood, to the Extension, typing heavenly Bride or Science.

This brings us to the preparation of the Word of *Science and Health* for the building of the Extension as the "crowning ultimate" of Church beyond Motherhood, which preparation necessitated the dissipation of Motherhood in the Word of *Science and Health* and in the Christian Science Movement, the steps to this end being taken in 1903 in both the Word and the church.* Mrs. Eddy's first step was to forbid the teaching of obstetrics in the metaphysical college, an entire department of the college having, ever since its reopening in 1898, been devoted to its teaching—her words being, "Obstetrics is not Science, and will not be taught," *Manual* p. 70, Sect. 1, twenty-fifth edition.

Her next step, in 1903, was to drop the title of "Mother" in the twenty-ninth edition of the *Manual* (which title her students had forced upon her, and which, after reluctant acceptance, she had defended to herself in the *Manual*), her words of divestment of the title of "Mother" being contained in our present *Manual*, p. 64.

Mrs. Eddy next dropped the initial capital letter in the following

* Just as the word "woman" is both capitalized and decapitalized in this book according to its generic divinity or individual humanity,—so the word "church" has been capitalized or decapitalized according to whether it stands for divine idea or material organization—in line with the distinction made by Mrs. Eddy between "Church" and "churches," *Message '02*, p. 2:26-29.

words throughout *Science and Health*, "Intelligence," "Creator," "Substance," and "Wisdom," thus giving directly to man for his guidance these previous qualities of Father-Mother God, which self-sufficiency placed him beyond the need of motherly ministry.

This sufficiency of man for his own self-government was particularly manifested in changes made in the Church Prayer in the twenty-ninth edition of the *Manual*, in 1903, which Prayer previously to that time had read: "'Thy Kingdom come;' let the reign of Truth and Love be established in me, *rule me*, and rule out of me all-sin; and may Thy Word, in Christian Science, enrich the affections of all mankind, and govern them!" In this twenty-ninth edition of the *Manual*, p. 56, the words "rule me" (equivalent to "*control me*") were entirely dropped—so permitting self-government to the previously submerged "me" through the "reign" within of "divine Truth, Life, and Love" (note there was no "divine" and "Life" in the twenty-eighth edition) intelligently working within the "me," rather than controlling it. "Life" simultaneously added to "Truth and Love" represented the "me," which was now redeemed to self-control. This was in line with the coincidental fact that Mrs. Eddy simultaneously apportioned "wisdom" and "intelligence" to man by dropping the initial capitals which identified these qualities with God, as previously noted. Note that Mrs. Eddy also dropped the phrase "in Christian Science" in that portion of the petition which read, ". . . may Thy Word, in Christian Science, enrich the affections of all mankind, and govern them,"—unquestionably to the end of giving broader scope to the Word.

That this omission of the words "in Christian Science" did leave the "Word" a broader scope in human affairs is evidenced by the fact that in 1903 Mrs. Eddy in the fifth statement of the last paragraph in the chapter entitled "Science of Being" withdrew the demand for the annihilation of "social, civil, criminal, political, and religious codes," S. & H. 340:27, by adding the words "whatever is *wrong* in" as applied to these human processes, the former statement having read, ". . . annihilates . . . *all* social, civil, criminal, political, and religious codes." For Mrs. Eddy says, ". . . the world feels the alterative effect of truth [as the reflection of the 'Word'] through every pore" (S. & H. 224:1)—thus the *spirit* of Truth beyond the *letter* of the Word "in Christian Science" quickens the world's own processes tending towards human betterment. So a place in the affairs of men was being prepared for the "New Jerusalem" (as the Bride, or City foursquare),

which Mrs. Eddy defines as "the spiritual facts and harmony of the universe; the kingdom of heaven, or reign of harmony" (S. & H. 592) *on earth*; for earth is the domain of the City foursquare, which was prophesied to dwell among men, Rev. 21:2, 3.

In the same year, 1903, the phrase in the third Tenet, reading, "But the *love* of sin is punished, so long as it lasts," was changed to read, "But the *belief* in sin is punished, so long as it lasts." As an evidence of the yielding of motherhood to the consciousness of unmothered being, this change was most significant. A mother fears the "love" of sin in her child and attempts to protect him from it by emphasizing the "*belief*" in sin and its consequences. When therefore she can instruct her child to cease the "belief" in sin, it indicates her realization of the child's inherent sufficiency to maintain his own position and the consequent completion of her mission as mother.

Mrs. Eddy also dropped from the twenty-ninth edition of the *Manual*, in 1903, the By-law permitting her to remove a Reader of any branch church in the United States or any foreign nation, p. 65 (see twenty-eighth edition of the *Manual*, p. 56). This was the only instance in which Mrs. Eddy ever exercised any authority over the branches and even this was short-lived, having been of only four years' duration—from the tenth edition of the *Manual*, 1899, when she turned the branches heavenward, to the twenty-ninth edition, 1903, when she relinquished the branches to their God-crowned heavenly source, typed by the Extension. But this was even then assumed by her as an exclusive privilege which had never been accorded to The Mother Church over the branches. The Readers of branch churches were never required to be members of The Mother Church until after the latter had yielded to the Extension as its "crown," typing the heavenly God-crowned Woman, and therefore they had never been subject to discipline by The Mother Church. In the fifty-seventh edition of the *Manual*, in 1906, the statement, "These Readers *shall be* members of The Mother Church" was first made (our present edition p. 32). However, previously to this requirement, under "Enforcement of By-Laws" was the statement, "It shall be the duty of every member of the Mother Church, who *is a* First Reader in a Church of Christ, Scientist, to enforce the discipline and by-laws of the church over which he presides," twelfth *Manual*, p. 26, Sect. 7. This latter By-law merely empowered a First Reader of a branch church *who was a member of The Mother Church* to enforce discipline but did not require that a Reader of a branch church become

a member of The Mother Church—neither was this the requirement of the branches at that time. Thus when Mrs. Eddy relinquished her assumed privilege in respect to removing a Reader of a branch church, this was the first step towards freeing the branches from even her (then recently assumed) jurisdiction as a gesture in line with the relinquishment of motherly direction.

