

# AS IT IS

*By*

A LOYAL CHRISTIAN SCIENTIST

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## CONTENTS

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CHAPTER	PAGE
PREFACE .....	5
I. THE SPIRITUAL IDEA .....	17
II. EVOLUTIONARY COMPARISONS .....	70
III. THE FINALITY OF THE REVELATION .....	91
IV. THE TWELVE TRIBES .....	108
V. CROWNED WITH TWELVE STARS .....	203
VI. THE SEVEN SEALS .....	230
VII. EVOLUTIONARY ORGANIZATION .....	274
VIII. EVOLUTIONARY LITERATURE .....	338
IX. LEAVING FATHER AND MOTHER .....	370
X. THE THREE TABERNACLES .....	474
XI. THE MOTHER CHURCH MANUAL .....	570
XII. CONSEQUENCES OF VIOLATING THE MANUAL .....	597
XIII. "SPIRITUAL TEACHING MUST ALWAYS BE BY SYMBOLS," S.&H. 575:13, 14.....	688
XIV. TO COMPLETE ITS HISTORY .....	709
XV. REAL ESTATE .....	743
XVI. THE CALL OF THIRTEEN .....	769
XVII. THE BIRTH OF THE NATION AS "THE PRINCE OF PEACE" .....	832
XVIII. FOURTEEN. ....	849
• APPENDIX .....	901

## PREFACE

THE title of these *Notes*, "AS IT IS," is intended to suggest primarily the divine reality in the situations instanced, and, secondarily, the fact as it seems to the human consciousness; with the ultimate object of showing the uniting of the two viewpoints, as must be done in "the coincidence of the divine with the human" (S.&H. 561:16; Mis. 100:19-25; Un. 52:7-11; My. 160:5-8, etc.), which is the demonstration of Christian Science.

This series of "note-taking" has been the process of years, with no other purpose than to discover the evolutionary processes by which the truths of Christian Science were unfolded to us by Mrs. Eddy (as indicated in the first article of the April, 1891, *Journal* to which Mrs. Eddy gave such unlimited sanction, as subsequently unfolded) for the Note-taker's *individual* edification. That Mrs. Eddy's processes were of necessity evolutionary was evident from the prophecies of Jesus to St. John on the Isle of Patmos,—that Truth would unfold to the human consciousness in four distinct evolutions, after the opening of the SEVENTH seal in Revelation, 8th chapter: The man-Angel bringing the "Little Book"—Revelation, 10th chapter: the death of the two witnesses—Revelation, 11th chapter; the Woman bringing forth the "man child"—Revelation, 12th chapter; the "City foursquare"—Revelation, 21st chapter.

Inasmuch as we study the evolutionary processes of the Scriptures, recognizing their "evolution" (for we know Moses was not relatively as high in the scale of spiritual unfoldment as Jesus, etc.), is it not of equal interest, and, perhaps, importance that we study Mrs.

Eddy's evolutionary processes of the ideas that embraced them all one by one,—else her Science and Health could not correlate the Scriptures?

We have histories of Mrs. Eddy's human evolution in Retrospection and Introspection and in Sibyl Wilbur's *The Life of Mary Baker Eddy*, but did they really portray Mrs. Eddy until translated into the spiritual evolutions that inspired these human events? Mrs. Eddy says in *Miscellany*, 120:2-4: "Those who look for me in *person*, or elsewhere than in my writings, lose me instead of find me."

It might be asked, Why did not Mrs. Eddy give us these processes? She *did*, and the secondary object of these *Notes* is to acquaint those who have not the facilities for tracing them with the facts discovered, as a *necessary premise* for the primary object of this undertaking.

Mrs. Eddy left her every spiritual step in her many revisions of Science and Health; and a record of her corresponding *foundational* human steps in her Journal, which latter she tells us is "designed to put on record the divine Science of Truth" (*Miscellany* 353).

The *comparative* value of these revisions of Science and Health, has been called to our attention by the excerpt of an article which is quoted before the second chapter of these *Notes*, in which it is impressively set forth that these revisions would prove to be a "treasure trove" in time, for their comparative value. This article was reprinted in the Journals several times and given the widest dissemination by Mrs. Eddy's direction—as evidenced by the April, May and June *Journals* of 1891.

Mrs. Eddy gave us the clue to her entire foundational evolution when she published in the first Monitor, "Something in a Name" (*My*. 353), as before sug-

## PREFACE

gested; and it was from this article that the Note-taker started to work, relying on the promise that "the divine Science of Truth" would be found in the *Journals*.

There was, as previously intimated in this Preface, initially a very minor object for these *Notes* (in fact, until almost *immediately* before this present time, although the process was started about eight years ago) and that was to gain *individual* information of these matters for *individual edification* alone, as before stated; BUT suddenly and unexpectedly passing a turn in the road that revealed the *entire* and *full* purpose for which the quest had been made by the Note-taker, the responsibility for the knowledge thereby gained bore heavily upon the conscience of the medium for these discoveries.

The freedom and peace that have come to the Note-taker at the end of a long thought-journey have been assurance of a divine leading all the way through and a fore-shadowing divine benediction on what has been an almost "over-night" decision to share it with the Field; in fact, the decision came in answer to a prayer of almost anguish, in a most unmistakably demonstrated way, which would be tedious to describe, and would bring a personal element into these *Notes* which must be avoided.

As "Truth is revealed. [and] It needs only to be practiced" (S.&H. 174:20, 21), the following is but a *note-book* of the evolution of its revelator, Mary Baker Eddy, rather than any attempt to amplify or embellish it. Citations from the Bible and *Science and Health* (and even incidents cited in full from the Bible) appear, which are in no sense intended to teach or to preach, but for the purpose of symbolizing the abstractions of mere statements. The Note-taker trusts they will be recognized in the spirit in which they are offered, and accepted or

rejected on the basis of their value as clearing the point involved.

With the extreme emphasis which it is the endeavor of the Note-taker to lay upon the *sole object* of these *Notes*—that Mary Baker Eddy was and IS the complete and FINAL Relevator and FOUNDER of Christian Science, having fulfilled each and every demand which Christ Jesus prophesied on the Isle of Patmos as the sign of His “second appearing” (“The second appearing of Jesus is, unquestionably, the spiritual advent of the advancing idea of God, as in Christian Science,” Ret. 70:20-22), these *Notes* will take their proper place as a simple REMINDER of what she (Mrs. Eddy) has said and done, at a time when many of us are seeming to FORGET.

If Mrs. Eddy has not fully and finally fulfilled the prophecies outlined in the Bible, how could her revelation correlate the Bible from Genesis to Revelation, as she demanded in Art. XIV, Sec. 2, p. 58, of the Manual?

The first evolutionary process that must be unfolded in these *Notes* is Mrs. Eddy’s revelation of “The Spiritual Idea,” as a premise for her *distinctive mission*, in completing and fulfilling the prophecy of Jesus, “I have yet MANY THINGS to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into ALL TRUTH,” etc. (John 16:12, 13).

“The spiritual idea” in its constantly evolutionary (to the human consciousness) processes has been found to be the TOUCHSTONE of her unfoldment, as subsequently shown. The whole process submitted is the evolution of “the spiritual idea” by Mrs. Eddy—the male-and-female Child spoken of in *Miscellaneous Writings*, page 167:1-19, where Mrs. Eddy clearly states that her

## PREFACE

answers pertain to "the spiritual idea." "Is the babe a son or daughter? BOTH son AND daughter, even the COMPOUND idea of all that resembles God."

The entire process of Mrs. Eddy's evolution is, as indicated in this endeavor to present it, the unfolding more and more clearly of the spiritual idea of man and woman as indicated in S.&H. 517:8-10, and the application of this compound idea (which is *divine marriage*, S.&H. 577:4-11) to the *human* marriage (with reference to both "individuals" and Church), as the index of our demonstration; until she lifts humanity to its rightful place *in divinity*, in her *relevation* and *founding* (Un. 52:7-11)—illustrating our Hymn 166, "As we rise the symbols disappear; the feast, though not the LOVE, is passed and gone." It is the work of Mother AND Child throughout, as in human birth; when the Child demands more freedom, the Mother expands to it, so that when Mother's work is finished the Child's is too—to the point of *freedom* from *Mother*.

It is with exceeding regret that it has been found necessary to use so many of Mrs. Eddy's references in the first three chapters of these *Notes*, but it will be subsequently seen that each and every one is vital to laying the premise for the unfolding of the object of this endeavor. *Each* and *every* reference is to the *point* of the general conclusion drawn, and it has been studiously thus used.

The first chapter, "*The Spiritual Idea*," is presented in no sense to unfold this subject from a *teaching* standpoint, but to remind the readers of these *Notes* of the sense in which Mrs. Eddy used this expression always, for the indispensable purpose of laying a premise for its "evolutionary" unfoldment in the next chapter; the comments on *Christ and Christmas* are to show the unmis-



takable trend of these references to the same point, and in no sense to merely unfold this Book—although “The Spiritual Idea” of man and woman unmistakably does so in fulfillment of the demand of Miscellaneous Writings, 33:7-11, as subsequently unfolded.

The chapter “*Evolutionary Comparisons*,” while, at first glance, seeming to be a compilation of references, carries in substance practically but two from each and all of her books quoted—the ideal man and the ideal woman (“the spiritual idea”) and their corresponding evolutionary effect on “Marriage,” their human symbol. It is absolutely necessary to the object of these *Notes* to show Mrs. Eddy’s *evolution* of this particular idea throughout her revisions, as a basis for the corresponding evolution in her human founding—organizations. It will be seen that the thread of progressive unfoldment binds each and every reference in this chapter, “Evolutionary Comparisons,” to the common purpose of the conclusions drawn with reference to organization. “The spiritual” determining “the outward and actual,” S.&H. 254:22, 23.

The next chapter, “*The Finality of the Revelation*,” shows the *inevitable* times and causes of the constantly progressive unfoldment of this particular idea, “the ideal man” and “the ideal woman,” on page 517 of *Science and Health*, lines 8-14, which Mrs. Eddy defines as “the spiritual idea” under the caption of “Spiritual idea revealed,” S.&H. 562:3-7.

So it has been necessary to lay the premise in “The Spiritual Idea” itself in the *first* chapter; to show its evolutionary process in the *second* chapter; and the inevitable *basis* for this evolution in the third chapter—thus *proving* it to be the TOUCHSTONE of her every evolutionary change in progressive revelation, for the di-

## PREFACE

rect purpose of laying the premise for tracing the effect in the human founding of her organization: in order to make understandable the most important and vital facts pertaining to our organization that follow.

It is with sacred tread that the Note-taker has discerned each and every one of the facts subsequently unfolded, and with sacred privilege that they are shared with the field in the *interest* of our sacred Cause.

Mrs. Eddy's great evolutionary revisions of Science and Health were the first, third, sixth, sixteenth, fiftieth, and two hundred and twenty-sixth—*six* in all. True, there were many changes and specific evolutions of expressions and subjects, which constituted a seventh period of spiritual revision (incident upon the final change in the spiritual idea—"the ideal man" and "the ideal woman," S.&H. 517:8-10, in 1907), but these could be characterized as a period of diffusion of light, rather than a general revision, as there were but six complete revisions. The second edition being extracted from the third, as subsequently unfolded, has not been counted as a separate evolution.

Take, for instance, as a specific illustration of the processes of her evolution, the subject of "Marriage" itself:

In the *first edition* of 1875, p. 322, Mrs. Eddy says: "Because progeny needs to be improved, let marriage continue." (Mrs. Eddy herself married about two years after this and at one time had a marriage ceremony in the Manual—10th Manual, p. 74; so when we are told Mrs. Eddy said or did "thus and so," it is well to ascertain the date, as her processes were by necessity evolutionary.) This statement continued until 1886.

In the *16th edition*, 1886, p. 162 (eleven years after the first edition), she says: "Until it be learned that generation rests on no sexual basis, let marriage continue."

In 1891, *58th edition*, p. 271, immediately after giving us the "City foursquare" in the 50th edition in 1891 (the same year), Mrs. Eddy gave us the statement on p. 61:29-3, of Science and Health as in our present edition. Does not the "IF", line 31, imply a *doubt* of "*generation's*" ever doing anything to advance mankind?

Again, *in 1903*, when Mrs. Eddy had finished "*Motherhood*," as evidenced by her dropping the title of "Mother"; dropping the capital "I" in "intelligence" in "the ideal man," p. 517:8, 9, to a little "i"; and dropping the capital initial "I" in "Intelligence" throughout the textbook in the same manner, thereby demanding the *intelligence* of the *Child* (it then being seventeen years since the Motherhood unfoldment in the 16th edition, 1886, when woman brought forth the "man child"): she gave us pages 68 and 69 of Science and Health from line 27 on p. 68. *Science and Health*, p. 69, lines 17 to 19, completely decided the doubt expressed on page 61 in the word "*If*," in favor of regeneration alone being helpful to the advance of mankind—mental and spiritual formation (S.&H. pp. 68, 69) taking the place of the former tentative plan of generative unfoldment for Christian Scientists, in accord with her statement on p. 298 of Miscellaneous Writings, lines 12-14.

The process of the above evolution on marriage will be found to be a fair illustration of her process throughout her entire writings on all subjects, when compared; her final statement on marriage being in line with her usual human founding of her spiritually evolutionary process in unfolding "the spiritual idea."

There were likewise just *sixteen* different evolutions of the Lord's prayer, in sixteen successive editions, the differences being contained in 1st ed. (1875); 3rd ed. (1881); 16th and 21st eds. (1886); 50th ed. (1891);

## PREFACE

58th ed. (1891) ; 70th ed. (1892) ; 100th and 103rd eds. (1896) ; 167th ed. (1899) ; 179th ed. (1900) ; 224th ed. (1901) ; 226th ed. (1902) ; 400th and 404th eds. (1906) ; 1907 (numbering stopped in 1906)—some *slight*, in point of number of words changed, while others were almost complete *revisions*; but each and every change significant when considered in the light of demand by her evolution of "The spiritual idea," S.&H. p. 517:8-10.

In the fifth evolution of her revision of Science and Health, Mrs. Eddy gave us the "City foursquare" (in 1891), and *immediately* thereafter (in the 58th, in 1891), "Our Father and Mother God" appears in the prayer for the *first time*, and at the same time "And Love is reflected in love," the sixth completed demand.

The tenets were evolved from three in number to six and changed *constantly* to correspond with her evolutionary processes of "the spiritual idea."

"The Scientific Translation of Mortal Mind" was not given us until the "City foursquare," in fact, "Science, Theology and Medicine" (containing this "Translation") was not given us until then, as there could be no "way out" until we had the leaven working in the woman's three measures of meal—(S.&H. 118:13-20; Mis. Writings, pp. 174, 175): "The leaven which a *woman hid* in three measures of meal, is Divine Science; the Comforter; the Holy Ghost that leadeth into all Truth . . . . And woman, *the spiritual idea*, takes the things of God and showeth them unto the creature, until the whole sense of being is leavened with Spirit"—the last above cited reference.

Science and Health itself evolved continually in point of chapters—the first edition contained but eight chapters, only four of which have our present titles; there was no Genesis, Apocalypse, nor Glossary, until

the sixth edition (Glossary), and 16th edition (Genesis and Apocalypse), and so on—given in full in *The Finality of the Revelation*.

So the whole plan was the *consistent*, unchanging (in point of fact and previous premise) evolution demanded by the Bible in Revelation, chapters 10, 11, 12 and 21,—the birth-throes of Mother's spiritual travail to complete the idea of Church, which is so beautifully expressed in our Hymn 220. The Mother worked with her child, Universal Man, first through Church and then through *Universe*—the latter evidenced by nearly all of her last communications being given to the secular papers of the *World—Globe, World, Boston Herald*, etc., etc., as given in *Miscellany*.

Referring to the following *Notes*—many of the references used to unfold the various subjects chosen are to a great extent the repetition of the thoughts of climaxes in the others to the end of bringing everything to a common point. This, of course, is not smooth book-work, but as a series of *Notes* all tending to one point, it is hoped the method will be acceptable.

The Note-taker has all the books from which quotations are made, thereby insuring accuracy; and the Bible information has been obtained from Peloubet's Dictionary. The italics and capitalization in quotations from Mrs. Eddy's writings and the Bible are the Note-taker's own, except when mentioned thereafter, and have been thus employed for the indication of the particular application demanded by the subject under immediate discussion. Also, few quotations from Mrs. Eddy's writings are given in full and often they do not start a sentence, for the sake of minimizing quotations to the smallest possible point without sacrificing the strength of the authority sought. Editions of *Science and Health*

## PREFACE

from 1907 to 1910 are given numbers in line with this evolution, as the numbering of Science and Health editions ceased in 1906.

Before signing the *below* non-committal name or self-imposed title, will say that much prayerful thought has been given to the matter from its various angles. There are many reasons why the Note-taker would be delighted to sponsor the conclusions drawn; however, it has seemed more in keeping with the purpose of these *Notes* not to do so, but to let them go out *impersonally*. Lest the impersonal error they are intended to combat should charge personal motive of self-emphasis to this truly impersonal endeavor to share what seems to be vital truths of most vital concern to every Christian Scientist. It would be wrong to denominate the name as "anonymous"—let us rather call it Truth's nom de plume for its purpose, as the truths referred to are all Mrs. Eddy's revelations from God and not anyone's opinions. It is always permissible to write under noms de plume. Our Journals carried a series of article by "Phare Pleigh," Mis. 216:10; My. 52:29; 319-7; 323-4; and Mrs. Eddy formerly used this process in her early writings, as do many writers.

Be assured, however, that the Note-taker is an active "Sojourner" with you in the bonds of love in our glorious MOVEMENT!—one who *is* a member of The Mother Church and has been for over twenty-five years, and a practitioner whose card is in our Journal and has been for approximately that length of time.\* Who is a student of a loyal teacher of Christian Science in full fellowship with The Mother Church. Who has read nothing of whatsoever nature or character for consider-

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\* These personal facts have been changed because of the Note-taker's unwillingness to recant the truths of Mrs. Eddy's revealed writings.

ably over the length of time above mentioned except the Bible, Mrs. Eddy's writings and our "*authorized*" literature; and *is* and has been for a long period of time a reader of our *Monitor* exclusively. One who is loyal to the core to Mrs. Eddy's revelation and "founding," and the Manual as the impersonal Leader and authority for our Church activities.

These statements immediately above have been *added* with much reluctance, and as an after-consideration of the need therefor—with no desire for exploitation, nor for the purpose of endeavoring to add any weight to the probable correctness of these *Notes* (as their value is wholly aside from the qualifications of the channel), for determining which every facility is provided in the very definite references which follow; and which must be considered on the basis of their relationship to Mrs. Eddy. But, as our Manual demands that "the *spirit* in which the writer has written his literature shall be definitely considered," Manual 43:26, it seemed only justice to these *Notes* to thus prove from the past and present background that nothing but love for our Cause could possibly motivate such an endeavor.

With this explanation, may these *Notes* go out in the name of impersonal Truth—through the channel of an honest motive to help.

THE NOTE-TAKER.

## Chapter I

# “THE SPIRITUAL IDEA”

*“The Spiritual Idea Has Given the Understanding a Foothold in Christian Science,”  
Science and Health, 534:30-1.*

THE subject of this chapter as applied to “the ideal man” and “the ideal woman,” S.&H. 517:8-10, in compounded relationship (and thus defined by Mrs. Eddy, as shown below) has been found to be the TOUCHSTONE of Mrs. Eddy’s entire evolutionary processes in her revisions of *Science and Health* with *Key to the Scriptures* (as suggested in the Preface). This makes it absolutely necessary to review this subject in a concise way, as a reminder of the particular definition Mrs. Eddy gives it, and the major emphasis she lays thereupon, in our latest revision of her textbook. The illustrations drawn from *Christ and Christmas* are to the end of the quickest way to show “The Spiritual Idea’s” comprehensive embrace of her whole life-work. The apparent necessity for thus unfolding this subject from her writings will be sensed as the subject is pursued.

It will be seen from our concordances that the references on THE SPIRITUAL IDEA contain every promise for which we are reaching in Christian Science—“A spiritual idea” being but one of the many rays or parts of “THE spiritual idea.” Mrs. Eddy unfolds this most clearly in *Miscellany* 344:3-5: “If we say that the sun stands for God, then ALL his rays *collectively* stand for Christ [“the spiritual idea”—S.&H. 496:15, 16], and each separate ray for men and women, etc.” (spiritual ideas, or “A spiritual idea”—S.&H. 463:12). The



promises, however, have not been given to "A spiritual idea" only as it abides in "THE spiritual idea"; in other words, "THE spiritual idea" is necessarily "collective" as "*the*" implies, and "*a* spiritual idea" cannot claim its full promises—A single musical note cannot claim to be music; although expressing the exact *quality* thereof, it lacks variation and *quantity*. See Science and Health 361:13-18, for this in substance.

The following four references contain the four major aims of our endeavors as Christian Scientists:

To gain a *foothold* for the understanding, Science and Health 534:30-1.

To accomplish *unfailing* healing, Science and Health 496:15-19.

To receive *triumphant* guidance, Science and Health 566:1-11.

To have the kingdom of heaven revealed here and now, Science and Health 576:21-23.

As will be noted from the above, each and every one of these promises are given to the understanding of "*the* spiritual idea." Then the next question is, What is "THE spiritual idea"? Under the marginal topic of "*Spiritual idea revealed*," S.&H. 562:3-7, is the following definition: "As Elias presented the idea of the fatherhood of God, which *Jesus* afterwards manifested, so the revelator COMPLETED this figure with WOMAN, typifying the spiritual idea of God's motherhood." It is very obvious from this quotation that "THE spiritual idea" is MANHOOD (as represented by Jesus), plus WOMANHOOD as typed by Mrs. Eddy, the *teachings* of each and both constituting their identity to the human consciousness, My. 120:2-4.

Also Science and Health 565:6-28, in correlating the woman bringing forth the "man child," clearly shows

## "THE SPIRITUAL IDEA"

that it was *Jesus*, and speaks of him as "the MASCULINE representative of THE spiritual idea" (lines 11, 12).

The question that next arises is, which unfolds (to human consciousness) the higher mission, or which is the greater quantity in "the spiritual idea"—MANHOOD or WOMANHOOD? This will be definitely answered by turning to their *source*—the "Father-Mother" God in the Glossary. It will be noted that Father, S.&H. 586: 9-10, has but one quality of the trinity, "Life," and is only "commonly called God." (Too, after the word Father, it does not say "God.") In the definition of "Mother," S.&H. 592:16, 17—"Mother. GOD; divine and eternal Principle, Life, Truth and Love"—note that in addition to calling Mother "God," Mother is defined as the full trinity of "Life, Truth and Love," embracing Father as "Life," and also as "Principle."

Then turning to "the ideal man" and "the ideal woman," S.&H. 517:8-10, it will be seen that there is but one corresponding divine quality in man, and that is "Truth," whereas woman corresponds "to Life and to Love," both the underlying and overlying Principle, Love (S.&H. 496:18, 19). This is unmistakably confirmed in Science and Health 569:1-3—"as Life, represented by the Father; as Truth, represented by the Son; as Love, represented by the Mother." From this it can be readily seen why Mary, the mother of Jesus, could as "virgin" bear her son, as she typed both Father and Mother; likewise how Mrs. Eddy could spiritually unfold both the MASCULINE, as "man-angel" bringing the "Little Book," which is pictured as a *woman* in The Mother Church window, January Journal, 1895, p. 412; and the FEMININE, Mother bringing forth the "man child," or true spiritual conception of Jesus to the human consciousness, S.&H. 565:6-13; and the City foursquare,

as the *union* of the masculine and feminine qualities (Rev. 21st chapter).

A comparison of the COINCIDENCES of "MAN" and "WOMAN" respectively, S.&H. 561:16-21 and 22-31, will again show this distinction: as MAN is the *coincidence* of the "human and divine" as "shown in the man Jesus"; while WOMAN IS the *coincidence* of divinity with divinity, "the *divine* Principle and *divine* idea"—"Principle and its idea is one," S.&H. 465:17.

Inasmuch as Christianity and *Christian Science* are one, S.&H. 372:17, 18, the difference Mrs. Eddy makes between Christian Science (MAN) and divine Science (WOMAN) all through *Science and Health* and her other writings (up to 1908 when the two became *one*, as subsequently shown in the chapter "Evolutionary Comparisons") by putting all the crosses in "Christian Science" and crowns in "divine Science" up to 1908 when the following were added, S.&H. 442:25-29, 200:25-29; and My. 242, when and where Christian Science is declared to be *absolute* (Sentinel, September 3, 1910): there was never an ultimate promise in Christian Science (the Concordances will show this). "This Comforter" ["second coming," John 16:12-14], I understand to be "DIVINE SCIENCE," S.&H. 55:28, 29, is an instance of this distinction, as is also *Science and Health* 242:9-14, 275:6-9. etc. Again, compare the "Key to the Kingdom," S.&H. 99:5-11 (as the key of *labor* in "Christian Science" which was removed in 1908, S.&H. 442:25-29—the lines 13-17 on page 99 were not added until 1909), with the "Key of divine Science" on page 171:4-11, which is under the marginal topic "Paradise Regained"; and, it will be most evident what Mrs. Eddy intended to be the characterizing differences between "Christian Science" and "Divine Science." It will also

## "THE SPIRITUAL IDEA"

show her two church formations—the first founded on Jesus, 1879, and the second, on Christ, 1892, Man. pp. 17-19.

Of course, no one will comprehend the meaning of the male and female of God's creating by thinking of them as distinguished by SEX, nor by thinking of the superiority of one in SEX over the other. In this connection the following from an old Journal (March, 1895, Vol. 12, No. 12) is helpful: "A correspondent makes this curt point: 'Science and Health with Key to the Scriptures declares that in Science "Woman" is the highest idea of Divine Mind; but the use which some of the female Scientists make of this is to assume that a *mortal* woman is a higher idea of God than a *mortal* man. The mortal man is to-day being hindered in his heavenward journey somewhat by this error on the part of mortal women,'" is a point as well taken today as then, and this is in no sense the intent of the distinctions MRS. EDDY (not the Note-taker) has made in these symbols. However, as "Spiritual teaching must *always* be by *symbols*," S.&H. 575:13, 14, and God, *through* Mrs. Eddy, has seen fit to recognize the relative value of these symbols, as, in fact, Moses did in his *ascending* order of Genesis, first chapter, verse 27, S.&H. 508:21-23, the *abstract* qualities which they represent will *never* be seen nor realized until they are translated into the *diversity* of *idea* through the difference in their symbolism. All we are trying to meet is Adam's *dream* of reality in which the male and female were *separated* and became man, woman, father, mother, brother, sister, friend, etc., and each of these concrete claims of *relatives* must be translated into *idea* right where it claims to be. Before the translation into *idea*, a *woman* is no more a man than a horse is a man, or a lion a fish—not suggesting that there

is as great a relative difference, but that there are distinguishingly *graded* characteristics, as Mrs. Eddy says in Science and Health 508:23-25. The symbolism remains distinct for the richness of idea, when translated. A three and a two are not equal in value although both of these figures are alike in substance, so man and woman are alike in the sense of each and both being spiritual in quality and each a part of "THE spiritual idea," but unequal in *relative symbolic* value. Symbols are the science of Bible values (comparisons) and in no other way will the Bible be translated into its *original meaning*. Mrs. Eddy hints this positively, Miscellaneous Writings 187:13-20 and 188:5-8. There is no difference between Judas Iscariot and Jesus, nor between Cain and Abel, in *reality*, but if we do not translate the Bible with an eye always upon its relative or symbolic distinctions (the *ascent* of Jacob's ladder, so to speak), we will never see the Science of Life therein. "The Bible contains the recipe for all healing," S.&H. 406:1, even of "man" and "woman," S.&H. 508:23-25,—“I will break in pieces man and woman,” Jer. 51-22, before they can be seen in the abstract—Truth and Love! “The Mind or intelligence of production names the female gender LAST in the ASCENDING order of creation,” S.&H. 508:21-23, but the next statement on the same page shows to man his line of unfoldment to it: “The intelligent individual idea, be it MALE or female, rising from the LESSER to the greater [showing there is a *distinction* in *value*, else the *comparative* adjectives would not be used], unfolds the infinitude of Love”; but man must also realize that “without a *correct* sense of its highest visible idea [woman], we can never understand its divine Principle [divine Science], S.&H. 560:17-19. It is not sufficient for a man to be *willing* to accept the fact

## "THE SPIRITUAL IDEA"

that the highest revelation to this plane of consciousness has come through a WOMAN, BUT THE REASON WHY!

Christian Healing 10:5-8, will show the advantage of seeing and making use of these relative distinctions in our work, for the purpose of their translation into Truth (man) and Love (woman) in the *abstract*.

No and Yes 45:19, and Miscellaneous Writings 245:19, show it is "Woman's Hour" and silence the question, Have we attained this position? It is man's equal privilege with woman, provided he is willing to make the proper acknowledgments for the purpose of desiring the higher qualities of his own reflected *compounded* nature as a Child of God, not as a "man" in the Adam dream.

Also Miscellaneous Writings 388, a poem entitled "Woman's Rights," defines the progressive process of woman's work—the first three stanzas recognized to be history, and the last stanza pertaining to her *present unfoldment*. "To form the bud for bursting bloom," as woman has in the revelation of Science; "The hoary head with joy to crown," as woman has by fulfilling every demand of the Bible and man, in the sense of bringing a consciousness of joyous fulfillment to man's thousands of years of work—hoary headed with time! "To point to heaven, and *lead* the way," must be vitalized in the proportion to woman's realizing her correspondence to Love in the abstract, as in Science and Health 454:18, 19, "Love inspires, illumines, designates and LEADS THE WAY."

"What say you of woman? Woman is the highest species of man," Un. 51:13-15; "Love is the *generic* term for God," My. 185:14. "Man is the *family* name for all ideas, the sons and daughters of God," S.&H. 515:21, 22; "One Father with his universal *family*, held

in the gospel of Love," S.&H. 577:3, 4; "Man is generic term for all *humanity*," Un. 51:14. Thus when Mrs. Eddy says, "Man: God's spiritual idea, individual, etc.," S.&H. 115:15, she must of necessity mean "generic" man, which is symbolized by woman, S.&H. 561:22; "individual" only in the sense that God is "individual," S.&H. 331:18. Webster's Dictionary defines "individual" as "A *totality* which cannot be separated into parts without altering the character and significance of those parts."

There are many instances in which Jesus is spoken of as "the spiritual idea"; and he was, but "the *masculine* representative of the spiritual idea," S.&H. 565: 11, 12. Where "Christ" is spoken of in connection with "the spiritual idea" it is both the male and female idea. So the distinction persists through Mrs. Eddy's entire writings—always consistent with the premise, that when man is mentioned as "the spiritual idea," it is "generic man" which is woman; and when Jesus is mentioned in connection therewith, it is as "the masculine representative of the spiritual idea." Just as Mrs. Eddy speaks of the "universe including man" in many instances; notably in Science and Health 83:16, 127:5, 171:12, 276:23, etc., etc., which she makes very plain in another reference, S.&H. 468:23, "The spiritual universe, including *individual* man," (thus she states that the universe—generic man, which is woman, S.&H. 561:22—includes specific man). Again, S.&H. 502:26, she speaks of the "unity of God and man, including the *universe*," and again in Unity of Good 32:6, 7, "Spirit is the only creator, and man, including the *universe*, is His spiritual concept." In these latter two references man is spoken of *generically*, as *woman*, S.&H. 561:22. The very last reference, Un. 32:6, 7, compared with one of the references

## "THE SPIRITUAL IDEA"

in Science and Health, above quoted, S.&H. 127:4, 5, will be found strikingly to show this distinction); such a distinction is made on page 93 of Retrospection and Introspection, the distinction made between "those days" and "At the present epoch." "Man is the *family* name, etc.," as quoted above; in other words, man "assembles," "associates," etc., while woman "gathers" from *inherent* generic completeness, "as a hen doth gather her brood under her wings," Luke 13:34, which Jesus in this passage admitted that he as "the masculine representative of the spiritual idea," S.&H. 565:11, 12, could *not* do; which possibility awaited his second coming in his femininity, Ret. 70:20-22. Man ascends (uses his wings to soar) as in the case of Enoch, Moses, Elijah, and even Jesus; woman descends and "hovers," Mis. 388:22, 23. "Truth's immortal idea is *sweeping down* [not "up" as in the ascending idea] the centuries gathering *beneath* its wings the sick and the sinning," S.&H. 55:15, 16.

Mrs. Eddy makes the distinct qualities of "man," as distinguished from woman, most apparent in "Men In Our Ranks," My. 355, when she distinguishes them as "important factors in our field of *labor*" . . . . The male element is a strong *supporting* arm, . . . . divine *energy*, . . . . spiritual *armament*." Michael and Gabriel, S.&H. 566:30-3, show the distinctions between the male and female "*elements*." "Michael's characteristic is spiritual strength. He leads the hosts of heaven *against* the power of sin, Satan, and fights the holy wars. Gabriel has the more quiet task of imparting a sense of the ever-presence of ministering Love"; and as "the ideal woman corresponds to \* \* \* *Love*," could we question that Gabriel characterizes the feminine quality? Will the world ever get its much longed for *peace*



until the Michael characteristic in our Cause yields to the Gabriel—not men to women, but one *quality* to the other in our thinking. As long as Scientists constantly “protect” their citadels (instead of “*defend*” them as demanded by our Manual in Alertness to Duty, p. 42, in the manner which Mrs. Eddy definitely outlined on page 364 of Miscellany, lines 9-18—“And he should teach his students to *defend* themselves from all evil, and to heal the sick, by recognizing the supremacy and allness of good”; also Miscellany 210:3-19—which was given us just twelve years after the succeeding article on the same page, “Ways That Are Vain.” The latter Mrs. Eddy never authorized to be put into Miscellany, as subsequently noted in detail, can we expect the world to reduce its *armament*?

The reduction of armament—manhood, “spiritual *armament*,” My. 355:14—must come in our own “*ranks*,” and its ends be embraced by the Gabriel of his presence, Love or Womanhood, before the world will ever realize its womanhood or peace—“feminine love . . . perpetual peace,” S.&H. 64:24, 25. The world seems to have come to a definite acknowledgment of this (that peace must come through Womanhood) through the revelation of Womanhood in Science and Health, My. 114:28-3; “for the world feels the alternative effect of truth through every pore,” S.&H. 224:1-3. “The peace of God which passeth [goes beyond] all understanding,” Phil. 4:7,—manhood, spiritual understanding,” S.&H. 64:24,—is the “perpetual peace” of Womanhood,—“spiritual understanding and perpetual peace” being explanatory of “masculine wisdom and feminine love” in grammatical construction. So Jesus was unable to give the world rest (peace). “For if *Jesus* had given them *rest*, then would he not afterward have

## "THE SPIRITUAL IDEA"

spoken of *another day*," Hebrews 4. Jesus (as the masculine representative of "the spiritual idea," S.&H. 565) defined his message and method to the world in Matthew 10:34-39, wherein he said distinctly that he "came not to send *peace* on the earth but a sword," etc., and in Luke 12:49-53, he says, "Suppose ye that I am come to give *peace* on earth? I tell you, 'Nay; but rather division: for henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against the daughter-in-law, and the daughter-in-law against the mother-in-law.'"

Jesus did not even pray for the world but for his disciples, "I pray for them [the disciples], I pray not for the *world*," John 17:9. (Mrs. Eddy's work was with the *world*, and her prayers for the world.) Although this was not true until after the revelation of the City foursquare in 1891, for in the article "Parting Makes Tender," January, 1890, Journal, on retiring to Concord, she prayed only "for the better part of mankind." When Jesus said, "Peace I leave with you, my peace I give unto *you*," John 14:27, it was to his disciples he spoke and not to the world. Again, when Jesus said: "Come unto *me* all ye that labor and are heavy laden, and I will give you rest," etc., Matt. 11:28, it was upon the condition of their becoming His disciples and "*leaving*" all. Jesus' demands were "deny"; "forsake"; "take up thy cross"; "Get thee behind me, Satan"; Paul's "*forget*"—"forgetting those things which are behind"; for glorying in persecution, distresses and necessities; and even a determination to know nothing but a "crucified" Jesus ("Jesus Christ and him cruci-

fied," which Mrs. Eddy takes further in Christian Science on page 200:25-29 of S.&H., with "Jesus Christ and him *glorified*"); also Paul's "work out your own salvation with fear and trembling" is taken further by Mrs. Eddy's, in S.&H. 442:25-29, telling us that salvation is a *gift* and not a labor in Christian Science. These latter references on pp. 442 and 200 of Science and Health were the first promises ever given us in Christian Science, and they were not given until 1907 and 1908, as *subsequently* noted in detail. They were given us at the time and point of her lifting Christian Science—which is one with Christianity, S.&H. 372:18, 19—into oneness with divine Science, as subsequently noted in detail, showing her orderly evolution.

