

THE TENTH PICTURE

“TRUTH VERSUS ERROR”

THE SCRIPTURAL “basis” of this picture and of the stanza of the Poem applicable thereto is:

“Behold, I *stand at the door, and knock*: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

—CHRIST JESUS.”

(This Scripture was attributed in the “Glossary” of *Christ and Christmas* up to its ninth edition, in 1910, to St. John but was then accredited to “Christ Jesus,” as now, in line with St. John’s introductory statement of the source of his Revelation as being, “The Revelation of Jesus Christ, which God gave unto him . . . and He sent and signified it . . . unto His servant John,” Rev. 1:1; thus Mrs. Eddy accepted for the ascended Jesus the Revelation of St. John, of which St. John was but the scribe.)

It will doubtless be remembered that the Woman knocking on the door in this tenth picture was identified in the comments on the ninth picture as “white-robed purity [that] will unite in one person masculine wisdom [typed by manhood as Truth] and feminine love . . .” (S. & H. 64:23), typed by Womanhood as the composite Bride, or the descending City foursquare, symbolized by the composite second Concord Branch. Thus the bounded form of the Woman knocking at the door types her Truth-element as the last expression of Church form, and her nameless (and, therefore, unbounded) Message types her boundless Love-nature.

It will be noted that this Woman is knocking on a door char-

acterized by three detached grapevine branches, which, undoubtedly, type the three qualities of heavenly branches, as previously identified by the three mottoes that Mrs. Eddy gave to all of the branches (dividing one only to each according to its choice) except to the composite second Concord Branch and the first Concord Branch as its foundation. Thus the Woman in this tenth picture must type the descended composite Branch-idea knocking on the door of the heavenly ascended branches with her boundless Message, which demands that the branches return to earth in order to identify their heavenly Truth-consciousness with their own Love-nature that alone is typed by earth as "compound idea" (heaven having been reached through the ascending denial of earth, whereas "in the beginning God created [both] the heaven and the earth" in composite union). Hence Zebulun as the composite of heaven and earth, typed by the City foursquare, calls to Issachar as heaven only, typed by the Christian trinity of forces, as the three sides only of the City foursquare, to descend to earth for completion in the fourth side of the City foursquare.

THE BRANCH-IDEA AS THE BRIDGE BETWEEN THE SEVENTH AND TENTH PICTURES

It will be remembered that in the comments on the seventh picture it was said that the Branch-idea (which was the sole basis of the seventh picture) would be found to constitute a bridge between the seventh and the tenth pictures, in the sense that the seventh picture identifies the subjective consciousness of the City foursquare, while this tenth picture identifies its objective demonstration—the City foursquare typing the Branch-idea. Attention was also called in the comments on the seventh picture to Mrs. Eddy's characterization of the Branch-idea (as particularly typed by her own second Concord Branch) by the statement, ". . . it points to the new birth, heaven here, the struggle over," My. 158:12. Thus the seventh picture might be said to be the beginning of this spiritual bridge (or "highway of holiness [wholeness]") as "the [heavenly] new birth," while this tenth picture might be said to be its ending in "heaven here, the struggle over"; for the seventh picture gave birth to the fiftieth edition of *Science and Health*, to which was added for the first time in direct line of expression not only the four-walled City foursquare (our present S. & H. p. 575) but the medial footstep of "no temple therein" (our present S. & H. p. 576), and the "city of our God" with "no boundary nor limit" (our present S. & H. p. 577), while this

tenth picture contains the demonstrated elements of all three of these positions.

That Mrs. Eddy intended to establish this bridge between the heavenly "new birth" in the seventh picture and its earth demonstration in this tenth picture is seen in the following associated facts presented in three divisional groups:

First, the Scriptural basis of this *tenth* picture is Jesus' final promise to his *seventh* church as typing the seventh rung of the Ladder of Life at the point of complete heavenly ascent, which the seventh picture illustrates. Jesus' seventh church as also identifying the seventh, or last, star that the ascended Jesus held in his right hand was that of the Laodiceans, whose *negative* nature as castigated by Jesus clearly identifies the worldliness illustrated by the men and women in the house in this tenth picture as being (in the words of Jesus) "neither cold nor hot"—in other words, to have wrongfully reached a position above and beyond church, saying, "I am rich [in broad-mindedness], and . . . have need of nothing [that struggling church could give me]," thus wrongfully assuming the position of the spiritually demonstrated Branch-idea as "the *struggle over*" before it is even begun. Hence Jesus denunciatorily said to the church of the Laodiceans, ". . . because thou art lukewarm, and neither cold nor hot [neither good nor bad], I will spue thee [in thy torpidity] out of my mouth," Rev. 3:16, 17. However, Jesus, in line with the truth that ". . . a lie takes its pattern from Truth, by reversing Truth. So evil and all its forms are inverted good" (Un. 53:1-3), and that because each church types a spiritual idea its "error . . . start[s] . . . from an idea of good on a material basis" (S. & H. 546:13), said (from the trueness of his own concept) to his seventh church, the church of the Laodiceans (meaning "just men"—pervertedly self-justified *men*), in the words of the Scriptural basis of this tenth picture: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me," Rev. 3:20.

Inasmuch as St. Paul described the "city of the living God, the heavenly Jerusalem" as the "church of the first born ['new birth']" and "the spirits of just men [the meaning of the Laodiceans] made perfect [in their Womanhood]," Hebrews 12:22, 23,—Woman must needs be the channel for the fulfillment of the prophesied knock of Jesus upon world consciousness, typed by the church of the Laodiceans as corresponding to the seventh day of "rest" (beyond church

struggle), particularly so as St. Paul's description of this "City" was merely the *heavenly* consciousness (in his words, "*heavenly Jerusalem*") of an ascended Jesus as the goal of manhood, which Jesus prophesied would be made manifest to *earthly* consciousness as the "*new Jerusalem*" through the descended consciousness of the "Bride," typing Womanhood,—the City foursquare dwelling with men on earth. Thus the Woman knocking on the door in this picture *types the City foursquare* knocking on the door of world consciousness (through the branches, symbolized by the branches on the door), typed by the church of the Laodiceans (in this case the negating phase), repeating in Jesus' words as the Scriptural basis of this tenth picture: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me," Rev. 3:20.

It will be remembered that Jesus, in Revelation first chapter, called "the seven stars" which he held in his right hand "the angels of the seven churches," while he called the churches "the seven candlesticks" (without even candles for light!), showing that "the *angels* of the . . . churches" typed the churches' basic spiritual ideas and were their only light, while the "*candlesticks*" typed merely their form, or material organization. And inasmuch as Jesus while holding the seven stars in his right hand stood in the *midst of* (bindingly surrounded by) the seven candlesticks, this symbolism of binding (of the spiritual ideas [stars] by church form [candlesticks]) prophesied the necessity for church demonstration as the bridge between the seven stars, typed by the heavenly seventh picture, and the *demonstrable* fulfillment of these stars of true Church demands, typed by this tenth picture, in order to dissipate the bonds of church on earth (typed by the candlesticks) through demonstration. The seventh picture illustrates Mrs. Eddy's position at the point of the dissolution of the First Organization of the Boston church, which dissolution she interpretively described at that time in the words, "The bonds of the church were *thrown away* . . ." (published in a notice in the February 1890 *Journal*); while this tenth picture illustrates the fulfillment of Mrs. Eddy's later acceptance of the necessity for the *dissipation* of church bonds through church demonstration—contrary to her original hope.

Secondly, as a second attestation of the fact that the Branch-idea, typing the City foursquare, is a bridge between the seventh and the tenth pictures, Mrs. Eddy's original presentation of this tenth picture

(in the first two editions of *Christ and Christmas* in 1893, and even in the first two issues of the third edition after its restoration in 1897), whose Scriptural basis was the same as at present, established a more direct identity between the seventh and tenth pictures, in the sense that this tenth picture in its original presentation both before its withdrawal from the Field and after its restoration depicted the immediate *outflow to the World* of the Branch-idea, which was the subject of the seventh picture (thus making embraced *history* of the intervening eighth and ninth pictures and, therefore, obviating the necessity for the subsequent time element needful for The Mother Church demonstration of its own basic Branch-idea). This *outflow* of the Branch-idea to the World in the original two editions of *Christ and Christmas* and in the first two issues of the third edition after its restoration was illustrated by the Woman's (symbolizing the Branch-idea's) knocking directly on the door of "MORTAL MIND" (identifying world consciousness beyond church)—"Mortal Mind" then appearing in large letters on the door-plate. That the Branch-idea, typed by the Woman in this tenth picture, was knocking directly on the door of World consciousness in the original presentation of this tenth picture was further attested by the fact that the rays of light behind the Woman came from a cluster of stars in the sky in the upper right-hand corner of the picture, as if to import that her Message was the song of the stars that "sang together" in "primeval harmony" before the "material lie made war upon the spiritual idea" (S. & H. 565:24) in a demand for church organization, which Mrs. Eddy says "wars with Love's spiritual compact," Ret. 47:2.

As bearing on Mrs. Eddy's endeavor to take the City foursquare through the medial step of "no temple therein" directly to the boundless "city of our God," typed (to her sense) by the World, as the revealed course of the Branch-idea (prophesied by the fiftieth edition of *Science and Health with Key to the Scriptures* as the subject of the seventh picture),—it will be remembered that in 1893 (two years after the fiftieth edition was presented to the World through the branches as its sole church channel in 1891), Mrs. Eddy, at the World's Parliament of Religions, figuratively turned back The Mother Church to its original position as a *branch* in the National Christian Scientist Association (of which it was a member in common with, and on equal footing with, all other field branches) to the end of placing it, together with all the branches, in the current of the "river of water of *life*," which as idea *underflows* Church

structure ("Church" being "the structure of Truth and Love" in which there is no "Life"), so that the branches (including The Mother Church as basically a Branch-idea) might flow with her consciousness *underneath* the figurative walls of the City foursquare (through the channel of "no temple therein") into the boundless "city of our God," typed by the World. The symbol for this underflow of living idea beneath symbolic structure (which Association types) is seen in Ezekiel's prophetic vision of living waters flowing *underneath* and issuing out from *under* the threshold of the house of God and flowing into the great ocean of Love—Ezekiel's prophecy reading: ". . . He brought me again unto the door of the house; and, behold, waters issued out from *under* the threshold of the house eastward . . . and go down into the desert, and go into the sea [the source of all waters, typing the 'elements of Mind,' S. & H. 507:3]: which being brought forth into the sea, the waters shall be healed," Ezek. 47:1, 8. In other words, Mrs. Eddy endeavoured to heal church necessity by turning structure back to its elements as basic idea. (However, finding the branches unable to grasp her meaning, she was later forced to permit church to demonstrably overflow [rather than underflow] its walls [thereby leveling them] to the same subjective position of boundlessness.)

In line with the correlation between Ezekiel's "waters" and Mrs. Eddy's symbolic World demand upon the branches at the World's Parliament of Religions, where she preached the gospel of Christian Science—particularly in its relationship to man and woman—to every nation of the World (as identified by its religious representatives) at the same time, it will be noted that the Scriptural caption of the chapter containing this prophecy denominates Ezekiel's "waters" as "holy waters," suggesting their Church significance, and that the Scriptural narrative describes the waters as deepening until they went "down into the desert," thence "into the sea" where, in the words of the Scripture, they were "healed." In this instance the "sea" is a symbol of the infinitude of Love, which heals the waters of Life of their specificity of channel. While Mrs. Eddy interprets the "sea" as "a symbol of tempest-tossed human concepts advancing and receding" (S. & H. 536:6, 7) that was forced to pass away before the City foursquare could descend to earth, there is a true idea of sea which interprets its "tempest-tossed human concepts" as "inverted good" (Mrs. Eddy having said, ". . . evil and all its forms are inverted

good," Un. 53:1), in attestation of which we find the "waters" beyond the City foursquare (wherein all things are redeemed) proceeding out of "the throne of God and of the Lamb" as encompassed by the "tree of life" which bore twelve manner of "the fruits of Love." Thus the "sea" as the source of all rivers is a symbol of "Life [that] is the spontaneity of [boundless] Love," in line with the Christian Science hymn (which Mrs. Eddy chose for the *Christian Science Hymnal* before her "passing"), reading in part: "Immortal Love, forever full, forever flowing free, forever shared, forever whole, a *never-ebbing sea!*" Therefore only a false sense, or "as a symbol of tempest-tossed human concepts advancing and receding," does the sea pass away, together with the "first [false sense of] heaven and the first [false sense of] earth," Rev. 21:1.

Thus when Mrs. Eddy attempted to "heal" the limitations of the branches and The Mother Church (as basically a Branch-idea) with the underflow of the waters of Life, she was endeavoring to lift Life to Love in the consciousness of others without the "desert" experience (typed by The Mother Church) which Truth demands—contrary to Ezekiel's prophecy that the "waters" must first pass through the purifying "desert . . . [before they can] go into the sea" of Love. In other words, Mrs. Eddy was trying to lift the church to her own position, where the desert experience was history to her own consciousness. (She was later forced to allow The Mother Church—in her own words—to "complete its history" [Ret. p. 58, 1st to 4th ed.] and the branches to *await* its demonstration.)

Inasmuch as Mrs. Eddy presented *Christ and Christmas* to the Field only a little over two months after her attempt at the World's Parliament of Religions to carry her Word directly to the World through the channel of the Branch-idea, *Christ and Christmas* was undoubtedly in course of preparation before this World Assembly met and, therefore, it illustrated in the original tenth picture (wherein the Woman was knocking directly on the door of "MORTAL MIND") the World purpose she had endeavored to accomplish on this occasion through the branches as typing the Branch-idea.

Inasmuch as the field branches (and The Mother Church as basically a Branch-idea) could not possibly have identified this Branch-idea as *subjectively* growing from the "roots" of "self-existence" because they grew from the objective Word of *Science and Health* as emanating from the consciousness of another, both the sub-

jective Branch-consciousness (as the expression of Mrs. Eddy's own consciousness, more basic than *Science and Health*) and objective Branch-consciousness (rooted in the Word of *Science and Health*) must bear their own respective symbols, in line with the City four-square's demand that "spiritual teaching must always be by symbols," S. & H. 575:13. Therefore Mrs. Eddy was later forced (when she saw at this meeting of the World Assembly that the branches and The Mother Church were incapable of identifying the *subjective* Branch-idea) to turn the branches and The Mother Church back to their own objective symbolism to complete their course (culminating in the second Concord Branch), which *left to her* the necessity for the symbolization of the Branch-idea as *subjectively* growing directly from the "roots" of "self-existence"; and despite the fact that she at this meeting (by her flowing out to the World to preach the gospel to every nation at the same time) had completed the prophesied course of the Branch-idea, Mrs. Eddy nevertheless had no alternative but to turn back to individually build a symbol of the true Branch-idea (in fulfillment of Zechariah's prophecy that "The BRANCH . . . shall grow up out of his [own] place, and he shall build the temple of the Lord," Zech. 6:12)—her own consciousness being the only one on earth that was sufficiently generic to identify a whole church (all churches having grown out of her objectively revealed consciousness). This obligation was particularly incumbent upon her, since she as having been a charter member of the First Organization of the Boston church as Branch was forced to complete her own course, accepting for herself the portion she accorded to Jesus when she said, "He did life's work aright . . . in *justice to himself* [as well as] . . . in mercy to mortals,—to show them how to do theirs," S. & H. 18:6-8. Thus in 1897 Mrs. Eddy built her own symbol of the Branch-idea, individually typed by the first Concord Branch (built beneath The Mother Church as underflow of living idea and later collectively typed by the second Concord Branch as the completed objective Church in its overflow to the same position of subjective consciousness).

Thereupon (in 1897) Mrs. Eddy, simultaneously with the building of the first Concord Branch, changed the illustrations in this tenth picture in two significant respects as showing a change in her method of reaching the same objective goal: As Mrs. Eddy's *first* change in this tenth picture she removed "MORTAL MIND," typ-

ing the World,* from the door-plate and placed upon the door the trinity of detached branches. By so doing she no longer presented the field branches as a channel for the flow of the Word directly to the World (symbolized by the Woman knocking upon the door of "MORTAL MIND" as previously) but rather presented the Woman as the true Branch as an earthly expression knocking upon the trinity of *heavenly* branches—thus calling them to her position on earth. In other words, by such placement of the branches the people in the house and the Woman knocking on the door, she forced the world, typed by the people in the house, to reach the Woman's consciousness—rather than maintaining her previous expectancy that she could reach the World through her spiritual Word as flowing from her own consciousness without church demonstration (before the Word as enriched by the demand of church demonstration was objectively completed as now—church as collective consciousness having supplied the Word its needful objective elements). As Mrs. Eddy's *second* change in this tenth picture (simultaneously with the building of the first Concord Branch) she placed the squares under the feet of the Woman as indicating that the true idea of Branch types the City *foursquare* to which the heavenly *trinity* of branches must descendingly come. (All of these symbolic features are fully elaborated later in the comments on this picture.)

Someone may ask, When the Woman took her Message to the World, in what position did this place the eighth and ninth pictures? The answer involves the third group of associated facts confirming the conclusion that Mrs. Eddy built a bridge in the Branch-idea between the seventh and this tenth picture:

Thirdly, Mrs. Eddy in the stanza of the Poem applicable to the eighth picture has always *crowned* the eighth picture with completed accomplishment (making it a history of past ascending demonstration even though The Mother Church had but just started its heavenward ascent), in the sense that the stanza of the Poem applicable to the eighth picture has read from the beginning; "The Way, the Truth, the Life—His word—*are here*, for *now* this mental healing of her lord, *crowns* Wisdom's brow" (the words "the mental

* The initial letter in the word "World" is capitalized as a type of "Mortal Mind," because Mrs. Eddy—to her own consciousness—in the fiftieth edition of *Science and Health*, in 1891, had lifted "Mortal Mind" from its first, or "Physical" degree of "Depravity" to its third, or "Spiritual," degree of "Understanding" in what is now called the "Scientific Translation of Mortal Mind" two years before *Christ and Christmas* was presented to the Field in 1893.

healing of her lord" and "Wisdom's brow" having been later changed to "Christ's silent healing, heaven heard" and "the pale brow," respectively, which changes, it will be noted, in no sense affected the portions of the stanza that declared the crowned *history* of the demonstrated Word in its "now[ness]" rather than a demand for future demonstration); and also in the first stanza of the Poem applicable to the ninth picture as it originally read, "*Winged Christian Science soars to view the great I Am,*" she indicated the *ascending* process by which the eighth picture *had been* crowned, and while this wording of the ninth picture has been changed to read as now, "*For Christian Science brings to view the great I Am,*" it still presents the ninth picture as the Principle by which the crowning *had been* accomplished in the eighth picture, in the sense that the stanza begins with the word "*For.*" (The present wording of this first stanza pertaining to the ninth picture, in its use of the word "For" as its introduction, makes this relationship between the eighth and ninth pictures inescapable.) Thus the subjective seventh picture, typing the City foursquare as "the [heavenly] new birth," or the beginning of the bridge, was originally not forced to await The Mother Church's demonstration of the eighth and ninth pictures before "heaven here, the struggle over," or the end of the bridge, typed by this objective tenth picture, was demonstrated to church consciousness.

As an antedatingly confirming evidence of Mrs. Eddy's sense of the completed demonstration of Truth as Christianity (subjectively typed by The Mother Church) before she "in the year 1866 . . . discovered the Christ Science or divine laws of Life, Truth, and Love, and named [her] . . . discovery Christian Science," S. & H. 107:1, —she said in the first edition of *Science and Health*, "Truth, independent of doctrines or time-honored systems, [now] stands at the threshold of history." While a "threshold" is always a channel for both ingress (going into) and egress (coming out of), and inasmuch as one could not *go into* history ("into" being possible only as pertaining to the future), it must have meant that Truth (to her consciousness) had *come out of* its demonstrated history. (Hence also in this first edition Mrs. Eddy denunciatorily opposed church organization to the end of demonstrating manhood as Truth, which to her consciousness had already been spiritually embraced in Love as "the womanhood of God," as she called her subjective revelation.)

In the Preface of the third edition of *Science and Health* Mrs. Eddy repeated this statement, "Truth, independent of doctrines or

time-honored systems, stands at the threshold of history," and at the same time, in the chapter entitled "Footsteps of Truth" (introduced for the first time in the third edition), made the statement: "A higher and practical Christianity, that meets every want of mortal man, in sickness and in health, stands at the *door of thought*, and it knocks for admission. Will you open or close the door upon this angel visitant, that cometh, as of old to the patriarch at eventide, in the calm and hush of mortal strife?" (Third edition, Vol. I, p. 89.) Note that this latter statement confirms the thought in the Preface that Truth stands on the threshold of its history, in the sense that it comes "at *eventide*, in the *calm* and *hush* of mortal strife" ("struggle over")—the "strife" needful to prior demonstration. It was in line with this thought of Truth's embraced history that Mrs. Eddy in this same third edition embraced "the male idea" as "Life and Truth" in "the female idea" as "Life, Truth, and Love."

In the sixteenth edition (1886), as the last revision of *Science and Health* before the dissolution of the First Organization of the Boston church, and after a twenty-year struggle (1866-1886) with her students and church, which she hoped had accomplished the church demonstration, Mrs. Eddy changed the statement in regard to Truth in the Preface of *Science and Health* from "stands at the threshold of history" to "knocks at the portal of humanity [the World]." This change in the sixteenth edition was made at the point of what was then to Mrs. Eddy's sense the completed ascending demonstration of church up to her own revelation of Truth, which would need no further church demonstration thereof in order to become one with Love. Her statement in the chapter "Footsteps of Truth" in this sixteenth edition of 1886 was substantially the same as before in the third edition except that "the door of thought" at which a "higher . . . Christianity [Truth]" was knocking was changed to "the door of the *age*," typing World consciousness, p. 84. In her next revision of *Science and Health*, still impelled by the consciousness that church had been completed in its Branch expression (through the First Organization of the Boston church),—she revealed the fiftieth edition of *Science and Health* presenting Truth (as the descending City foursquare) knocking for admission at the "portal of humanity [the World]," as symbolized by the original tenth picture. (This tenth picture was always entitled even from its original presentation "TRUTH *versus* ERROR.")

After the completion of the ascending demonstration of The

Mother Church to the point of Truth, as concretely indicated by the church's own decision to build the Extension, Mrs. Eddy placed "humanity" in the Christian, or "Moral," degree of the "Scientific Translation of Mortal Mind," which Christianized "humanity," thereby making "humanity" the object of Truth's appeal (knocking at "the portal of humanity") synonymous with Church, or *Christian* consciousness, rather than with World consciousness. Thus was fulfilled the prophecy of the Woman (in this tenth picture) as the symbol of the second Concord Branch knocking upon the door of the heavenly *branches* as "humanity" that is Church (Christianity) instead of "humanity" as a synonym for "MORTAL MIND" as typing the World. (Previously to Mrs. Eddy's placing "humanity" in the Christian, or "Moral," degree of "Mortal Mind," her references to the human mind and mortal mind were undistinguishable, as certain remaining footsteps of earlier statements in *Science and Health* still attest.)

Inasmuch as the statements in the Preface and "Footsteps of Truth" in regard to Truth's manner of approach to the human consciousness have in their changing forms (since the chapter "Footsteps of Truth" was introduced into *Science and Health*) kept pace with each other as indicating a common vein of thought,—a composite of both statements from our present edition clearly depicts the character of the Woman as the Truth-phase of the City foursquare knocking at the door in this tenth picture. This composite would read: "Truth, independent of doctrines and time-honored systems, knocks at the portal of humanity [now the 'Moral Degree' of 'Mortal Mind,' typing church (including the *heavenly* branches) as Christianity]," Preface vii; "Will you open or close the door upon this angel visitant, who cometh in the quiet of meekness, as he came of old to the patriarch at noonday [changed from 'eventide' in 1907 *]," S. & H.

* That Truth, even though pleading in the night to a benighted consciousness, is not only a day but a noonday message is evidenced by the following quotation, which suggests the symbolism of this tenth picture: "A higher and more practical Christianity . . . stands at the door of this age, knocking for admission. Will you open or close the door upon this angel visitant, who cometh . . . as he came of old to the patriarch at noonday?" S. & H. 224:22-27. Formerly, under the régime of Motherhood, the word "noonday" was "eventide," since Motherhood casts a medial shadow over its own highest potentialities as Bride; and thus, although Mrs. Eddy was initially speaking of the angels which came to Abraham at noonday (for this was always the Bible record of this incident), she called "noonday" "eventide" until "the light and glory of divine Science" as the City foursquare descended into the Word of *Science and Health* in 1907. For embraced "manhood [as the wedded consciousness of Womanhood in the City

(Footnote cont. on next page)

224:22-27. As applicable to this tenth picture this composite statement presents Womanhood as the Bride of the City foursquare knocking at the third side of the City foursquare, *Christianity* (typed by the heavenly branches and The Mother Church), for the acceptance of its fourth side, *Science* (typed by the second Concord Branch); for Christianity until it is one with Science mistakes "doctrines and time-honored systems" for orderly thinking: in other words, it mistakes the *form* of thought for the *spiritual essence* of idea. Thus the fourth side of the City, *Science*, is necessary to protect the spirit of Christianity from human destruction by doctrinal forms.

TRUTH AS THE MANHOOD OF WOMAN

Inasmuch as Mrs. Eddy has spoken of Truth, typed by manhood, rather than Love, typed by Womanhood, as knocking "at the portal of humanity," and yet in this tenth picture presents Truth as a woman, it follows that Truth is the embraced manhood of Woman as the square of the City foursquare. In other words, as the title of this picture is "Truth [manhood, S. & H. 517:8] *versus* Error," and yet the main figure in this picture is that of a woman, it clearly indicates that Jesus' second appearing as *Truth*, or manhood, is embraced in Love, Womanhood, thus giving Womanhood as Love the foundational quality of Truth, and thereby completing Mrs. Eddy's definition of spiritual Church in the "Glossary" of *Science and Health* as "the structure of Truth and Love"; for Mrs. Eddy says, "Union of the masculine and feminine qualities constitutes completeness," S. & H. 57:4. Hence Mrs. Eddy also says, "The second appearing of Jesus is, unquestionably, the spiritual advent of the *advancing idea* of God as *in* [embraced in] Christian Science," Ret. 70:20; for Christian Science is the revelation of Womanhood.

In line with this thought that Christian *Science* is the revelation of Womanhood embracing *Christianity* as manhood,—when first introducing the descending City foursquare in *Science and Health* (under the chapter entitled "Wayside Hints" in the sixteenth to the fiftieth edition), Mrs. Eddy defined this City in the following words, "The Holy City [Bride, Rev. 21:2], described in the Apocalypse as

foursquare] is . . . [the] eternal noon [of being], undimmed by a declining ['eventide'] sun," S. & H. 246:12, remembering that Motherhood offers but an evening prayer (see "The Mother's Evening Prayer," Mis. 389) as indicative of her "eventide" consciousness and that bridegroom under the consciousness of Fatherhood is a midnight hour.

coming down from God out of heaven, is Christian Science" (p. 225)—Womanhood; and she presented this City in general characterization as "an assemblage of people for high purposes" (an "assemblage" suggesting its *generic* character), describing in minute and extensive particularization all the active functions of a *literal earthly* city, and including in it a description of its *manhood* (form) phases, such as sides, foundations, squareness, and gates, which the Bible presents as "wall" (sides), "foundations," "foursquare," "measure," and "gates." The functional particularization of literal city activities showed the fullness of expression which the word "city" types as the generic character of the Bride, and its descriptive embracement of the Bible (form) phases suggested the Bride's encompassment of Christianity, or manhood.

However, Mrs. Eddy thus generally characterized the City as generic Bride (by such functional particularization) only in her first presentation of the City foursquare (as given in the main body of *Science and Health* from the sixteenth to the fiftieth edition), retaining in the fiftieth and subsequent editions of *Science and Health* (in the chapter entitled "The Apocalypse" to which the City foursquare was added in the fiftieth edition) only the manhood (form) phases of the City—its "wall," "foundations," "square," "measure," and "gates."

The *walls* of the City were its specific limitations in the unfolding phases of the Word and were defined by Mrs. Eddy in her first presentation as "the Bible, Jesus, Christianity, Science" (now defined by her as "the Word, Christ, Christianity, and divine Science," S. & H. 575), S. & H. 233, sixteenth edition, or the four progressive phases of salvation of which Isaiah prophesied in his pre-vision of the City foursquare, saying, ". . . thou shalt call thy walls Salvation" (manhood,—redemption being the province of Womanhood as Love, for Mrs. Eddy speaks of "all [as being] . . . redeemed through divine Love," S. & H. 26:8), Isa. 60:18. Thus in the unfolding Word but one side of the City was viewed at a time until the final enclosure of the Bride as Word was completed.

The "*foundations*" of the walls were "the twelve apostles of the Lamb"—collective manhood, Rev. 21:14, and Mrs. Eddy defines the *foundations* of her Word as Bride as "Jesus . . . his apostles . . . the prophets," S. & H. 269. The Bible states that the foundations of the walls were "garnished [adorned] with all manner of precious stones" (diversified gems of specific truths in the unfolding Word

as Bride, My. 125:26). These are the jewels with which the Bride is adorned, St. John having said, "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" (Rev. 21:2)—Truth as her manhood, and Mrs. Eddy correlates this statement of the adorned Bride with "the bride (Word) is adorned," My. 125:26.

The "square" of the City as described by Mrs. Eddy might be epitomized in the following terse manner (in her words): "What is meant, in modern language, by the phrase, 'He is a good *square* [italics are Mrs. Eddy's] man,' but that the person referred to is upright and downright, true, honest, sincere?" S. & H. 226, sixteenth edition. Truth as represented in this tenth picture is the *square* of the circle of Love which contained both man and woman in the ninth picture. The circle is a type of Love, or heaven, and the square a type of Truth, or earth, but, in line with Mrs. Eddy's statement reading, "When will man pass through the open gate of Christian Science into the heaven of Soul . . . Truth [not Love] is indeed 'the way,'" S. & H. 535:15-18, heaven must be reached through the squareness of Truth; for Love can be seen on earth only after the human consciousness ascends to *heaven*, typing Love, through the gateway of *Truth*, Love's never-separated manhood, and descends as the *kingdom* (generic City) of *heaven* on earth, *initially* presented as a city *four-square* bound by its walls of Truth, manhood (*finally* expanding beyond walls, or bounds, as subsequently presented).

The question may be asked, If the City foursquare is bounded by its walls, then is not Woman as Bride, or Love, in the City foursquare embraced by man, Truth? The answer is, No, because the Bride is the entire City embracing its walls, for Love as "the generic term for God" embraces Truth—so the walls type only the limitations of *Church* beyond which Woman, Love, as the "City" inherently expands through the footstep of "no temple therein" to the boundless "city of our God," S. & H. 577.

Thus while the Woman in this picture as the Bride of *Truth* "adorned for her husband" partakes of her wedded name, "Truth," she inherently represents all of the trinity of Life, Truth, and Love ("The ideal man corresponds to . . . Truth. The ideal woman corresponds to Life and to Love," S. & H. 517:8-10) *plus* the omni-action of the trinity of Life, Truth, and Love, which is the fourth dimension, or square, of "Good," S. & H. 587:19, the four dimensions of "Good" being typed by the individual square mat upon which the

Woman is standing. In other words, Woman is both the circle (in her subjective consciousness) and the square (in her objective consciousness where her walls meet at right angles their neighbors, for Mrs. Eddy says, "Four straight lines, each forming a right angle with its neighbors, are the boundaries of a perfect enclosure. . . . Squareness is a synonym for wholeness," S. & H. 226, sixteenth edition), or the square of the circle. Mathematicians for thousands of years have worked to square the circle and have abandoned the solution with the statement that it is a spiritual quality and can be accomplished only by spiritual processes.

Of the "*measure*" of the City St. John writes, "And he measured the wall thereof, an *hundred and forty and four* cubits, according to the *measure of a man*" (Rev. 21:17)—"an *hundred forty and four thousand*" being the number that stood with the Lamb on Mt. Zion of which St. John wrote, ". . . and, lo, a Lamb stood on the mount Zion, 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. Thus "an hundred and forty and four" is the square of the redeemed-to-virgin-purity twelve tribes of Israel.

The twelve "*gates*" of the City are described by the Bible as having on each gate the name of one of the twelve tribes of Israel and at each gate (which is "of one [solid] pearl") an angel. The solid-pearl gates type the virginal purity of the twelve tribes of Israel, and the angels the heavenly concepts of Church that the gates represent—the angels also symbolizing the stars on Woman's crown, which Mrs. Eddy called the twelve tribes of Israel and which Jesus called the "angels [spiritual ideas] of the . . . churches." Thus Mrs. Eddy said of these "gates," "Its gates [as the twelve tribes of Israel] open towards light and glory both within and without," S. & H. 577:24, and Isaiah prophesied of them, "Thou shalt call . . . thy gates Praise" (Isa. 60:18),—because they know nothing but "light and glory."

So both the Bible and *Science and Health* present the walls ("sides"), the "foundations," the "square," the "measure," and the "gates" as *manhood*, thus typing the Truth-phase of the City foursquare which is embraced in the "city of our God" as Love.*

* It has been rumored (without being credited by the author) that a certain man, about 1886, originally presented to Mrs. Eddy the conception of the City foursquare which she first added to the main body of *Science and Health*. If this could possibly be accepted as true, it would make no difference as bearing upon the spiritual aspects of Mrs. Eddy's unfoldment of the City foursquare as Bride, since only the manhood phases

(Footnote cont. on next page)

Inasmuch as Jesus as typing manhood limited the worship of God to "truth" when he said, "God is a Spirit: and they that worship Him must worship Him in spirit and in *truth*" (while Woman embracingly declares that God "must be worshipped in spirit and in *love*," S. & H. 576:13), John 4:24, and inasmuch as the City foursquare in its walled aspects types manhood, the first presentation of the City foursquare by *Woman* is portrayed in this tenth picture as foundational "Truth," Woman's manhood. This is typed by the foundation, or square, upon which she is standing in line with Mrs. Eddy's statement added for the first time in the fiftieth edition of *Science and Health*, which this tenth 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 [the only quality of the fatherhood of God which Mother does not definitively embrace]. Other *foundations* there are none," S. & H. 269:22-25. This is the foundation of the City foursquare, for the Bible says the City brings its own foundations down to earth as "the twelve apostles of the Lamb" (Rev. 21:14), typing manhood.