Not only did Mrs. Eddy relinquish this authority in 1903 but she simultaneously added the word "general" to the words "official control" in the By-law prohibiting official control of the branches by The Mother Church, which addition further strengthened this prohibition and extended it beyond *specific* "official control" to even "*general,*" or supervisory, control. While the *Manual* itself was in a constant state of change, this By-law prohibiting control of the branches by The Mother Church remained fixed and unaltered in its full effect from the first to the last *Manual* inclusive, like a fixed star guiding the branches to the fulfillment of their unique destiny.

Simultaneously with these motherly divestments in 1903 Mrs. Eddy added to *Science and Health* on pages sixty-eight and sixty-nine, beginning at line twenty-seven on page sixty-eight, a presentation of the whole man, that expressed "the unbroken links of eternal, harmonious being," and of which Mrs. Eddy said in her first edition of *Science and Health*: "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, first edition. Thus Mrs. Eddy brings us face to face with the dissipation of all Motherhood as its final goal that can be gained only in proportion as human generation (even of motherly created *churches*) ceases, its epitaph being expressed in the following words: "Christian Science presents unfoldment, not accretion [addition] . . . Proportionately as human generation ceases, the unbroken links of eternal, harmonious being will be spiritually discerned . . . No longer to [humanly] marry or to be 'given in marriage' neither closes man's continuity nor his sense of increasing number in God's infinite plan."

It is more than interesting to note that simultaneously with the dropping of the Motherhood demands of the Word of *Science and Health* in 1903 Mrs. Eddy added to *Science and Health* the following text under the chapter title of "Christian Science *versus* Spiritualism": "In Science, individual good derived from God, the infinite All-in-all, may flow from the departed to mortals; but evil is neither communicable nor scientific," S. & H. 72:23-26. This, considered in the

simultaneous light of the statement that "proportionately as human *generation ceases*, the unbroken links of eternal, harmonious being will be spiritually discerned" (S. & H. 68), shows that it is the belief of motherhood—either that of person or Church—which seems to break the eternal links of harmonious being by its claim of dividing being in order to *multiply* it—both of which processes are basically wrong. When this is seen man lives in "the only," or "the beginning," S. & H. 502:24, manifesting the undivided power of wholeness and thus fulfilling Love's concept of multiplying as expressed by Mrs. Eddy, "Divine Love blesses its own ideas, and causes them to *multiply*,—to *manifest His power*," S. & H. 517:30.

Also simultaneously in 1903 Mrs. Eddy limited the scope of "The First Church of Christ, Scientist, in Boston, Mass.," as medially expressed by The Mother Church, to "reflect in some degree [only] the Church Universal and Triumphant" (this phrase having previously read, ". . . to represent the Church Universal, and to reflect the Church Triumphant," twenty-eighth edition of the *Manual*), *Manual* p. 19,—the full degree must be expressed by "The BRANCH," which "grow[s] up out of [its own] . . . place" to "build the temple of the Lord," Zech. 6:12. The Motherhood-phase of the Boston Church could blossom (My. 141) but never bear fruit; the blossom is but a "half a time" in the unfoldment of the full fruitage of the branch. Mrs. Eddy associates completeness with the universal, saying, "Thus the ideas of God in *universal* being are *complete* . . .," S. & H. 519:9; so when she limited The Mother Church to only "in some degree" reflect the "Church Universal," she showed the impossibility of its completion within itself.

It is interesting to note that the period of divestment of the habiliments of Motherhood in the Word and the church organization was prophesied by Mrs. Eddy in her requiem-poem to Motherhood, which she indited "Mother's *Evening Prayer*," and wherein she records the "night" of this divestment of the medial demands of Motherhood in which she relinquishes her child into the arms of living Love, that thereafter "owns each waiting hour" in human experience. This Poem prophesied Mrs. Eddy's consciousness when she would lift Jacob as "the revelation of Science" to her bridal conception in the "night" that followed the "evening" of the day of Motherhood—midnight being the hour of the Bridegroom (earth), for it is then he weds his Bride (heaven), Matt. 25:6. Thus she cried out in her Poem of the night—"Keep Thou my child on upward wing *tonight*,"—ending

her Poem with the "aftersmile" of the Bride after "Mother" ends her earth tears and "finds her home and *heav'nly* rest," *Poems* p. 4.

So in these "God-crowned" Twentieth-Century changes the "Leah" consciousness of Mrs. Eddy prepared Jacob as "the revelation of Science" for the conception of the Bride as "conceiving [generic] man in the idea of God" and as being "a sense of Soul, which has spiritual bliss and [unlike Mother] enjoys but cannot suffer," S. & H. 582:14.

"And [Leah] said, *Thou must come in unto me; for surely I have hired thee with my son's mandrakes*"—The "hire" offered Leah by Rachel for her son's mandrakes was that "he [Jacob] shall lie with thee to night." Thus Leah claims Rachel's "hire" in order to lift Jacob to the vision of the *coincidence* of herself as earth with Rachel as heaven in having shared, and not merely given, Reuben's mandrakes of Love.

As Love, which Rachel typed, is "the generic term for God," Leah's call to a higher conception than that with which she bore her previous sons must have been that of a two-in-one conception of earth and heaven in coincidence, typed by Issachar and Zebulun—both the outcome of Leah's having shared her mandrakes with Rachel. The conjunction of Issachar, the ninth son of Jacob, and Zebulun, the tenth son, was prophesied by Moses in his foresight of their final missions in which he foretold the leadership of Issachar by Zebulun ("Rejoice, Zebulun, in thy going out [beyond the limits of church consciousness]; and, Issachar, in thy [bivouacking] tents. They together shall call the people unto the mountain [heavenly consciousness]; there they shall offer sacrifices of righteousness; for they shall suck of the abundance of the seas, and of treasures hid in the sand," Deut. 33:18, 19)—Issachar being the heavenly symbol and Zebulun the earthly symbol of the same idea, which symbols were wed in mission by Leah's and Rachel's conjoined sharing of the mandrakes of divine purpose.