Of course, man's work in the ascending order was absolutely essential to woman's latter work; for until error was forsaken, denied, put behind, forgotten, and the cross of persecutions, distresses, necessities borne as the result of one's antagonism to everything adjacent, the ascent would have never been made: but "the second appearing" will never be seen until we begin to feel the need of *descending*, as Womanhood is a descending idea—the Bride, as the City foursquare *descended*. In the first vision of womanhood, Rev. 12:1, "And there appeared a great wonder in *heaven*," etc.—woman is the heavenly idea of revelation, light, and man the squared-with-Principle *human*—"Man is the generic name for all *humanity*"—Un. 51:14; "John saw the *human* and divine coincidence shown in the man, Jesus," S.&H. 561:12, while the woman in the Apocalypse "illustrates the coincidence of God and man as the *divine* Principle and *divine* idea." The City foursquare is man embraced by woman, as subsequently brought out, fulfilling Jeremiah 31:22. God told Abraham to leave his

## "THE SPIRITUAL IDEA"

country, kindred, and father's house; and Jacob was forced to do so too UNTIL *Leah* (law, manhood) had fulfilled her work, but *after Rachel* (Love, Womanhood) bore her first child, God sent him back, Genesis 31: "And the Lord said unto Jacob, *Return* unto the land of thy fathers, and to thy kindred; and I will be with thee"—for Benjamin, the only son born after Jacob's *regeneration*, could not be born in denying, forsaking, putting behind, forgetting, etc., and so he was born in Bethlehem-Judah when human Motherhood, typing Love, passed away. (This is presented fully in "The Twelve Tribes.") Is not this the import of the article on "Harvest" in Miscellany 269-271—particularly 270:4-13—"Because of the magnitude of their *spiritual* import, we repeat the signs of these times," and then follows an enumeration of the First Congregational Church, her *first* religious home, inviting her to its one hundred and seventy-fifth anniversary; the leaders, editors and newspapers of her native state congratulating her, and then referring specifically to her family, ending with "Divine Love . . . saith, I am rewarding your waiting, and thy people shall be my people," (not *thy* people shall be *thy* people)? The process of descent is given here; this descent we will all be forced to make to the world with all its claims to be reversed by seeing that "A lie takes its pattern from Truth by reversing Truth. So evil and all its forms are inverted good." Un. 53:1-3.

Manhood calls to the world to come unto him—"Come unto me"; Womanhood goes to it, but with the light of womanhood (idea and not symbols), and not with the "lusts of the flesh" of which John speaks: "For all that is in the world, the lust of the flesh, the lust of the eyes and the pride of life," I John 2:16, but with

“the spiritual idea” by which it is translated and transformed—“matter transformed with the *ideal* disappears, S.&H. 442:22-25, and “ideal” is defined “as a standard of perfection” in the Universal Dictionary. Man goes to the world as a Christian warrior, warring for the right, and destroying instead of transforming (taking the symbol or form across [trans] into idea, and thus seeing the lie disappear).

Are we not losing sight of the second and last appearing of Truth, in our zeal to do Jesus full honor? What could honor him more than to accept as fulfilled his own promises with reference to his coming as a descending idea: Matt. 24:30; Mark 13:26, 27; Acts 1:11; Rev. 21:1 and 10? Again, Paul says: “And unto them that look for him shall he appear the second time without sin unto salvation,” Heb. 9:28. Mrs. Eddy says, “The second appearing of *Jesus* is, unquestionably, the spiritual advent of the *advancing* idea of God, as in Christian Science,” Ret. 70:20-23; also Science and Health 150:4-17; 35:10-18. Are we not bowing before Jesus’ first appearing instead of his “re-appearing,” as stated in the last reference, and groaning under crucifixion, etc.?—for we had no teachings of Jesus in his first coming subsequently to his crucifixion. We should be eating the morning meals in “the dawn of a new light,” instead of “last suppers,” and all that preceded them. The contemplation of what Jesus had said *previously* to the crucifixion (while his words will never pass away, but must be embraced in a “second appearing” concept); and the promises and prophecies of the Bible, which the disciples on the way to Emmaus, Luke 24:13-45, were contemplating, failed to reveal to them the risen Saviour, and it was only as he quickened their spirit that they recognized him, “in the breaking of bread,”

## "THE SPIRITUAL IDEA"

S.&H. 46:7. So, too, our contemplation of the Scriptures (without the light of "the inspired Word," S.&H. 497), and dwelling on the statements of Christian Science made previously to Mrs. Eddy's lifting Christian Science into divine Science (as she does in Science and Health 442:25-29 and 200:25-29, and Miscellany 242), we will never see the *risen* Saviour; and Unity of Good 62:27-11 shows us the limitation of even this latter view—a "risen Saviour"—"Mary had risen to discern faintly God's ever presence, and that of His idea man, but her mortal sense, reversing Science and spiritual understanding, interpreted this appearing as a *risen* Christ," and yet how much higher was Mary's view than a crucified Jesus, or the struggle to "deny self," which always ends in crucifixion, as it did with Jesus (who accepted crucifixion for the sake of those about him, to bridge the difference between himself and them), and with all the disciples except John—even Paul. "Christian Science and Christianity are one," says Mrs. Eddy on p. 372 of Science and Health, and Christian Science is only prophecy of divine Science ("Elias. Prophecy . . . . Christian Science . . . . which must first come and restore all things," S.&H. 585:9-14), until Mrs. Eddy lifts Christian Science into divine Science in Science and Health 442:25-29, in the last edition of 1907, and Science and Health 200:25-29, immediately thereafter, as particularized in the next chapter, "Evolutionary Comparisons." Mrs. Eddy speaks of the four steps necessary to reach her discernment on page 533:26-7 of Science and Health: Womanhood through Eve saw that error was no part of herself; through the Mother of Jesus, it saw the saving light; through Mary Magdalene, it rose above error; but through Mrs. Eddy, it realized the spiritual *origin* of man—and thus we must do. To lin-

ger on any previous steps is below the present vision demanded by the world. In fact, to realize the allness of God could not be done on any other basis, and every "healing" is accomplished on this basis, but when we see the way, we are satisfied with nothing below it. The greatest battles won by the Israelites were bloodless battles in Womanhood: II Chronicles, 20th chapter, when Jehoshaphat was overwhelmed by his enemies, after consulting with the people, appointed sweet singers unto the Lord "and directed that they should sing of the beauty of holiness" (wholeness, Womanhood, "so the Revelator *completed* this figure with woman, typifying the spiritual idea of God's motherhood"—this figure being "the spiritual idea" under the marginal topic of "Spiritual idea revealed." S.&H. 562:3-7) and error destroyed itself.

This might be well for us to consider even in our Church services, as many of the most warring Christian hymns seem to be the most favored in our Churches, despite the fact that we are told in the Preface of our Hymnal that "the Committee does not claim that all the hymns therein are strictly scientific," etc., Preface page III. While it is not intended to suggest that it is error to use *any* of the hymns provided for our Churches, still as we have a large choice, the results obtained from singing of "the beauty of holiness" are most inviting. We can make a camp of righteous warriors (Michael, S.&H. 566) of our Churches, or we can call down the peace of the Gabriel presence. Gideon (Judges, chap. 6 and 7) won over insurmountable odds with light and trumpets; the walls of Jericho yielded to silence and trumpets of the priests ("spiritualized man," S.&H. 141:19). All of these were instances of "Not by might nor by power, but by my spirit, saith the Lord of hosts,"

## "THE SPIRITUAL IDEA"

Zech. 4:6. The allness of God, the wholeness and perfection of being, the infinitude of Love, and any and every other affirmation of Truth is Womanhood, and any and all denials of error are manhood. Of course, until self *was* "denied," and the cross *borne*, Matt. 16:24, and father, mother, etc., "forsaken," Matt. 19:29 Womanhood could not have been supported, for the foundation must be laid in heaven—not on earth, S.&H. 269:22-25. Jesus said, "And every one of you that hath *forsaken* houses or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake shall receive an *hundredfold*"—in Womanhood, for his subject is in the "regeneration," the previous verse, 28, saying: "That ye which have followed me in the *regeneration*, when the son of man shall sit on the throne of his *glory*, ye also shall sit with me on *twelve* thrones"—the twelve stars on Woman's crown, and twelve gates of the City foursquare, redeemed Twelve Tribes or "glorified" man. And even "hate" is demanded, Luke 14:26—"If any man come to me and *hate* not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (of course, hate of the tie and not the person). Hence Mrs. Eddy's statement, S.&H. 556:13-15, is: "Christian Science may absorb the attention of sage and philosopher, but the Christian alone can fathom it"; but the mission of the Comforter, divine Science, S.&H. 55:28, 29, would be wholly thwarted if "Science," Womanhood, is not added to "Christian," manhood. An affirmation embraces a *denial*, but a denial does not embrace an affirmation; although "by knowing the unreality of disease, sin and death, you demonstrate the allness of God," Un. 9:27-1, as this can be *known* only on the basis of the allness of good as a



premise. "Truth is *affirmative* and confers harmony," S.&H. 418:20; "We need to understand the affirmations of divine Science, dismiss superstition and demonstrate truth according to Christ," S.&H. 149:29—this latter is under the marginal topic "Tests in Our Day"; S.&H. 495:14-24 and 476:32-5; also My. 210:1-17, and My. 241, 242; 364:9-18, etc., etc.: assure us that "This is woman's hour" (No. 45:19; Mis. 245:19), and warn us to "Let neither fear nor doubt overshadow your clear sense and calm trust, that the recognition of life harmonious . . . . can destroy any painful sense of, or belief in, that which Life is not," S.&H. 495.

This is the invitation of Woman who is "last in the ascending order," S.&H. 508:22; "the highest species of man, Un. 51:14; "This immaculate idea, represented *first* by man, and, according to the Revelator, *last* by woman," S.&H. 565:18, 19; "the Gabriel of his presence [which] has no contests," S.&H. 567:6, 7; and who corresponds "to Love," S.&H. 517:10; which is "the generic term for God," My. 185:14; and who is "generic man," S.&H. 561:22. Mrs. Eddy's last messages were all to the world through its own mediums, as subsequently noted, and she has left us to follow her messages. "Love [Womanhood] inspires, illumines, designates and leads the way," S.&H. 454.

These steps in the fulfillment of the immediately above quotation *have been taken*, and are wonderfully *illustrated*, S.&H. 561:22-25; "she [Woman] ILLUSTRATES the coincidence of God and man as the divine Principle and idea in Mrs. Eddy's marvelous book

### CHRIST AND CHRISTMAS,

of which the editor of the Christian Science Journal, Jan. 1894, pp. 466, 467 (the issue immediately after the

## "THE SPIRITUAL IDEA"

appearance of this book) said: "The crowning event of the year, and one of the most marvelous achievements of Christian Science, is the illustrated poem of our Leader, just published, 'Christ and Christmas' . . . . If God ever spoke to man through symbol and metaphor, or through the inspiration of Psalm or song, he so spoke to our Leader when she conceived and gave birth to that wondrous work! . . . . It is truly a production whose noble praise 'deserves a quill plucked from an angel's wing' . . . . To the casual reader it might seem but a beautiful poem . . . . but to the Christian Scientist whose eyes have been partly opened to Jesus' mission as it is being exemplified in Christian Science today, it must be a new revelation of the God-anointed mission of our Leader . . . . It is the *Kohinoor* of all the brilliant cluster saving only Science and Health with Key to the Scriptures. It is the Mosaic Decalogue, the Sermon on the Mount, and 'Science and Health' re-touched, reilluminated, reemphasized. It is the fitting capsheaf of the harvest-field of Scientific labor whose soil was broken thirty years ago."

Of the editorial from which the above excerpts are quoted, Mrs. Eddy says in her article in this same Journal (Jan. 1894, and the first article therein) on Christ and Christmas: "Judge Hanna's editorial in this Journal gives no uncertain echo of the spirit and *mission* of Christ and Christmas." Her remarks not only evidence her approval of this editorial, but of her previous-to-its-publication approval, for, as will be noted, her article appears in the same issue as the editor's article.

Inasmuch as the mission of this book is so clearly defined in Miscellaneous Writings 33:7-11 ("All clergymen may not understand the ILLUSTRATIONS of Christ and Christmas or that these refer not to personality, but

present the *type* and *shadow* of Truth's appearing in the WOMANHOOD as well as the MANHOOD of God, our divine Father and Mother"), it seems strange that its interpretation is regarded as such a mystery!

Accepting Mrs. Eddy's definition of "the spiritual idea" on p. 562:3-7 of Science and Health as being the MANHOOD and WOMANHOOD of God, and finding that the *mission* of CHRIST AND CHRISTMAS is to "*illustrate*" their relationship, have we not the entire subject in a simple form?

Pursuant of the mission assigned to Christ and Christmas in Miscellaneous Writings—than which there could be no greater—and using the "quantity" and "quality" values of "the ideal man" and "the ideal woman" as revealed in Science and Health 517:8-10 ("the manhood and womanhood of God," My. 346:29-2), the following is the general interpretation deduced therefrom—which must be accepted or rejected *not* as the Note-taker's interpretation, but upon the basis of its consistency with Mrs. Eddy's statement of "the manhood and womanhood of God," Mis. 33:7-11, as definitely defined by her in her text-book and confirmed and elaborated by statements upon the same subject in her other writings:

Picture 1.—Some of the features of this picture are obliterated by the recent work on the plates, but the one in 1910 (as Mrs. Eddy left it) reveals under the star in left-hand corner a chaotic mass vaguely typing a human skull, with "the Holy family" (Joseph, Mary and the babe) seeming to rise from the upper portions, as suggested by Mrs. Eddy in S.&H. 531:8-13; but drawn out from its more basal portions, S.&H. 189:27-32, is the double-headed shadow that looks like a Pharisaical outline (human law) with a snarly-headed beast (lust) be-

## "THE SPIRITUAL IDEA"

hind ("the beast and the false prophets are *lust* and *hypocrisy*, S.&H. 567:27, 28). Above this double-headed shadow (material law protecting lust from the light of spiritual revelation—The morning star) is a woman's head bowed, with a man's head as her crown. As Christ and Christmas illustrates the MANHOOD and WOMANHOOD of God, it must be, in symbol, generic woman crowned with the whole of mankind—the Twelve Tribes symbolized by a man's face or head. "I am the root and the offspring of David," Glossary, p. 55 of Christ and Christmas (applying to the Holy family; Mary and Joseph were cousins, both of the house of David, with Jesus of the stem of Jesse, Isaiah 11:1; Jesse of the tribe of Judah was David's father, and Jesus the rod, and Christ the BRANCH!); and the woman's prayerful attitude over the *claim* of "root and offspring" of matter—mortal mind the root whose offspring is material law and lust!

Picture 2.—The mission of Christ and Christmas being to unfold "the womanhood as well as the manhood of God," Mis. 33:7-11, this picture undoubtedly illustrates the incidents in Mrs. Eddy's life—of her Christ healings through the "masculine representative of the spiritual idea," S.&H. 565:11, 12, as on pages 13-15 of Ret.; her first, the rising from the dead of *theological creeds and dogmas*, as evidenced by the coffin and the Pharisaical "man" (form, dogma, behind Jesus) which has followed the Christ idea down the centuries, putting the black robe of imitation, to human sense, over the shoulders ("the government shall be upon his shoulder") of the Christ-idea. ("Raise the dead, those buried in dogmas," Mis. 168:9). Note that the two men are in the same form of dress, corresponding to the same period of origin, while the two women are in mod-

ern attire. Mrs. Eddy's second healing was recorded in Pulpit and Press, 34:5-16, finding correspondence to the second woman. The latter was but a broader comprehension of the first incipient sense of universal salvation, when she as a little girl of twelve (just the age that Jesus wrestled with dogma in the Temple, Luke 2:42-49) refused to be saved without her brothers and sisters; note there is no light on the face in the first healing (rising out of coffin) but merely on the body—her first world being but that of bodily relationship. The second healing was but a broader acceptance of the same premise, as will be seen by the comprehension of the woman at the foot of the coffin. Else the two people other than Jesus and the girl rising out of the coffin could be interpreted as:—the man, the "relentless theology" typed by Mrs. Eddy's father, Ret. 13, his attire suggestive of the quality of his thinking—the ruler of the Synagogue type; whereas, the woman could type her mother, who bathed her "burning temples" and bade her "lean on God's love"—of which the father and mother of the twelve years old damsel of Jesus' time was the prototype. This would in no sense differ from the above notes, as Mrs. Eddy rose to this "motherhood" conception after she was healed the first time, and remained in it until the second woman in the picture was fulfilled in type; thus it was her two Christ healings in the masculine sense of the Christ—"the masculine representative of the spiritual idea," S.&H. 565, as Motherhood does not rise above the "man child" conception—daughter is the Bride, Woman. While the elements involved are the same, the first notes seem more probable. It would make no difference whether dogma symbolized Mrs. Eddy's father, or a more impersonal sense, the elements were the same.

## "THE SPIRITUAL IDEA"

At first glance, this picture seems to be Jairus' daughter, but there were no coffins in the time of Jairus' daughter, also this event is pictured in The Mother Church's rose window (to correspond with this pictured event in the front of all of Mrs. Eddy's Science and Healths, up to the 20th edition, inclusive, in 1886, when it yielded to Mrs. Eddy's picture from the 21st to the 44th edition in 1889. Then Mrs. Eddy's picture was withdrawn, not to appear in Science and Health again until 1907), as a little Jewish maid arising from a couch (Jairus' daughter "passed on" while Jesus was *on the way* to heal her), and Jesus was pictured in both of Mrs. Eddy's first books and The Mother Church's window as being always alone with Jairus' daughter. Too, Jairus' daughter was attired in draperies characteristic of her time, with a bandeau on her head, etc. These pictures are dissimilar in every detail—although Jairus' daughter is undoubtedly a prophecy of this event.

Picture 3—is where Mrs. Eddy (immediately after her second healing, S.&H. 109:11-27) reasons as "man-Angel" consciousness which gave us the Little Book.\* Note the Christian (man) attitude of the *light* in *front* and problem behind ("Get thee behind me Satan" is the demand of the "ascending" thought) in contrast with the tenth picture of the descending (woman) thought, with the light behind and the problem in front of her for redemption—we must *redeem* our concepts of the world's reversals, else we could not "dwell" with them (Rev. 21:3), as in the tenth picture. "Truth pleads to-night: just take me in! No MASS for me!" (Poem).

Returning to our subject, the third picture, it would be helpful to study Science and Health 533:27-7, particularly 534:5-7, with this picture. Note how the first

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\* Rev. 10th chapter.

## AS IT IS

woman (Eve) saw this *serpent* (lust) as outside of herself. (Mrs. Eddy said in the 3rd edition of Science and Health, Vol. II: "The garden was a term used to signify the body in the first records of mythology, sexuality and self-abuse the forbidden knowledge," p. 127:3-6): the second woman (Mary, the mother of Jesus) rose above the serpent and conceived her child immaculately, but had natural children by Joseph afterwards, Mark 6:3—thus leaving the serpent of "corporeal sense" for another woman, the song "The Lost Chord" rather typing her position, else Jesus would not have refused to see her, Matt. 12:46-50; the third woman (Mary Magdalene) rose above the serpent and stayed above it, seeing a Risen Saviour (Un. 62:27-11, shows the limitation of this *risen* view). So the serpent was *left* for the *fourth* woman, who is the "first to interpret the Scriptures in their true sense, which reveals the spiritual ORIGIN of man," S.&H. 534:5-7, and this is the tendency of this picture. ("God requireth that which is past"—Eccl. 3:15.) So the redemption of the Scriptures to their original spiritual meaning, S.&H. 139:15-27; Mis. 187:13-20, 188:3-11; My. 179:25-30; My. 318:16-2, as the only obstruction to man's seeing his own past as written in God, is the fourth woman's method of facing the serpent, which she says is "corporeal sense," S.&H. 533:31. "Through understanding dearly sought with fierce heart-beats" is her description of this process in her poem before this third picture. The woman is in black, the shadow-clothes of human reason. Reason (the Bible) and the light of revelation (Science and Health) must be united—wedded. Every man, woman or child in the entire book—Christ and Christmas—that touches the Bible, is clothed in *black!* This picture is clearly in line with her first evolution of Science and Health

when the “man-Angel” (Woman’s manhood) brings the Little Book correlating Revelation 10.

The clock in this picture points to either five minutes *past* twelve o’clock—or the “midnight hour,” My. 190:1-6; Ret. p. 23, the bridal hour of human sense to the divine; or else it is one o’clock—or just a step beyond midnight—the first hour towards the dawn of Womanhood (the face of this clock is nearly entirely obliterated in the recent book, but was very plain as Mrs. Eddy left it). Twelve o’clock, as *midnight* (it is undoubtedly night as indicated by the candlelight), could be consistently conceived of as the passing of the material conception of the Twelve Tribes as matter—past history (Ezekiel’s “valley [shadow of “the valley of death”] full of bones”—Ezek. 37—“Then said he unto me, “Son of man, these bones are the whole house of Israel [the Twelve Tribes]: behold, they say, Our bones are dried, and our hope is lost; we are cut off for our parts”—v. 11). The reviving of the Bible (or Twelve Tribes of Israel, of which it wholly consists), from the claim of its being the history of dead men whose bones fill the valley, to the vitality of “the inspired Word,” S.&H. 497, thereof, is the reviving of symbols to active idea, for which there is no past, present nor future. “Time” is no more in idea, but its symbolic purpose must be registered “in figures on a dial” until translated into idea. The 16th and 17th verses of this chapter of Ezekiel are most illuminating in the light of the subject matter of this picture: “Moreover, thou son of man, take thee *one* stick and write upon it, For Judah, and for the children of Israel, his companions: then take thee another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions, and join them to one another in *one stick*; and



they shall become one in thine hand," etc. This is interesting in the sense of Judah's standing for Law (Gen. 49:10), Leah, manhood; and Joseph, Love, Rachel, Womanhood. These two "elements," S.&H. 57:9, must be united in one stick—*Branch*. The City foursquare, as evidenced by the tenth picture where woman is knocking on the (detached from the Vine) Branch. This feature of the three branches on the door in the tenth picture is almost entirely effaced in the late Christ and Christmas, but was most outstanding in the different revisions from the fourth (1898), when we had the feature of the branches added to the door for the first time (immediately after the opening of the Concord branch, as subsequently described) until and inclusive of 1910—the *ninth* edition—as *Mrs. Eddy left it*.

In 1910, for the first time, the crown of manhood was put on woman's head in the first picture in the right-hand upper corner, and the scroll (around the verses) with the side vases of fruit reaching from earth to *crown*, with a wreath of affection (?) hung *below* the *goal* on each vase. Are not these wreaths suggestive of the limitation of Father-Mother? particularly the "half a time" of Motherhood? Rev. 12:14; Mis. 96:8-16.

Earth has grown so dark in our late Christ and Christmas in the tenth picture that the stars have again come out in the sky, which has not happened since Mrs. Eddy put the branches on the door and the squares under the feet of woman in 1898. Does this not show how dark the vision in our Cause seems to be?

The work of the woman in this third picture is to regenerate the dry bones of the Bible symbols into living ideas, while corporeal sense hisses its resistance behind.

Picture 4—is a revelation of what the fourth woman (as typed by the woman in the wheel-chair) saw as the

## "THE SPIRITUAL IDEA"

serpent, "Man that is born of a woman [false sense of love] is of few days and full of trouble" (Glossary in back of Christ and Christmas which corresponds to this picture, as the Glossary has given the Bible reference by stanza and not by picture). The poem speaks of the "Eves" being by "Adam bid"—in other words this is what would be called a moral "Christian" picture, in the light of false human relationship, My. 5:1-6. The light is wholly artificial and the tree points to nothing, and is cut off at the top!—the relationship being man-to-man association, as indicated by its other Bible basis in Glossary (as it has two stanzas), the first being, "The tabret, and pipe, and wine, are in their feasts but they regard not the work of the Lord, neither consider the operation of his hands." The whole mission of Christ and Christmas is clearly shown in this picture—to lift "Christianity" into "Science". There are no errors in Christ and Christmas except the error of limitation! Pharisaism in picture 2 (man behind Jesus) and "Christianity" in picture 4.

It will be noted that the woman in the wheel-chair has no gifts, which would seem strange in such a setting, as usually the so-called afflicted are the ones remembered first, but this shows that she has so completely detached herself from the "*spirit*" of the picture that it has felt the detachment. "The death of the two witnesses," Rev. 11, is suggested as the spirit of the picture, and "The Conflict of Personalities" in Sibyl Wilbur's *Life of Mrs. Eddy* as the time in Mrs. Eddy's unfoldment when they died, and the reason therefor. This picture is clearly in line with Mrs. Eddy's evolution in her attempted second edition of *Science and Health*, as subsequently described, correlating Rev. 11:3-10. Man and woman cannot remain *two* without forever warring with each other by

reason of their differences of operation (as in Christian Healing 10:5-8). Jesus fore-told that as "TWO" they would prophesy "clothed in *sack-cloth*"—Rev. 11:3. Note all the men and women that "type" the picture are in black; also the woman in the chair and *the man behind the tree* are both "black shadows," so to speak, as error is the "type" in the picture and truth must be the shadow—in the terms of Mis. 33:7-11. Also these shadows of man and woman as typing Truth (which is "a pillar of *cloud* by day"—the daytime of error—"and of *fire* by night," S.&H. 566) are separated rather than united by the belief in a mind and love apart from God, with its progeny—the animal magnetism of one person claiming to possess, administer to, and to love the other. "Corporeal sense is [verily] the serpent," S.&H. 533:30, 31, which the picture uncovers. Woman is invalid (as an invalid law) to this picture. True thoughts pass from God to man, S.&H. 104:1, 2; 284:30-32, and never from man to man, as "brotherly love" is sometimes perverted to mean.

Picture 5—The grave of human birth and death on the way to spiritual being is risen above by the two angels, correlating Revelation 11:12, typing manhood and Womanhood, S.&H. 566:29-13—Michael and Gabriel beginning to unite as *one*. The "womb" of the preceding picture and the "tomb" of this claiming to be one in their reversal of the true sense of Life and Love. Man and woman are really the two spiritual senses interpreted in the Glossary and given on page 486, as *sight* and *hearing*. Note one is worshipping what he hears, while the other is looking beyond *hearing* in the endeavor to *see*. The Bible is a book of *hearing*, obedience to law; and Science and Health *sight*—revelation. The one that is *looking* has the book under her arm.

## "THE SPIRITUAL IDEA"

"As I hear, I judge," said Jesus; he heard God's voice and words at his baptism, on the Mount of Transfiguration, and when the Greeks sought him at the feast, John 12. His disciples always heard as well, but a material sense of sight on the Mount of Transfiguration so deceived them as to present three men instead of one. So they were told, "This is my beloved son, HEAR ye him," Matt. 17:5—as they seemed not ready to see. Mrs. Eddy says *ears* are "spiritual understanding," S.&H. 585:2, and, S.&H. 64:23, 24, puts "spiritual understanding" in apposition to "masculine wisdom." Sight is the fully embraced spiritual hearing. When we see, we do not need to hear. Hearing is a dual sense, as it requires two—"God hath spoken once; twice have I heard this, that power belongeth unto God," Psalm 62:11. The woman-Angel of the picture is *looking*, for she is not satisfied; and the man-Angel is *worshipping*, for he is satisfied to hear and *worship!* We *worship* what we hear, but we are *one* with what we *see!* This sense of sight and hearing as man and Woman is brought out wonderfully with Mrs. Eddy's undoubted approval, (My. 304:16-20), in Vol. 4, June 1886 Journal, p. 61, "Jacob's Ladder."

Note the circle is elliptical, or an elongated circle with two centers—two circles in one—because man and woman still have an emphasized difference as sight and hearing. The twelve *sheep* (of the house of Israel) lie under the tree of "Life," Fatherhood, awaiting the Shepherd, Womanhood, generic man, S.&H. 561:22. For when Jesus said he was the "good shepherd" in John 10, it was his Womanhood speaking, as he puts the "I" before the "Father" in the thirtieth verse ("I and my Father are one"), and the people tried to stone him as they did before when he put himself (as identified

by the "I") before Abraham, "Before Abraham was, I am," John 8:58. So this picture has not progressed to the Shepherd statement, as its Glossary basis is "Before Abraham, was I am," John 8; Chr.\* 55 (John 10 being the basis of 9th picture in the *true* circle, with one center—"One fold and one shepherd"). Note the little house jutting out under the trees to the right as perhaps the little home where Mrs. Eddy had her first Christ healing or spiritual birth, and the church across the way as probably a type of the little church that she refused to join until it was large enough to hold her brothers and sisters without their acceptance of creed, Ret. pp. 13, 14; on past two other church steeples (the three individual churches of Life, Truth and Love—Peter's three tabernacles, Matt. 17:4) leading to the three-in-one of The Mother Church—Mother being "Life, Truth and Love," Glossary 592 of S.&H., the trees all looking very wise and suggestive of human doctrine, the mists rising from the marsh of mortal mind draining off under the highway which, though devious, is safe (Isa. 35:8). The principal feature is the blending of man and woman, except insofar as was necessary to emphasize their "quality" characteristics. This perhaps types the *two witnesses* rising from the dead, typed by the grave in foreground, Rev. 11:7-11. The rising angels type Mrs. Eddy's third edition, as subsequently unfolded, when she put her revelation into Motherhood in correlation of Revelation 11:12, thereby embracing Father in Mother, man in Woman, the Bible in Science and Health.

Picture 6—This is where the mission of woman really clearly starts as separated in point of character from man's. Mrs. Eddy did not claim to receive her

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\* *Christ and Christmas*, p. 55.

## “THE SPIRITUAL IDEA”

revelation from the *Scriptures*, but rather to *base* it on the *Scriptures*, as will be seen by *Science and Health* 269:21-25 under the caption of “Biblical Foundations”; *Science and Health* 123:19-23 shows this clearly “. . . through a spiritual sense of the *Scriptures* AND through the teachings of the *Comforter* as was promised by the *Master*; also *Miscellany* 179:25-28: “Christianity and *Science* being contingent on nothing written, etc.”; and *My.* 318:31-2: “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.”

In this picture “Christianity,” typed by the petitioning wife, is put entirely out of the room to “for health make room” (Poem), showing the symbol of woman can be perverted unless the symbol is intelligently seen and upheld—the *true* sense of woman bringing health to man. Mrs. Eddy calls this “*Christian Science Healing*”—not “*A Christian Science Healing*.” Note in the picture where Jesus heals or raises the woman—second picture in *Christ and Christmas*—he takes hold of the woman’s hand; but in this the man reaches for a helping hand, but finds he does not need it, as the message quickens him to his own completeness, whereas the woman in black tried to *personally* complete him. Note Mrs. Eddy’s message in the Glossary for this sixth picture is, “Such as *I have*, give I thee: In the name of Jesus Christ of Nazareth rise up and walk”; but it is the *ascended* Jesus to whom she points; she is not holding a Bible with its *crucified Jesus*, and healing in *his* name. Of course, Jesus “fully and finally demonstrated divine *Science* in his victory over death and the grave,” S.&H. 45:6, 7, but it was then that he rose into *Womanhood*—Life, S.&H. 517:10,

which he was unable to reveal, because it could not be borne, John 16:12, and must needs await his second coming in Womanhood, as he prophesied in Revelation 12:1, and which Mrs. Eddy acknowledges, Ret. 70:20-22: "The second appearing of *Jesus* is, unquestionably, the spiritual advent of the *advancing* idea of God as in Christian Science." This picture corresponds to the period when Mrs. Eddy put her whole revelation into Motherhood in the third edition, as subsequently explained.

Picture 7—The *Bible* is closed before *Science and Health* in the manner of the Poem's light: "Thus olden faith's pale star now blends in seven-hued white"—the seven days of Creation which are typed by the seven stars in Jesus' right hand, Rev. 1:20, are the "seven hues" which are gathered into the *white light of ideas*, S.&H. 504:23, 24. Surely Abraham, as Bible symbol, is not as great as "Fidelity," or *idea* in Science and Health; surely Moses, as Bible symbol, is not as great as "moral courage" in Science and Health, etc., etc. Note the old man has on heavy glasses, unilluminated Bible consciousness, which hears, but sees "through a glass, darkly." Paul said he saw "through a glass, darkly," even in his wonderful vision of abstract Love in I Cor. 13, because he had never acknowledged the symbol of woman, which was mentioned "last in the ascending order," S.&H. 508:22, as must be done before Love in the *abstract* can be comprehended. As woman "corresponds to Love," S.&H. 517:10, she must be *exchanged* therefor. I Cor. 11:7-11; Eph. 5:22-24; I Tim. 2:11-15, show that Paul did not see woman and therefore had no symbol to translate into *Love*—"the material transformed with the *ideal* disappears," S.&H. 442:24, and "the ideal woman corresponds to Life and to *Love*."

## "THE SPIRITUAL IDEA"

"The Bible contains the recipe for all healing," S.&H. 406:1, but it must be translated into the "new tongue" of the "Inspired Word," Mis. 188:5-8, and can be translated only through the consciousness of Womanhood as revealed through a woman (as the Bible being the revelation of the ascending consciousness of individual man, has come solely through men, so Science and Health came through one woman, as woman is "generic," and one woman embraced the whole); man can reach it by acknowledging it and its channel, in terms of Science and Health 508:21-25 and 560:17-19. This is the open door through which this old man in the picture under consideration has seen the impersonal Womanhood of Science and Health with Key to the Scriptures, without even the channel of personal woman to present it to him—but only a little girl who has no claims to make for anything but her Message! When the Bible is closed, the snarly head on the outside of the window is shut out, "for the accuser is not there," S.&H. 568:29. "God never said that man would become better by learning to distinguish evil from good, etc.," Un. 14. "The beautiful countenance" of this old gentleman is spoken of in the Journal of March, 1895, describing the window in Mother's Room and his understanding of the child's message; showing he is not just "Old Theology," as it is sometimes called. The clock in this picture points to five minutes past five—the first intelligent step of Christianity (manhood) "towards harmony" (Womanhood—the spiritual idea of the creative symbols of the Bible)—five o'clock typing the fifth day of consciousness, or the work in *water*—human intelligence—the delving and soaring in Mind—"water symbolizes the elements of Mind," S.&H. 507:3. This picture types Gad "haste toward harmony," S.&H. 586:21, 22. Har-



mony cannot be gained until the sixth day of consciousness humanly and demonstrably bears up Gad—"generated" *rest. Seven*, or Gad, claims rest in human passivity, but rest is activity in "the spiritual idea." "The highest and sweetest rest even from a human standpoint is in holy work," S.&H. 519:28-2—*whole* work, the generic idea, Womanhood, S.&H. 561:22. Hence, the clock hastens toward the sixth day—the spiritual idea of the male and female—to support "rest" in seven,—the silence that occurred in heaven "about the space of *half an hour*" when the seventh seal was opened, Rev. 8:1. This shows that rest in inactivity is but *half* rest, to be embraced by the *whole rest* in the next picture of eight embracing *seven* on the same rung of the ladder (as noted in "The Call of Thirteen"), passivity or physical rest quickened to spiritual ceaseless activity starting in eight—Church. The eight rays from the lamp on the left side of our "Quarterly" (which design was given us by Mrs. Eddy) shows that Church starts in *eight*; and the *twelve* on the right side, that it ends in *twelve*; everything prior to eight being Bible association of symbols. In this connection, Mrs. Eddy's First Church which started in 1875 (Sibyl Wilbur's "The Life of Mary Baker Eddy, pp. 226 and 266) in *eight*—with eight members before Association in *seven*—did not stand, because it was not founded on formed Association.

