

“POWER OVER THE NATIONS”

“And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And I will give him the MORNING STAR.

—CHRIST JESUS.”

IT WILL be noted that Mrs. Eddy attributes this Scriptural statement in the “Glossary” of *Christ and Christmas* to “Christ Jesus,” as she now does all other quotations in the “Glossary” in *Christ and Christmas* from the book of Revelation. As was presented in the comments on the first picture, Mrs. Eddy (up to the ninth edition of *Christ and Christmas* in 1910) attributed all of these quotations merely to St. John’s Revelation, which might have led one to assume that the prophecies contained in the book of Revelation were those of St. John rather than those of Christ Jesus. This certainly never could have been Mrs. Eddy’s intention, for the book of Revelation begins with the statement, “The Revelation of Jesus Christ, which God gave unto him . . . and He sent and signified it by His angel unto His servant John,” and ends with the statement, “I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star,” Rev. 22:16. Thus it will be seen from the above quotation that Christ Jesus has promised “power over the nations,” and even “the MORNING STAR” as the highest expression of his own consciousness, to every one that overcomes the limitations of previous thought-positions and that keeps his “works unto the end” of his prophecies. The development of the basis for this final promise, however, must await the immediately following connecting links leading thereto.

INHERENCE AS TYPING THE “TREE OF LIFE”

Mrs. Eddy speaks of *power* as an *inherent* quality and of even the forces of nature as inherent in the divine Mind, S. & H. 124:29, these forces of nature being an outside manifestation of *inherent* power.

Mrs. Eddy also says in speaking of the "divine power" which Jesus "presented": ". . . and the Apostle Paul explains this warfare between the idea of divine *power*, which Jesus presented, and mythological material intelligence called *energy* [italics are Mrs. Eddy's] and opposed to Spirit," S. & H. 534:13. Thus *energy* is an outwardly generated force, while *power* is an *inherent* consciousness bearing "twelve manner of fruits," because it is the unified inherent "workings of the spiritual idea," S. & H. 562:18.

Neither the Bible, *Science and Health*, nor *Christ and Christmas* ends with the City foursquare as the final Word that brings its final promise to the faithful: for the Bible in the twenty-second chapter of Revelation, beyond the City foursquare in the twenty-first chapter, presents the symbol of the "tree of life," in which the full twelve tribes are typed as "twelve manner of fruits" growing upon one and the same tree; and *Science and Health* presents this tree, whose promise is beyond the City foursquare, as alone "equal to every emergency," S. & H. 406:5; while *Christ and Christmas* ends with the promise of inherent "power over the nations," such power appertaining to the "tree of life" only. The word "*emergency*" as applied in *Science and Health* to the "tree of life" has more than its ordinary meaning of "unforeseen necessity," for since the "tree of life" is the first step out of Church it carries the weight of the root meaning of "*emergency*," which is "to come out of"—at this point "to come out of" an immersed or encompassed state, in other words, "to come out of" the walls of Church limitation in order to receive the full value of a more progressive potentiality that meets every "emergency," which Church cannot do. The man born blind was symbolically taken by the hand of Jesus and led out of the walls of even the "city" and told not to go back into its enclosure, Mark 8:22, 26; for true sight could not be limited to "geometric altitudes [or enclosures]," as Mrs. Eddy expresses it, S. & H. 215:11. It is interesting that this man saw "men as *trees*, walking" when Jesus first prayed for him. These "men as trees, walking" might have been a clearer view of Jesus' sense of sight as vision (of the "tree of life") than the literal sense of sight that this man demanded. So the "tree of life" types *sight*; while the City foursquare, or the New Jerusalem as meaning "the kingdom of heaven" (to which Simon Peter, meaning "hearing," was given the "keys"), types *hearing* only.

Thus *sight*, typed by the "tree of life," is found to be the Principle of *inherence* which supersedes both the adherence of The Mother Church and the coherence of the branches. The Mother Church typed

adherence to Principle outside of oneself—"adherence" meaning "stick to" (an outside object); the branches type the coherence of twelve individual consciousnesses, symbolized by the twelve gates of the City foursquare held together by their separating walls—"coherence" meaning "stick together" (in composite formation). However, the fact that one person on earth inherently and individually built a branch church, the first Concord Branch (as the foundation for the superstructural second Concord Branch), types the fact that each individual must inherently express in his own consciousness the full measure of the twelve gates of the City foursquare without separating walls. This consciousness is the "branch of . . . [God's] planting" as expressed by Isaiah immediately following his prophetic description of the City foursquare, his words being: ". . . thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended *the branch of My planting*, the work of My hands, that I may be glorified. A little one shall become a thousand, and a small one [typing branch] a strong *nation*." (Compare Isa. 60:18-22 with Rev. 21:23; also Isa. 60:11 with Rev. 21:25.) Thus Isaiah prophetically expanded the City foursquare, which he identified with "*branch*," to "*nation*."

That this "branch of . . . [God's] planting"—following Isaiah's prophecy of the City foursquare—is Isaiah's prophecy of the "tree of life" is seen by the identical progressive sequence of the "tree of life" in the twenty-second chapter of Revelation immediately following the presentation of the City foursquare in the twenty-first chapter of Revelation; for the "tree of life" progressively contains in its "twelve manner of fruits" the twelve elements of the City foursquare typed by its twelve gates, the difference being that the "twelve manner of fruits" are inherent within the "tree" as their united source, while, as previously noted, the twelve gates of the City foursquare are coherent as typed by the dividing walls between its twelve gates.

This progress of the "tree of life" beyond the City foursquare is seen in the further fact that Jesus after prophetically presenting the walled City foursquare with its twelve separated gates in the twenty-first chapter of Revelation (the separating walls between the twelve gates typing the coherence of twelve individual consciousnesses ema-

nating from twelve separate sources “sticking together”) presented in the twenty-second chapter of Revelation the “city of God” (in which the “tree of life” grows) as having gates *without* intervening walls, which releases the gates to qualitatively, and thus inherently, unite within one consciousness, typing the “tree of life.” The proof that the gates in the “city of God” have no separating walls of limitation lies in the fact that Mrs. Eddy presents this same “city of God,” in which she says that its gates “open towards light and glory both within and without,” as having “no *boundary* nor *limit*,” S. & H. 577:12-27. Inasmuch as “inherence” means “stick *within*” (one individual consciousness), the twelve wall-less gates of the “city of God” as “the branch of . . . [God’s] planting” in Isaiah’s prophecy become the “tree of life” (inherently containing the twelve elements of the City foursquare from which its “twelve manner of fruits” grow) in the twenty-second chapter of Revelation. It will be remembered that the Bible in its textual caption heading the twenty-second chapter of Revelation calls the “city” at this point, the “city of God”; whereas in the twenty-first chapter the Bible calls it the “city [which] lieth foursquare,” the square being formed by bounding sides (walls). Mrs. Eddy distinguishes between what she topically calls “The [walled] city foursquare” and “The [boundless] city of our God” by changing the walls of the former to mere spiritual “cardinal points” in the latter. S. & H. 577:13.