So while the *Woman* in this tenth picture stands only for four-square *Truth* knocking at the door of the trinity of branches in Church (typed by the branches on the door in this picture), her impersonal Message as the revelation of *Womanhood* is *Love* (typed by her nameless and boundless scroll), which goes beyond *Truth* as the City foursquare to boundless *Love* as the "city of our God," identified by the eleventh picture; for all-embracing "*Love*" is "the generic term for God," My. 185:14. In other words, this tenth picture presents the *first* phase of the walled City foursquare (S. & H. 575) as foundational manhood, or *Truth*; while the eleventh picture presents the *second* phase of the City foursquare as the *Bride*, which, through the medial consciousness of "no temple therein" (S. & H. 576), expands the City foursquare to the boundless "city of our God" (S. & H. 577) as *Womanhood*, or *Love*.

It will be remembered that the *Bride's* garments at the marriage of the *Bride* and the *Lamb* in heaven (which is the same *Bride*, or *Word*, as that which later descends to earth) were the "righteousness of saints," the Bible stating that "to her was granted that she should

of *Woman* as *Truth* are featured in her presentation of the City foursquare, the *Bride* as the "adorned," or completed, *Word* being presented under the caption of "The city of our God," having no walls of limitation or definitive sides—for it is without boundary or limit, S. & H. 577.

be arrayed in fine linen, clean and white: for the fine linen is the righteousness of *saints*," Rev. 19:8, as typed by the white garments of those who follow her husband (the Lamb), whose vesture was dipped in the "blood" of sacrificial Christianity, for Mrs. Eddy says, "The spiritual essence of blood is sacrifice," S. & H. 25:3. Thus the Bride in this tenth picture as generic Science is clothed in the "righteousness" of collective Christianity, or the "saints" who have "washed their robes, and made them white in the blood of the Lamb" (Rev. 7:14) as the Christian "Word of God"; for the Bride (Science) embraces no other manhood than Christianity, the "saints" led by "The Word of God" as manhood, since Mrs. Eddy says, "Christian Science may absorb the attention of sage and philosopher, but the *Christian* alone can fathom it," S. & H. 556:13.

The white garments of the Woman in this picture are in contrast with the woman's drab outer robe in the ninth picture; for in the ninth picture the woman types Mother, whose robes are always tinged by her motherly responsibility, inasmuch as mother conceives "*in man* the idea of God," while Bride conceives "*man in* the idea of God" (S. & H. 582:14)—remembering that this conception attributed to Motherhood was Mrs. Eddy's former definition of Bride before she discerned *Woman* as Bride beyond Motherhood, her previous statement of Woman reaching no higher than the reflection of the qualities of the motherhood of God at the point of Truth. Inasmuch as the motherhood of God does not embrace the fullness of the fatherhood of God ("the one Mind" of Father not being expressed in Mother), it is a step below Bride as original, generic Word. Mother represents the trinity of the heavenly forces of Life, Truth, and Love only; while the Bride represents the wedded forces of both *heaven* as Life, Truth, and Love, plus *earth*, typing manhood as the square of this trinity—man as the reflection of the fatherhood of God (S. & H. 562:4) bringing to the trinity the fourth element, "the one Mind": for "in the beginning God created [both] the heaven and the earth"—the "omni-action" of earth being made possible only by their oneness. Thus the Bride's conception, conceiving "*man in* the idea of God," S. & H. 582:14, whitens her garments.

The "city of our God" as embracing the City foursquare is symbolized by the little boy in the embrace of the little girl as a faint (typed by their youth and dark garments) perception of the Woman as Truth encompassed in her embracing, boundless Message of Love; for they truly see her and, as Mrs. Eddy says in the words

of Plato which she quotes with approbation, " 'What thou seest, that thou beest,' " Hea. 8:15. This encompassment of man by Woman (faintly typed by the little boy in the embrace of the little girl) fulfills for the first time the prophecy of Jeremiah, ". . . for the Lord hath created a new thing in the *earth*, A woman shall compass a man," Jer. 31:22. However, while the little girl and the little boy see the Woman and her Message, they are unable to "take" her in *as she pleads* ("Just take Me in!"). They could undoubtedly "let" her in, but in order to "take" her in they must have arrived at the full stature of her own completeness and have prepared her a fully capacious dwelling in their own consciousnesses. As the shadows throughout *Christ and Christmas* represent the church consciousness, these children in dark (shadow) clothing must represent the church's very faint comprehension of the position of *Woman* at the time *Christ and Christmas* was first presented to the Field under the régime of the fifth revision starting with the fiftieth edition of *Science and Health*, which fiftieth edition this tenth picture correlates.

The position of the little girl and boy, however, is a reversal of the scene in the room out of which they are detachedly peering, in which all the women are in the embrace of men except one, and she is sitting while her male companion is standing in reversal of the order of the ninth picture, thus reverting to the old order of social life. So long as man leads woman there can be no oneness; it is only because of their claimed separation that wine is resorted to in this picture as a substitute for "the inspiration of Love" (S. & H. 35:27), which can only be sensed when man sits down before the leadership of woman, his own higher consciousness: for Mrs. Eddy says that it is one of "Woman's Rights" " 'To point to heaven and *lead* the way' " (Mis. 389), as typed by the illustrations of *Christ and Christmas*. Woman in the sixth picture points to heaven, and womanhood subsequently ministeringly leads the way up to this tenth picture.

This is the first picture that reveals exclusively *Woman's* mission and presents Womanhood in its true light. As a further indication that such is the case, note that the light is from behind the Woman instead of in front, in contradistinction to the case of the woman in the third picture, in which the light is in front and woman is, therefore, working in the light of manhood, who looks ascendingly to the light and in such position casts his shadow (problem, typed by the serpent) behind. So Woman in this tenth picture has a wholly redeemed past of light with which to solve the problem before her; for

she has encompassed true (past) ascended manhood, which she had wed in heaven and embracingly brought back to earth.

Someone may say that there is no distinction between man and woman, for St. Paul wrote nearly two thousand years ago, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus," Gal. 3:28; yet this was only Paul's subjective consciousness by virtue of his *impersonal* conversion by the Christ-idea, which appeared as a great light, Acts 9:3, and his subsequent impersonal direct revelation received not from "flesh and blood" (as representing the apostles of Jesus, typing Church consciousness, which he avoided), as he described the source of his direct revelation received during his three years of spiritual preparation in Arabia * and Damascus—"But when it pleased God, who separated me from my mother's womb, and called me by His grace . . . immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me . . . And was unknown by face unto the churches of Judæa which were in Christ," Gal. 1:15, 16, 17, 22. Thus Paul's statement of the oneness of male and female was but his subjective consciousness, and as applicable to objective Church it was but prophecy of its future fulfillment; for Christianity has struggled with this divided problem ever since, and even Mrs. Eddy, who had subjectively revealed Truth, manhood, and Life and Love, womanhood, in "the female idea," was forced to say to church consciousness as late as 1905 (after declaring in 1885 and again in 1891 that "this is woman's hour," Mis. 245:19; *No and Yes* 45:19): "Look *long enough*, and you see male and female one—sex or gender eliminated; you see the designation *man* † [generic man] meaning woman as well, and you see the whole universe included in one infinite Mind and reflected in the intelligent compound idea, image or likeness, called man [generic man], showing forth the infinite divine Principle, Love, called God . . .," My. 268:29-4. But this "man" is Woman, for Mrs. Eddy defines "man" in this, his highest unfoldment, as Love. Thus Love is reached only by generic man as Woman, for Mrs. Eddy says, "The woman in the Apocalypse [of which the Bride is the heavenly and earthly symbol] symbolizes generic man . . .," S. & H. 561:22.

* In this connection it might be interesting to remember that Arabia, where Paul spent a portion of his three years of preparation immediately after his impersonal conversion, is said by some to be the locale of the Garden of Eden (Peloubet's *Bible Dictionary* under comments on "Eden"); so Paul sought an *original* setting for his subjective vision.

† The italics are Mrs. Eddy's.

Thus the descended angelic figure of Woman in this tenth picture, typing the second Concord Branch as symbolizing the "coincidence of the divine with the human" (Mis. 100:21) on earth, is knocking at the door of the heavenly branches (typing "the human and divine coincidence" [S. & H. 561:16] in heaven) holding the scroll of Womanhood as the fiftieth edition of *Science and Health*, which had added the descended City foursquare to its "Apocalypse" for the first time. In other words, as an angel is one with its message (S. & H. 558:9; 566:30; 574:10), the Woman is the descended City foursquare (symbolizing Zebulun) knocking on the door of the heavenly ascended branches (symbolizing Issachar) with a plea for their descent from their erstwhile position of heavenly-star-promise to the gates of earthly opportunity.

THE SCROLL IN THE HAND OF THE WOMAN

What is this scroll in the hand of the Woman in this tenth picture, superseding both the closed *Science and Health* in the eighth picture and the scroll of manhood in the ninth picture? And what is the nature of its contents?

The scroll undoubtedly types the Message of the Bride, or the original Word, which dawns on human thought as the "new heaven" and the "new earth," superseding the "first heaven and the first earth," the discernment of which demands *descending* "new birth" as distinguished from *ascending* "re-birth." Mrs. Eddy describes the "new birth" as: "St. Paul speaks of the new birth as 'waiting for the adoption, to wit, the *redemption* of our body.' . . . With the spiritual birth, man's primitive, sinless, spiritual existence dawns on human thought" (Mis. 15:5; 17:27); and Mrs. Eddy says, "The more I understand true humanhood [the earth plane to which the 'new birth' descends], the more I see it to be sinless,—as ignorant of sin as is the perfect Maker," Un. 49:8. Thus when Mrs. Eddy said of the laying of the corner-stone of the second Concord Branch (which this tenth picture correlates), ". . . it points to the new birth, heaven here, the struggle over" (My. 158), she characterized the Branch-idea as the "new birth, heaven here."

The spiritual contents of the scroll in the hand of the Woman, therefore, were undoubtedly the bridal revelations of the fiftieth edition of *Science and Health with Key to the Scriptures*—the scroll of Womanhood embracingly superseding the scroll of manhood, typed by the ninth picture; for the fiftieth edition of *Science and*

Health with Key to the Scriptures not only contained the full revelation of the "new birth" as in the Apocalypse, but its entire contents were newly born under its spiritual demands, so much so, that the *Journal* presented it as an "invitation to the wedding feast" of the Bride and the Lamb, saying, "The new *Science and Health* [the fiftieth edition] will prove, to many, an invitation to the wedding feast. 'Write, blessed are they who are called to the marriage supper of the Lamb,' " *Journals*, March and April, 1891. As to the entirely new contents of this fiftieth edition of *Science and Health*, they revealed not only the full measure of the manhood foundational demands of the Bride as pictorially portrayed in this tenth picture, but the running over of its measure of bridal "bliss" (S. & H. 582:15) into the expression of Womanhood as the boundless "city of our God."

The following additions to the fiftieth edition of *Science and Health* identify its revealed bridal expression:

Mrs. Eddy for the first time added to the chapter entitled "The Apocalypse" her interpretation of St. John's subjective revelation of the compounded elements of the descending City foursquare, which he expressed as, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea," Rev. 21:1. In her interpretation of this "new heaven" and "new earth" she said: "The Revelator was on our plane of existence, while yet beholding what the eye cannot see,—that which is invisible to the uninspired thought. This testimony of Holy Writ sustains the fact in Science, that Heaven and earth, to one human consciousness,—or that consciousness which God bestows,—is spiritual; while to another, the unillumined human mind, the vision is material. This shows unmistakably that what we term matter and Spirit indicates *states* and *stages* of consciousness . . . St. John's sense of Heaven and earth as material had vanished; and in place thereof was his spiritual sense, the *subjective* state, whereby he could see the new Heaven and earth, which involve the spiritual sense and consciousness of all things. This is Scriptural authority for concluding that such a recognition of Being *is*, and has been, possible to men in *this present state of existence*. . . ." (This presentation of the subjective discernment of the "new Heaven" and "new earth" in the fiftieth edition from which these excerpts have been quoted extended from page 552, line 9, to page 553, line 22; our present edition S. & H. 572:20 to 574:2.)

For all others than the *subjective* revelator, Mrs. Eddy's next, and immediately following, addition to "The Apocalypse" in the fiftieth edition presented the demands of the cross as the way (for the *objective* human consciousness in its ascent to its heavenly Bride through the "footsteps of Truth," typed by the eleventh picture) in the following introductory words: "The Revelator also takes in another view, adapted to console the weary pilgrim, journeying 'uphill all the way.'" Then followed, under the marginal topic of "Vials of wrath and consolation," a presentation indicating the necessity for upward footsteps of being, attended by "hatred and torment," typed by the ascending course of The Mother Church as "cross," in order to reach their final compensation ("consolation") in the marriage of the Bride and Lamb in heaven—which Mrs. Eddy interpreted under the marginal topic of "Spiritual wedlock" in the following words: "The message of Love, which your deceived sense deems wrathful and afflictive, becomes an angel entertained unawares. Then it gently whispers: 'Come hither! Arise from your false consciousness, into the true sense of Love, and behold the Lamb's wife, —Love wedded to its own spiritual idea . . . [Rev. 19:7-9]'"—as its heavenly crown, typed by the Extension. (This entire interpretation in the fiftieth edition extended from page 553, line 23, to page 554, line 24; our present edition S. & H. 574:3 to 575:6.)

Mrs. Eddy's next addition to the chapter entitled "The Apocalypse" in this fiftieth edition was the *objective*, descending City foursquare in its manhood phases of "square," "sides" (walls), "measure," "foundations," and "gates," although, as before noted, the descending City foursquare in its manhood phases of form, as well as its Womanhood functional features as encompassing Bride, had been added to the *main body* of *Science and Health* in the sixteenth edition under the merely suggestive chapter title "Wayside Hints." (The unfoldment of the descending City foursquare as added to "The Apocalypse" of the fiftieth edition extended from page 554, line 25, to page 555, line 28; our present edition, S. & H. 575:7 to 576:7.)

As the Womanhood phase of this Bride, or descending "City," and that which expands it beyond its protective walls—typed by the infinitude of the message of the scroll in the Woman's hand—Mrs. Eddy also added to the chapter entitled "The Apocalypse" in this fiftieth edition for the first time the boundless Bride as "the city of our God," whose "gates open towards light and glory both within and without," and which Mrs. Eddy called a "spiritual, holy habita-

tion" with "no boundary nor limit." (This interpretation of "the city of our God," presented in the fiftieth edition under the marginal topic of "Compass and light," extended from page 556, line 29, to page 557, line 11; our present edition, S. & H. 577:12-27.)

However, immediately preceding "the city of our God" in positional order and thus a medial footstep between the manhood phase of "the City," typed by the City foursquare, and its Womanhood phase, typed by "the city of our God" with "no boundary nor limit [walls]," Mrs. Eddy placed St. John's medial footstep, "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it" (Rev. 21:22), which she interpreted as, "There was no Temple,—that is, *no material structure* wherein to worship God; for He must be worshipped in Spirit, in Love [our present edition decapitalizing both 'Spirit' and 'Love']." (Mrs. Eddy's interpretation of this footstep beyond the walls of Church, typed by the City four-square as the last step in Church, extended in the fiftieth edition from page 555, line 29, to page 556, line 22; our present edition, S. & H. 576:8 to 577:4.)

Thus the step of "no temple therein" leads out to boundless Love, typed by the nameless, infinite Message of the scroll in the Woman's hand as the expression of her Womanhood-being; for as Mrs. Eddy indicates in statements in our present edition of *Science and Health* (pp. 558:9; 566:29; 574:10) an angel *is* its message, and the Woman in this tenth picture, typing an "angel visitant" standing "at the door of this age, knocking for admission" (S. & H. 224:22-27), is the symbol of her own Message. The phase of her being which is one with her Message could not be more than an "angel visitant" in this tenth picture, which, under its title "TRUTH *versus* ERROR," limits her position to "TRUTH"; for her subjective consciousness as her own Message, or scroll, is found only in "the city of our God," after the walls of Church have been expandingly dissipated through the footstep of "no temple therein."

In this connection, it is interesting to remember that in the first three editions of *Christ and Christmas*, Mrs. Eddy originally had the word "TRUTH" in large letters on the scroll in the hand of the Woman, which limited her scroll, or Message, also, to the demands of this tenth picture as the manhood ("TRUTH") phase of her Bride-being, but when she effaced "TRUTH" from the scroll, as subsequently presented in its fuller significance, she prophesied the unbounding of Woman and her Message beyond its manhood

phases of Truth. Mrs. Eddy further confirmed her meaning by the immediate removal of man from his heavenly position of ascent in the eleventh picture and the placing of unboundable light, typing Womanhood, in his place, as subsequently presented.

Thus the Woman in this tenth picture types the City foursquare as the Bride "adorned for her *husband*"—even her walls of Church *limitation* being *bejeweled* with promise of bridal expansion—as well as her Message, which identifies her *beyond* the bounds of Church walls as her own all-embracing consciousness of Love, wherein there was "no temple . . . in which to worship God, for He must be worshipped in *spirit* and in love" (S. & H. 576:12)—Love being the sole light of "the city of our God."

THE EMBRACED MANHOOD OF THE FIFTIETH EDITION

From the first to the fiftieth edition of *Science and Health*, Mrs. Eddy characterized man and woman in the chapter entitled "Marriage" (where alone the human man and woman were always defined) in the statement, "Woman should be loving, pure, and strong; man should be tender, intellectual, controlling" (second page of "Marriage" in all editions). In the fiftieth edition which this tenth picture correlates, Mrs. Eddy merged the definition of human man into that of human woman through man's attribute of tenderness—the word "tender" being the only quality of man carried over into woman—saying, "Both sexes should be loving, pure, *tender*, and strong," as in our present edition. Tenderness being always a phase of love, it typed man's latent womanhood potentiality. The word "tender" is derived from the French "*tendre*," meaning "to stretch out." Its general definition is a consciousness yielding to an outside object, else a sympathy within for that outside object, or both these qualities of thought,—in general a sympathetic yielding to an outside influence. As applied to manhood and womanhood, it is the self-offering of manhood to womanhood. This could never be safely done unless the goal were a more expansive sense embracing man's own consciousness. (This stretching process from "man" to "woman" was the Principle behind the Extension; it was to the end of crowning manhood with Womanhood after extending man from earth to heaven—extending and stretching meaning the same thing.)

The fiftieth edition showed throughout the characterizing results of this embrace of manhood by Womanhood, particularly in the following changed and added features:

Mrs. Eddy said for the first time in this edition, "I therefore plant myself unreservedly on the teachings of Jesus, of his Apostles, of the Prophets, and on the testimony of the Science of Mind [Mind being an exclusive quality of the fatherhood of God]. Other foundations there are none," p. 165, 50th ed., our present edition, S. & H. 269:22. This was in striking contrast to the claim of *heavenly Womanhood* which had said, "I do not find my authority for Christian Science in history, but in revelation. If there had never existed such a person as the Galilean Prophet, it would make no difference to me," My. 318:31. Also, in line with this embracement of manhood by Womanhood, Mrs. Eddy placed Scriptural texts before each of the chapters of *Science and Health*, as if to "plant" them "unreservedly on the teachings of Jesus, of his Apostles, of the Prophets . . ."—fulfilling St. John's prophecy that the City foursquare would be founded on "the twelve apostles of the Lamb," Rev. 21:14.

It will be remembered that from the sixteenth edition up to this fiftieth edition miscellaneous poetry had been placed before the chapters in *Science and Health* almost exclusively, with apparent intent to found the chapters on the good, beautiful, and true of earth life in its highest human expression, which was typical of Womanhood in either man or woman. Even the most sacred chapter (then called) "Prayer and Atonement" had been based upon voluminous quotations from R. C. Trench and Longfellow, other chapters being introduced by experts from such miscellaneous writers as Montgomery, Tupper, Milton, Gaskell, Shakespeare, James Freeman Clarke, Julia Ward Howe, R. Garnett, Channing, Edwin Arnold, and Frothingham. It was when Mrs. Eddy added the objectively descending City foursquare to "The Apocalypse" that she realized the necessity for an expressed acceptance of "the twelve apostles of the Lamb" (Rev. 21:14) as the prophesied "foundations" of the "wall" of the City ("coming down from God out of heaven," Rev. 21:2)—"the twelve apostles" typing the twelve tribes of Israel as symbols of the previous "workings of the spiritual idea" throughout the Bible record of manhood, which in the descended City foursquare took their place as tribal "gates" (Rev. 21:12) of demonstrable human access (in contrast with the stars of merely heavenly hope upon the head of the God-crowned Woman, crowned with twelve stars).

Thus the Bride as the City foursquare spread its demands throughout this fiftieth edition of *Science and Health* embracing the "foundations," "sides" (walls of protection), and "gates" (of ingress—its gates

of egress not being manifest until "the city of our God," with its gates opening "towards light and glory both within and without" [S. & H. 577] is brought to expression).

In connection with the gates, it is interesting to recall the fact that Mrs. Eddy, from the time of her first introduction of the (now) "Glossary" into *Science and Health* in the sixth edition until this fiftieth edition, defined Benjamin, the twelfth tribe of Israel (in its affirmative sense), as, ". . . *the infinite idea of the Infinite Principle . . .*," p. 529, S. & H. 48th ed. This was undoubtedly in the same sense in which she had placed poetry in such voluminous measure before her chapters in *Science and Health*—her own subjective consciousness seeing only the wholeness of Woman. It was not until Mrs. Eddy removed the City foursquare as a mere "*Wayside Hint*" from the main body of *Science and Health*, where she had subjectively placed it (as a symbol of her own subjectively completed consciousness) and added it to the chapter entitled "The Apocalypse" (where it became, for others, a demand for objective demonstration) that she realized she must spiritually identify the City's full twelve elements, and that incident thereto Benjamin must first be presented as "*a*" (the twelfth) tribal gate of the City before it could become "*the*" infinite encompassing idea that she had previously defined it as being. She was therefore forced to reduce Benjamin to the more definite proportion of but "*a gleam of the infinite idea of the infinite Principle,*" our now S. & H. 582:11.

The same impelling necessity to provide the objective footsteps for others forced Mrs. Eddy in this fiftieth edition to divide the trinity of Life, Truth, and Love into proportions susceptible of human demonstration ". . . as Life, represented by the Father; as Truth, represented by the Son; as Love, represented by the Mother" (our now S. & H. 569:1-3), but only, as she expressed it, as "*a rule*" of "*self-abnegation*" (our now S. & H. 568:30-1, next page), or the means by which the "cross" (typed by The Mother Church) could be lifted to its "crown" of heavenly Bride. (This was the veil of Motherhood previously referred to which obscured the *descent* of the City foursquare as Bride until the purifying *ascent* had been made.)

In connection with her attributing "Life" to "Father" in the division of the trinity of Life, Truth, and Love, Mrs. Eddy also for the first time definitively gave to "Father" in the "Glossary" the attribute of "Life," which "Mother" (as well as "the female idea," our now S. & H. 517:10) had previously exclusively identified, S. & H. 586, 592,

present edition. In so doing, "Life" became a synonym of Father as "the one Mind" (previously exclusive to "Father"), which was equivalent to declaring that "Mother" as "Life" was synonymous with "the one Mind"; and as "Mother" and "Father" had each been defined as "divine Principle"—"Truth" and "Love" still remaining exclusively to "Mother"—Mother for the first time embraced all of the attributes of Father in addition to her other divine attributes. At this point, therefore (of Mother's completed work in the Word as Bride in this fiftieth edition—Bride typing Mother's always potential quality of Love), Mrs. Eddy for the first time added the word "God" to the definition of "Mother," signifying Mother's basic (initial) foundation in "the womanhood of God" (page 459, line 1, S. & H. 16th edition)—"the womanhood of God" having been Mrs. Eddy's previous characterization of the basis of her revelation in the sixteenth edition, in which the God-crowned Woman was presented in the fullness of her glory as more basic than in her Mother-phase. In this connection, it is interesting to note that "Principle" in association with "father" was only "commonly called God" (S. & H. 586:10), whereas in association with "Mother" as a result of her embrace of "Father" it was a synonym of the full God-being; for Principle without Love (there being no "Love" in "Father") could never be God.

Further confirming the fact that Mother as Bride (her Love-potentiality) had definitively become a synonym for God, Mrs. Eddy also in this same edition—after she had reached the point of "no temple therein"—interpreted "the Lord God Almighty" as Bride (in presenting "the Lamb's wife" as the correlation of "the Lord God Almighty," S. & H. 576:10, 11, and 577:4-11). So Bride as "the Lamb's wife" was the Bride, or Word (My. 125:26), that was "in the beginning . . . with God, and . . . was God," John 1:1.

As showing the redemptive power of the City foursquare, which this fiftieth edition identifies as the "new birth" (bringing the "new heaven" down to the "new earth"), Mrs. Eddy, in a newly added paragraph in the chapter entitled "Genesis" (S. & H. 535:29 to 9, next page), redemptively correlated the cursed "ground" of the third chapter of Genesis (which the curse on Adam had forced him to till as the "first earth") with the "dry land" of the first chapter of Genesis—redeeming both in turn with the "*new earth*" and "no more sea" of St. John's Apocalyptic vision (he having prophesied that the sea would pass away at the point of the descent of the City foursquare, saying, "And I saw a new heaven and a new earth; for the first heaven

and the first earth were passed away; and there was no more sea," Rev. 21:1).*

This new paragraph, under the then marginal topic of "Ground and water" (now "New earth and no more sea"), was inserted between the Scriptural text concerning Adam's curse (S. & H. 535:19-28) and the first paragraph of this Scriptural text's previous correlation (our now S. & H. 536:10-29), thereby making the previous first paragraph the second paragraph, as it still remains, under the marginal topic, "The fall of error."

As Mrs. Eddy's first marginal topic of this new paragraph was "Ground and water" (her second and present caption being, "New earth and no more sea"), her use of the quotation from the first chapter of Genesis, "And God called the *dry land* Earth," showed that it was her intention to correlate the cursed "*ground*" of the *third* chapter of Genesis with the "*dry land*" of the *first* chapter of Genesis (thus again showing the relationship previously spoken of between the first chapter of Genesis and the second and succeeding chapters of the Adam-dream as the demand for the human life-demonstration of the first chapter of Genesis), which step (of pure symbolism in the first chapter of Genesis) had to precede the translation of the counterfeit in the third chapter of Genesis before both could be redeemed to spiritual *idea* by the Apocalyptic vision of the Bride as "New earth and no more sea"; for Womanhood as "The Apocalypse" must embrace the *true* idea of manhood as "Genesis."

Therefore when this new paragraph was added, it indicated that Adam's dry ground as a curse which brought forth only thorns and thistles had been (to Mrs. Eddy's consciousness) lifted to the "dry land" of the first chapter of Genesis (which she interprets as "the absolute formations instituted by Mind," S. & H. 507:1) and in turn embraced in the Apocalyptic "new earth" as spiritual idea, wherein the sea (which she interprets as "tempest-tossed human concepts advancing and receding," S. & H. 536:6) had passed away.

Thus, as previously presented, when the Bride in the fiftieth edition brought to "Father" as "the one Mind," typing the "dry land," the attribute of "Life," it rejuvenated the "ground" as "dry land" with "Mind" as (spiritual) "Life," instead of "the *elements* of Mind"

* It will be remembered that this correlation between the cursed "ground" of Adam in the third chapter of Genesis and the "dry land" in the first chapter has been touched upon in the comments on the sixth picture. As this correlation was borrowed from the fiftieth edition, which this tenth identifies, it is now presented in its orderly setting.

as "water" (S. & H. 507:3), the source of water always being indirectly the "sea" that disappears before the bridal consciousness can come to expression: "And I saw a new heaven and a new earth; . . . and there was *no more sea*. [Then] . . . I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband," Rev. 21:1, 2. (Note that the very short statement, ". . . and there was no more sea," as "tempest-tossed human concepts advancing and receding," S. & H. 536:6, represents the church demonstration that lies between the subjective consciousness of "the Revelator" and the objective collective demonstration of the church.) Thus the affirmations of the first and second verses of the twenty-first chapter of Revelation encompass the full scope of St. John's Apocalyptic vision of "the female idea," typing heaven, as embracing "the male idea," typing earth,—the "new heaven" embracing the "new earth" after the Life-giving "raindrops of *divinity*" had descendingly refreshed the "dry land" of earth and redeemed earth's briny tear-drops called "seas" at the point of their fulfilled purpose.

However, as evidence that Mrs. Eddy's subjective consciousness of the City foursquare, which was still at the point of this fiftieth edition of *Science and Health*, was to be objectively reached by the ascent of the human consciousness, typed by the ascending sonship of The Mother Church, through the footsteps of Truth in the first chapter of Genesis as the "Science of Mind," S. & H. 557:24-27 (in line with Mrs. Eddy's having interpreted Adam's condemnation to till the ground as ". . . mortals should so improve material belief by *thought* tending spiritually upward [ascending] as to destroy materiality," S. & H. 545:7), Mrs. Eddy left the marginal topic "Ground and water," inferentially binding this correlation to this process, until 1902 when The Mother Church had objectively completed its ascent to her then subjective Apocalyptic vision,* whereupon she changed the marginal topic to "New earth and no more sea."

This redemption of the "first earth" by the "new earth" (as "compound idea," S. & H. 585:8) never could have been accomplished had not Mrs. Eddy previously redeemed what she called the "three modes of mortal thought" as the perverted sense of "Science, Theology, and Medicine" to "*means of divine thought*, which include spiritual laws emanating from the invisible and infinite power and grace," S. & H. 118:13. This statement of their redemption was made in the chapter

* At the point of the church's decision to build the Extension as "crown," beyond Motherhood as "cross."

"Science, Theology, Medicine," which Mrs. Eddy introduced in this fiftieth edition of *Science and Health* as her basic, or first, chapter.

It will be remembered that Mrs. Eddy discovered the "Christ Science" in 1866, twenty-five years before she published this fiftieth edition of *Science and Health*, which added to its chapter "The Apocalypse" her interpretive revelation of the City foursquare, and that as a result of her practice, preaching, teaching, writing, and repeated revision of her revelation during this period she had impregnated the "three modes of mortal thought"—"Science, Theology, and Medicine" as exclusive channels of earth-consciousness—with the spiritual idea of Womanhood (composite Bride), which as leaven she hid therein. When, therefore, in this chapter wherein she redeemed the "three modes of mortal thought," Mrs. Eddy also significantly said: "His [Jesus'] parable of the 'leaven, which a woman took, and hid in three measures of meal, till the whole was leavened,' impels the inference that the spiritual leaven signifies the Science of Christ and its spiritual interpretation . . ." (S. & H. 117:31), and in the same connection indicated that the "three measures of meal" were the "three modes of mortal thought" as perverted "Science, Theology, and Medicine," which she therewith redemptively declared to be "means of divine thought,"—she conclusively proved her own spiritual impregnation of the three channels of earth-consciousness with the spiritual leaven of Womanhood to be the fulfilled accomplishment of Jesus' parable-prophecy of the woman who hid her leaven in three measures of meal "till the whole *was leavened.*" For the "three measures of meal" as "three modes of mortal thought" could not have been presented as "means of *divine* thought" until the leaven had fully accomplished its work.

When it is considered that Mrs. Eddy, in another identification of herself with this parable-prophecy of Jesus (Mis. 174:30-11), called the leaven "divine Science" (making the "Science of Christ" and "divine Science" synonymous as the leaven) and in this fiftieth edition of *Science and Health* identified the *City foursquare* as the "Alpha and Omega of divine Science [the leaven],"—the running over of the *City foursquare* (leaven) in this fiftieth edition to the point of revealing its previously hid spiritual nature as "the city of our God" (presented for the first time in this fiftieth edition) is seen to prove beyond cavil that the woman's leaven had accomplished its purpose and was no longer a "hint" by the "side" of the "way" ("Wayside").

In this same chapter, "Science, Theology, Medicine," as confirm-

ing in the Word the process by which the "three modes of mortal thought" were ascendingly lifted to the point of their redemption, Mrs. Eddy presented their "translation" under the topic of "Scientific Definition of Mortal Mind [changed to 'Scientific *Translation* of Mortal Mind' after the ascent of The Mother Church was complete]," our now S. & H. 115:19-3, beginning with the "Physical" degree as "Depravity" and ascending through the "Moral" degree to the "Spiritual" degree of "Understanding," which culminated in "love" as its then last unfoldment—this point of culmination being necessary before the City foursquare could embracingly (of its spiritual ends—the reaching of manhood as Truth that is one with heavenly Love) descend to earth.

As a further evidence of the relationship between "Science, Theology, Medicine" and "the city of our God" as the running over of the City foursquare, Mrs. Eddy added to this chapter, in the same setting in which she spoke of the woman hiding her leaven in three measures of meal, the following statements typical of the City in both its measured and unmeasurable phases: The first statement is, ". . . nature and God are one and the natural order of heaven comes down to earth" (our now S. & H. 118:31); since Mrs. Eddy elsewhere says, in *Miscellany* on page 124, line 18, "Nature reflects man [only] . . .," it can be seen that when God is one with the nature that reflects man, then God and man are one and "the natural order of heaven comes down to earth" to dwell with men, as typed by the City foursquare, Rev. 21:2, 3. The second statement in this fiftieth edition typical of the City foursquare is, "God is natural good . . ." (our now S. & H. 119:21), which shows the oneness of heaven and earth at this point of revelation. The third statement is, "Truth is revealed. It needs only to be practised" (our now S. & H. 174:20). Such references show how the addition for the first time of the City foursquare and "the city of our God" to the chapter entitled "The Apocalypse" permeated the statements in the body of *Science and Health* with the prophetic finality of their fulfillment—the City foursquare typing the "natural order of heaven which *comes down* to earth" and "the city of our God" typing "natural good" which never left earth for heaven.