Picture 8—is a huge bed, without beginning or end, so to speak (although it has a suggestion of foot and head-boards in background, otherwise, it might be said not to be a bed); the man lying on this bed has an intellectual—"the intellectual wrestler"—face. Mrs. Eddy formerly said in the first two editions: "This mental healing of her Lord crowns *Wisdom's* brow," showing

## "THE SPIRITUAL IDEA"

clearly it is the second step ("intelligence") in "the ideal man" yielding to the third—"Truth," the last step, S.&H. 517:8, 9. It seems so strange that almost everyone who speaks of this Book considers this a *dark* picture with no healing; and below picture 6 in demonstration, and yet Mrs. Eddy distinctly says in our *present* edition, of *Christ and Christmas*: "Christ's silent healing; *heaven heard* CROWNS the pale brow"; and all the pictures are progressive. The "pale brow" is the character of the whole picture, the fading out of material sense, the human consciousness yielding to its last step, as above stated. While there is no light of sun, moon or stars, it is the light of the Christ in human symbol, S.&H. 589: 16-18—the purity of the thought of both the male and female, as evidenced by the white garments of the woman, and white bedding, which illumine the room. The woman has closed *Science and Health* in the spiritual vision—consciousness—thereof,—in the same manner in which the Bible was closed in the previous picture; the written word yielding to the spiritual consciousness thereof. The first man, in the *sixth* picture, is quickened; the second, in seventh picture, is *passive*; while this one in eighth picture wholly *yields*—as universal man, as evidenced by the unending bed—to the ministrations of woman as symbol; acknowledging that Womanhood is man's *whole* need!

These three pictures of woman's lifting up man, first by the *Spoken Word*, second by the *Written Word*, and third by the *Silent Word*, fulfill John 16:8-11—the sixth picture "of *sin* because they believe not on me," the *living* Christ; the seventh picture "of righteousness, because I go unto the Father and ye see me no more"—*idea*, rather than its *symbolism*, is "righteousness"; eighth picture. "of judgment, because the prince of this world

is judged"—human wisdom and judgment yields to the silent word, and mortal man with his struggles in human judgment passes to his native nothingness; not before "mortal woman," but before the silent Christ realization!—both man and woman in symbol "pale" before the real idea! "Man's reason is at rest in God's wisdom," Mis. 362:5. These last two pictures correspond to the *Glossary* period—6th to 16th editions,—symbols yielding to idea. The "Glossary" is Science and Health's acceptance in picture 7, and its application in picture 8; as Mrs. Eddy says it is an "open door, and no man can shut it," S.&H. 579—open to the eternal life of *idea*.

Picture 9—Thus, it is realized that nothing is left but the "womanhood and manhood of God," Mis. 33:10. There never was and never will be but one man, and that is Jesus' revelation of manhood and his *identity* therewith; there never was and never will be but one Woman, and that is Mary Baker Eddy's revelation of Womanhood and her *identity* therewith, My. 120:2-4. Note that manhood sits down before Womanhood ("Stand, not sit," Mis. 400:5, shows the relative value of both postures), and how much greater the light is over the head of Womanhood. Note Jesus' black robe (typing his limitation to impart his message) over his lap and woman's robe is drab so long as they witness as TWO; however, Mrs. Eddy puts them into a perfect circle in contradistinction to the elliptical one in the fifth picture, as she says, S.&H. 282:8, 9, "The sphere represents good, the self-existent and eternal individuality." These are the two hemispheres! This is Mother and Child, S.&H. 565:6-13, as evidenced by the Poem, "Mind, *mother*, man," also the *Glossary* citation on p. 55 of Christ and Christmas is from Matthew 12: ". . . the same is my brother, and sister, and *mother*."

## “THE SPIRITUAL IDEA”

This ends the symbol of Motherhood! and shows why it is limited to “half a time” always, Rev. 12:14. This picture correlates the 16th edition,—woman bringing forth the man child in correlation of Revelation 12.

Picture 10—is a descending idea, standing on a square mat, with many squares on the floor under her feet. The comparison of these two women will show that the one in the circle is extremely feminine in her every feature and position, and presents a listening attitude; while the other is broadened, strengthened, and presents the assurance of seeing—knowing, S.&H. 64: 22-25,—“White robed purity uniting in one person, masculine wisdom and feminine love, etc.”; fulfilling Jeremiah 31:22. This undoubtedly types Mrs. Eddy’s unfoldment of the City foursquare, as the marriage of the Bride (Womanhood), Divine Science, and the Lamb (purified human consciousness)—“To live so as to keep the *human consciousness* in constant relation with the divine, the spiritual and eternal, is to individualize infinite power; and this is Christian Science,” My. 160: 5-8. The “man child,” Rev. 12:5, was “caught up unto God and to his throne,” where he married his Bride in Revelation 19:7-9; and the Bride was “arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints.” The saints parade in heaven on white horses with the Word of God, whose vesture was dipped in blood (purged of material misconception). All of which the Bride weds as a City—“the general assembly of the first born, which are written in *heaven*,” Heb. 12:23, and descends as the New Jerusalem—a City foursquare, resting on the human square, Rev. 21:14. Jesus as Lamb of God in his first coming demonstrated only eleven tribes or disciples, hence his Bride, or Womanhood, typed by Benjamin, the only

child of "regeneration," as shown in "The Twelve Tribes," was necessary to complete the twelve.

Note the picture is "Truth versus Error"—the true character could be determined by reversing her reversal; the reversing of woman in the embrace of the man in the ball-room, is man in the embrace of Woman, Jeremiah 31:22; also the woman in the ball-room is sitting down before man, when, in the previous picture, man has sat down before Woman. Also note who sees the woman knocking—the little girl *embracing* the little boy. Mrs. Eddy quotes Plato with approval on page 8 of Christian Healing, "What thou seest, *that thou beest.*" So, as the little girl embracing the little boy sees the woman, she (the little girl) must be a faint glimmer in the human consciousness of what the Woman is.

Note that there is nothing behind the descending Woman but light coming down directly from "heaven," no VISIBLE Mother Church (which ended in the picture before), and that she is knocking at a *detached Branch!*

Picture 11—"The Way" shows the "ascending" thought as crucifixion (dark cross); resurrection (flowered cross)—note open grave to right with shadow-head rising out of the opening; and ascension, typed by the crown. Note that this is a man's crown, *coronet*, as unfolded in June Journal, 1908 in distinction from the "celestial crown" which we now have on our books; however, as Mrs. Eddy left this man's crown in this picture (although adding features to the book after the June Journal, 1908), it is inevitable that this is the last step in ascending *man's* thought. Joseph and Jesus typed this ascending way—Joseph, sold into Egypt by way of the Ishmaelites for twenty pieces of silver, afterwards saving the other eleven tribes; Jesus, sold into the darkness of the tomb for thirty pieces of silver, after-

## "THE SPIRITUAL IDEA"

wards saving the other eleven tribes (as typed by his eleven disciples), Judas being lost to him; and he being forced to take Judas' place in Twelve.

The birds are also significant, "corresponding to aspirations soaring beyond and above corporeality," S.&H. 512:1. Six are *on* the cross and four off—the tenth bringing the olive branch of peace to the others, two flying above and one *beneath* the cross. The analogy of the birds to the first ten sons of Jacob—the eleventh being the crown and the twelfth the light—is *illuminating*. Mrs. Eddy says the twelve tribes "SHOW THE WORKINGS OF THE SPIRITUAL IDEA," S.&H. 562:18. The branch was out in the white bird's beak at the *same time* that the detached branch was placed on the *door* of the tenth picture, and the *squares* were placed on the foundation upon which Woman stands—(all three of these changes in the *fourth* edition in 1898 were made just after the Concord New Hampshire Branch Church was remodeled and given by Mrs. Eddy, the latter part of 1897, My. 145-147—her first individual Church building work as subsequently shown). Does not this suggest that the tenth son of Jacob (Zebulun) is the fulfillment of the Ten Commandments and the point at which man bows the human intelligence to the divine in Church demonstration? The birds that are off the cross are ascending, but, like the white bird, will be forced to descend again as the light above them descends, since there are no unsatisfied *aspirations* in heaven—"Thou shalt not covet" (being the Tenth Commandment) *ends* "aspirations," S.&H. 511:28-3, and is the highest position of the birds. There could be but six *struggling* aspirations, as the sixth day of consciousness finishes man's struggle, and the seventh day is the day of rest. So there are but six birds on the cross—three are above it, and one below

it. May not this bird below be the Reuben thought that counterfeits "I and my Father are one" in the defilement of his Father's bed until his thought is redeemed from matter? Certainly, the first son was the only son and awaits spiritual redemption of the *descending* idea refusing the struggle; hence Mrs. Eddy does not redeem Reuben in the Glossary, which is Bible consciousness of 6th to 50th editions before the City foursquare, where the twelve tribes are the redeemed *twelve* gates of the City—Complete Church, as subsequently unfolded.

The descending light and dove of peace type Woman's descending way, which embraces man's ascending steps one by one, beginning at the highest and reaching below the lowest—thus redeeming Reuben even though under the cross. "Truth immortal idea is sweeping DOWN the centuries, gathering beneath its wings the sick and SINNING, etc.," S.&H. 55:15, 16. "No mass for me" is the message of the tenth picture. The descending idea brings the Christ healing embracing the "mass" of the "ascending" thought.

The trees to the left have double trunks—"knowledge of good and evil" coming from the same root.

#### DRAG-ON OF OLD THEOLOGY

Are the deep *ruts* on the left suggestive of the serpent's body, whose garlanded head faces the dark cross—the drain from which ruts create the stagnant pool on the right?

The picture-by-picture comments on *Christ and Christmas* above unfolded reveal the "*overlying* Principle," S.&H. 496:18, 19, *Womanhood*. Following the thought of the editorial so highly commended by Mrs. Eddy in January Journal, 1894, on *Christ and Christmas* as being the "Mosaic Decalogue," the "*underlying*

## “THE SPIRITUAL IDEA”

Principle” will trace the manhood thought, as Mrs. Eddy says in *Miscellaneous Writings* 33:7-11, “in the womanhood AS WELL AS the manhood of God.”

The underlying Principle runs through the ten pictures up to “The Way” in the eleventh picture; which is in itself the underlying and overlying way, embracing the previous pictures. The Twelve Tribes, as back of the Ten Commandments, can also be traced with the Commandments in the following manner:

Picture 1—“Thou shalt have no other Gods before me,” 1st Commandment, Exodus 20. The claim of the underlying features of this picture is to a Mind apart from God, and its self-elimination.

First tribe, Reuben—The whole picture types Genesis 29:32. Reuben means “Behold, A Son!”—“I am the root and offspring of David, and the bright and morning star” being typed by the infant son presented to the star in the silhouette of “the Holy family” rising from the upper sentiments of the skull (which is very clear in the 1910 book as Mrs. Eddy left it), and denying the claim of man’s having come from the basal portions. The false sense of Reuben defiled his father’s bed, as the claim of lust does by defiling the one Mind and one body by making it two, falsely claiming “oneness” in material union.

Picture 2—“Thou shalt not make unto thee any graven image, etc.,” 2nd Commandment. Dogmas and creed out of which woman is rising is the *graven* image of Spirit—the material form.

Second tribe, Simeon, Gen. 29:33—“Hearing”—is a dual sense that always has a “graven image” or a mind and body apart from God, although he hears the voice of God. “God hath spoken *once*; *twice* have I



heard this, that power belongeth unto God," "Psalm 62:11, is the *duality* of hearing.

Picture 3—"Thou shalt not take the name of the Lord thy God in vain, etc.," 3rd Commandment. The material forms and symbols of the Bible claim to worship God but not "in spirit and in truth" ("Having a form of Godliness but denying the power thereof, from such turn away," said Paul). Corporeal sense (the serpent, S.&H. 533:30) hisses behind the endeavor to spiritualize thought, or to translate form into idea.

Third Tribe, Levi—"Now, this time, my husband will be joined unto me, Gen. 29:34. The endeavor is to join or wed the light of revelation to the reason of the Bible. "Divine logic and revelation coincide," S.&H. 93:10.

Picture 4—"Remember the Sabbath Day to keep it holy," 4th Commandment. The shadow (woman in wheel-chair) in this picture is wholly at rest, hands folded, thought detached from the claim of false conception; remembering God's truths, although seeming to suffer therefrom in the artificial light of error.

Fourth Tribe, Judah—"Now, I will praise the Lord" and she left hearing." The thought of the woman in chair is turned wholly from human conception, and the man behind the tree seems to have his back turned from the entire scene.

Picture 5—"Honor thy father and thy mother, etc.," 5th Commandment. When this is done, man and woman become one, as Father-Mother is an "Adorable *One*," S.&H. 16, thus healing "Animal Magnetism"—*Dan*.

Fifth Tribe, Dan—"God hath judged me," Gen. 30:6. "Animal Magnetism," S.&H. 583. "Animal Magnetism" is met as the two become one. The friction

## "THE SPIRITUAL IDEA"

of separated substance always produces electricity—  
Animal magnetism.

Picture 6—"Thou shalt not kill," 6th Commandment. The woman in black in serving the *personal sense* of man—*personal pleasure*, personal love—is the slayer of man's spiritual nature, and the body correspondingly dies.

Sixth Tribe, Naphtali—"With great wrestlings have I wrestled with my sister, and I have prevailed," Gen. 30:8—is too obvious to need explanation. Rachel—spiritual Woman (Love) has wrestled with Leah (human law) and "prevailed,"—put her out of the room to make room for "health."

Picture 7—"Thou shalt not commit adultery," 7th Commandment. The adulterations of the translations of Truth in the Bible are a matter of much comment by Mrs. Eddy—notably: Science and Health 545:21-27; 139:15-27; My. 179:12-30; Mis. 188:5-8, 187:13-20, etc. As foremost of the dangers confronting the twentieth century, Mrs. Eddy has said: "The robbing of people of life and liberty under the warrant of the Scriptures," My. 266:4, 5. "Science and Health with *Key to the Scriptures*" is the light of the twentieth century. These adulterations are redeemed through "the inspired Word," S.&H. 497:3, 4; 46:5-12. Note the marginal topic—"Spiritual interpretation" explains the "Inspired Word." The Bible is foundational only, S.&H. 269:22-25. This is strikingly intimated in Miscellany 318:25-4.

Seventh Tribe, Gad—"A troop cometh," Gen. 30:11. The Bible is the Science of *individual* units; Science and Health of the *universal* idea as a whole, of *collected* units,—no unit being more in value than a *fraction*. THE UNIVERSAL IDEA COMETH!

Picture 8—"Thou shalt not steal," 8th Commandment. Jesus said in John 10:8: "All that ever came before me are *thieves* and *robbers*." All that did not give the *full* truth robbed man of some portion! For instance, if we do not go beyond the third side of the City four-square—"Christianity," S.&H. 575:17-21, in presenting the Truth, we rob man of the fourth side which alone reveals the fullness of his heritage. Mrs. Eddy shows that Moses robbed man of something, S.&H. 592:12-15. "Woman is the highest species of man," Un. 51, and when man does not acknowledge it, he robs himself of this higher unfoldment! S.&H. 508:21-25. This man as a universal idea is paying the full debt by yielding wholly to woman's silent ministrations of the Truth revealed by woman, realized by the symbol of Womanhood!

Eighth Tribe, Asher—"Happy am I, for the DAUGHTERS will call me blessed," Leah, Gen. 30. "The woman in the Apocalypse symbolizes generic man," S.&H. 561:22. "The pale brow" (Poem) is the fading sense of matter, as infinitude dawns on the sight. The limitation of manhood pales before infinitude! "intelligence" before "Truth," S.&H. 517:9.

Picture 9—"Thou shalt not bear false witness," 9th Commandment. This is most obvious when we remember that Mrs. Eddy characterizes the "*two* witnesses" as "Christ Jesus and Christian Science," My. 347:1, 2. The identity of one is unmistakable (in fact Mrs. Eddy speaks of it as Jesus, Mis. 374:20-22) and Mrs. Eddy has named the scroll in the hand of the other. So they are clearly "Christ Jesus and Christian Science," the two witnesses, which forever witness against each other as *two*. Matthew 10:34-36 and Luke 12:49-53 show the warring nature of Christianity, or the Michael thought,

## "THE SPIRITUAL IDEA"

S.&H. 566:29-13, while the Gabriel thought is also portrayed in the same reference—until one embraces the other they seem to war; in other words, warfare, even "holy warfare," and Love (Peace) witness against each other.

Ninth Tribe, Isaachar—"God hath given me my hire," Gen. 30:18; "Isaachar is a strong ass couching between TWO burdens," Gen. 49:14. The two women—Love and Law (Life, "Thy *law* is *life*." Psalm) have come to agreement in Isaacher, although the false sense would say through "lust," S.&H. 589, but *Christ and Christmas* must redeem each of these tribes to unfold woman—universal man—generic man, S.&H. 561:22.

Picture 10—"Thou shalt not covet, etc.," 10th Commandment. Desire is covetousness, and desire is "fear," as Mrs. Eddy says, S.&H. 586:12. To desire to be good, denies man's perfection! This picture brings man's perfection down from above. "God's thoughts passing to man," S.&H. 581:4; 103:32-2; 284:30-32, could not possibly covet anything. "Son, thou art ever with me, and all that I have is thine," Luke 15:31, is the refrain of such a thought. When the thought is supplied from above, it has no need to covet.

Tenth Tribe, Zebulun—"Now will my husband DWELL with me," Gen. 30:20. "Behold the tabernacle of God is with men, and he will *dwell* with them," Rev. 21:3. This is the message of the City foursquare that dwells with the squared man in TEN. The fulfillment of the Ten Commandments leaves nothing humanly wanting universally—squared man must serve as foundation for the City, "And the wall of the City had twelve foundations, and in them the names of the twelve apostles of the Lamb"—purified human consciousness!

Picture 11—Has no commandment to fulfill, as the offspring of Love is never under law, but is founded on law. This picture types the two sons of Rachel—the two Mother Churches—Jesus (Joseph) and Benjamin (Mrs. Eddy).

The Twelve Tribes wandered from the Promised Land because these two tribes, Joseph and Benjamin, had never come to spiritual demonstration. These specific tribes are fully unfolded in the chapter on "The Twelve Tribes."

Joseph prefigures Jesus, The Nazarite, God-crowned, set apart; unable to impart himself to his brethren, having the spirit without the letter, S.&H. 483:19-21; 144:30-7. Note the Crown in this picture is the human coronet; see article "Cross and Crown," Journal, June, 1908. As previously stated, Joseph was sold by Judah (law) into Egypt (via the Ishmaelites) for twenty pieces of silver; Jesus was sold by Judah (Judas) for thirty pieces of silver into the darkness of the tomb. The similar characteristics of these two characters are presented by the Bible Dictionaries. Jesus (as the Joseph type) is the ascending thought by way of crosses and crown; Benjamin is the descending thought by way of revelation and light.

Of course, Jesus demonstrated the full Twelve Tribes (or embraced them) for himself. Benjamin yielded up all individuality to Judah, as outlined in the chapter on "The Twelve Tribes" until Shiloh came, Gen. 49:10. The revelation of Womanhood is the Shiloh, unto whom "shall the *gathering* of the people be"—Universal Man!

It will be found as Judge Hanna said in the January 1894 Journal, that *Christ and Christmas* also embraces the eight Beatitudes, as well,—their ending with the eighth picture. As with the Commandments, so with

## "THE SPIRITUAL IDEA"

the Beatitudes: they are the "underlying," manhood thought. As Woman is generic man, she must be the aggregate of these twelve Bible units of Tribes, which go further than the Ten Commandments or the eight Beatitudes, but exactly correlate or embrace the values of the latter two unfoldments of divine law as far as they go.

In the first two editions of *Christ and Christmas*, the poem was quite different in places; also the Sixth and eleventh pictures.

When Mrs. Eddy said on page 308 of *Miscellaneous Writings* that advanced scientific students were ready for "Christ and Christmas, but those were a minority of its readers," it must be remembered that this was said at the time that *Christ and Christmas* was originally *withdrawn* after two editions in December, 1893 (with the exception that "*were*" was used instead of "are"). In the early part of 1894, this article, now entitled "Deification of Personality," from which the above statement is quoted, appeared in the February Journal, 1894, under the title of "Hear, O Israel." Of course, this was one of her reasons for withdrawing it; but when the book was returned after four years' withdrawal, the field was ready for it by Divine fiat. Changes were made in both the "Poem," and in one illustration, *the sixth*, in which formerly the woman had a black robe over her shoulders, instead of white, as now, and was looking straight ahead rather than with uplifted eyes. There was but one bottle of medicine on the table—whereas there are now two; and an entirely different appearing man—closely resembling a very old woman—was on the bed. The woman behind was quite changed in appearance, and in the sense of being more as a shadow than the definite outlines of a woman, as we now have, etc. The reference in *Miscellaneous Writings* above quoted

could not be made to apply to the second presentation of *Christ and Christmas* in 1897, and since.

Too, Mrs. Eddy before 1897—the year that *Christ and Christmas* was returned to the field—had never taken the human sense of man and woman in the chapter on “Marriage” out of “sex.” This chapter always responded to her changes in “the ideal man” and “the ideal woman”—S.&H. 517:8-10—as subsequently noted. Previously to 1897, under the marginal topic of “Sex Elements” (then on page 267, comparison being made by the Note-taker between the 112th edition in 1896 and the 123rd edition in 1897), S.&H. p. 57, of our *now* revision, which is under the marginal topic of “Mental elements”—instead of “Sex elements,” as then—where we now have “elements,” line 9, and “qualities,” line 12, we then had “individualities” instead of “elements,” line 9, and “man and woman” instead of “qualities,” line 12, as subsequently unfolded in a more orderly setting and detail. Mrs. Eddy had not taken the human man and woman out of sex *distinction*. Hence, the very charge that is today often made in contemplating “the spiritual idea”—that it contemplates “sex distinction”—and the consequent (upon this misconception) resistance that is awakened thereto in the human consciousness when not understood as “element” and “quality”—was inevitable and inescapable at that time. This was due to its being a revelation without its human founding; which is not the case *now*. When Mrs. Eddy returned *Christ and Christmas* in 1897 this feature had been changed, as will be seen by the 1897th edition of *Science and Health*, as above, which went out simultaneously with *Christ and Christmas* and *Miscellaneous Writings*—the latter giving a key to the interpretation of *Christ and Christmas*, in fact, making its interpre-

## “THE SPIRITUAL IDEA”

tation inevitable, when followed in the light of what Mrs. Eddy has said of the manhood and womanhood of God in her text-book and throughout her other writings. This change made it impossible to charge “sex distinction” in the presentation of Christ and Christmas or “the spiritual idea,” but “quality” distinction, the limitation of which is *superable* through the understanding of “the spiritual idea” and in no other way. For “sex” (both sexes) must yield to “qualities,” S.&H. 57:12, before man and woman can ever be demonstrably one, as in Genesis 1:27 (“God is the father of mind, and of nothing else,” S.&H. 208:17, 18). And in this way alone will the Adam dream of sex distinction and division of the second chapter of Genesis yield to the statement of the male and female in Genesis 1:27.

Even more primal in our text-book than the statement of “the attraction between man and woman will be perpetual, etc.,” as it was in 1896 (superseded by our Science and Health 57:11, 12, in 1897), was the statement prior to the 50th edition in 1891 (the City foursquare): “The attraction between the sexes will be perpetual, etc.,” from the first edition of Science and Health in 1875 to the 50th edition in 1891. Also from the first edition in 1875 to the 16th edition in 1886, our present Science and Health, lines 8-10, formerly read: “These different individualities meet and demand each other,” 1st edition, p. 315; 3rd, p. 153; 6th to 15th editions inclusive, p. 107; “demand” changed to “need” in the 16th edition, and thus remained up to 1896 inclusive; when “need” changed to “elements conjoin naturally,” from 1897, as we now have the reference, Science and Health, p. 57:9. Also our now Science and Health, 57:20, “*requires* all mankind to share it” was “requires an *object to cherish*,” 1st edition, p. 315. This was changed



to "requires an object upon which to *rest*," in 16th edition, 1886, p. 267. Thence in 1897 it was changed to read, "but requires *all mankind to share* it (then on page 267 of S.&H. in 1896 and 1897). Thus, it will be seen that when it becomes "elements" and "quality" in 1897 (simultaneously with sending out Christ and Christmas in 1897), "object to cherish" changes to the diffusion of requiring "all mankind to share it."

The above is a splendid illustration of how the evolutionary changes in the male and female idea are the basis of every change in our revelation and organization, as will be subsequently shown, and how impossible it was to escape these changes in the statement in Science and Health of man and woman in view of the distinct and diverse prophecies the changes fulfilled—Revelation, 10th, 11th, 12th and 21st chapters, respectively, as unfolded in the chapter on "The Finality of the Revelation." Of course, the purpose of the premise thus sought to be laid is to the end of showing the true relationship of the evolution of "the spiritual idea" to the evolution of our *revelation, organization, literature* and *Manual*, as subsequently unfolded, and that they are all based upon the evolution of this idea in Science and Health, and supported by Mrs. Eddy's other writings, as has been doubtless particularly observed in this chapter.

In this connection, it might be interesting to note the value Mrs. Eddy put upon the reading and studying of all of her writings. In the *Manual* of 1899, Mrs. Eddy forbade class instruction in the following language: "Eligible for Examination. Section 1. A student of the books of Mary Baker Eddy *shall not* take lessons of *another student*, but is eligible for examination by the Christian Science Board of Education," Tenth *Manual*,

## "THE SPIRITUAL IDEA"

p. 44. That this reference was *general* in its scope and did not apply specifically to those who wished to be examined by the College is evident when it is noted that it was given under the general subject of "Teaching Christian Science," and this point is further borne out in the same Manual, p. 67, under the general subject of "Board of Education," and the sub-title of "Applicants and Examination," and the section title of "Students of the Books." Section 3. "A person not having had class instruction from a teacher of Christian Science but who is a thorough student of Science and Health with Key to the Scriptures, and *all of its author's writings on Christian Science*—who also has proven by his acts that he possess good morals and ability to heal the sick . . . may or may not apply for examination to the Board of Education. . . . No Christian Scientist apart from this Board shall teach a student who is prepared as aforesaid [by being a student of all of Mrs. Eddy's writings]." Both of these provisions were dropped from our Manual in the 26th edition of 1902. There were three editions of the Manual in 1902, and the 26th was the next to the last. As the 10th in 1899 was the 1st in 1899, the By-Law was operative for approximately three and a half years, and as there were two classes a year taught as late as 1901, there was an increased—over now—opportunity for observing the operation of this By-Law. Two instances of sad experiences from the freedom thereby granted came under the immediate observation of the Note-taker, at that time, suggestive of the seeming fact that Mrs. Eddy found that those who resisted organization would eventually resist her authority as its head. Hence she was forced to thus *found* her revelation in the institutional activities leading to Church—Association—another instance of releasing us in Asher, the eighth

son of Jacob, before we had demonstrated Gad, the seventh son, as subsequently unfolded in the chapters "The Twelve Tribes," and "Evolutionary Organization." It will be noted that the above mentioned By-Law and withdrawal was altogether after (1899-1902 inclusive) her statement in Miscellaneous Writings 317: 12-14, given to the Field in March Journal 1897. "Again, it is not absolutely requisite for some people to be taught in a class, etc." So she was forced to again establish a rule to cover this point. However, even yet, while there is decided *approval* of class-teaching (as evidenced in Mrs. Eddy's statement in Miscellany, 240: 22-9, Sentinel, May 29th, 1909; and also our Manual under "Class Teaching," p. 87, forbids any member of The Mother Church to "advise *against* class instruction", still there is no demand that we will advise anyone to adopt this course. "Approval" of and "advice" to pursue a certain course are quite different propositions; hence, the forever consistency of what Mrs. Eddy has said in Miscellaneous Writings, 317:12-14, with what she has said in the Manual and Miscellany, as above.

To further confirm this, no requirement was made for practitioners whose cards were in the Journal to be class-taught students until several years after Mrs. Eddy had ceased to be with us in "person" as Leader—we must not "hide the talent of spiritual healing under the napkin of its form," S.&H. 366—although that form is all important as a means to an end, as will be subsequently shown in "Evolutionary Organization." Our forms must be constantly quickened by the ideas which they symbolize, else our "golden calves" are just a little differently fashioned from Aaron's.

## “THE SPIRITUAL IDEA”

The original object, however, of this little by-path was to show the great value Mrs. Eddy attached to the study of *all* of her writings, and *Christ and Christmas* gathers all the rays of her statements as the “Kohinoor gem” to which Judge Hanna in the article mentioned likens it. It is indeed the shining whole reflection of her life-work. “It is the fitting capsheaf of the harvest-field of Scientific labor,” Jan. Journal, 1894, p. 467.

Returning directly to our subject, “The Spiritual Idea,” can we not now see with Judge Hanna’s editorial in the Jan., 1894, Journal, pp. 466, 467, that *Christ and Christmas* distinguishes Mrs. Eddy’s mission; and, further, that an understanding of “the spiritual idea” and of *Christ and Christmas* as illustrative thereof is necessary to *distinguish* the mission of Mrs. Eddy from that of Jesus, for the purpose of completing the revelation Jesus did not and could not present, John 16:12-14; and that, in her own alleged words, as quoted by Sibyl Wilbur in *The Life of Mary Baker Eddy*, p. 218, she had “a mission from God to COMPLETE the work of Jesus Christ on earth”?

Judge Hanna (with Mrs. Eddy’s approval, as expressed on page 428 of the same Journal, Jan., 1894, in the following words: “Judge Hanna’s editorial in this Journal gives no uncertain echo of the spirit and MISSION of *Christ and Christmas*”) says: “. . . but to the Christian Scientists whose eyes have been partly opened to Jesus’ mission as it is being exemplified in Christian Science today, it [*Christ and Christmas*] must be a new *revelation* of the God-appointed MISSION of our Leader.”

## Chapter II

### EVOLUTIONARY COMPARISONS

*"Do Not Attempt to Dispose of the Earlier Editions [of Science and Health] . . . Keep Them All; They Will Prove a Treasure Trove," April Journal, 1891.*

THE necessary premise for this chapter having been laid in the first chapter's unfoldment of "The Spiritual Idea," it will be quickly seen that the following references are but the evolution of the same idea to the end of completely evolving "the ideal man" and "the ideal woman," S.&H. 517:8-10, as the compound male and female reflection—"both son and daughter," Mis. 167. And that the human founding or organization was but the human symbolic wedding of the same elements in *co-incident* response to the demand of its antecedent idea.

Mrs. Eddy never retracted nor changed anything, but rather supplemented it *progressively* and left the basic step standing as a support to the next step—after the fashion of a Jacob's-Ladder process. Each rung of the Ladder was left standing to show the entire ascending and descending processes—"And behold the angels of God ascending and descending on it," Gen. 28:12.

While these quotations may seem at a glance "profuse," they are largely the same passage pursued from one revision to the other for the definite purpose of further laying a premise for the greater portion of these *Notes*, which will be found to contain comparatively few quotations. Only such are used as are IMPERATIVE as a *premise*.

The following reference from the Journal is to the end of showing Mrs. Eddy's entire approval of these

## EVOLUTIONARY COMPARISONS

processes of "Evolutionary Comparisons," as an aid to seeing the supporting underlying arm—"Underneath are the everlasting arms," Deut. 33:27.

In the April *Journal* of 1891, is a seven-page first article on the 50th edition of *Science and Health* in which Mrs. Eddy unfolds the City foursquare, giving a most extensive review of the many new features of this book and suggesting that it "will prove to many an invitation to the wedding feast: Write, blessed are they which are called to the Marriage Supper of the Lamb," p. 7. The following is an excerpt:

"A practical suggestion or two regarding study of the new edition: 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*. The very contrasts help us 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*."

The above, while not signed by Mrs. Eddy, was reprinted two or three times and widely disseminated by her direction. See June *Journal* 1891, p. 123.

Surely, this is ample authority for the value of the following "Evolutionary Comparisons" of the references on "the ideal man" and "the ideal woman" (now Science and Health 517:8-10) and their influence on the human symbol in "Marriage" (now Science and Health 57:8-14). It will be seen that whenever a change was made in "the ideal man" or "the ideal woman," or both, there was not only a corresponding change in the qualities of man and woman in "Marriage," but a change in the whole edition, the greatest changes appearing at the points of evolution of five distinct Bible prophecies, Revelation 10th, 11th, 12th, 19th and 21st chapters, as specifically unfolded in the chapter on "The Finality of the Revelation."

As we all know from Miscellaneous Writings, p. 308, Mrs. Eddy gave us Christ and Christmas December, 1893, but withdrew it after two editions in the same month—almost immediately. When Mrs. Eddy gave us Christ and Christmas again in 1897, she had taken man and woman out of "individualities" in the chapter on "Marriage," S.&H. 57:8-14, and put them into "*elements*," S.&H. 57:9, and "*native qualities*," S.&H. 57:12 (she having previously said "individualities" where we now have "*elements*," and "man and woman" where we now have "*native qualities*") thus removing the sex antagonism against her circle picture where woman has more light than man. This was the picture that created such antagonistic comment; however, when man and woman are characterized only in "*element*" of thinking and "*quality*," it presents as much invitation to a man as to a woman.

The following outline of quality comparisons is self-evident:

## EVOLUTIONARY COMPARISONS

*First edition, 1875*, p. 249: "Creation": "*Woman* was a *higher idea* of God than man, inasmuch as she was the final one in the scale of being; but because our beliefs reverse every position of Truth, we name supreme being *masculine*, instead of *feminine*." Again, "We have not as much authority in Science for calling God masculine as feminine, the latter being the last, therefore the highest idea given of Him," p. 238.

Also in "Marriage," the qualities of man and woman as divided, p. 315: "These different individualities meet and *demand* each other and their true harmony is oneness of Soul. Woman should be loving, pure and strong. Man, tender, intellectual, *controlling* [not then beyond the "Christian" viewpoint, Eph. 5:22-24]; the attraction between the *sexes* will be perpetual only as it is pure and true, etc. . . . Happiness is spiritual, born of Truth and Love; it is unselfish, therefore, it cannot exist alone, but requires an *object to cherish*."

*Second edition, 1878*: There was no chapter on either "Marriage" or "Creation," so no unfoldment of the "spiritual idea" along these lines.

*Third edition, 1881*: "Creation," p. 118, vol. II, "The male idea corresponds to creation, *Life* and *Truth*; the female idea to *Life, Truth* and *Love*." (Note that while Mrs. Eddy puts "Life" in man, she puts it also, in addition to "Love," in woman; thereby making her the encompassing idea—fulfilling Jeremiah 31:22): "We have not as much authority in metaphysics for calling God masculine as feminine, the latter being the last, therefore the highest idea of Spirit."

"Marriage," on p. 153, Vol. II—the qualities of man and woman are still divided just as in the 1st edition, the references being identical with the quotations given from the 1st edition.



There were no *fourth* and *fifth* editions, the 3rd edition having had such an enormous sale, it was permitted to run to four and five thousand inclusive; the plan, of course, being one thousand in each edition.

*Sixth edition, 1883, Vol. II, "Creation,"* p. 72; "The ideal man," and "the ideal woman," or "the male idea" and "the female idea" as she then called them, are identical with 3rd edition; also in "Marriage," p. 107—the qualities of man and woman are divided as in the first and third—the entire references being the same.

The subsequent editions up to and including the 15th in 1885 are identical in all these points with the 3rd and 6th, as may be seen by p. 72, "Creation"; and "Marriage," p. 107.

*Sixteenth edition, 1886, p. 444: "Genesis."* "The male idea corresponds to creation, to Intelligence and Truth. The female idea corresponds to *Life* and *Love*." ("Intelligence" having taken the place of "Life" in "the male idea" and "Life" was left exclusively in "the female idea").

"We have not as much authority in "Divine Science" ["Metaphysics" being replaced with "Divine Science"] for considering God masculine as we have for considering him feminine, for femineity gives the last (and therefore the highest) idea of Deity."