So just as the allegory of mortal life in the second chapter of Genesis begins with the “tree of life” *in* man’s body, Gen. 2:8, 9, for Mrs. Eddy now defines “Eden” (within which the “tree of life” first grew) as *the* “mortal, material body,” S. & H. 526:30 (she having interpreted “Eden” in the third edition of *Science and Health* as, “Eden signifies harmony; in the above text [Gen. 2:15], a harmonious body,” Vol. II, p. 124); just so the allegory of life ends in the “tree of life” as growing in the consciousness of the Bride which Mrs. Eddy identifies in *Science and Health* with the “city of our God,” S. & H. 577. In line with the distinction between the position of the “tree of life” as growing in Adam’s body and as growing in the consciousness of the Bride, Mrs. Eddy says, “The first iniquitous manifestation of sin was a finity. The finite was self-arrayed against the infinite . . . ,” Ret. 67:9. This “finity,” typed by a mortal, material body, was symbolized by but one fruit on the “tree of life”—in common figure, an “apple”; whereas the boundlessness of the “city of our God” as the consciousness of the Bride embraces the “tree of life” which grows the “twelve manner of

fruits," typing "the twelve tribes of Israel [which] stand in type for the whole human race," or generic man.

CITY TO NATION

In Mrs. Eddy's description of the City foursquare in the 1890 "revised edition" of *Science and Health*, which (as previously noted) she has made a portion of our present Christian Science literature, she gives the City foursquare a most practical setting as the symbolic embryo of State and Nation. The following is a portion of her description: "The Holy City, described in the Apocalypse as coming down from God out of heaven, is Christian Science. . . . The word *city* conveys the idea of an assemblage of people for high purposes, and is akin to another word, *civilization*, both coming from the Latin words *civis* (citizen) and *civitas* (city or state). A great city has a twofold life." Mrs. Eddy continues her description by saying, "The worst is to be found in it—the worst criminals, the worst poverty. A city also contains the best things. Towards it gravitate the first fruits and the greatest geniuses. In it are the most eloquent preachers and the most benevolent institutions, the miracles of architectural grandeur,—like Saint Peter's Church in Rome, or the Mosque of Saint Sophie at Constantinople,—and wonderful provisions for public convenience, like expensive aqueducts and well-ordered streets," p. 225. Mrs. Eddy further continues at much greater length in this vein of thought, endeavoring to show that when the Bible speaks of the "Holy City" there is no earthly symbol that can be compared to this spiritual type other than a literal city.

Enlarging this "City" thought to the symbol of State (which is in the main composed of multiple cities), when Mrs. Eddy dissolved the communion between The Mother Church and the branches in 1908, she forbade them any conferences with each other, as before noted, except 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*," *Manual* p. 70. Thus the sole allegiance of the branches (typing City), as previously noted, is to the State—a unit of Nation; and so the State is a step towards their final mission from the *coherence* of the Branch to the *inherent* power of Nation as an individual totality embracing all the elements needful to the unified "tree of life" bearing its "twelve manner of fruits" (Rev. 22:2) from one focal point of consciousness.

THE INHERENT “TREE OF LIFE” AS GIVING
 “POWER OVER THE NATIONS”

Mrs. Eddy has most significantly placed at the very end of *Christ and Christmas* as its superseding Scriptural promise the following Scriptural text: “And he that overcometh, and keepeth my works unto the end, to him will I give *power over the nations*: And I will give him the MORNING STAR,” Chr. p. 57. The placing of this Scriptural text beyond the Poem, its pictorial illustrations, and Scriptural “bases” leaves it to the subjective interpretation of the readers of *Christ and Christmas* who have “overcome” the previous demands of *Christ and Christmas* and have kept Jesus’ “works unto the end” of his prophesied Church demands, as a necessary preparation to the understanding of its spiritual conditions.

This promise of “power over the nations” and “the MORNING STAR” was given by the ascended Jesus as he stood in the midst of seven candlesticks—which he called “the seven churches”—holding seven stars in his right hand—which he called “the angels [spiritual ideas] of the seven churches,” Rev. 1:13, 16, 20. This was proof that only the state of consciousness which was first embraced by the seven churches and then released by the seven stars as spiritual ideas thereof could claim this promise—the seven stars typing the morning stars of collective generic light which “sang together” before “the material lie made war upon the spiritual idea,” S. & H. 565:23, necessitating ascending Church in order to *re-gather* these stars in human demonstration one by one (in the order of their form release) into one consciousness. Jesus, as previously presented, figuratively sent his message to seven churches, which he called Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea, Revelation chapters two and three. These seven churches in the order of their earth release of form might now be said to be typed by the seven *major* denominational divisions of Church which came to us from our colonial root, England,—Catholic (both Greek and Roman), Episcopal, Presbyterian, Methodist, Baptist, Congregational* (which for the first time released ecclesiastical control by each congregation’s becoming supreme in its own domain, pre-typing the Branch-idea that Mrs. Eddy religiously inherited from her forefathers), and Christian (which is creedless,

* This is the only church not named in chronological (as well as form release) order, due to the fact that this church released its ecclesiastical head in advance of the churches here mentioned before it.

each member being given the entire Bible as the church's only creed). It is most significant that the Congregational and Christian churches are the only Christian churches of separate denominations that have ever united, thus bringing together the self-governed of each Branch-idea (congregation) and the whole Word of the Bible as a type of collective Christianity behind Christian Science as the subjective revelation of Womanhood, S. & H. 107:2.

This promise of "*power over the nations*" and "the MORNING STAR" was given by Jesus to his *fourth* church (Thyatira, Rev. 2:26, 28), thus identifying it as his own Church consciousness in his first coming through the tribe of Judah as the *fourth* tribe of Israel—the churches corresponding to the tribes of Israel in the order of their unfoldment. This promise of "*power over the nations*" and "the MORNING STAR" was associated by Jesus with the consciousness that should "rule them [the *nations*'] with a rod of iron," Rev. 2:27, which was also the identification of the "man child" that the God-crowned Woman brought forth (as typing Jesus' second coming), of whom it was also declared, "And she brought forth a man child, who was to *rule all nations with a rod of iron,*" Rev. 12:5.

Just as Jesus in his first coming through a *personal mother* at the tribal point of Judah was the "*impersonation of the spiritual idea*" (S. & H. 565:13), so he in his "second appearing" through *impersonal* Womanhood (typed by the God-crowned Woman) was "the masculine representative of the spiritual idea" (S. & H. 565:11), the "man child," or the impersonal idea of the Christ in the collective human consciousness. This "masculine representative of the spiritual idea," or the ascending "man child," was typed by The (ascending) Mother Church, which began its work at the tribal point of Judah, where Church consciousness in the First Organization of the Boston church as typing Jesus' first coming "left bearing," as presented in the comments on the sixth picture. Thus Jesus' impersonal "second appearing" as Christ (Truth) placed the highest privilege of the Christ—"power over the nations"—within each and every consciousness through *Church* consciousness; for Mrs. Eddy says of Jesus in his "second appearing" (in her interpretation of the Woman bringing forth her "man child"): "The impersonation of the spiritual idea had a brief history in the earthly life of our Master; but 'of his kingdom [in the human consciousness] there shall be no end,' for Christ, God's idea, will eventually rule all *nations* and peoples—imperatively, absolutely, finally—with divine Science," S. & H. 565:13. Thus Jesus promised, as pre-

sented by Mrs. Eddy in her last superseding (all others) Scriptural text in *Christ and Christmas* (for the subjective self-interpretation of all), the full measure of his own “power over the nations” as well as “the MORNING STAR” of generic self-light, and as it takes a nation to manifest “power over the nations,” the next footstep for everyone after emergence from Church is the “tree of life,” typing Nation.