Thus the Woman's Message as the scroll in her hand might be interpreted more as the entire spiritual trend of the fiftieth edition of *Science and Health*, which the addition of the "city of our God" (S. & H. 577) as the spiritual expansion (through the medial footstep

of "no temple therein," S. & H. 576) of the City foursquare demanded, S. & H. 575, rather than as a specific, detached declaration of Truth.

That Mrs. Eddy's own manhood had at the point of "*no temple therein*" in this fiftieth edition "round[ed] the gospel of grace, in the circle of love" to the point of her initial revelation of manhood as presented in the first edition of *Science and Health* which denounced organic church was evidenced by the letter-appearance in this fiftieth edition for the first time of the man-angel bringing the "little book" from heaven, which had inspired her first edition, and which, in its spiritual foresight as typed by its "face [that] was as it were the sun," initially saw beyond organic church to the position of "*no temple therein*" and, therefore, denounced it. As confirming the fact that the prophecy of the "little book" which the man-angel brought as prefiguring "divine Science," or the completed Word as Bride (in its seeing beyond and denunciation of "temple" as material organization), was fulfilled to Mrs. Eddy's consciousness when first introduced in this fiftieth edition,—Mrs. Eddy's first presentation of this tenth picture (correlating the fiftieth edition) portrayed the Woman, holding the then scroll of "TRUTH," as knocking directly on the door of "MORTAL MIND," typing World consciousness, and not through any symbol of "temple" as organic church, as now. However, she was later forced, as subsequently presented, to place between the Woman and the people in the house, typing world consciousness, the symbols of Church as the channel through which her Message must be objectively demonstrated by them before it could flow out to the world. Thus when the church reached this tenth picture in demonstration (remembering that the church was always two steps behind the revelation), it, as well as Mrs. Eddy, had objectively "round[ed] the gospel of grace, in the circle of love."

With the introduction of this man-angel in the fiftieth edition, the Woman bringing forth the "man child" (which had up to the fiftieth edition been the sole contents of the chapter entitled "The Apocalypse") took her place as a medial prophecy (corresponding to the Bible order) between the man-angel bringing the "little book" (it will be remembered that the man-angel, typed by the first edition of *Science and Health*, brought no *Key to the Scriptures* [the first chapter of Genesis then being only fragmentarily touched upon in the chapter entitled "Creation"], containing the demand for collective, or church, demonstration) and the City foursquare, as if to show the needful process by which the initial light of Mrs. Eddy's

subjective heavenly revelation in *Science and Health* (typed by the man-angel bringing the "little book"), containing such marvelous truths, must be united to the final collective demonstration, which brings these truths down to earth to dwell among men in the allness of good, wherein all human values are seen to be divine ideas, typed by the City foursquare.

This order of progressive subject matter placed *within* "*The Apocalypse*" the entire demonstration of the unity of man and woman, in line with Woman's encompassment of man, which unity was the demand of the chapter "Prayer and Atonement" (the prayer for their "at-one-ment"), that had previously, from the sixteenth to the fiftieth edition, been placed between the chapters "Genesis" and "The Apocalypse." This chapter, "Prayer and Atonement," having accomplished its Apocalyptic purpose of merging man as "Genesis" into Woman as "The Apocalypse" was, therefore, removed in this fiftieth edition from its position in the *Key to the Scriptures* and returned to the main body of *Science and Health* in the fiftieth edition.* And in the same sense that its placement as "Prayer and Atonement" between "Genesis" and "The Apocalypse" was to the end of their "at-one-ment," the new position of the chapter entitled "Prayer" (although it was detached from "Atonement") in the main body of *Science and Health* symbolized the need for active prayer for the "at-one-ment" of *Science and Health* as the ascending footsteps of human manhood with its Apocalyptic Bride in the *Key to the Scriptures*, which must needs be accomplished through the adaptations of the footsteps of Truth in the Word to the progress of the wilderness-Mother's [The Mother Church's] collective sonship. The activity of this prayer was manifest in Mrs. Eddy's progressive changes in the text of the Lord's Prayer to the point of its last declaration, "Thy kingdom is come," made in 1907, simultaneously with the diffusive, figurative descent of the City foursquare (as "the light and glory of divine Science") into the texts of the main body of *Science and Health*, as later identified, which illuminations attested the completed mission of the chapter entitled "Prayer" in its new position.

Mrs. Eddy's recognition of the need for the demonstrable progress of the main body of *Science and Health* as "bridegroom," to the end of its union with the already "adorned" Bride in the *Key to the Scriptures*, was expressed by her in the statement made eight years after

* As Chapter X—"Prayer" having been detached in the fiftieth edition from "Atonement," as now, and "Atonement" united with "Eucharist" in a separate chapter, as now.

placing the chapter "Prayer" in its new position in this edition, namely, ". . . the bride (Word) is adorned [for its husband], and lo, the bridegroom [yet] cometh!" (My. 125:26). Thus the "bridegroom [which yet] cometh" was the human demonstration of the footsteps of Truth (the footsteps of Truth being the wilderness-woman's "man child" as leading to absolute Truth, or "Genesis," that was already one with Love). The progress of this human demonstration of the footsteps of Truth was seen in Mrs. Eddy's continuously progressive changes (adaptations) in the "Tenets," the "Scientific Translation of Mortal Mind," and the Lord's Prayer.

The introduction into this fiftieth edition for the first time of the man-angel bringing the "little book" (this man-angel having been the animation of the first edition of *Science and Health* and, therefore, having "round[ed] the gospel of grace, in the circle of Love") was an evidence of the structural completeness of the Word of *Science and Health* as Bride, typing generic man. As confirming the structural completeness of *Science and Health*, the full measure of its present number of chapters (with the exception of "Fruitage," referred to in the ninth picture)—all under their present chapter titles—was completed in this fiftieth edition,* and the Scriptural texts as heading the chapters were given their final form, also marginal topics were added to the paragraphs for the first time—thus completing the outer form of the Word as Bride within herself.

From the standpoint of its structural completeness this fiftieth edition might be said to have fulfilled Ezekiel's prophecy of the coming together of the "dry bones" of the house of Israel before "the sinews and the flesh came up upon them," Ezekiel's prophecy reading: "The hand of the Lord was upon me, and carried me out . . . and set me down in the midst of the valley which was full of [dry] bones . . . He said unto me, Prophecy upon these [dry] bones . . . So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. . . . Then He said unto me, Son of man, these bones are the whole house of Israel," Ezek. 37:1, 4, 7, 11. This coming together of the dry bones typified the structural completeness of the Word in this fiftieth edition, which presented the City foursquare with its twelve tribal gates in one structural body before the demonstrable

* These chapters of *Science and Health* in the fiftieth edition were rearranged in point of successive order in the 226th edition, in 1902, when the chapter "Fruitage" was added.

laying upon them of the "sinews" and "flesh" through adaptations of the Word (as responsive to the demands of The Mother Church) to fleshly consciousness, which Ezekiel prophesied would follow this structural completeness, saying, "And when I beheld, lo, the sinews and the flesh came upon them, and the skin covered them above: but [Ezekiel added] there was no breath in them," Ezek. 37:8.

This "breath" did not come into the Word of *Science and Health* as typing the twelve tribes of Israel until the 1907 textual illuminations incident to the spiritual descent of the City foursquare as "the light and glory of divine Science," whereupon was fulfilled Ezekiel's further prophecy, ". . . and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army [typing generic man]," Ezek. 37:10.

A full description of the changes in this fiftieth edition may be found in an article under the title "Science and Health" in the March and April issues of the *Journal* (republished twice in April) of 1891. It is the first article in each issue.

Inasmuch as *Christ and Christmas* is intended to illustrate Mrs. Eddy's progressive mission, the question here arises, what relationship does she bear to the Woman, typing Bride, and her Message in this tenth picture? Mrs. Eddy directly answers this by identifying herself with the Message of the Woman and, hence, with the Woman herself when she said, "Those who look for me in person, or elsewhere than in my writings, lose me instead of find me," My. 120:2. In line with this statement, each and every picture in *Christ and Christmas* (with the exception of the eighth picture, which types Mother Church consciousness as distinguished from Mrs. Eddy's Motherhood in her Word) as correlating a phase of Mrs. Eddy's consciousness identifies itself with Mrs. Eddy. Thus when the Word was complete, she became the first Bride; for the "adorned" (completed) Word is the Bride, My. 125:26. Thus *Christ and Christmas* presents the orderly processes through the progressive revisions of *Science and Health* by which Christian Science is unfolded—first to Mrs. Eddy's consciousness, and then through her to the human consciousness.

No wonder Mrs. Eddy fostered wide dissemination of the article entitled "Science and Health" in the March and April issues of the *Journal* of 1891, commenting on this fiftieth edition, in which it was said concerning the old editions of *Science and Health*: "A practical suggestion or two regarding study of the new edition [the fiftieth]:

In the first place, do not attempt to dispose of the earlier editions [in italics]. Some are asking, 'Can we be permitted to exchange?' Probably not; but you do not want to do so, even if you can. Fortunate is he who has all former revisions, together with the original edition of 1875! They are indicators of successive stages of growth in Christian Science; and as such, at some future day will not only possess historic value, but will be exceedingly difficult to procure. Keep them all; they will prove a 'treasure trove' [in italics]. Again: Let the new volume be studied *in connection* with earlier editions [in italics]. The very contrasts help to see how the thoughts have risen only as we have been able to receive them. This, again, will reveal why the new edition could now be written for us. It is simply because the advancing thought, or demonstration, of Christian Students has ascended to that plane which makes it both possible and practicable for us to have the new Work."

This view of the older writings was in no sense changed by Mrs. Eddy's admonition in *Miscellany*, page 237, to the effect that such writings should not be made *precedents* for present students of Science, her words being, "What I wrote on Christian Science some twenty-five years ago I do not consider a *precedent* for a present student of this Science." Most certainly past footsteps should never take *precedence* over present positions but are most vital footsteps thereto. That Mrs. Eddy felt so was evidenced by the fact that she added for the first time late in 1908 (simultaneously with the warning just quoted in *Miscellany*, p. 237) all the footnotes in *Miscellaneous Writings*, not only identifying the old books with her statements but demanding the use of certain of her old editions to "elucidate" present meanings. This is particularly the case in her footnote on page 309 of *Miscellaneous Writings*, in which she refers to the description of the City foursquare under the chapter "Wayside Hints" in the revised edition of 1890 (the alternate reference is not hers) for the elucidation of a meaning for which she evidently found no substitute in her latest writings. Thus these progressive revisions of *Science and Health* were interwoven into the seamless vesture of Truth, which revisions as gathered into a whole in our last edition identify Mrs. Eddy as the "adorned" Bride, or Word, that has progressed to "the city of our God," which has "no boundary nor limit"; for the Bride is the "adorned" (completed) Word, My. 125:26. And nothing short of the boundless Word is the second scroll, the Message of Womanhood!

THE DOOR

What is this *door* at which the Woman in this tenth picture is knocking? That it has a special significance beyond the door of a mere dwelling is evidenced by the following facts:

In the first two editions of *Christ and Christmas* in 1893 before its withdrawal from the Field in 1894 and in the first issue of the triple "Third Edition" in 1897 after its restoration (remembering that there were three progressively changed issues of *Christ and Christmas* in 1897 that were all called the "Third Edition"), Mrs. Eddy placed "MORTAL MIND" in large letters upon the *door*-plate, and the *door* itself was composed of six deeply distinct panels, which suggested the six thousand years of mortal mind since Adam (which were prophetically required to complete salvation), typing the six days of laboring consciousness of the first chapter of Genesis.

In this presentation of the picture it will be remembered that the Woman as typing the Truth-phase of the City foursquare as identical with the Message on her scroll, upon which "TRUTH" was then printed in large letters, was knocking directly on the door of "MORTAL MIND," typing world consciousness,—the stanza of the Poem applicable to this tenth picture in the two editions of *Christ and Christmas* before its withdrawal reading: "*Christ calls to-night: Oh take me in! No mass for me! But give me all thy heart,—from sin be cleansed, be free!*" However, despite the fact that the entire aspect of this picture remained the same * when *Christ and Christmas* was restored to the Field in the first issue of the triple "Third Edition" in 1897, which was the same year in which Mrs. Eddy was preparing to build the first Concord Branch as the expression of her own affirmative Reuben-consciousness, this stanza of the Poem was changed to read, as now, † "*To-day, as oft, away from sin [knowing nothing thereof] Christ summons thee! Truth pleads to-night: Just take Me in! No mass for Me!*"

The previous wording of the stanza in the first two editions of *Christ and Christmas* before its withdrawal having been Woman's call of hope from a star-lit *night to night* ("MORTAL MIND") within the dwelling to come out of "sin" in order to "be free" placed both

* In the first of the three issues of the "Third Edition" in 1897 but one picture was changed from the form in which it originally appeared, and that was the sixth.

† The only exception being that Mrs. Eddy capitalized "Me" as pertaining to the "Christ" in her final revision of *Christ and Christmas* in the ninth edition, in 1910.

the Woman in *darkness* and her call to *darkness*, for Mrs. Eddy says, "So long as I hold evil in consciousness [even with reference to others], I cannot be wholly good," Un. 49:13; while the changed wording of the stanza (after its restoration) in the first issue of the triple "Third Edition" in 1897 was the "Christ"-call from *day* to *day*, or from a "Christ"-consciousness to a consciousness "away [free] from sin," for a daytime consciousness (which Mrs. Eddy defines as "the irradiance of Life; light, the spiritual idea of Truth and Love," S. & H. 584:1) could neither be conscious of night nor of a benighted consciousness.

Therefore in response to the *day* demand of the changed stanza of the Poem, which in substance declared the "Christ" as a nightless day consciousness that could never call to *night* (as typed by "MORTAL MIND"), Mrs. Eddy in the second issue of the triple "Third Edition" in 1897, simultaneously with the building of the first Concord Branch (whose design was to lift The Mother Church as Truth to Love after The Mother Church's night struggle was over), effaced "TRUTH" from the Woman's scroll, removed "MORTAL MIND" from the *door*-plate, the six panels from the door, and placed the *three* detached grapevine branches * thereupon—the branches typing the divided heavenly *trinity* of Love, Truth, and Life.

As bearing upon the ascended position of the *three* detached grapevine branches on the *door* upon which the Woman is knocking, it will be remembered that shortly after the chartering of the first Concord Branch in 1899, Mrs. Eddy admonished the field branches "to bend upward the tendrils and to incline the vine towards the parent trunk," the heavenly God-crowned Woman, in order to give place to her more basic Branch-idea (the first Concord Branch) on earth than even the Word of *Science and Health* presented, in which the branches were rooted, and shortly thereafter apportioned to the field branches the *trinity* of Love, Truth, and Life, which she divided into *three* separate mottoes (My. 214), thus dividing the branches from each other into *three* divisional groups.

Mrs. Eddy simultaneously with the placement of the *three* detached grapevine branches on the *door*, the effacement of Truth from the Woman's scroll, and the removal of "MORTAL MIND" from

* The branches on the door and the squares on the floor were very distinct from the time of their first appearance in 1897 until many years after Mrs. Eddy's passing; this was also true of the pillars at the sides of the door, which were in the picture from the beginning. In fact, these features were clear until the past few years when their outstanding clarity became bedimmed, doubtless due to renewal of the plate and the use of soft, rather than glazed, paper. Recently, however, the clarity of these features has been restored.

the *door-plate* in the second issue of the triple "Third Edition" in 1897 placed the squares on the floor of the porch upon which the Woman is standing (the characterizing square mat under her feet having appeared initially and in all subsequent editions) as prophesying the second Concord Branch (built in 1904, on the same foundation as the first Concord Branch after the first Concord Branch had completed its work of lifting The Mother Church to its heavenly goal of Love), typing the descended City foursquare, to which the Woman (symbolizing the Truth-phase of the City foursquare) is calling the heavenly ascended branches, which branches as heavenly consciousness were "away from sin" other than the limitations of divisible being as separated from earth-expression.

It will be noted that despite the *day* demand of the "Christ" in the changed wording of the stanza of the Poem in the first issue of the triple "Third Edition" (which reads, as now, "To-day, as oft, away from sin Christ summons thee! *Truth pleads to-night*: Just take Me in! No mass for Me!"), and the fact that "TRUTH" was removed from the Woman's scroll in the second issue of the "Third Edition,"—"Truth" was (and still is) presented as pleading in (and, therefore, to) a *night* consciousness. For while "Christ" is the *day* demand of the full trinity of Life, Truth, and Love (as in Mrs. Eddy's definition of "day," S. & H. 584:1), "Truth" as the manhood consciousness of the Woman in this tenth picture ("Truth *versus* Error" having always been the title of this picture) sees (through the lens of its own consciousness as separated from the trinity of Life, Truth, and Love) the "night" of separation between heaven and earth in the ascended branches and "pleads" for them to recognize the only partial completeness bestowed upon them as a free *gift* (when the ascending sonship of The Mother Church demonstrably reached heavenly Truth at the expense of the sacrifice of earth consciousness) and to descend to the square of earth's consciousness, typed by the second Concord Branch, for completion. In attestation of the branches' heavenly incompleteness as a trinity of forces, it will be remembered that after the heavenly daughterhood, typed by the ascended branches, wed heavenly sonship, the incompleteness of sonship as manhood was shown by the fact that manhood wore a "vesture dipped in blood" (Rev. 19:13) of sacrificed earth; whereas the manhood of Woman as descended Bride types the union of heaven and earth as "compound idea" on earth to which she calls the branches for completed manhood.

Thus the heavenly branches as Life and Love merely *wed* Truth

and as the heavenly trinity of Life, Truth, and Love they must descend to earth's square, typed by the Woman as the compounded *union* of the male and female idea (typing earth and heaven), symbolized by the second Concord Branch. In other words, earth's whole and completed Word as Bride, Christian Science embracing Christianity, knocks at the *door* of the heavenly Christian grapevine branches, these branches as rooted in the Word of *Science and Health* having been baptized into its Motherhood necessities of ascension until Truth was ascendingly demonstrated by the sonship of The Mother Church; for Christianity and Christian Science must become one—Christianity (typed by the ascended branches, whose "tendrils" were bent "upward" and inclined "towards the parent trunk," the heavenly God-crowned Woman, My. 125:6) as the third side of the City foursquare must descend to Science, the fourth side of the City foursquare, since Mrs. Eddy says in the "revised edition" of 1890 in describing the City foursquare as Bride, "The Holy City, described in the Apocalypse as coming down from God out of heaven, is Christian Science." The knock of the Woman on the grapevine branches as characterizing the *door* symbolizes the need of the branches' progressive unfoldment beyond Christianity, Christianity being typed by the heavenly God-crowned Woman in the ninth picture, which could not fulfill the demand of the earthly Bride. Thus the demand for recognition of Science is made upon the grapevine, or Christian, branches as the needful channel for Woman's Message.

So in the original stanza of the Poem applicable to this tenth picture, Womanhood (as the "Christ"-consciousness of the full trinity of Life, Truth, and Love) in addressing her Message to "sin" ("MORTAL MIND") had not a clear consciousness of her noonday mission. Hence in response to the new demand of the Poem, the door in this picture had to be remodelled as a symbolic channel by which night within the dwelling must reach day without through the grapevine Church consciousness. For to the Woman, typing "the light by day" (sunlight), the branches were *night* (of limitation from which she in her Truth-consciousness called them); while to "sin" within the dwelling the Christian branches were *light*, in the sense that the moon which is darkness by day is light by night. Therefore the "sinners" within the dwelling must reach the Woman without through the grapevine branches, typing Church consciousness.

The addition of the three detached heavenly branches on the *door*, the removal of "MORTAL MIND" from the *door*-plate, and the

effacement of "TRUTH" from the Woman's scroll (prophesying the onflow of the Love, or womanly phase of the Woman as one with her Message, after the heavenly branches had responded to "TRUTH[']s]" call as the manhood of Woman) in the second triple "Third Edition" and the simultaneous addition of the squares to the floor of the porch (during the building of the first Concord Branch) as symbols of the "Christ" as a day demand so illumined the approach to the dwelling in this tenth picture that the myriad stars (shining since the first edition of *Christ and Christmas*, in 1893) which had previously been the only outer illumination withdrew themselves, and what appeared previously to have been star-beams became the beams of a noonday light.* Surely such symbolic changes as were made in the first and second issues of the triple "Third Edition" of *Christ and Christmas* in 1897 are fraught with prophetic significance and cause one to pause to contemplate their higher meaning. (The changes in the third issue of the triple "Third Edition" in 1897 appertained to the eleventh picture.)

The present aspect of this tenth picture with all the changes previously mentioned together with the pillars at the sides of the door (which latter have in outer aspect remained a fixed feature from the beginning), undoubtedly, suggests a *church* approach and symbolic *door* to a dwelling, the interior of which reverses the exterior in the sense that the atmosphere of the interior is worldly and so reverses the outer symbols of *church* consciousness. The two pillars on the porch, at the sides of the door, suggest the two pillars on the porch of Solomon's Temple—"And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin [meaning 'founding']: and he set up the left pillar, and called the name thereof Boaz [meaning 'strength']," I Kings 7:21. Also the squares on the porch suggest the squares on Solomon's porch (see illustration in Peloubet's *Bible Dictionary*).

In view of the detached grapevine branches upon the door as symbols of church consciousness, Jesus' statements: "*I am the door*," John 10:9, and, "*I am the vine, ye are the branches*" (John 15:5), immediately associate themselves with the changed character of this door, identifying it with Jesus as typing heavenly Christianity. This is

* This light was greatly intensified in Mrs. Eddy's last (ninth, in 1910) edition of *Christ and Christmas*. However, this picture became so dark due to its being reconditioned about 1927 or 1928 that the stars again appeared. More recent reconditioning of the picture has lightened it and again effaced the stars.

further evidenced by the fact that Mrs. Eddy expanded Jesus in her definition of him in the "Glossary" of *Science and Health* to "the highest human corporeal concept of the divine idea," S. & H. 589:16, this impersonalization making him identify the heavenly consciousness of all mankind. This position is one Mrs. Eddy was endeavoring to elucidate when she referred on page 309 of *Miscellaneous Writings* to the description of the third side of the City foursquare, Christianity, in the revised edition of 1890 of *Science and Health* (the alternate reference in the footnote is not hers), a portion of which reads as follows: "Though Jesus is the impetus and pulse of Christianity, yet Christianity is larger than its *human* founder, as the watch-wheels fill more space than the mainspring, as the body of a man, with its limbs and organs, is larger than the heart. Christianity is made up of 'the glorious company of the apostles' and 'the noble army of martyrs,'" p. 229. In this description Jesus is indissolubly associated with all Christians in one body; *therefore the door in this picture must type collective Christianity as the door to Christian Science.*

In 1894 Mrs. Eddy said when withdrawing *Christ and Christmas* from the Field, "Advanced scientific students are ready for 'Christ and Christmas;' but those are a minority of its readers . . .," Mis. 308:12. However, even they were not able either then (when the demand was for merely individual discernment) and they have not been able since (after the call became a demand upon church acceptance, as indicated by the change in the character of the *door*) to "take" the Woman in, as the present stanza of the Poem applicable to this tenth picture demands; for she is knocking at the *door* of the detached branches (which have not even yet realized their detachment from each other, *Manual* Art. XXIII, Sect. 1, and from communion with The Mother Church, My. 141:26-29) and not at the door of an individual consciousness. Hence Mrs. Eddy in all of her changes of this picture never increased the size of the shadow-clothed children peering out of the window, for they type the limited discernment of those individuals who have vaguely seen the composite nature of the Woman as encompassing man, in fulfillment of Jeremiah's prophecy, ". . . for the Lord hath created a new thing in the earth, A woman shall compass a man," Jer. 31:22.

Thus the Woman's plea, as illustrated in this tenth picture, was made to the detached branches on the *door* through which those individuals (typed by the shadow-clothed children) who have vaguely discerned the nature of the Woman must reach her; for the church

idea only, rather than the individual, can open the *door* to "take" in the Woman. So the symbol of this *individual* discernment (the children) was left intact in this picture to indicate its own inadequacy to open the *door* of either the world in the first instance or the *door* of the church in the second instance.

The Mother Church at no point was prepared to receive this advanced call, since Motherhood ceases to be when Bride is demonstrably reached; thus the Bride calls to the detached trinity of (grapevine) branches alone as the potentially generic channel for her City foursquare expression, initial to her expansion to "the city of our God." (The word "potentially" is used because the branches are only potentially the channel for the City foursquare until they *realize* their detachment from each other as well as from communion with The Mother Church, to which realization the Woman is calling them.) The admonitions and responsibilities of Christianity (typed by The Mother Church) never allow it freedom from the knowledge of both good and evil. Hence the Woman's call as the Truth-phase of the City four-square (the Woman typing objective consciousness) was forced to await the fulfillment of the prophecy of the detachment of the grapevine branches before *church* could "take [her] . . . in."

In order to better understand the deficiency of the grapevine branches as typing (at this stage, nine years before the harvest time presented in the ninth picture) collective Christianity, it might be well to analyze the meaning of *grapevine* branches as branches under the baptism of Motherhood in the Word in common with The Mother Church.

THE GRAPEVINE AND ITS BRANCHES

Remembering that Mrs. Eddy has said, "*Spiritual teaching* must *always* be by symbols," S. & H. 575:13, it is but consistent to feel assured that she simultaneously selected *grapevine branches* to be placed on the door in this tenth picture and (contrastingly) the olive branch to be placed in the bill of the dove in the eleventh picture, with the full understanding of their respective significance—Jesus having said, as before quoted, "I am the door," John 10:9, and, "I am the vine, ye are the branches," John 15:5, thus identifying the door and the grapevine branches with Christianity; while the olive branch in the bill of the dove brings the message of the final "peace on earth" of *Christian Science*. Thus the Mother Church vine and that of the *grapevine branches* symbolize Jesus' Church, which he promised to

build, and the grapevine branches which Mrs. Eddy placed on the door, associating them therewith, typify the *Christian* aspect of these grapevine branches.

What is the particular meaning of the *grapevine* and the fruit thereof as defined by the Bible and Jesus? Jacob, whom Mrs. Eddy has defined in the "Glossary" of *Science and Health* as "the revelation of Science," prophetically said in his blessing of the tribe of Judah, which was Jesus' human lineage, "Binding his foal unto the vine, and his ass's *colt* unto the *choice* vine; he washed his garments [garments of righteousness] in wine, and his clothes [human consciousness] in the *blood of grapes*," Gen. 49:11. Jesus identified himself with this prophecy in the second verse of the twenty-first chapter of Matthew when, before entering Jerusalem, he said to his disciples, "Ye shall find an ass tied, and a colt with her: loose them, and bring them unto me." Did not this ass and colt bound to *different grapevines* prefigure The Mother Church and the *grapevine branches* in their distinctive missions, both phases of Church being washed in the "*blood of grapes*" typing sacrificial *Christianity*? The tethering of the ass's colt to a separate "*choice* vine" as distinct from the mother vine prophesied the protection of the *Branch* to its own self-government, which was always demanded by the *Manual of The Mother Church* (Art. XXIII, Sect. 1, p. 70, and Sect. 6, p. 72, lines 16-24). Did not the word "choice" as applied to the vine to which the colt was tethered prophesy a higher idea for the branches? * Jesus offered the "blood of grapes" (the cup of sacrificial wine) as the "fruit of the vine" to his disciples, saying, "For this is my *blood* of the new testament, which is shed for many," Matt. 26:28.

There are several different references in the Scriptures to treading "the winepress" as a symbol of toil, struggle, and sorrow,—each associated with the "wrath of Almighty God" (particularly Rev. 14:19, 20; 19:15). And it was prophesied that Jesus would tread this "winepress" alone, "I have trodden the winepress alone; and of the people there was none with me," Isa. 63:3, also Mrs. Eddy says of Jesus, ". . . *treading alone* his loving pathway . . . in speechless agony exploring the way for us . . ." (S. & H. 26:2),—this path of earthly sorrow is truly the "winepress" of which the Mother Church vine (as well as the

* This concept of the two separate vines of The Mother Church and the branches explains Mrs. Eddy's reference to the branches' separate vine when she admonished the branches "to bend upward the tendrils and to incline the *vine* towards the parent trunk" (My. 125:6), the God-crowned Woman, as the source of the branches.

grapevine branches, as baptized into the Mother-necessities of the Word, in which they were rooted) is a symbol. What is the "wrath of Almighty God"? Mrs. Eddy defines God's anger, or wrath, as follows, "The manifestations of evil, which counterfeit *divine justice*, are called in the Scriptures, 'The anger of the Lord,'" S. & H. 293:24. Nothing arouses this wrath more than the declaration of the almightiness of God, the allness of good, the perfection of man, and so on, without a scientific sense of the fact that such terms are not Science within themselves but climactic conclusions reached as the result of intelligently treading the "winepress" step by step—the trodden defined "paths of righteousness" as presented by the "teachings of Jesus, of his apostles, of the prophets," and so on, upon which paths Mrs. Eddy planted her Science, S. & H. 269:22.

An emphatic evidence that Mrs. Eddy trod the "winepress" in traversing anew the path of Jesus was her work in building the Church of Jesus in her spiritual interpretation of his Prayer—the Lord's Prayer. She assiduously worked on this interpretation for thirty-three years (the exact number of years in the earth life of Jesus), completely revising her interpretation at times so as to leave but one previous statement standing, and that finally yielding to entire change. During the thirty-three years just mentioned Mrs. Eddy's complete revisions and changes in the Lord's Prayer were sixteen in number covering a like number of editions of *Science and Health*.

Those in the house in this tenth picture present a reversal to treading the "winepress" because their "church" is a personal worship on the *outside* instead of an impersonal devotion to idea on the *inside* of their house, "consciousness," S. & H. 578:17. If one *could* use *vicariously* the statements of the allness of good, the perfection of man as God's reflection, and so on, without any corresponding identity thereto in his own life, he would verily slip past "the cherub wisdom" which guards "the gate of understanding to note the proper guests," S. & H. 538:5, 6, and thus take of "the tree of life, and eat, and live for ever," Gen. 3:22,—so calling evil good through "transubstantiation," instead of by "translation" through transformation, or redemption, which are the processes of the "winepress" that are inescapable. However the "two-edged sword of Truth," which guards "the gate of understanding," prevents such unlawful trespass.

True, Mrs. Eddy defines "wine" as "the inspiration of love," but she immediately adds "the draught our Master drank and commended

to his followers," S. & H. 35:27, and that was wine as "blood"—"sacrifice"; for the limitation of inspiration is that it is always an inbreathing of that *without* oneself, and not an outbreathing of that *within* oneself requiring inner "self-existence," typed by the "Branch" growing out of the "roots" of "Jesse," Isa. 11:1.

In this connection it will be remembered that in the outgoing * vestibule window in The Mother Church Mrs. Eddy pictures Isaiah's conception of the *Branch* growing out of the "roots" (and not "the stem") of "Jesse" as "a little child shall lead them," Isa. 11:6. In this window picture there is a sturdy and almost brawny "*man child*" with a detached *grapevine* branch over his right shoulder—fulfilling Isaiah's prophecy of "the government [self-government] shall be upon his shoulder," Isa. 9:6. His right hand clutches a bunch of purple Concord grapes attached to this *grapevine* branch over his right shoulder, and his left arm tenderly embraces the neck of a lion, typing "moral courage," S. & H. 514:10,—in this instance suggesting the *Manual* as a "moral code" (originally so called), which *Manual* has from first to last protected the branches in their own self-government. This prophecy of Isaiah is usually portrayed as a very mild-looking child with a palm branch over his right shoulder, but palm branches and olive branches cannot precede *grapevine branches* typing self-government through *discipline*, for "man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love," S. & H. 106:9, which requires the self-discipline of the moral element. Thus the "man child" as characterized by the *grapevine branch* as a branch under the shadow of The Mother Church's necessity as "cross" to reach its "crown" symbolized the first Concord Branch—his male quality being portrayed by his embrace of the lion as "moral courage" and his female quality being portrayed by Isaiah's fulfilled prophecy of the Love that had caused the wolf to dwell with the Lamb and the leopard to lie down with the kid. However even though the Bible prophesied that the call as a type of sacrifice would lie down with the young lion, the calf is omitted from this window portrayal because the true Branch-idea has never known sacrifice, such as is characterized by the *grapevine branch* over the "manchild's" shoulder as typing his missional necessity to lift The Mother Church above the plane of "the blood of grapes" to "wine" as "the inspiration of Love," S. & H. 35:27. Thus the composite male and female qualities

* Reading from left to right as directed by Joseph Armstrong's *The Mother Church* on page 72.

of the first Concord Branch became the foundation of the second Concord Branch, typing the olive Branch.

In like manner as the Bible has given the grapevine its type as the "blood of sacrifice," so it has given to the olive *branch* the symbol of *peace* from the turbulent waters of tempestuous struggle. It was the olive leaf (now typed by the olive branch) in the bill of the dove that announced to Noah that the waters were assuaging, for its oil-filled veins and resultant buoyancy lifted it high above other "fruit of the ground," including the grapevine and its *grapevine branches*. This is the symbolic reason why Jesus spent his nights praying in the Mount of Olives and finally ascended in the Mount of Olives as a type of earth's highest point of buoyancy.