"Marriage," p. 153—The references are the same except, "These different individualities meet and *need* [instead of "*demand*"] each other, and their true harmony is in spiritual oneness." The qualities of man and woman are still divided, identically as in previous editions, except that instead of "object to cherish" as in first and subsequent editions, "an object on which to *rest*" is given, where we *now* have, "but requires all mankind to share it," S.&H. 57:20, 21.

## EVOLUTIONARY COMPARISONS

This continues until the 50th edition, as may be seen by p. 134 and 135 of the 49th edition; also Genesis, p. 444.

*The fiftieth edition, 1891:* This gives us for the first time the "City foursquare," *merging* the qualities of "man" into "woman," p. 267, adding only *one* quality to those previously assigned for 16 years to "woman," "tenderness," which previously belonged to man. So man merges into woman through "tenderness"—"Both sexes should be loving, pure, *tender* and strong," as we now have them. This change alone would show us the nature of the City *foursquare*.

Also, the attraction between "man and woman," takes the place of "the attraction between the *sexes*," as previously.

"Creation," p. 498: "The ideal man corresponds to creation, to Intelligence and Truth. The ideal woman corresponds to Life and Love. We have not as much authority, in Divine Science, for considering God masculine, as we have for considering Him feminine, for Love imparts the highest idea of Deity." (The first time "the ideal man" and "the ideal woman" takes place of "the male idea" and "the female idea").

"Mother" is called "God" in the Glossary for first time in this 50th, 1891, edition. Previously the definition of "Mother" entirely encompassed "Father," *but* the word "*God*" was not used for Mother until in this edition. However, "Father and Mother God" does not appear in the Lord's Prayer until the 58th edition, 1891, p. 322. The previous edition—57th, 1891—having had "Our eternal Supreme Being, all harmonious," p. 322; also at the same time, "Love is reflected in love" takes the place of "And Truth will destroy the claims of error."

*The year 1893, Christ and Christmas* appeared, and both editions were published in December of that year and retired almost immediately—none being published after second edition. The reason for its retirement was given in the February 1894 Journal under article entitled, “Hear, O Israel”—our now “Deification of Personality”—Mis. 307. No change occurred in the statement of man and woman in “Marriage” or in “Genesis.” Man and woman in “Marriage” under “Sex elements” in marginal topic were still expressed as, “These different individualities meet and need each other,” p. 267, in 1893 editions, *necessitating* human marriage for completeness. Was not this sufficient to necessitate withdrawal of *Christ and Christmas*? For this would leave the revelation unattainable by *humanity*. Man and woman in “quality” and “element” is an equal hope for man or woman, by denial of *sex* distinctions and claims of need. Thus marriage was “demanded” or “needed” from 1875 to 1896—twenty-one years. At which time a marriage ceremony appeared in our Manual—see 10th Manual, p. 74.

*In 1894*, we were given the 23d Psalm and the Tenets of Christian Science for the first time.

*1895*—Manual was announced in *Thirteenth Volume of Journals*.

*In 1897*, *Christ and Christmas* was restored, and *Miscellaneous Writings* given us, which defines to us the mission of *Christ and Christmas*, on p. 33:7-11, as previously noted. Simultaneously in *Science and Health*, this year, 1897, man and woman for the first time were taken out of “*individualities*” and conjoined in “*elements*” as we now have them, and the attraction expressed between “*native qualities*” instead of “*man*”

## EVOLUTIONARY COMPARISONS

and woman." See S.&H. 1896 and 1897 editions, p. 267, for this comparison (our present edition 57:8-14).

*In 1901* (first year of twentieth century), we have "inspired Word," in the first Tenet, Science and Health p. 497, for first time. Then an immediately complete revision of "The Word" in September, 1901, in which appears, "Spiritual Interpretations" as marginal caption of first paragraph on p. 351 of previous editions—p. 46 of our present edition—its reading formerly as though we had *had* the inspired word *in all ages*: "The divine Spirit which identified Jesus thus over eighteen centuries ago has spoken in *every age and clime* through the "Inspired Word," Science and Health, 1901. As soon as "We take the inspired Word" appears in the first tenet instead "We take the Scriptures," "Spiritual Interpretation" was made the marginal caption of the only other place in Science and Health where Mrs. Eddy mentions "Inspired Word." This was the year when she defined her *successor*, Miscellany 347, in substance as the spiritual idea. *In the second edition*, in 1907, Mrs. Eddy changes the body of the paragraph containing "Inspired Word," by transposing "in every age and clime" to succeed "The Inspired Word" in arrangement, rather than precede it; however, the sense still remains unchanged, but showed significant activity on the point! *In the fifth edition, 1908*, she again changes it to its present form, which makes "*The Inspired Word*" start now and continue through every *future* age and clime, rather than to have ever been *before*. The Word, the Bride, My. 125, had just dawned in its generic sense—wholeness.

*Also in 1902*, the 25th Manual for the first time says: "Obstetrics is not Science and will not be taught"—no more "creation" in the founding in human con-

sciousness in immediate response to the revelation; the idea had advanced to "intelligence," S.&H. 517:8, 9, the second step in "the ideal man."

*In 1903:* No change appears in "the ideal man" and "the ideal woman," now p. 517 of S.&H., from the 50th edition in 1891 to 1903, when the capital "I" in Intelligence was dropped to a small letter, thereby taking intelligence from the divine quality of man and putting it in human approach to the divine. The word "Intelligence" was simultaneously treated in the same way all through Science and Health; notably 550:5-7; 516:4; 209:10, etc., etc. Compare 1902 Science and Health, 245th edition, p. 517, with 1903, 278th edition, p. 517, to note change. Also note that in the 1902 edition "Matrimonial Aphorisms," p. 68, is *in the place* of "Christian Science, presents unfoldment not accretion, etc.," and all that follows on page 69, this latter being added in 1903—no more generation but the *intelligent idea* in revelation.

*Also for first time,* Church Universal and Church Triumphant had been made *one* in *Historical Sketch*, p. 19 of 29th Manual, 1903; compare with 28th, p. 19.

*Also, 1903,* the Bible and Christian Science text-book were made perpetual Pastors. Compare 28th Manual, p. 38, where it is said they shall be the pastors "so long as the Church is satisfied with this pastor," with p. 44 of 29th Manual, where it is said, "which will *continue* to preach for this Church and the *world*."

*In 1903,* we were commanded to drop the title of "Mother" as applied to Mrs. Eddy, and substitute therefor the title of *Leader*. Manual 29th, p. 61; compare with 28th Manual, p. 52, both 1903. Also the capital "C" in Creator was dropped to small "c" throughout our Text-book, making creation in Father-Mother God a purely *human* concept, Mis. 96:8-14.

## EVOLUTIONARY COMPARISONS

The relation these happenings in 1903 bear to the dropping of the capital "I" in Intelligence in "the ideal man" to small letter, thereby *necessitating* our intelligent approach in the human to Truth, is instanced by comparing p. 508:24-26, of 1902, 245th edition of Science and Health, with same page and lines, 1903, 278th edition. The former reads: "The intelligent idea, be it male or female, etc.," is changed in the latter edition to "The *intelligent individual* idea, etc." There was to be no more gamboling about by reflecting intelligence as an animal, but it must be individually intelligent. Divinity embraces only the "*intelligent individual* idea."

### IMPORTANT CO-INCIDENCES.

Because of the great magnitude of the changes in 1903, the following are repeated for emphasis:

Simultaneously, *in 1903*, Mrs. Eddy dropped the title of "Mother" (having immediately before discontinued the teaching of *Obstetrics* in the Massachusetts Metaphysical College); dropped "*Creator*" throughout her *Text-book to the human*; dropped Intelligence, Wisdom and Substance to the *human* throughout her *Text-book*. Also, she gave us simultaneously with the above S.&H. 68 (from line 27) and 69; also five (instead of four) Directors of The Mother Church; and a Lesson-Sermon (specially prepared) for our Communion Services instead of her long Communion addresses. Preparations were progressing for building the *Extension*.

*In 1906*: The "numbering" of Science and Health ceased in 1906, when the "Extension" was dedicated; and of Church membership in 1908. The response of the human founding was always immediate to the revelation; showing that when the Field received a revelation, it was ready for it—April Journal, 1891, p. 7.

There was no further change in "the ideal man" and "the ideal woman" (which seems, as "the spiritual idea," the *touchstone* of evolution) until 1907.

*In the first edition of Science and Health, 1907,* "The ideal man" and "the ideal woman," S.&H. 517: 8-10, is not yet clear, as man still has but two distinct steps and woman but one. Also Scientific Obstetrics, p. 463, reads "A spiritual idea . . . *should* remove properly whatever is offensive," instead of "*removes*" as in present edition—one a negative and the other a *positive* statement.

*In the second edition of Science and Health, 1907,* "the ideal man" is given three progressive steps corresponding "*to* creation, *to* intelligence, and *to* Truth." The ideal woman "*to* Life, and *to* Love" (two unfoldments instead of one, as formerly)—the arms of Motherhood parting, one arm (Life, Fatherhood) going under—"that which proceeds from," S.&H. 583:13—and the other arm (Love, Motherhood) going over—"that which rests upon," S.&H. 583:13. The under-arm brought up the son (ascending)—"The infinite idea forever developing itself, broadening and *rising higher* and *higher* from a boundless basis," S.&H. 258:13. The *over*-arm brought down (descending) the daughter or City foursquare (the daughter embracing the son, fulfilling Jeremiah 31:22), which is the Holy City descending from God out of heaven, Rev. 21:10, prepared as a bride, Rev. 21:2—"the bride (Word) is *adorned*," My. 125.

*Also note in this same edition, 2nd ed. in 1907* (when "the ideal man" and "the ideal woman" is for the first time complete, we have (for the *first* time) "The Holy Ghost *or* Christ" changed to "the Holy Ghost *and* Christ," thus withdrawing the dividing line between

## EVOLUTIONARY COMPARISONS

"the development of Life, Truth and Love," and its completed Christ fulfillment, S.&H. 496:15-19; *Materia Medica* is invited to adopt Christian Science instead of being *executed* with other errors as formerly, S.&H. 441:20, 21; "Scientific Obstetrics" has for the first time. "A spiritual idea *has* not a single element of error and this truth *removes* properly whatever is offensive" instead of "*should* remove," as formerly, S.&H. 463:5-20; "primal quality of" was added to "infinite Mind," S.&H. 469:9; "marriage *will* continue" instead of "*let* marriage continue," S.&H. 64:26, 27; "Principle and its idea is one," S.&H. 465:17; "self-justification" was added to "Depravity" in "The Scientific Translation of Mortal Mind," S.&H. 115:22; "The woman in the Apocalypse symbolizes generic man was given instead of "The woman in the Apocalypse is the Vignette," S.&H. 561:22; "Thy kingdom *is come*, was given instead of "Thy kingdom is *within* us," S.&H. 16:31; "Unnecessary" was added to line 3 and "erroneously" and "misdirected" to lines 17 and 18 in S.&H. 274, "Spiritual living and blessedness are the only *evidences* by which we can recognize true existence, etc.," took the place of "Life and blessedness are the only proofs of existence, etc." Thus, there were twelve simultaneous changes in this edition of great import, for later it will be seen that they, in the order named, express the specific activities of the Twelve Tribes. There were myriads of word changes and additions in this issue of Science and Health, also reconstructed sentences; but these are the twelve textual changes that characterize this one book.



SUMMARY OF SECOND EDITION OF  
SCIENCE AND HEALTH OF 1907.

(1) "The ideal man" and "the ideal woman" were each given a final step, S.&H. 517:8-10.

(2) The Holy Ghost was added to the Christ, and not made interchangeable therewith, for the Holy Ghost was a developing sense, S.&H. 588, while the Christ was a completed sense, S.&H. 496:15-19.

(3) *Materia Medica* was invited to adopt Christian Science, S.&H. 441:20, 21.

(4) "Scientific Obstetrics" was re-inforced, S.&H. 463:5-20.

(5) "Primal quality of" was added to "infinite Mind," S.&H. 469:9.

(6) Permission for marriage was withdrawn, S.&H. 64.

(7) "Principle and its idea is one," S.&H. 465:17, was given for the first time.

(8) "Self-justification" was added to "Depravity," S.&H. 115:22.

(9) "The Woman in the Apocalypse *symbolizes* generic man" was given instead of "The woman in the Apocalypse is the Vignette," S.&H. 561:22. The latter would have spread motherhood, Rev. 12th chapter, shutting out the Bride, Rev. 21st chapter. The Woman in Rev. 12th Chapter *symbolizes* generic man; the Woman in Rev. 21st Chapter *is* generic man.

(10) "Thy kingdom is come," S.&H. 16, took the place of "Thy kingdom is within us." The latter—"Thy kingdom is within us"—does not properly belong to prayer (petition) and the kingdom must come "with-out" in the full Twelve Tribes before its activity can be wholly within. In other words, thought must be expanded to the full Twelve Tribes (Church) before it

## EVOLUTIONARY COMPARISONS

can be *again* "individual" in the Tree of Life. Then it is a *individual totality*, embracing the full Twelve Tribes.

(11) "Unnecessary" line 3; and "erroneously" and "misdirected" lines 17 and 18 of S.&H. 274, were added. Thus the five physical senses were redeemed.

(12) "Spiritual living" was made possible to the redeemed physical senses, S.&H. 264:24-27. There could be no spiritual living until the five physical senses were redeemed, as above.

*Third edition of 1907:* The only change is that lines 17-28 on p. 164 were added to the chapter "Science, Theology and Medicine" for first time, in which Mrs. Eddy puts herself under the possibility of passing from us to *our sense*—"If you or I should appear to die we should not be dead, etc."—but not until she had already been given the two great wings of Truth ("the ideal man") and Love ("the ideal woman") clear, and free to fly into her second wilderness (Brookline?) where she would be sustained "for a time and times and A HALF a time," Rev. 12:14. (May it not be the two and "a half" years which she remained with us after clearing the ideal man and woman? The above book, 3rd edition (which the Note-taker has, is dated by the purchaser as "May, 1907," which shows Mrs. Eddy had not yet read her book through—according to the Preface of our present Science and Health). So from June 10th, 1907, to Dec. 1st, 1910, time of her passing, was approximately two and "a half" years. The adding of this, 164:17-28, to *Science, Theology and Medicine* (woman's three measures of meal, S.&H. 118:13-25) suggested that the leavening was completed.

*Fourth edition of Science and Health, 1907:* The only changes are—We have seven synonyms of God in-

stead of *eight* for first time, S.&H. 465; and "The eternal Elohim *includes* the forever universe" instead of "The eternal Elohim has *created* the universe" as formerly, S.&H. 515:16. The eighth synonym which has just been dropped is "incorporeal *Being*"—"being" now is ready to be placed in man as God's *gift* or reflection. "And eternal" was added to "primal quality of the infinite Mind," S.&H. 469.

So in *fifth edition of Science and Health, in 1907* (for first time) we have salvation a *gift* and not a labor, in "*Christian Science*," S.&H. 442:25-29. This is the first promise ever given us in "Christian Science,"—all promises previously being in "Divine Science," Christian Science having been merely *prophecy* as in definition of "Elias," on page 585 of Science and Health, in which Mrs. Eddy says Elias is "prophecy" and also "Christian Science . . . which must first come and restore all things."

*Science and Health, p. 99*, Mrs. Eddy had made St. Paul's labor the "*Key to the Kingdom*" (marginal topic) with which Christian Science unlocked the door of the human understanding, but now the key to Christian Science was lifted to be one with the Key to Paradise, "the Key of Divine Science," S.&H. 171:4-11. So man is *reflected incorporeal being*.

First edition, Science and Health, 1908, is the same as 5th edition of 1907.

*Second edition, Science and Health, in 1908* takes "strive" and "meek" out of sixth tenet, also "love one another," and substitutes therefor the Golden Rule as the *science* of Love, or Love and Principle in one.

Here it might be well to note that "Our Father-Mother God, all harmonious, Adorable one" and "Love is reflected in love"—first and sixth statements—were

## EVOLUTIONARY COMPARISONS

put in the Lord's Prayer at the same time (in 58th ed. in 1891), thus making the sixth statement the conclusion drawn from the first as premise. So, too, here the sixth tenet in 1908 is made to draw an inevitable conclusion from the first tenet—"We take the *inspired Word* of the Bible as our sufficient guide to eternal life." The inspired Word was the Bible in the embrace of Science and Health—*symbol* in the embrace of *idea*, Principle in the embrace of Love; as in the Lord's Prayer, Father in the embrace of Mother (compare Father and Mother in Glossary). So the first and sixth tenets correspond with the first and sixth step in the Lord's Prayer. The Lord's Prayer was changed as above just before the founding of our present Mother Church in 1892, "Church Triumphant," Pul. 3:19, and now our "Universal Church" (male and female one), reflects it.

*The Third edition of Science and Health in 1908:* So with Love and Principle united in the sixth tenet as "the Golden Rule" (Mrs. Eddy's revelation *resting upon* Jesus, S.&H. 269:22-25, which reference was not put in *until* 1891—50th edition, when the City four-square was revealed) love is squared and removed from emotion, and we are ready to be "a law unto ourselves," hence "Christian Scientists be a law unto yourselves, etc.," 442:30-32, is given us in the third edition of 1908.

*The Fourth Edition, Science and Health, 1908:* Second promise in "Christian Science" in Science and Health is given us in S.&H. 200:25-29 was added. For when we are a law unto ourselves, "crucifixion" ceases and man is "glorified" in accordance with the last demand of Comforter—"He [Christian Science] shall glorify me," John 16:14. Christian Science (the humanity or human application of Divine Science—

S.&H. 127:14-16; 471:29-31; 561:16-21; 565:6-13)—Woman's MAN CHILD, was completely evolved—"the masculine representative of the spiritual idea." Thus lines 25-29, p. 200 of Science and Health, were added to the chapter entitled "Physiology"—"Science of the functions of man" (Webster). So Jesus forever functions in *Christian Science* "as the glorified."

*Fifth edition of Science and Health, 1908:* Hence, in next edition we have the completed word on p. 46 for first time—the inspired word *has spoken* "and *will speak* through every age and clime" and the prayer of Thanksgiving on the fly-leaf of Science and Health is expressed—

"Oh! Thou hast heard my prayer;  
And I *am* blest!  
This is Thy high behest:—  
Thou here and *everywhere*."

instead of

"I, I, I, I, itself I,  
The inside and outside, the what and the why,  
The when and the where, the low and the high,  
All I, I, I, I, itself I."

For explanation of the meaning of this quotation as denunciatory, see Journal, Vol. 7, April, 1889.

The next, *sixth edition of Science and Health, 1908*, has nothing new except lines 28-32 on p. 267 at the end of chapter on "Creation"—"Blessed is the man that endureth (*overcometh*) temptation, etc."—"creation," and passes on to "intelligence"—second step in "the ideal man," S.&H. 517:8. Note this is the 6th edition or unfoldment in 1908, the perfected "creation"; and that it is the end of "Creation" in Science and Health, *sixth edition* or "sixth day," when God declared creation finished.

## EVOLUTIONARY COMPARISONS

### SUMMARY OF SCIENCE AND HEALTH IN 1908.

First Edition—Just as 5th of 1907.

Second Edition—Sixth tenet—"love" rests on basis of "Golden Rule," and "strive" and "meek" are dropped. "Christianity" yields to "Science."

Third Edition—Law unto ourselves—(last demand of "Practice"), S.&H. 442.

Fourth Edition—Glorified Jesus, the last functioning of *man* is added to "Physiology"—"Science of functions of man" (Webster's Dictionary).

Fifth Edition—Prayer of Thanksgiving (fly-leaf); with finished word, p. 46. Finished word of Mrs. Eddy was based on the last word of Jesus to his disciples in walk to Emmaus, which had been the previous marginal topic—"Emmaus," but now "Spiritual interpretation."

Sixth Edition—Overcoming creation; also closing of Mother's Room, Sentinel, November 21, 1908.

Also in November, 1908, we were given our Monitor which was designed "to spread undivided the truth that operates unspent," My. 353.

In 1909, S.&H., p. 103:15 and 16: "The maximum of good, however, is met by the maximum of suppositional evil, hence the fight to *crush* Science," changed to "The maximum of good is the infinite God and His idea the All in all"—*no further fight to crush Science*.

Also, S.&H. 265:20, "The truth of being is perennial and the error is seen only when we look from wrong points of observation," changed to "The truth of being is perennial and the error is unreal and OBSOLETE. (This is the last text-change that was made in Science and Health. With evil *obsolete*, what more could there be?)

Sept. 3rd, 1910: Just three months before Mrs. Eddy left us from the high eminence of fulfilled proph-

ecy—"He [Christian Science] shall glorify me," John 16 (the same length of time before Joshua took the children of Israel over Jordan after Moses as Leader had left them from the high eminence of Mt. Pisgah), Mrs. Eddy said on page 242 Miscellany: "Christian Science is *absolute*; it is neither behind the point of perfection nor advancing toward it; it is at this point and must be practiced therefrom." Did this not thereby rend the veil from top to bottom between Christian Science and Divine Science, as Mrs. Eddy had, previously to 1908, as noted above, put all the promises in Divine Science and had always said: "Divine Science is absolute," S.&H. 274? Did not "Christian Science" up to the point of being lifted to "the absolute," My. 242, stand with reference to Divine Science as the Tabernacle did to the Holy of Holies—in the latter resting every promise? Mrs. Eddy thus rent the veil from top to bottom in the final scene of her presence with us to our view, as did Jesus in his last scene with the world.

The following are the word changes, etc., which were made in addition to the references above from 1908 to 1910 when Mrs. Eddy left us in person:

1909, page 71: "the so-called" before "mind," line 12.

1909, page 90: "man" instead of "one," line 25.

1909, page 107: "preparing" instead of "fitting," line 4.

1909, page 143: "lesser" instead of "less," line 15.

1908, page 162: "cicatrized" changed to "ankylosed," line 21.

1909, page 221: "woman" and "her" changed to "person" and "his" throughout entire narrative, lines 1 to 28, next page.

## EVOLUTIONARY COMPARISONS

1909, page 265: "in God's image and likeness" added after "man," line 20.

1909, page 334: "or is" added after "Jesus was," line 1; also "and is" after first two words, line 2; and "dwells" instead of "dwelt," line 5.

1909, page 341: "good" changed to "Truth," line 10.

1909, page 7: "want" to "need," line 25.

1910, page 74: "caterpillar" changed to "insect," line 18.

Chapter title "Animal Magnetism" changed to "Animal Magnetism Unmasked," 1910.

Chapter title "Christian Science and Spiritualism" changed to "Christian Science vs. Spiritualism," 1910.

From the above additional references will be seen the *character* of the changes which were made for the *full* two years next preceding Mrs. Eddy's "passing from" us. This is the best evidence that could be produced of her finished-to-her-sense revelation, as they are (with the exceptions of her wiping out completely "the fight to crush Science"—in 1909, on page 103 of Science and Health, as indicated in the main body of this chapter—and making error OBSOLETE, thereby precluding possibility of further consistent changes, S.&H. 265) merely word changes to bring her previously obvious meaning to a nearer word perfection. And so it must have been with any other and further changes that she did and *could* make of which we may have heard intimations. As Mrs. Eddy says in her own words in her Preface to Science and Health, she had never read her book consecutively through until June 10, 1907; and even then, as previously noted, was for a year and a half thereafter occupied with all important changes of



texts and additions (to the exclusion of possibility for the smaller word values), to the end of making her entire revelation consistent with her completion of “the ideal man” and “the ideal woman”—“the spiritual idea”—in second edition of 1907. (The editions are numbered by discovery of the Note-taker by comparison, as Science and Health was not numbered after the dedication of the “Extension”; the many having become *One* in this gathering of the Twelve Tribes, as subsequently unfolded.)

Thus we advance to the reason for these evolutionary changes, as demanded by progressive Bible prophecy.

### Chapter III

## THE FINALITY OF THE REVELATION

*"God Had Been Graciously Preparing Me . . . . for  
This FINAL REVELATION," Science and Health 107.*

THIS chapter is designed to confirm the two preceding chapters by presenting the Scriptural bases and demands for their conclusions. It is another step in premise-laying from the old revisions for the entire conclusions subsequently drawn that affects our Cause so vitally—the failure to see which has grafted foreign premises and conclusions upon our perfect Church body, as Mrs. Eddy unfolded it and left it. "The Finality of the Revelation" must be proved as a necessary antecedent to the finality of Mrs. Eddy's *founding* in her organization.

For many years, the Note-taker has pondered the relation that the five specific prophecies contained in *Revelation 10th, 11th, 12th, 19th and 21st* chapters had borne to the progressive unfoldment of Science and Health with Key to the Scriptures, realizing that they must have been not only fulfilled in a general way but specifically and separately, in order to cover these *widely differing* prophecies made by Jesus as an outline for his promised Church (Mat. 16:18). Mrs. Eddy has said on page 107, lines 3 to 6, of Science and Health with Key to the Scriptures: "God had been graciously preparing me during many years for the reception of this *final* revelation of the absolute divine principle of scientific mental healing."

At a moment when the desire seemed the most pressing to understand these chapters, the Note-taker was led to a file of the old editions of Science and Health with Key to the Scriptures and found the following facts:

The first evolution:

### THE FIRST EVOLUTION

*The first edition*, published 1875, was simply "Science and Health," with *no* Key to the Scriptures and was written in *manly* (ascended) terms of presentation. Mrs. Eddy's statements were "absolute" in the main, and her premises and conclusions very high individually, but had "gathered" nothing. It is easy to see why many have regarded this first edition as her highest revelation of Truth. However, when we realize that Woman is a descending idea—the City foursquare (as a Bride) descends—we see that the greater the height, the further it is from the goal of *Universal* man. So man's seventh rung (seventh day of "creation") in the ascending scale of being is where Woman starts her descent. Thus it is natural that the first edition should be the highest and that the last should be the broadest. So the man-Angel brings the "Little Book" in accordance with Revelation 10th chapter. This man-Angel is said to be a woman in the window of The Mother Church, Jan. Journal, 1895—the manhood of woman, from the pinnacle of being. Mrs. Eddy speaks of The (little) Mother Church as "reared on the foundation of Love, and *pinnacled* in Life," Pul. 2:30-1; "Life represented by the Father," S.&H. 569:1, 2. So man's greatest height is Woman's first step in the *descending* order. The first edition starts at the portals of heaven in the allness of good, the oneness of God and man, which is Mrs. Eddy's individual vision, but mountain tops are always lonely

## THE FINALITY OF THE REVELATION

positions, and so the mountain revelations must be left to men; Woman being generic, S.&H. 561:22, must embrace the whole world. Because of Jesus' "mountain" vision, he was unable to reach humanity beyond a limited few. "Wisdom" and "Intelligence" being the almost exclusive terms for God, in the first edition of *Science and Health*, the following quotations are illustrative of the style of this edition: "Let the idea of creative Wisdom reflect its Principle . . . . Hereby, we learn creations of Wisdom are not dependent on laws of matter, but on Intelligence alone," p. 231; "After God declared 'all was made,' and the creation good, Wisdom never repented or repeated what it had done, etc.," p. 246; "Soul exists not without man and the universe, for it is never separated from the complex and reflex shadow of itself; but God, the Soul of all, is not in man or matter," p. 233; "That man epitomizes the universe, and is the body of God, is apparent to me, not only from the logic of Truth, but in the phenomenon, that is sometimes before my spiritual senses, etc.," p. 229; "Manly" ("ascended") presentation,—the man-Angel bringing the "Little Book," Rev. 10.

*The second edition* of *Science and Health*,\* published in 1878, was almost a failure in terms of Sibyl Wilbur's *Life of Mary Baker Eddy*: "When the second edition finally came out it was found to be a slim book, labeled Volume II, though there was *no Volume I*. It was well-nigh a failure: its typographical errors were legion," p. 237.†

This was at a time when Mrs. Eddy was having many difficulties with the men with whom she was associated, as can be seen from the chapter, "Conflict of

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\* This is not called an evolution for obvious reasons.

† Her latest edition declares it to be a "complete failure."

Personalities," in Sibyl Wilbur's *The Life of Mary Baker Eddy*, pp. 220-246. Was not this, "the death of the *two* witnesses," as prophesied in the 11th chapter of Revelation? The men seemed to be endeavoring to wrest the Cause from woman—possibly with the "altruistic" desire to save so large a Principle in the hands of a woman—for had not Jesus done it all? was probably the limitation of their vision. A *man* by the name of Barry, whom she had befriended in every way, brought a suit against her. A *man* by the name of Spofford incited rebellion among those who had formed the little company to publish her book and they desired their money, whereupon he paid them without Mrs. Eddy's consent, and appropriated the remaining funds for his own use as compensation for selling the first edition, leaving Mrs. Eddy without a cent to take her book out of press. A *man* by the name of Ahrens plagiarized thirty pages of her book. And a *man* by the name of Kennedy started a counter-movement in Boston.

When Mrs. Eddy's second edition did appear, it came in only one volume, which had been extracted from one to which she referred in her "Introductory" to this second edition, Vol. II: "In a new edition of *Science and Health*, a book of *over five hundred pages*, we have given a fuller synopsis of our *metaphysical* system, and briefly extract from the pages of that work to publish in smaller size *this volume*."

On this second edition is an *Ark* surrounded by turbulent waters beneath, with clouds overhead. Was not this in a sense a prayer for an Ark of safety for her Cause? It is called the "Noah's Ark Edition."

This volume contained but two chapters that were in the first edition, and they were greatly changed by revision. Mrs. Eddy, as feminine representative, had in

## THE FINALITY OF THE REVELATION

terms of "the *two* witnesses," Zech. 4; Rev. 11:3, 4, and My. 346:27-2, been pouring her *oil* (Science and Health with Key to the Scriptures, p. 592:25, 26) into a common receptacle with man, or "the masculine representative of the spiritual idea," S.&H. p. 565:10, 11; and, of course, men claimed it all for man, as woman had never revealed herself as distinct from man in *mission* and commission up to this time. Mrs. Eddy says: "The *second* appearing of *Jesus* is, unquestionably, the spiritual advent of the *advancing* idea of God, as in Christian Science," Ret. p. 70:20-22. So far no distinction had been demonstrably made between "the first by man" "and last by woman" appearing of "the spiritual idea," S.&H. 565:18 and 19.

### THE SECOND EVOLUTION

*Third edition of Science and Health, 1881.* When this edition appeared Mrs. Eddy had put the whole chapter on "Creation" into Motherhood; for example, Gen. 1:20: "And Spirit expresses first *Her* general ideas and beautiful representations of Life corresponding to light, vegetation, flowers, trees, etc.; second, *Her* solid and grand ideas of Substance, corresponding to rocks and mountains; third, *Her* ideas of intelligence, corresponding to the animal and human species, etc.," p. 114; "Spirit creates man in *Her own image* and likeness, . . . . *She* also causes this idea to reflect *Her* dominion over all things . . . . This man of God, this infinite male and female idea, including all ideas, reflecting all forms of thought, male and female, co-existed with Spirit, and is forever making manifest this infinite *Mother* in higher forms of earth and heaven, of flowers, trees, men, women and all the et cetera of the universe," pp. 117, 118; "And Spirit blessed the multi-

plication of *Her own ideas*; good thoughts evolved from the perfect Mind, and rising higher at each *annunciation*," p. 115. Her cause was saved to woman, fulfilling Rev. 11:12. Her prayer for an Ark of safety had been answered.

Church is "*superstructure*" as long as creation is in "Motherhood" with no place for Fatherhood and manhood. (Dr. Eddy passed on June, 1882, a few months thereafter, as there seemed no place for man.)

### THE THIRD EVOLUTION

*The sixth edition* of Science and Health gave us the Glossary for the first time, thereby crediting to man the entire Bible (in the embrace of Science and Health,—idea), no woman being mentioned therein except Eve, and she not creditably. This Glossary fulfills Rev. 11:18, 19—"and that thou shouldest give reward unto thy servants, the prophets, and to the saints" . . . "and the *temple* of God was opened in heaven." (The Bible having already ascended with Science and Health, his two witnesses. Rev. 11:12; My. 346:28-2.) Note this was after the seventh angel (or last angel, Gabriel) had sounded in the *seventh seal*. In Rev. 11:15 and in Rev. 10:7 it is said that when this *seventh* angel "shall begin to sound, the mystery of God should be *finished* as he hath declared to his servants the prophets."

Returning to Glossary—surely Abraham is not greater than "fidelity," etc.; Moses than "moral courage"; Abel than "watchfulness," etc., etc., therefore, the Bible (man) symbol is not greater than Science and Health (Woman) idea—"the spiritual idea," Love, S.&H. 534:27-30, but *vice versa*.

The old man in "Christ and Christmas" (seventh picture) closes his Bible when the seven prismatic colors

## THE FINALITY OF THE REVELATION

(seven days of respective unfoldment) are drawn into a focus of *white*—idea, to which they have always tended or pointed—"The rays of infinite truth when gathered into the focus of ideas bring light instantaneously," etc., S.&H. 504:23.

### THE FOURTH EVOLUTION

The *sixteenth edition* of Science and Health in 1886 gave us Genesis for the first time, and the Apocalypse for the first time, but only as woman bringing forth the "man child." Mrs. Eddy placed the then-chapter "Prayer and *Atonement*" between Genesis and the Apocalypse. May not this be because the Apocalypse had not yet correlated Genesis, inasmuch as it does not go beyond the woman bringing forth the man child? Rev. 12. Until we have "The City foursquare" we have no correlation in the Apocalypse for the female of God's creating and man and woman are inseparable. There is a chapter in the 16th edition, called "Wayside Hints"—a supplementary chapter—in which Mrs. Eddy, in speaking of the squareness of this City as a hint, says: "*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 not an uncommon epithet. 'On the *square*?' is the question often asked when a bargain is proposed. 'Parting on the *square*,' is a phrase which has passed into popular use from the parallelism of Free Masonry. 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," etc., pp. 226 and 227. This hint of the



City foursquare in the 16th edition in 1886 does not take its place in "The Apocalypse" for five years thereafter, as the Apocalypse ended with Rev. 12th chapter, until 1891.

Church is given as *structure* instead of *superstructure*, when Genesis is revealed in *Fatherhood* in this 16th edition.

After the sounding of this *seventh* angel (in seventh seal) in Rev. 11:15, the woman brings forth the *man child* in Rev. 12. Mrs. Eddy says on p. 559:31-2 that, "The *twelfth* chapter of the Apocalypse, or Revelation of St. John, has a special suggestiveness in connection with the *nineteenth* century." Then the *man child* belongs to the NINETEENTH century and we are now in the twentieth century unfoldment of Womanhood. "This is woman's hour"—No and Yes p. 45. Note that the persecutions of the Dragon were directed entirely against the woman in bringing this "*man child*" to our consciousness and subsequently only against the "remnant of her seed which *keep* the commandments of God and *have* the testimony of Jesus Christ" Rev. 12:17, instead of embracing them and going on to Divine Science.

### THE FIFTH EVOLUTION

In the *fiftieth* edition of Science and Health in 1891, Mrs. Eddy gives us the City foursquare for the first time and took Prayer and Atonement from between "Genesis" and "The Apocalypse" (as in 16th edition), as it seemed to be a prayer for the at-one-ment of man and woman—"Genesis" and "Apocalypse." They had not before been one inasmuch as "The Apocalypse" previously had been taken to the woman bringing forth the "*man child*" only Rev. 12 and there was nothing to

## THE FINALITY OF THE REVELATION

correlate the female idea until we got the City four-square, as man embraced by Woman, Jer. 31:22 and S.&H. 64:22-25; the "Bride" coming down from God out of heaven, having wedded the Lamb (the woman's man child, who was "caught up unto God and to His throne," Rev. 12:5; Rev. 19:6-8). Mrs. Eddy says, S.&H. 577:4-8: "The Lamb's wife presents the unity of male and female as no longer two wedded individuals but as two individual natures in one; and this compounded spiritual individuality reflects God as Father-Mother, etc."