THE “TREE OF LIFE” AS TYPING NATION

As superseding all previous symbolic Apocalyptic prophecies in his great Revelation to St. John (all of which he sent to the churches, Rev. 22:16), Jesus next associated “power over the nations” with the “tree of life” bearing “twelve manner of fruits” as typing the twelve tribes of Israel, that “stand in type for the whole human race” (reference previously authenticated). This “power over the nations” (to heal and not to conquer for self-interest and self-glory) was expressed by Jesus as the function of “the leaves of the tree [that] were for the healing of the nations,” Rev. 22:2. This “tree of life” with its “twelve manner of fruits [‘the fruits of Love,’ S. & H. 35:24]” types the unified human consciousness in its thirteenth element, or footstep (beyond the limiting walls of Church in its twelfth element), as bearing from within itself the “twelve manner of fruits” of Church consciousness which has progressed to Nation; for, as previously stated, it takes a nation to heal a nation.

Since Mrs. Eddy says that “every creation or idea of Spirit has its counterfeit in some matter belief,” and that “every material belief hints the existence of spiritual reality,” Mis. 60:27, and also that “spiritual teaching must always be by symbols,” S. & H. 575:13, a symbol of a nation corresponding to this unified state of human consciousness must be found that possesses the thirteen elements (symbolizing the “tree of life” as “eternal . . . *being* [consciousness],” S. & H. 538:13, in which the twelve elements of Church, typed by its “twelve manner of fruits,” are unified—unification constituting the thirteenth element) needful for the healing of other nations. And as that nation must not only be founded on religion in order to be the outcome of it, but must embrace all the previous religious elements of which it is the outcome, where is that nation to be found which embraces all Christian religions and their outcome in equal esteem and favor as being the genesis of its own being but in the United States of America? The heart of this nation, in the words of Mrs. Eddy, was “planted” by the Pilgrim Fathers in their flight from the religious intolerance of their own na-

tion—Mrs. Eddy's own statement reading: "Our land . . . had its Pilgrim Fathers. On shores of solitude, at Plymouth Rock, they planted a nation's heart . . .," Pul. 10:9. While the United States of America embraces and holds all Christian religions in equal esteem, there are but two major (Christian) religious denominations indigenous to its soil, the Christian (founded in Kentucky by Alexander Campbell, a Britisher) and Christian Science (founded by Mary Baker Eddy, an American), the latter being the generic idea of all Christian religions.

Looking about over the world, it will be seen that each nation (with the exception of the United States) is (either in the sense of its union of Church and State or religiously) characterized by some one religion—some nations are Episcopal (such as Great Britain and its dominions, wherein the Church is subject to the Crown), some Greek Catholic, some Lutheran, some Dutch Reform, and so on. There is not a Christian nation on earth which some one religion has not shaped and does not now characterize other than the United States, which has been generically shaped and characterized by all religions, drawing to its shores "all nations and peoples" to be healed (through religious broadening) by the inbreathing leaves of our "tree of life"—the respective citizens of all other nations being characterizingly of but one racial trend as typing but one of the "twelve manner of fruits" of the "tree of life." Thus in our Nation only is typically found the symbolic expression of the "twelve manner of fruits" of the "tree of life" in equality of position as the pattern for each individual consciousness which has kept Jesus' works "unto the end" of walled Church consciousness.

The United States of America with its basic thirteen colonies *

* In this connection it is interesting to remember that but eleven colonies had ratified the Constitution of the United States until after Washington had served as President of our Nation for six months, the twelfth, North Carolina, coming in only at that time, November 1789. These twelve colonies, named in the order in which they ratified the Constitution, were as follows: Delaware, Pennsylvania, New Jersey, Georgia, Connecticut, Massachusetts, Maryland, South Carolina, New Hampshire, Virginia, New York, and North Carolina. Rhode Island was the thirteenth colony that entered the Union, and it was forced in for commercial reasons—Muzzey's *An American History* recordingly saying: "Rhode Island did not even send any delegates to the Constitutional Convention, and did not call any convention in the state to consider ratifying the Constitution, until the new Congress threatened to treat the state as a foreign nation and levy tariff duties on her commerce with the other states. Then she came to terms and entered the Union, May 29, 1790," p. 145. Thus the spiritual demand for the unification of the United States as a nation was unfulfilled until after the Civil War had baptized the Nation in its own sacrificial blood; and it did not rise to the status of *the* Nation, the "leaves" of whose "tree" were for the healing of other nations, until after the World War, when it for the first time was free from debt to any other nation.

(as an evidence of thirteen still being its basic foundation, no Amendment to its Constitution can even now be made over the objection of thirteen States, despite the fact that it now consists of forty-eight States) is the fulfillment of the prophecy of the twelve tribes of Israel in their final unified thirteenth step as Nation, as prototyped by the thirteen separate tribal apportionments of the Nation called "Israel." The Nation Israel found its separate thirteen tribal apportionments in the sense that it gave to each of Joseph's sons, Ephraim and Manasseh, his father Joseph's apportionments, which eliminated Joseph from an individual separate apportionment. Joseph rather than his sons Ephraim and Manasseh is used in this book as typing the Church consciousness of one of the twelve tribes of Israel because Mrs. Eddy says that the stars typing the twelve tribes of Israel (and not their offspring) "show the workings of the spiritual idea," S. & H. 562:18. This position is absolutely confirmed in the sense that the God-crowned Woman had but twelve stars on her crown and the City foursquare but twelve gates. Therefore the thirteenth tribal apportionment of Israel as a nation must have been a prophetic endeavor to prototype Nation as having thirteen elements, or the twelve elements drawn into one unified whole, the thirteenth element, or step, being typed by the "tree of life" beyond Church.

The literal history of the twelve tribes of Israel indicates that the Puritan Fathers were descendants of the tribe of Benjamin, the twelfth tribe of Israel; thus it would be impossible for the United States of America to type either Ephraim or Manasseh. The Normans also, who conquered England (typing the tribe of crowned Joseph, Gen. 49:26) under William of Normandy, are said to have been Benjamites. That the tribe of Joseph is typed by England is seen in the fact that its national emblem is characterized by a crown and unicorns (as well as by "the lion of the tribe of Juda [Judah],," Judah being one with Joseph, as subsequently presented under the topic of "Ascending and Descending Angels") in fulfillment of Moses' prophecy concerning Joseph, which reads: ". . . his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh," Deut. 33:17. Thus Moses places Ephraim and Manasseh as well as Joseph their father in the state of consciousness that nationally characterizes itself by unicorns. Therefore England, typing Joseph, the crowned, never yielded to ought but Benjamin, as

under the Conquest of William of Normandy and in the Rebellion of the thirteen American Colonies warring for their independence.

Mrs. Eddy in identifying the "spiritual forces" of "adhesion, cohesion, and attraction [inhesion]," S. & H. 124:20, correlates them with Life, Truth, and Love, S. & H. 293:14-16,—"attraction" being the process previously described as inhesion ("inherence"), for both "attraction" and inhesion draw to a common self-center. Inasmuch as Jesus prophetically associated the "tree of life" with the healing of the nations when he said, ". . . the leaves of the tree were for the healing of the nations," Rev. 22:2, the inbreathing function of the leaves as typing "attraction" must be the process by which the nations are healed. Certainly this is the process by which the United States has attracted "nations and peoples" from all over the world "for the healing of the nations." Thus the "tree of life" is both inbreathing and outbreathing, the leaves of the "tree" being the channel for its inbreathing process by which it draws within itself outer conditions for their inner healing—the roots having already basically drawn into the "tree" the twelve elements from the City foursquare by means of which "the nations" are healed and become outwardly expressed as the "twelve manner of fruits" identifying the twelve tribes of Israel that "stand in type for the whole human race"—all "nations." This latter is its outbreathing process, which, if such word might be coined, is its ex-herent quality. Thus the inbreathing and outbreathing processes of the "tree of life" are typed by the gates of the "city of our God," which "open towards light and glory both *within* and *without*," S. & H. 577:24. Isaiah caught a glimpse of this "tree of life" as a type of *Nation* in that portion of his prophecy (previously quoted) pertaining to the "branch of . . . [God's] planting" (prototyping the "tree of life") which reads: "A little one shall become a thousand, and a small one a strong *nation*," Isa. 60:22. Also Jesus after presenting the City four-square prophesied, "And the *nations* of them which are saved shall walk in the light of it," Rev. 21:24.