THE STONE STEP

What is the meaning of the *stone step* that lies between the Woman and the door, upon the doorplate of which was originally inscribed in large letters "MORTAL MIND" as characterizing the householders and guests within? It must have a figurative as well as literal meaning to the end of indicating that there is one important step for the indwellers of the "home" to take to the Woman or for her to take to them. While "MORTAL MIND" was effaced from the door-plate (at the same time that "TRUTH" was effaced from the Woman's scroll) in 1897, "MORTAL MIND" has equal application now as characterizing those within the house; for not even a minor detail of the interior of the house is changed from the original presentation of this picture.*

* However, in the second issue of the triple "Third Edition" in 1897, a table with what seemed to be three bottles and a wineglass on it was placed beside the woman sitting and the man standing in the left corner of the picture—the table with the bottles and wineglass being removed in the last (ninth) edition of *Christ and Christmas*, which restored the picture to its original form as now. Perhaps these added details were removed lest the positions of sitting and standing in this picture (reversing the positions of the man and woman in the ninth picture, where woman is standing and man sitting—in response to Mrs. Eddy's significant demand, "Stand, not sit," *Mis.* 400:5) and wine drinking lose their force of value in the burden of needless detail.

Also the typical dancing partners at the right of the interior were changed in the same second issue of the triple "Third Edition" in 1897—in the sense that the right (instead of the left) arm of the man encircled the waist of the woman; while her right hand (instead of resting on his left shoulder, as now) was placed in the man's left. This placed the man in the *lead*, contrary to the positions of man and woman in the ninth picture, where the woman is in the lead. Perhaps Mrs. Eddy made the change at that time to what are the normal positions of man and woman in dancing in order to bring the positions of these dancing partners into line with common practice (mayhap this change was at the insistence of her artist with whom she had such technical struggles, *Mis.* 373:4). However, in the ninth (last) edition of *Christ and Christmas*, in

(Footnote cont. on next page)

In the "Glossary" of *Science and Health* the meaning of "Rock," from which this *stone step* at the door is solidly hewn, is "Truth"; the figurative meaning of this step, therefore, would suggest that it has been hewn from "the Rock, Christ [Truth]," *Manual* p. 19, upon which Jesus as Christianity is sitting in the ninth picture and is a medial step between "MORTAL MIND" and "TRUTH"—the whole Truth, of which this *stone step* is but a portion, or lesser phase, bearing the same relationship to the whole Rock that Jesus as Christianity does to the whole Christ. As there could be no possibility of mortal mind's reaching spiritual Truth other than through Christianity (morality), this *stone step* must symbolize a moral, or Christian,* footstep as the human reflection of divine, or whole, Truth.

Despite the fact that the scroll of the Woman in this picture correlates the fiftieth edition of *Science and Health* which was published in 1891 during the interim between the First Organization and the Second Organization of the Boston church when there was no organized church in Boston, thereby making it a spiritual call to "MORTAL MIND" (as characterized by the name on the door-plate of the door, which illustrated the consciousness to which the Message of the Woman was directed in the fiftieth edition of *Science and Health*) through the Word of *Science and Health* directly to the world (rather than a moral demand through organized church to the world), nevertheless the *stone step* at the door was always there (as typing the moral, or Christian, demands of the *Word* upon individual consciousness) to be reckoned with before "MORTAL MIND" could respond to Woman's Message through the Word of *Science and Health*.

In line with the figurative interpretation of the meaning of this symbolic *stone step*, the fiftieth edition of *Science and Health*, which this tenth picture correlates, introduced the then new, significant chapter entitled "Science, Theology, Medicine." In this chapter, Mrs. Eddy presented for the first time two Scientific Definitions (the first

* For Mrs. Eddy presents under the "Moral" degree of the "Scientific Translation of Mortal Mind" only Christian virtues, rather than merely the moral demands of the Mosaic Decalogue, S. & H. 115:26.

1910, Mrs. Eddy restored these typical dancing partners to their original unnatural dancing positions (as regards common practice), as if to show that woman in a worldly setting is never in her proper relationship to man, or man to woman.

There was one other feature that was changed in the second issue of the triple "Third Edition" of *Christ and Christmas* when the other changes just mentioned were made and that was two windows were added to the front of the building. The two windows were removed in the ninth edition when the interior of the dwelling in this picture was returned to its original presentation, as now.

that of "Immortal Mind" and the second that of "Mortal Mind"), or processes, by which God and man *descendingly* become one on the one hand (as first, "God," second, "Man," and third, "Idea"), and mortal mind (progressively *ascending*) becomes one with Spirit on the other hand—this latter process demanding progressive ascension from "Depravity" through the *stone step* of Christian morality to the "Spiritual" as Science. The first process, "Scientific Definition of *Immortal Mind*," and the second process, the "Scientific Definition of *Mortal Mind*," were changed to the "Scientific Translation of *Immortal Mind*" and the "Scientific Translation of *Mortal Mind*," respectively, in the Twentieth-Century Edition in 1902 (as at present S. & H. 115:12-3, next page), which was after The Mother Church as "cross" had yielded to the Extension as its "crown." Referring to the title of the chapter, "Science, Theology, Medicine" (as identifying Jesus' parable of the three measures of meal in which a woman hid her leaven until the whole was leavened, Matt. 13:33) that contains these Scientific Translations of "Immortal Mind" and "Mortal Mind," Mrs. Eddy (as previously quoted) says: "In their spiritual significance, Science, Theology, and Medicine are means of divine thought, which include spiritual laws emanating from the invisible and infinite power and grace. The parable may import that these spiritual laws, perverted by a perverse material sense of law, are metaphysically presented as three measures of meal,—that is, three modes of mortal thought," S. & H. 118:13. What is this *hidden leaven* defined by Mrs. Eddy as "the second appearing *in the flesh* of the Christ, Truth, hidden in sacred secrecy from the visible world," S. & H. 118:7, but "Divine Science" (Mis. 174:31), or Womanhood? Again, what is this Christ, Truth, but the "Scientific Translation of *Immortal Mind*"—"Science" as "God," "Theology" as "Man," "Medicine" as "Idea," S. & H. 115:12-18? Where did woman hide this Christ, Truth, "*in the flesh*" (mortal mind) but in the "Scientific Translation of *Mortal Mind*" (S. & H. 115:19-3) to work in inverse order through its three degrees?

The "First Degree" in the "Scientific Translation of *Mortal Mind*" is the "Physical," typed by the worldliness resulting from outward form worship in the house in this tenth picture, such form worship being in contrast to inner grace, which is the self-offering of one's consciousness to be moulded and fashioned anew by the discipline of Truth, that, in this picture, calls from without through the Message of Woman.

The "Second Degree" in the "Scientific Translation of *Mortal*

Mind" is the "Moral." The "Moral" presents the disciplining processes of Christianity ascending from the "Physical," or "First Degree," to spiritual Truth, or Science, the "Third Degree."

The "Third Degree" in the "Scientific Translation of Mortal Mind" is the "Spiritual," represented by the Woman in this picture as the "compounded spiritual individuality" (S. & H. 577:7) of man and woman, typing Bride.

Lest, however, there be those who had not on the wedding garment of this "Third Degree," Truth placed in the path of mortal mind a stumblingblock, or stone, as St. Paul expresses this prophecy, "Behold, I lay in Sion a stumblingstone and rock of offence," Rom. 9:33. That is exactly what the "Moral" phase, or "Second Degree," of the "Scientific Translation of Mortal Mind" is to mortal mind when it tries to reach the "Spiritual" without the footstep (the *stone step*) of the "Moral." Thus the *stone step* at the door in this tenth picture would undoubtedly prove to be a stumblingstone to one who ignored its demands for its *concrete* and figurative recognition as the needful step between "MORTAL MIND" (as it appeared on the door-plate in the original form of this tenth picture) and the "Spiritual," or "Third Degree."

Mrs. Eddy says of *mortal will*, "*Will*, as a quality of so-called mortal mind, is a wrong-doer," S. & H. 597:24; thus she presents it as the carnal mind, which St. Paul says, ". . . is not subject to the law of God, neither indeed can be," Rom. 8:7. On the other hand, Mrs. Eddy says of the *human will*, "The power of the human will should be exercised only in subordination to Truth . . .," S. & H. 206:4. Hence the human footstep between mortal mind and the divine is clearly manifested in the "Scientific Translation of Mortal Mind," S. & H. 115, 116, in its three footsteps: "passion," "compassion," and "love," respectively. The advanced step of human "compassion" is manifested in self-denial and cross-bearing through which self-indulgence as "passion" must pass, else "mortal mind" will never know even *human* "love." So Mrs. Eddy says, "The cross is the *central* emblem of human history. Without it there is neither temptation *nor* glory," Un. 57:9. Thus "the cross," typed by the *stone step* in this picture, between the *mortal will* and the divine is borne by the *human will*.

The endeavor to avoid the *stone step* and to array oneself "in purple and scarlet colour . . . with gold and precious stones and pearls," Rev. 17:4, typing the indulgences of sense in the name of Science, is the Babylon-consciousness, which is thrown down violently by the

angel that casts this *stone step* into the sea of mortal mind. This is in accord with the Bible prophecy, "And a mighty angel took up a *stone* like a great millstone [from the mill of divine justice], and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all," Rev. 18:21; for the moral demands of Truth are cumulative when not obeyed, and the higher one goes in his concept of the promises of Science while ignoring its moral demands, the more violent will be the experiences which awaken him to the distance between theory (revelation through another's consciousness) and demonstration (Science).

To epitomize: While "Science ['God'], Theology ['Man'], Medicine ['Idea']" as the "divine laws of Life" are the order of the descending steps of Woman in this tenth picture, typing the "Scientific Translation of *Immortal Mind*," on the other hand, "Medicine," "Theology," and "Science" are the ascending order of the "Scientific Translation of *Mortal Mind*." "Medicine," correlating the "First Degree" in this latter "Translation," is the process by which the physical expedients of mortal mind are used to solace its woes; "Theology," correlating the "Second Degree," is the process by which thought is Christianized and humanized ("humanity" being the first definition in the "Moral," or "Second Degree,"—the fact that "humanity" is placed in the "Second Degree" while the "Scientific Translation of *Mortal Mind*" begins with the "First Degree" shows that the *human* mind is a step beyond *mortal* mind, and the *human* will a step beyond the *mortal* will); and "Science," correlating the "Third Degree," is the process by which the human mind becomes coincident with the divine Mind, in accordance with Mrs. Eddy's demands, S. & H. 561:16-20; Mis. 100:20-22; Un. 52:7-9.

It must be remembered that the fiftieth edition of *Science and Health*, which added to its "Apocalypse" the City foursquare, or descending Bride, of the twenty-first chapter of Revelation, correlating this tenth picture, was presented to the Field over a year after the dissolution of the First Organization of the Boston church in 1889 and a year and eight months before the formation of the Second Organization in 1892. Therefore this tenth picture as it appeared originally identified the period in the Christian Science Movement when there was no organized church in Boston other than the operation of the Word in human consciousness and the branches growing directly from the "roots" of the Word, the branches being prefigured as the "roots" of Jesse (Isa. 11:1), meaning "self-existence."

Thus it was clearly Mrs. Eddy's hope that the Word would take the place of organization and that the work of the Woman's bringing forth the "man child" as Truth as the subsequent work of The Mother Church would be spiritually encompassed. (The revelation of Woman's "man child" having been presented to the Field in 1886 as the then sole "Apocalypse" of *Science and Health*, it had placed its demands upon the Field for five years; while the City foursquare had been a wayside hint in a chapter entitled "Wayside Hints" during the same length of time.) Had the Field responded to the spiritual call of the Woman as Bride, Word, Woman would have been able to take her Message, or the "Scientific Translation of *Immortal Mind*," in which man is "God's spiritual idea, individual, perfect, eternal," directly to individual man instead of through collective church, this Woman typing the "spiritually organized Church" which Mrs. Eddy said was still going on in the interim between the First and Second Organizations, as previously mentioned.

Could anyone at that time have heard this Woman pleading to be allowed to go to the inmates of the house as individuals, the "Scientific Translation of *Mortal Mind*" would have been the past history of the church rather than a further demand, and the moral, or medial, foot-step could have been taken mentally through the impersonal Word, thus precluding further church organization in Boston.

However, when Mrs. Eddy found in 1892, after Truth's pleading for nearly two years, that the First Organization of the Christian Science Church (founded as it had been on Jesus, typing vicarious Life as Saviour without redemptive Truth), even though beyond its organic bounds, could not accept Woman's Message of spiritual Truth as presented in the "Scientific Translation of *Immortal Mind*" (that would have left the necessary inner self-correction to the advancing Word instead of to a corrective Principle outwardly administered through motherhood), she permitted the formation of the Second Organization (The Mother Church), which was founded on "the Rock, Christ [Truth]," *Manual* p. 19, from which the *stone step* in this tenth picture is figuratively hewn. A medial church (The Mother Church), as a symbolization of this *stone step*, was unavoidable, inasmuch as the vision of the Bride as the City foursquare, which Mrs. Eddy had added to "The Apocalypse" of this fiftieth edition with its wealth of symbolism, had brought with it the inescapable demand that "spiritual teaching must *always* be by symbols," S. & H. 575:13. Thus Mrs. Eddy permitted to be built The Mother Church—she having no participa-

tion therein, as has several times been presented in her statement made before the laying of its corner-stone, "My work for the Mother Church *is done*" *; for had she not already revealed the Bride (typed by the Woman knocking at the door in this picture) in the fiftieth edition of *Science and Health*, correlating the twenty-first chapter of Revelation which is beyond the motherhood of Revelation twelfth chapter?

When Mrs. Eddy permitted the building of The Mother Church, it reversed the order of the Woman's process of going to "Mortal Mind," or to individuals directly, with her Message of spiritual Truth through the "Scientific Translation of Immortal Mind" (by which "God" comes down to man as "Idea") and accepted as a medial necessity the process of forcing "Mortal Mind" to the Woman's Message through the "Scientific Translation of Mortal Mind," or collective church. However, when The Mother Church was built, Mrs. Eddy refused to go back to a step which she had outgrown, holding steadfastly to the progressive revelation in her Word. Thus, undoubtedly, the needs of The Mother Church, extraneous to her own needs, forced her to gradually draw a sharper and sharper line of distinction between the "Moral," the medial footstep, typing manhood, in the "Scientific Translation of Mortal Mind" and the "Spiritual," the "Third Degree," typing the composite of both manhood and womanhood as Womanhood. This was not Mrs. Eddy's need, since her subjective consciousness had initially made the two one as the basis of her revelation. Hence the progress of defining "Mortal Mind" in order to translate it progressed only as the church progressed.

The "Scientific Translation of Mortal Mind" as it appeared in *Science and Health* in the fiftieth edition (at that time called "Scientific Definition of Mortal Mind") read as follows:

First Degree: Depravity.

PHYSICAL: Passions and appetites, fear, depraved will, pride, envy, deceit, hatred, revenge.

Second Degree: Evil disappearing.

MORAL: Temperance, courage, hope, honesty, forbearance, affection.

Third Degree: Spiritual salvation.

SPIRITUAL: Purity, meekness, power, wisdom, faith, understanding, love."

Note that there was no "humanity" in the "Moral" and no "health" or "holiness" (wholeness) in the "Spiritual" as now.

* The italics are Mrs. Eddy's.

In the seventy-third edition, in 1893, the "Spiritual" Degree was changed to read:

"Third Degree: Spiritual salvation.

SPIRITUAL: *Harmony, purity, meekness, power, wisdom, faith, understanding, love."*

Note that "harmony," which does not appear in our present edition, was added in this seventy-third edition. The words "sin, disease, and death" were added to the "Physical" Degree, or "Depravity," as the last change in that Degree until the two hundred and twenty-sixth edition, in 1902; but there was no change in the "Moral" Degree in this seventy-third edition.

The next changes occurred in the eightieth edition, in 1893, which read:

"Second Degree: Evil disappearing.

MORAL: *Honesty, affection, compassion, hope, faith, meekness, temperance.*

Third Degree: Spiritual salvation.

SPIRITUAL: *Faith, wisdom, power, purity, understanding, health, love."*

Note that when Mrs. Eddy removed "meekness" from the "Spiritual," putting it in the "Moral" only, she made "room" for "health," suggesting one of the stanzas of the Poem correlating the sixth picture in *Christ and Christmas* (doubtless prepared at the same time that she made this change in the "Spiritual" Degree of progressive "Mortal Mind," for she first presented *Christ and Christmas* at the last of the same year), reading, "Christ [Womanhood] comes in gloom [to the meekness of Christian manhood on the bed]; and aye, with grace towards you and me, for health makes room." However, this made "room" only for health, since health could not be wholly realized so long as "health" preceded "love" in this spiritual definition; "love" must precede "health," as in our present edition. Note also that "faith" was demanded of both the "Moral" and the "Spiritual," showing that the "Spiritual" had not gone beyond Christianity.

In 1902, in the "God-crowned" Twentieth-Century Revision, "humanity" was added to the "Moral" in preparation for the coincidence of the divine with the human, typed by the descending City foursquare and symbolized by the second Concord Branch. "Spiritual salvation" as the previous caption of the "Third Degree" was changed to "Understanding"; for the collective "man child" as Christianity had at this point reached its heavenly Bride, typed by the God-

crowned Woman as Love, thus lifting Life to Truth, which is one with Love. Hence "salvation," defined by Mrs. Eddy as "Life, Truth, and Love *understood* and demonstrated . . .," S. & H. 593:20, had been attained by Church consciousness. So "faith" was dropped in the "Spiritual" Degree and left only in the "Moral." Mrs. Eddy also transposed the order of this "Third Degree" in the sense that she placed "purity" before both "power" and "understanding," thereby spiritualizing these two expressions of consciousness, which she simultaneously prefixed with the word "spiritual." She at the same time transposed "love" and "health," making the demand for "love" before "health" could be attained. "Holiness" (wholeness, typing Womanhood) was very shortly thereafter added to this "Spiritual" Degree in the two hundred and fortieth edition, in 1902.

In the "Physical" Degree, in the two hundred and twenty-sixth edition, the word "sickness" was added to the previous phrase, "sin, disease, and death," thus making a distinction between "sickness" and "disease." In line with Mrs. Eddy's statement, "The diseases deemed dangerous sometimes come from the most hidden, undefined, and insidious beliefs," S. & H. 376:7-9, it is most probable that Mrs. Eddy intended to suggest that "sickness" is a lighter affliction than "disease," and to make the same distinction between "disease" and "sickness" as that which she makes between "sin" and "sickness" when she says: "The only difference between the healing of sin and the healing of sickness is, that sin must be *uncovered* [*italics are Mrs. Eddy's*] before it can be destroyed, and the moral sense be aroused to reject the sense of error; while sickness must be *covered* with the veil of harmony, and the consciousness be allowed to rejoice in the sense that it has nothing to mourn over, but something to forget," Mis. 352:28. Thus "sickness" might be comparatively regarded as error that has already come to the surface to be destroyed, S. & H. 540:6; while "disease" is the outward indication of a *diseased mentality* which must be probed (S. & H. 462:26) and uncovered in order to be healed. The term "evil beliefs" was also added to the "Physical" Degree in the two hundred and twenty-sixth edition.

However, it was not until the "light and glory of divine Science" as the City foursquare, or Zebulun-consciousness, descended into the texts of *Science and Health* in 1907 that "self-justification" as the last vestige of Christian self-defense (although never classified by Mrs. Eddy in the "Moral," or Christian, Degree, because it was not a Christian virtue but a Christian limitation that could not stand in

the light of collective redemption) was cast into the "First Degree" ("Depravity") of "Mortal Mind"—so completing the full "Scientific Translation of Mortal Mind," as in our present edition of *Science and Health*.

In this connection, it is interesting to note that Mrs. Eddy says: "Self-love is more opaque than a solid body. . . . let us labor to dissolve with the universal solvent of Love the adamant of error,—self-will, self-justification, and self-love," S. & H. 242:15-18. That "self-will" was dissolved in the process of holding it "in subordination to Truth" * (S. & H. 206:4, 5) until the human and the divine will became coincident and that "self-love" as a nucleus of, "Thou shalt love thy neighbour *as* [not merely like] thyself" (Matt. 19:19), yielded to its amplitude is evident from the fact that neither appear in the "Physical" Degree of "Depravity" in the "Scientific Translation of Mortal Mind." However, this was not the case with "self-justification," which was the only insoluble element in the trio of "self-will, self-justification, and self-love," because "self-justification" always commends itself at the expense of its neighbors, and so "just [self-justified] men" are never "perfect." Hence in his description of "the city of the living God," St. Paul speaks of the "spirits of *just* men made perfect"—indicating that merely "just men" are not "perfect" but must be so "made" in order to enter the "city," Hebr. 12:22, 23.

Thus, as the Scriptures say, "For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God," Hebr. 7:19, and no man is self-justified other than on the basis of law, which justifies himself and condemns others on the same basis, leaving no latitude to himself or others for justification by faith, which is beyond the ken of law. Justification by faith speaks thus (allowing each and all the same latitude), "Happy is he that condemneth not himself in that thing which he alloweth. . . . for whatsoever is not of faith is sin," Rom. 14:22, 23; Ret. 94. This justification by faith justifies all with oneself, so lifting man above the "penalties under the law," which penalties Mrs. Eddy cites as the weakness of Moses as "a type of moral law," S. & H. 592:11, 15. Be it remembered, however, that "self-justification" is placed in physical depravity only as the very last change in the process of the "Scientific Translation of

* Mrs. Eddy made it possible to exercise the "human will . . . in subordination to Truth" for the first time in the fiftieth edition of *Science and Health*, in 1891, simultaneously with her first presentation of the "Scientific Definition [now "Translation"] of Mortal Mind," thus starting the dissolution of "self-will" by the "universal solvent of Love," which is inseparable from Truth.

Mortal Mind," after the law has been encompassed and exceeded in its bounds, for Jesus said, ". . . one jot or one tittle shall in no wise pass from the law, till all be fulfilled," Matt. 5:18.

It will be seen from the above how inadequate is the subjective consciousness to define "Mortal Mind" without the progressive aid of the objective consciousness of Church to the end of translating "Mortal Mind" into spiritual values; hence Mrs. Eddy called this changing process the "Scientific *Definition* of Mortal Mind" during the progressive footsteps of Church up to the point of its "crowning ultimate," changing "Definition" to "Translation" only in the two hundred and twenty-sixth edition, in 1902, which was the beginning of the Twentieth-Century Revision. So Church "salvation" awaited its demonstration of "Life, Truth, and Love" (S. & H. 593:20) only at its own harvest time, typed by the Extension, when in the Twentieth-Century Revision, in 1902, "Spiritual salvation" as the caption of the "Spiritual" Degree was changed to "Understanding" concurrently with the change of the title of its process from "Definition" to "Translation," thus showing that "Life, Truth, and Love [had been] *understood* and demonstrated," S. & H. 593:20.

Hence Mrs. Eddy—like Jesus in the case of the man whom he permitted to name his own devils in order that they might be destroyed—permitted "Mortal Mind" to "define" and "translate" its own "devils" (evils) which arose through collective association in church. In the words of Mrs. Eddy: "It is recorded that once Jesus asked the name of a disease,—a disease which moderns would call *dementia*. The demon, or evil, replied that his name was Legion. Thereupon Jesus cast out the evil, and the insane man was changed and straightway became whole. The Scripture seems to import that Jesus caused the evil to be self-seen and so destroyed," S. & H. 411:13-19. After "Mortal Mind" had fully defined itself up to the point of its entire "Scientific Definition," Mrs. Eddy, as revealing its last step in its "Scientific Translation," cast "self-justification," whose name is "Legion," into the swinish elements of "Mortal Mind" in its "First Degree" of animal "*Depravity*," in order that "self-justification" might drown itself in the sea of sorrows which its "Legion"-crimes against the light and harmony of divine Science had brought into human experience.

Mrs. Eddy's inadequacy to complete the "Scientific Definition of Mortal Mind" to the point of its "Translation" until Church had ascendingly reached its heavenly goal, typed by the Extension, was correspondingly reflected in her inability to complete her spiritual

interpretation of the Lord's Prayer or the "tenets of Christian Science" until Church had descendingly reached its earthly goal, typed by the second Concord Branch as the symbol of the City foursquare.

This process of change in the "Scientific Translation of Mortal Mind" went on simultaneously with the constant changing of the spiritual interpretation of the Lord's Prayer until the last change was made in the latter in 1907 when the advent of God's kingdom on earth was gloriously acclaimed in the declaration, "Thy kingdom *is* come," as one of many evidences of the Zebulun descent into the Word. The last change in the "tenets of Christian Science" was made in 1908 when the Christian aspects of the sixth tenet—"strive," "meekness," and "love one another" (all Christian injunctions)—yielded to the Golden Rule as the square of Love, typed by the City foursquare.

Hence Mrs. Eddy's work was in her Word, not Church, up to a certain point, which point demanded that even she bring to symbolic expression the consciousness of the Branch Church as the City four-square, typing the Bride, or Woman knocking at the door, in order to show the ultimate destiny of the branches of the Word beyond the grapevine branches, which were under the shadow of the necessities of wilderness-Motherhood.

The remodelling of the door of the dwelling in this tenth picture, by the removal of "MORTAL MIND" and the addition of the grapevine branches, had the *church* significance of allowing the figurative *stone step* to become the step between the "Moral," or "Second Degree" (Christianity), and the "Spiritual," or "Third Degree" (Science), of the "Scientific Translation of Mortal Mind," instead of the step between the "Physical," or "First Degree," and the "Spiritual," or "Third Degree," as when "MORTAL MIND" was on the door. This former aspect of the door demanded a medial Mother Church to enforce the demands of Truth upon an unwilling "MORTAL MIND"; whereas as related to the changed form of the door the *stone step* presents the step that must be taken by the heavenly grapevine branches (past the need of motherly admonition and correction but characterized by heavenly mottoes) in order to reach the City foursquare with its human demonstration of pearly gates.

The changing of the Woman's direction of her Message from "MORTAL MIND," as it originally appeared on the door-plate, to the step in Church beyond Motherhood, the *detached* branches, freed Woman from the weight of responsibility for the salvation of "MORTAL MIND" to go on to completion in "Idea"; for she thus forced "MORTAL

MIND," typed by the people in the house, which are on the reverse side of the door, to pass through the door of Christianity before it could take the final step and reach her as typing the City foursquare. In other words, the door through which "MORTAL MIND," as typed by the people in the house, must pass is ascending Christianity, after which it still has the final descending footstep to take to the Woman, typing the City foursquare; whereas the door, to the sense of the detached heavenly branches which have fulfilled all the demands of ascending Christianity and, therefore, are on the outside of the door, is already ascended Christianity, which is but one descending step removed from the descended Woman, typing the City foursquare. Thus Woman left an intelligent process by which all might follow her leading to "Idea"—"Idea" being the Message of the eleventh picture, S. & H. 115:17.

SENSUAL PLEASURES *versus* SPIRITUAL BLISS

Mrs. Eddy says of the myth of the serpent in the garden of Eden (which garden, according to Cruden, means "*pleasure, delight*"), "This myth represents error as always asserting its superiority over truth . . ." S. & H. 530:17. This is under the marginal topic of "Error's assumption." And so it is in this tenth picture, in whose title she terms those within the house "Error." There is no portrayal of worldliness that could better be compared for accuracy of reversal of the Bride's Message than the one Mrs. Eddy has chosen for the inside of the dwelling in this picture. *Pleasure* is always dependent upon an object outside itself; while *happiness, bliss, harmony, and joy* are states of inner spiritual consciousness. The picture of *pleasure* within the dwelling presents no outward alloy—there is not even the typical "wallflower" that is always present on such occasions, and each man and woman has his or her claimed completeness outside himself or herself in the other. Thus the twofold nature of man and woman is divided into two persons; whereas the Bride is "two individual natures in one," S. & H. 577:6. In other words, the scene inside the dwelling presents *sensuous pleasure* (or *pleasure* derived from the senses), which is always without oneself, instead of the inner spiritual qualities of the Bride as "a sense of Soul, which has *spiritual bliss* and enjoys but cannot suffer," S. & H. 582:15.

Mrs. Eddy says, "*Happiness* is spiritual, born of Truth and Love" (Truth and Love being the elements of the Bride "as two individual natures in one"), S. & H. 57:18; while *pleasure* is evolved through

material sense, Mrs. Eddy having said of the first sensuous pleasure, "Knowledge and *pleasure*, evolved through material sense, produced the immediate fruits of fear and shame," S. & H. 532:17. Thus the men and women in this dwelling could not be experiencing *happiness* (an inner oneness, not twoness), but merely *pleasure*, the result of outer contact and convivial concourse.

Pleasure in the senses has no faculty by which it can regard other than with supercilious disdain Mrs. Eddy's statement: "The *sinless joy*,—the perfect harmony and immortality of Life, possessing unlimited divine beauty and goodness without a single bodily pleasure or pain,—constitutes the only veritable, indestructible man, whose being is spiritual," S. & H. 76:22. Heeding not that Mrs. Eddy always links as two consciousnesses "pleasure and pain," * *pleasure* is confused with happiness. Thus Mrs. Eddy in this picture makes the pain of denial of the senses the only door through which *pleasure* can find the true "*bliss*" of the Bride, which it counterfeits. *Pleasure* always claims to be a short cut to happiness and that happiness can be reached by freedom from denial, repression, and restraint, which Christianity demands as a prerequisite of the moral consciousness before it can reach the bridal estate of "spiritual bliss," S. & H. 582:15. Such (pleasure) is the case of those in the dwelling, that claim to be one step higher than the Woman, who has squared the human consciousness through the Christian processes of Truth.

However, the Woman in this picture has not yet reached the full stature of her own Message, else she could have no consciousness of either sin "without" (as in her original Message in the first three editions of *Christ and Christmas* when "MORTAL MIND" was on the door and her invitation was to "be cleansed" from "sin") or even of the grapevine branches on the door, which stand for the pain of yielding sensuous pleasure to "spiritual bliss." A trinity of forces, typed by the grapevine branches, is never complete and therefore never happy; its completeness must be found in the expression of the fourth element, the square, as symbolized by the Woman. But even her happiness at this stage cannot be complete until all those in the dwelling to her sense share her consciousness, for Mrs. Eddy says, "*Happiness* . . . cannot exist alone, but requires all mankind to share it," S. & H. 57:18-21. And as this is not yet manifest in this picture (but must await the next), *pleasure* still exalts itself over the potential happiness of

* Mrs. Eddy always couples pleasure with pain. See S. & H. 92:5; 298:17; 472:14.

the Woman, showing that there is a fuller sense of the Bride than that of the City foursquare.

One may ask, Does not the stone step in this picture suggest a relatively higher or lower plane of consciousness as between those in the dwelling and the Woman at the door? And does this difference in the elevation of the two consciousnesses (that of those in the dwelling and that of the Woman) suggest the Woman must step *up* to those inside the "home" in order to reach their consciousness, while those in the "home" must needs step *down* to her in order to accept her Message, and would this in either case be consistent with the true order of Science? It is not believed that the step between the Woman and the door is intended to indicate either a higher or a lower thought-position but simply another step to be taken from the Woman to the door and from the door to the Woman.

Should it be assumed, however, that the step is intended to indicate higher and lower planes of consciousness, it is quite consistent with the true order of progress in Christian Science. Those within the dwelling undoubtedly type the consciousness that uses the truths of Science to defend its own personal gratifications upon the assumption that the revelation of Science has lifted it above the denials and repressions of Christianity, which this Woman's Message embracingly demands in the sense that it is founded on Christianity. Thus to those in the dwelling the Woman would mean the contraction, as they would express it, of their lives into a lower message and narrower way. The sensualist thinks that no one is broader in his theories than himself. Mrs. Eddy says, "The way is narrow at first, but it expands as we walk in it," My. 202:27. There is but one way to be rightfully insensible to the restrictions of Christianity and that is through having fulfilled its demands—in the words of St. Paul, "For I *through* the law am dead to the law, that I might live unto God," Gal. 2:19, but not (to paraphrase this quotation): For I through the theory of Science am dead to the demands of Christianity that I might live unto the world in defiance of the Christian injunction of St. John, who said: "Love not the world, neither the things that are in the world. . . . For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever," I John 2:15-17.

On the other hand, the Woman has yet a step to take to the position where such demands as heavenly "bliss," which her Message

brings to earth and which those in the dwelling have counterfeited, are made upon Christianity after Christianity has been fulfilled. And this step is to impersonal "Idea" (typed by the eleventh picture), that alone frees thought to true happiness and "bliss," which personal sense can never see or maintain. In other words, those within the dwelling are falsely claiming "freedom, harmony, and boundless bliss," S. & H. 481:3, which Science promises beyond the denials and repressions of Christianity; therefore they are counterfeiting the true "Idea" (the last of the three steps in the "Scientific Translation of Immortal Mind"), which is unwallled in its boundlessness and freedom from the responsibility that this Woman, typing the *walled* City foursquare, or Bride, still bears so long as she continues to knock at the door of *even* the Christian branches. Such thought will never be attracted to her consciousness until she through progressive demonstration fulfills their demands for the happiness and "bliss" which they have seen through the veil of matter as "pleasure" and "delight." This Woman has not the freedom of the Bride, which, as defined by Mrs. Eddy, has "spiritual bliss and enjoys but cannot suffer"; for she must needs suffer from the limitation of falsely seeing that which is "without" the City, against which she consciously is wallled, these walls being typed by the four walls of the City foursquare as the symbol of the last step in Church.

In this connection 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, "The greatest wrong is but a supposititious opposite of the highest right," S. & H. 368:1; and, still 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 demand upon this Woman's thought is to demonstrably rise to the idea of freedom from responsibility for others' consciences to the boundlessness of "Idea"—to "a sense of Soul, which has spiritual bliss and enjoys but cannot suffer," the heritage of the Bride as defined by Mrs. Eddy, S. & H. 582:15.