In this 50th edition in the chapter on "Marriage," which always reflects the changes in "the ideal man" and "the ideal woman," the qualities of man and woman are *merged into ONE*. The "compound" has the qualities previously given exclusively to woman, with the exception of "tenderness"; the qualities of man having been "tender, intellectual, controlling," from the first edition to the fiftieth. In the fiftieth it is changed to—"Both sexes should be loving, pure, tender and strong"—the woman's qualities had previously always been "loving, pure and strong." Was not this merging man as "quality" into *woman*? This, in itself, would indicate the nature of the City foursquare, as the chapter on "Marriage," p. 57:8-14, has always responded to the changes in "the ideal man" and "the ideal woman," S.&H. 517:8-10.

"Science, Theology and Medicine" containing "the Scientific Translation of Mortal Mind," was added for the first time—woman's three measures of meal, S.&H. 118:13-25—which "Translation" was changed several times, as the leaven worked in the three measures of meal.

To summarize:

All of this shows that the city has been *squared* and the fourth side *has been* added so that "nothing that defileth or maketh a lie," can enter it. "The Word, Christ, Christianity and *Divine Science*," the four sides, S.&H. 575, under marginal caption of "The City foursquare," becoming one with: "first, the Word of Life, Truth, and Love; second, the Christ, the spiritual idea of God; third, Christianity, which is the outcome of the divine Principle of the Christ idea in Christian history; fourth, Christian Science [lifted to be one with *Divine Science*], which today and forever *interprets* the great example and the great Exemplar," p. 577, under marginal caption of "City of *Our God*," which has only cardinal points and no *walls* nor *limits*.

While "Christianity" or the "*man child*" is struggled for up to 50th edition (the travail of woman, S.&H. 565:6-8), the last side of the City—Divine Science, remains a gap and must be defended from the Dragon. At this time the articles on Animal Magnetism were written—notably, "Ways That are Vain," My. 210, but now Mrs. Eddy has *squared* the City adding the fourth side and it does not need to be defended but accepted and expanded to our sense to the "City of our God" (marginal topic S.&H. 577), which "has no boundary nor limit."

Mrs. Eddy added the 23rd Psalm to the Apocalypse (to fulfill 22nd chapter of Revelation?) in 1894, immediately after withdrawing Christ and Christmas in 1893; thereby expanding the *City* and merely bounding the idea to human consciousness to "four cardinal points." S.&H. 577. The pure river of Life bounded by The Tree of Life—"in the midst of the street of it and on either side of it was there the Tree of Life, etc.," Rev. 22;

## THE FINALITY OF THE REVELATION

S.&H. 406:1-10. The orderly sequence of following *God's behests*, p. 495, line 29, and Message 1902, p. 19, lines 21-25 is *expanding* the Principle (Tree) and releasing the seeming limits of unfoldment (the "River of Life"—river being "channel of thought")—thereby expanding our channel of thought to spiritual "cardinal points" rather than *walls*, S.&H. 577:13.

Mrs. Eddy formerly said, even as late as 2nd edition, of 1907, "The woman in the Apocalypse is the Vignette" instead of "The woman in the Apocalypse symbolizes *generic man*" (as we now have it)—"vignette," tells the whole story of our present position—the spreading of idea beyond boundary and outline.

The statement in Miscellany, 242, in which Mrs. Eddy says for the first and only time, "*Christian Science* is absolute," making it one with *Divine Science* (which she says is *absolute*, S.&H. 274:23, and tells us its *starting point*, S.&H. 275:6), was given us on Sept. 3, 1910, only three months before Mrs. Eddy left us, just about the length of time after Moses left the children of Israel in the desert before *Joshua* (type of spiritual idea—Joshua the son of Nun, *Moses minister*, Joshua 1:1) took them across Jordan.

Mrs. Eddy had labored in the wilderness just forty years when the Extension to The Mother Church was dedicated, which she calls the "crown" in her message "Choose Ye." My. 6:17-19. Taking this in connection with Science and Health, 562:1-21, we can see that it types the "*man child*" or man that is to succeed her, My. 347 (which, by the way, was given us in 1901—first year of "Woman's Hour"—twentieth century). This "Extension" of Mother Church was a type of the Twelve Tribes brought to oneness through demonstration.

Also the 144 lights which "pinnacle" (so to speak) The (little) Mother Church in seven pointed star effect being fulfilled in squared man. The Twelve Tribes of Israel being the symbol of the twelve stars on woman's crown—144 is their square and consequently the measure of the City, Rev. 21:17. "according to the measure of a *man*"; also Rev. 14:1.

There were six distinct evolutions in Mrs. Eddy's revisions of Science and Health. That they were all necessary, and that one does not reverse but rather embraces the other is evident by p. 231 of Sibyl Wilbur's The Life of Mary Baker Eddy, where Mrs. Eddy urges (*after* she had prepared the second edition) that the first "go forth to do the work it was written to do."

First: The giving forth of the first edition, corresponded to Rev. 10, the man-Angel bringing "the Little Book"—Science and Health with *no* Key to the Scriptures.

Second: The third edition in 1881, unfolded the chapter on "Creation" in terms of Motherhood. The second was a "failure" (in the terms of Sibyl Wilbur, pp. 220 and 237:15-9, in Conflict of Personalities) and merely borrowed from the third edition because of Mrs. Eddy's inability to take it from the press as stated in the Preface of second edition. The setting of the second edition is self-explanatory when it is realized that these personalities were all *men*—the death of the TWO witnesses being demanded as their testimony could be given only in sack-cloth—Rev. 11:3. They hear a voice from heaven and ascend when Mrs. Eddy puts "creation" into "Motherhood" instead of Fatherhood, as formerly; but more latterly back into Fatherhood in Genesis when the light is clearer, and there is a distinct

place for Woman in the Apocalypse. In the meantime it saved her *distinct mission!*

Third: The sixth edition, when Mrs. Eddy gave us the Glossary, was in response to Rev. 11:18, in expression of our gratitude for man's ascending rungs of the ladder, as the previous revision gave man no place. The third edition takes more the attitude of Jesus in John 10: "All that ever came before me are *thieves* and robbers"! But the hoary head of law and human endeavor must be crowned with the joy of intelligent fulfillment, Mis. 389:2. So, in the Glossary, man was given the entire Bible—not a woman being mentioned, except Eve and Woman in the abstract—in which latter values Mrs. Eddy does not work until the "concrete," or symbol, is revealed and used—founded—to human consciousness,—“Spiritual teaching must ALWAYS be by symbols,” S.&H. 575.

Fourth: The sixteenth, 1886, is the fourth great revision or change (the man child "was caught up unto God and to His throne" in the fourth or "ascension" day, Rev. 12:5). In this edition woman brings forth the "man child," Rev. 12, and we are given "Genesis" in Fatherhood (instead of "Creation" in Motherhood)—Life, law; and the "Apocalypse," *starting* and *ending* with woman bringing forth the "man child." "Prayer and Atonement" was between these two added chapters, inasmuch as Womanhood had not yet been revealed in the City foursquare in the Apocalypse to correlate the last step (female) in Genesis 1:27. That this "man child" was the true idea of Jesus is evident in Mrs. Eddy's correlation in S.&H. 565:6-13 (present edition) where she so says, as she also did at that time. As this was "Christianity,"—but the third side of the City foursquare, S.&H. 575:17-21—the gap left by the fourth

side was yet not added to the "Apocalypse" as having been demonstrated. This was the then-cause of the inevitable warfare against the Dragon, prophesied by Rev. 12th chapter.

The City foursquare, as before indicated, was hinted at in the "Supplementary" chapter "Wayside Hints," but had not yet been attested by demonstration. Note the statement quoted at the first of "Evolutionary Comparisons" from April, 1891, Journal, showing that we could get Mrs. Eddy's evolutions only as *we* were ready for them. This feature seems to have been completely lost sight of by our Field, else we would deem ourselves worthy to choose Mrs. Eddy's highest statements, realizing that in them and them *alone*, is complete safety. The question may be asked—Why did Mrs. Eddy leave the lower statements after she unfolded the higher? To show the footsteps of *fulfilled manhood!* The Bible prophecies of evolutionary unfoldment must be evidenced, else the morality of Science would be lost sight of. As morality is our intermediate step in individual unfoldment, S.&H. 115, 116 ("Scientific Translation of Mortal Mind"), so the collected evolution of Church must be specifically manifested. Mother was evidenced in the stage of the son's and daughter's infancy; and her "Manual" was left us for more mature wedding. Just as Jesus was forced to lap back and fulfill the third day—"resurrection," Levi—when he was born in the fourth day, Judah, because of his disciples' inability to rise to fulfilled prophecy; thence to complete the ascent; so Mrs. Eddy after her mountain top vision of the allness of God in her first edition, was forced to descend the rungs of Life's ladder of seven steps—one by one—to humanity, which man had ascended, basing her revelation on the Bible reason—"Divine logic [Bible] and

## THE FINALITY OF THE REVELATION

revelation coincide. If we believe otherwise, we may be sure that either our logic is at fault or that we have misinterpreted revelation," S.&H. 93:10-13; also S.&H. 358:9:13. This was her "man child!" Man's seven ascending steps were Jacob's ascending angels, and Woman's seven descending steps his descending angels!

Fifth: In 1891 was given us the City foursquare—the "wedding feast." "Write, blessed are they who are called to the marriage supper of the Lamb," April Journal, 1891, p. 7, commenting on the first edition to which the City foursquare was added to the Apocalypse. The Journals of April, May and June of that year will show the extensive efforts made to give this Journal the *widest dissemination*, at Mrs. Eddy's direction; which shows how she valued its review of the fiftieth edition and its *purposes*. The statement at the beginning of "Evolutionary Comparisons" of our part in her unfoldment should be given emphasis, as showing that when Mrs. Eddy revealed it, *we* saw it too, and that we come into Truth where we are when Truth "finds us" and do not have to do the previous work all over again—the revelation takes the place of the labor, Matt. 24:17, 18.

Sixth. In 1902, the 226th edition of Science and Health appeared immediately after we were given the "inspired Word of the Bible," instead of simply "the Scriptures," in the first tenet. This was the first step in the Twentieth *Century*. The "Word" was completely revised and its chapters ordered in accord with their *evolutionary* unfoldment.

It might be well here to give their unfoldment: In the *first edition*, 1875, there were but eight chapters—Natural Science; Imposition and Demonstration; Spirit and Matter; Creation; Prayer and Atonement; Mar-



riage; Physiology; Healing the Sick. From which it will be seen that there were but four and a half chapters under our present titles.

The *second edition*, 1878: Vol. II\*—contained Imposition and Demonstration; Physiology; Mesmerism; Metaphysics; Reply to a Clergyman—but two of the subjects that were in the first edition and they so changed as to be impossible of comparison. There was a Noah's Ark on this volume, with the clouds over head and turbulent waters beneath; an extract from the third edition, according to the Preface of the second edition, Vol. II, as previously shown.

The *third edition* (two volumes), Vol. I: contained Science of Being; Footsteps of Truth; Physiology; Recapitulation; Healing the Sick; Volume II: Demonology; Imposition and Demonstration; Creation; Marriage; Prayer and Atonement; Platform of Christian Scientists; Reply to a Clergyman:—12 chapters. This was in Motherhood!

In the *sixth edition*, 1883 there was no change, except the addition of the Glossary, under the title of Key to the Scriptures, and Demonology was made the twelfth chapter and abridged, instead of the sixth as formerly. Picture the field having the Glossary to study for three years, as the sole *Key to the Scriptures*, and we can surmise how well prepared they were on the *Twelve Tribes* to appreciate how they were Woman's Crown in the next unfoldment three years thereafter.

The *sixteenth edition*, in 1886 (in one volume for first time since first edition), had the following chapters: Science of Being; Footsteps of Truth; Creation; Marriage; Physiology; Animal Magnetism; Wayside Hints (Supplementary); Imposition and Demonstra-

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\* There being no Vol. I.

## THE FINALITY OF THE REVELATION

tion; Healing and Teaching; Platform of Christian Scientists; Reply to a Critic; Recapitulation: Key to the Scriptures—Genesis (for first time); Prayer and Atonement; The Apocalypse (for the first time, and starting with Rev. 12:1 and ending with Rev. 12:15, 16—not taking it beyond bringing forth the man child; however, the chapter on “Wayside Hints” suggests the City foursquare, but awaits our demonstration of the man child before being added to the Apocalypse); Glossary; Index.

The *fiftieth edition*, 1891, unfolded the City foursquare; Science, Theology and Medicine; Physiology; Footsteps of Truth; Creation; Science of Being; Christian Science and Spiritualism; Marriage; Animal Magnetism; Some Objections Answered; Prayer; Atonement and Eucharist; Christian Science Practice; Teaching Christian Science; Recapitulation: Key to the Scriptures—Genesis; Apocalypse completed, hence Prayer and Atonement is removed from between Genesis and the Apocalypse; Glossary; Index.

It thus will be seen how the Inspired Word evolved until it was completed with the City foursquare. The arrangement of the chapters was thus until 1902—eleven years.

The *sixth* complete revision was the 226th in 1902. Fruitage being added at that time and the chapters arranged as now. There were many vital changes thereafter, as noted elsewhere, but no complete revisions.

From the above, is it not evident that Mrs. Eddy fulfilled all the Bible prophecies, and that as birth-throes they meant that when “Mother” finished her work we, as Universal Child, were free? Note the article quoted from the 1891 Journal, which indicates that the field had much to do with her evolutions or birth-throes—both Mother and Child co-operated to free the Child!

## Chapter IV

# THE TWELVE TRIBES

*"Which Show the Workings of The Spiritual Idea."—  
(S.&H. 562:18.)*

Jacob (their father) "the *revelation of Science*," S.&H. 589.

"And behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God *ascending and descending* on it."—(Gen. 28:12.)

"No man hath *ascended* up to heaven, but he that *came down* from heaven, even the Son of Man which is *in heaven*," John 3:13.

INASMUCH as Jacob was the first person on earth to see the ASCENDING and DESCENDING angels, or the full scope of the salvation of man as the male AND female of God's creating, Gen. 28:10-12, he was forced to unfold it to the *human consciousness*. BUT, like most of us, he tried to claim spiritual consciousness, superstructure (Rachel), without first preparing the foundation (Leah). The City foursquare rests upon human foundations, Rev. 21:14. The foundation of a structure always seems tedious and laborious, since excavations must be made until solid rock is reached. So it is with Life's structure; and while the "Temple," or ascending individual structure, seems "super" because of its lack of union with the universal structure around it, when offered on "the shrine of Love," S.&H. 595:7-10—remembering that Church is "the *structure* [not *super-structure*] of Truth and Love," S.&H. 583—it becomes broader and broader in proportion to its *descent*. The further definition of Church, S.&H. 583, shows these *descending* and *ascending* qualities, "that which rests upon" (descending) "and proceeds from" (ascending,

S.&H. 258:13-15). If the ascent were made upon a truly "boundless basis" as one with all mankind, there would be no descent—nor ascent; but this seems impossible, as the ascent, being the human (Jacob), must be first in order to purify and clarify our conceptions on the basis of specific principles, otherwise we would build but a Babel tower of human opinions with the world.\* The ultimate goal being "the Son of man which IS IN HEAVEN"—the ascending and descending ONE, John 3:13—God realized to be "NATURAL good," S.&H. 119:21. The first glimpse of the (*already*) ascended thought of another seems glorious and this is what we all experience when the "Little Book" is "as sweet as honey" in our mouths, Rev. 10:10, but the "bitter[ness] to the belly" is our foundational work in preparation for the "descending" idea. The truly Christian thought could escape this *individual* work, as the work has already been done. The reward is with it, and the work before it, Isaiah 40:10, and S.&H. 556:13-15. Such was the case with Mrs. Eddy, of whom it was said in the June Journal of 1888, p. 110, Vol. 6, No. 3. "Our beloved Teacher and Pastor followed faithfully and devoutly the requirements of the Orthodox belief up to the very portal of heaven. Then Christ, hearing her knock for admittance, opened to her a vision of spiritual realities of which mortals had heretofore been ignorant." (May not this be what Mrs. Eddy saw when she spoke of making it impossible for her less spiritually-minded students to reach her?—Sibyl Wilbur's *Life of Mary Baker Eddy*, p. 235).

The vision of heaven, however, has its price, as it entails responsibility to bring it to others. No one could

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\* Thus the foothold must be in heaven, hence the ascending footsteps to that *intermediate* goal.

ever see it who had self-love enough to wish it for himself alone. Hence Jesus' *enforced* sacrifice, when he took a step back of his own vision to save his disciples; and Mrs. Eddy's enforced descent as well, as further on specifically noted. After Jesus' one descending step, "resurrection" (as he was born in the period of ascension," four thousandth year since Adam, or "fourth day" in the ascending order of creation, S.&H. 504:21-23), he continued to ascend in order to show the way but Woman continues to descend step by step to the universe. Had Paul descended to the point of telling his vision, as mentioned in II Corinthians, 12th chapter, which he refused to do "because it was not *lawful* to utter," he might never have fallen under human law as he did when he made his appeal to Caesar as a Roman citizen, Acts 25:11.

However, Paul said he saw "through a glass, darkly," even in his wonderful unfoldment of Love in the *abstract*, I Corinthians 13, and why? Because he did not see and acknowledge the higher symbol of Womanhood, as did St. John in his gospel as leading to his Apocalyptic vision. For St. John acknowledged woman as far as Mary Magdalene had realized Womanhood after Jesus' resurrection for it seems that he must have been the only one that believed her message of the risen Saviour that made it possible for the other disciples to see him, Jesus. Matthew, Mark and Luke do not make the connection between Jesus' messenger, Mary, and the disciples to whom Jesus had sent her. Had she not told them they probably never would have prepared themselves by "prayer and fasting" until they realized Jesus' presence. He certainly could not have come down to them; Mark (Peter's gospel) said they "*believed not*" (woman—Mark 16:11);

Matthew records dual woman—two women; Luke several. John's gospel indicates that her message *was* received and the disciples "assembled" themselves and saw him, John 20:18, 19. Paul's contrary experience in telling his vision was due to the seeming fact that he did not see nor "believe" *Woman*. Luke's gospel is Paul's gospel, as Luke was a Greek physician, an ardent follower of Paul, and wrote his gospel at Paul's dictation. So Paul through Luke, 24:10, 11, recorded several *unbelieved* women when *Woman* is generic, S.&H. 561:22, assembled man, but always one—a whole! Again, I Cor. 11:7-11; I Tim. 2:11-15; Eph. 5:22-28, show Paul's limitation with reference to *Woman*; hence, Mrs. Eddy in 1908 lifted "Christian Science" *above Paul's vision* in her first *two* promises in "Christian Science," S.&H. 442:25-29; 200:25-29. Before this lifting up of "Christian Science," the "Key" to which had been labor ("work out your own salvation with fear and trembling," S.&H. 99). "Christian Science" labored under Paul's vision. Also Mis. 188:16-2, showed how much clearer the vision of *Woman* was than that of man.

So Jacob—whom Mrs. Eddy called "the *revelation* of Science," S.&H. 589—must reveal to the human consciousness the Journey of *Twelve*, because he had seen "*twelve*"; and he had seen "*twelve*" because "*twelve*" was the claimed basic being in even counterfeit, godless belief, having probably been before the Adam dream recorded by *Moses*, which must be redeemed to true idea. "A lie takes its pattern from Truth, by reversing Truth," Un. 53. The Egyptians had twelve gods based on the Zodiac in recorded history, and the Asiatics, in all probability before the Adam dream, had a discernment of the twelve signs of the Zodiac, counterfeiting something in basic being, as suggested by the

following: "Evil in the *beginning* claimed the power, wisdom, and utility of good; and every creation or idea of Spirit has its counterfeit in some matter belief. Every material belief hints the existence of spiritual reality; and if mortals are instructed in *spiritual things*, it will be seen that material belief, in all its manifestations, reversed, will be found the type and representative of verities priceless, eternal, and just at hand.", Mis., 60: 23-3.

So Astrology "in the beginning" claimed the wisdom of universal man; and symbolic Church, or the intelligent unfoldment in the human consciousness, began to translate these material beliefs into "verities priceless, eternal, and just at hand," but the *translator* put them into *matter*—Science and Health 506:25-27; 545: 21-27; 209:16-24; Mis. 74:15-5; 188:3-2; 187:13-17.

After Jacob's dream, Gen. 28:11, 12, he met Rachel who is a type of Love (ewe-sheep) and loved her, working seven years for her but getting Leah (law) instead; because *Love* cannot be maintained without law. Love is never under law, but must *embrace* it. "I through the law am dead to the law," said Paul, the Benjamite in Galatians 2:19, and who could know that better than a "Benjamite," whose Bible identity was largely characterized by the discovery of this through degradation and suffering, as will be referred to later on. The following will show the operation of basic being behind Jacob before he took Life's ladder to symbolic completion.

## THE TWELVE TRIBES

### “COMING EVENTS CAST THEIR SHADOWS BEFORE THEM.”\*

In Genesis 5, the descendants of Adam are given in successive order excluding Abel, because Seth means “compensation” for Abel—Eve saying at Seth’s birth: “For God, said she, hath appointed ME another seed instead of Abel, whom Cain slew,” Gen. 4:25. Enoch was seventh in line of descent from Adam and “was translated [having fulfilled the seven days of ascent] that he should not see death; for before his translation he had this testimony, that he pleased God”—Heb. 11:5. (Enoch means “disciplined,” so we see the demonstration of basic Principle here, and not wholly “vision.”) Enoch was 365 years old, though all his predecessors and progeny lived over nine hundred years (except his “father,” and he 895 years; and Enoch’s son Methuselah lived longer than anyone before or since). This hints the handling of the claim of Astrology that it takes just 365 years to cover the entire range of influences; their horoscopes being read a day later each year, starting with the natal day, thus taking 365 years for completion.

Methuselah (the eighth in descent from Adam) was Enoch’s son, and Noah, the tenth. Noah, which means *rest*, stands for the fulfillment of the basic truths contained in the Ten Commandments, and also prefigures the tenth of Jacob’s (afterwards) sons, *Zebulun*: “Now will my husband dwell with me”—Gen. 30:20. (Zebulun shall dwell at the haven of the sea [mortal mind, “tempest-tossed human concepts,” S.&H. 536:6]; and he shall be a haven for ships.”—Gen. 49, Jacob’s blessing). So Noah prefiguring Zebulun was a saving idea—a “haven”—his *Ark* thus typing his consciousness.

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\* In other words, “Being possesses its qualities before they are perceived humanly,” S.&H. 247.



*Shem* was eleventh in descent from Adam and was given the "Promised Land" for his inheritance. He was the set apart—"God crowned"—prefigure of Joseph (eleventh son of Jacob—"saving the world" idea, as Joseph did in a human way and Jesus in a divine). So Shem was the spiritual foundation upon which the Hebrewish nation was built. The Hebrew is called a Semitic, and his language likewise,—taken from Schematic, Shem. The problem to the human consciousness had not gone beyond *eleven*, as no expression of idea came after Shem until Abraham.

Abraham was ninth in descent from Shem, and he and Sarah, as brother and sister, Gen. 20:12, were in type the united male and female from the same source. Abraham was, renewedly, given the "Promised Land," Gen. 15:15, as the first of the seed of Shem that had risen to vision; however, he was but "*promised*" it. It must be gained by eleven and twelve.

Isaac (laughter), was tenth in line of descent from Shem and was in type prefigured by Noah, "rest," the tenth in line of descent from Adam, and he (Isaac), like Noah before him, prefigured Zebulun, the tenth son of Jacob.

Esau was the eleventh and Jacob, the twelfth—they are both reckoned because they were twins and represented the extreme opposites of law and Love, subsequently typed by Leah and Rachel.

Jacob bought his brother's birthright for a mess of pottage and stole his brother's blessing; so, of necessity, he must have his brother's wife in TYPE. When we assume the positions of others or "*substitute*" for them, we must bear their responsibilities without full reward until we reach the point of fulfilling the trust in which we stand in very fact. (1900 Message, p. 8:18-20.)

## THE TWELVE TRIBES

This is the first instance of *atonement*, which prefigured Joseph, the eleventh type, saving his brothers' human life; and Joseph prefigured Jesus—the eleventh type, hence he could demonstrate only eleven loyal disciples—Judas, his own Tribe, betraying him.

So Jacob reluctantly received Leah (weak-eyed law) for his first wife, and as is usual with everyone who cherishes an "affinity," he hated his lawful wife and she worked constantly for his *favor*. However, as then, so now, there is no escape from fulfillment of lawful obligation before Love can be realized. Is not this the truth at which Mrs. Eddy hinted when she placed "affinities" with "obligations" that are *grave* mistakes, Mis. 291; and also gave us the Manual showing that law must be fulfilled before Love can be realized? .

In the following unfoldment of the Twelve Tribes of Israel which Mrs. Eddy tells us "show the WORKINGS of the spiritual idea," S.&H. 562:18, it is shown that the first seven are identical with the seven stars in Jesus' right hand, Rev. 1:20; the seven churches, Rev. chapters 2 and 3; the opening of the *seven* seals, Rev. chapters 5 to 8 inclusive, which latter are the material concepts of the seven days of creation in Genesis, first chapter.

Also as intimated before, they are *counterfeited* by the twelve signs of the Zodiac, claiming to be the inter-associated influence of the twelve constellations of stars—the Zodiac being perhaps thousands of years older than our Twelve Tribes of Israel. The only reason for thus arraying the tribes in the small way in which it is done in these *Notes against* these Astrological influences is to show how basically the Tribes meet and destroy these influences when understood—"Evil is destroyed by the sense of good," S.&H. 311:13.

The above enumeration of what lies behind the tribes shows their exact *scientific operation*.

The enormous importance of these *Glossary Tribes* must be recognized when we realize that Mrs. Eddy says that "They are the *lamps* in the spiritual heavens of the age which show the workings of the spiritual idea," S.&H. 562:17, 18.

The review of them and their light on the "workings of the spiritual idea," as above quoted, seems most essential to laying a further premise in our present revision of Science and Health for *their* (the Tribes) unfoldment of the first and second formations of The Mother Church—the first of which Mrs. Eddy founded on Jesus, Man. p. 17—"to commemorate the words and works of our Master." This formation suggests the seven stars in Jesus' right hand, which he says are the angels of the Churches, Rev. 1:20, and Revelation 21:12 tells us that the angels of the Churches are the Twelve Tribes. So the seven stars in Jesus' right hand must be the equivalent of the first seven tribes of Jacob, or Israel. After dissolving this First Church founded on *Jesus*, Mrs. Eddy founded our present organization on *twelve "star"* students who had been members of her previous organization; thereby embracing the Jesus organization of *seven* in the second founded on *twelve* in the Christ—"designed to be built on the Rock Christ . . . . healing and saving the *world*," Man. p. 19. The first specific healing; the second "world" healing. By twelve "star" students, it is meant that she placed a star by each of their twelve names in the Manual, from the first Manual to the tenth, in 1899. This subject is dealt with more fully in "Evolutionary Organization."

The following is but a suggestion as to the identity of each of the Twelve Tribes, as found in our Glossary of

## THE TWELVE TRIBES

Science and Health and Genesis 29:20-35; 30:1-25; 35:16-20; Gen. 49th; and Deut. 33rd chapters.

“Leah,” was hated by Jacob because she was forced upon him by *law*, when he had worked seven years for Rachel—“Leah was tender-eyed [weak-eyed law]; but Rachel was beautiful and well favored,” Genesis 29:17. Leah means a “wild cow”—untamed human consciousness which must respond to *law*—in type the very Esau, Genesis 25:27, 28, whose birthright Jacob had bought and whose blessing he had stolen—the first atonement!; while Rachel means “ewe, sheep”—a type of the Lamb’s wife—Love.

Law and “affinity” (love) must be made one, hence the Twelve Tribes, typing the twelve basic truths of being,—declared in counterfeit by the false claim of stars—Astrology—perhaps thousands of years before Jacob’s unfoldment. False claims must be silenced by revelation and spiritual objectification,—or *demonstration*, and so Jacob’s twelve sons as the “Lamps in the spiritual heavens”—the twelve stars on Woman’s Crown, S.&H. 562:11-21, *have* silenced one by one the claims of magnetism—Animal Magnetism—or the influence of one body over another, one person over another, etc. This is more fully unfolded in the next chapter, “Crowned With Twelve Stars,” although with each Tribe in this chapter is presented the claim of false influence which it handles, as the clearest way to directly see the counterfeit claim (as no escape from thus prematurely presenting these false claims seemed to open). Most of the information along the Astrological line of comparison has been gained from Webster’s Unabridged Dictionary, as the Note-taker has never studied the subject beyond the surface analogy. Never until the great value of the tribes as the stars on Woman’s Crown had been revealed

little by little over a long period of time did it suddenly come to thought one day—"Why, this is what Mrs. Eddy means by 'Astrology is well in its place, but this place is secondary,'" Mis. 334:5. This had previously been a closed statement to the Note-taker, as it had always seemed such an erroneous theory, with no redeeming features, and it had not dawned upon consciousness that Mrs. Eddy meant the reading of the spiritual stars on Woman's Crown as "The lamps in the spiritual heavens of the age, which show the workings of the spiritual idea by *healing* the sick and the sinning," S.& H. 562—the victims of "Animal Magnetism," which is the claimed electrical influence of the stars. "Animal magnetism is the specific term for error of mortal mind," S.&H. 103. Whereupon the Note-taker sought Webster's Unabridged Dictionary for a clearer sense of the meaning of "Astrology" and found the claimed analogies to the Twelve Tribes in the twelve houses of Astrology presented under the subject of "Horoscope," to which the definition of "Astrology" refers. A Farmers' Almanac added to this furnished all the information upon which the *comparisons* in this and the succeeding chapter is based as to the information given. Mrs. Eddy says, Mis. 60:29-3, in speaking of just such situations: "And if mortals are instructed in *spiritual things* [not counterfeit knowledge, so-called], it will be seen that material belief, in all its manifestations, *reversed*, will be found the type and representative of verities priceless, eternal and just at hand." This suggests that the understanding of *spiritual things* should uncover the false claims of counterfeits, rather than knowledge of the counterfeits should suggest divine realities. And so it has been with the Note-taker—the understanding of the *true stars* on Woman's Crown *reversed* the false claims

of Astrology before the subject had ever been apprehended in even the fragmentary way in which it has been approached and presented.

Pursuing the above suggestions with reference to the Twelve Tribes, the first was

## REUBEN

REUBEN, which means "Behold a son," was Jacob's first son by Leah. Leah said, "Surely the Lord hath looked upon my affliction; now therefore my husband will love me." Gen. 29:32. Jacob said in his blessing, Gen. 49:3: "Reuben thou art my first born, my *might*, and the beginning of my strength, the excellency of dignity and the excellency of power"—Gen. 49:3. (Jacob's blessing but not his curse,—the curse is left out because we must translate each of these into reality: they must "*yield*" to the activities of the divine Principle of man in the harmony of Science." S.&H. 562:14-16, in order to show "the working of the spiritual idea." S.&H. 562:18—or to learn "the Song of the Stars." Mrs. Eddy's definition in the Glossary was "judging the dead," Rev. 11:18, because of the "wrath" of God. She gave her Glossary in 1883, before the crowned-with-twelve-stars Woman was unfolded (which stars, she said, were the Twelve Tribes of Israel, S.&H. 562:11-21)—in fact, three years before; and eight years before the City foursquare with its twelve *pearly gates*, as redeemed tribes, was unfolded. The Twelve Tribes must be redeemed as we go forward else we will not see the spiritual Church founded on twelve stars, of which our present Church is the symbol. Thus the *redeeming definitions* will be noted, as these Tribes must be redeemed to true idea or they can never be "lamps in the *spiritual heavens* of the age which show the workings

of the spiritual idea," S.&H. 562. This statement Mrs. Eddy never gave us in the travail of Motherhood—from 1886 to 1891—as may be seen by comparing S.&H. 514, lines 6-8, of any and all editions of Science and Health from 1886 (when we first had the Apocalypse, limited to woman bringing forth the "man child," but not the City foursquare in the Apocalypse) with S.&H. 542, lines 15, 16, of the revision of 1891—when we have the City foursquare for the first time. So Mrs. Eddy's Glossary definitions, which had been given three years before the woman bringing forth the "man child" in 1886, were naturally the correlation of the Bible characters *without redemption*, and Mrs. Eddy never disturbed her steps, but supplemented them with higher ones in evolutionary process.\* Thus the definition of Reuben, S.&H. 593:12, 13, seems to correlate Jacob's curse of Reuben as separate from his blessing, Gen. 49:3, 4; verse 4 being the correlated "curse" of a travailing Mother before Reuben's redemption as a "pearly gate"—one *solid pearl* of the City foursquare—was revealed by her in 1891, when Mrs. Eddy said "the spiritually organized Church" was going on, Ret. 1891, p. 58. This also accounts for her refusal to participate in the building of the symbol of The Mother Church in 1894, June Journal, 1894, p. 94, when she says, "My work with The Mother Church *is done*" (in italics for emphasis), and while she explained this further in the next Journal, she never *retracted* it. This was May 3rd, 1894, before the laying of the cornerstone of The Mother Church on May 21, 1894. So these *Notes*, being a reminder of the completion of the spiritually organized Church, are also a reminder of the redemption of all the Tribes in

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\* Had she removed them, she would have removed ascending rungs of Life's Ladder upon which she ascended, and must needs *descend*.

the City foursquare, which is the Church that Mrs. Eddy revealed and left us as the next step after "Mother," as subsequently unfolded. So the next redeeming light is Moses' song (The "redeemed" must "sing the song of *Moses* . . . and the song of the Lamb,"—Rev. 15:3)—"Let Reuben LIVE, and not *die*; and let not his men be few," Deut. 33:6. This was "Moses' Song" and blessing. So Reuben clearly stands for *Life* and strength. "Let not his men be *few*" redeems Reuben's sin, as expansion destroys the claims of matter—"The first iniquitous manifestation of sin was a finity," Ret. 67:9, 10. Reuben felt so the *false* claim to unlimited power and might and privilege and courage in matter that he defiled his father's bed with his concubine Bilhah, Gen. 35:22—Bilhah meant "*confused*"—"Principle and its idea is one," S.&H. 465, *when put into matter* is destructive of morality.

Thus Reuben confused matter with Spirit, counterfeiting "Principle and its idea is one" and lost it in matter, hence his father's curse—"Thou wentest up to thy father's bed and defiledst thou it"; as we all do when we put the truths of Spirit into matter.

Reuben can also be compared to the first Church, Rev. 2:1-7, Ephesus ("Desirable"). Note the promise of the "*Tree of LIFE*, which is in the midst of the Paradise of God" for the "overcoming" of first Church, first tribe. Overcoming what? The false claim of "life" in matter. This Tree of Life "bears twelve manner of fruits," Rev. 22:2. So the first Church, or first son, is after all "the *only* begotten son" and his redemption lies in Moses' song "Let not thy men be *few*"; showing that one *expanded* to *twelve* is the *one* infinite idea in line with Science and Health 340:23-29.



(The ram, the first Zodiacal sign or symbol, typing head and face, is the House of *Life*. Thus we see matter falsely claiming Reuben, the first-born.)

The overcoming of the claim to material life and influence opens the "first seal of error" as typed by the white horse and crowned rider in Rev. 6:2—Lion (Moral Courage—S.&H. 514), the beast which calls out as the seal is broken. It was a false sense of "Courage" when displayed in *matter* which constituted Reuben's sin; when the first seal of error is opened, we see the true light of the first day of consciousness, Gen. 1:3-5 and S.&H. 50+:3-15, Life, Courage, Strength.

## SIMEON

SIMEON, Jacob's second son by Leah, means "Hearing"—"Because the Lord hath *heard* that I was hated," Gen. 29:33. This is why Jesus *founded* his church on Simon (Simeon and Simon are the same), Peter's statement of Christ, because he had truly heard God,— "flesh and blood hath not revealed it unto thee, but my Father which is in heaven," Matt. 16:17. The faculty of "*hearing*" in this tribe made it always unstable, as when Levi invited him to go with him to slay Dinah's defiler, Gen. 34, and for which Jacob curses him with Levi. "Simeon [hearing] and Levi ["ecclesiastical despotism," S.&H. 590:13] are brethren; instruments of cruelty are in their habitation," Gen. 49:5. Hearing falsely coupled with zeal and persistence, especially hearing theologically wrongly ("ecclesiastical despotism"—form without spirit), is the cruelist instrument, most unrelenting instrument, in the mortal consciousness. Simeon's particular sin, as set forth in the rest of the curse, Gen. 49:5, 6—being shared by Levi, and Levi being the instigator thereof—is brought out under Levi.