A nation is self-complete, needing (and owing) nothing *without* itself. This state of consciousness was expressed by Mrs. Eddy in the first edition of *Science and Health* when she said (as previously quoted): "Man is not distorted into shocking dimensions, because he is *the infinite idea*, nor is he but a solitary thought, disembodied and alone. When realizing Life as it is, namely, Soul, not sense, or the personal man, we shall expand into Truth and self-completeness that embrace all things, and *need communion with nothing more than*

itself, to find them all,” p. 223. This state of consciousness is the exact opposite of a totalitarian State, whose ruler governs others without himself—either with or without their consent. Consciousness of inherent power is expressed in self-government that embraces the interests and good of all mankind within itself knowing nothing “without” itself (as “others”) to govern.

There is no Biblical symbol other than the “tree of life” equal to the potentialities of Nation. These potentialities of the “tree of life” as Nation are symbolized by twin windows in the outgoing balcony level of The (original) Mother Church. In the first of these twin windows is *Science and Health* resting upon the Bible. *Both books* are closed and encircling them are thirteen broad scintillating rays. In the other twin window is the same identical circle with a perfectly clear center without symbols, typing the fourteenth element, or step, as World-consciousness. The circles of both windows are of simple but ornamental design. (See *May Journal*, 1895.) The first window of the closed books with a radiation of *thirteen* rays of light, symbolizing the full contents of these books in radiative action, presents the true idea of Nation upon which our Nation is spiritually founded; for it is founded in the main on the religious freedom and composite glory of its *thirteen* original Christian religious bodies (including the seven previously noted which came to us from England)—Puritan, Unitarian, Universalist, Dutch Reform, Quaker, Catholic,* Episcopal, Lutheran, Presbyterian, Methodist, Baptist, Congregational, and Christian.

Christian Science in its generic character embraces all of these just-mentioned religions—the Unitarian and Universalist (in name) typing the elements of Nation and Universe beyond Church as Christian Science’s latent-in-Church potentialities. The Unitarian and Universalist denominations (although comparatively small in number now) were strong primary elements of religion early incorporated into our national life. Harvard University, the oldest college in America,† was started by the Unitarian faith over three hundred years ago—nearly twice as long as our Nation has had its Constitution. The Universalist denomination was a contemporary in early American life with the Unitarian. Inasmuch as Mrs. Eddy has said that there

* Maryland, one of the original thirteen colonies, was established by Lord Baltimore in 1634 “chiefly as an asylum for the persecuted Roman Catholics of England.”—Muzzey’s *An American History*.

† Plans for William and Mary’s College were made in 1617, but the College was not built until 1693.

is "Something in a Name," My. 353:8, the names of these two basic religions that fled to America for protection hint realities that cannot be thought of lightly. As an evidence of her (at one time) regard for the Unitarian faith, Mrs. Eddy attended the Unitarian Church before, and for several years after, her initial discovery of Christian Science, and the first edition of *Science and Health*, written in the light of her condemnation of organic church for Christian Scientists, shows many glimpses of the unified consciousness beyond Church as the real meaning of the word "Unitarian." Furthermore, Mrs. Eddy's "spiritual union" (Ret. 42:2) with Dr. Eddy was solemnized by a Unitarian minister in 1877, two years after the first edition of *Science and Health* was published in 1875. Thus the Unitarian and Universalist religions type the thirteenth and fourteenth elements of Christian Science as unified Nation and Universe, respectively, beyond the twelve elements of Church consciousness.

What other nation on earth had its heart planted by religion? Thus our Nation has a spiritual origin and destiny in its thirteen main religious roots and their myriad Christian offshoots. Just as Judge Hanna as editor of *The Christian Science Journal* (with Mrs. Eddy's approval, as quoted under the title of "Mission of Christ and Christmas") spoke of *Christ and Christmas* as the "capstone" of Mrs. Eddy's previous labor excepting "*Science and Health with Key to the Scriptures*," and just as Mrs. Eddy presents the Scriptures promising "power over the nations" and "the MORNING STAR" as the capstone of her entire presentation of *Christ and Christmas* beyond letter symbolism,—so our Nation has a symbol of the "insight" which its embrace of all religions within the scope of its protection (by its Constitutional guarantee of religious freedom to "all nations and peoples" as characterized by their religions within its borders) has given it, and that is on the reverse side of our Nation's Great Seal, which symbol has never been used until now, but which appeared in the literal origin of our Nation. This reverse side of our Great Seal presents a unified pyramid resting upon a square base with a descending capstone in which is an "eye single," the capstone being surrounded by radiating light. Thus its spiritual vision is an all-embracing spiritual potency. Recently this reverse side has appeared on new dollar bills as a symbol of our having fulfilled the prophesied new order as indicated by the Latin words below the pyramidal symbol, "NOVUS ORDO SECLORUM," meaning, "new order of the ages."

A nation is a type of the spirit of generic Law rather than its frag-

mentary letter. It is the state of mind that recognizes and realizes Mrs. Eddy's vast statement: “. . . Truth is not fragmentary, disconnected, unsystematic, but concentrated and immovably fixed in Principle. The best spiritual type of Christly method for uplifting human thought and imparting divine Truth, is stationary power, stillness, and strength [symbolized by the ‘tree of life,’ which is ‘typical of man's divine Principle,’ S. & H. 406:4]; and when this spiritual ideal is made our own, it becomes the model for human action,” Ret. 93:11, and Nation typed by the “tree of life” bearing its “twelve manner of fruits” is the point where this is realized as the spiritual unity to which all fragmentary law has tended.

A nation has sovereign rights that do not appertain to its separate States or to its individual citizens who act with reference to their own claimed rights of self-interest as opposed to those of others. When a nation moves through its democratic (not autocratic) channels, its duly elected and freely functioning Congress, to make laws to “promote the general welfare” of its citizens as a whole (Preamble of the Constitution, and also in accordance with Constitutional demand for the Congress to “provide for the . . . general welfare of the United States”), its power is sovereign and not limited by fragmentary laws of claimed resistance to such “general welfare.” Likewise when an individual consciousness has reached such unified point of unselfed love as to consider the whole of mankind (typed by the “tree” of unified purpose bearing its “twelve manner of fruits,” representing the interests of all mankind as typed by “the twelve tribes of Israel” who “stand in type for the whole human race”), he has reached the consciousness of totality that is sovereign. No nation on earth could type this consciousness other than the United States of America, which is the “melting pot” of all nations and claims no *special* rights for its basic racial civilization. To single out anyone for favor or disfavor would defeat a truly *national* consciousness that has healing for all other nations—in the words of the Bible pertaining to the “tree of life,” the “leaves of the tree were for the healing of the nations,” Rev. 22:2.