THE SQUARES ON THE PORCH

In defining the meaning of the "square" in her description of the City foursquare in the 1890 revised edition of *Science and Health* (which description, as previously noted, Mrs. Eddy made a part of our present literature), Mrs. Eddy said, as previously quoted: "Four

straight lines, each forming a right angle with its neighbors, are the boundaries of a perfect enclosure . . . *Squareness* is a synonym for wholeness. What is meant, in modern language, by the phrase, 'He is a good *square* * man,' but that the person referred to is upright and downright, true, honest, sincere? *Square-dealing* * is a not uncommon epithet. 'On the *square*?' * is the question often asked, when a bargain is proposed. 'Parting upon the *square*;' * is a phrase which has passed into popular use from the parallelism of Free Masonry," p. 226. In view of this simple and yet most profound description of the City *foursquare*, in 1907 Mrs. Eddy's answer, ". . . an honest man or woman" (My. 272:1), to the question, "'What is nearest and dearest to your heart to-day?'" assumes the dignity she evidently intended to give it; for the time had come in our Movement for the identification of the City *foursquare* as progressive over the Church of the Mother-Vine and the grapevine branches, the latter typed by the branches on the door in this tenth picture.

Again, Mrs. Eddy's meaning assumes the large proportions that it merits when she says, "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. As an evidence of the high spiritual value of the Ten Commandments and Christ's Beatitudes, it is recorded in the December 1898 *Journal* that Mrs. Eddy interpreted to her class on Love the spiritual meaning of these collective expressions of Truth. Thus it will be seen that Mrs. Eddy regarded the spiritual understanding of the Ten Commandments, typing the *ten* tribes of Israel, as earth's full quota of homage, or self-offering, to heaven. Is this not why God promised Abraham that he would save the "city" if *ten* righteous men were found therein, Gen. 18:32, and why a *tenth* of one's income is considered his tithe which belongs to God—*ten* men in one making the one man as the *square* of the City, the remaining two of the twelve tribes being the composite spiritual idea of Love as typing the elements of the "city of our God." Thus while *ten* types justice, twelve types the union of justice and affection, which knows no lack, S. & H. 592:13. Mrs. Eddy further says on the subject of the Ten Commandments and Christ's Beatitudes, "The thunder of Sinai and the Sermon on the Mount are pursuing and will overtake the ages, rebuking in their course all error and proclaiming the kingdom of heaven on earth," S. & H.

* The italics are Mrs. Eddy's.

174:17, showing the vitality of all Truth and the necessity of the human consciousness to measure "past" Truth up to the advanced revelation of the present age, and also showing there is no escape from the acceptance of "past" Truth as that which must precede receptivity to higher revelation. Jesus said in his parable of Dives and Lazarus, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead," Luke 16:31.

There are fifty *squares* (counting both black and white, as subsequently explained) on the platform, or porch, which the Woman in this tenth picture has traversed. May not these be the squares of each of the demands in the thirty-two provisions in the "platform" of Christian Science (S. & H. pp. 330-340) together with the major Christian demands—the Ten Commandments and eight Beatitudes? In the Editor's remarks on *Christ and Christmas* in the January 1894 *Journal* (which had Mrs. Eddy's approval in the same *Journal*, as previously noted), he said that *Christ and Christmas* presented both the Ten Commandments and Christ's Sermon on the Mount (containing the eight Beatitudes); and Mrs. Eddy indited the *Manual* to those who had not trod the "winepress" of their demands, My. 229:20-22. Hence it seems but natural that the Ten Commandments and the eight Beatitudes must be added to the thirty-two demands of the "platform" of Christian Science in completing the Christian *squares*, making fifty in all, and that these squares on the porch, or platform, in this picture must necessarily be conjoined to make the generic *square* of which the City foursquare is the symbol as a City, or collective idea; for this City foursquare rests upon the foundations of "the twelve apostles of the Lamb," Rev. 21:14, which City Moses and the prophets had symbolically foretold.

The "platform" of Christian Science first appeared in *Science and Health* in 1878 under the chapter title of "Metaphysics," the "platform" composing the entire chapter. The provisions of the "platform" (subsequently progressively and spiritually *squared*) were at first nineteen in number, and they became the basis of the founding of the first sustained Christian Science Church in 1879. An additional plank was added in the sixteenth edition of *Science and Health*, in 1886, making twenty *squares* at that time. This sixteenth edition being the first in which the twelfth chapter of Revelation presenting the woman bringing forth the "man child" was interpreted as "The Apocalypse" in *Science and Health*, it is interesting to note that this twentieth plank,

simultaneously added, was the substance of our now lines 19-29 on page 35 of *Science and Health* under the caption of "Spiritual Eucharist." Thus "man" and "communion" were initially associated and yielded at the same time to "woman's hour" (*No and Yes* 45:19) in 1908, at which time Mrs. Eddy separated the branches from communion with The Mother Church and rose above St. Paul's statement of a *crucified* Jesus with her statement of a *glorified* Jesus—"Christian Science says: I am determined not to know anything among you, save Jesus Christ, and him *glorified*," S. & H. 200:25-29.

Another evidence that Mrs. Eddy, like Jesus, trod alone the "winepress" (besides that of her thirty-three years of labor on the Lord's Prayer, previously mentioned) is the fact that she continually worked on the "platform" of Christian Science from the time of its inception in 1878 to the time just spoken of in 1908, continually changing its demands as its planks became *squared* one by one through demonstration. The last *twelve* planks were introduced simultaneously with the addition of the City *foursquare* to "The Apocalypse" in *Science and Health* in 1891, but the constant revision went on as just stated. Thus woman, in the words of the Scripture, was "bowed together" for "eighteen years" (from the beginning of 1891, when Woman was first prophetically revealed in *Science and Health*, to 1908 inclusive, when she demonstrably discerned the City *foursquare* [typed by the detachment of the branches] through the lens of "glorified" man—as identified by Mrs. Eddy's glorification of Jesus, S. & H. 200:29, in 1908) "and could in no wise lift up herself," Luke 13:11; for she could only "lift up herself" in proportion to her demonstrable ability to lift man up to her position, the two being one.

The black and the white squares in this enumeration of fifty squares on the porch, which the Woman in this tenth picture has traversed, suggest the denials and affirmations of Truth, respectively, for the denials of Truth in condemning error must be *squared* by a consciousness of affirmative reality. Thus the Gospel of Mark speaks of Jesus after his baptism by John on this wise, "The spirit *driveth* him into the wilderness," Mark 1:12, while the Gospel of Luke says, "And Jesus being full of the Holy Ghost . . . was *led* by the Spirit into the wilderness," Luke 4:1. To human sense denial *drives*, while affirmation ("being full of the Holy [whole] Ghost") *leads*, each depending upon the human concept of the writer as interpreter but ultimately leading to the same revelation when squared. Hence St.

Peter (a denying thought) through Mark's Gospel conceived of Jesus as being *driven*, while St. Paul (an affirmative thought) in Luke's Gospel conceived of him as being *led*. Thus each of the negative "Thou shalt not[s]" of the Ten Commandments is the human conception of the positive "Thou shalt," in line with Mrs. Eddy's statement, "Now a lie takes its pattern from Truth, by reversing Truth. So evil and all its forms are inverted good," Un. 53:1-3. Hence a denial dissipates the false sense of the underlying reality, while an affirmation is conscious only of the reality. An affirmation is always the basic *square*, "the length and the breadth and the height of it" being "equal," Rev. 21:16, while a denial forces wrong action to square itself with right action; thus both reach the same end in demonstration. So each plank becomes a *square*, as typed by the platform on which the Woman's individual square mat is placed.

THE FIRST CONCORD BRANCH,
"REARED ON THE FOUNDATION OF LOVE,"
TYPED BY A CONVERTED HOME

On the occasion of the dedication of "The First Church of Christ, Scientist, in Boston, Mass.," built on "the Rock [meaning 'Truth,' S. & H. 593:18], Christ [Truth, S. & H. 442:42]," *Manual* p. 19, Mrs. Eddy in her dedicatory address defined her sense of Church as, ". . . our true temple is no human fabrication, but the superstructure of Truth, *reared on the foundation of Love*, and pinnacled in Life," Pul. 2:28. Mrs. Eddy used the word "temple" on the occasion of this dedication of a material structure of Church, for she (like Jesus in the presence of the material structure of Church) had made it ("temple") synonymous with both the material structure of Church and "body," showing that they are in symbol one and the same thing (see definition of "temple" in the "Glossary" of *Science and Health* and also Mrs. Eddy's correlation of St. John's statement, "And I saw no temple therein . . .," S. & H. 576:10-20).

Thus when she built her first Concord Branch, typing man as the "body" of Church, Mrs. Eddy necessarily "reared [it] on the foundation of Love" in order that her symbol might represent the Branch which Isaiah had prophesied would grow from the "roots" (not the "stem") of Jesse, meaning "self-existence," Isa. 11:1; for Love, the generic term for God, alone is self-existent. Zechariah likewise had prophesied that "*the* [generic] *man* whose name is The BRANCH . . .

shall grow up out of his [own] place, and he shall build the temple of the Lord" (Zech. 6:12) in universal consciousness, for Zechariah prophesied that he would respond to the call of "the Lord of *hosts*" (Mrs. Eddy having interpreted "host" as "universal being," S. & H. 519:8, 9) in order to heal the world—"The First Church of Christ, Scientist, in Boston, Mass.," as built on "the Rock, Christ [Truth]," being able only "to reflect in *some degree* the Church Universal and Triumphant," *Manual* p. 19. The Church founded on "the Rock, Christ [Truth]" was Mother's conception of man as "Truth," for Mrs. Eddy defines individual man at the highest point of his unfoldment as "Truth" (only). Thus "the Rock, Christ [Truth]," was the foundation upon which Jesus, typing manhood as the manifestation of Fatherhood (S. & H. 562:4), had promised to build his Church, Matt. 16:18; while Woman declared her sense of Church to be "reared on the foundation of Love," Pul. 2:30, typing earth as "compound [generic] idea" (S. & H. 585:8) basically below "the Rock, Christ [Truth]," *Manual* p. 19.

In order to understand Mrs. Eddy's conception of Church as "*reared on the foundation of Love*," Womanhood (for Woman symbolizes generic man, S. & H. 561:22), rather than on "the Rock, Christ [Truth]," or manhood, consideration of the following facts are essential: When Mrs. Eddy, in 1886, placed in *Science and Health*, in the chapter entitled "Genesis," the distinct, progressive missions of the four women (our present S. & H. 533:26-7), the fourth woman revealing her (Mrs. Eddy's) own mission as *then* presented, she said of this fourth woman: "Why should she not be first to make amends to man for her wrong influence, by interpreting the Scriptures in their true sense, and revealing *the spiritual idea of Love*, in the womanhood of God?" (p. 458) in place of the present statement, "This ['this' referring to the progressive missions of the three preceding women] enabled woman to be first to interpret the Scriptures in their true sense, which reveals *the spiritual origin of man*," S. & H. 534:5-7.

The original statement in regard to the mission of this fourth woman continued for five years, until the fiftieth edition, in 1891, when it was changed to, "This enables woman to be first to interpret the Scriptures in their true sense, which reveals *the idea of God as Love*." At this time, in 1891, Mrs. Eddy placed this changed statement in regard to the mission of the fourth woman, together with the statements in regard to the missions of the other three women, under the

marginal topic of "Womanhood" *—there having been no marginal topics in *Science and Health* up to the fiftieth edition or doubtless the four women would have been previously placed under the topic of "Womanhood," since Woman's interpretation of the Scriptures as revealing "Love" was of the quality that unified the missions of all four women in "Love, in the womanhood of God."

In the eighty-first edition of *Science and Health*, the first in 1894, two years after "The First Church of Christ, Scientist, in Boston, Mass.," was founded on "the Rock, Christ [Truth]" (*Manual* p. 19), in 1892, but before the laying of its corner-stone on May 21, 1894 (and, therefore, likewise shortly before Mrs. Eddy said in laconic terms, "My work for the Mother Church *is done*," † *June Journal*, 1894), Mrs. Eddy changed the statement in which she had said, since the fiftieth edition, in 1891, that the interpretation of the Scriptures by the fourth woman revealed "*the idea of God as Love*" to its present form, in which she says that her interpretation of the Scriptures reveals "*the spiritual origin of man*," S. & H. 534:7.

By this change in the eighty-first edition of *Science and Health*, in 1894, from basic self-existent Love to creative *Mother-Love*, which *originates*, Mrs. Eddy turned the course of *Science and Health* towards ultimate, or objective, Love in line with The Mother Church's ascending course on the foundation of Truth as the "Son" of Mother (The Mother Church having been started two years before), while reserving to her own consciousness (as evidenced by her statement, "My work for the Mother Church *is done*" †) her original subjective vision, which had in 1886 lifted up *her* "man child" (through the consciousness of the fourth woman, who revealed "the spiritual idea of Love, in the womanhood of God") to his heavenly Bride and had in 1891 to her vision returned it to earth as the descent of the City foursquare and had in the same edition through the medial footstep of "no temple therein" expanded the City foursquare to the "city of our

* The paragraph containing the missions of *all four women* was originally printed on one page under the marginal topic "Womanhood"; but due to the changing lines in progressive revisions of *Science and Health* it has since been printed so that the paragraph begins on one page and ends on the next, necessitating the placing of the marginal topic pertaining to the entire paragraph on the first page with the mission of the first woman—however, the marginal topic covers the entire paragraph, as particularly emphasized by the fact that the last word on the page with the marginal topic is "Hence," which carries the sequence of the first woman over to the last three.

† The italics are Mrs. Eddy's.

God" as the final step where "overlying," or objective, Love becomes one with "underlying," or subjective, Love.

This change from basic self-existent Love to creative *Mother-Love* started *Science and Health* on its progressively ascending course, for Mother in church (necessitating the claim of "origin," or "beginning") and "origin" just placed in *Science and Health* in the mission of the fourth woman (necessitating the claim of *Mother*) required of both *Science and Health* and The Mother Church a "crowning ultimate" (which Mrs. Eddy called the Extension, My. 6:22) as Bride, or self-existent Love, beyond the claim of "origin" (the "beginning") incident to *Mother-Love*. Had there not been a "crowning ultimate," an *ending* would have been a necessity; for whatever *begins* must *end*, S. & H. 538:27-30.

The formation of objectively ascending Mother Church founded on Truth, which suggested spiritual "origin" and "ultimate" in line with the church's progress, rather than primitive self-existent Love in line with Mrs. Eddy's own consciousness, showed clearly Mrs. Eddy's need to individually build her own subjective conception of Church as the first Concord Branch in order that "underlying" Love as Bride, or Word, might have its symbolic expression, lest the ascending course of Church deprive earth of its inherent identity as "compound idea"—since "spiritual teaching must always be by symbols." In other words, after having inclined the course of *Science and Health* upward with the ascending footsteps of The Mother Church, the symbolization of her consciousness in the first Concord Branch was Mrs. Eddy's inherent necessity in order to maintain the witness of her initial revelation of the perfection of man *on earth*.

"The subjective state" of consciousness is defined by Mrs. Eddy as that which "involve[s] the spiritual idea and consciousness of reality," S. & H. 573:19-23. This is the state of consciousness that discerns the "ultimate" in the beginning, as did Mrs. Eddy to whom the "little book" revealing divine Science was the *descending* gift of the man-angel, Rev. 10:1, 2; however, when she accepted the necessity of sharing her revelation with others who had started their course heavenward on the second rung of the Ladder of Life (for Reuben, the first rung, is the subjective discernment by reason of Love's heavenly "call," as presented in the comments on the first picture), the subjective revelation must be ascendingly adapted step by step to the objective demand of "overlying" Love as the necessary course of ascending Christianity. Thus the woman in the third picture puts on the

sackcloth of sacrifice in sharing with others that which lies basically below their ascending course, which ascending Church course she had repudiated for herself, as presented in the comments on the second picture.

The first Concord Branch as the expression of subjective consciousness was founded on the first day of the first chapter of Genesis, of which Jesus was the epitomization. Thus Jesus as immaculately discerned by Woman, free from all maternal claims to "origin," was the "Immanuel," Isa. 7:14. However, afterwards he was "flesh embound" by a motherly claim of "origin" and so named Jesus, or Saviour, thus placing upon him the necessity of fulfilling the prophecies of himself as *man*-perceived, the Jesus of objective sacrificial salvation. So Woman's conception of Jesus "plunged beneath the material surface of things [symbolic prophecy], and found the *spiritual cause*" (S. & H. 313:24) in "underlying" Love; while man's perception of Jesus rose above "the material surface of things" to find the same "spiritual cause" in "overlying" Love. Thus man's perception of "the Rock, Christ [Truth]," upon which The Mother Church was founded, was ascending manhood, which fulfilled man's ascending interpretation of the Bible; whereas Woman's interpretation of Jesus was founded on her delving beneath "the material surface of things" for the sense of man that was glorified with God's own self before the foundation of the world, but who, under the pressure of man's prophecy, was forced to renew his consciousness of it by the prayer, "O Father, glorify Thou me with Thine own self with the glory which I had with Thee *before* the world was," John 17:5. So Mrs. Eddy's subjective consciousness of Church was "reared on the *foundation* of Love," in line with her basic statement of spiritual Church—"Our church is built on the divine Principle, Love," S. & H. 35:19.

Hence two years after her declaration in 1895 of her conception of Church as thus "reared on the foundation of Love," it was most fitting that she should choose an already built *home* (the foundations of home always resting basically below Church) for conversion into her first Concord Branch, since she says, "Home [not church] is the dearest spot on earth, and it should be the centre, though not the boundary, of the affections," S. & H. 58:21. Mrs. Eddy likewise speaks of "*home*" as "woman's world," Mis. 287:28, and as such, Womanhood could basically see Church in no other light than *home* on earth. (Contrastingly, Mrs. Eddy's highest demand for The Mother Church was that it should find its home in heaven, as expressed in her state-

ment: "May all whose means, energies, and prayers helped erect The Mother Church, find within it *home*, and *heaven*," Pul. 11:6; for objective, ascending Christianity, like Jesus, hath on earth "not where to lay . . . [its] head," Luke 9:58. Thus Mrs. Eddy says to such thought, "Pilgrim on earth, thy *home* is *heaven*," S. & H. 254:31.

So in 1897, simultaneously with the conversion of the dwelling in this tenth picture into the outer aspects of Church by the complete changing of the door and the placing of the branches thereupon as well as by the addition of the squares on the porch upon which the Woman is standing (as previously identified with their interpretive significance), Mrs. Eddy began the process of converting a *home* into the first Concord Branch Church. Her description of this process is as follows: "From that time, October 29, 1897, until the remodelling of the house was finished, I inspected the work every day, suggested the details outside and inside from the foundations to the tower, and saw them carried out," My. 145:6.

The auditorium of this church was an upper chamber embracing the symbols of both daughterhood and sonship as the compound idea of Womanhood, or generic man, in the sense that the following stanza from an old hymn, exhorting daughterhood to arise to her special mission, was placed upon the wall of this church *under* a seven-pointed star, typing sonship, as previously noted: "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*. The relative positions of this star and Poem bore out Mrs. Eddy's demand for her Church as being the "*superstructure* of Truth [manhood], reared on the foundation of Love [Womanhood]."

This upper chamber also contained three mottoes from the Bible:

The first motto was, "*The kingdom of heaven is at hand. Heal the sick.—Jesus.*" To emphasize the significance of this motto as applicable to the first Concord Branch, Mrs. Eddy had added to her spiritual interpretation of the Lord's Prayer, "Thy kingdom is come," immediately before the building of this church.

The second motto was: "*If ye abide in me, and my word abide in you, ye shall ask what ye will and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit.—Jesus.*" This motto was taken from John fifteenth chapter following the immediate setting of, "I am the vine, ye are the branches . . . without me ye can do nothing," which shows that Jesus' subjective consciousness was the

basic idea that rested beneath The Mother Church, founded on Truth, and beneath the branches, founded on Love, and as such was the subjective consciousness of the Word.

The third motto was, "*But thou, when thou prayest, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.*—Jesus." This was the *opening* motto which prepared the subjective consciousness for a broader field than that of individual expression, whose limitation is always its subjectivity in which no one else participates. Subjective consciousness in secret prays to the Father which is secret to everyone but itself and is progressively rewarded *openly*—that is, it draws all men unto it. Hence thought was prepared for the second Concord Branch, for which plans were made immediately after the building of the first Concord Branch. This last motto was the only one carried over to the second Concord Branch, its purpose undoubtedly being that of continuing its prayer in secret to the end of expanding consciousness to the point of "no temple therein" in the "city of our God," wherein the subjective Bride becomes the "spiritual, holy habitation [which] has no boundary nor limit," S. & H. 577:12. As an evidence that this was the characterizing motto of the first church, it was placed over the draped arch (through which the Readers entered the auditorium) behind the Readers' desks.

When Jesus realized that the time had come for his fulfillment of prophecy concerning his crucifixion, he said: "Thinkest thou that I cannot now pray to my Father, and He shall presently give me *more than twelve* legions of angels [for deliverance]?" Matt. 26:53. Inasmuch as there was but one angel at each of the *twelve* gates of the City foursquare as the last step in the fulfillment of Church prophecy, Jesus knew that it would take more than *twelve* legions to deliver him from Church prophecy, and yet he added: "But how then shall the scriptures be fulfilled, that thus it must be?"

Thus after the prophecies that lie within the province of twelve angels (or their multiple, "legions," which would have the same prophetic province), there still remain "more than twelve" angels, the "more than twelve" being beyond Church prophecy. Only prayer in the "*quiet sanctuary*" of one's own subjective consciousness can expand the walls of the City foursquare (through the medial consciousness of, "And I saw no temple therein") to the boundlessness of the "city of our God." In other words, consciousness " 'secret from the foundation of the world,' " S. & H. 317:1, must feel the limitation

“within” the four walls of the City foursquare before it can feel a self-urge to open the gates of the City to light and glory “without,” as well as “within,”—and expansive subjective consciousness alone can do this. The twelve tribal elements, typing the coherent Branch consciousness, must be assimilated into one indivisible whole as the thirteenth step, typed by the thirteenth angel, which leads to the Bride of Spirit, or the Bride of the Lamb as “the spiritual idea of Love” (S. & H. 590:9)—and not the Lamb “slain from the foundation of the world” upon the blood of which the Church relied to wash its own garments white. This thirteenth angel is the subjective consciousness after it has embraced all the elements of Church and has thus taken in the twelve processes for the “twelve manner of fruits” on the “tree of life” growing from one unified source, the leaves of which were for “the healing of the *nations*.”

It is this individual flame in “the quiet sanctuary of earnest longings” (for more and more diffusion of that inner flame), S. & H. 15:16, that expands the City foursquare, typed by the second Concord Branch, beyond its walls to the boundlessness of divine Love as both the inner and the outer light of the “city of our God,” whose “gates open towards light and glory both within and without,” S. & H. 577. Thus the Church that cannot “possibly be demolished, or even disturbed” (Pul. 3:2) is forever preserved in consciousness.

The upper chamber of the first Concord Branch containing the three Bible mottoes also contained a motto from *Science and Health* which read, “*Man can conquer sickness as well as sin.*—Mary Baker Eddy.” This statement has been dropped from *Science and Health*, thereby effacing the relationship of the first Concord Branch to *Science and Health*, which latter was given wholly to ascending Church rather than to the subjective consciousness of Christian Science as primitive revelation. (A description of this church together with its mottoes appears in the January *Journal* of 1898.)

Below this upper chamber typing the composite idea of Womanhood was a Mother’s Room, typing Truth,—Motherhood being limited to the expression of Truth, or manhood only, until it yields to Bride (ascendingly in man’s own consciousness). The entire idea of upper and lower chambers was in turn embraced in the consciousness of *home* (typing basic Love) as “woman’s world,” Mis. 287:28, as symbolized by the fact that this church was a remodelled *dwelling*. The upper and lower levels of this first Concord Branch bore the same relationship to each other that the upper and lower levels of

The (original) Mother Church bore to each other. In its lower auditorium level, The (original) Mother Church contained the pictorial window symbols of Motherhood, while presenting in its "upper chamber" (so to speak), or its balcony level, the symbols of Love. Thus the "Mother's Room" in this original Mother Church, which was elevated to a position between the lower and "upper chamber" (so to speak) levels, presented the word "Mother" in mosaic tiling on the floor at its entrance door, while the word "Love" was emblazoned above this door, on the balcony level, whose pictorial windows typed Love—with the same spiritual import in which the first Concord Branch contained the symbols of united sonship and daughterhood in its upper chamber (symbolizing the elements of Womanhood as presented in the first chapter of Genesis), typing Love, while its lower level presented the Motherhood of Truth, or manhood. Also this original Mother Church was, as before noted, lighted with a large seven-pointed star (similar to the one in the first Concord Branch above the old hymn pertaining to daughterhood) with "an hundred and forty and four" (the measure of the City foursquare) electric lights shining through it—suggesting that manhood, typed by the seven-pointed star, must rise to the full measure of the City four-square, typing the Bride.

The great difference, however, between the first Concord Branch and The Mother Church lay in the fact that the first Concord Branch was "reared on the foundation of Love" as the subjective consciousness of Mrs. Eddy, of which the first Concord Branch was the individual expression, whereas The Mother Church was founded on "the Rock, Christ [Truth]," *Manual* p. 19, as the objective consciousness of the members of The Mother Church, whose lives (typed by the lower level) were being lifted to Truth. In other words, the foundation of the first Concord Branch, "reared on the foundation of Love," rested beneath The Mother Church, reared on the foundation of Truth. Also, the first Concord Branch, as the unique individual expression of Mrs. Eddy's consciousness, was pinnacled by her own life as the limit of its expression; whereas The Mother Church, being founded on Truth, was pinnacled in Love as the objective goal of the church reached through the ascending footsteps of Truth, which is one with Love,—to the end that the First Organization of the Boston church, founded to "commemorate [rather than live] the word and works [Life] of our Master" (who said, "I am come that they might have life," John 10:10), *Manual* p. 17, might be lifted up through

Truth to Love, for only through Truth alone could its members share the life of Jesus as typing divine Life. Thus the First Organization of the Boston church was but a semblance of Church, since Church is the incorporation of Truth and Love into one's own life. So The Mother Church, or Second Organization of the Boston church, as founded on Truth made its basic demand upon the lives of its members and as such could be said to be Life, reared on the foundation of Truth, and pinnaced in Love—as contrasted with Mrs. Eddy's Church, which was "the superstructure of Truth, reared on the foundation of Love, and pinnaced in Life," Pul. 2.

So be it remembered that the first Concord Branch was an expression of the exclusive consciousness of the revelation of Jesus and Mrs. Eddy, attainable only by others, through the fulfillment of the prophecies of the ascending footsteps of Church and its subsequent descent to earth as the objective Bride, or City foursquare, since each and every one born of the claimed division between man and woman starts his ascending course with the second day of Genesis, or the division between man and woman, rather than the first day of revelation, or the consciousness of Jesus and Mrs. Eddy. Thus each and every (other) one is forced to ascend to objective Bride and subsequently descend in order to reach the Reuben-consciousness on earth before he is able to understand the first day of subjective, or revealing, consciousness, typed by the first Concord Branch, which Mrs. Eddy built as a witness of the future possibility of others' consciousnesses, Mrs. Eddy having presented the subjective consciousness of St. John as "Man's present possibilities," marginal topic, S. & H. 572. Inasmuch as each and every Christian Scientist is a *follower* of the conjoined revelation of Mrs. Eddy and Jesus, the "spiritual teaching" of the symbol of the first Concord Branch stands as a beacon light to the final spiritual estate of each and every such follower who is faithful "unto the end" of Church prophecy.

Returning to the symbolic illustrations in this tenth picture, the first Concord Branch also had a front porch similar in appearance to the porch illustrated in this picture. A further description of this church may be found under the subtitle, "Omni-action," and it is even more fully described in the January *Journal* of 1898. Could there be any doubt that the outer remodelling of the dwelling in this picture, by the placing of the grapevine branches on the door and the squares on the floor in 1897 (thus outwardly symbolizing Church consciousness), and the simultaneous conversion of the *home* to con-

tain the first Concord Branch Church (the first Sunday service of which was held in December 1897, My. 147:1) were spiritually analogous?

As a striking confirmation of the spiritual fact that Reuben's sin in church consciousness must have been redeemed thereby before Reuben as affirmative light, symbolized by the first Concord Branch as typing the "root" consciousness of Mrs. Eddy, could have been built to the end of lifting The Mother Church to its heavenly goal of Love,—this tenth picture until the work of The Mother Church had been completed to the point of Truth was portrayed both within and without the dwelling in *night* symbolism, the dwelling within being lighted as now by artificial means, while without all was dark, its only illumination being from the star-lit heavens, which cast their pale star-beams about the Woman. During the period in which this picture was portrayed in darkness the stanza of the Poem applicable to this tenth picture was (as before presented) couched in terms of *night* without calling to *night* within, the stanza then reading: "*Christ calls to-night: Oh take me in! No mass for me! But give me all thy heart,—from sin be cleansed, be free!*"—Mrs. Eddy's preparation for the building of the first Concord Branch causing her to change this stanza to a call of *day* to a consciousness "away [free] from sin," this changed stanza reading, as now, "*To-day, as oft,—away from sin Christ summons thee!*" (Sad to say this picture many years after Mrs. Eddy's passing returned to its original darkness without the dwelling—the outer darkness becoming so complete that even the starlight reappeared in absolute contradiction to its day message.)

As has been previously related, simultaneously with this great illumination in the outer aspects of this tenth picture Mrs. Eddy effaced "TRUTH" from the Woman's scroll as if to indicate that the ascending sonship of The Mother Church had ascendingly demonstrated its foundational Truth and the mission of the first Concord Branch—that of lifting The Mother Church to its heavenly goal as the highest potentiality of Mother as Bride, or Love, had begun. Thus the "Christ" as the *day* Message was in line with the design of the mission of the first Concord Branch to lift The Mother Church consciousness to the nightless seventh day of the fifth Woman as the God-crowned Woman "clothed with the sun," typing the heavenly light of celestial self-existence as the expansion (Extension) of the Reuben light of the first day as the everlasting arms of Love (Bride) embracingly beneath and above the Mother-phase of the fourth woman, whose

mission was designed to reveal "the spiritual origin of man" (S. & H. 534:7),—the God-crowned Woman's stars of heavenly promise having been withdrawn in the presence of the Reuben light of earth's bridal illumination as prophesying their fulfillment in the descent of the City foursquare to earth, as typed by the squares on the porch in this picture.

In line with the simultaneous appearance of the Love-light of this tenth picture as typing the first Concord Branch and the squares on the porch as prophesying the descended City foursquare, Mrs. Eddy made preparation for the building of the second Concord Branch as symbolizing (in her own words) "*heaven here, the struggle over,*" My. 153:13, the Message of the City foursquare.

THE FIRST CONCORD BRANCH YIELDING TO THE SECOND CONCORD BRANCH

Shortly after her presentation to the Field of the Twentieth-Century Revision of *Science and Health* in 1902 (of which Twentieth Century she said, "Thou God-crowned, patient century, *thine hour hath come,*" as indicating the finished work of her first Concord Branch in lifting The Mother Church as "cross" to its heavenly "crown," or Truth to Love) Mrs. Eddy demolished her first Concord Branch, temporarily yielding her sense of Church as "underlying" Love (subjectively discerned by her as Bride embracing the elements of both son and daughter) to the collective Church of "overlying" Love, symbolized by the second Concord Branch, which was built on the same foundation as her first Concord Branch, and to which the field branches together with The Mother Church as potential branch contributed (in contrast to the fact that Mrs. Eddy had built the first Concord Branch herself individually). In this demolition, she left "standing" from the first Concord Branch only one motto, which preserved its spirit, and the ground of what was "the dearest spot on earth ['home']" (S. & H. 58:21) for the second Concord Branch to rest upon with its heavenly foundations; for she had hallowed the earth (as "compound idea," S. & H. 585:8) by making Church and home one (in the same spirit in which her purchase of ground upon which The Mother Church was then to be built caused her to speak of it as "God's acres," Mis. 140:26).

Thus Mrs. Eddy yielded "underlying" bridal Love as the Word that was "in the beginning . . . with God, and . . . was God," John 1:1, which neither ascends nor descends, to the Church's demonstra-

tion of the final fruits of medial Mother-Love, which brings forth her Son as Truth and lifts him up step by step to objective Love as "overlying" Word, or heavenly Bride—this latter course presenting the only possible way of salvation for the followers of Truth as revealed by another's consciousness.

Thus Mrs. Eddy temporarily yielded her subjectively advanced position to the collective demand of Church and built her second Concord Branch with and for others two steps behind her own subjective position (her two advanced steps being: first, "no temple therein"; and second, the subjective Bride as the "spiritual, holy habitation" with "no boundary nor limit"), thus yielding her own position beyond four-walled Church (or the symbol of Church embraced in "home") in order to fulfill objective Church prophecy, just as Jesus after his own translation on the Mount of Transfiguration sorrowfully returned to the valley of human experience and fulfilled the prophecy of his crucifixion about which he had talked with Moses and Elias in the Mount, Luke 9:31.

In other words, Mrs. Eddy having permitted church organization, which placed the Christian Science Church in line with objective salvation as a continuation of all past objective religion, was forced to accept the objective "overlying" Bride (which Bride being clothed with the garments of the collective consciousness of the saints demanded the symbol of the second Concord Branch), rather than the "underlying" Bride of subjective revelation (typed by the first Concord Branch), to the end that Christianity might complete its history. Thus she was forced to build this second Concord Branch *for* (although *with*) objective Church as a symbolic "dwelling" on earth for its descending Bride as the City foursquare, typing the last walled step in Church, inasmuch as objective Church, that fled from earth to heaven for its "overlying" Bride as ultimate Love, had nothing within its consciousness that demanded a further progressive step from heaven to earth.