## THE TWELVE TRIBES

Although had Reuben borne his true part, Simeon would not have heard materially; and, likewise, had Simeon heard rightly, Levi would have been saved the sin of the eventual crucifixion of the one who redeemed the sins of these Tribes—even of Levi—up to SEVEN. Hearing God is spiritual understanding, as Mrs. Eddy says in her definition of "Ears" in the Glossary, and man is spiritual understanding, foundation; Peter (Petros, "Rock"—"spiritual foundation"—Glossary) types this tribe; humanly with as ready ear to do "good" as evil. (John 1:42 would indicate that Jesus *reversed* this error when he called Peter to discipleship.) Peter evidenced strong determination and zeal when he heard rightly, but as much zeal in error when he heard wrongly, as when he denied Jesus three times before the cock "crew"; also in turning the disciples back to fishing, John 21, but it was he upon whom Jesus relied to feed his lambs and his *sheep* ("found" his Church), as he knew his determination when he heard rightly.

(The true sense of Simeon handles the false determination typed in Astrology by Taurus the *bull*—the second Zodiacal sign—the "House of Riches" which are always gained, even materially, by determination and persistence. Simeon's fourth son was Jachin—"foundation," and was one of the two large pillars entering Solomon's temple.)

Mrs. Eddy does not give us Simeon in the Glossary—a deduced reason for which is given in a subsequent chapter.

The second Church in Rev. 2:8—Smyrna—(Myrrh, bitterness) types this character—sacrificial and enduring tribulation. This Church is promised not to be hurt of the second death. Its sufferings for righteousness purifies its consciousness. This Church opens the second

seal; the calf (sacrifice) calling out the red (blood) horse, Rev. 6:4. The opening of this seal removes the material sense of the *second day of creation*, Gen. 1:6-8—the firmament, “spiritual understanding,” S.&H. 505:4-8—Petros, “Rock. Spiritual foundation,” S.&H. 593:18.

## LEVI

LEVI, was Jacob’s third son—Leah said at his birth, “Now this time will my husband be *joined* unto me,” Gen. 29:34. This is when Leah rose to a sense of *justice*, and it was natural that Moses’ father and mother should both be Levites, Ex. 2:1, as were also John the Baptist’s. Jacob’s curse on Levi, Gen. 49:5-7, was based upon the incident of the revenge he invited Simeon to participate in with him upon Dinah’s defiler, Gen. 34. “In their anger, they slew a man [refused to allow man to rise above the mortality of sin] and digged down a wall” [the basis of the “wall” of salvation is man’s defense against sin in “overcoming” it]. Mrs. Eddy calls Levi, S.&H. 590:12, mortal man; . . . . “ecclesiastical despotism.” Levi corresponding to the third day of creation,—“resurrection,” S.&H. 508:26-4, must see immortality for mortal man, else “resurrection” were impossible. So long as a man was made inseparable from his sin and no possible reparation could be made therefor, there was no hope for man in the evolving Church as presented by the Tribes. This man Shechem, Dinah’s defiler, presented a type of “resurrection” above sin and mortality that *Levi* rejected. He (Shechem) was willing to make all physical reparation and rise to Love, which is never mortal, but immortal. Without the reparation, of course, there would be no remission of sin—“without the shedding of blood, there is no remission for sin” but *blood* types “sacrifice”—

## THE TWELVE TRIBES

“The spiritual essence of blood is sacrifice,” S.&H. 25:3—of the *error* not the man. “Wrong work is effaced OR *rectified*,” S.&H. 240:20, 21. Was not this why the entire Twelve Tribes were forced to leave the “Promised Land” in which they were, and go into Egyptian darkness until the tribe of Levi, “mortal man,” could rise to some spiritual value of the “REAL ESTATE” God had given them? Moses, of the tribe of LEVI, rose to a consciousness of redemption for mortal man and so led the Tribes forth; Moses saw the truth about Levi in his song, Deut. 33:8-11.

This tribe corresponds to third Church in Rev. 2—Pergamos—and is given hidden manna and a *new name* (immortality) in proportion to “overcoming.” This Church opens the third seal, *justice*, Rev. 6:5, 6, and “*man*” (“Levi”—“mortal man,” S.&H. 590) calls out the *black horse*, with its rider holding a pair of *scales* weighing out justice,—“See that thou hurt not the oil and the wine.” Let not a sense of justice (morality, S.&H. 391:17; 592:11-15) hurt (limit) Love—“Let not man war against woman.” The opening of this seal lifts the third day from vegetation, trees, etc., Gen. 1:11-13, (“Minerals and vegetables are found, according to divine Science, to be creations of erroneous thought,” S.&H. 543:21-23), springing from the ground into “resurrection,” which comes from the oil and wine of Spirit. “Let thy Thummin and thy Urim be with thy holy one,” Deut. 33:8—Moses redemption for “ecclesiastical despotism”—Levi, S.&H. 590:13.

(Astrologically, the third sign of the Zodiac is the Gemini, or the “twins,” typing the struggle between life and death [Spirit and matter], which seems to present Levi’s mixture of Spirit and matter;—matter [form]

ruling out the Spirit that established the form as a type only.)

## JUDAH

JUDAH, Jacob's fourth son,—“Now will I praise the Lord,” Gen. 29:35, Leah said when she bore Judah. Thus Leah rose entirely above the desire for man's love or praise. This is the “ascension” thought and Jesus had to fulfill it, because he was born of this tribe—Judah. He was born in the four thousandth year, which typed the fourth day of consciousness—the sun, moon and stars, Gen. 1:14-18. John the Baptist, his disciples' previous teacher, was a Levite and so this influence remained, as he lived during Jesus' three years' ministry for two years—and doubted, after acknowledging Jesus' Messiahship. Thus because Jesus' disciples could not go beyond Levi, Jesus tried in vain to “ascend,” as in the Mount of Transfiguration, but he could leave no message with *them*, hence, he was forced to descend to the claim of death and resurrection, in Levi, third day—this, third day corresponded to the resurrection, S.&H. 508:26-4, and “resurrection” corresponded to the period of PROPHECY. Although Jesus endeavored to show his disciples on the Mount that he was one with Moses (law) and *prophecy* (Elias), they could not see it. So he was forced to demonstrate “resurrection,” following the course of vegetation. His own words in accepting his seeming death were: “Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit.” John 12:24.

Genesis 49:9-12 is Jacob's blessing of Judah, in part as follows: “The sceptre shall not depart from Judah nor a law-giver from *between his feet* until *Shiloh* come, and unto him shall the *gathering* of the people be.” So

## THE TWELVE TRIBES

the prophecy was against the possibility of the tribe of Judah (Jesus' tribe) "*gathering of the people*" into Church. He must be a definite *wayshower*. I Chronicles 5:2 says of Judah as a tribe: "For Judah prevailed above his brethren, and of him came the *chief ruler*, but the BIRTHRIGHT was Joseph's." As the ruling *lawful* tribe, Judah atoned in Jesus for nearly all of the sins in the Bible: and this tribe of Judah was forced to accept law—its origin being in Leah, Gen. 29:35—and to pay quick penalty for its violation, as in Gen. 38. Note that Judah said of Tamar, his daughter-in-law, "She hath been more righteous than I: because I gave her not to Shelah my son." Note also that "Shelah," whom it was lawful to have given to Tamar in marriage, means the same thing as Pharez—the branch from which Jesus' descent was reckoned in Matthew 1:3—they both meant "breaking forth"—although Shelah a gentler process—"that breaks: that unties: that undresses: peace, whereas Pharez means, "Breaking forth violently, breach rupture." Proving that basic law cannot be defeated by our evasions and changes of persons to escape the *operation of Truth*.

Judah sold Joseph into Egypt by way of the Ishmaelites, Gen. 37:26-28, and, therefore, had to bear the responsibility for all of the Tribes for Joseph's demand, Gen. 43:1-10; 44:18-33, and for the spiritual redemption of Joseph as unfolded in Jesus. Judah was the only tribe true to God's law of divine anointing for kingship at the time of the division of the kingdom under Solomon's son Rehoboam; who by the way was the son by Solomon of the Ammonitish princess. I Kings 11:1-8 shows the tendency of Solomon (Peace) to counterfeit the truths of Universal Man in matter. "Peace" until entirely spiritual—Womanhood—is a dangerous thing.

This instance of the Ammonite as the mother of Rehoboam showed another main point in which this tribe of Judah—embraced almost all the “sins” recorded in the Bible:

Boaz married Ruth, the Moabitish woman—who was the grandmother of David; and Solomon the Ammonite,—both Moab and Ammon being the respective sons of Lot’s two daughters by Lot their father, Gen. 19: 37, 38; also the twins by Tamar, Gen. 38, as previously unfolded; again Joshua 7:16-26. And again, because as recorded in Judges 19:21 the concubine was a woman of Bethlehem-Judah, the tribe of Judah was forced to attack this sin first, Judges 20:18, and they did not triumph until the third day—“resurrection” from the error. (Note also that the tribe of Benjamin was rehabilitated with the tribe of Gad—Principle—Judges 21:11, 12)—which lifted Benjamin to possible union with Judah in I Kings 12:20, 21. Benjamin first went away with the other ten tribes, but *immediately* returned—all of which shows the meticulous Principle of the Bible unfoldment, and that when the tribe of Judah became one with Love in atonement, sin had been reduced to its native nothingness. Judah through Jesus met the “sins” of Reuben, Simeon and Levi, as the tribes below Judah. Thus Mrs. Eddy speaks of this tribe as “A corporeal mortal belief **PROGRESSING** and disappearing; the spiritual understanding of God and man appearing,” S.&H. 589: 23-25.

This Tribe reigned and ruled for a hundred and fifty years, as the kingdom of Judah, after all the other tribes had gone into captivity and lost their tribal identity, Judah was the only tribe that was identified with its tribal apportionment when Jesus came—Judea being the territory of Judah. Judah had completely absorbed

## THE TWELVE TRIBES

Benjamin and more latterly some portion of Simeon. Elijah and Elisha, the two great prophets, however, were prophets of Israel and not Judah. Mrs. Eddy speaks of Elias (the Greek name for Elijah) "as the *basis* of immortality," S.&H. 585:12—so immortality was placed in the ten tribes that went away and not in the Leah or *lawful* unfoldment. Samaria, the capitol of Israel (the ten tribes—that went away), was *Joseph's* portion. So it is evident that Jesus demonstrated up to and inclusive of Joseph. The name of his foster-father, who was of the tribe of Judah, indicates it—Joseph; and Mrs. Eddy says there is "Something In A Name," My. 353. Judah, at its highest point of receptivity, had reached out to Joseph through Mary, who was of the tribe of Judah, in the sense of her choosing Joseph for a husband, and Joseph of the tribe of Judah in the sense of being thus named by his mother. The Bible characters were all named for a *reason*, as will be seen by the names of the twelve sons of Jacob.

Galilee, in which Jesus was conceived, was composed of Zebulun, Issachar, Asher and Naphtali—Nazareth, the particular point of his nativity being in Zebulun. So nothing "*just happens*" either in the Bible or in "life," but everything is governed by a most perfect science which can be traced through *thousands* of years—"The chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God," S.&H. 271:2-5.

This tribe corresponds to the fourth Church in Rev. 2:18-29—Thyatira—and the promise to this Church (26-28 verses) is exactly of the nature of that characterizing the man child brought forth by the woman in Rev. 12, "Power over the nations! And he shall rule them with a rod of iron."



The overcoming of this Church opens the fourth seal, Rev. 6:7, 8, and the fourth beast (the *flying eagle*—Rev. 4:7) calls out the pale horse whose rider is Death. This shows why Jesus had to seem to “die” to rise—to ride the “pale horse” as well as soar above earth. “Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit,” John 12:24. The spiritual *ascension* typed by the flying eagle unfolds the true character of the “sun, moon and stars” (fourth day of creation—Gen. 1:14-18), as “the light of spiritual understanding,” S.&H. 509:17, 18, and not matter. Deut. 33:7, Moses’ Song, shows Judah’s blessing by Moses, “Let his hands be sufficient for him, and be thou an help to him from his enemies.”

(The breast, or House of Parents, is the fourth Astrological sign corresponding to this tribe—the crab representing this sign. It is a motherhood sign of spiritual nurture [Mrs. Eddy was born in this sign], when all nature is feeding its young and mother earth is most fruitful.)

## DAN

DAN was the fifth son of Jacob, was Rachel’s child by her maid Bilhah, “confusion,”—Love cannot put herself *under* law or be limited to lawful methods, and Rachel typed Love. Love embraces and embodies law but never comes *under* it. So when she (Rachel) did seem to come under lawful (human) procedure with reference to her maid, Dan, Animal Magnetism, S.&H., p. 583—“so-called mortal mind controlling mortal mind,” resulted. Certainly this is what she did with reference to Bilhah—wiped out her identity completely. This might be *humanly lawful* as an ascending step reaching for something higher, but never Principle or Love.

## THE TWELVE TRIBES

This Tribe corresponds to the fifth Church in Rev. 3:1-6, where white robes were given to him that "overcometh," and a promise not to blot out his name out of the book of life (as in Rev. 7:3-8 seems to have been done with this tribe). This "overcoming" in fifth Church seems to be the great struggle which opens the *fifth seal*, typed by the souls of them that were under the altar (*below* true sacrifice, the sacrifice of *person* instead of the error); the souls of them that were slain for the word of God, and for the testimony which they held—the warfare in Christianity. "White robes" were given them in the opening of this seal, as in the *fifth Church*. This overcoming warfare shows that the struggle in the water, of the delving water animals and soaring birds, is *mental* and not physical (fifth day of creation, Gen. 1:20-23). Jacob's curse of Dan is pronounced. "Dan shall be a serpent by the way, an adder in the path, etc.," Gen. 49:16-18,—“I have waited for thy salvation, O Lord,” (18th verse) sounds like the cry from under the altar. Rev. 6:10—“How long, O Lord.” See also Moses' song, Deut. 33:22.

(The fifth Astrological sign is Leo—the *lion*, representing the heart,—the House of Children. Mrs. Eddy's definition of heart shows the nature of this struggle—"Mortal feelings, motives, affections, joys and sorrows," S.&H. 587:23, 24, which, as the sea, is never at peace or *rest*.)

### NAPHTALI

NAPHTALI, Jacob's sixth son, was again Rachel's child by Bilhah her maid. This time she wrestles and prevails over *law* ("My sister"), which is the meaning of Naphtali (wrestling). Love must wrestle from *under* law and *embrace* it. Naphtali in Moses' song

must possess the *west* and the *south*. The south (Christianity), in the City foursquare, is human suffering, "with its Southern Cross in the skies," S.&H. 575, but the *west* is the "Golden shore of love and the peaceful sea of harmony," S.&H. 575, 32-2. Naphtali must rise out of wrestling (south) and go on to Love (west), Gen. 49:21, Jacob's blessing—"a hind *let loose*" (I have wrestled with my sister and have prevailed—released [let loose]—my son). This wrestling out from *under* law to the light of Love opens a door that can never be shut (Love "goes no more out," Rev. 3:7-13) and it corresponds to the sixth Church—Philadelphia, Rev. 3:6-13. "I have set before thee an open door, and no man can *shut* it." Verses 11, 12 give promise for "overcoming."

This struggle corresponds to Rev. 6:12-17, the opening of the sixth seal and the struggle up to true manhood and Womanhood above the animal sense,—the animal, and the male and female being the three steps in the sixth day. The sun, moon and stars are darkened and the earth quakes. Mental values are all shaken up and changed, as the material sense of animal and man and woman, Gen. 1:24-27, are successively challenged by spiritual values. "Isms" and "ologies" are forced to yield to their nothingness; Rev. 3:10 warns the Church of Philadelphia of this struggle.

(The sixth Astrological sign is Virgo or the bowels—the House of Health. "Bowels of mercies," Col. 3:12, are needed, as mercy is demanded by the challenge of more spiritual conceptions. Virgo, is the "virgin" constellation. The truth that *health* comes through a woman, in the proportion that the "bowels of mercies" are quickened in the human consciousness after the struggle with false theological and medical laws, "isms" and "ologies," seems to be counterfeited in this material

## THE TWELVE TRIBES

claim about the stars, putting the "idea" into matter and losing its value. The truth is thus counterfeited that health comes through woman after she has risen above human law and *embraced* it.)

*Gad*  
—

Mrs. Eddy does not give us Naphtali in the Glossary, for reasons (which are, of course, deduced purely from the general trend of the Tribes) noted in the chapter, "The Seven Seals."

### GAD

GAD was Jacob's seventh son (this is Leah's child by her bond-maid Zilpah)—*Leah* could use any accepted form of law in her *ascent*, as she types law, yet Rachel cannot rest under law, but law must rest under her. Gad means a "troop." "Behold a troop cometh," said Leah. The *universal* idea of man is dawning as the result of Rachel's triumph over law. Mrs. Eddy calls Gad: "Science, spiritual being understood; haste *towards* harmony," S.&H. 586-21, 22. As presented in next chapter under "Gad," in a corresponding period of unfoldment in Science, Mrs. Eddy dissolved organization, which had never gone beyond *seven*, the quorum of her then-Church—The First Church, Massachusetts Metaphysical College, Massachusetts Metaphysical College Association, National Christian Scientists' Association, had never reached beyond SEVEN as a quorum, and a quorum denotes *basic* organization. Jacob's blessing, Gen. 49:19, "A troop shall overcome him: but he shall overcome at the last," seems to prefigure the experience of the first form of our church organization (form seemed to almost "overcome" Spirit, but Spirit triumphed—Ret. pp. 43-45). See Deut. 33:20, 21, Moses' Song, for his blessing of Gad.

The tribe Gad corresponds to the seventh Church and the last of Jesus' seven Stars—the church of the Laodiceans or "JUST people," who are warned, Rev. 3:14-22, against self-righteousness, who need "eye salve" to see. Jesus stands at the door and knocks, as this is the perfect *man* child.

This Church opens the seventh seal, through the Lamb, and reveals, first silence—Rev. 8:1 (was not this what Mrs. Eddy felt necessary when she dissolved the Church at a period corresponding to the "Gad" unfoldment as presented in subsequent chapters?)—then rest—"Beholding the infinite tasks of Truth, we pause—wait on God. Then we push onward until *boundless* thought walks enraptured, and conception *unconfined* is winged \* to reach the divine glory," S.&H. 323:9-12. This "silence" corresponds to *man's* rest before God's activity in the seventh day of consciousness in Gen. 2:2; for "God rests in action," Mrs. Eddy says in correlation of Gen. 2:2, S.&H. 519:25. Thence the trumpeters go forth and the remaining activity is from *heaven*—the *descending* angels.

(The Astrological sign for Gad is the *balance*—the scales—between *heaven* and *earth*—The House of Marriage. How closely the counterfeit "bites at the heel" of the true idea!)

## ASHER

ASHER was Jacob's eighth son. "Happy am I, for the DAUGHTERS will call me blessed," was Leah's rejoicing, Gen. 30:13. As Leah got a glimpse of universal man in "Gad," so in Asher, she reached the vision of Womanhood. The children, Gad and Asher, are both by Zilpah ("contempt of the mouth" or channel). The channel must be scrupulously and carefully regarded

\*Downward wing.

until law (ascension) is fulfilled and embraced. Individual unfoldment must be limited to lawful relationship, but after the "two-ness" of relationship is overcome in Dan, and Love makes a bulwark of law and sees its divine origin, thereby "wrestling" (Naphtali) until personal sense is overcome; then, and not until then, the spiritual heritage opens before man as "a troop," freedom from the bonds of the law in universal spiritual Love. The ascent to the male and female of God's creating in the *sixth* Tribe, *sixth* Church, *sixth* seal and *sixth* day, must be made in the "straight and narrow way" of law; even Love (Rachel) awaiting the fulfillment of its demands before Love is "*fruitful*" in objectified consciousness, for "divine Love cannot be deprived of its manifestation, or object," S.&H. 304:10, 11. Mrs. Eddy says on p. 73 of Miscellaneous Writings, "Law is never *material*: it is always mental and moral and a commandment to the wise. The foolish disobey moral law, and are punished. *Human* wisdom therefore can get no further than to say, He knoweth that we have need of experience. *Belief* fulfills the conditions of a belief, and these conditions destroy the belief [*that* we have need of experience], etc." Note that the work of Leah (law) helped Rachel (Love); likewise Rachel's vision helped Leah; and we now have a glimpse of Asher, as Woman embracing GAD, universal man (as each ascending step carries the one before with it), in whom (as Gad, seventh son) all specific work in the organization is dissolved in 1889, as unfolded in subsequent chapters. Mrs. Eddy says of Asher in the Glossary, S.&H. p. 581: "Hope and faith; SPIRITUAL COMPENSATION, etc." Jacob's blessing of him in Gen. 49: "Out of Asher his bread shall be *fat*, and he shall yield royal dainties." Moses' Song of Asher in Deut.

33: "Let him dip his foot in oil . . . . There is none like unto the God of Jeshurun, who rideth upon the HEAVEN in thy help, and in his excellency on the sky. The eternal God is thy refuge and *underneath* are the everlasting arms"—of previous unfoldment, Deut. 33: 24-27. In the genealogy of Asher is reckoned one daughter (the sons alone are reckoned in other Tribes, Gen. 46); this daughter is Serah—"The morning star." (Note also in this chapter that Dan had but one son, Hushim, which means "*hasting*"—the human will separated from God.)

This tribe being the eighth,—there is no *star* in Jesus' hand for it, as Jesus has but "*seven* stars in his right hand," which he says are the angels of the Churches, Rev. 1:20. So there is *no church* of ascension in Rev. 3, for Asher, as the Bible is limited to *seven* inasmuch as it is the ascending thought; and, consequently, no *seal* of error to open, and no material concept to handle of Genesis 1. The sacrifice under the Mosaic law never went beyond SEVEN, for instance II Chron. 29:21; Num. 23:1, etc. In the unfoldment of this tribe Asher, the EIGHTH son (evidenced by the Mother's evolution of the Tribes in the Journal as unfolded in the next chapter), Mrs. Eddy *resolves* (she *dissolves* in Gad and *resolves* in Asher) all the activities which have been dissolved in Gad into universal and *voluntary* assemblies, taking the National Christian Scientists' Association from under all By-Laws; having the Massachusetts Metaphysical College Association By-Laws revised in 1889 instead of repealing them, making it a "parent Association" with life-membership, but a voluntary *Assembly of Christians*. This is specifically shown in a succeeding chapter—"Evolutionary Organization"; and is injected here only for the purpose of a glimpse of

the general trend of Asher—so, Asher is *Universal Assembly*.

(This Tribe is counterfeited in Astrological lore by the "Scorpion," or House of Death. "Asher" is the stage demanding great watchfulness lest we use the liberty gained thereby for "an occasion to the flesh," as Paul expresses it. "The law is our schoolmaster [teaching us Life's Principle] to bring us to Christ, that we might be justified by faith, etc.," Gal. 3. "I *through* the law am dead to the law," Gal. 2:19. Those of us that have reached this point of unfoldment through rising on the SEVEN ascending rungs of Jacob's Ladder (remembering the ladder was set up on the *earth*, Gen. 28:11, 12, and not let down from heaven) are in no danger of being blinded by the glorious light of the *descending* angels, the first of which we have seen in Asher, for UNDERNEATH Asher "are the everlasting arms" (Deut. 33:27—"Moses' Song" of Asher) to hold up the work of *Principle* gone before. But those that have tried to climb the hill of Science by some other road," S.&H. 326:7, or "pick the lock [or] enter by some other door," S.&H. 99, will find that "Christian Science" as revealed in the SEVEN former steps must be embraced. "Elias: Prophecy . . . *Christian Science*" is the prophecy of divine Science, S.&H. 585:9-14; "Elias [Christian Science] truly shall FIRST come and restore all things." "Elias truly" has "first come" and *restored* all things" in Principle. The light of the descending angels, to the unprepared, will but produce the plagues of the angels whose "vials were full of wrath," Rev. 21:9; S.&H. 574—wrath of the resistance of the flesh to the prayers of *all* saints, Rev. 8:3. So the "scorpion" sting of false love is to the flesh that claims false love. Mrs. Eddy says: "Christian Science may absorb the attention of



sage and philosopher but the Christian alone can *fathom* it," S.&H. 556. Thus the COUNTERFEIT claim for *eight* presents Asher's danger, for "danger" there is at every step until the whole journey is completed and the Twelve Tribes redeemed—as *has been done*, and we have been offered salvation as a "gift" in "Christian Science," S.&H. 442:25-29, if we but understand how to accept it. Jesus shows this danger in a separate warning to each of the *seven* Churches, Rev. 2, 3; the "generative" ascending steps could not escape the "overcoming"—we are children of "regeneration"—JESUS' "second coming," Ret. 70:20-23; Matt. 19:28-30.

### MANDRAKES

Here intervenes a most significant incident. Reuben, the first son, goes into the field in WHEAT HARVEST days to find *mandrakes* for his mother, Leah,—for the unfoldment of THE CHILD must go on to completeness, and it is most natural that Reuben—the first Tribe, first Church—should feel it, as to it was promised the whole "Tree of Life," Rev. 2:7, bearing its full twelve manner of fruits, Rev. 22:2, as before noted.

*Mandrakes*, Gen. 30:14, were not vegetables but *fruit*, "fruit of the ground," Gen. 4:3 and S.&H. 541:9-11. They are small *red apples*, and are called "the devil's apples" by the Orientals and *Arabs* (Shem—"reproof of *Sensualism*," S.&H. p. 594—being an Arab) because it is claimed for them that they produce "voluptuousness or passion." Did not this type the apple that the devil offered Eve from the tree "growing out of the ground," Gen. 2:9; Gen. 3:3, 8? Mrs. Eddy said this original sin was "sexuality and self-abuse," S.&H. 127:3-8, of the 3rd ed., Vol. II, Creation: "The garden was a term used to signify the body in the first records of

## THE TWELVE TRIBES

mythology, sexuality and self-abuse the *forbidden knowledge*." Was not this the *false union* of the Churches of man and woman, and would not woman be forced to *redeem* this union? So Rachel (spiritual sense) says, "*Give me thy son's mandrakes*," just as Elijah said of the fruit of the false union ("mistress" of the house, who said, "Art thou come unto me to call my *sin* to remembrance and *slay* my son—fruit?)" "*Give ME thy son*." David, when struggling over a similar sin with Bathsheba, cried "Shall I give the *fruit* of my body for the sin of my soul?" "*Fruit of the body*" and "*fruit of the womb*" occurs all through the Bible, notably: Deut. 28:4, 11, 18; Psalm 127:3; Isa. 13:18, etc. So was not the tree sensuality and its fruit—"Sensual and mortal beliefs (children)," S.&H. 583. The allegory of material creation begins with "fruit" and ends with "fruit," Rev. 22:2. So what could solve the problem but the redemption of "fruit" from body—"Creation"—to "intelligence," the second step in man—thence "to Truth"? S.&H. 517:8, 9.

There are three mottoes for churches, My. 21+, to correspond to the three steps in man—The first being "Divine Love always has met and always will *meet* every *human need*"—here Divine Love (Rachel) meets humanity's (Leah) need in proportion as Leah gives her mandrakes (fruit) to *Mind*, Spirit. Just what Jacob did in his regeneration, as evidenced by the definition Mrs. Eddy gave on p. 589, where sensualism was changed to "inspiration."

When Cain (meaning "possession") offered the "fruit of his body"—toil, labor, a portion of his *possession* claimed by self-*righteousness*, personal responsibility, etc.,—God did not condemn it, as is evidenced by Gen. 4:7: "If thou doest well, shalt thou not be ac-

cepted? And if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt *rule over him.*" The first sin of Cain was not his *offering*, but his failure to recognize the *limitation* of his offering. Fruit as *matter* was no offering, but as redeemed through Mind or *Spirit* it is "*resurrection,*" S.&H. 509:1-7, which is as far as the first Church (man), Leah, can go without union with the second Church (Woman), Rachel. "Give me thy son's mandrakes," is equivalent to, let "Divine Love" meet your "human need"—first motto given for the Branch Churches by Mrs. Eddy, My. 214. Mrs. Eddy meets it by translating fruit into idea, as in S.&H. 508:9-8, and—"vegetables are found, according to divine Science, to be the creations of erroneous thought," S.&H. 543:22, 23. Then earth (Leah) and Rachel (heaven) are never parted. Abel—"Watchfulness [watching God]; self offering," S.&H. 579—offered *himself* to God, as typed by the "*firstlings* of the flock," S.&H. 540:31-13; and this is what Rachel, as "ewe," "sheep," invites Leah to do with her mandrakes,—or her desire for *conception*.

Mrs. Eddy says in 3rd edition, Vol. II, p. 120: ". . . and this *earth* and *heaven* are now and *forever* the male and female of Spirit, alias the Elohim, or sons and daughters of God." This is the edition where all creation was put into Motherhood. Thus we have found "Mother-earth" (as it has always been called) is one with *Mother-heaven*. So Leah gave her son's (Reuben—life, strength, power, courage, the redeemed definition of Reuben in Gen. 49 and Moses' Song, Deut. 33) mandrakes to Rachel; thus Cain (which means "possession," as typed by Leah, trying to *possess* her husband and his love) makes his offering "acceptable"; human-

## THE TWELVE TRIBES

ity with its false claim of love yielding to the divine and we have—

### ISSACHAR

ISSACHAR was Jacob's ninth son, which means "Hire"; "God hath given me my *hire*," Leah said, at his birth, Gen. 30:18. Leah got the *reward* ("hire") for her labors only as she yielded to Love. Moses' Song tells Issachar to rejoice in his tents. His blessing is so interwoven with Zebulun's (the next son in this song) that it must be extracted by the identifying nature of each tribe. "They shall offer the *sacrifices* of righteousness," pertains to Issachar, as Leah here yields her personal labor to Rachel's demand and "sits down" before Rachel.

This is portrayed by the two in the circle in *Christ and Christmas*. Jesus (of the tribe of Judah, Leah's fourth son), having previously demonstrated Joseph, thus yields to Rachel's Benjamin (Mrs. Eddy). Jesus was a type of Joseph to which his tribe had demonstrated, as evidenced by the name Joseph, his foster-father, who was of the tribe of Judah and his mother's husband afterwards, though not his father. His mother was Joseph's cousin and also of the tribe of Judah. This tribe (Judah) was destined to demonstrate the immaculate conception, for Judah was the fourth son conceived when Leah "praised the Lord," turning entirely away from man. As unfolded under the tribe of Judah, this son bore the misconceptions of the whole Bible: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross," Col. 2:14; also, "He is our peace who hath made *both one*, and hath broken down the *middle* wall of partition *between us* (closing the Adam

dream of two-ness, Issachar) . . . . for to make in *himself* of twain *one* new man, so making peace," Eph. 2:14, 15.

Mrs. Eddy says, "He [Jesus] suffered, to show mortals the awful price paid by sin, and how to AVOID paying it," No 35:13-15. So he brings the atonement of Leah in Issachar to union with Love—Rachel—for himself, even if not able to reveal it to others, John 16:12—at least he "gave up the ghost" in the *ninth* (Issachar) hour, although he called his disciples in the tenth hour—John 1:39—(Zebulun). Hence he was forced to sit down in the *ninth* picture in Christ and Christmas—"Motherhood"—"Mind, mother man"—Poem. Of course, "Jesus fully and finally demonstrated divine Science" for himself, as Mrs. Eddy says, S.&H., p. 45, but the black robe on his lap in this *ninth* picture in *Christ and Christmas* is his inability to impart it, due to limitation of "the highest human *corporeal* concept," S.&H. 589:16, channel. However, after two thousand years of struggle in Dan (water animals and birds,—fifth day—five thousand years since Adam—of creation) as well as in *Naphtali* (the struggle to demonstrate on "dry land," "absolute formations instituted by Mind," S.&H. 507:2—*sixth* day of creation—mortal thought is better prepared to yield its limitations. So we have the *second* appearing of Jesus in his femininity: "And unto them that look for him, shall he appear the *second* time without sin unto salvation," Heb. 9:28. (Without "The likeness of sinful flesh," Romans 8:3). "The second appearing of *Jesus* is, unquestionably, the SPIRITUAL advent of the ADVANCING idea of God, as in Christian Science," Ret. 70:20-22.

Note the far greater light over the head of the woman than the man in the *ninth* picture in Christ and

Christmas in the circle; however, the woman's outer robe is drab so long as they seem TWO—"the *two* witnesses," which Mrs. Eddy defines on pp. 346 and 347 of *Miscellany* as "Christ Jesus and Christian Science." Could anyone doubt the identity of this picture to "Christ Jesus and Christian Science" when the identity of one (Jesus) is unmistakable (and, in fact, Mrs. Eddy says so in her articles on "Christ and Christmas" in "Deification of Personality," *Mis.* 307-310" and also the article "Christ and Christmas," *Mis.* 371-376) and the woman's scroll is named "Christian Science"? Woman being idea has no *personal identity*. The blackness of his robe across his lap, and the drabness of her outer draperies are in harmony with Mrs. Eddy's statement that "the manhood and womanhood of God" can only be revealed "in a DEGREE" through the witnesses while they are TWO, *My.* 347. *Rev.* 11th chapter shows that they can witness together only in *sackcloth*; however, as one has sat down before the other, the approach to truth is nearer. Issachar is the two witnesses—Leah and Rachel approaching oneness; hence, Jacob's curse, *Gen.* 49:14: "Issachar is . . . . couching down between TWO burdens. And he saw that rest was good and the land that it was pleasant; and bowed his shoulder to *bear*, and became a servant unto tribute." This is the dangerous stage in Science, when we see the demands of the two women—Leah and Rachel—and do not take a decided position in either—but "love" one time and "war" the other. Love always condemns warfare, and warfare utterly defeats Love. If we are not watchful, it will seem easier to meet the demands of *labor* and "bow our shoulder to bear" the "suffer it to be so now" at every turn. Jesus never said "Suffer it to be so now" but one time, and that was when he was baptized of John

in Jordan and took on the consciousness of Levi, which gave him the struggle between life and death—mortality and immortality. Then he was driven into a wilderness from which he never wholly emerged until he rose above the false sense of “Levi . . . mortal man,” S.&H. 590:12, in the “resurrection” and finished Levi’s work—third day of creation. Our cause seems to be largely in this state, couching between the *two* burdens of The First Church of Christ, Scientist, founded on *Jesus*, as given on p. 17 of our Manual (Leah) which was dissolved in 1889, Ret. 43-45; and Rachel, the second formation on twelve (stars) members of First Church carried to the Second Church; which latter Church was a purely voluntary organization founded on “*Christ, healing and saving the world,*” Manual 19. The latter formation was under no human law. It is generally assumed that the “Litigation” put it under law in order to be able to go forward without Manual *authority* and also our Church was put back under this dissolved First Church in 1923, (thirteen years after Mrs. Eddy left us—see Quarterly inside of first cover, which quoted this First Church as our present formation—to REPEAT, instead of COMPLETE our Church history as Mrs. Eddy demanded in Ret. and Int. of 1891, p. 58). Are we not bowed between TWO burdens, and “*working out our salvation*” all over again when Mrs. Eddy said (in 1908) that in “*Christian Science*” it was a *gift*, S.&H. 442:25-29?

Since the stars in Jesus’ right hand (SEVEN) ended in Gad, this tribe, Issachar, the ninth son, is *above* Church *under-law-formation* (which had to end in SEVEN, as it DID) and must, with Asher, find its star in the *descending* idea. The *five star* points on our present “Celestial crown” (instead of human coronet, as for-

merly, see Journal June, 1908, article, "Cross and Crown") are the five remaining stars which are found nowhere but in *Woman's Crown*. Note that each of them are *seven pointed*, showing individual (manly) demonstration of each point. These five stars in Christian Science (the seal on all our books) added to the seven in Jesus' right hand make the full twelve on Woman's Crown. There is no labor for this Tribe to do if it will see its privilege, for there is no Church to overcome, as in Rev. 3 and 4; no seal to open of material concept of the real. Genesis first chapter did not prophesy beyond seven. Seven is the limitation of manhood. Mrs. Eddy's definition of Issachar, S.&H. 589: 1-3, is *unredeemed*; but in the City foursquare, this Tribe is a pearly gate of one solid pearl, Rev. 21:12, hence, *redeemed!*

(The counterfeit Astrological sign for this tribe is the Archer, or *thigh*, or House of *Religion*. The thigh being very sacred to the Jews as indicating a religious rite. Abraham had his servant put his hand on his thigh and swear that he would faithfully perform Abraham's commission. Jacob's thigh was out of joint in his struggle. So—"Every material belief hints the existence of spiritual reality," Mis. 60).