A nation such as the United States, whose motto on its coins is “E PLURIBUS UNUM,” meaning “many in one,” types the individual totality which the “tree of life” symbolizes as one step beyond Church in twelve. And as the Bible by implication characterizes the “tree of life” as Nation by saying that “the leaves of the tree were for the healing of the *nations*,” no consciousness (as previously noted)

less than that of Nation could heal "*the nations.*" Only a nation or a complete unit-thought embracing the all-sufficiency of true Nation, in debt to no other nation, and encompassing all the active potential ideas for its own sustenance and self-existence, could rightfully be called "Nation." The United States of America alone could type such individual totality. It is the one Nation on earth that is truly sovereign from the standpoint of having no debt *without* itself. The debt of parts to parts, functions to functions, and organs to organs of the same body is wholly in keeping with needed relationship, as typed by the human body. The United States did not reach such sovereignty until after the "World War." Mrs. Eddy says of the human body: "What is now considered the best condition for organic and functional health in the human body may no longer be found indispensable to health," S. & H. 125:2. Likewise with the national body, the present internal adjustment of need called "national debt" may some day be found to be but a temporary sense of right adjustment; for no one could really be in debt to himself, and such is the nature of a nation's debt to its inherent parts.

So a debt of a nation within itself is not a debt that would in any sense limit its sovereignty, as it has sovereign power over such debt; whereas a debt of one nation to another nation prevents the possibility of such indebted nation rightfully being a law to itself—the necessary preliminary to its own sovereignty. In other words, a sovereign nation cannot be in debt to another nation and must not only *potentially* have within itself all the resources necessary to its own physical sustenance but also the resources for its own defense and protection. There is but one nation on earth that *potentially* has all these sovereign requirements, and that nation is the United States of America.

Inasmuch as Jacob as "the revelation of Science" was the first person on earth to embrace the thirteen elements of an entire Nation as Israel (his name having been changed to "Israel," Gen. 32:28), he not only embraced the thirteen elements of being but a fourteenth alien element, in the sense that in addition to the one Israelite who started from Egypt that ever reached the "Promised Land" there was one alien (supposedly an Egyptian); the Israelite and the alien who reached the "Promised Land" were Joshua and Caleb (only the *children* of the Israelites who left Egypt, in addition to Joshua and Caleb, ever reaching the "Promised Land"). Caleb was an alien in that he was given his apportionment in the "Promised Land" as its fourteenth

element, as recorded in Joshua, chapter 14. Likewise our Nation has its alien element in the sense that our Federal Statutes * forbid naturalization to any races but white and black (with a few specified classifications); therefore Oriental races can never become citizens of our Nation—only their children born within the Nation's boundaries having the right of citizenship (as prototyped by the fact that only the children of the Israelites that left Egyptian bondage ever became citizens of Israel). Thus Orientals, of whom there are many in our Nation, type the fourteenth, or alien, element of being (as prototyped by Caleb, the Egyptian) beyond national consciousness, which Oriental, or alien, element must be healed thereby. Inasmuch as the Federal Statutes excluding Oriental races from citizenship were not enacted until after the Civil War, there are already incorporated in our national life countless numbers of these alien races.

NATION TYPING THE THIRTEENTH ELEMENT OF BEING

As previously presented elsewhere in this book, each progressive element of church was founded upon a previous "Association." The difference between the expanse of consciousness as typed by church and that typed by Nation is strikingly brought out in the contrasting of two Christian Scientists' Associations—the General Teachers' Association formed in 1903 as a foundation for the Extension of The Mother Church, which Association was in existence until 1908 when the branches were separated to their own communion, and the National Christian Scientist Association formed in 1886, which merged into the World's Parliament of Religions at the World's Fair in Chicago in 1893, as previously presented.

The General Teachers' Association was formed on the basis of *twelve* Executive Members; while the *National* Christian Scientist Association called together by *thirteen* of Mrs. Eddy's students, at her request, was of necessity (as its name demanded) founded on the basis of *thirteen* as a type of Nation—the "tree of life" as Nation (Revelation, twenty-second chapter) being a step beyond twelve in Church as the City foursquare (Revelation, twenty-first chapter). Thus this National Christian Scientist Association, called by thirteen members, was typically the "*more than* twelve legions of angels" (Matt. 26:53) which Jesus said had the power to save him from the crucifixion that was incident to the gathering of the twelve in Church consciousness,

* U.S.C.A. Title 8, Chapter 9, Section 359.

as previously noted in the division of this book entitled "Mission of Christ and Christmas."

The General Teachers' Association, which was called to "stand by" the building of the Extension (symbolizing the collective expression of the branches as the heavenly aspect of *Science and Health with Key to the Scriptures* as applied to church), was composed of teachers and those who had the degree of C. S. B., but who had never taught. Five of the twelve Executive Members, who directed the Association, constituted a quorum. As seven teachers and *five* non-teachers who merely had the title of C. S. B. composed the Executive Members, five non-teachers could be the quorum for action under conceivable circumstances. And as the quorum of a given body characterizes its basic formation, it will be readily seen that the five non-teachers symbolized the five stars closest to the brow of the God-crowned Woman (as pictorially presented in a window of The Mother Church)—the upper tier of seven stars in her flared crown suggesting organized teachers, or the organization, and the lower tier of five suggesting potential organization without its fetters, inasmuch as the twelve stars on Woman's crown embraces the entire Church idea.

In the light of the General Teachers' Association embracing only Church in *twelve*, the significance of the *National Christian Scientist Association*, which was formed from "the various Branch Associations" by *thirteen* of Mrs. Eddy's students at her request in 1886 (under the First Organization of the Boston church) is presented in more spiritual clarity; for the *National Christian Scientist Association* had as its object "to place students' students on equal footing with others in Christian Science" (*February Journal*, 1886, pp. 209, 210) in accordance with our Nation's demand for the placing of its citizens on the plane of equal opportunity. So just as our Nation was gathered together with its association of *thirteen* colonies behind its formation, typing the *thirteen* elements of the "tree of life"—its root, trunks, and fruits all growing from one source (the "pure river of water of life"—"In the midst of the street of it [the river], and on either side of the river, was there the tree of life [Life typing subjective, individual consciousness beyond Church as 'the structure of Truth and Love' only],") the *National Christian Scientist Association* gathered its *thirteen* elements, typed by the *thirteen* students that called it forth.

It will be remembered (as previously presented under "Mission of Christ and Christmas") that at the time of the dissolution of the First Organization of the Boston church, the Massachusetts Meta-

physical College, and the Massachusetts Metaphysical College Association (which pledged its members to life membership), the National Christian Scientist Association (after repealing its Constitution and By-laws, which were never revived) was also self-dissolved at Mrs. Eddy's direction and resolved into the “*Universal Assembly*,” July *Journal*, 1890. In this fetterless position and with its *universal* destiny written in its name, it adjourned for three years responsive to the further request of Mrs. Eddy. This request, it will also be remembered, was made by her in 1893 when she called the “*Universal Assembly*” (on this occasion re-called by its former name, the “*National Christian Scientist Association*”) together at the World's Fair in Chicago and at a meeting held in Columbus Hall merged it into the World's Parliament of Religions.