Someone may ask, Did not Mrs. Eddy measurably receive her revelation as the result of past objective Church demonstration rather than subjectively? The answer is, No, for none previously to Mrs. Eddy had ever revealed the allness of good and the present perfection of man, Mrs. Eddy in line with her initial discovery of Christian Science having said: "Man *is* as perfect *now*, and henceforth, and forever, as when the stars first sang together, and creation joined in the grand chorus of harmonious being," Mis. 188:3. Mrs. Eddy, having

received a divine call at the age of eight and having repudiated the church's plan of salvation at the age of twelve, received at the point of the fullness of her own womanhood her subjective vision of Womanhood as the generic term for God, Love (her objective experiences, like those of Jesus, being forced upon her by collective prophecy in line with the needs of others, whose consciousnesses were steeped in theological lore demanding objective salvation); for Mrs. Eddy says, "No human pen nor tongue taught me the Science contained in this book, SCIENCE AND HEALTH," S. & H. 110:17, and, again, she says of both Christianity (of which Jesus was "alone in word and deed, the visible discoverer [and] founder," My. 338:24) and Science (of which Mrs. Eddy was the visible discoverer and founder): "Christianity and Science, being *contingent on nothing written* and based on the divine Principle of being, must be, are, irrefutable and eternal," My. 179:25.

Although Mrs. Eddy ministered to the first Concord Branch in the sense of preaching in its pulpit as well as teaching her class on Love in its upper chamber, she neither preached nor taught in the second Concord Branch, and merely visited the church and its embraced Mother's Room but once, never being a member of it and never attending its services at any time; for after yielding "*home*" as "the dearest spot on earth" to objective Church as typing the City foursquare as Bride, she took *her* Church into her own *home* in the sense of gathering about her church members of her own choosing as her household. Thus Mrs. Eddy said of this Church in her own *home*: "When will mankind awake to know their present ownership of all good, and praise and love the *spot* where God dwells most conspicuously in His reflection of love and leadership [in her *home* rather than in church!]" My. 356:1; and of the members of her household she said, "The Christian Scientists at Mrs. Eddy's home are the happiest group on earth. . . . The world is better for this happy group of Christian Scientists; Mrs. Eddy is happier because of them," My. 355:21. These statements in regard to Mrs. Eddy's home and her household were made under the title of "A Pæan of Praise" but also under the following text quoted from a poem, "Behind a frowning providence He hides a shining face," which shows that Mrs. Eddy's concept of her household as a "shining face" was not necessarily their own concept of themselves.

Thus Mrs. Eddy's Church, which embraced all of her household of twelve or thirteen members as spiritually typing the twelve tribes of Israel in collective idea, was within *her own consciousness*, as every

one's will be when he can spiritually embrace the activities of the twelve tribes of Israel, just as Mrs. Eddy did, in one Church consciousness, which will enable him to interpret all of his surroundings (that elementally embrace all of the activities of the world) so as to see "behind a frowning providence . . . a shining face"—this is Church in one's home.

The secret prayer of subjective consciousness preserved from the first church in the second alone can lead to the things "secret from the foundation of the world," which Jesus subjectively knew and to which we have right; for while Jesus prayed for himself individually and subjectively, "Glorify Thou *me* with Thine own self with the glory which I had with Thee before the world was," John 17:5, St. Paul, the Benjamite, discerned for all, "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.

The dark robe on the lap of Jesus in the ninth picture and the drab outer drapery of the woman in the same picture, encircled in the type of "self-existent and eternal *individuality* [not collectivity]," for which the circle, or sphere, stands, S. & H. 282:8, show the limitation of the individual subjective consciousness be it ever so primitively pure (as typed by their seamless robes). Thus is seen the necessity for the yielding of the first Concord Branch as a type of the conjoined subjective consciousnesses of Jesus and Mrs. Eddy (symbolized by her *individual* building of the first Concord Branch) and Mrs. Eddy's subsequent necessity to build the second Concord Branch together with the entire Field—in her own name, for the subjective consciousness can never be robbed of its initial nucleus of the more expansive demonstration. Hence the second Concord Branch typed Mrs. Eddy's necessity to give her son's mandrakes to Rachel (as typing the generic rather than the individual idea) in order that all the branches might build together the more expansive concept of the same idea.

Thus the "circle of [individual] love" in the ninth picture must be squared with objective consciousness wherein the subjective individual consciousness meets its neighbor at right angles on the latter's own plane. This squared consciousness, as before noted, Mrs. Eddy defines as the meaning of the square of the City foursquare. Thus we approach the second Concord Branch as the pattern of the only way by which the fourth dimension of Good, "omni-action," is possible to mankind.

“OMNI-ACTION”
THE FOURTH DIMENSION OF GOOD AS THE
FOURTH SIDE OF THE CITY FOURSQUARE

S. & H. 587:20

Earth's *omni-action* in response to heaven's trinity of forces is the true meaning of the City foursquare, for revelation is always a trinity of the forces of Life, Truth, and Love, and must be “squared” by action. Thus Woman in this picture, typing the square, is unceasing activity, resting in action, for “God rests in action,” S. & H. 519:25. So *omni-action* adds the fourth side, “divine Science,” of the City foursquare (S. & H. 575:19) as an expression of the limitlessness of “Good,” whose “Glossary” definition in *Science and Health* is, “. . . omnipotence; omniscience; omnipresence [these three qualities being identified in the definition of ‘intelligence’ in the chapter ‘Recapitulation’ in *Science and Health* as ‘the triune Principle,—Life, Truth, and Love,’ p. 469]; *omni-action*,” S. & H. 587:19. It is interesting to note that “omni-action” was added to the definition of “Good” in the sixteenth edition when the City foursquare was added to the main body of *Science and Health* as a separate chapter under the title of “Wayside Hints.” Note that the definition of “Mother” as “God” embraces only the trinity of Life, Truth, and Love. This full trinity of forces plus *omni-action* constitutes the Bride as the City foursquare with its four sides, beyond Motherhood with its three sides. It is symbolically interesting in this connection to remember that The Mother Church, the “cross,” and its conjoined Extension, its “crown,” are built on a *triangular* plot bounded by three streets.

The division of the grapevine branches, after the building of the first Concord Branch into three separate elements of the trinity of Life, Truth, and Love, by apportioning to them three mottoes (each motto characterized by one element of the trinity) and permitting each branch a choice of but one, had been prophesied by *Christ and Christmas* in 1897, in the sense that Mrs. Eddy had placed during the building of the first Concord Branch three detached and divided branches on the door at which the Woman is knocking in this tenth picture.

Likewise Mrs. Eddy prophetically drew all of the three branches into *one* pattern immediately afterwards in the next issue of *Christ and Christmas* during the same year by the placing of but *one* de-

tached branch in the bill of the white dove in the eleventh picture—this one branch typing the composite second Concord Branch.

Mrs. Eddy's reason for reducing the branches to three patterns instead of allowing a great multiplicity of self-selected mottoes was lest, in her words, ". . . as our churches multiply, promiscuous selections would write your textbook on the walls of your churches," My. 214:2-4; whereas, as a type of the City foursquare, but three phases of its contents—Love, Truth, and Life—truly type the three heavenly aspects of the Bride. The fourth, "omni-action," was impossible until the City foursquare descended to earth with its infinite spread of the three heavenly principles through the humanization of these qualities, which infinitized their scope by taking in earth and thus making possible their omni-action—the process being by first drawing down to earth (by their humanization) all three heavenly principles into one branch (typing Life and Love as Womanhood and Truth as manhood), thence expanding their unified expression into the infinite "city of our God," which is without boundary or limit, and whose "gates open towards light and glory both within and without, for all is good . . .," S. & H. 577:12-27. All could never be good until *God is all*, as defined by the "Glossary" of *Science and Health* in the definition of "Good," which includes "omni-action."

At this point, a description of the foundation and superstructure of the second Concord Branch, typing the *omni-action* of good, may be helpful in the sense of presenting the symbol needful for the "spiritual teaching" (S. & H. 575:13) of this principle of *omni-action* as progressive over the heavenly trinity of Life, Truth, and Love, typed by The Mother Church and the Extension, which, as previously noted, were symbolically built on a triangular plot. The outer style of the second Concord Branch is the usual Grecian square structure of the branch churches. However, one of its front corners is a square Moorish tower like that of The (original) Mother Church—differing from The Mother Church in that the latter's tower is in the center of the front of the church, while that of the Concord Church is on the side of the front. The main body of the church has over its front entrance an inscription stating that the church is the gift of Mrs. Eddy. Just above this inscription is a rose window in the center of which rests a cross and crown upon a crimson, circular background encircled by twelve pillar-divisions. These twelve pillars, similar to the two typing Church consciousness—one on either side of the door at which the Woman is knocking in this tenth picture, suggest the

demonstrated support of the twelve tribes of Israel, as if to symbolize the encompassing by the Branch-idea of both The Mother Church, "the cross," and the Extension, "the crown," My. 6:19.

This second Concord Branch, like The Mother Church and the first Concord Branch, embraced a "Mother's Room" (showing that the Bride progressively embraces Mother)—the difference being that in The Mother Church the "Mother's Room," which was *exalted five steps above its auditorium*, had a position of great prominence in the front of the church, and in the first Concord Branch it had the position of the lower level below an "upper chamber"; while in the second Concord Branch the "Mother's Room" was in the rear of the church with only two approaches, either through the Reading Room or by an outside rear door. The only door of the second Concord Branch opening into the auditorium, with the exception of the front entrance doors (and the Readers' door), was that of the Reading Room, typing the impersonality of Woman as Bride, *Word*, knocking at the door of the Branch in this tenth picture. A door corresponding to that from the Reading Room to the auditorium appears to provide an entrance from the Mother's Room, but it is uncut, showing that Motherhood has no access to Bride as progressive idea.*

The interior of the second Concord Branch is square in design, the pews being squarely arranged, in contrast with the circularly arranged pews in The Mother Church and in the Extension and the myriads of circular wreaths in the latter. In the ceiling of the auditorium are squares in every available place, suggesting that the City foursquare is above its symbol. The pews are decorated at the ends with clusters of grapes, suggesting the new wine of Spirit, which Jesus had promised to drink "anew" with his disciples in his Father's *kingdom* when he at the Last Supper gave them to drink of the old wine (Matt. 26:27-29), whose "cup is the cross," S. & H. 35:27.

The pictorial art windows are a unique feature of the second Concord Branch. There is a series of five windows just above the organ behind the Readers' desks containing five illustrations in such deep embrasures that but one can be *fully* seen at a time. The portrayals are in the following order and show the order of their dem-

* Many years after Mrs. Eddy left us in person, the Pleasant View Home (for the aged) was built, and large double doors were cut in one side of the church opening into a steam-heated porte-cochère with large doors at each end (in positions where porte-cochères are usually open) through which buses plying between the Pleasant View Home and the church could enter and depart to take on and discharge those from the Home desiring to attend the church services.

onstration: first, a lamb; second, the Bible; third, the cross; fourth, *Science and Health*; and fifth, a dove.

There is also a beautiful pictorial window (horizontally long) on either side of the church. To the left (when one is facing the Readers' desks) are four sectional portrayals of Jesus healing the sick, illustrating Jesus' injunctions: "Heal the sick" (Jesus healing the multitudes), "cleanse the lepers" (Jesus healing the woman who touched the hem of his garment), "raise the dead" (Jesus raising Lazarus from the dead), "cast out devils" (Jesus casting the devils into the swine), Matt. 10:8. To the right is the other pictorial window (equally as long horizontally), divided into two sections. In the first section Jesus is preparing the morning meal for his disciples after his resurrection, and in the second section Peter is healing the man "at the gate of the temple which is called Beautiful." In the distance *behind* each of the sectional portrayals in both of these windows is a body of water, suggesting St. John's vision of the passing of the sea before the Bride as the City foursquare descended—"And there was no more sea," Rev. 21:1. (The portrayal of the sea is incongruous with reference to all but one of the *healing* subjects of these windows [this one being Jesus sending the devils into the swine—Jesus preparing the morning meal for his disciples at the Sea of Galilee not being a *healing* subject], due to the fact that all but one of the healings presented therein took place at a great distance from any body of water.) Jesus' outer garment in each of his presentations in these window pictures (even on the shore of the Galilean Sea after his resurrection) is a rich crimson—an earth color, rather than heavenly white.

The church is lighted by a circle of lights encircling each of six prominently placed pillars, and a split seventh pillar (supporting a balcony), each half of which is against opposite side walls. Inasmuch as the lighting of the three tabernacles—The Mother Church, the Extension, and the Concord Branch—was typical of their respective messages (The Mother Church being lighted by a seven-pointed star fed by one hundred and forty-four lights; the Extension by eight clusters of lights suggesting clusters of grapes * in line with the profuse fruit decorations of the Extension; and the Concord Branch by lights encircling its pillars, its Mother's Room being lighted by clusters of grapes like the Extension), the pillar-lighting of the Concord Branch could suggest but one thing and that is the redemptive

* These eight clusters of lights were replaced by a large sunburst many years after Mrs. Eddy's passing.

illumination of the six *basic* tribes of Israel which Leah, proto-typing Mrs. Eddy, directly bore and personally claimed, disregarding the children of the handmaids, while the split seventh pillar could be conceived of as a prophecy of the two complementary children of Rachel, Joseph and Benjamin, which are the subjects of "Zone to Zone" in the eleventh picture, that types the impersonal, spiritual Idea to which the Woman in this picture leads. When Rachel bore her first direct son "she called his name Joseph," Gen. 30:24, meaning "increase" or "addition," and said, "The Lord shall add to me another son," inferentially declaring thereby that he was but the foundation for her superstructural son Benjamin; thus the symbol of Joseph and Benjamin would be a divided pillar, requiring the two to make one. This split, or divided, idea is in line with Mrs. Eddy's first and second Concord Branches as conceived of separately before their final union as "underlying" and "overlying" Love.

In reckoning her own sons, Leah's exclusion of the four sons of handmaids, pre-typing organic church, was an exact prototype of Mrs. Eddy's consciousness, inasmuch as she was never a member of organic church, and the Concord Branch was her individual conception which she alone reckoned as Church, in like manner as Leah reckoned none but her own individual sons.

The windows in the Readers' Rooms provide another unique feature of the second Concord Branch. They are composed of elongated squares of frosted glass in the shape of diamonds, in the center of which, in amber-colored insets, is the following symbolism:

The first window of the Second Reader's Room (typing Bible consciousness) has in the central two diamonds two figures in vertical position with reference to each other, a sheaf of wheat at the lower point and a cross at the upper point. The second window has in the same vertical relationship a beehive at the lower point and a crown at the upper point. Thus these two windows in the room of the Bible consciousness presenting "the cross" and "the crown" at their highest points symbolize that The Mother Church as "the cross" and the Extension as "the crown" are embraced in the Christianity of the Bible.

The first window of the First Reader's Room (typing *Science and Health* consciousness) has in the central two diamonds two figures in vertical position with reference to each other, a seven-pointed star at the lower point and an anchor at the upper point, suggesting that the superstructure is founded on the seven-pointed star of manhood,

while "the anchor of hope [that] must be cast beyond the veil of matter into the Shekinah into which Jesus has passed before us" (S. & H. 40:32-2) types Womanhood. (It will be remembered that a seven-pointed star was placed above the daughter consciousness in the first Concord Branch, typing Bible consciousness; whereas the second Concord Branch, typing the consciousness of *Science and Health*, built its "anchor of hope" upon a seven-pointed star.)

The second window in the First Reader's Room has in the same vertical relationship as the previous windows a cluster of grapes at the lower point and a lighted Grecian lamp at the upper point. The grapes are placed in a descending fashion as a type of the Concord Branch with its earthly fruitage. Does not this as well as the grapes on the end of all the pews in the church suggest the wine which Jesus promised to drink "anew" in the *kingdom* of his Father, Mrs. Eddy having said at the laying of the corner-stone of this church that the occasion pointed to "the new birth, *heaven here* [God with His *kingdom* dwelling with men, Rev. 21:3], the struggle over," My. 158:12? The lighted Grecian lamp suggests the point where human "intelligence," the second step in "the ideal man," has reached heavenly "Truth," the last step in "the ideal man," S. & H. 517:8, 9, where it becomes one with Love before its descent to earth embodied in Love to dwell among men, such oneness with Love being typed by the cluster of grapes as the symbol of "wine," defined by Mrs. Eddy as the "inspiration of Love," S. & H. 35. This same lighted lamp appears just above the "Open Book" of *Science and Health*, which is festooned with hanging bunches of Concord grapes, in the triple windows of the Word in the Extension, the Extension typing the point where human intelligence reaches heavenly Truth; and this same lighted lamp is also in The (original) Mother Church in the "Window of the Open Book," typing *Science and Health*, which "Open Book" is surrounded by the symbols of the four sides of the City foursquare—the lighted Grecian lamp being the last symbol of the second side, typing Christ, Truth.

It is interesting to note that the first symbol (the sheaf of wheat) in the Second Reader's Room has not started its ascent; while the last symbol (the bunch of grapes) in the First Reader's Room types descent after a completed ascent. Thus they are both in the lower position, typing earth, in line with the figures in the fourth side of the City foursquare in the rose window of The (original) Mother Church where is placed on opposite sides of the "Golden Shore of

Love" (S. & H. 576:1), first, a sheaf of wheat like the first symbol in the Second Reader's Room and, last, a cluster of grapes like the last symbol in the First Reader's Room. Hence this second Concord Branch pictorially fulfilled on earth the first and last demands of the fourth side of the completed City foursquare illustrated in the rose window of The (original) Mother Church—these demands typing "bread [wheat] . . . Truth" and "wine [grapes] . . . Love," S. & H. 35:26-28. (In each of the four windows in the first and second Concord Branches [of the second Concord Branch] just described, the Bible is placed on one side and *Science and Health* on the other in elongated squares in horizontal relationship to each other and midway between the two vertical figures.)

Referring again to the triple "agate" windows in whose borders appears the "Open Book" that is festooned with Concord grapes and has a lighted Grecian lamp above it in the Extension, beneath this "Open Book," as has been previously noted, is a tightly rolled scroll which suggests the progressively unrolling scroll in the Woman's hand in this tenth picture. This tightly rolled scroll is tied with a ribbon which binds to it a *quill* pen—the *quill* pen suggesting the editor of the *Journal's* characterization of *Christ and Christmas* as a "production whose noble praise 'deserves a *quill* plucked from an angel's wing.'" Inasmuch as the Woman in this tenth picture has been characterized as an angel visitant and Mrs. Eddy has defined "angels" as being each his own "message" (S. & H. 558:9; 566:29, 30; 574:10), was not the Woman's descending Message penned by a quill from her own downward-winged consciousness, in line with the poetical figure of speech used by the editor?

The most unique of all the features of the second Concord Branch is the fact that while all the other branches are limited to a choice of but *one* of three mottoes from *Science and Health*, as previously described, this church contains three mottoes from *Science and Health*, and they are entirely different from any of those chosen for the other branches. The three mottoes from *Science and Health* and the four from the Bible in this church are as follows:

"The spiritual sense of *truth* must be gained before Truth can be understood [this strikingly illustrates the Woman's Message in this tenth picture]. This sense is assimilated only as we are honest, unselfish, loving, and meek," S. & H. 272:3. (This motto appears under the horizontally long pictorial window on the left as one faces the Readers' desks.)

"No wisdom is wise but His wisdom; no *truth* is true, no *love* is lovely, no *life* is Life but the divine; no *good* is, but the good God bestows," S. & H. 275:17. (This motto is over the auditorium door leading to the Reading Room.)

"That Life is not contingent on bodily conditions is proved, when we learn that *life* and man survive this body," S. & H. 368:20. (This motto is immediately under the rose window whose center is the cross and crown on a crimson background [surrounded by twelve spoke-like pillars] in the balcony at the rear of the auditorium—which is the front of the church building.)

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly," Matt. 6:6. (This motto is over the *uncut* auditorium door leading to the Mother's Room.)

"O bless our God, ye people, and make the voice of His praise to be heard," Ps. 66:8. (This motto is under the horizontally long pictorial window on the right as one faces the Readers' desks.)

"Christ is the head of the church: and he is the saviour of the body," Eph. 5:23. (This motto is on the left side of the *Science and Health* motto immediately under the rose window in the balcony.)

"He sent His word, and healed them, and delivered them from their destructions," Ps. 107:20. (This motto is on the right side of the *Science and Health* motto immediately under the rose window in the balcony.)

The striking feature of these three mottoes from *Science and Health* is their *humanization*, by reason of the fact that Life, Truth, and Love are decapitalized in each in its *main line of thought*.

The first motto, "*The spiritual sense of truth [small 't'] must be gained before Truth can be understood. This sense is assimilated only as we are honest, unselfish, loving, and meek,*" demands "the spiritual sense" of the human expression of "truth" in one's own life before divine Truth (capital "T") can be understood. This is in line with Mrs. Eddy's statement about Jesus, "Through the magnitude of his human life, he demonstrated the divine Life," S. & H. 54:1-3.

The second motto, as presented thought by thought, is as follows: "*No wisdom is wise but His wisdom*"—in the light of Mrs. Eddy's having dropped the capitalization of the word "wisdom" to a small initial letter, she reduces "wisdom" to a quality of man, thus making human and divine wisdom synonymous; "*no truth [small 't'] is true*" has already been analyzed in the first motto; "*no love [small*

'l] is lovely" brings divine Love down to the human, for we know much human love is most unselfish and, therefore, very lovely—in this connection, Mrs. Eddy says, "A mother's affection cannot be weaned from her child, because the mother-love includes purity and constancy, both of which are immortal," S. & H. 60:8; "*no life* [small 'l] is *Life* [capital 'L'] but the divine" is the equivalent of calling the human "life" divine, for if "life" is "Life," as is included in this statement, the human and divine are one; "*no good is, but the good God bestows*" is the fifth and last step of the motto in process of analysis—Mrs. Eddy says, "God is natural good," S. & H. 119:21, and thus "the natural order of heaven comes down to earth," for "nature and God are one," S. & H. 118:31. (These last three statements about natural good have been woven together in their spiritual sequence because they each and all appeared together in the fiftieth edition of *Science and Health* simultaneously with the addition of the City foursquare to "The Apocalypse" in 1891.)

The third motto in this second Concord Branch—"That Life is not contingent on bodily conditions is proved, when we learn that life and man survive this body"—makes human life and man the proof of divine Life; thus divine Life depends upon the magnitude of human life, S. & H. 54:2,—in other words, this motto makes the human life divine.

The first Bible motto (as particularly characterizing the first Concord Branch), "But thou, when thou prayest, enter into thy closet, and when thou has shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly," was the only motto transferred from the first Concord Branch to the second Concord Branch, as previously presented. It will be noted that this Biblical verse, while exactly the same reference, was fully quoted in the second Concord Branch.

With reference to the second Bible motto, "O bless our God, ye people, and make the voice of His praise to be heard," it will be noted that this motto is addressed to "*ye people*," in contrast with the motto in the first Concord Branch addressed to the individual disciples, "The kingdom of heaven is at hand. [You] heal the sick."

Regarding the third Bible motto, "Christ is the head of the church: and he is the saviour of the body," note that this statement refers to church and not to an individual and, therefore, the body to be saved is collective body and not an individual, in contrast with the subjective nature of the first Concord Branch,

With reference to the fourth Bible motto, "He sent His *word*, and healed *them*, and delivered *them* from *their* destructions," note that two features of this motto are: the healing by the impersonal *Word* and the plural pronouns, which indicate that the Word as Bride is generic and that it heals a congregation of people rather than an individual, in contrast with the fragmentary "words" of Jesus' message in the first church which were addressed to his disciples individually—"If *ye* abide in me, and my *words* abide in *you*, *ye* shall ask what *ye* will, and it shall be done unto *you*. Herein is my Father glorified, that *ye* bear much fruit." Again, this fourth Bible motto, which heals with the Word, is in contrast with the personal healing demanded of the disciples in the motto of the first church—" [You] heal the sick."

In summary, note that these *Science and Health* mottoes in this generic second Concord Branch Church are characterized by "truth," "love," and "life" and, therefore, are the same in quality as the mottoes of the conjoined grapevine branches—the very vital difference being that each of the three *Science and Health* mottoes in the second Concord Branch decapitalizes "truth," "love," and "life," respectively, or uses the decapitalized words interchangeably with the capitalized; whereas the three mottoes of the grapevine branches capitalize the trinity of "Life," "Truth," and "Love," respectively. (In the two mottoes in the second Concord Branch presenting "truth" and "life," respectively, but one quality of the trinity of of life, truth, and love is presented, which would leave no doubt that the second motto, presenting "wisdom," "truth," "love," "life," and "good," is intended to represent the composite nature of "Love . . . [as] the generic term for God.") The decapitalization of the qualities of the trinity in the mottoes of the second Concord Branch is a clear indication that they represent God as dwelling with men (Rev. 21:3) in the *omni-action* of earth's forces in oneness with the divine. The humanization of these mottoes spread them to infinity through unobstructed *omni-action*. Another vitally distinguishing feature of the mottoes in the second Concord Branch is that they are signed "Science and Health," instead of "Mary Baker Eddy" as is demanded of other branch church matters. Thus the Word as the Bride is impersonalized—in the second Concord Branch.

In confirmation of the significance of the humanization of these mottoes in the second Concord Branch, when Mrs. Eddy, as previously noted, first added to "The Apocalypse" of *Science and Health*

in the fiftieth edition, in 1891, the City foursquare (S. & H. 575) and its expansion, through the medial footstep of "no temple therein" (S. & H. 576), to the "city of our God" (S. & H. 577), she interpreted "And I saw no Temple therein" as "There was no Temple,—that is, no material structure wherein to worship God; for He must be worshipped in Spirit, in Love," S. & H. 555 in 50th edition; note that "Love" is capitalized in this correlation, being decapitalized as in our present edition only when the City foursquare descended into the texts of *Science and Health* in 1907 as symbolizing God's dwelling with men, Rev. 21:3,—the humanization of Life, Truth, and Love in the mottoes of the second Concord Branch in 1904 pre-typing the expansion of Church beyond its walls, as prophesied by St. John's statement, " 'And I saw no temple therein,' " S. & H. 576:10, our present edition. ("Spirit" was decapitalized in 1903 [four years before the decapitalization of Love], shortly before the laying of the cornerstone of the second Concord Branch in 1903, of which Mrs. Eddy says, ". . . it points to the new birth, heaven here, the struggle over," My. 158. In other words, the spirit of the descending Bride as Love was prophetically dawning on the human consciousness; for simultaneously with this decapitalization of "Spirit," Motherhood was yielding its "man child" to his heavenly Bride as a precedent fact to the descent of the composite Bride to earth.)

That the first Concord Branch was the Biblical foundation of the second is indicated by the fact that, as before noted, the characterizing Bible motto of the first Concord Branch was carried over to the second, the sole *Science and Health* motto in the first Concord Branch being afterwards effaced from our textbook, thereby effacing the relationship of the first Concord Branch to *Science and Health* as ascending Word (thus typing the consciousness of Mrs. Eddy, which was more basic than her written Word).

While there is no By-law in the *Manual* against a branch church's progressively changing its motto for one of higher value, the *divine* values in the mottoes allotted the grapevine branches can never be reduced to the *human* (as in the second Concord Branch) under Mrs. Eddy's prohibitive limitation (before relinquishing her leadership to the *Manual*), and thus their mottoes under Mrs. Eddy's prohibition do not contain the human "omni-action" that leads on to infinite, *fourfold* "Good," S. & H. 587, beyond the *trinity* of forces. The motto, "Divine Love always has met and always will meet every human need," inherently embraces all the elements of the other two mottoes

on "Truth" and "Life," respectively, assigned to the branches other than the second Concord Branch, My. 214; for "Love fulfils the law of Christian Science," S. & H. 572:12, because it embraces all law—but divine Love is seemingly "deprived of its . . . object" (S. & H. 304:10) until it is humanized, thus bringing heaven down to earth. However, even in this motto, as has been noted before, "divine Love" does everything and makes no demand for its human expression in "love," and "Love . . . [must be] *reflected* in love," S. & H. 17.

A further illustration of the significance of the decapitalization of this trinity of forces is that simultaneously with the last change in the spiritual interpretation of the Lord's Prayer, which declared "Thy kingdom *is come*," the capital "T" in "Truth" in Mrs. Eddy's directions for extracting error from mortal mind was dropped to a small "t," and this statement has read since then: "The way to extract error from mortal mind is to pour in truth [small 't'] through flood-tides of Love," S. & H. 201:17. Thus the Truth of Love (heaven) became one with the truth of life (earth), so confirming the declaration, "Thy kingdom is come" (down from heaven to earth).

So the humanized mottoes of the second Concord Branch are the only way out of church. If the "going out" is not so accomplished, problems become more complicated and their solutions more impossible. The four walls of church where one is associated with "his own kind" seem most *friendly* (when compared with the shelterless and unwall'd unmorality and immorality in the world "without") to the consciousness unprepared by the substitution of "Christian Science" as the fourth cardinal point in the unwall'd "city of our God," S. & H. 577, for "divine Science" as the fourth side of "The city foursquare," S. & H. 575. (Compare the marginal topics as well as texts on pages 575 and 577 of *Science and Health* for "divine Science" as the fourth side of the City foursquare and "Christian Science" as the fourth cardinal point of the boundless "city of our God"—one divine, and the other human.) Mrs. Eddy says of the City foursquare: "The four *sides* of our city are the Word, Christ, Christianity, and *divine Science*," S. & H. 575; whereas she says of the four cardinal points of the "city of our God": "This spiritual, holy habitation has no boundary nor limit, but its four *cardinal points* are: first, the Word of Life, Truth, and Love; second, the Christ, the spiritual idea of God; third, Christianity . . . ; fourth, *Christian Science* . . . ," S. & H. 577.

In Mrs. Eddy's restriction of the branches' to but one of the three mottoes she shows clearly the nature of the branches in the sense that

each must be based upon one of the indissoluble trinity of Life, Truth, and Love (which elements are embraced in the City four-square) in order to progressively be led into the other two. Furthermore, it shows both the *magnitude* and the *limitation* of the branches: the magnitude, in the sense that no fragmentary ideas could ever be chosen as the bases for their being; the limitation, in the sense that there is much in *Science and Health* beyond the City foursquare which the very four walls of the latter forbid for utilization. As to the former, the following instance some of the fragmentary quotations which are wonderful in their setting but give no hint of the trinity of forces behind the branches: "Never record ages," S. & H. 246, "The recipe for beauty is to have less illusion and more Soul," S. & H. 247, "Rise in the strength of Spirit to resist all that is unlike good," S. & H. 393, "Emerge gently from matter into Spirit," S. & H. 485. While as to the latter (the statements that go beyond Church), if the branches should choose such mottoes as "Principle and its idea is one," S. & H. 465, "The truth of being is perennial, and the error is unreal and obsolete," S. & H. 265, "This spiritual, holy habitation has no boundary nor limit," S. & H. 577, or ". . . divine Mind is its own interpreter," S. & H. 577, there would be no walls that could hold such bases.

However, Mrs. Eddy placed upon the branches no restriction of action *after* the relinquishment of her leadership other than to keep "in sound with" ("in consonance with") The Mother Church *Manual*, Man. 72:23, and the *Manual* does not contain any prescription or proscription with reference to the mottoes for the branches; therefore it is assumable that Mrs. Eddy left them free to follow the example of the second Concord Branch "so soon as God's Way-shower, Christ, points the advanced step," My. 140:22, leaving the record of their past position to be published in *Miscellany* after her passing, as showing the divine footsteps leading to the human.

Mrs. Eddy made no discrimination as to Bible mottoes for the branches, or even as to their number; therefore, for an instance, it is possible for branches to have as their Bible motto either "God is love" or "God is love; and he that dwelleth in love dwelleth in God, and God in him" (I John 4:16)—the latter being the full scope of Mrs. Eddy's interpretation, "And Love is reflected in love," S. & H. 17, the highest point of revelation in *Science and Health*. However, the latter quotation from the Bible gives Mrs. Eddy's highest interpretation of love to the Bible, thus robbing *Science and Health* of its mis-

sion as an interpreter. Whereas after two thousand years of Bible consciousness, Christians generally had no realization of the "letter"-import of this motto on Love until Mrs. Eddy demonstrably presented God as "Love . . . reflected in love" as a climax to many years of scientific labor.* Mrs. Eddy built the scientific bridge between these two positions of heaven ("God is love") and earth ("he that dwelleth in love dwelleth in God, and God in him") by the second step in "the ideal man"—"intelligence," or scientific Christianity.

So Mrs. Eddy did not rob her mission in thus presenting the Bible as one with *Science and Health* in her own branch expression, the first and second Concord Branches, for she presented her first Concord Branch, typing the Bible, no further than prayer for the Bible's own spiritual interpretation, remembering that its Bible motto which she carried across to the second Concord Branch was: "But thou, when thou prayest, pray to thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly," *January Journal* 1898. The Bible had contained the highest *symbols* for spiritual teaching but still cried out, in the words of the book of Job: "If there be a messenger . . . an interpreter, one among a thousand, to shew unto man his uprightness . . . Deliver him from going down to the pit: I have found a ransom," Job 33:23, 24. Mrs. Eddy answered this cry and presented that "ransom" in the Science of Christianity as the "interpreter." Thus she does not in her first or second Concord Branch present the Bible in her mottoes beyond a *prayer* for an "interpreter," as that is all that man needs as a complete "ransom" for all the desires of his entire life, since he has all—in the words of Jesus, "What things soever ye desire, when ye pray, believe that ye receive them [already have them], and ye shall have them [they shall be manifested]," Mark 11:24.

The second Concord Branch being figuratively and literally built on the same ground as the first Concord Branch, the transference of this Bible motto on prayer from the first Concord Branch to the second typed the immortality of the first Concord Branch. The first Concord Branch typed man's prayer for earth as he faces heaven and

* This is particularly seen in Mrs. Eddy's approach to this position in her constant revisions of her spiritual interpretation of the Lord's Prayer. The statement, "And Love is reflected in love," did not appear until the 58th edition, in 1891, *after* the City foursquare was added to "The Apocalypse," sixteen years after her initial revelation in the first edition of *Science and Health*.

flees earth's claimed distortions; while the second Concord Branch, typing Womanhood, which always faces earth as its only possible expression, brings a new definition of prayer as "*utilization*," saying, "Prayer is the *utilization* of the love wherewith He loves us," *No and Yes* 39:18, and nothing can be utilized until it is intelligently embraced. Thus "*utilization*" means spiritual oneness with earth as "compound idea," S. & H. 585:7. Therefore Mrs. Eddy said at the laying of the corner-stone of the second Concord Branch, typing composite Womanhood, that "it points to the new birth, *heaven here*, the struggle over," My. 158.