## ZEBULUN

ZEBULUN—the tenth son of Jacob (meaning "dwelling, habitation"), is a most promising tribe. "Now will my husband *dwell* with me," Leah said, Gen. 30:20; "Behold, the tabernacle of God is with men, and he will DWELL with them," Rev. 21:3. Jacob's blessing of Zebulun was: "Zebulun shall *dwell* at the haven of the sea; and he shall be for an haven of ships," Gen. 49:13; Moses' song, "Rejoice, Zebulun in thy GOING OUT; and



Issachar in thy tents. [Zebulun and Issachar are united by Moses.] They shall call the people unto the mountain; there they shall offer sacrifices of righteousness; for they shall suck of the abundance of the seas and of treasure hid in the sand," Deut. 33. Mrs. Eddy does not give us Zebulun in the Glossary, for the reason deduced from the spirit of the whole unfoldment in a subsequent chapter.

The significance of ten (Zebulun) in the human consciousness will be seen from the following:

Noah was the *tenth* in descent from Adam, and Noah means "rest." His was the first "saving" thought. Enoch ascended but was unable to show anyone else the way, while Noah objectified an Ark of safety for *eight* people and all the animals, birds, etc.—at least, seven clean and two of each unclean species of animals and birds. He was forced to save the clean and unclean as well, as his thought could not translate nor redeem—not having gone beyond *ten*. The City foursquare in *twelve* redeems. Noah could save bodily but not spiritually. Abraham found that the City could be saved by *ten*, showing ten must be the "saving," although not *redeeming*, activity of the City, Gen. 18:26-32,—the squared human consciousness.

It took *ten* revelations of light, which seemed plagues, to the Egyptians, to deliver the children of Israel from Egyptian bondage.

There were *ten* Commandments, corresponding to the *ten* tribes under the law. The two sons of Rachel were never *under law*. They never amounted to much among the tribes, because law had to be fulfilled collectively in *ten*—Ten Commandments—before Love could come to expression. They are the two commandments, Matt. 22:36-40, upon which hang all the law

and the prophets—first the love of God, as unfolded and manifested by Jesus (which Joseph prefigured)—“As Elias presented the idea of the Fatherhood of God which Jesus afterwards manifested so the Revelator completed this figure with woman, typifying the spiritual idea of God’s Motherhood,” S.&H. 562:4-7; second, the love of man as revealed by Mrs. Eddy. These two tribes, Joseph and Benjamin came to expression in Jesus and Mrs. Eddy; therefore, there is nothing to again cause wandering from the “Promised Land.” The division and wandering the first time was due to the “fullness of time” not yet being manifest for Love’s (immortality’s) unfoldment. The law was not then fulfilled.

The Dragon had *ten* horns, with which he claimed to break the *ten* commandments. The harp was an instrument of *ten* strings, Psalm 33:2, 92:3, 144:9.

*Ten* tribes of Israel were led off by Jeroboam, an Ephraimite (of the Tribe of Joseph). Elijah and Elisha were both prophets of Israel (the *Ten* that went away) and not of Judah; Elias (Elijah) “. . . the basis of immortality,” S.&H. 585:12.

The Levites (priests and prospective priests) were given a *tenth* part. Tithes were a tenth part or the full measure of human obligation to God, the squared human; the remaining two are God’s spiritual gift to man—the spiritual idea.

Jesus likened the kingdom of heaven to *ten* virgins, and to *ten* talents, Matt. 25; *ten* lepers were cleansed, Luke 17:12.

Jesus, while born in Bethlehem of Judea, was conceived and brought up in Nazareth, of Galilee. Galilee being composed of four of the tribes’ territories. Nazareth was in what was formerly *Zebulun*, the *tenth* tribe.

Zebulun as the *tenth* tribe is the fulfillment of the *ten* commandments, and naturally the point of union between the human and the divine. The "coincidence of the divine with the human," S.&H. 561:16. The Woman standing on the square in *Christ and Christmas* is in the *tenth* picture, and the *tenth* bird is the white bird bringing the olive branch of peace to the others (in the last picture). *Ten* is the human square upon which the City rests—where God "dwells" with men, Rev. 21:3. The Tenth Commandment, "Thou shalt not covet" (desire) silences the aspiration of the human consciousness; hence the *tenth* bird in the last picture of *Christ and Christmas* brings the olive branch of peace to the human consciousness. Noah's dove, which brought the first olive branch, typed the peace of *ten*, as Noah was tenth in descent from Adam.

(The *tenth* counterfeit Astrological sign is Capricornus the Goat—"the knees." "Every knee shall bow and every tongue shall confess, etc." The goat is always a type of sin, and was made to bear sins of the people in the rite of the "scape-goat." The *knees* of sin are bowed collectively in *ten* to divine Love,—again, the *counterfeit* bites at the heels of reality—hints the fact!)

## JOSEPH

JOSEPH, the *eleventh* son, was Rachel's first *free* born son. Leah (law) was forced to bear her full weight of responsibility before Love could come to fruition. Rachel named him Joseph, "increase," thus dividing Love's indivisible conception, which made Joseph, *basic* Love (foundation) only. And as there must be both "underlying and overlying" Love, S.&H. 496:18, 19, this demanded *another* son. Mrs. Eddy's definition, S.&H. 589:19-22, is "Christianity" only, which is the

foundation of "Science," S.&H. 269:22-25; My. 338:23-29. Jacob, in Gen. 49:22-26, expresses in the most profuse manner Joseph's high nature, also calling him "the shepherd; the stone of Israel." Moses' Song, Deut. 33:13-17, pours out profuse praises for the richness and abundance—"increase"—of this thought. I Chron. 5:1, 2, indicates that Joseph received the *birthright* for all the tribes, showing the superior claim of Love over law. Jacob, in Gen. 49:26, gives him spiritually all that he has in these words: "they shall be on the head of Joseph and on the CROWN of the head of him that was *separate* from his brethren." Joseph was a crowned head in a foreign country; his kingdom was without the "Church" or the narrow strip of land (the symbol of the "straight and narrow way" of thought) set apart for the unfolding of Church. Joseph's *grave* alone rested there more latterly. Jesus types this thought, the Nazarite—"separated, set apart, God-crowned." This is the "Christian" thought that sustains and blesses man *humanly*, and brings all the tribes into bondage if not wedded to "Science," as Joseph's was not. Joseph was sold by Judah for twenty pieces of silver (Gen. 37:26-28) to the Ishmaelites, thence into Egypt. Jesus was sold by Judas (or Judah), his own tribe, for thirty pieces of silver, Matt. 26:15, into the darkness of the tomb. Jesus was born in Bethlehem of Judea practically at Rachel's tomb, and first acknowledged in Samaria at the well of Sychar (Shechem) which Jacob gave to his son Joseph. Was not this the living water promised the Samaritan woman?

Shechem and Sychar were the same place, and was not the Samaritan woman's redemption the redemption of the Dinah thought? Dinah was defiled by Shechem, the King's son, from whom Jacob bought the well. The

“living waters” were the purity of man which he revealed to the woman and which she acknowledged as the Christ-man, thereby redeeming Shechem (Sychar) and Dinah, Leah’s seventh child. This was just a stone’s throw from Joseph’s tomb, and directly between Mt. Gerizim, the mountain from which the blessings were read (Rachel), and Mt. Ebal, the mountain from which the curses were read (Leah). The reading from both mountains could be heard by the people standing in the “narrow way” between. So the adulterous woman was given “living waters” between the *two*, the union of Love and law. Jesus was a type of Joseph all the way through, redeeming Joseph’s portion, Samaria, before he could his own, for had not Judah (his tribe) sold Joseph into bondage?

In *Christ and Christmas* the last picture shows this tribe in the ascended thought. The Crown being its limit, and this a *man’s* crown or the human coronet. While Mrs. Eddy changed the crown on her books from this human crown to the “Celestial Crown,” Journal June, 1908, she never removed it from this picture. Joseph was born before Jacob’s regeneration, the last son of “generation,” but by Rachel, typing Love. Thus earth was lifted to heaven, preparatory to its final descent in the bosom of Love, “regeneration.” “No man hath ascended up to heaven, but he that came down from heaven, even the Son of man *which is in heaven*,” John 3:13; hence, Joseph’s “cross (captivity) and crown,” in Egypt, the “universe,” as distinguished from the Hebrew nation.

Mrs. Eddy’s definition of Joseph presents “pure affection” (“MORAL” . . . . “affection”—S.&H. 115:26) “blessing its enemies”—“Christianity” or Jesus. This is another reminder of Joseph’s being the prefigure of

## THE TWELVE TRIBES

Jesus, the eleventh tribe, hence Jesus could not hold the twelfth tribe. The eleventh (Joseph and Jesus) both being sold for money, shows that "money" or divine Love is redeemed by the twelfth tribe. This was evident in the experience of Mrs. Eddy, which was so contrary to that of Jesus. Jesus could not "gather" (accumulate) either people or money, only as specifically demanded, as in his wilderness' experiences of multiplying the loaves and fishes. Thus Jesus "gathered" *specifically* for others, but had not "where to lay his head." Joseph likewise gathered for others but in a foreign land, not in his own country; his sons being forced to travail with the other tribes for their inheritance. On the contrary, Mrs. Eddy gathered both people (in Church) and substance.

(The Zodiacal counterfeit of this tribe is the "Waterman,"—the legs, or House of Friendship—the legs counterfeiting in matter the *activity* of friendship, or human affection. Mrs. Eddy's definition of Joseph is, partially, "Pure [water types purity] *affection* blessing its enemies," S.&H. 589:21, 22. Thus the counterfeit is again most assumptive, claiming for body that which belongs wholly to Mind—"Waterman"; "water symbolizes the elements of Mind," S.&H. 507:3. Webster's Unabridged Dictionary gives "affection" as a "state of kindly feeling"—no physicality in affection).

### BENJAMIN

BENJAMIN, the twelfth son of Jacob, was born at the cost of his Mother's "life," Gen. 35:17-19, and she named him Ben-oni, "child of my sorrow." But his father called him Benjamin, "the son of the right hand" (a further evolution from, and embracing of "the right hand," Jesus and Joseph)—Jesus sitting on the right

hand of the Father, Eph. 1:20. A "son" is always an evolution in expression beyond the previous *position* of his mother. Did not Rachel's "passing" prophesy the natural "half a time," Rev. 12:14, of all motherhood? The spiritual child is "without father, without *mother*, etc.," Heb. 7:1-3, co-existent with God!

Was not this prophetic of our Mother-in-Israel's (Mrs. Eddy's) *second* child which, like Rachel's second child, seemed to demand her going to a higher position at its birth? Because this child does not need a mother; it is in type the male *and* female idea that must stand alone in its wedded qualities. Motherhood must advance to Bride so that its offspring may go to a higher quality than "*child*." "I will give in *mine house* and within my *walls* [walls of City foursquare] a place and a name BETTER THAN of sons and of daughters: I will give them an *everlasting name* that shall not be cut off," Isaiah 56:5. Child can be separated from parent both in thought and in body, but *oneness* never. "Principle and its idea is one," S.&H. 465, must be demonstrated by each and everyone of us individually, and collectively (in Church). Mrs. Eddy says in Miscellaneous Writings 96: "I know not what the person of omnipotence and omnipresence is, . . . therefore, I worship that of which I can conceive, first as a loving Father and Mother; THEN, as thought ASCENDS the scale of being to DIVINER consciousness, God becomes to me, as to the apostle who declared it, 'God is Love'—divine Principle." So Benjamin must become one with Principle. Was not "Mother," as our Leader, relied upon for everything by her Child, both in and out of the "wilderness"? Even after she had said "Error is unreal and OBSOLETE," 2nd edition of 1909, did not the Child drag her back into the controversy that took her from

this position, as evidenced by the correspondence from November, 1909 to January, 1910, My. 359-362. Would the Child do his work so long as Mother was here, or will he ever do it until he releases Mother?

So Benjamin was forced to release his Mother, and, in the endeavor to unfold law as separate from Love, Judges chapters 19 to 21, it seemed that he ruled Love, or woman, so completely out of his experience that a wholly false sense of man, or law, became evident. For man and law are forever embraced in Love, and he was Love's offspring.

It is very interesting to take Mrs. Eddy's definition of Benjamin, S.&H. 582, statement by statement, to see upon what it is based as a tribe; as Benjamin had no personal history other than the record of his birth, and his entrance into Egypt at his brother Joseph's demand, Gen. 43. The following may be helpful in tracing the tribe to its final fulfillment: S.&H. 582, lines 4 and 5 to first semi-colon, Gen. 35:17-19; from first semi-colon line 5 to next semi-colon, Judges 19th to 21st chapters; line 6 from first semi-colon to second semi-colon line 7, 1st Samuel 13:8-14; line 7 from second semi-colon to end of line 8, 1st Samuel 18:3, 4; 1st Samuel 19:11-17, showing that Saul's children deserted him for David, etc.\* Line 9 to second semi-colon, 1st Kings 12:20, 21—here Benjamin became absorbed in the tribe of Judah and lost all identity as a tribe, "Renewal of affections; self-offering." Jerusalem was the capitol of Benjamin and not of Judah, and inasmuch as "Christian Science" as "Elias" must "restore all things," S.&H. 583, this capitol City must yet be restored in the year of Spiritual Jubilee, Lev. 25. Paul was a Benjamite and so the next

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\* And when one's offspring, expression, is removed, the claim to Life is baseless.



line 10 from semi-colon to first semi-colon line 11, Gal. 1:15, 16; from first semi-colon, line 11 to second semi-colon—Paul's scintillations of light in his writings; line 12 from second semi-colon to end of definition—The Comforter—"that which COMFORTS, consoles and SUPPORTS"—comfort is the descending idea; supporting, the ascending idea; and consolation the human blessing between. Of course, higher thoughts may be drawn from this definition, but this correlation is a mere suggestion that has been helpful in connection with the Scriptures.

Mrs. Eddy's original definition in the sixth edition of Science and Health, 1883 to 1886, gave the latter portion of the definition of Benjamin from line 9 as "Renewal of affection, self-offering. A *redcemed* body ["redemption of the body"—Romans 8:23], the reflection of a more spiritual mind. THE INFINITE IDEA of infinite Principle, the spiritual shadow of Spirit-substance, that which is constituted of Soul, and not sense, yea, the *reflection of Deity.*" (Vol. II, 1883-1891 editions of Science and Health for *eight* years). This has been copied from the sixth edition, 1883 (first in which Glossary appeared), which was unchanged up to 1886, when it was punctuated a little differently, but the wording was the same up to 1891. This certainly made Benjamin embrace all the other tribes, as "the INFINITE IDEA of Infinite Principle." Mrs. Eddy undoubtedly saw when she gave us the City foursquare that this definition must be changed to (in substance) the "Comforter," as Benjamin as a tribal concept was not infinite, and the City foursquare must have its twelfth tribal gate to complete the Word as Bride, or City foursquare, Rev. 21st chapter, before it could become one infinite idea, as in the Tree of Life, Rev. 22nd chapter. Nevertheless Benjamin is the infinite idea embracing all ideas. When

the City foursquare was revealed, Benjamin (typed by Mrs. Eddy as Word), became the Bride embracing the Twelve Tribes; as Motherhood had in spiritual promise only, but without the human expression—earth, as “compound idea,” S.&H. 585:8. To make Benjamin “THE INFINITE IDEA,” as Mrs. Eddy did, as before noted, from 1883 to 1891 in Motherhood, would leave no place for the City foursquare, as Bride. Is not this the mistake we are making by holding to “Motherhood” in Church when the City foursquare as Bride has been revealed as “the spiritually organized Church,” as particularly noted in the chapter on “Evolutionary Organization”? Mrs. Eddy’s position in presenting Benjamin first as “The infinite idea” was not a mistake, but the necessary limitation of evolutionary process up to the final evolution; which we *now have*, and so are without excuse. Her definition of Benjamin was right for the time, as Benjamin was both heaven *and* earth, being born after the *regeneration* of earth—Jacob, Gen. 32:24-32—and Benjamin’s birth was not recorded until Genesis 35:17-19, in Bethlehem of Judea where Jesus was born. Benjamin’s birth is said to have been ten years after the birth of Joseph. Is this not why he offered himself wholly to the tribe of Judah, I Kings 12:20, and lost all identity until *Shiloh* came. Paul, the Benjamite, was a glimpse of the manhood of the descending idea as demonstrated by Jesus and revealed to Paul as a *descending* idea after Jesus’ *ascension*. The tribe of Benjamin was silenced from the time of the division of the kingdoms under Rehoboam, the son of Solomon, until Paul’s vision, Acts 9, of which he speaks in Gal. 1:15-23. So his vision was not from man but from above; however, he put his vision under law and refused to tell it, II Cor. 12:4, and appealed to Caesar as a Roman

citizen when he was told his "life" was in jeopardy, Acts 25:11. Festus said, "This man might have been set at liberty, if he had not appealed unto Caesar." It was Paul's resistance to "circumcision" for the Christian Jew and Gentile as a symbol after the idea had been revealed—as in Gal. 5:1-6 that cost him his "life," S.&H. 564:29-31.

It in no sense detracts from the marvel of Paul's revelation that he could not see higher in human demonstration than to glory in infirmities and imprisonment ("I therefore, the prisoner of the Lord, etc.") and yet, as Mrs. Eddy suggests on p. 73, Miscellaneous Writings, we lay the effects of our violation of law on *God*, and say, "He knoweth we have need of experience," as Paul did owing to his limitation of demonstrable vision. Did not Jesus cry out, "My God, my God, why has thou forsaken me?" and "I thirst," when he had told the Samaritan woman at the well that he could give her "*living* waters" which would prevent her from ever thirsting again? Is not this the experience of all unselfish work to the end of helping others, which pulls us below our individual revelation? Jesus could have ascended as Elias did,—“I have power to lay down my life and power to take it again; no man taketh it from me,” said Jesus; Paul could have gone on with his vision, II Cor. 12:2-4, and did not Mrs. Eddy suggest such a course was open to her in Sibyl Wilbur's *The Life of Mary Baker Eddy*, p. 235: "If the students still continue to think of me and call upon me, I shall at last defend myself and this will be to cut them off from me utterly in a spiritual sense by a bridge they cannot pass over." Was not this an expression of Mrs. Eddy's ability to ascend *above* the struggle? We must remember that this was in her man-Angel vision, and the tendency

## THE TWELVE TRIBES

of manhood is to ascend, as evidenced by Enoch, Elijah, Moses (?), and it was Jesus' constant tendency. But when one unselfishly elects to bear the sins of the world in an endeavor to save it and finds moments of anguish expressed in cries, "My God, my God, why has thou forsaken me," "I thirst," etc., etc., the very ones for whom the struggle is made mock the struggle as an evidence of weakness and inconsistency—not realizing that the attempt to save others places all problems and struggles beyond individual responsibility—it is a constant exploring of the way and "trying of the spirits." The cry is never for oneself but for others and the darkness always for another's sake. So Jesus, Paul and Mrs. Eddy, as the three Benjamin thoughts in intent and endeavor—to unite both heaven and earth—suffered and cried out for others, for Benjamin is a *universal* idea.

Note the Glossary presents all the tribes as the sons of Jacob but two—Judah and Joseph, thus implying that they are the sons of *God*. Why? Because Joseph was born of Rachel typing Love, and Judah, when Leah turned wholly from man and said, "Now I will praise the Lord"—this being the meaning of Judah—"Praise the Lord." While Benjamin was called Jacob's son in the Glossary, he was born after Jacob's regeneration, (Gen. 32:24-32. Benjamin's birth being recorded, Gen. 35:17-19, in Bethlehem of Judea, Jesus' birth place). Thus Benjamin typed the *regeneration* of earth and was the only son of *regeneration*, and as such embraced the twelve thrones spoken of by Jesus as the promise of regeneration, Matt. 19:28—"generation" is the twelve individual types of tribes; regeneration, the generic sense of twelve in one—the Bride, the City foursquare.

To summarize: This was the only tribe "changed" (as before noted) after they were given us; and that in

the same edition as the City foursquare, thus showing an analogy *thereto*. It, as infinite idea, brought forth the "man child" from its *infinitude* in the edition in which we were given the woman bringing forth the man child (the first in which the Apocalypse was given us, but without the City foursquare)—Benjamin was given as "THE *infinite idea* of *infinite* Principle; THE spiritual shadow of Spirit-substance; THAT which is constituted of Soul; THE reflection of Deity," 16th edition 1886, p. 529, to 50th edition in 1891. Woman's "man child" was "caught up unto God and to his throne," Rev. 12:5—embraced in Womanhood, after the pattern and process of our "Lord's Prayer," S.&H. p. 16—"Our Father which art in *heaven*," is interpreted as "Our Father-Mother God, all *harmonious*"; in other words, Our Father embraced in Mother, as in Glossary, 586 and 592, wherein Mother is the full trinity embracing Father as Life and Principle. So the "man child" was wedded, Rev. 19:7-9, to the Bride (whose wedding garments, "*clean and white*," are the *righteousness* of the saints"—*redeemed* tribes) as an *assemblage* of individual saints (recorded in the Bible). These saints as the armies of heaven (the specific conquering thoughts in the redemption of the tribes to true idea, who all follow the Word of God as embracing all of them) descend in the embrace of the Bride, Word, as the City foursquare, preserving their specific identity as twelve pearly gates, so long as the City has walls. Then their identity is presumed as the twelve *unending* fruits of Principle and Love as abstractly wedded in Rev. 22:2, when the City expands from "The City foursquare" on p. 575 of Science and Health to "The City of our God," on p. 577, which has no "*boundary nor limit*" (walls), but four "cardinal points." The City foursquare de-

scended, Rev. 21, as the *Bride*, embracing and wedded to the man child, Rev. 19. "Principle and its idea is one," S.&H. 465:17: "Thy maker is thine husband" (or wife—Isaiah 54).

As before noted, Benjamin had lost all identity in Judah when the tribes divided, I Kings 12:20, 21, and accepted the true sense of law in Judah until "*Shiloh*" came, Gen. 49:10, "and unto him shall the *gathering* of the *people* be." The descending light from the ascended Jesus made Paul's (the *Benjamite's*) unfoldment higher than the immediate disciples of Jesus.\* Paul came into his ministry at thirty years old—the *day Jesus was crucified*, and persecuted the Christians for six years. Then he was specially chosen by Jesus to carry a higher message. It was his light on the circumcision that occasioned his captivity. "If ye be circumcised, Christ shall profit you nothing," Gal. 5:2—no *two* covenants of morality AND spirituality in his teaching. The Comforter through Mrs. Eddy lifts St. Paul's limitations, in S.&H. 442:25-29 and 200:25-29. St. Paul offered himself as completely to Jesus (Judah) as this tribe had offered itself to Judah in 1st Kings 12:20, 21, BUT as Jerusalem is Benjamin's capitol, the "New Jerusalem" that comes down from God out of heaven must be the true idea of this capitol.

Jacob said of Benjamin: "Benjamin shall ravin as a wolf: in the morning, he shall devour the prey, and at *night*, he shall divide the spoil," Gen. 49:27. This was the history of the tribe, animality in the first stages, Judges ch. 19-21, although the type is unmistakable—the endeavor to demonstrate manhood or law in *matter* instead of Spirit. He was the type of the union of both heaven and earth and suffered greatly on earth as he

\* Acts 9:3.

must accept the demonstration of earth from Leah (Judah), as a *gift* and not a labor, hence the loss of his working identity until Shiloh came.

There was no specific history of Benjamin, as previously noted, as Benjamin is never specific; but the history of his tribe is, of course, his history, as whatever is derived from a given source is the outcome of active or latent qualities or "forces" in its source. This is true of all the tribes, and true in spite of the fact of their *marriages* and their children as the offspring thereof. As marriages are based on the claims of lack, and supply only the *claim*; in other words, they are counterfeited "compound" idea, S.&H. 577:4-11, counterfeiting the original completeness in each factor, but claiming it as two persons instead of two elements, S.&H. 57:8-14 and 577:4-11.

(The Astrological sign for Benjamin, the twelfth tribe is Pisces, the two *crossed* fish, the House of Enemies, representing the *feet*. Mrs. Eddy speaks of feet in the following manner: "Its feet are pillars of fire, foundations of Truth and Love," S.&H. 558:16, 17. As Church is "the structure of Truth and Love," S.&H. 583, and feet are the "foundations of Truth and Love," it is evident that Church "rests upon" such "feet." Thus the last counterfeit Astrological sign counterfeits the foundation of Church, which even Astrology approaches in a *descending* manner—the first shall be last and the last shall be first, Matt. 19:30. "The House of Enemies"—the Bible promises that the enemies of the Christ-idea shall be made its "footstool," Matt. 22:44, and this is fulfilled only when we can see "the Son of man which *is in heaven*," John 3:13, in all earthly conditions—neither "ascended" nor "descended"—such is the promise of Benjamin, to which matter asserts a claim

in this sign—the two crossed fish,—the spiritual cross—purposes when heaven and earth are separated in our “human footsteps”—which should be “Footsteps of Truth,” as Mrs. Eddy has characterized the human footsteps in Science and Health. “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, 9.

These Tribes have been given to us by Mrs. Eddy in the Glossary, which Glossary definitions have been given to the world through its own medium (by permission of Allison V. Stewart in 1910)—Funk & Wagnall's Standard Dictionary for 1927. In this is published the abstract definitions in our Glossary, together with four of the tribes from our Glossary—Judah, Dan, Asher and Joseph. Inasmuch as Allison V. Stewart was Mrs. Eddy's publisher when she “passed on,” December 3, 1910, it would seem that Mrs. Eddy had given her permission therefor. However this has evidently been retracted recently, as attested by their 1928 Dictionary—or, at least, *contracted* to exclude the tribes. The *tribes* were all given in the 1927 Standard Dictionary, but Glossary definitions were given of but the above *four*. This is stated as a fact with meaning, for our Glossary tribes have partially gone out to the whole world, and “God guides every event of our careers,” Un. p. 3, whether an individual or a Cause. Mrs. Eddy never retracted anything that she had once given to the World, and this cannot be *retracted*. The demand of our Church is to “complete its history” \* and not retract nor repeat, and the next orderly progressive step in line with the spirit of Mrs. Eddy's demand for “completion,” as subsequently unfolded, should have been to complete the Glossary tribes to the world rather than retract them.

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\* Ret. 1891, p. 58.



It is not a question for "human wisdom" after God has *spoken*, as He does in *everything*. "The spiritual reality is the scientific fact in all things." S.&H. 207:27-29.

These Twelve Tribes are the twelve stars, "which SHOW THE WORKINGS of the spiritual idea by casting out error and healing the sick," Science and Health. "They are the STARS in the CROWN of rejoicing," S.&H. 562, as we shall see in the next chapter.

Ezekiel's valley full of bones, Ezek. 37, which he calls "the whole house of Israel" are the frame work for our Universal "structure of Truth and Love"—Church, into which Woman breathes "from the four winds" the breath of the spiritual Life of IDEA, and they become a *living Church!* S.&H. 548:2-5.

## THE TWELVE TRIBAL GATES AS DAYS OF CONSCIOUSNESS.

REUBEN says, "All is good," without discrimination between good and evil—hence, his sin, Genesis 35:22; 49:4.

Reuben is Adam's state of consciousness before he was divided ("parted") into his component parts (the tree and its "twelve manner of fruits," Gen. 2:9, were not forbidden until he was divided,—his undivided position being expressed in S.&H. 585:19 to 21, to first semi-colon); into rivers, Gen. 2:10; minerals, Gen. 2:11 and 12—gold bdellium, onyx; trees, Gen. 2:16 and 17; and animals, Gen. 2:19 (the three kingdoms—*mineral*, *vegetable* and *animal*;—were all named, after the river "parted," Gen. 2:10); and lastly woman. Man was not called Adam until he was forced to recognize and name the things outside of himself, S.&H. 591:5-7. This division was a dam that dammed him to but a part of the whole.

## THE TWELVE TRIBES

The first consciousness of division (parting) was in the river which "went out of Eden," his body, S.&H. 526:30, "and from thence, it was parted, and became four heads," Gen. 2:10. "Water symbolizes the elements of Mind," S.&H. 507:3. Thus so-called mortal mind, human will, issued forth on its *six thousand years course*, its four divisions eventually becoming the four walls of the City foursquare, after meandering through every avenue of the human consciousness back to its source—the Bride; original Word. These four rivers become one in the 22nd chapter of Revelation, thus redeeming man to his full expression when the Tree of Life grew in his own body, Eden, (which was planted "*eastward*," Gen. 2:9—the embodiment or personification of the Christ idea, S.&H. 575:17-19 and 27-29; S.&H. 565:13-18), Gen. 2:9, before the river parted, Gen. 2:10. The same statement with reference to putting man into the garden is repeated after he is divided, Gen. 2:15, for the individual counterfeits the whole idea. But the curse rests on the counterfeit only, Gen. 2:16 and 17, and not Gen. 2:9.

Inasmuch as the Tree of Life and the Tree of the Knowledge of Good and Evil were in the same place—"in the midst of the garden"—they were the same Tree, S.&H. 406:4-6, and the possibility of *evil* in the Tree of Life before man's division, Gen. 2:9, lay in its susceptibility to the analytical evolving division at the call of wisdom, the serpent, S.&H. 515:5-10,—this serpent, (wisdom) seemed to divided sense "knowledge," S.&H. 590:4-8, which necessitated labor for its accretion. Wisdom is the manhood of woman, S.&H. 64:22-25; S.&H. 577:4-11), hence its demand came through her, Gen. 3:1-6.

It was the same analytical division of the infinite Day, S.&H. 584:1-2, into seven days in the first chapter of Genesis that put darkness into the first day's declaration, Gen. 1:3-5, and put darkness ("evening") into each succeeding day in Genesis 1st chapter, S.&H. 509:24-26; S.&H. 520:10-12. This *darkness* in the first chapter of Genesis (verses 2, 4, 5, 8, 13, 19, 23 and 31) is comparable to the Tree of the Knowledge of Good and *Evil* in Gen. 2:9 *before man's division*.

A woman (man's spirituality) as a finite concept of the compound idea, was the last division of man, whereby man put God outside of himself; for woman corresponds "to Life and to Love," S.&H. 517:10 (both Fatherhood and Motherhood, S.&H. 569:1-3)—God, S.&H. 592:16; and 577:4-11, which latter reference Mrs. Eddy, in Science and Health, has made to correlate "the Lord, God Almighty," S.&H. 576:10-11.

It must be remembered that Moses wrote the first and the second chapters of Genesis several hundred years after Jacob as "the revelation of Science," S.&H. 589:5 and 6, unfolded his twelve sons, Gen. 29th; 30th and 35th chapters. He could not interpret the tribes beyond the seven ascending days (manhood), because he (Moses) could not go into the Promised Land of Womanhood, Deut. 34: 4 and 5. In the first chapter of Genesis, he treated his subject of heaven (Woman) and earth (man) in the abstract; while in the second chapter of Genesis, he dealt with it in the concrete. Nevertheless, both chapters involved the same entities, for Mrs. Eddy says in the 3rd to the 15th, inclusive, editions of Science and Health (1881-1885, inclusive), "this earth and heaven are now and *forever* the male and female of Spirit, *alias* the Elohim or sons and daughters of God," 3rd. edition, p. 120; 6th to 15th editions, p. 74.

Thus the "darkness upon the face of the deep" in Genesis 1:2, and its division from light, Gen. 1:3-5—in the first day—as well as the re-appearing of *darkness* in each succeeding day, were correlated in the second chapter of Genesis in the Tree of the Knowledge of Good and Evil, Gen. 2:9—its evil being the resistance of each preceding day to further enlightenment. Thus Reuben was the chaotic unformed and unclassified inspiration (light) that resisted all classification, corresponding to Genesis 1:2—"the earth was without form and void and darkness was upon the face of the *deep*" (intelligence), S.&H. 507:6-10; S.&H. 513:17-21.

It may be asked, How can Reuben as light resist increasing light? By employing dazzling generalities to defeat the specific, progressive and progressing, eliminative, moral processes needful to the unfolding of the human consciousness Godward. Reuben is the concentrated individual ray of light that, like a spot-light, darkens the objects surrounding its vision, which objects must be intelligently embraced. Thus Reuben as a spot-light sees only its individual need and desire, to the effacement of all other Tribes and their progressive purposes.

This "*darkness*" never wholly disappears until the male and female elements are indissolubly united in the City foursquare, wherein heaven and earth become one on *earth*, when "divine Science, the *Word* of God [completed Word, the Bride, My. 125:26; S.&H. 577:4-11] 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. 503:12-15. Thus, in this union of heaven and earth in the City foursquare, "the gates of it shall not be shut at all by day; for there shall be no *night* [*darkness*] there, Rev. 21:25. Whereupon the Tree of

the Knowledge of Good and Evil becomes one with the Tree of Life in the consciousness of Reuben expanded to Benjamin, Rev. 22nd chapter, through the Twelve Tribes of Israel which "show the workings of the spiritual idea," S.&H. 562.

Mrs. Eddy says of Genesis 1:2 that it "indicates a supposed formation of *matter* [think of it—the first chapter of Genesis recording the formation of *matter!*] by the resolving of fluids into solids, analogous to the suppositional resolving of thoughts into *material things*," S.&H. 510:23-26. Is not this the sense in which matter ("darkness," S.&H. 504:29—*outline*) is used in Miscellany 260:3 and 4; Mis. Writings 74:13-5? Note that in S.&H. 505:1-3, Mrs. Eddy does not include *matter* in her statement of what Genesis the first chapter does not include, for in so doing her statement would have been inconsistent with S.&H. 510:23-26. Thus the first and the second chapters start a correlation that ends in the Tree of Life, where "The numerals of infinity called *seven days* [which] can never be reckoned according to the calendar of time" have appeared as mortality disappeared, S.&H. 520:10-12, from the evolution of the second chapter of Genesis as the "Tree of the Knowledge of Good and Evil," as its good preponderated over its evil to the point of oneness with the Tree of Life.

It is easy to see why Mrs. Eddy spoke of the original sin of Adam (who ate of but *one kind* of fruit, when there are "twelve manner of fruits" on the Tree of Life, Rev. 22:2, thus prototyping REUBEN in his self-circumscription) in the 3rd to the 16th editions of Science and Health—in 1881 to 1886 inclusive—as: "The garden of Eden was a term used to signify the *body* [this is in substance the same as our now S.&H. 526:30] in the

## THE TWELVE TRIBES

first records of mythology, sexuality and *self-abuse* the forbidden knowledge"—page 127 in the 3rd to 6th editions; page 81 in the 6th to 16th editions. (We are cited to these editions in the foot-note of Miscellaneous Writings, page 35. This footnote was added in the latter part of 1908). Also in the revised edition of 1890,\* (See footnote on p. 309 of Miscellaneous Writings. The alternate reference was added years after she left us and refers to the platform of Christian Science, whereas her reference concerns the City foursquare.) Mrs. Eddy says on p. 452, "In this text Eden is man's body"; and in the first edition of Science and Health, "That man epitomizes the universe, and is the *body of God*, is apparent to me not only from the logic of Truth, but in the phenomenon that is sometimes before my spiritual senses," p. 229.