Likewise, in fulfillment of this prophecy of conjoined conception of her revealing and founding consciousness, Mrs. Eddy was destined to bring forth a two-in-one conception of Church—one the "crowning ultimate" of the ascension of manhood typing purified human consciousness as the Lamb, the other typing the descended Bride-consciousness after the marriage of the Bride and the Lamb in heaven. These two churches were spiritually demanded as the expression of the coincidence of the human with the divine (earth with heaven) and inversely the coincidence of the divine with the human (heaven with

earth) as “the acme of Christian Science”—the coincidence of the human with the divine demanding the ascent of the “man child,” typing earth, to meet his heavenly Bride, symbolized by the Extension; the coincidence of the divine with the human demanding the descent of the heavenly Bride to earth in order to encompassingly reach the acme of her earth manhood (since “in the beginning God created [both] the heaven and the earth”), symbolized by the second Concord Branch. Thus man must soar and woman must delve.

It will be noted from the context of the references bearing out this distinction of order that the coincidence of the human with the divine pertains to the process of ascending manhood as earth to the point where earth reaches heaven, this point typing the marriage of the Bride and Lamb in heaven, as for instance when Mrs. Eddy says, “John saw the human and divine coincidence, shown in the man Jesus, as divinity embracing humanity . . .” (S. & H. 561:16); while the coincidence of the divine with the human pertains to the process of descending Womanhood as heavenly Bride, as shown in the following statement by Mrs. Eddy which immediately succeeds the reference just quoted, “The woman in the Apocalypse . . . illustrates the coincidence of God [‘bride (Word),’ My. 125:26, for the ‘Word was God,’ John 1:1] and man as the divine Principle and divine idea,” typing the point at which the kingdom of heaven descends to earth where “Principle and its idea is one,” S. & H. 465.

Again, this same distinction is illustrated in the comparison of a statement in *Miscellany* with another statement in *Miscellaneous Writings*. The first statement (in *Miscellany*) is when Mrs. Eddy in reply to a question regarding “what the last Thanksgiving Day of the nineteenth century [pertaining to Motherhood and its ‘man child’ in Revelation twelfth chapter, S. & H. 559:32] should signify to all mankind” says in part, “. . . that divine Love, impartial and universal, as understood in divine Science, forms the coincidence of the human and divine, which fulfils the saying of our great Master, ‘The kingdom of God is within you . . . ,’” My. 264:12; 265:20. This statement illustrates ascended *manhood*, for “The kingdom of God . . . *within*” is an individual kingdom as demanded by Jesus with which Mrs. Eddy formerly interpreted in *Science and Health* Jesus’ statement in the Lord’s Prayer, “Thy kingdom come,” by saying, “Thy kingdom is within us,” but for which she substituted her own statement, “Thy kingdom is come,” in her last change in this interpretation of the Lord’s Prayer, as attesting the already descent of the City

foursquare to human consciousness (which is typed by the second Concord Branch) when the "light" and "glory" of divine Science shed its beams upon the myriad texts of *Science and Health* in 1907—in fulfillment of Mrs. Eddy's prophecy of the second Concord Branch, at the laying of the corner-stone of which she said, ". . . it points to the new birth, heaven here, the struggle over," My. 158:12; thus the kingdom of God "within" is manhood, which Mrs. Eddy replaced with a statement of Womanhood.

The second statement (in *Miscellaneous Writings*), pertaining to Womanhood, as showing a contrast to the process of manhood, is where Mrs. Eddy sheds the light of divine benediction upon simple human affairs (typing the descent of the City foursquare as Bride, or "New Jerusalem," which brings the "kingdom of heaven" to the realm of men to dwell therewith in human affairs), saying as follows: "Science speaks when the senses are silent . . . The spiritual monitor understood is coincidence of the divine with the human, the acme of Christian Science. Pure humanity, [pure] friendship, [pure] home, the [pure] interchange of love, bring to earth a foretaste of heaven. They unite terrestrial and celestial joys, and crown them with blessings infinite," Mis. 100:19. (Note that the punctuation by commas carries the adjective "pure" to each succeeding word in the series.)

The remaining reference on coincidence is an answer to the question, "What say you of woman?" to which Mrs. Eddy replies in part, "It is the kingdom of heaven, the ever-present reign of harmony, *already with us* [this is clearly akin to the definition of 'New Jerusalem' (or City foursquare) as 'the kingdom of heaven, or reign of harmony']. Hence the need that human consciousness should become divine [through the ascending processes of *manhood*], in the coincidence of God and man [at the point of descended *Womanhood*]," Un. 52:6-9. In this reference the concluding ascending and descending statement (starting with the word "Hence") is the two-in-one conception of Mrs. Eddy in Church as the Extension and composite second Concord Branch, prototyped by Leah's two-in-one conception of Issachar and Zebulun.

The difference between the Extension as ascended manhood and the composite Concord Branch as descended Womanhood is seen in the difference between objective and subjective consciousness. Mrs. Eddy speaks of heaven as "supreme harmony" and speaks of St. John's sense that "God, the divine Principle of harmony, is *ever with men* [rather than as a consciousness to be attained by ascension]" as "sub-

jective," S. & H. 573. To the organic church consciousness as "adherents" of the revelation of another's consciousness (bearing the necessary crosses and crowns incident upon attainment of that other's revelation) the process is *objective*.

Thus The Mother Church as "the cross" must have *objectively* ascended through the processes of manhood to "the crown" of Christian endeavor, typed by the Extension; while the composite Concord Branch, typing the descended City foursquare as the *subjective* consciousness of Mrs. Eddy before The Mother Church was formed, abides in the consciousness of Womanhood, which is subjectively one with manhood. This was illustrated by the fact that six years before The Mother Church was formed, demanding an ascending process for manhood, ascended manhood as the "man child" which was "caught up unto God, and to His throne" appeared in *Science and Health* (as the then exclusive Apocalyptic vision) simultaneously with the descending City foursquare (in the main body of *Science and Health* under the chapter entitled "Wayside Hints"). Thus Mrs. Eddy sowed the seeds of the mandrakes of Love as the City foursquare under the chapter "Wayside Hints" placed in the heart of *Science and Health* in its sixteenth edition simultaneously with her sowing the seeds for the field of Truth in "The Apocalypse" presenting for the first time the God-crowned Woman's "man child" as Truth—these two processes necessitating a simultaneous double harvest.

These two processes of sowing show that they were both activities of the subjective consciousness of Mrs. Eddy before the church started its "reascending" objective course as a medial process by means of which the human consciousness could become coincident with the divine, following which the divine would, by descent, objectively become coincident with the human in the descended City foursquare, as later more fully presented.