Inasmuch as Mrs. Eddy's first gift of church was her individual gift of the first Concord Branch and the second Concord Branch (for which she made preparation during the building of the first) was a generic *gift* in the sense that although the entire Field contributed to it, she presented it as solely her gift (Mrs. Eddy having referred to herself as "the [sole] builder," My. 162:20, My. 159:2),—the second Concord Branch as the expression of Mrs. Eddy's conception of generic Branch embraced all branches as the expression of her revealed Word in which they were rooted. Thus when the generic second Concord Branch grew "up out of . . . [its own] place" to "build the temple of the Lord," it typed all branches as having done so. This second Concord Branch types the true idea of the *universality* of "The BRANCH" that builds the temple of the Lord at the command of "the Lord of hosts" ("host" being interpreted by Mrs. Eddy as "universal," S. & H. 519:8, 9): "Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his [own] place, and he shall build the temple of the Lord," Zech. 6:12. As a symbol of this universality of its mission, the second Concord Branch has on its spire a skeleton world, its skeleton form typing the fact that its spiritual "substance outweighs the material world," Mis. 167:11, and yet has no material weight, or density. It is interesting to note that Isaiah not only prophesied abstractly of "a Branch" that should grow out of the "roots" of "Jesse," Isa. 11:1, but symbolically identified this "Branch" with the features of the City foursquare when he concretely prophesied that it should have "walls [of] Salvation" and "gates [of] Praise," that the sun should not be its light by day or the moon by night (which Rev. 21:23 fulfills), that its "people" should be "all righteous" (the collective "righteousness of saints," with which the Bride was clothed—"To her was granted that she should be arrayed in fine linen, clean and

white: for the fine linen is the righteousness of saints," Rev. 19:8), and culminated his prophecy with the statement that this City would be "the branch of . . . [God's] planting," Isa. 60:14, 18, 19, 21.

Thus Mrs. Eddy built the first Concord Branch as her personal gift and ministered to it, her ministry consisting of teaching on one occasion and preaching on others; while she remained separate from the second Concord Branch as a symbol of infinity beyond personal ministry of any kind. This lack of personal ministry in the second Concord Branch is manifested by the uncut door from the auditorium to its *embraced Mother's Room*; while the corresponding door on the opposite side of the church opens directly from the auditorium to her impersonal Word as displayed in the Reading Room.*

When Mrs. Eddy converted the home into the first Concord Branch in 1897, she simultaneously added "Thy kingdom is come" to her spiritual interpretation of the Lord's Prayer in *Science and Health*, but removed it at the dawn of the Twentieth Century in 1901 when the God-crowned Woman was ushered into her own expression; for while the nineteenth century pertained to Motherhood (prophesied in Revelation twelfth chapter) and the Twentieth Century to the domain of the God-crowned Woman in *heaven*, there was still one more step to take to the "*kingdom*" of heaven on earth, typed by the City foursquare (prophesied in Revelation twenty-first chapter) in its descent to dwell with men as the "*kingdom*" of heaven on earth. (See Mrs. Eddy's distinction in the "Glossary" of *Science and Health* between "heaven" and "kingdom of heaven," the former being *individual* "government by divine Principle," the latter "the realm [collective 'kingdom'] of unerring, eternal, and omnipotent Mind.") In 1903 at the laying of the corner-stone of the second Concord Branch as a type of the City foursquare, which brings heaven down to earth, Mrs. Eddy said, as has been previously commented upon, ". . . it [the occasion] points to the new birth, heaven *here*, the struggle over," My. 158:12, and thus it merely pointed until 1907, when, in a burst of effulgent light with myriads of rays in the addition of new textual changes (elsewhere identified as the Zebulun descent into the Word and presented in detail in the eleventh picture under the topic "The Light"), Mrs. Eddy restored to her spiritual interpretation of the Lord's Prayer its final words, "Thy kingdom is

* Even the Mother's Room has recently been converted into a Reading Room, suggesting the effacement of "past" symbols, although "God requireth that which is past," Eccl. 3:15, and "spiritual teaching must *always* be by symbols," S. & H. 575:13.

come,"—final in the sense of its last possible change, for these words declared the *kingdom of heaven* on earth.

Shortly after this final declaration of fulfilled prophecy, Mrs. Eddy separated the branches each to its own communion, forbidding further communion with The Mother Church (or with each other), even its Extension, typing the God-crowned Woman as *heavenly* Bride; for God's kingdom as *earthly* Bride had come down to dwell with men as declared by her statement, "Thy kingdom is come," completing the Word in *Science and Health*, from whose "roots" the branches grew in accordance with Isaiah's prophecy, "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots" (Isa. 11:1)—not stem or rod. Inasmuch as Zechariah says that "The BRANCH" alone is able to "build the temple of the Lord" in universal consciousness, Zech. 6:12, the branches, generically symbolized by the second Concord Branch with its humanized mottoes, could alone fulfill the demand of the fourth side of the City foursquare as the fourth dimension of good—"omni-action" of earth beyond the trinity of heavenly forces.

SPIRITUAL COMPENSATION FOR GIVING PLACE TO GENERIC CONSCIOUSNESS

Had Leah held to "underlying" Love for *manhood* and refused to give her son's mandrakes of Love to Rachel as typing "overlying" Love, she would have effaced for the human consciousness all of her subsequent footsteps in unfolding being after Reuben and, consequently, have effaced the Principle of salvation for divided man and woman, earth and heaven, her footsteps being to the end of uniting the male and female elements. Thus she was forced to share with Rachel her son's mandrakes of "underlying" Love, the source of her first son Reuben as the "vision of *the son*."

Likewise had Mrs. Eddy retained her first Concord Branch, typing "underlying" Love as the *source* of manhood, typing the Bible, thereby refusing to yield her *subjective* consciousness to *objective* demonstration, or "overlying" Love, she, like Leah, would have symbolically effaced the entire plan of salvation as the channel by which earth, separated by belief from heaven, could become one with heaven—man one with woman as the "crowning ultimate" of ascended Church.

As "underlying" Love and "overlying" Love are identical, for Mrs. Eddy says that Love has the threefold function of "underlying,

overlying, and encompassing all true being," S. & H. 496:18, "overlying" Love was as much Mrs. Eddy's revealing consciousness as was "underlying," and, therefore, Mrs. Eddy's concession in yielding the first Concord Branch to the second Concord Branch brought the same ultimate result after "overlying" Love had encompassed the full scope of ascending Church as if she had not yielded "underlying" Church to "overlying" Church. However, the spiritual compensation of yielding was to *ascendingly* and *descendingly* embrace the "twelve tribes of Israel" as "lamps in the spiritual heavens of the age, which show the workings of the spiritual idea" (S. & H. 562:12, 17) by which all mankind, or the "universal family," is brought into "the gospel of Love," S. & H. 577:4. In other words, after she shared her subjective revelation with others by writing *Science and Health*, Mrs. Eddy was forced to fulfill the prophecies of "overlying" revelation in line with ascending Church consciousness. Thus *Science and Health*, her "man child," was forced to ascendingly reach its heavenly Bride in response to the prophecy "and her child was caught up unto God, and to His throne" (Rev. 12:5), for *Science and Health* was written only to and for objective consciousness.

Thus "Genesis" as subjective consciousness, or "underlying" Love, in giving itself to "The Apocalypse" as objective consciousness became one with "overlying" Love, thereby making possible the third position of Love as descendingly "encompassing all true being [as Church]," S. & H. 496:19. This need of "encompassing all true being" was undoubtedly the reason why Mrs. Eddy more latterly changed the definition of "the ideal woman" as "Life and Love" to read "to Life and to Love" ("underlying" and "overlying") in *Science and Health*, thus parting the two arms of Womanhood in order to encompass the last step of "the ideal man" as "Truth," S. & H. 517:8-10, or "all true being," S. & H. 496:19, which process unites both heaven and earth, bringing Church down to the position of subjective consciousness in which earth and heaven, typing man and woman, were never divided.

The fact that Mrs. Eddy had declared that Spirit was man's "primitive . . . source of being" did not ensure her against her acceptance of the superstructure of Church as its "crowning ultimate," My. 6:22, because she had also declared at the same time that Spirit was man's "ultimate source of being" ("Spirit is his *primitive* and *ultimate source* of being . . .," S. & H. 63:9), which forced her to build two churches that respectively symbolized the "primitive

and ultimate *source* of being," she yielding the "primitive" to the "ultimate."

However, the spiritual compensation promised in the definition of Asher as the first descending step of Womanhood was fulfilled in its final descent to earth, bringing with it the full demonstration of ascended manhood—revelation, which is always subjective consciousness, being fully compensated in spiritual *demonstration* as "Christian Science" which is "the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of *universal* harmony," Rud. 1:1-4.

The upward course of Genesis first chapter, which Mrs. Eddy was forced to demonstrably pursue in order to bring the Word of *Science and Health* to the apprehension of her followers after she had shared her vision with church in 1875 by writing *Science and Health*, is seen in the progressive manner in which she viewed the letter-nature of the basis of her discovery of Christian Science, or the Principle that healed her, which she expressed in "changing glow . . . [up to the point of its] full effulgence" (S. & H. 511:17) in eight successive forms as follows:

1st—"We made our first discovery that science *mentally applied* would heal the sick, in 1864, and since then have tested it on ourselves and hundreds of others, and never found it fail to prove the statement herein made of it," p. 4, first edition.

2nd—"We made our first discovery of the *adaptation of metaphysics* to the treatment of disease about the year 1864; since then we have tested the Principle on ourselves and others, and never found it fail to prove the statement herein made of it," p. 6, Vol. I, third edition.

3rd—"About the year 1862, having heard of a mesmerist in Portland [P. P. Quimby] who was treating the sick by manipulation, we visited him; he helped us for a time, then we relapsed somewhat. . . . He died in 1865 and left no published works . . . Since our discovery *in 1866* of the divine science of *Christian Healing*, we have labored with tongue and pen to found this system," pp. 3, 4, and 5, Vol. I, sixth edition.

Mrs. Eddy's discovery was based on her own "Christ Healing," as presented in the second picture of *Christ and Christmas*. This healing was particularly recorded in *Pulpit and Press*, p. 34, lines 5-24, through her use of a newspaper account as follows:

"In 1866, while living in Lynn, Mass., Mrs. Eddy (then Mrs. Glover) met with a severe accident, and her case was pronounced

hopeless by the physicians. There came a Sunday morning when her pastor came to bid her good-by before proceeding to his morning service, as there was no probability that she would be alive at its close. During this time she suddenly became aware of a divine illumination and ministration. She requested those with her to withdraw, and reluctantly they did so, believing her delirious. Soon, to their bewilderment and fright, she walked into the adjoining room, 'and they thought I had died, and that it was my apparition,' she said. From that hour dated her conviction of the Principle of divine healing, and that it is as true to-day as it was in the days when Jesus of Nazareth walked the earth. 'I felt that the divine Spirit had wrought a miracle,' she said, in reference to this experience. 'How, I could not tell, but later I found it to be in perfect scientific accord with the divine law.' "

Mrs. Eddy's change in her statement of the date of her discovery from 1864 in her first and third editions (the second edition, being a brief extract from the third edition which was then in the press, did not contain any date on this subject) of *Science and Health* to 1866 in the sixth edition (there never having been any fourth or fifth edition) is interesting. In the sixth edition, in 1883, when Mrs. Eddy for the first time apportioned to man his place in Science by giving "reward" to the "prophets" and "saints" (Rev. 11:18) in her addition of the "Glossary" to *Science and Health* for the first time, Mrs. Eddy was able to make a clear letter-distinction between the basis of the healing of herself by Dr. P. P. Quimby, a benevolent mesmerist of whom she speaks so kindly in "Wayside Hints" in the sixteenth edition, and of that which followed her own great illumination in 1866 when she was impersonally healed by the "divine science of Christian Healing" which was revealed to her in an hour of crucial need. She thereupon dated her spiritual healing from her revelation of light upon the basis of her own subjective revelation.

As an evidence of the apparent disparity between Dr. Quimby's and Mrs. Eddy's thought even during the time she was under his care (when she imparted to him orally and in writing her own interpretation of his healing power), on one occasion, as recorded in Sibyl Wilbur's *The Life of Mary Baker Eddy*, after Mrs. Eddy had quickened him with her higher spiritual consciousness, Dr. Quimby said to Mrs. Eddy, " 'I see what you mean,' he said musingly, 'that Christ has come into the world again; but in that case I must be John [the Baptist] and you Jesus' " (p. 88, chapter "The Apotheosis of a

Hypnotist" in *The Life of Mary Baker Eddy*, by Sibyl Wilbur)—to the great shock of Mrs. Eddy who was not prepared at that time for such spiritual exaltation. This shows how advanced beyond his practice, even in 1862 at the time of her healing by him, he regarded Mrs. Eddy.

Be this as it may, Mrs. Eddy's great illumination after Dr. Quimby's passing, which illumination was the occasion of her spiritual healing in 1866, bears a striking analogy to the relationship between Jesus' declaration of the nearness of the kingdom of heaven and John the Baptist's imprisonment and "death" in the Biblical statement, "Now when Jesus had heard that John [the Baptist] was cast into prison, he departed into Galilee [meaning 'the circle' of Love, typing Womanhood] . . . From that time Jesus began to preach . . . the kingdom of heaven [typed by Womanhood] is at hand," Matt. 4:12, 17. Thus Jesus' first recorded vision of the "kingdom of heaven" was not until after the highest human type of manhood next to him was put in prison in Judæa, typing manhood, where Jesus' great struggles with manhood prophecies were always manifest—his baptism, temptation in the wilderness, betrayal, and crucifixion.

In connection with the distinction between the relative positions of manhood and womanhood in line with prophecy, in 1865 on the occasion of the assassination of President Lincoln as probably the highest expression of earthly manhood at that time (just preceding the revelation of Womanhood in 1866), Mrs. Eddy in her Poem entitled "To the Old Year—1865," Po. p. 26, said: "Chill was thy midnight day, while *Justice* grasped the sword to *hold her throne*, and on her altar our loved Lincoln's own great willing heart did lay." Thus at this point Mrs. Eddy saw that a higher sense than even divine Justice made its demands upon the human consciousness—the revelation of Love that needs no sword for the accomplishment of its ends, as did Lincoln, no matter how just those ends might be. In other words, according to Biblical law, "all they that take the sword [for the accomplishment of the ends of justice] shall perish with the sword"—even Jesus, the highest type of manhood, who declared that he "came not to send peace, but a sword," was crucified. So even the sword of Spirit must yield to the inherent power of Love, or manhood to Womanhood. Is not this what Mrs. Eddy's Poem portended? It is more than interesting to note that this Poem was written January 1st, 1866, before her "Christ Healing" on February 4th of that same year (*The Life of Mary Baker Eddy*, by Sibyl Wilbur,

pp. 123-126). Thus thought was self-prepared for a higher illumination than the healing power of man. So in 1866, shortly after this assassination seemingly so cruelly unjust (which was the occasion of the "death" of another "John the Baptist" of manhood in order that the "kingdom of heaven," typed by Womanhood, might again be preached in Galilee), Mrs. Eddy discovered what she now terms the "divine laws of Life, Truth, and Love," in the first day of the revelation of Womanhood, beyond the baptism of manhood (be it ever so humanly pure).

It is an interesting coincidence that Dr. Quimby passed on during the same year that Lincoln was assassinated, in 1865, which had collateral bearing on the necessity for the passing of manhood before the revelation of Woman could come to expression in view of the fact that Mrs. Eddy even in her revelation of the City foursquare in the sixteenth edition, in 1886, uses Dr. Quimby together with Dr. Eddy as illustrations of what is meant by the square of the City four-square as "a good square man," her statement being: "We need good square men everywhere. Such a man was my late husband, Dr. Asa G. Eddy . . . Society needs square and fair dealing,—such honesty and humanity as my friend Dr. P. P. Quimby wished to engender among his fellow-mortals . . .," S. & H. 226, 227, sixteenth edition.

Although Mrs. Eddy was healed by her vision of Womanhood (beyond that of manhood), upon which she based her revelation of Christian Science, the prophecy of Jesus concerning his second coming as the "Comforter" placed her under the necessity to first "bring all things to . . . remembrance" whatsoever he had said, John 14:26, thus forcing her to wander in the wilderness of Judæa (manhood) with Jesus' Church of ascending Christianity until such time as this Church objectively reached her initial vision, in the meantime also being forced to step by step declare its advancing position in her progressive revelation of the ascending "man child." Thus we proceed to her next annunciation of the demonstrable basis of her initial vision:

In the sixteenth edition, in 1886, Mrs. Eddy's statement in regard to her discovery of Christian Science was:

4th—"Mr. Quimby died in 1865, and my first knowledge of Christian Science, or *Metaphysical Healing*, was gained in 1866. . . . After his death I was healed, and this healing followed the revelation to me of the Principle of Christian Science," pp. 6, 7, 16th edition.

In the fiftieth edition, in 1891, the first in which the chapter entitled "Science, Theology, Medicine" appeared and, therefore, the first edition to give the basis of her discovery of Christian Science its present place in the main body of *Science and Health*, Mrs. Eddy's next change in this statement occurred. It read:

5th—"In the year 1866 I discovered the *Science* of Metaphysical Healing, and named it Christian Science," p. 1, chapter "Science, Theology, Medicine," 50th edition.

The full "*Science*" of Metaphysical Healing was more *mentally* progressive than *Christian Science* then viewed as merely metaphysical *healing*. In other words, until thought is mentalized beyond Christian emotion the tendency would be to heal inspirationally by faith.

Mrs. Eddy's next changed statement of the basic Principle of her healing in 1866 was at the close of the evening shadows of the nineteenth century, when she expressed the Principle that healed her as:

6th—"In the year 1866 I discovered the *Christ science*, the *science of Mind* . . . ," p. 1, 167th edition.

"*Christ science*" is far above the "Science of Metaphysical Healing," for after metaphysics has reached the point of "Science" it must become spiritualized with the "Christ," else lose its spiritual basis; while the "science of Mind" preserved the mental progress already attained above emotional Christianity.

Next, at the turn of the Twentieth Century, Mrs. Eddy expressed her discovery in terms of:

7th—"In the year 1866 I discovered the *Christ science*, or *divine laws of Life* . . . ," p. 107, 226th edition.

This change was the first reapproach to her original subjective (first day) consciousness of light as being "Truth, Life, and Love [which] fill immensity," S. & H. 504:13, for she here introduces one element of the heavenly trinity—"Life."

Finally in the second edition of 1907 (the edition is the number gathered from progressive changes, for there was no numbering of editions after 1906), when the City foursquare, typed by the second Concord Branch, came to individual expression in *Science and Health* through the descent of Zebulun, we find that Mrs. Eddy had reached, in the descent of the objective heavenly Bride, the initial subjective

Bride-consciousness of her original revelation, or discovery of the Principle that healed her, as expressed in our present edition:

8th—"In the year 1866, I discovered the Christ Science or divine laws of *Life, Truth, and Love* . . .," p. 107, 2nd ed. of 1907.

Thus Mrs. Eddy returned to her subjective consciousness of the revelation of Life, Truth, and Love, which she interprets as the light of the first day, calling it a *revelation* and, therefore, *her revelation*; for under the topic of "Light preceding the sun" Mrs. Eddy says: ". . . for though solar beams are not yet included in the record of creation, still there is light. . . . This also shows that there is no place where God's light is not seen, since *Truth, Life, and Love* fill immensity and are ever-present. Was not this a revelation . . .," S. & H. 504:7-14. So she found full compensation in the law of Love, which, though "forever shared, [remains] forever whole" (see Christian Science Hymn).

By a long and toilsome upward process for the salvation of others (Mrs. Eddy having defined "Salvation" as "Life, Truth, and Love understood and demonstrated," S. & H. 593:20) Womanhood thus came up out of the baptismal waters of sacrificial Christianity, typing manhood, when she lifted her "man child" up to Womanhood as his objective Bride in 1902. However, Mrs. Eddy did not even then demonstrably receive her true vision of the oneness of her subjective light of the Bride as original Word (which was the basis of her revelation of Christian Science) and the objective Bride of Christianity until this objective heavenly Bride descended to earth in *Science and Health* in 1907 with the declaration, "Thy kingdom [of heaven] is come," in fulfillment of the mission of the second Concord Branch, of which Mrs. Eddy prophetically said, ". . . it points to . . . *heaven here*," My. 158.

This declaration in *Science and Health* of heaven's presence was added simultaneously with her statement of her basic discovery of Science as the "divine laws of Life, Truth, and Love"—"Life, Truth, and Love" being the first-day basis of the Word as interpreted by Mrs. Eddy, S. & H. 502:27. Of the animating power of this first day Mrs. Eddy says: "Divine Science, the Word of God, saith to the darkness upon the face of error, 'God is All-in-all,' and the light of ever-present Love illumines the universe," S. & H. 503:12, and Mrs. Eddy defines the initial Word as the "Word of Life, Truth, and Love" in her definition of the first cardinal point of the "city of our God"—the

initial starting point. This was the first-day illumination of Womanhood to which she returned after the objective Bride of Church had reached the subjective revelation of the first day of, "In the beginning [*the only*] God created [both] the heaven and the earth."

Thus Isaiah's prophecy of "a Branch" growing out of the "roots" of "Jesse," "self-existence," typing Genesis first chapter as subjective consciousness, symbolized by the first Concord Branch of individual expression, became "*The BRANCH*" which Zechariah prophesied would "grow up out of his [own] place" to build the temple of the Lord in universal consciousness in response to the demand of the Lord of hosts, universal God. Isaiah's prophesied "Branch" was symbolized by the second Concord Branch after the first Concord Branch gave place to the second Concord Branch, so providing for the "female" idea of the first chapter of Genesis the "greater" position to which it must rise from the "lesser" (individual) position in fulfillment of Mrs. Eddy's demand for both "male" and "female" in the statement, "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. Thus the male idea rises from the "lesser" to the "greater" female idea; while the female idea rises from the lesser *individual* idea to that of the all-embracing Womanhood of the City foursquare, which expands through the medium of "no temple therein" to "the city of our God" as *universal Bride* providing a common dwelling for all mankind, for the female idea as typing heaven never adds to its trinity of Life, Truth, and Love its fourth quality, "omni-action," until it reaches the universal nucleus of the City foursquare.

THE UNHEEDED KNOCK

As has been shown, this tenth picture characterized by the Woman symbolically calling the grapevine branches as the heavenly trinity to her position, the City foursquare, as typed by the squares on which she is standing, was wholly prophetic in point of time and fact when placed in *Christ and Christmas* in 1893 as well as when *Christ and Christmas* was restored to the Field, after an interval of four years, in 1897; for the fiftieth edition of *Science and Health* presenting the descending City foursquare in the unfolding Word of the chapter "The Apocalypse," which City foursquare this tenth picture types, was not demonstrably manifested in its figurative descent (that is, the Zebulun descent, which illuminated *Science and Health* from

beginning to end with its noonday "light" of bridal "glory") until 1907, one year after the Extension was dedicated, and the detached grapevine branches at which the Woman is symbolically knocking in this picture were not detached from associated activities with each other in a "family" idea, or from communion with The Mother Church, until 1908. In other words, this tenth picture was entirely prophetic until fourteen years after its original presentation in *Christ and Christmas* (1893-1908)* and ten years after it was changed to its present form (1897-1908).† Thus only after the detachment of the branches in 1908 could it be said that the knock of the Woman on the detached branches was "unheeded."

While it seems on the surface a trivial thing to mention, yet, as Mrs. Eddy did nothing without meaning, it might be well to add that in the reconstruction of this tenth picture in the second of the triple "Third Edition" of *Christ and Christmas*, Mrs. Eddy incorporated the portion of the Scriptural basis of this picture which reads, "Behold, I stand at the door, and knock," in the lower portion of the picture itself in addition to its duplicate presentation in the "Glossary" of *Christ and Christmas*—as if to emphasize above its other features that the Woman's knock is unheeded. This feature was removed in the fifth edition, in 1900, when Mrs. Eddy began to feel most sensibly the evening shadows of nineteenth-century Motherhood, S. & H. 559:32-2, and realized the unpreparedness of the branches to heed this knock until the Message of the Bride had unfolded itself in the Twentieth Century; thus Mrs. Eddy left the consciousness of the Bride to emphasize its own mission to the branches, which mission this picture, pertaining to the branches only, could but vaguely prophesy under the régime of Motherhood.

As foreshadowing by about thirteen years the prophecy of the future detachment of the grapevine branches upon which this Woman is knocking, in the twin window of the outgoing side (viewing the windows "from left to right" †) of the lower vestibule of The Mother Church dedicated January 6th, 1895, it will be remembered that there is portrayed a sturdy "man child" with a *detached grapevine* branch over his right shoulder, identifying Isaiah's prophecy of the "Branch" as "a little child [that] shall lead them," Isa. 11:6. Inasmuch

* *Christ and Christmas* was not published until the last of 1893 and the branches were not put on the door at which the Woman is knocking until late in 1897, so that the first year in each instance is not to be counted.

† See Joseph Armstrong's book, *The Mother Church*, p. 72, lines 6-8.

as this little child was presented by Isaiah as symbolizing the Branch-idea, it was undoubtedly pictorially portrayed in the outgoing vestibule of The Mother Church as a prophecy that the branches were destined to be detached from each other as well as from communion with The Mother Church—self-existence and self-government having always rested upon the shoulder of each branch in fulfillment of Isaiah's prophecy that "the government shall be upon his [own] shoulder," Isa. 9:6.

Thus in this outgoing window portrayal of this sturdy "man child" with the detached branch over his shoulder was prophesied the first Concord Branch (detachedly from The Mother Church) growing from the "roots" of "Jesse" as the precursor of the detachment of all the branches; for although the first Concord Branch was built during the régime of The Mother Church, it was *pre-detached* by reason of the fact that it was completed in Mrs. Eddy's own consciousness which being more basic even than *Science and Health* made the first Concord Branch more basic than the other branches, even though they too manifested the Branch-idea as rooted in the Word of *Science and Health* before The Mother Church was formed: however, being thus rooted, the branches were incomplete until the Word of *Science and Health* (exclusive of the *Key to the Scriptures*) as "bridegroom" had ascendingly reached its heavenly Bride and had descended through the Zebulun-consciousness to the subjective discernment of Mrs. Eddy's conception of the Branch as growing from the "roots" of "Jesse" ("self-existence"), which descent came in 1907. (Thus *Science and Health*, typing the "bridegroom," bore the same relationship to the heavenly Apocalyptic Bride in the *Key to the Scriptures* as that implied in Mrs. Eddy's statement, ". . . the bride (*Word*) is adorned, and lo, the bridegroom cometh!" My. 125:26.) Nevertheless, while it was more basic than the other branches, the first Concord Branch was but an individual expression, fulfilling the prophecy of "a [single] Branch" growing out of the "roots" of "Jesse"; whereas the second Concord Branch, built on the foundation of the first, fulfilled Zechariah's more expansive prophecy of "*The BRANCH*" which would "grow up out of his [own] place and . . . build the temple of the Lord" in universal consciousness at the demand of the "Lord of hosts"—universal God. Hence the world was on the spire of the second Concord Branch and not on the first Concord Branch.

A most significant augury of the special mission of this second

Concord Branch appeared for the first time on the outer cover of the *Christian Science Quarterly* published shortly before the dedication of this second Concord Branch and undoubtedly in contemplation of it—a large detached olive branch, which Mrs. Eddy placed between two conventional olive trees (simultaneously added), typing Zechariah's symbolism of "the two anointed ones," Zech. 4:3, 14, which two olive trees are called the "two witnesses" in the eleventh chapter of Revelation, and in *Miscellany* these "two witnesses" are called, as before noted, "Christ Jesus and Christian Science," My. 347:1. As an insert in the olive tree on the left side of the cover Mrs. Eddy placed a Grecian lamp having a foundational bowl (with no superstructure) from which rose a tongue of fire cloven at the base, with tip upward, suggesting ascension, and above this lamp she placed eight ascending rays of light suggesting the "eight souls" (I Pet. 3:20) in Noah's Ark, that presented the original plan of collective *family-church* salvation, prototyping the activities of The Mother Church as a "family" idea—The Mother Church being the tribal expression of Asher, the eighth tribe of Israel. As an inset in the olive tree on the right-hand side of the cover, Mrs. Eddy placed a *foundational* and *superstructural* lamp, and above this lamp she placed a *descending* tongue of fire cloven at the top, with tip downward, the tip not reaching the bowl of the lamp. Above this flame she placed twelve descending rays of light, typing the twelve descending rays from the stars on Woman's crown as "the lamps in the spiritual heavens of the age" expressed in the descending City foursquare with its twelve tribal gates. This olive tree on the right-hand side of the cover with its foundational and superstructural lamp, its descending tongue of fire, and twelve descending rays of light showed the composite nature of the second Concord Branch—the twelve descending rays of light above the descending tongue of fire (embracing the eight ascending rays of the lamp inserted in the first olive tree) having been prototyped by the cloven tongues of fire that descended upon the twelve disciples enabling them to speak with all manner of "tongues" (Acts 2:3, 4), prototyping in this instance the completed Word, or BRANCH, embracing its twelvefold generic light and reaching every man in his own state and stage of consciousness, typed by his own language, or "tongue."

But by far the most impressive and most highly significant feature of this entire symbolism on the *Christian Science Quarterly* as characterizing the second Concord Branch was the very large *detached*

olive branch * prophetically placed at the center-bottom of the front cover, its size being out of all normal proportion to its harmony with the trees—so much so that apparently with no understanding of its meaning it was reduced in 1928 (about eighteen years after Mrs. Eddy left us in person) to about half its size, and more latterly it was removed entirely, when the olive trees as the “two witnesses” of man and woman (“Christ Jesus and Christian Science,” My. 347:1) lost their identity as trees and became merely a decorative effect.

This large detached olive branch placed on the cover of the *Christian Science Quarterly* in 1904 (at the same time that the two olive trees were placed thereupon) identified the olive branch Message of the dove (typing Zebulun) in the eleventh picture and was symbolized in Church consciousness by the second Concord Branch as the descending City foursquare spreading its beams of “light and glory” upon the text of *Science and Health* in order to complete the branches rooted therein, thus bringing them down from their heavenly ascent in Issachar to the position of Zebulun on earth as a necessary precedent fact to their detachment.

So the detached olive branch prophetically placed upon the *Christian Science Quarterly* in 1904 was an evidence that the entire Field of branches was under the leadership of the second Concord Branch until they, too, became detached branches. Did not Mrs. Eddy foretell the special mission of this second Concord Branch as a symbol of the descending heavenly City foursquare when she said at the laying of its corner-stone, “. . . it points to the new birth, heaven *here* [on earth],” My. 158:12,—while the other branches with their heavenly mottoes typed heaven *there*. Mrs. Eddy’s Branch was (as previously stated) naturally more basic than any other of the branches, her consciousness being below even the ascending Ladder of Life; while the consciousness of the other branches started upon the basis of the division of man and woman on the second rung of the Ladder.

This second Concord Branch as a symbol of the descending heavenly City foursquare having become the leader of, and therefore the pattern for, the other branches, it was necessary for each and every branch to become a complete unit (City foursquare) before all the branches could be detached from interassociation with each other and

* This detached olive branch appeared for the first time on the *Christian Science Quarterly* in April 1904, as near the date of the dedication of the second Concord Branch (July 17th, 1904) as possible under the plan for a fixed date of the quarterly publication thereof.

from communion with The Mother Church. But this they could not do until they were completed in the Word of *Science and Health*, in which they were rooted, rather than in the consciousness of Mrs. Eddy. Thus all of the branches other than the second Concord Branch were compelled to await the individual expression of Zebulun in the Word of *Science and Health*. Zebulun as a Church identity must first come into its own as a *dwelling* on earth for the *idea* in the Word, symbolic of the preparation of Church consciousness to "take . . . in" the impersonalized idea which animated it, typed by the impersonalization in the eleventh picture of the Church symbols in the tenth picture; and inasmuch as this second Concord Branch was first conjoined with all the other branches in Church consciousness in the building of the Extension, typing Issachar, in fulfillment of Moses, prophecy concerning the conjoined missions of Issachar and Zebulun, Zebulun thus having no individual identity, it was not until after the dedication of the Extension representing the complete fulfillment of Issachar that the Church expression of Zebulun as the second Concord Branch came into its own individual identity.

So it was not until 1907 (one year after the dedication of the Extension) that Zebulun, as the descending white dove with its olive branch Message of the City foursquare, individually appeared in the Word of *Science and Health*, illumining its texts in line with the promises of the City foursquare as Bride (which united the male and female elements of the Word) and completing for the first time the heavenly trinity of grapevine branches, typed by the three detached branches which the Woman was prophetically (up to 1908) calling to the City foursquare.

Thus was lifted the veil of Motherhood which obscured the vision of the Bride until Church consciousness had prepared a "dwelling" (the name "Zebulun" meaning "dwelling") for it, typed by the second Concord Branch to which all the branches contributed, as previously noted. Zebulun having been fulfilled, both in Church symbol as a pattern as well as in the descended Word, the same privilege (of becoming an individual whole unit—City foursquare) was now open to each branch.

However, this unified pattern could not be followed until the branches were detached from their interassociation, which was occasioned by the fact that it took their entire collectivity to symbolize the fullness of the trinity Life, Truth, and Love or the united male and female idea, inasmuch as each was permitted but one quality of the

trinity. Therefore it was in 1908, about one year after the City foursquare as “the light and glory of divine Science” shed its beams upon the texts of *Science and Health*, making it possible for each branch to be a complete unit (City foursquare), that the branches were first detached from interassociation with each other by a By-law in the *Manual* forbidding their further conference with each other. (This was simultaneous with the removal of the provisions of the *Manual* exhorting the branches “to help one another,” as well as the removal of the Christian elements from the sixth Tenet of Christian Science which had exacted the pledge that Christian Scientists “love one another,” substituting for the latter the Golden Rule as the square of Love,—all of which is presented in the comments on the eleventh picture.)