Mrs. Eddy's address, which was read at this meeting in Columbus Hall to the universal assembly of all nations as represented by their religions (for Jesus said that his entire Revelation to St. John was sent by his angel to “*the churches*” only, Rev. 22:16) and was the out-flowing thirteenth element that flowed beneath the foundation of Church into the Universe, consisted almost exclusively of a compilation of citations from *Science and Health* in its manhood phases. These citations (quoted directly from the then current edition of *Science and Health*) correspond to the following in our present edition of *Science and Health*: S. & H. 226:5-2 on next page; S. & H. 146:23-30, *No and Yes* 9:22, 23; S. & H. 146:32-5 on next page; S. & H. 111:11-14; 467:3-8; 271:22; 147:7-13; 328:22-1 on next page, S. & H. 123:27; 114:23-27; 340:15-29 (in basic substance); S. & H. 114:10, 11; 203:32; 209:6; 180:31-2 on next page. Mrs. Eddy in addition to these manhood quotations, as if to show that Womanhood could not be bound by limits even in a book (in line with her statement, “On the swift pinions of spiritual thought man rises above the letter, law, or *morale* of the inspired Word to the *spirit* of Truth . . . ,” My. 238:16), *paraphrased* with her own improvisations what she then and now says about the four progressive missions of woman in *Science and Health* on pages 533:26-7 on next page, as well as S. & H. 508:21; 562:11 (the wording of the then *Science and Health* was almost identical with the present edition covering this subject). Her statements concerning woman were as follows:

“Christian Science solves the problem of the relative rights and privileges of man and woman on their *diviner* claims. It finds in scriptural Genesis, that Eve recorded last is therefore first, she

is a degree higher than Adam in the ascending intelligence of God's creation. Woman neither sprang from the dust of which *adamah* was formed nor from an ovum; she was the first discoverer of human weakness, and the first who acknowledged error to be error. Woman was the mother of Jesus, and the first to perceive a risen Saviour. Woman first apprehended divinely man's spiritual origin; and first relinquishes the belief in material conceptions. It is a woman that discovered and founded the Science of Christianity. The Revelator had not passed the transitional stage in human experience called death, but he already saw in prophetic vision woman 'crowned with twelve stars,' types of the twelve tribes of Israel, and the spiritual enlightenment of primal religion."

—*The World's Parliament of Religions, Vol. II, p. 1422.*

Mrs. Eddy's address then flowed on to world conditions, her statements which were prophetic of the present day being as follows:

"To the sore question 'What are the working men's rights?' Science answers, justice and mercy, wherein the financial, civil, social, moral and religious aspect of all questions reflect the face of the Father. And this question will not rest till both employer and employé are actuated by the spirit of this saying of the meek and mighty Son of God: 'Therefore all things whatsoever ye would that men should do to you, do ye even so to them.'"

—*The World's Parliament of Religions, Vol. II, p. 1423.**

These are in line with two other of Mrs. Eddy's statements in our current literature:

"Take away wealth, fame, and social organizations, which weigh not one jot in the balance of God, and we get clearer views of Principle. Break up cliques, *level wealth with honesty*, let worth be judged according to wisdom, and we get better views of humanity."

—*Science and Health, p. 239, lines 5-10.*

"To my sense, the most imminent dangers confronting the coming century are: the robbing of people of life and liberty under the warrant of the Scriptures; the claims of politics and of human power, industrial slavery, and insufficient freedom of honest competition; and ritual, creed, and trusts in place of the Golden Rule, 'Whatsoever ye would that men should do to you, do ye even so to them.'"

—*Miscellany, p. 266, lines 3-9.*

* Despite the fact that Mrs. Eddy did not add the Tenets of Christian Science to *Science and Health* (now p. 497) until the eighty-first edition, in 1894, she concluded her address (delivered in September 1893) with five Tenets, presenting the bases of five of our present Tenets—the first, second, third, fifth, and sixth.

Thus through the World's Parliament of Religions was planted the true animus of our Nation as the religious *apex* of its nationally composite basic structure of thirteen sovereign States, each and all founded basically on religious liberty as an asylum for the entire world whose citizens were seeking broader fields of religious expression than their own countries permitted. It is the welding of the resultant consciousness of the thirteen basic religions and their many subsidiaries into one national Christian consciousness as expressed in our unified national life (and not merely the play of opposing political views, which are largely the reflected conscious sympathies of its peoples for their previous national origins) that constitutes our Nation, which types the prophetic “tree of life” in the Bible, “the leaves of . . . [which] tree were for the healing of the nations,” Rev. 22:2.

That Mrs. Eddy had decided views of national and world problems and lent her later published utterances almost entirely to their solution through the Nation's own mediums will be seen by many of her letters, articles, and a poem published in *Miscellany* as follows:

New York Commercial Advertiser

“Christian Science and the Church,” My. p. 299.

New York World

“Faith in Metaphysics,” My. p. 301.

“Insufficient Freedom,” My. p. 266.

“The Significance of Christmas,” My. p. 259.

Boston Globe

“How Strife may be Stilled,” My. p. 278.

“Christian Science Thanks,” My. p. 264.

“Practise the Golden Rule,” My. p. 281.

Boston Post

“Politics,” My. p. 276.

The Independent

“Harvest,” My. p. 269.

Concord (N. H.) Monitor

“Christian Science and the Times,” My. p. 266.

Boston Herald

“Prevention and Cure of Divorce,” My. p. 268.

“Mrs. Eddy Sends Thanks,” My. p. 274.

“The United States to Great Britain” (Poem), My. p. 337.

“Other Ways than by War,” My. p. 277.

New York American

“Heaven,” My. p. 267.

The Evening Press, Grand Rapids, Michigan

"Mrs. Eddy Describes her Human Ideal," My. p. 271.

New York Herald

"Mrs. Eddy Talks," My. p. 341.

Cosmopolitan

"Youth and Young Manhood," My. p. 272.

Minneapolis (Minn.) News

"Universal Fellowship," My. p. 275.

The Ladies' Home Journal

"What Christmas Means to Me," My. p. 261.

"Bohemia"

"Fundamental Christian Science," My. p. 347.

These references to Mrs. Eddy's contributions through national rather than church channels have been instanced to show what it means to *emerge* from Church (consciousness) into Nation (national consciousness) carrying with one all the principles of Church for the solution of national problems as the expression of the "omni-action" that utilizingly supersedes the "omnipotence," "omniscience," and "omnipresence" of "Good," S. & H. 587:19. In this connection it will be remembered that Mrs. Eddy's address at the World's Parliament of Religions was never published in the *Journal* as a church channel, although each of the previous twelve assigned addresses had been published from month to month (exclusive of "An Allegory," which was substituted for the assigned subject of "The Trinity," as elsewhere previously noted in this book).

Inasmuch as Jacob is "the revelation of Science," S. & H. 589:5, which revelation Mrs. Eddy interprets beyond the City foursquare (S. & H. 575), on through the position of "no temple therein" (S. & H. 576) to the "city of our God" with "no boundary nor limit" (S. & H. 577), in which grows the "tree of life," typed by Nation, embraced in the universal expansion of love,—so Jacob as "Israel," or the final and only symbol of a Nation growing out of one human consciousness goes beyond the boundary of Church. Was it not the necessity for a Nation to embrace thirteen elements (typing the "*more than twelve* legions of angels" which Jesus indicated would be required to deliver him from the crucifixion of church consciousness [Matt. 26:53] as the symbol beyond Church in its last step with but twelve angels—one at each tribal gate of the City foursquare) that caused Jacob to substitute the two sons of Joseph (Manasseh and Ephraim) for their prophetic placement in Israel as a Nation when it (Israel) would have

reached the “Promised Land”? In like manner, it will be seen that although Manasseh and Ephraim have no part in the “[Church] workings of the spiritual idea” (which Jesus prophesied would have but twelve elements in his figurative prophecy of but twelve tribal stars [S. & H. 562:11] on Woman’s crown and also but twelve tribal gates of the City foursquare, each gate bearing the name of one tribe—and none the son of a tribe, Rev. 21:12),—still Nation beyond Church must have its thirteenth element, or step, in the outcome of Joseph’s divided consciousness as expressed in his two sons, one typing Christianity that forgets its “toil” and its “father’s house” (“Manasseh” meaning to “forget”), the other typing Science that redeems his “father’s house” within his own consciousness (as typed by “Ephraim” meaning “doubly fruitful,” in the sense that Ephraim’s redeeming processes were made possible by Manasseh’s forgetfulness of previous “toil” and labor in his “father’s house”). So Manasseh and Ephraim identified the divided consciousness of Joseph and Benjamin as the divided types of heaven and earth beyond Church.