So the various characterizing annunciations of Womanhood were all subjective premises to the spiritual consciousness in tune with them and objective climaxes only to those to whom they were distant stars attainable by the process of gradual ascension, the latter being epitomized by Jesus, who was forced to accept the objective prophecies of man concerning himself that had caused even his mother to initially see only the *manhood* of the angel Gabriel in his annunciation of the "Immanuel" as the Christ-idea, as prophesied in Isaiah's vision, Isa. 7:14. However, Isaiah, after subjectively discerning the virgin consciousness that would conceive the "Immanuel," having no Science

to sustain his vision, fell to the level of preponderant prophecy foretelling the leading of Jesus as a lamb to the slaughter and his crucifixion between transgressors, thereby insuring his (Isaiah's) own violent "death"—for he was literally "sawn asunder" (between the positions of Immanuel, or Christ, and Saviour, or Jesus, both of which he had prophesied). Thus vision that forges beyond scientific demonstration subjects itself to all the violence that *objectively* lies between such scientific demonstration and its inspirational *subjective* vision.

So the Extension, typed by the *ascended* collective branches, and the composite second Concord Branch, as the fulfillment of true Branch, growing from the "roots" of Jesse, "self-existence," on earth and expanding to universal consciousness, were at this point the two-in-one conceptions of objectivity and subjectivity which fulfilled the conjoined prophecies of Issachar and Zebulun. This (as previously noted) is in line with Moses' prophetic demand that Issachar and Zebulun together "call the people unto the mountain [of ascension]" in Issachar and "suck . . . of treasures hid in the sand [of earth]," Deut. 33:19, in Zebulun.

Thus it can be seen why Leah was forced to bring forth two additional sons after she gave her mandrakes to Rachel—Issachar, typing the objective, ascended consciousness, and Zebulun, typing the objective, descending consciousness, which returned to Leah's subjective "root" consciousness on earth.

"*And he [Jacob] lay with her [Leah] that night*"—So Jacob yielded to a higher Branch conception, beyond motherhood.

Likewise Mrs. Eddy was forced to again lift Jacob as "the revelation of Science" to a higher conception, and, as "spiritual teaching must always be by symbols," she was forced to follow her advanced revelation in the Twentieth-Century Revision of *Science and Health* with the building of the Extension, symbolizing the heavenly collective branches, that identified the God-crowned Woman's twelve stars, in which the first Concord Branch, typing Reuben, and the second Concord Branch, typing Zebulun, joined the heavenly galaxy—remembering that the first Concord Branch symbolizing Mrs. Eddy's Reuben-consciousness of the true Branch-idea was needful to lift The Mother Church as basic Branch consciousness to its heavenly goal, and that the second Concord Branch, typing the descended City foursquare, was needful to return the branches to their subjective earthly estate, for the City foursquare was prophesied to descend to *dwell* with man

on earth (and Zebulun, typing the second Concord Branch, means "dwelling").

"And God hearkened unto Leah"—This was the first time since the birth of Simeon (when heaven and earth were divided in the consciousness of Leah) that earth had ever attributed to God a "hearing ear" to earth's conception, God's hearkening coming as heaven's response to Leah's having given her mandrakes as the purified fruits of earth to Rachel, Love, as a type of the source of divine conception—Rachel alone representing the Principle of the Bride consciousness of "conceiving *man* in the idea of God," S. & H. 582:14. As has been previously noted, Leah's womb had been barren to heavenly idea, other than as faintly expressed through the human consciousness of Truth, ever since Leah tried to be *joined* (in Levi) on earth to her husband through human ways and means.

Likewise, as previously noted, Mrs. Eddy had worked assiduously in her "founding" consciousness ever since she shared her revelation in the written Word with others in Levi in the effort to *join* earth to heaven in the human consciousness, permitting human ways and means in church for the accomplishment of this purpose. To employ a much used comparison, Mrs. Eddy, prototyped by Leah, had endeavored through motherly ministry to conceive "*in man* the idea of God," but was now called to the Bride conception of "conceiving [*generic*] *man* in the idea of God."

Thus in response to the demand for "fruitage" of the Word as Bride (which the Twentieth-Century Revision added to *Science and Health* in the chapter entitled "Fruitage," containing only the fruit of the impersonal Word), children became no longer the "fruit of the body" (as the Bible calls them) in motherhood, but the fruit of the Word in Bride—and such fruit were symbolized in the Extension (typing Issachar), decorated as it was with symbols typing "every manner of fruit" (such as pineapples, grapes, oranges, quinces, apples, bananas, etc.), and the second Concord Branch (typing Zebulun) elaborately decorated with grapes as typing "the wine of Love."

"And she [Leah] conceived, and bare Jacob the fifth son"—This fifth son was the two-in-one Issachar-and-Zebulun conception as the "hire" and "dowry" of heaven and earth, respectively, Leah having said at the birth of Issachar, "God hath given me my hire," and at the birth of Zebulun, "God hath endued me with a good dowry," Gen. 30:17-20. Thus Leah brought forth her twofold conception of Issachar as collectively embracing the elements of Zebulun in heavenly expres-

sion—for Moses prophesied of the conjoined missions of Issachar and Zebulun, saying, "They shall [together] call the people unto the mountain" (of ascension, typed by the heavenly Bride, of which the Extension was the symbol), and "they [together] shall suck . . . of treasures hid in the sand" (of earth, typing the blessing of the descended Bride, that dwells among men, of which the second Concord Branch was the symbol), Deut. 33:19. Thus Issachar is heaven's "hire" and Zebulun is earth's "dowry" (or *gift*)—the former being the compensation of one idea to another, while the latter is the "gift" of one's own self-idea in union with that other.

Note also that the Bible in claiming Issachar as Leah's fifth son (which numerical denomination of Issachar [Gen. 30:17] Leah accepted when she called Issachar her sixth son, Gen. 30:20) wholly disregarded the servant-sense in numbering her two sons, Issachar and Zebulun; for she too had attained the point that Rachel had reached when Rachel prevailed over the use of handmaids to the end of fulfilling divine purposes. So Leah in her enumeration of her sons dropped the four sons of the two handmaids—Dan, Naphtali, Gad, and Asher.