The one exception to the forbidding of interassociation in the *Manual* is with reference to questions pertaining to State (but not City) issues, the exception being stated as follows: “No conference of churches shall be held, unless it be when our churches, located in the same *State*, convene to confer on a statute of said *State*, or to confer harmoniously on *individual* unity and action of the churches in said *State*,” Art. XXIII, Sect. 1, p. 70, lines 15-20. The latter provision undoubtedly refers only to *State* matters of concern to the churches, as it took the place of Mrs. Eddy’s previous permission for the branches within one City “to help one another.” In other words, there was but one possible common action for the branches and that was consultation in regard to any prospective adverse (to the Christian Science Church) statutes or other *State* matters; thus each City branch in the future was to be a whole, individual unit, which permitted no possible City interassociation, since each branch typically stood for the *City* foursquare, its common touch with *State* opening up its future mission though *Nation* (typing the “tree of life,” the “leaves” of which “were for the healing of the nations,” Rev. 22:2) to the universe, and, as previously noted, the scope of the mission of each branch was particularly prefigured by the symbolic world on the spire of the second Concord Branch.

The second major step in the detachment of the branches followed almost immediately after the demand for the detachment of the branches from interassociation with each other, and that was the detachment of the branches from communion with The Mother Church (also in 1908), as recorded by Mrs. Eddy in *The First Church of Christ*,

Scientist, and Miscellany: "The branch churches continue their communion seasons, but there shall be no more communion season in The Mother Church that has blossomed into spiritual beauty, communion universal and divine," p. 141:26.

The necessity for detaching the branches from interassociation with each other before they were detached from communion with The Mother Church is obvious, lest after their communion tie with The Mother Church was removed they seek solace in each other, which would deny their individual completion. But Mrs. Eddy did not leave them without solace for their terminated intercommunion, for she had already prophetically given them the spiritual substitute for the material form of intercommunion in the words: "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. 189:9-14.

As was presented at the beginning of this subtitle, "The Unheeded Knock," the Woman's knock at the door of the detached branches, first placed in this tenth picture in 1897, was entirely *prophetic* of the time when the branches would be detached from interassociation with each other and from communion with The Mother Church after the completion of the Word, in which they were rooted. Thus the knock on the door could be said to be "unheeded" only since 1908 when Mrs. Eddy detached the grapevine branches from interassociation with each other and from communion with The Mother Church, a period (in 1941) of thirty-three years—quite long enough for the branches to rise to a point of such spiritual maturity as to hear this knock and the voice, in the words of the stanza of the Poem applicable to this tenth picture, saying, "Just take Me in! No mass [neither ritualistic, in the sense of ceremony, nor numerical, in the sense of gathered assemblages, each branch embracing the twelve tribes of Israel from within its own membership communion] for Me!"

Thus the call of the Woman in this tenth picture is the call of Zebulun to Issachar, which still remains in its "tents" of arrested progress because it has not realized its completion in the Word and its detachment from the limitations of the Motherhood aspects of the Word—in short a call to a privilege which it is entitled to enjoy but which it has not discerned.

“ZONE TO ZONE”

The “zone” of the “fast circling” star in this tenth picture is *Zebulun*, the sixth direct son of Leah and the tenth son of Jacob (or the tenth tribe of Israel). The name “Zebulun” means “dwelling,” and his birth as recorded in the Bible was as follows: “And Leah *conceived* again, and bare Jacob the sixth son. And Leah said, God hath endued me with a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name Zebulun,” Gen. 30:19, 20.

(*Identical Fulfillment*)

“*And Leah conceived again, and bare Jacob the sixth son*”—Inasmuch as Leah’s sixth son encompassed the ten sons of Jacob (because Leah typed the “root”-vision of Love which encompassed subjectively the intervening labor of the four handmaid sons in their servant effort to reach Love objectively), and the name “Zebulun” means “dwelling,” it follows that Zebulun types the earth sense of Bride that having ascended (expanded) to its heavenly sense of Bride, typed by Rachel, must by very reason of its spiritual earth weight as “compound idea” descend to earth bringing heaven with all of its encompassed tribal consciousnesses (thereby becoming a prototype of the descending City foursquare with its twelve individual gates in one consciousness); for it will be remembered that Moses prophesied that after calling all men (the earthly tribes) to “the mountain” (heavenly consciousness, typed by Rachel), Issachar and Zebulun must “suck of . . . treasures hid in the sand” (earth), Deut. 33:19. Thus Leah’s sixth son Zebulun as a prototype of descending Church consciousness gathered the full twelve tribes together at the point of ten as typing the saving idea of City consciousness, just as God promised Abraham to save the City for ten righteous men, Gen. 18:32, prophesying the City foursquare, and just as Moses gathered the full twelve tribes together in Church (tabernacle, afterwards temple) consciousness with the Ten Commandments (the two affirmative Commandments, upon which Jesus said “hang all the law and the prophets,” Matt. 22:39,—“Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might,” Deut. 6:5, and “Thou

shalt love thy neighbor as thyself," Lev. 19:18,—being latent potentialities of the Ten Commandments).

Likewise Mrs. Eddy's subjective six sons as her six progressive revelations of Science as typing the ascending footsteps of Jacob (the sixth son typing the Twentieth-Century Revision of *Science and Health*) brought forth Issachar as heavenly Bride, typed by the Extension, which was dedicated in 1906,—Issachar as heavenly Bride being crowned with the twelve stars, typing the full twelve tribes of Israel, including Zebulun, the tenth son. In 1907, one year after the dedication of the Extension, the City foursquare, typed by Zebulun as "the light and glory of divine Science" descended into the Word of *Science and Health*, completely illumining its texts with its message of the earthly indissoluble oneness of "divine Science" and Christian Science, thus bringing to Christian Science as scientific Christianity the spiritual promises that had been previously given in *Science and Health* exclusively to "divine Science." So Mrs. Eddy's figurative sixth son encompassed not only the full ten sons of Jacob but potentially the two sons of Rachel, Joseph and Benjamin; for the Twentieth-Century Revision expanded the walls of the Word of *Science and Health* in 1908 to the point of "no temple therein" (by dissipating the limiting walls of Christianity), typing Joseph, and in 1909 to the point of "the city of our God," typing Benjamin, which brought the final message that "the truth of being is perennial, and the error is unreal and obsolete," S. & H. 265:20, together with "Christian Science teaches only that which is spiritual and divine, not human," S. & H. 99:15. (Both of which tribal consciousnesses are subsequently presented.) Thus "divine Science" brought to Christianity in Leah's sixth son the riches of heaven as a "dowry" to earth.

"*And Leah said, God hath endued me with a good dowry*"—As is generally known a "dowry" is the property or wealth which a bride brings to her husband as a marital *gift*, and inasmuch as "every matter belief hints the existence of spiritual reality" (Mis. 60:20), did not the bridal "dowry" of Hebraic maidens draw its symbolism from the prophets' prevision of the objective bridal of heaven as "the female idea" and earth as "the male idea," wherein "the female idea" would bring down to earth as "the male idea" heaven's richest spiritual treasures as earth's "dowry"? In other words, as every conception in the human consciousness has its antecedent idea in the divine Mind, there is no doubt that the "dowry" which "divine Science" as the first true Bride-consciousness brought to Christianity as bridegroom-con-

sciousness (see footnote below *) at the Zebulun point of unfoldment was prediscerned by the human mind, filled as it is with symbols of ideas given by leaders on “mounts” of revelation as the means of teaching these ideas to their followers. So human brides were required to bring marital gifts to their husbands in symbolic prophecy of the final bridal gift of the Bride, “divine Science,” to its bridegroom, Christianity.

In prediscernment of the fulfillment of Leah’s prophecy in Zebulun of a bridal “dowry,” Mrs. Eddy in 1899 defined the Bride as the (then present) “adorned” Word, but spoke of the bridegroom as merely (then) coming,—“. . . the bride (Word) is adorned, and lo, the bridegroom cometh!” (as previously often referred to), My. 125:26,—for Christianity as the bridegroom, typed by *Science and Health* (exclusive of the *Key to the Scriptures*) as the manhood of the Word, must “come” to Science as the Bride, typed by “The Apocalypse” as the Womanhood of the Word, which latter had been completely “adorned” since 1891, when Mrs. Eddy added the City foursquare to it. Inasmuch as Jesus called himself “the bridegroom,” Matt. 9:15, and Mrs. Eddy speaks of him as “the visible discoverer, founder, demonstrator, and great Teacher of *Christianity* [only],” My. 338:24, and inasmuch as Mrs. Eddy calls the Word of *Science and Health* the Bride (My. 125:26) and says that she is to be found only in her Word as Bride, My. 120:2-4, and has further declared herself to be the visible “discoverer” and “founder” of *Christian Science*,—the union of the bridegroom and his Bride in the Word of *Science and Health* must be at the point where “divine Science” becomes one in Christian Science.

Mrs. Eddy’s action was, therefore, momentous when, late in 1907 (at the final point of the descent of the City foursquare into the Word, typed by Zebulun), she added to *Science and Health* its first promise in *Christian Science* (all previous promises having been in “divine Science”), reading: “St. Paul says, ‘Work out your own

* This union of Christianity and “divine Science” was first typed by the wilderness-woman’s “man child” (as her own concept of Christianity in the Word of *Science and Health*) being lifted up to the Christ, Science, as its heavenly Bride, in fulfillment of the prophecy that her “man child” should be “caught up unto God, and to His throne”; secondly, it was typed by The Mother Church as “reascending[ly]” lifting up its *collective* sonship to its heavenly Bride, the God-crowned Woman, typed by the Extension, which was built by all the branches as a symbol of their *collective* wedding with the *collective* sonship of The Mother Church; and thirdly, by the union of Christianity as manhood with Science as Womanhood in one Church *on earth*, typed by the second Concord Branch.

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. It will be noted that Mrs. Eddy's statement of *Christian Science* embraced Jesus' highest promise (" 'Fear not, little flock; for it is your Father's good pleasure to *give* you the kingdom' ") to his disciples as a collective "flock" of twelve, the twelve being prophetic of Branch-consciousness typing the City foursquare as the descended Bride, or "divine Science," "adorned for her husband," or her embraced bridegroom as Christianity.

So when Mrs. Eddy used Jesus' very prophecy of the promised heavenly "dowry" (the descended *gift* of salvation rather than ascending *labor* therefor) to offset her previous whole-hearted acceptance of St. Paul's demand for ascending *labor* as "the key to the kingdom," S. & H. 99:5, she literally fulfilled Leah's prophecy of a bridal "dowry" at the point of Zebulun. Thus Mrs. Eddy's declaration of finished labor shows that the Bride as the Word of *Christian Science* had at last brought the "dowry," or marital *gift*, to its bridegroom, Christianity,—this "dowry" being the resplendent "light and glory of divine Science," that dissipated further labor for salvation. So Christianity, or the "Land of Promise," had become one with Science, or "The Promised Land." However as Mrs. Eddy defines "bridegroom" as "spiritual understanding [which is hearing, not sight,—see definition of 'ears']; the pure consciousness that God, the divine Principle, *creates* man as His own spiritual idea, and that God is the only *creative* power," S. & H. 582:17, "bridegroom" never gets beyond a sense of *creation*, or parenthood, for he is conceived idea; while Bride *generically* conceives "man [this 'bridegroom'] in the idea of God," S. & H. 582:14.

"*Now will my husband dwell with me* [Leah]"—As the name "Zebulun" means "*dwelling*," Leah's declaration, ". . . now will my husband *dwell* with me," means that her sixth-son consciousness had encompassed the full tenth-son consciousness of Jacob, due to Rachel and Leah's having figuratively united in Issachar when Leah gave her mandrakes to Rachel as identifying human motherhood as Truth yielding to heavenly Bride as Love, the highest potentiality of Mother. This union was earth's full measure of the understanding of heaven.

Jacob defined "Zebulun" as "an haven of ships," and said, "Zebulun shall *dwell* at the haven of the sea," Gen. 49:13, suggesting

rest from human tumultuousness as a preparation for the descending City foursquare, where God dwells with men, Rev. 21:3, after the turbulence of the "sea" is no more—"and there was no more sea," Rev. 21:1. Thus Zebulun as specifically expressed in *Science and Health* in 1907 was the first point at which Christian Science (as scientific Christianity, or "the revelation of Science" as Jacob, S. & H. 589:5) and "divine Science," its embracing Bride, could occupy the same "dwelling" with entire consistency—Christian Science having ascendingly fulfilled its ends of adapting "divine Science" demonstrably step by step to "human apprehension," S. & H. 471:29-31, thus preparing the way for its heavenly Bride, "divine Science," to descend to earth and dwell with men, in fulfillment of Leah's prophecy, ". . . now will my husband dwell with me," and in fulfillment of the Scriptural prophecy that Bride as the City foursquare would descend from God out of heaven to dwell with men," Rev. 21:2, 3.

Therefore the descent of Zebulun into the Word of *Science and Health* was at the point when Jacob as "the revelation of Science" in its highest presentation, expressed in such revealing Rachel-statements as, "Man is as perfect now, and henceforth, and forever, as when the stars first sang together, and creation joined in the grand chorus of harmonious being," Mis. 133:3, "The more I understand true humanhood, the more I see it to be sinless,—as ignorant of sin as is the perfect Maker," Un. 49:8, and "God never said that man would become better by learning to distinguish evil from good,—but the contrary, that by this knowledge, by man's first disobedience, came 'death into the world, and all our woe,' " Un. 14:27, could dwell with Leah in such founding statements as, "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, ". . . sin must be uncovered before it can be destroyed, and the moral sense be aroused to reject the sense of error," Mis. 352:29, and "The baptism of repentance is indeed a stricken state of consciousness, wherein mortals gain severe views of themselves . . . and a mortal seems a monster . . . Thus Truth, searching the heart, neutralizes and destroys error," Mis. 204:18; for the fulfillment of these objective founding ends in heavenly Bride had so purified human consciousness as to descendingly bring it back to the point of Mrs. Eddy's initial "root"-vision of the forever perfection of man. The generic second Concord Branch was the attesting

witness to the bridal *dwelling* together of the subjective and objective Word in *Science and Health* at the point of Zebulun, typing the point of union between Mrs. Eddy's revealing and founding consciousnesses. While the symbol is not the reality, it is the sign of the latter's invisible presence.

Inasmuch as an earthly bridal always has its bridal attendants, the bridal in the Word is no exception; and the following additions and changes are a few of the outstanding illuminations to the text of *Science and Health* which as attendants accompanied the descent of the Bride to earth in the Word of *Science and Health* in 1907.

In line with her prophecy that the second Concord Branch pointed to "*heaven here*" (My. 158:13), Mrs. Eddy finally restored to her spiritual interpretation of the Lord's Prayer the declaration, "Thy kingdom is come [on earth]," bringing this interpretation to the finality which it had temporarily assumed when Mrs. Eddy prophetically made this trenchant statement in *Science and Health* immediately before the remodelling of the first Concord Branch in 1897 (later withdrawing it, in 1901, as previously noted).

Simultaneously with the addition of "Thy kingdom is come" to the Lord's Prayer, Mrs. Eddy redeemed the five corporeal senses to their own proper self-direction by the addition of "Unnecessary" to line 3 and "erroneously" and "misdirected" to lines 17 and 18, respectively, on page 274,—these statements in their present form reading: "*Unnecessary* knowledge gained from the five senses is only temporal . . . When what we *erroneously* term the five physical senses are *misdirected*, they are simply the manifested beliefs of mortal mind. . . ."

Also at this time of the identification of Zebulun in the Word, Mrs. Eddy added, "Principle and its idea is [not are] one," S. & H. 465,—the oneness of Principle and its idea precluding the necessity for Church; and at the same time added, "The woman in the Apocalypse symbolizes *generic man*," S. & H. 561:22 (her previous statement having been, "The woman in the Apocalypse is the vignette," or a spreading of idea beyond outline), thus giving the first understanding of the God-crowned Woman as being the twelve-in-one, eternal, complete idea of being (as typed by the twelve stars on her crown), which generic idea could never be embound in Church.

"The ideal man" and "the ideal woman" (S. & H. 517:8-10) were completed for the first time by the division of man into three progressive steps by the addition of the word "to" before the third step,

which now corresponds man “to creation, to intelligence, and to Truth” (instead of “to creation, to intelligence and Truth,” as had been the case for about twenty-one years), and the division of woman into two progressive steps by the addition of the word “to” before the last step, which now corresponds woman “to Life and to Love” (instead of “to Life and Love,” as was formerly the case also for about twenty-one years). Thus the union of man and woman was made possible by permitting woman to embrace in her two now divided steps (“Life” and “Love”) the last separated step of man as “Truth,” thereby presenting the process by which the trinity is progressively completed to human consciousness.

Likewise Mrs. Eddy changed her statement permitting marriage to continue, which had read, “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* continue,” S. & H. 64:26, for the marriage of the Bride and the Lamb had been presented in Issachar, thus precluding in Science its further symbolization.

While Mrs. Eddy subjectively removed from *Science and Health* in the fiftieth edition (in which she subjectively presented the City foursquare as descending to earth) the evidence of her struggles with the drag-on of Old Theology, which had read in the sixteenth edition, “He [‘the Revelator’] sees a great red Dragon [which she in the same edition defined as ‘Animal Magnetism’] at the couch of the ideal deliverer of this present age, causing her sore travail,” she did not objectively remove the statement in the same edition that it took both “Christ, Truth, *and* the spiritual idea” to cast the dragon and his angels out of heaven. However, in the second edition of 1907, when “the light and glory of divine Science” descended into the Word of *Science and Health*, she changed this latter statement to read, as now, “. . . and it [the great red dragon] is cast out by Christ, Truth, the spiritual idea, and so proved to be powerless,” S. & H. 567:22. Thus Truth as “the spiritual idea” was made synonymous with Love on earth, leaving no further place for the dragon of “animal magnetism” on earth. The nearest previous approach to this position had been made when Mrs. Eddy wrote the article on page 210 of *Miscellany*, “Beloved Christian Scientists, keep your mind so filled with Truth and Love, that sin, disease, and death cannot enter them . . . Good thoughts are an impervious armour; clad therewith you are *completely* shielded from attacks of error of every sort.” This article

appeared in the *Sentinel* of February 9th, 1899,* on the very same day that the first Concord Branch was chartered. However, until Truth was one with Love on earth this position could not be sustained. Thus for the first time in 1907 Truth as one with Love on earth (typed by the Woman in this tenth picture as identifying the second Concord Branch, which Mrs. Eddy said pointed to "heaven here," My. 158) was identified with the elements needful to call down the heavenly branches to the square of earth, one year before they were detached from communion with the heavenly Extension as the "crown" of The Mother Church. Thus perfect Love ("unceasing love"), which Mrs. Eddy said would be needed to meet "animal magnetism" could not be objectively manifested until "man [Truth] meaning woman [Love] as well" (My. 268:31) became one as "the spiritual idea."

In the brilliance of "the light and glory of divine Science" in its descent into the Word of *Science and Health* at the point where symbols were forced to disappear in the irradiance of the ideas behind them, Mrs. Eddy for the first time interpreted even the ascending symbolic footsteps of Truth in the first chapter of Genesis as merely "formation[s] of matter," adding for the first time to *Science and Health* in 1907, "the allusion to fluids (Genesis i. 2) indicates a *supposed formation of matter* by the resolving of fluids into solids, analogous to the suppositional resolving of thoughts into material things," S. & H. 510:22; for at the point of absolute Truth as one with Love, consciousness was forced to see that "no advancing modes of human mind made Jesus [as Genesis]; rather was it their subjugation, and the pure heart that sees God," Mis. 360:32.

All of the foregoing changes occurred in the second edition of 1907.†

An addition to *Science and Health* of great foreboding at this period was Mrs. Eddy's placing of herself under the possibility of passing in the statement on page 164, line 17, beginning with, "If you or I should appear to die, we should not be dead," third edition

* The second article on page 210 of *Miscellany* entitled "Ways that are Vain" was never in the sealed packet in which Mrs. Eddy placed the articles she desired to be published in a book after her passing. This article which first appeared in the *Journal* in 1887 was rejected by Mrs. Eddy ten years later for republication when she published *Miscellaneous Writings* in 1897, doubtless because of its incongruity with the then thought-position of the Movement. Therefore this article was certainly more incongruous with its setting in *Miscellany* when published in 1913.

† As the numbering of the editions of *Science and Health* ceased in 1906, these edition numbers are used merely for convenience to indicate the progressive editions in which these added texts appear, all in 1907.

of 1907. The thought of the Field quickly turned to Revelation 12:14, which prophesies the final "half a time" of sustenance of the woman in the wilderness (the wilderness typing the non-understanding by her followers of her "half a time" medial mission).

"The eternal Elohim *includes* the *forever* universe," S. & H. 515:16, took the place of "The eternal Elohim has *created* the universe," S. & H. 465, fourth edition of 1907. (It might be interesting to repeat here Mrs. Eddy's definition of "Elohim" in the third edition of *Science and Health*, Volume II, page 120, which was, ". . . and this earth and heaven are now and forever the male and female of Spirit, *alias* the Elohim, or sons and daughters of God.")

The previous eight synonyms of God were dropped to seven, S. & H. 465, fourth edition of 1907. "Being" was the synonym eliminated; for when "Principle and its idea is one" (which statement had been added to *Science and Health* in the second edition of 1907), man shares in God's Being and, therefore, "being" is not a synonym of God exclusively.

And last but not least, in the fifth edition of 1907 the first promise that *Science and Health* ever presented in *Christian Science*, which silenced the labor of Christianity by declaring salvation a gift from heaven, as already elaborated, was added: "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. All previous promises had been in *divine Science*.

There were myriads of other changes of similar import which were added at the same time in the five different editions of 1907. Those given here are but the high lights which characterized the descent of Zebulun into the Word. They are given in the exact order of their appearance. (All of these added or changed texts together with many others of the same period are presented in more detail under the subtitle of "The Light" in the comments on the eleventh picture.)

Also Section 7 added to Article XXIII in the *Manual* at the same time in 1907 indicated a new order of cohesion, for under this Section the formation of a branch church required twelve persons (not necessarily members of The Mother Church), as the full symbolic number of the gates of the City foursquare in one city, in addition to four members of The Mother Church. The four needed Mother Church members suggest the embraced "Mother's Room" in each branch, or

the four protective *walls* of the City foursquare as symbolic of "Salvation" that is "within" from the errors "without," for Isaiah said, ". . . thou shalt call thy *walls* Salvation, and thy *gates* Praise [Motherhood types 'Salvation' as distinguished from bridal 'Praise']," Isa. 60:18. This shows clearly the distinction between mother-protection and the freedom of gates opening "towards light and glory both within and without," S. & H. 577.

The wedding of Christianity (as bridegroom) and Science (as Bride) being at the point of Jesus' highest promise in Christianity (the gift of the "kingdom" to the "little flock") and Mrs. Eddy's bridal acceptance of the "kingdom" (as having come down to earth to "dwell" with men in the generic Bride-consciousness) in the name of Christian Science, the great *multitude* of changes of words, changes of texts, and additions of texts were but the earthly identification of the "great multitude" present at the marriage of the Bride and the Lamb in heaven (Revelation 19th chapter).

A "dwelling" must be prepared in human consciousness before Truth, typed by the Woman knocking at the door in this picture, can be taken in. She does not plead, either in the Bible text or in the Poem, to be "let" in, but *taken* in—"Truth pleads to-night: Just *take Me in!*" One can "let" in something extraneous to his consciousness but can only "take . . . in" that for which he has prepared his "dwelling"—human consciousness. In its ascending course, the first chapter of Genesis is impelled upward by the word "let" ("*Let* there be light," "*Let* there be a firmament," "*Let* the waters under the heaven be gathered together in one place," "*Let* the dry land appear," and so on) from which it ever flees heavenward because it has prepared no "dwelling" for that which it is commanded from the outside to "let." Thus the language of ascension is "let" God do it, which always paralyzes thought with a feeling of its own helplessness. "Take" is Truth's key word, for it requires inherent power to "take." Thus "take Me in" demands the generic "dwelling" provided in this tenth picture.

"*Because I [Leah] have born him six sons*"—Like Leah's six sons which she directly bore to Jacob, Mrs. Eddy's six sons which she bore to "the revelation of Science" as Jacob were (as before noted) her six presentations of *Science and Health*—her basic first edition and five great revisions. These six presentations were the first (1875), third (1882), sixth (1883), sixteenth (1886), fiftieth (1891), and two hundred and twenty-sixth (1902) editions. The second edition (1878)

is not here counted since it was but an extraction from the third, as previously noted,—its extractions in some instances taking chapter names never before used or afterwards repeated but easily identified in general trend with the third edition. It will be remembered that this second edition was but a thin Volume II and that there was never a Volume I, in Mrs. Eddy's own words in the Introductory of Volume II when she explained that it was but an extraction from a larger edition. She was unable to take the edition from the press due to her low finances; but when it did appear, it was the third edition.

While the last complete revision of *Science and Health* (the Twentieth-Century Revision) in its first edition (the 226th) was largely a rearrangement of the order of the chapters of *Science and Health* and the addition of the chapter "Fruitage," it laid the foundation for the building of both the Extension and second Concord Branch in its comparatively few but trenchant textual changes, as previously noted. However, not until Zebulun, typing the City four-square, had descendingly brought the "light and glory of divine Science" into the texts of *Science and Health* did the larger illuminations of the Twentieth-Century revelation appear. Thus the 1907 editions of *Science and Health* might factually be considered to have been the specific expression of Zebulun. It will be subsequently shown that Mrs. Eddy's further few but significant changes in *Science and Health* after 1907 were but eliminative of the barrier to the fulfillment of Zebulun's earthly outflow to Joseph as "no temple therein" and to Benjamin as "the city of our God"—Zebulun having prepared a temporary walled *dwelling* for all the tribes, even for Joseph and Benjamin as Zebulun's outflowing potentialities, typed by the on-flowing mottoes in the second Concord Branch.

Thus when Mrs. Eddy placed the skeleton outline of the world on the spire of her second Concord Branch, her motive was far beyond merely decorative design; for it symbolized that the mission of the Branch was with the world under the world's *laws*, the progress of such laws to be determined by the branches' own spiritual demand. In this connection Mrs. Eddy made no distinction between divine law and human law when she said that "Christian Science cannot annul nor make void the laws of the land, since Christ, the great demonstrator of Christian Science, said, 'Think not that I am come to destroy the *law*, or the prophets: I am not come to destroy, but to fulfil,'" My. 219:21. Thus Mrs. Eddy gave great dignity to the *laws* of the land.

Mrs. Eddy had always demanded allegiance to State *laws* by the branches despite her painstaking attempt to keep The Mother Church from resting under the *laws* of the State. The explanation is that The Mother Church was a heavenly idea, typed by the God-crowned Woman with her crown of twelve stars, and, therefore, rested under *heavenly laws*; while the mission of the branches being earthly must rest under *earth laws* as the progressive expression of divine purpose. Thus Mrs. Eddy implied the coincidence of divine law with the human law when she interpreted the *fourth side* of the City foursquare as *law* in the 1890 "revised edition" of *Science and Health* (under the chapter "Wayside Hints," to which Mrs. Eddy still refers her readers on page 309 of *Miscellaneous Writings*—the alternate reference not being hers), which read in part: "And Science, the second term in the title of our form of faith, is the *fourth side* of our City . . . It is an era of Natural Science, and our City must not lack this boundary. Nor is it found wanting. If Natural Science says one thing more clearly than another, it is this: *that law is everywhere*, and that there can be no exception to it. Natural Science denies miracles, if by miracle is meant any variation from the regular order of divine cause and effect."

Immediately before the detachment of the branches from communion with The Mother Church in 1908, it will be remembered that Mrs. Eddy in the *Manual* separated the branches to their own individual expression in regard to each other and immediately thereafter removed the By-law in the *Manual* providing for communion with The Mother Church (thus severing the communion between the branches and The Mother Church) and that she left standing in the *Manual* but one point of possible contact, which was the By-law that permitted the branches to convene only when they desired to confer in regard to State laws or "*individual unity and action of the churches in said State*," *Manual* p. 70. Thus Mrs. Eddy in severing the branches from communion with The Mother Church opened up their touch with the world through State *laws*.

"*And she [Leah] called his name Zebulun*"—As before noted, the name "Zebulun" means "dwelling." However, Zebulun was not only the point in the figurative unfoldment of Principle where Jacob as "the revelation of Science" dwelt with Leah, but it was likewise the point where Leah's consciousness objectively became one with the consciousness of Rachel (typing Love) as her own subjective consciousness in which she initially conceived Reuben, typing "the only

begotten Son" of Love. Jacob having first loved Rachel, no consciousness below that of Rachel, typing Love, could have prepared a "dwelling" place on earth for him; for, as Mrs. Eddy says, "What we *love* determines what we are," My. 270:24. Leah initially having typed "Life," which is "the spontaneity of Love," My. 185:16, was always in reality inseparable from Love, typed by Rachel; for Woman as symbolizing "generic man" (S. & H. 561:22) was inseparable from the "beginning" as "*the only*," S. & H. 502:24. As stated in the comments on the first picture, Jacob "hated" Leah only because his own life was not at one with that which he loved, which in reality was what he really was; for man, typing Truth, is always indissolubly one with Love.

However, man was figuratively forced to take the step from "creation," typing Life, to "intelligence," typing Mind (the only quality that really distinguishes man from woman, for it is the only quality "Father" expresses that "Mother" does not possess, as before noted), before he could ascendingly reach "Truth" (S. & H. 517:9), which is inseparable from "Love." Thus man was initially figuratively divided from woman in order to provide a plan for salvation to the human consciousness by which the "objects of sense" could be exchanged for "the ideas of Soul," S. & H. 269:15. This was man's dreary earth mission in the wilderness of human consciousness (that alone is the "vestibule" of Spirit where originated the "spontaneity of thought and idea," S. & H. 597:16) which lifted Life, the self-declared mission of man as typed by Jesus in his first appearing ("I am come that they might have life," John 10:10), to Truth, the mission of Jesus' second appearing in Christian Science, Mrs. Eddy having said, "The second appearing of Jesus is, unquestionably, the spiritual advent of the advancing idea of God, as in Christian Science," Ret. 70:20. Thus at the point of Zebulun Life (typed by Leah), Truth (typed by Jacob), and Love (typed by Rachel) figuratively "dwell" together on earth as the elements of the walled City foursquare (S. & H. 575), typed by the generic second Concord Branch, before this cohesive consciousness, through the medial footstep of "no temple [church] therein," S. & H. 576, expands into one inherent consciousness, Love, as the "city of our God" with "no boundary nor limit," S. & H. 577.

"REJOICE, ZEBULUN, IN THY GOING OUT"!

Not only has Mrs. Eddy left in the symbols and mottoes of the second Concord Branch the process for the way out of organization

(which the eleventh picture in *Christ and Christmas* presents, as it is entitled, "The Way," and is certainly *out* of all semblance of "home," church walls, or even bounds, since light cannot be bound), but Mrs. Eddy has left most vibrant demands for the coming out of organic church "so soon as God's Way-shower, Christ, points the advanced step," My. 140.

In the first publication of *Retrospection and Introspection* in 1891, two years after the dissolution of the First Organization of the Boston church, Mrs. Eddy said: "Despite the prosperity of my church, it was learned that material organization has its value and peril, and that organization is requisite only in the earliest periods in Christian history. After this material form of cohesion and fellowship has accomplished its end, continued organization retards spiritual growth, and *should be laid off*," Ret. 45; and, "The apprehension of what has been, and must be, the final outcome of material organization, which wars with Love's spiritual compact . . .," Ret. 47. While Mrs. Eddy revised *Retrospection and Introspection* in 1892 for the evident purpose of dropping limited seasonal statements (her deletions in this regard being sufficient to demand a new copyright), she never removed these statements.

Also in the article entitled "The Way" in *Miscellaneous Writings*, p. 358, Mrs. Eddy says: "When students have fulfilled all the good ends of organization, and are convinced that by leaving the material forms thereof a higher spiritual unity is won, then is the time to follow the example of the *Alma Mater*. Material organization is requisite in the beginning; but when it has done its work, the purely Christly method of teaching and preaching must be adopted." Again, "But the time cometh when the religious element, or Church of Christ, shall exist alone in the affections, and need no organization to express it," Mis. 145:3-5.

As will be noted, the last two quotations appear in *Miscellaneous Writings*, from which, although it was not given to the Field until 1897, five years after the Second Organization of the Boston church was formed in 1892, Mrs. Eddy did not eliminate these statements which were originally written about the time of the dissolution of the First Organization of the Boston church—despite the fact that she says in her Preface to *Miscellaneous Writings* that she removed seasonal statements from these articles before the initial publication of *Miscellaneous Writings*, and there were many such removals as well as rejections of some of her previous articles in their entirety. Also

on page 91 of *Miscellaneous Writings* she says that material organization is a "Suffer it to be so now"—her very words being, "If our church is organized, it is to meet the demand, 'Suffer it to be so now.'" Yet she reproduced without reference to time this statement when she published *Miscellaneous Writings* in 1897 and likewise prepared for *Miscellany* (not published for three years after Mrs. Eddy's passing) the substance of this statement given at the time the communion was abolished between The Mother Church and the branches, which reads: "Relinquishing a material form of communion advances it spiritually. The material form is a 'Suffer it to be so now,' and is abandoned so soon as God's Way-shower, Christ, points the advanced step," My. 140. This statement about "communion" is general and would apply equally to the branches when reaching the same point of necessity for advancement. Nothing could reverse these statements, their ultimate meaning to Christian Scientists, or obstruct the rejoicing of Zebulun in their final privilege.