Thus when Joseph in Church consciousness as a tribal gate of the City foursquare takes its place as one of the twelve tribes of Israel which “show the [Church] workings of the spiritual idea,” S. & H. 562:18, it leaves the element of Manasseh (as the first phase of Joseph’s nature, symbolizing the “forgetting [of] those things which are behind”) to identify the “no temple therein” of Joseph’s consciousness, which the Ephraim element completes as the “city of God,” or the fourteenth footstep of being (prototyped within the twelve tribes by Benjamin as the “increased fruitfulness” of Joseph after Joseph and Benjamin became one). Thus Ephraim as the fourteenth element, or step, of being supported by Manasseh led (through Jeroboam, an Ephraimite) the first outflow of Israel as Nation (I Kings 12:20) to universal consciousness where it was later diffused into World-consciousness. So Manasseh and Ephraim in relation to Jacob as Nation correspond to Simeon and Reuben, in line with the descending angels on Jacob’s Ladder of Life (as subsequently presented under the subtitle of “Ascending and Descending Angels”)—Simeon typing the position of “no temple therein,” for Simeon, like the “tree of life,” grows in the waters beneath the firmament typing fluidity of idea, or Nation as having “*power over the nations*” to heal them; while Reuben types “the MORNING STAR” of generic light as the last symbol of the Bible and the last promise in *Christ and Christmas*.

PRAYER FOR NATIONS BEYOND CHURCH

The proof that the "tree of life," typing Nation, is beyond Church is seen not only from the fact that Mrs. Eddy defines Church as "the structure of Truth and Love [exclusive of Life]" but also from the fact that Mrs. Eddy indicates that Church prayer is inadequate to meet the need of nations in the following pronouncements, made by her in 1905 when war was being waged between Japan and Russia, the first of which reads: "I request that every member of The Mother Church of Christ, Scientist, in Boston, pray each day for the amicable settlement of the war between Russia and Japan . . .," My. 279:22. Exactly two weeks later she revoked this pronouncement in the following words: "I now request that the members of my church cease *special prayer* for the peace of nations, and cease in full faith that God does not hear our prayers only because of oft speaking, but that He will bless all the inhabitants of the earth, and none can stay His hand nor say unto Him, What doest Thou? Out of His allness He must bless all with His own truth and love," My. 280:16.

Shortly after this last pronouncement under the title of "An Explanation," Mrs. Eddy said: "In no way nor manner did I request my church to cease praying for the peace of nations, but simply to pause in *special prayer* for peace. And why this asking? Because a spiritual foresight of the nations' drama presented itself and awakened a wiser want, even to know how to pray *other than* the daily prayer of my church,—'Thy kingdom come. Thy will be done in earth, as it is in heaven.' I cited, as our present need, *faith in God's disposal of events*," My. 280:28. Note that Mrs. Eddy's citation of "faith in God's disposal of events" was an inferential deduction from her statement that God "out of His allness . . . must bless all with His own truth and love" as dependent upon no "special prayer" therefor. Note further that Mrs. Eddy indicates the limitation of the church's petitional Lord's Prayer, "'[Let] Thy kingdom come. [Let] Thy will be done in earth, as it is in heaven'" as being inadequate to meet a nation's need.

And most of all, note that Mrs. Eddy in consequence of her ability to go beyond the prayer of her church says that she gained "a spiritual foresight of the [warring] nations' drama" which was being enacted on a bloody battlefield, thus implying in negative Bible language that "the wrath of man [on a battlefield] shall praise . . . [God]: the remainder of wrath shalt . . . [God] restrain," Ps. 76:10, and

at the same time in affirmative Bible language inferentially declared: “Who is it that demands our obedience? He who, in the language of Scripture, ‘doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, What doest Thou?’ ” S. & H. 256:19. This “faith in God’s disposal of events” is the generic prayer for nations, that Mrs. Eddy says was “*other than* the daily prayer of . . . [her] church,” My. 281:3-7. The statement, “Thy kingdom *is* come” as Mrs. Eddy’s present interpretation of “ ‘[Let] Thy kingdom come. [Let] Thy will be done in earth, as it is in heaven’ ” was not given to her church as declaring its understanding of “faith in God’s disposal of events” until two years thereafter, in 1907.

The supplicatory form of the Lord’s Prayer as interpreted by Mrs. Eddy in *Science and Health* previous to 1907 is still retained in the “Daily Prayer” for members of The Mother Church, as given in the *Manual* p. 41: “ ‘[Let] Thy kingdom come;’ let the reign of divine Truth, Life, and Love be established in me, and rule out of me all sin; and may Thy Word enrich the affections of all mankind, and govern them!” This supplicatory form of prayer was declared by Mrs. Eddy as incapable of healing the nations, that the “tree of life” (which inherently declares, “Thy kingdom is come; Thou art ever-present,” S. & H. 16:31) demands to that end. And the “tree of life” is the needed channel for world healing; for which *world* healing “The First Church of Christ, Scientist, in Boston, Mass.,” was originally founded, *Manual* p. 19. However, in 1903 “The First Church of Christ, Scientist, in Boston, Mass.,” was limited in the *Manual* to accomplish this *world* healing only “in some degree,” as previously noted.

Thus as David (although the “well-beloved” of the Lord, as the result of his faithful warfare) was forced to yield to his offspring, Solomon, for the ultimate purpose of his life work,—so The Mother Church was forced to yield its scepter to its branches, for it had been so *prophesied* in the Scriptures (which “*cannot be broken*,” John 10:35) by the inevitable yielding of the twelfth chapter of Revelation (which pertains to Motherhood) to the more progressive twenty-first chapter of Revelation (which pertains to the Bride, or completed Word, typed by the branches). Likewise as the Children of Israel had been gathered together physically to identify the Principle for which Jacob as Israel had prophetically stood, and as they were subsequently diffused throughout the world never to be gathered together physically again,—so in the gathering through Church there must come

such time of expansive diffusion of the spiritual ideas as the Children of Israel prototyped. This diffusion cannot come in either the "tree of life" as typing Nation or in the "river of water of life" from which it as Nation draws its sustenance; since Love alone is diffusive, while Life which is Truth is constrictive in line with the process of all symbolism. Hence Nation must diffusively expand to World.

PEACE AS THE FOURTEENTH FOOTSTEP OF BEING TYPING LOVE

As wonderful as the "tree of life" and the "pure river of water of life" are in their inherent symbolic unity, neither reach beyond "the Life which is Truth and the Truth which is Life" other than to humanize these elements of Life and Truth; for the "tree of life" is an earthly rather than a heavenly conception—the "tree of life" growing from the earth and a "river" in all its purity of symbolism (even the "pure river of water of life") as defined in the "Glossary" of *Science and Health* merely typifying the "course of Truth," and not Love, Mrs. Eddy having said that "the 'tree of life' stands for the idea of Truth," S. & H. 526:17. Even the river Euphrates, which as the last of the progressive four rivers embraces all the others in the "pure river of water of life, clear as crystal," does not go beyond "the true idea of God; . . . The atmosphere of human belief before it accepts sin, sickness, or death . . .," S. & H. 585:17-21. This definition of "Euphrates" could refer to but one position—that of the *one* river before it went out from the garden of Eden, where it watered the "tree of life," Gen. 2:10, "the idea of Truth."