Likewise Mrs. Eddy at this point bore her two-in-one church conception, the first as typing "the crown" (reward, or "hire" for motherly ministrations), symbolized by the Extension, and the second, the "dowry"-gift of her own consciousness, symbolized by the second Concord Branch as prophetically embracing the consciousnesses of all the other branches—attested by the fact that all the branches and The Mother Church as a basic Branch-idea were permitted to contribute to the building of it in both money and symbolic materials (particularly its pictorial art windows), My. 173:13; 164:8; 165:12; 166:10; 166:27, as a type of their future understanding of their participation therein. Thus all the branches helped to prepare a "dwelling" (Zebulun meaning "dwelling") for their objective Bride-consciousness after its descent to earth (to Church consciousness). However the second Concord Branch was built in Mrs. Eddy's name exclusively because she was the only one at that time who understood its generic character.

The second Concord Branch, typing Zebulun, was completed before the laying of the corner-stone of the Extension, typing Issachar, and thus became the spiritual corner-stone of the latter. This was a type of its relationship to the Extension; for, like all corner-stones, it preserved the fullness of the animating idea of the Extension as collectively composed of all the branches: and since idea is always greater

than its symbolic expression, the idea symbolically expressed in the heavenly Extension was destined to break forth into the fullness of generic earthly expression as symbolized by the second Concord Branch—remembering that as the spiritual sense of earth is “compound idea,” heaven is but a component element of earth. Thus from its inception the second Concord Branch *as idea* embraced the full elements of the marriage of the Bride and the Lamb in heaven, Rev. 19:7-9, typed by the Extension,—even while it was merely to church sense the heavenly corner-stone of the Extension, so to speak. Hence Zebulun was prophetically conjoined with Issachar in “call[ing] the people unto the mountain” before it came to its own individual self-expression on earth, wherein Issachar, typed by the Extension, as conjoined with it would “suck . . . of treasures hid in the sand [of earth].” Until Zebulun came to full generic identity on earth it was but the generic potentiality of the same idea that Issachar collectively presented in heaven (each tribe retaining its separate identity as symbolized by the fact that the twelve stars on the head of the heavenly God-crowned Woman in the pictorial window of The Mother Church were each separated from the other in the sense that each was united to its common crown by a separate upstanding prong as a type of individual identity, while the stars of heavenly promise as the twelve earthly gates—each a separate pearl—in the City foursquare were united to each other by connecting jeweled walls).

“Purity” being the true corner-stone in spiritual building, S. & H. 241:26, its symbol must become the corner-stone of the Extension, typing the marriage of the Bride and Lamb in heaven. Mrs. Eddy having said that “white-robed purity” would “unite in one person masculine wisdom [Lamb] and feminine love [Bride],” the second Concord Branch as the “dowry”-gift of the one person who had united these two elements in her composite revelation must be (as symbolized by her church) the corner-stone for the collective conception of the same idea.

So the second Concord Branch was a completed idea before the corner-stone of the Extension was laid (on Mrs. Eddy’s birthday, as was also the corner-stone of the second Concord Branch), although one year apart. That an associated idea animated the laying of the corner-stone of the Concord Branch on Mrs. Eddy’s birthday was evidenced by the fact that this was done with her approval, she having sent to the Concord Branch a message of commendation associating her birthday with the laying of the corner-stone of the Concord Branch

(whereas she rebuked other churches than the Extension for attempting to do the same thing in the spirit of mere commemoration of her birthday, My. 235:15-3); and it is to be assumed that the laying of the corner-stone of the Extension on her birthday had her approval, since in the record of the occasion in *Miscellany* there is no word to the contrary.

The second Concord Branch as corner-stone was the cement of the ultimate purpose of all the branches, for, "The cement of a higher *humanity* will unite all interests in the one divinity," S. & H. 571. Inasmuch as the other branches claimed to be expressions of divinity by reason of their heavenly mottoes and the second Concord Branch a cemented "higher humanity" as indicated by its *humanized* mottoes (as will be subsequently specifically presented), this generic Branch (embracing all other branches) in which they all shared was necessarily the idea that held them together and would descendingly lead them back to earth.

Thus the conjunction of Issachar and Zebulun was a two-in-one conception demonstrably presented first as the coincidence of earth with heaven, or the human with the divine, typed by the Extension, and last as heaven coincident with earth, or the coincidence of the divine with the human, typed by the second (composite) Concord Branch,—following the order of which Mrs. Eddy speaks when she refers to the "immaculate idea, represented first by man [Mrs. Eddy having said that 'man is the family name for all ideas,' S. & H. 515:21] and, according to the Revelator, last by woman," S. & H. 565:18.

Like Leah, Mrs. Eddy did not reckon the children of handmaid churches in the numbering of her fifth and sixth sons in church consciousness; for it will be remembered that Mrs. Eddy as a charter member of the First Organization of the Boston church founded this "church" in her Judah, or fourth, tribal consciousness (although at the point of the church's Simeon-consciousness), at which point her founding consciousness, as prototyped by Leah, "left bearing" and never bore in church again until the Extension, typed by Issachar. Therefore, Issachar became her fifth church-son consciousness and Zebulun, typed by the second Concord Branch, became her sixth church-son consciousness, just as Issachar was the first child that Leah bore after she had "left bearing" in Judah, her fourth son, thereby making Issachar and Zebulun her fifth and sixth sons. In other words, the first Concord Branch being built during the work of The Mother Church as typing The Mother Church's basic Branch-idea, needful to

lift The Mother Church to its heavenly goal as Branch-idea, became Mrs. Eddy's fifth church-son consciousness at the point of its heavenly identification as *Issachar*; while the second Concord Branch on earth as embracing all of the collective heavenly branch elements in Zebulun became Mrs. Eddy's sixth church-son consciousness.

"*And Leah said, God hath given me my hire, because I have given my maiden to my husband*"—Leah had finally learned after giving her mandrakes of Love to Rachel that purity of conception was a vision of the Bride which the human consciousness only ascendingly (within itself) reaches; for as Mrs. Eddy says of the Principle of Mary's divine conception of Jesus as typing the perfect man, "No advancing modes of human mind made Jesus; rather was it their subjugation, and the pure heart that sees God," *Mis.* 360:32. In other words the "advancing modes of human mind" only lifted the human consciousness of woman as the channel for the discernment of this vision of perfect man but never brought that man forth as a result of improved progeny. When the human consciousness discerns this, it yields its motherly processes and accepts the divine idea as the pure conception of the Bride, who conceives all men "in the idea of God" as the indivisible, whole, perfect man, coexistent and coeternal with God.

The word "maiden" in this text is susceptible of two interpretations in line with the progress of the previous texts. "Maiden" is a symbol of purity, and certainly this was the basis upon which Leah conceived after she shared her son's mandrakes with Rachel, typing divine Love. On the other hand Farrar Fenton translates the word "maiden" in this Scriptural text as "servant." This is entirely consistent with the first interpretation of "maiden" as "purity," for it took purity of conception for a woman to yield her own consciousness so completely to the divine plan as to give her "servant" (laboring consciousness) to His service for the good of others after her initial "vision of the son."

Leah's temporary sacrifice of her higher vision of sonship to a medial servant (handmaid) sense prototyped the purity which prompted Mrs. Eddy to yield her revelation of Science to the servant (handmaid) sense of Church (which ever claims to be the "servant" of God) in order that the truths of her great revelation might be collectively demonstrated in the human consciousness—in the meantime outwardly bearing the cross of its lower necessities. The interpretation of "maiden" as "purity" but majors the animating spirit of Mrs. Eddy's own consciousness; while its interpretation as "servant"

but majors her sacrifice. The higher purpose of this book makes it fitting to major the interpretation of "purity"; for this was the Church in which Mrs. Eddy ever abode, even while her church manifested the "servant" (handmaid) sense of not knowing "what [its] . . . lord doeth," although following obediently—obedience being a demand upon a servant.

Note that Leah said, "God hath given *me* my *hire*, because I have given my maiden to my husband," and likewise later on when Zebulun came to expression, "God hath endued *me* with a good *dowry*; now will my husband dwell with me, because I have born him six sons [have completed my own consciousness, after which there can be no outside resistance to the inner completion of the male and female idea]." The fact that Leah said in these instances that the "hire" and the "dowry" accrued to *her* ("me") shows that the return to child-bearing by Leah was to complete her own self-assumed responsibility as a primary necessity to the ascended completion of Jacob's consciousness.

Thus Leah received her "hire" when she lifted Jacob to her initial vision of Love, which Jacob objectively called Rachel. This was made possible only because Leah had given her "[hand] maiden"—her servant or service—to her husband to the end of lifting his life to Truth, which is one with Love, typed by Rachel, in line with Mrs. Eddy's demand for even Love to be adaptable as well as bestowing, for she says: "Love is impartial and universal in its adaptation [to the end of lifting others to one's own conception before they are truly ready for Love's] and bestowals [on an equal footing]," S. & H. 13:2. Thus Mrs. Eddy's "hire" at this point (as prototyped by Leah) was "spiritual compensation" for her constantly progressive adaptations to the end of lifting others to her own subjective conception in order that they too might be prepared to receive the free *gift* of salvation bestowed by the revelation of Womanhood. As the church started its ascending course in the second day when heaven and earth (typing the female and male of Spirit) were divided, it could not reach its heavenly goal until Reuben, who had refused to bear the cross of moral restraint, had been self-redeemed through The Mother Church's demonstration of Truth, which completed the trinity of Life, Truth, and Love in his own consciousness, enabling him to propel the church to reach its heavenly Bride.

This necessity of Reuben prototyped the fact that Mrs. Eddy, after serving her church from the outside (through the medium of Zilpah,

her servant-sense) and thus being bound by its ascending limitations, was forced to build her own conception of Church in the Concord Branch for *her own* completion in Church; for after having permitted the church in Boston to form the second time for the "completion of its history," the completion of church was necessary to her own completion, since one is bound by what one permits. In church she, like Leah, had given her "maiden" as servant to Jacob, "the revelation of Science," below her initial (Rachel) vision and thus had to lift the church consciousness to her Rachel-vision before she could abide with Jacob, "the revelation of Science," *as* (not merely like) Rachel.

Mrs. Eddy's own "hire" came when the church's demand for expansion beyond the capacity of Motherhood gave assurance to her that it had reached the consciousness of heavenly Bride, typed by the marriage of the Bride and the Lamb in heaven. Thereupon Mrs. Eddy, as previously noted, added to *Science and Health* pages sixty-eight and sixty-nine, beginning with line twenty-seven on page sixty-eight: "Christian Science presents unfoldment [to the human consciousness of the forever complete idea], not accretion [for Mrs. Eddy says, '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,' first edition of *Science and Health*, p. 236] . . . Proportionately as human generation ceases, the *unbroken links* [the full twelve tribes in one] of eternal, harmonious being will be spiritually discerned . . . Mortals can never understand God's creation while believing that man is a creator. God's children already created will be cognized only as man finds the truth of being." Thus the wilderness-woman's Motherhood consisted merely of discovery—cognition, and as such it was possible for her to wed her *own* (cognized) spiritual idea.

This addition to *Science and Health* was the first appearance of "the ideal man" as generic "Truth," S. & H. 517. It was also equivalent to Mrs. Eddy's declaration that the time had come in the Word for the "Lamb [that] stood on the mount Sion, and with him an hundred forty and four thousand [the full measure of the manhood of the City foursquare, Rev. 21:17] . . . These are they which were not defiled with women; for they are virgins," Rev. 14:1, 4. For such consciousness alone could reach the Bride, typing the "maiden" purity in which Leah conceived Issachar as identifying the marriage of the Bride and the Lamb in heaven, symbolized by the Extension.

As an evidence of the true meaning of the Extension as the "hire" of purity, Mrs. Eddy in her message entitled "Choose Ye," read at the

dedication of the Extension, for the first time denounced human marriage in forceful terms, referring to it as, ". . . synonymous with legalized lust, and the offspring of sense the murderers of their brothers!" My. 5:4.