Thirteen was a position of rebellion as typed by the story of Abraham in his slaughter of the four kings who had bound the five kings for twelve years "and in the *thirteenth year they rebelled*," Gen. 14:4. "Chedorlaomer," the leader of the four kings, means "sheaf-band"—the sheaf (of wheat) always typing Church as collective Truth. In the fourteenth year, Abraham, as recorded in the fourteenth chapter of Genesis, partook of the Communion of bread and wine for all mankind administered by the priest Melchizedek, the "King of Salem, which is, King of peace," Heb. 7:2; for St. Paul implied that Abraham partook of Communion for all the tribes then "in the [spiritual] loins" of Abraham, and, as such, paid tithes for all mankind, Heb. 7:9, 10.

This fourteenth footstep, or element, of being as typed by the world in one consciousness could be no other than the United States

of America; for it alone is *potentially* the whole world, having been made up of each and all of its elements. So when the proper adjustment has been made between its “international” parts, a miniature world in harmonious balance will have been developed—hence of necessity a direct nucleus of world peace. This is the reason the United States could not be a member of the League of Nations—it is a unified world in itself beyond a League of (federated) Nations. The idea of League of Nations is a loosely confederative pattern of the United States’ own federal entity.

In 1907, when *peace* movements were sweeping the world, although Mrs. Eddy permitted herself to be made “Fondateur” of such movement, My. 283:2, in the *Manual* (under the title of “Joining Another Society,” p. 45) she forbade members of her church to participate in such peace movement, well knowing that “power over the nations” does not reside in Church consciousness, whose feet could only be “shod with the *preparation* of the gospel of peace,” Eph. 6:15. Thus Mrs. Eddy drew the line between Church in *twelve* and herself as having taken the medial footstep of *thirteen* as the “tree of life,” whose outbreathing “fruits of Love” type the whole world, for which she (like Abraham in his fourteenth step) constantly partook of Communion ministered by the priest Melchizedek as the “King of peace.” In the eleventh picture of *Christ and Christmas*, Mrs. Eddy shows clearly that there is no *walled* peace and that the dove of peace descends only outside of ascending Church aspiration.

The Pan-American Peace Congress called into being in 1890* by the twenty-one branches detached, from their “mother” nations presents the only hope of peace for the world; for it does not lie within the domain of “mother” nations to initiate it, because “mother” nations, like The Mother Church, do not go beyond the realm of Truth, whereas peace lies wholly within the realm of Love, typed by the nationally detached branches. The twenty-one self-governed American

* It is interesting to note that the Pan-American Congress of detached national branches from their “mother” countries was formed practically simultaneously with the repeal of the Constitution and By-laws of the National Christian Scientist Association (formed of branch Associations) and the resolution of itself into the “Universal Assembly”—the Pan-American Congress of twenty-one nations being formed in April 1890 and the National Christian Scientist Association after repealing its Constitution and By-laws becoming the “Universal Assembly” in May 1890. Mrs. Eddy was undoubtedly determined upon the course pursued at the meeting of the National Christian Scientist Association in May 1890 for a considerable period of time before it was possible of accomplishment—she being forced to await the regular meeting of the National Christian Scientist Association in order to consummate her purpose.

Republics are the only nationally detached branches on earth and the "mother" nations must yield to their processes, and not *vice versa*. The world has experienced great repercussions from the "mother" nations' hard-fought battles for world peace; whereas the possibility for such peace originates wholly in the principle of "the seed within itself" of the nationally detached branches' own self-existence and self-government, of which the world on the spire of the second Concord Branch is the type.

Mrs. Eddy's definition of Japhet, Noah's third son, as, "A type of spiritual *peace*, flowing from the understanding that God is the divine Principle of all existence, and that man is His idea, the child of His care," S. & H. 589:8, suggests the flow of light typing Love rather than the flow of water typing Mind, because peace and Love are synonymous. While Japhet was forced to remain under the tents of Shem until Shem as typing "love rebuking error" (S. & H. 594:15) had finished its course, Noah, in characterizing his sons, said of Japhet, "God shall enlarge Japhet, and he shall dwell in the tents of Shem . . .," Gen. 9:27. Japhet could not be enlarged in the tents of Shem, for he must await the fulfillment of Shem's mission of warfare for righteousness as a preparation for his (Japhet's) enlargement as "a type of spiritual peace" beyond the necessity for Shem's warfare (St. Paul envisioned this when he declared of the priest Melchizedek that he was "first . . . by interpretation King of *righteousness*, and *after that* also King of Salem, which is, King of peace," Heb. 7:2). In other words, warfare and peace cannot dwell together—one eliminates the other. The peace of Japhet flows equally to all mankind and not merely to one nation for the purpose of healing other nations. This is the process whereby Nation takes its final step to World—of which latter our Nation, as no other nation, is the potential type, having, as previously presented, gathered its citizens from the four corners of the world into one unified whole.

The Twenty-third Psalm, which Mrs. Eddy interprets in terms of Love, S. & H. p. 578, was added to *Science and Health* immediately after the National Christian Scientist Association as "Universal Assembly" was merged into the World's Parliament of Religions at the World's Fair in 1893. This Twenty-third Psalm appeared for the first time in the eighty-first edition of *Science and Health* (the first in 1894), immediately after *Christ and Christmas* was given to the Field in December 1893 and immediately withdrawn. This Psalm begins with a verb expressing a state of being which supplies all abundance and

ends with a “for ever” abiding (dwelling) consciousness. It has twelve activities between its premise and conclusion—excepting the medial “is” as the seventh day of rest in Love and discarding the two negative verbs, “want” and “fear,” which are silenced by the affirmative activities of Love.

The Twenty-third Psalm is, therefore, the consciousness of unified good, God, and a national consciousness is the only possible symbol sufficiently complete to express the “one infinite [Love alone is infinite] God, good, [which] unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, ‘Love thy neighbor as thyself;’ annihilates pagan and Christian idolatry,—*whatever is wrong* in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed,” S. & H. 340:23. This is the spiritual consciousness which alone can heal nations; and this “power over the nations” is not only the last promise in the Bible, coupled with the generic light of “the MORNING STAR,” Rev. 22:2, 16, but it is the last promise in *Christ and Christmas*, which marvelous book (as expressed by the Editor of the *Journal* with Mrs. Eddy’s approval) is the “‘Kohinoor’ of all the brilliant cluster [of Mrs. Eddy’s writings], saving only ‘Science and Health, *with* Key to the Scriptures.’ It is the Mosaic Decalogue, the Sermon on the Mount, and ‘Science and Health’ [*without* ‘Key to the Scriptures’] retouched, reilluminated, reemphasized,” *January Journal*, 1894, p. 467. In other words, *Christ and Christmas* retouches, reilluminates, and reemphasizes even *Science and Health*. Therefore, what more fitting conclusion to the first phase of this book could there be than the repetition of the final stirring promise in *Christ and Christmas*—

“And he that overcometh, and keepeth my works unto the end,
to him will I give power over the *nations*:
And I will give him the MORNING STAR.”