Mrs. Eddy's final change concerning human marriage presented in the main body of this ninth picture ("Until it is learned that God is the Father of all, marriage *will* continue"), which was added to *Science and Health* in 1907, was at the point where Zebulun, typing the City foursquare as the "outpouring of bliss [typed by the Bride, S. & H. 582] and glory [typed by the Bridegroom, as Jesus called himself, Matt. 9:15, whom Mrs. Eddy 'glorified,' S. & H. 200:29]," S. & H. 574:14, was illumining *Science and Health* with the "light and glory of divine Science," S. & H. 575:9. Also, this last change, in which Mrs. Eddy forever withdrew her *consent* for human marriage, was added to *Science and Health* immediately before the full "dowry"-gift of Zebulun, which united Christianity as manhood with Science as Womanhood, silencing the Christian labor for salvation and bringing peace to the erstwhile seemingly dissident trends of manhood and Womanhood in the Word. This "dowry"-addition to *Science and Health* was the first promise in Christian Science, and read: "St. Paul says, 'Work out your own salvation with fear and trembling;' Jesus said, 'Fear not, little flock; for it is your Father's good pleasure to *give* you the kingdom.' This truth is Christian Science," S. & H. 442:25-29. Thus it was Mrs. Eddy's bridal "dowry"-*gift* of the Word, symbolized by the composite Concord Branch as her church gift to the Field, at the laying of the corner-stone of which she said, ". . . it points to the new birth, *heaven here*, the struggle over," My. 158:13.

"*And she [Leah] called his name Issachar*"—Issachar was the first child brought forth by Leah (as Life which had been lifted to Truth when she gave her mandrakes to Rachel as Love) with Rachel's (Love's) consent because Leah before her conception of Issachar had returned to her "first love" (or the purity of her initial conception of Reuben), in which was no knowledge of the false sense of the apples of love as sensuality. So in returning to her "first love," Leah prophesied the redemption of the church's sense of the full twelve tribes; for redeemed Reuben as the "vision of *the* [generic] son" types the *virgin* Lamb that stood on Mount Sion, having with him an hundred forty and four thousand, the full measure of the manhood of the City foursquare—" . . . and, lo, a Lamb stood on the mount Sion, and

with him an hundred forty and four thousand . . . which were not defiled with women; for they are virgins," Rev. 14:1, 4.

Likewise Mrs. Eddy, after her return to her "first love," or her generic Reuben-consciousness as expressed in her first Concord Branch, redeemed Issachar as "*the* offspring of error; envy; hatred; selfishness; self-will; lust"—the generic compound of error, S. & H. 589:1.

Issachar is the only tribe to which Mrs. Eddy has attributed "lust"; for "lust" is generic error, since God had said, ". . . in the day that thou eatest thereof thou shalt surely die [to all purity of conception]," Gen. 2:17. In the third edition of *Science and Health*, pp. 126, 127, Vol. II, Mrs. Eddy correlated the Scripture, "But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die," Gen. 3:3, with, "The garden was a term used to signify the body in the first records of mythology, sexuality and self-abuse the forbidden knowledge. Man was not to presume on the prerogatives of his Creator, but to recognize God the Father and Mother of all."

So viewing Reuben as the redeeming consciousness of the full twelve tribes, St. Paul's (the Benjamite's) discernment of Jesus as the "only begotten" as given in the following statement can be clearly understood: "Therefore as by the offence of *one* judgment came upon all men to condemnation; even so by the righteousness of *one* the free gift came upon all men unto justification of life," Rom. 5:18. For when a mother's first son (so to speak) rises to the heavenly discernment of her initial generic conception, or the idea which gave him birth, as did Reuben (meaning "vision of *the* son"), it signifies the point at which she can safely return to her "first love" and thus unify her conception of all subsequent sons as the expanded sense of the one and "only begotten." So by the demonstration of the righteousness of Reuben, redeeming him from the perverted sense of Love (as prototyped by the sin of Adam and Eve) to the sense of Love (as one with Truth) which is generic, all twelve tribes were made righteous.

Moses says redemptively of Reuben, "Let Reuben live, and not die; and let not his men be few," Deut. 33:6. Reuben lives only as he finds the apples of virgin purity "in the midst of the garden," where the "tree of life" and the "tree of death" (the "tree of the knowledge of good and evil," of which God said, ". . . in the day that thou eatest thereof thou shalt surely die"), S. & H. 527:17-19, grew in the same spot (the tree thus being susceptible of a dual conception—

spiritual and material). When this truth is sensed by Reuben, "his men" are many—the full one hundred and forty-four thousand, one hundred and forty-four being "the [full] measure of a [squared] man," Rev. 21:17, or the square of the twelve tribes of Israel as generic man. Thus generic sin must be generically redeemed. Redemption must needs start with Reuben as the genesis of Leah's conception, else the redemption-process would not include all; for oneness alone is generic. Hence the genesis of Leah's vision expandingly becomes her apocalypse.

So long as two individuals seek oneness by joining in person, the door is open to the full gamut of the so-called qualities of Mrs. Eddy's definition of Issachar; for such joining of forces is the belief in twoness, and there was never any twoness of conception between two individuals without "envy" on the part of one or both. The very belief of separation, that demands joining, occasions "envy" of the qualities of the other (even his higher qualities) to the degree of desire for their outer possession rather than permits the acceptance of the consciousness of their inner presence; for Love "seeketh not her own"—she already has it! Joining is also susceptible of "hatred" of the person, or channel, that seems to confine the higher sense of good within the domain of his own claimed embodiment, even though the idea behind that good is desired. It likewise awakens "selfishness," or a selfish desire to personally possess those qualities which seem to be lacking, and also a determination, or "self-will," to attain such personal goal. Thus Mrs. Eddy placed marriage under the domain of "will" in the statement, "Until it is learned that God is the Father of all, marriage *will* continue," S. & H. 64:26, when she removed her encouragement of marriage in the statement, "Until it is learned that God is the father of all, *let* marriage continue." Looking with desire upon anything, either good or bad, outside oneself is "lust" in varying degree. Thus the union of man and woman in "qualities" is the redemption of Issachar. This "quality"-union, Branch alone types, since The Mother Church brings forth but one quality, "Truth," which as manhood in its ascending footsteps is separated from "Love," Womanhood.

So when the ascending footsteps of man reached Truth in Issachar, it was the link that united Leah, as Life, and Rachel, as Love. For Truth, which is indissolubly one with Love, typing Rachel, is the "crowning ultimate" of Life, typing Leah. Thus redeemed Issachar is the point of union between Leah and Rachel and is the heavenly

expression of Reuben. This union was made possible only when Reuben (as the offspring of Leah as Life, who sought to reach Love without Truth) found the mandrakes of Love in the field of Truth, thus uniting Life with Truth and Truth with Love, or Leah with Rachel. This is the Church relationship of Leah and Rachel.

As applied to the Word of *Science and Health with Key to the Scriptures*, Leah and Rachel represent the two divisions of the composite Word as Bride, inasmuch as they type the laboring denials and crosses and the declarations of the always-perfection, purity, and holiness of man, respectively,—the denials of the Word being necessary footsteps to lift the human consciousness of Life to Truth, or manhood, which is forever embraced in the consciousness of Love, typed by Rachel, Womanhood as Bride. Both these lines of thought in *Science and Health* had been in the consciousness of Jacob as “the revelation of Science”—one his lawful wife, which he hated, and the other his higher inspirational nature, which he loved.

The union of Leah and Rachel was symbolically indicated by Mrs. Eddy immediately after the dedication of the Extension in 1906 by the removal of the large Christian Science seal containing the large cross and crown from between the words “CHRISTIAN [and] SCIENCE” on the cover of the *Sentinel* and in its stead the placing thereon of two typically identical women in respective left and right positions, as at present, *they* being denominated “a lady” in the following quotation which also appeared for the first time on the cover of the *Sentinel*—“A lady with a lamp shall stand in the great history of the land.” This symbolism of the two women referred to as “a lady” in the quotation was at the time construed by Scientists to be typical of Mrs. Eddy’s consciousness. However, the twofold nature of these women as typing “Life” (Leah) and “Love” (Rachel), to which qualities Mrs. Eddy defines Jacob (“the revelation of Science”) as yielding (S. & H. 589:5), was probably not understood. *Neither cross nor crown * was ever placed between these two women by Mrs. Eddy.*

At first the eyes of the two women were closed, and they were united overhead by an ornate arch in the middle of which was an urn * of four-petaled flowers (this feature suggesting that they were united by the understood unfolded “petals of a holy purpose” [the fourfold City foursquare typing Bride-consciousness beyond Mother-

* An urn of four-petaled flowers between the two women was removed September 6, 1913; while the cross and crown was placed between them for the first time in 1917, seven years after Mrs. Eddy left us in person.

hood], their lamps typing their combined sons, of which Mrs. Eddy said, "They are the lamps in the spiritual heavens of the age, which show the workings of the spiritual idea," S. & H. 562). They were standing on separate pedestals with no basic connection, as if to suggest that they represented an original divided sense of being, and as mothers they certainly did—one representing heaven as the God-crowned Woman, and the other earth as the wilderness-woman. The fact that they are identical in appearance suggests that they are two-in-one idea, typing the revealing and founding consciousness of Mrs. Eddy.

In the latter part of 1906 the eyes of the women were opened and their pedestals basically united. This change was made simultaneously with Mrs. Eddy's first and only provision for the *continuance* (not necessarily multiplication) of the branches after her relinquishment of her Leadership, this provision being the addition to the last *Manual* of 1906 (the sixtieth edition) of lines 19 to 24 in Article XXIII, Section 6, on page 72, as in the present *Manual*. Inasmuch as the branches alone represent *basic* original being, or Word, growing from the "roots" of Jesse, "self-existence," these simultaneous changes are significant. This is particularly so in view of the fact that the *Sentinel* (as the "Child" of the "Mother" *Journal*, so stated in the "Salutatory" of the first *Sentinel*) typed the composite branches as the "Child" of the God-crowned Woman and the wilderness-woman, the mission of the *Sentinel* being to "hold guard over Truth, Life, and Love," My. 353:12, the heavenly trinity of the ascending branch mottoes.

Thus the *Sentinel*, established immediately after the building of the first Concord Branch, became the channel for the record of field, or branch, activities; while the *Journal*, which was "designed to put on record the divine Science of Truth [only]" (My. 353:11), was the channel for Mother Church activities and never lost its cross and crown—the cross being a symbol of Christian sacrifice and the crown a symbol of heaven's reward, or "hire," neither cross nor crown pertaining to the Branch as growing from the "roots" of Jesse—"self-existence." Therefore Moses said, "Rejoice, Zebulun [typed by the composite Concord Branch], in thy going out" (Deut. 33:18) beyond even "the crown," or collective branches, typed by Issachar.

However this "going out" through Zebulun as typing the composite second Concord Branch did not take place until 1907 when Zebulun came to individual expression as "going out" beyond Issachar. Thus because this ninth picture, typing Issachar, presents both

seedtime and harvest, covering twenty-one years from the sowing of the seed of the City foursquare in the main body of *Science and Health* in 1886 to the reaping of the harvest in 1906 (both dates inclusive) when the prophecy of this ninth picture was collectively fulfilled, it has called for many premature presentations of progressive changes even beyond the fiftieth edition, which the next picture (tenth), typing Zebulun, correlates. So the harvest of this ninth picture extends fifteen years beyond the fiftieth edition, which the tenth picture basically correlates as typing Zebulun—from 1891, the date of the fiftieth edition, to 1906; while the tenth picture, typing Zebulun, in order to fulfill its prophecy beyond the harvest time of Issachar reaches for sixteen years beyond its basic prophecy in the fiftieth edition. Hence the mixture between Issachar in the ninth picture and Zebulun in the tenth is prophetically unavoidable. Thus each of these pictures (the ninth and tenth) covers a long period from the date of its own prophecy to the time of the fulfillment of its prophecy. The extent of this period in this ninth picture has forced the borrowing from the tenth picture of statements which belong within the interval between the seedtime and harvest of this ninth picture.

Inasmuch as the missions of Issachar and Zebulun have been conjoined in the "Zone to Zone" of this ninth picture in fulfillment of Moses' prophecy that Issachar and Zebulun would together "call the people unto the mountain [of heavenly ascension in Issachar]" and together "suck . . . of treasures hid in the sand [of earth in Zebulun]," Deut. 33:19, and also that Zebulun would rejoice "in . . . going out" in advance of Issachar to this end, leaving Issachar in his tents of heavenly warfare (remembering that after the marriage of the Bride and the Lamb in heaven the armies of heaven still appear as led by Jesus, typing the manhood of God, wearing a "vesture dipped in blood," Rev. 19:13), we now approach in the presentation of the tenth picture the fulfillment of the embracingly individual mission to Zebulun prior to his rejoicing "in . . . going out."