Returning to the subject of Trees, the Bible says: "She (Eve) took of the fruit thereof, and did eat, and gave also, unto her husband with her; and he did eat," Gen. 3:4-6. The action of both was *separate* and never became united until after their "sin," as evidenced by Gen. 4:1. Woman being a "*rib*" of man, or the union of the male and female (as a rib is the union between two different portions in the construction of buildings, garments and even *leaves*) seemed to *counterfeit* the whole idea in her eating of "the fruit of the tree which is in the midst of the garden" (body, S.&H. 526:30) and giving unto her husband "and he did eat," but as "The greatest wrong is but a *supposititious* opposite of the highest right," S.&H. 368:1 and 2, and "A lie takes its pattern from Truth. So evil and all its forms are

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\* Which Mrs. Eddy made a part of her latest revised writings (for the first time in the latter part of 1908) by requiring its use for the elucidation of her meaning of a most vital truth.

inverted good," Unity of Good, p. 53:1, the right idea was all she really gave Adam or ate of herself, which made its inherent, dynamic demands upon both to complete the Tree of Life with its "twelve manner of fruits," typed by the Twelve Tribes of Israel which "show the workings of the spiritual idea," S.&H. 562. This spiritual idea is the male and female idea as the true image and likeness of God, Gen. 1:27, S.&H. 517:8-10, wherein Woman encompasses man, Jeremiah 31:22. Thus Mrs. Eddy says "The first iniquitous manifestation of sin was a *finity*," Ret. 67:9 and 10. (This is elaborated in the chapter, "CONCLUSION—The Bride as Original Word" in "THE DETACHED BRANCH"). The first sin was the taking within a material body of a claim of self-sufficiency which belongs only to generic man (Woman, S.&H. 561:22) as the union of the male and female elements brought about by the "workings" of the full Twelve Tribes. Hence, the "curse" (that woman should "conceive," Gen. 3:16, and man should "labor" to support her conception, Gen. 3:19; My. 355:8-14, until the full and complete idea counterfeited and finitized by them in their original sin of trying to circumscribe the World in one man as a God and creator), was effaced in the unity of generic man, embracing Church, in the "twelve manner of fruits" of the Tree of Life in one *consciousness*, not body, if body is conceived of as *a* instead of *the*. REUBEN'S finity, or sin, is the sin of *self-abuse*—either physical or mental—that is, finity claiming to circumscribe infinity (God) and thus robbing, abusing itself. The physical sin is a seeming expression of the perverted Reuben mentality—the drawing back within itself of something that it has sensed without itself (when Simeon begins to dawn upon its consciousness) in order to escape the expansion thereto,

S.&H. 295:8-11. This resistance of Reuben to Simeon forced the ejection of Eve, Gen. 2:21 and 22, as does the resistance of each succeeding tribe (force the ejection of the next) in the evening of its utility in the evolving human consciousness to the advancing morning of the next; for the original and only sin is the resistance of limitation to infinite progression, Ret. 67:9-10. This resistant undertow of Reuben to Simeon caused the first sin of "sexuality and self-abuse" (so defined by Mrs. Eddy in the 3rd to 15th inclusive, editions of Science and Health, as more fully quoted before) and its attendant curse, Gen. 3:8 to 19, for action that is fruitless (as is the case with all perverted sexuality) is death-dealing, Gen. 2:17, as it is self-consuming. REUBEN, as a gate, is redeemed only simultaneously with the Twelve Tribal GATES of the City foursquare, which reveals the *purpose* of each gate, rather than its limitations, for *infinity* alone redeems finity. The process between was the conception one by one of the twelve manner of fruits (tribes) by Woman; Adam (earth) tilling the soil of his own receptivity, by eating of yet another and another of the twelve manner of fruits, S.&H. 545:7-10.

This left to normal marriage (Gen. 4:1; S.&H. 56:7 and 8; S.&H. 61:29-3) the problem of unfolding the Twelve Tribes of Israel, "which show the working of the Spiritual Idea," S.&H. 562, until they were declared to be completed on earth in 1907 when Mrs. Eddy made her last change in "the ideal man" and "the ideal woman," S.&H. 517:8-10, which enabled WOMAN to encompass man on earth, as "ideal" means human conception. Then the process of S.&H. 68:27 to 30 on p. 69 superseded material "accretion" (creation) in 1903, when it first appeared in Science and Health, and when Mrs. Eddy dropped the title of Mother; and permission



for marriage in Science and Health was removed in 1907, simultaneously with the final change in S.&H. 517:8-10, as above noted.

The children of the first marriage (of Adam and Eve) were so diametrically opposed to each other that Abel (Eve's seed, Gen. 4:25) denied heaven to Cain (Adam's seed) and Cain annihilated Abel from the earth for there was no place in earth for the other's concept, Gen. 4th chapter. Thus the full Twelve Tribes were necessary to gradually bring together these diametrically opposed elements, the seed of man and the seed of Woman,—earth and heaven. It must be remembered, however, that Adam was made of the dust of the ground (earth, "compound idea," S.&H. 585:8—the expression of heaven, for God made *both* heaven and earth) and finite woman was taken out of this compound idea man in his (Adam's) finite dream. Adam, "Adam," as Mrs. Eddy so tritely called him, was but the Reuben obstruction to the full realization of the "compound idea"—earth; and Eve "a beginning," S.&H. 585 ("In the *beginning* God created the heaven and the earth," Gen. 1:1; "In the beginning was the Word," John 1:1; Bride, My. 125:26) was but a woman, or finitized concept of Womanhood (heaven). Even as such, she was never driven out of Paradise ("so he drove out the man," Gen. 3:24), because she confessed her fault, thereby regaining access to the antecedent compound idea of her heavenly being which "knowledge" (an earthly concept of wisdom—the serpent, S.&H. 515) had perverted; while "Adam charges God and woman [heaven] with his own dereliction, saying the woman [heaven] whom thou gavest me is responsible," S.&H. 533:14-31.

## THE TWELVE TRIBES

Thus Eve, a woman, was forced to the necessity for the evolutionary ending of Motherhood which she began. This was accomplished by Mary Baker Eddy in the Church-ending of human Motherhood. Her work compounded the sons (earth) and daughters (heaven) of God into one idea—and that a Bride, S.&H. 577:4-11. Woman, through Eve could not have conceived—even Cain—only on the basis of a recovered heavenly idea, for Mrs. Eddy says that the human concept is only a misinterpreted *divine idea*, S.&H. 507:28-2; S.&H. 463:5-20.

REUBEN *annihilates* instead of *embraces* the other eleven tribes. When he feels the weight of his error, he flees to heaven for his light which he demands that he must keep at all costs within himself, S.&H. 295:8-11. Then he becomes Simeon, who *resigns* earth for the sake of his harmony.

Self-communion is forbidden so long as the Tree of Life is an outside activity—"In the midst of the garden" *without*, as was Adam's tree, Gen. 2:17, but not in Gen. 2:9; and equally forbidden so long as it bears but one fruit "within." So unfolding Church demanded Communion "without" until the "twelve manner of fruits" were gathered "within" through Church.

Hence, Mrs. Eddy (fulfilling prophecy) forced each Branch Church to commune "without" (in centralized communion in the Mother Church) until the full eleven tribes other than itself had been gathered and communed with, then she demanded their self communion, My. 141:26-29.

In the ascending scale of the first seven tribes (corresponding to the seven days of creation) the sin of each tribe is that of the resistant undertow of the preceding tribe. Its work lay in the ability to overcome this tend-

ency with the truth of its own progressive idea, which always bore healing for the temptation of the tribe before. This is the process of linking in "the chain of scientific being REAPPEARING in all ages . . . uniting all periods in the design of God," S.&H. 271:2-4—each advancing tribe dropping back to link the preceding tribe (for "God requireth that which is past," Eccles. 3:15, in this continuous chain of being, and to drop one link of the past would break the chain). "God gives the lesser idea of Himself for a *link* to the greater, etc.," S.&H. 318:13. Reuben being the state of consciousness described in S.&H. 585:19-22 (to first semi-colon), was a sinless state—"a state of mortal thought the only error of which is limitation." Thus its sin was its "evening" resistance to the advancing tribe of Simeon. This is evidenced in the first chapter of Genesis, verses 2 and 3-5, where "darkness was upon the face of the deep" (intelligence, *man, earth*), and where the light was divided from the darkness in the first day of creation in the *first chapter of Genesis*. This is the mental dawning to Reuben of an advancing state of consciousness, which he resists—divides from himself, "Inspirational [unclassified] Light." Simeon understands and utilizes this division by placing a firmament ("Spiritual understanding," S.&H. 505:7) between these elements.

Note that in Genesis, Chapter 5, Adam's progeny is reckoned from Seth, Eve's seed, Gen. 4:25, and Enoch, who ascended, was the seventh in line from Eve. Also that in the 6th Chapter of Genesis "The sons of God [Eve's seed, for the manhood of woman must first be unfolded before her womanhood could be humanly recognized]; saw the daughters of men that they were fair." "The daughters of men" type the pleasures of sense, the seed of unregenerated earth, man—false

Womanhood; which "the sons of God"—Divine law—first redeemed to their true source before true womanhood was manifested, for woman is the compound idea—generic man, S.&H. 561:22, "both male and female," S.&H. 577:4-11. She is first manifested through manhood, as evidenced by the Bible; then she is the all-embracing Womanhood in Science and Health. "And they took them wives of all which they chose," Gen. 6:2. Thus started the process of being Godward through Divine law. Mrs. Eddy says that "Eden stands for *the mortal material body*,"—the whole earth—S.&H. 526:30, the entire body in which all of these things were embraced.

Simeon was his process of division, and a woman the firmament ("rib") in his Simeon consciousness. Thus Reuben's sin of resisting advancing progress, or expansion, divided creation into component parts on the outside of Adam and separated woman from man. (The "morning" of each advancing day [tribe] is its divine purpose, and its "*evening*," its resistance to advancing purpose; which resistance forms the definite outline of an idea even as an artist defines his objects with black, or "*evening*" shades of *outline* and *distinction*.) In their separation they felt the weight of Reuben's sin—"self-abuse," self-circumscription, resistance to progress. Thence they (Adam and Eve) reached to Levi, "joining," Gen. 4:1, and the result was their offspring, Cain and Abel, who manifested both elements—earth and heaven—in warfare with each other. This is the position that brings forth ecclesiastical despotism, S.&H. 590:7-13, after the death of Abel who was in reality the Judah element (heavenly light), for Eve claimed Abel as *her* seed, Gen. 4:25, that afterwards ascended in Jesus after death and resurrection in Levi. But this is in-

dividual reflection of the whole idea which must be united as "the chain of scientific being *reappearing* in all ages . . . . uniting all periods in the design of God," S.&H. 271:2-4, in Church, or gathered being.

This Church first appeared in Jacob's twelve sons—all proceeding from the same consciousness, Jacob, who is "the revelation of Science," S.&H. 589:5, for he was the first person on earth to see heaven and earth united through Life's ascending and descending angels on the rungs of the same ladder, Church. So we will return to Simeon in Church—not in individual consciousness, to which it must have first appeared before it could appear in Church.

SIMEON says, in reply to Reuben's "Good is all," "Yes, but good is heavenly. There is no earthly good." Thus he is given the "keys of the kingdom of heaven." Mat. 16:19, which he shuts to earth. ("*Resignation*," or cutting off, comes in this tribal consciousness,) for it divides good from evil, heaven from earth, making itself the firmament to judge.

LEVI says, "Yes, but the truths of heaven must be utilized for bodily, or earthly, benefit." (*Debt* is contracted, exacted and paid in this tribal consciousness. As man deals wholly with man—although in the light of heaven through the mediator of human law. Also human marriage, or joining, is in this tribe. In the matter of debt, it is wholly a question of man to man, as God does not promise to be future supply, nor does He admit past inactivity of supply, or present absence—He, including all that pertains to Him, is "I AM.")

JUDAH says, "Yes, but when the body (earth) is *controlled* by heaven (Mind) one can be "absent from the body and present with the Lord."

## THE TWELVE TRIBES

DAN says, "Yes, but so long as the body must be *controlled* in Levi, it requires vigilance which is laborious; and when this control is relinquished in Judah, it asserts a resistance that produces chaotic earthly conditions. Therefore, the human mind ("intelligence") must be turned into channels of divinity, uniting the human and divine—the "coincidence of the divine with the human," Mis. 100:19-25, in *individual* perception only. Thus the delving of the fish and the soaring of the birds in *Mind* (typed by water. Gen. 1:20-23; S.&H. 507:3) stars, which keeps the human consciousness stirred until purified. (This is the first *position* that earth mentally takes and the first tribe that brings a mental "position;" but, in order to reach it, the work must be entirely *introspective* and the *barriers* must be seen in one's own *consciousness*, and not in any outward conditions. This mental position is outwardly manifested in Naphtali.

JACOB said of *Dan*, Gen. 49:17, "Dan shall be a serpent by the way" (a type of true wisdom, S.&H. 515, when redeemed), but "an adder in the path that biteth the horse's [strength of every good purpose] heels, so that the rider shall fall backward"—thus reversing the action of good to the consciousness of the one who discerns its purpose, and unhorsing him as a channel therefor, by causing him to "*judge*" his own action in the belief of two minds, when action can be understood only in the light of the *one Mind*. So Dan is the redemption of the *human* intelligence to coincidence with the divine, thus ending the mental struggle with Animal Magnetism, or the alternate submarining of humanly discerned law (typed by the delving of the sea animals); else the soaring above it (typed by the soaring fowl of the air): Gen. 1:20-23. In this tribe man sees one law, and that he

is a law unto himself, S.&H. 442:30-32, which Mrs. Eddy has said is the remedy for Animal Magnetism.

NAPHTALI says, "I have wrestled with my sister [all outside-of-self conditions] and I have prevailed," Gen. 1:24-31; Gen. 30:8. This gives man individual dominion over all conditions *within* himself, and thus he is ready to "rest" or *pause*, S.&H. 323:9-10.

GAD says, "I have earned my *rest*." Thus individual man pauses. Here Mrs. Eddy dissolved the first organization founded on *Jesus*, Manual p. 17.

JACOB ("the revelation of Science," S.&H. 589: 5 and 6) in Genesis 49:19, prophesied that Gad would be "overcome" by "a troop"—the weight of the universal idea (in "Beholding the infinite tasks of Truth"), and would "pause"—*rest*, and then would "push onward," S.&H. 323:9-12—"overcome at the last." He must await the unfoldment of Womanhood in *Asher*. For without the quickening of universal Love, which shares its responsibilities with all mankind, Gad's confusion would be *demoniacal*—so a *wide-awake* Gad is a demoniac. There is a Biblical record of but one *Gad-arene*, and he was the demoniac whose devils were "*legion*," Mark 5th chapter. He dwelt alternately in the "tombs" (of the *dead* Past, for each Tribe, in *ascension*, rises above the *dead body* of the Tribe preceding it) and in the "mountains" (revelation, or prophecy of the Future). While he fell at the feet of Jesus' love, Jesus permitted him to *dictate his own plan* of healing, and did not *permit* him to *follow* him, as he desired to do; for he could not be bound by "fetters" of lawful demonstration, nor "chains of scientific being." Had he followed Jesus, he would have saved the life of Jesus, by demanding the demonstration of Love rather than of evolving *Truth*; but would have obliterated Jesus'

## THE TWELVE TRIBES

mission with his other disciples as the links of Levi (John the Baptist's disciples). A *Gad*-arene could never take the "Footsteps of Truth" below *Judah ascension*. Thus Jesus freed him to the privilege of *Asher*, to publish the glad tidings of Church to his own *friends*, Mark 5:18-19—to form his Church upon his own foundation; which he started in *Decapolis*, meaning *ten cities*—instead of *seven*, which would have insured its standing. Thus Gad falsely got his peace in *Zebulun*, the tenth Tribe.

ASHER says, "Yes, but 'God rests in action,'" S.&H. 519:25, and man must express unending expansion and activity, and must press on until "boundless thought walks enraptured, and conception *unconfined* is winged to reach the divine glory," S.&H. 323:12. This is the first downward "wing." It is but a mental position on the same rung, but a *downward* thought-wing. Thus it is the first step in Church, *gathering*, or a view beyond one's individual responsibility.

ISSACHAR is the heavenly position of united male and female, Rev. 19 Chapter—earth and heaven—as the "hire" of earth to heaven, because earth has given heaven its "maiden"—pure conception ("*mandrakes*"), Gen. 30:14-18. Here the first Mother Church ("creation") yielded to the Extension ("intelligence"); Mrs. Eddy simultaneously dropped the title of Mother; dropped creator, intelligence, wisdom and substance from God to man throughout her Text-book.

ZEBULUN prepares the earth for the descent of heaven, or a place where his wife (wedded thought) *dwells* (Gen. 30:20) with him, Leah types the earth—or manhood. In the edition of Science and Health \* cor-

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\* 2nd of 1907.



responding to this tribal expression, twelve changes are simultaneously made in one book, which, when analyzed, are the operations of the full Twelve Tribes, for earth must become "*compound* idea," S.&H. 585:8, to receive the seed of heaven, the planting of the Tree of Life by Joseph, the next tribe. The squares under Woman's feet in the tenth picture of Christ and Christmas show this.

JOSEPH is heaven's antecedent to earth's foundation or the "seed within itself" of idea that grows the Tree of Life. This tribe is the limit of the Extension. Mrs. Eddy's "ex-communication" of the Branches two years after the building of the Extension came in this Tribe. This "ex-communication" corresponded to Laban's Mizpah, or "watch-tower" placed between the Father-Mother source and Jacob *after the birth of Joseph*, and was the protection from the repetition of the past labor to bring forth the eleven previous tribes (typed by the eleven members upon whom the Mother Church was founded, according to the facts stated in the Supreme Court decision in the Appendix of this book) and the twelfth, Benjamin; lest the Branch, Benjamin, cross over to harm its Father-Mother source by obliterating the value of its labor of love; or it (Father-Mother) cross over this "heap of stones," Gen. 31:49-52, to pull back the Branch into the labor of its Father-Mother source in gathering the materials through constant warfare—"From first to last, The Mother Church seemed type and shadow of the warfare between the flesh and Spirit," Pul. 20:14-20; which must have ended before the work of the Branch on *earth* began, S.&H. 567:12-22 next page. Thus The Mother Church could no more build the Temple of Life than could David, I Kings 5:3-4. This Mizpah was never violated by Jacob, "the

revelation of Science," hence, Benjamin was brought forth thereafter. The uncut door between the Branch and the Mother's Room in the Concord Branch prefigured this Mizpah (excommunication) by four years.

So the test of our ability to maintain our Mizpah determines our worthiness to enter the heritage of the Bride, Word; for after the judgment of "the books [that] were opened" "another book was opened," which, is the *book of life*, and the dead were judged out of those things written in the books . . . . the sea gave up the dead which was in it . . . . and there was *no more sea*," Rev. 20:12-13, Rev. 21:1, before the Bride was demonstrably envisioned, Rev. 21:2. Until we can maintain the position of "no more sea" ("tempest tossed human concepts advancing and receding," S.&H. 536:6-7) we have not established our Mizpah and can have no Benjamin, Bride, Word, for human interpretations keep the Word "tempest-tossed, advancing and receding."

Mrs. Eddy violated her Mizpah after making her books her "Sentinel of peace" (Mizpah) between herself and the Field, My. 359:8-11, in her intervention in the affairs of the Branch, My. 360—hence her passing in "hard labor." We can neither go backward; nor forward beyond our demonstrable understanding, for it was the weight of her father's idols, before completing Church—Benjamin—which forced the death-dealing hard labor of Rachel with Benjamin, Gen. 35:17-19. The world's idols cannot be interpreted until the work "in the tents of Shem" is completed.

While Mrs. Eddy has said "This belief that there is more than one mind is as pernicious to divine theology as are ancient mythology and pagan idolatry," S.&H. 469:28-30, and in the First Edition of Science and Health: "The history of the Chinese Empire derives its

antiquity and renown from the *truer idea* the Buddhist entertains of God, contrasted with the tyranny, intolerance and bloodshed based on the belief that Truth, Life, and Love are in matter, and the great Jehovah formed after error's pattern of mortal man, or intelligent matter" (which is the only basis for man's condemnation), S.&H. p. 114, still there was a long journey ahead of her to bridge the demonstration of this fact, which journey took her through every tent of this "tyranny, intolerance and bloodshed" before she was able to establish her Mizpah as against it, in order to go beyond its needful purpose "Christianly and *scientifically*" to subdue the claim of sin before its own nothingness. So this declaration about the Buddhist God was the equivalent to Rachel's stealing her father's idols. Rachel did not do so until *after the birth of Joseph*, but even that was all too soon to ensure the safety of her birth-throes with Benjamin. When inspiration runs ahead of intelligence, hard labor, *without reward*, is its portion. Even though the result is the same—God's will being always done—still the highest expression of His purpose under such conditions becomes a "Ben-oni" ("child of my sorrow"), Gen. 35:18 to its channel, as was the case with Mrs. Eddy in going back of her *classified* vision in the incident recorded in Miscellany pp. 356-363, and Rachel in forging ahead of hers by trying to redeem the world's idols before Church—Benjamin—was completed.

BENJAMIN is its twelve manner of *fruits*—the Branch.

It will be noted that no errors are identified with the conceptions after Naphtali, other than the tendency to rest in torpor or inactivity, in Gad, for there are none in individual man. The rest are wholly in *Church*, or due to the gathering of the other Tribes and the resistance of

limitation, outline to Truth in Church—but Gad outlines,” S.&H. 591:20, with his brush of Spirit, S.&H. 513:17. So all problems after the eighth tribe are Church problems. The commandments which correspond to the Tribes, show this:

(8th) : “Thou shalt not steal”—“Progress is the law of God,” S.&H. 233:6, and the greatest foe to both Church and man is the disposition to become *static* and to resist advancing Truth thus losing the spirit of Jesus’ classification of all *past* good when he said: “All that ever came before me *are* [not were] thieves and robbers,” John 10:8.

(9th) “Thou shalt not bear false witness”—Christianity and Science are the two witnesses that forever war with each other in their witness against each other (this is evidenced by the *sack-cloth* in which our books are clothed—all but Christ and Christmas, the Poems, and the Manual), My. 347:2; Rev. 11:3-4; Zech. 4th chapter.

(10th) “Thou shalt not covet”—even good, for man has it as the gift of *heaven*. Thus ends Church *salvation*, and with it Church within man *begins*, Joseph, the Tree of Life, of which Benjamin is its “twelve manner of fruits”—generic man.

There are but three errors (the *negative* of the first three tribes) that utterly cut man (earth) off from God (heaven); and they are “self-abuse,” “resignation,” and “debt,” for all three are perversions and reversals, rather than symbols, of antecedent facts, which close the door heavenward that is always open to earth as *expression*, for God made both heaven *and* earth. Hence, God said to perverted (not redeemed) Reuben, “Thou shalt not *touch* it lest ye die.” And Jacob (“the revelation of Science,” S.&H. 589:5) after confirming this fiat with ref-

erence to *Reuben* (who defiled his own Tree of Life in defiling his "father's bed." Gen. 49:4) said of Simeon (resignation) and Levi (debt) "Instruments of cruelty are in their habitations . . . for in their anger they slew a man [resignation] and dugged down a wall"—mediatorial, saving idea, Gen. 49:5-6, for which man is indebted. Walls are specific ideas of "*salvation*" below *redemption*, but all must be expanded beyond by the seed *within*, that never loses its identity of *position* and unfolding expression.

From the above, it will be seen that even "resignation" ("Come out from among them and be ye separate, etc."); "Never breathe an immoral atmosphere except in the attempt to purify it, etc.," S.&H. 452:14), has its rightful place in the galaxy of the Tribal Stars but not in *Christian Science* in its completed sense, except as a gate of divine purpose *tending* thereto; hence, *Christian Science* teaches one to resign only what he is "*denied*," not *given*, Miscellany 195. Also "debt" has its rightful place so long as the problem is wholly man to man, as under the Levitical priesthood, but not in *Christian Science*; hence, "*Christian Science teaches: Owe no man*," Miscellany 114:3.

In this way, one can see that all fruits are good *until* the *inner* urge comes for the next, and the next. Thus the twelve gates of the City foursquare or Word, Bride, appear step by step, and may be identified in *Science and Health* as spiritually embracing the Bible.

## THE TWELVE TRIBES

### SUMMARY OF COMPLETE CHANGES IN THE SECOND EDITION OF SCIENCE AND HEALTH OF 1907 AS FOUND IN "EVOLUTIONARY COMPARISONS" USED AS ILLUSTRATIVE OF THE "WORKINGS" OF THE TWELVE TRIBAL GATES.

(1) "The ideal man" and "the ideal woman" were *each* given a final step, S.&H. 517:8-10. Inspirational light—"the spiritual idea"—REUBEN.

(2) "The Holy Ghost" was added to the "Christ," and not made interchangeable therewith, for the Holy Ghost was a developing sense, S.&H. 588, while the Christ was a completed sense, S.&H. 496:15-19. "AND" is the firmament which adds "the Holy Ghost" to the "Christ," effacing the line of "demarcation," S.&H. 505; which "*or*" separated, for a developing idea is only *measurably* one with its finished development—the distance between being a line of separation; for they could have never been *one* until the completion of the *developing* sense of the Christ as evident in the definition of the "Holy Ghost," S.&H. 588. The Christ is an infinite idea and unfolds—develops—only to the human consciousness. Thus earth can no longer "resign" from its oneness with heaven. SIMEON.

(3) Materia Medica was invited to adopt Christian Science, S.&H. 441:20-21. Body (through "Materia Medica") pays its debt to Mind—Christian Science—for its "healings" have always been *mental*. LEVI.

(4) "Scientific Obstetrics" was re-inforced, S.&H. 463:5-20, "Scientific Obstetrics" knows only the divine idea, as typed by the immaculate conception of Jesus. JUDAH which was Jesus Tribe.

(5) "Primal quality of" was added to "infinite Mind," S.&H. 469:9. "Intelligence" was made one with

the "infinite Mind" as its "primal [causal] quality"—not merely an effect. Intelligence had been dropped to man four years before throughout Science and Health. DAN.

(6) Permission for marriage was withdrawn, for NAPHTHALI triumphs (prevails) over the animal sense (his lower qualities, Gen. 1:24 and 25) that separates rather than unites man and woman, Gen. 1:26-27.

(7) "Principle and its idea is one," S.&H. 465:17, was given for the first time. This pure union of God and man is the seed of the Tree of Life which is encased in the shell of dormancy (rest, torpor) in GAD. GAD is justified self-hood, because he is but *individually* one with God, Mis. 286:9 and 10. The state of mind depicted by this tribe is set forth in Jesus' seventh Church, Rev. 3:14-22.

(8) "Self-justification" was added to "Depravity," S.&H. 115:22. ASHER awakens *GAD* to cast off self-justification and to expand his consciousness beyond the encasement of self.

(9) "The Woman in the Apocalypse *symbolizes* generic man" instead of "The woman in the Apocalypse is the Vignette," S.&H. 561:22. The latter would have spread Motherhood (Rev. 12th chapter) shutting out the Bride, Rev. 21st chapter. The Woman in Rev. 12th Chapter *symbolizes* generic man; the Woman in Rev. 21st Chapter *is* generic man. ISAACHAR (at this point the symbol of Motherhood was dropped for the heavenly Bride, Rev. 19th chapter).

(10) "Thy kingdom is come," S.&H. 16, took the place of "Thy kingdom is within us." The latter—"Thy kingdom is within us"—does not properly belong to prayer (petition) and the kingdom must come "without" in the full Twelve Tribes before its activity can

## THE TWELVE TRIBES

be wholly *within*. In other words, thought must be expanded to the full Twelve Tribes (Church) before it can be *again* "individual" in the Tree of Life. Then it is *individual totality*, embracing the full Twelve Tribes. ZEBULUN.

(11) "Unnecessary" line 3; and "erroneously" and "misdirected" lines 17 and 18; of S.&H. 274 were added. Thus the five physical senses were redeemed. JOSEPH.

(12) "Spiritual living" was made possible to the redeemed physical senses, S.&H. 264:24-27. There could be no spiritual living until the five physical senses were redeemed, as above. BENJAMIN.

It is most interesting to note that Eve's seed, Abel ("transitoriness"—"self-offering"—to God not man), S.&H. 579, gained no foothold on the earth, and not until Eve accepted the divine law of "*compensation*," (Seth) did her seed bear earthly fruit, for Seth means "a sprout; a slip," as well as "compensation." Her seed as Seth, "*a sprout*," replaced Cain's "*fruit of the ground*" which *slew* all other fruit. Seth as a sprout of the "seed within itself" of heaven sprouted on *earth* and started the Tree of Life, generic man—"twelve manner of fruits," Rev. 22:2. Thus woman's seed became subordinate to her manhood, divine Law—until its Tree of Life which was "set up on the earth" as "*a sprout*" "reached to heaven" (in the words of the Biblical description of Jacob's Ladder, Gen. 28:12) in the Tree of Life.

Thus "the seed of woman" throughout the Bible is entirely subordinated to divine law as demonstrated by *man*. This is the Life (Fatherhood) of Woman, S.&H. 517:10; 569:1 and 2. Whenever this divine Law was set aside, as in the vision of woman by which the birth-right of Esau was secured for Jacob, because she had



foreseen through divine revelation his supremacy, Gen. 25:23, as well as in the birth of Jesus, etc., etc., great light ensued, but always at the sacrifice of its channel to the level of the demonstration of *man* through *humanly*-discovered divine Law. Thus Leah could not be defeated, but only embraced by Rachel. Not until Mary Baker Eddy revealed Womanhood AFTER first bringing forth her manchild, Principle, or true conception of Jesus, S.&H. 334:24-28, (which Mary the Mother of Jesus, did *not do*, but rather "put to silence material law . . . and brought forth her child by the revelation of Truth," S.&H. 29, to her own illumined consciousness, which rendered her inarticulate to others) was the revelation of Womanhood possible. Then only could she intelligently reveal the Principle of Mary's prophetic Fatherhood and Motherhood of her own child, S.&H. 517:10; 569:1-3, or claim this two-fold Principle for herself as within herself.

So the various Bible characters used freely the union without the fold of the seed of Seth (woman's seed) in their fertilization of the soil of the growing Tree of Life (thus embracing all mankind in their Principle, so that the Twelve Tribes include "all mortals," S.&H. 562) still Principle, manhood, held *all* on the leash of evolving humanly-perceived divine law until law's coincidence with divine Principle was accomplished through the revelation of Mary Baker Eddy.

Thus while an Egyptian was the mother of Ishmael, still he was reckoned as Abraham's seed, Gen. 21:13. While an Egyptian was the Mother of Manasseh and Ephraim, still they were reckoned as Joseph's seed. Also the sons of Bilhah—Dan and Naphtali—and the sons of Zilpah—Gad and Asher—were perhaps the sons of a foreign element, still they were attributed to *Jacob*.

## THE TWELVE TRIBES

Also Esau married an Ishmaelite, still his offspring were Abraham's seed. Too, Sarah and Abraham were brother and sister by reason of a common *father*, Gen. 20:12, thus seemingly becoming almost a unit in the seed of man, which was impossible as Woman, generic man, must unify; hence, Abraham's and Sarah's seed was later fully expressed in the Twelve Tribes of Israel, for man must be *diversified* before being unified. Moses married an Ethiopian; \* David's grandmother was Ruth, the Moabite; Solomon's mother was Bathsheba, the *Hittite*; and Rehoboam, Solomon's son, under whom the kingdom of Judah and Israel divided, was the son of an Ammonite Princess. Yet the law of manhood held all in bounds to divine Law, not outwardly reckoning the intrusion of these foreign elements. *Nevertheless* they were working out the fullness of universal *salvation* through their pressures and necessities. For there were *three sons* of Noah, "rest," peace—Shem, Ham and Japhet. Shem typed the straight and narrow way of divine law—"love rebuking error; reproof of sensualism," S.&H. 594:15. Shem's small, *narrow* earthly apportionment was a type of his mental heritage;—"the straight and narrow way" of religion). Ham typed "sensuality; slavery; tyranny," S.&H. 587:21 and 22, whose apportionment was Africa (of course, including Egypt where there was so much Israelitish affiliation and inter-marriage); and *Japhet*, "a type of *spiritual peace*, flowing from the understanding that God is the divine Principle of *all existence*, etc.," S.&H. 589, was apportioned the remainder of almost the *whole world*, particularly Europe and the eastern nations. It is most probable that Japhet was generally spoken of in the

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\* Numbers 12:1.

Bible as the "Gentiles," inasmuch as the Egyptian and the Assyrian, as well as the descendants of Ham, were generally *specifically* named.

Thus the Gentile seed (Japhet) in Noah ("rest," *peace*) was "the seed within itself" for universal "spiritual peace," which was not the apportionment through *Shem*, or the Twelve Tribes of Israel, which "show the *workings* [labor, not rest, peace] of the spiritual idea," S.&H. 562. Thus Shem is the heir of Noah's ark of *salvation* through divine law; while Ham was the channel of all the Israelites had to meet, for they were the ten tribes of usurpers of the Promised Land (which had previously been given to Shem and again to Abraham, the seed of Shem)—"the Amorites, and the Hittites and the Perizzites and the Canaanites, the Hivites and the Jebusites," Exodus 23:23,\* were all descendants of Ham. Japhet included the great eastern nations that finally conquered the Ten Tribes (including Joseph and Benjamin) after the kingdoms of Judah and Israel were divided. The lesser idea can never conquer the greater. Thus Japhet, "spiritual peace" supersedes the law of Shem, "the Twelve Tribes of Israel."

The quality of the Gentile thought as shown in the Syrophenician (Greek) woman, Mark 7:25 to 30; and the Centurion, Matt. 8:10; together with the fact that all of Paul's Epistles—so highly metaphysical in character—were addressed to the Gentiles (with the exception of "Hebrews," which is not generally attributed to Paul): awaken serious contemplation of what Mrs. Eddy says in the First Edition of Science and Health, p. 114: "The history of the Chinese Empire derives its antiquity and renown from the *truer idea* the Buddhist

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\* And in addition thereto, the Amalekites, Gergashites, Kadmonites and Sidonians.

entertains of God." Rachel stole her father's idols, Gen. 31:18-35; and the fact that the Israelites were all first conquered by the Babylonians, and finally the ten tribes by the Assyrians, when they became idol worshippers; also Judah by the Romans (the three nations mentioned above being Gentiles): showed much beneath the surface. The reaching out of the Israelites beyond "Jehovah" ("the *Jewish* concept" of God, S.&H. 576:28, is analogous to the would-be Scientist's reaching out to Science (Japheth)—a "strange God" to the unprepared—before he has intelligently dwelt in "the tents of Shem," Gen. 9:27; nevertheless, it attested inspirational discernment of "the glory which [was] to come," S.&H. 585, when they did so.

Noah prophesied the future activities of his three sons through whom the whole world came to expression after the deluge, as follows:

"Cursed be Canaan [Ham's son]; a servant of servants shall he be unto his brethren," Gen. 9:25. (And he has *served* to make the the outlines of each and every advancing idea with his brush of "evening" shades. For his resistances have always forced lines of demarcation, painted in the grief (blackness) of human experience. Each triumph has increased the range of good. Thus Christianity, through Paul, gloried in necessities, afflictions and distresses, well knowing that they forced another enlargement of idea to meet them).

"And he [Noah] said, Blessed be the Lord God of Shem, and Canaan shall be his servant." (Note the religious trend).

"God shall enlarge Japheth [which means "*enlargement*"], and he shall dwell in the tents of Shem; and Canaan shall be his servant," Gen. 9:26 and 27. [Farrar Fenton says, "But he shall dwell in the tent of Shem"]

—which makes the labor, or “*workings*,” in the tent of Shem inescapable].

When Shem and Japheth took the garment of respect and love on their shoulders and “went *backward*, and covered the nakedness of their father,” Gen. 9:23, refusing to turn their gaze to the *nakedness* (limitation) of the past (typed by their father), they lovingly embraced the “past,” bearing its responsibility upon their own shoulders—the shoulders of the “present.” Whereas Ham turned his gaze to the past with *repetition* (“and told his two brethren without”) and condemnation and thus became its servant. “God requireth that which is past,” Eccles. 3:15, in His infinite allness, and they who do not build on past good become servants of darkness—the “ravens” of circumstance, Gen. 8:7-12, who go “forth to and fro” serving continually, but with no intelligent purpose. The dove, on the other hand served only until its message was concrete, for its purpose—“home”—was invisioned from the start. It dwelt in “the tents of Shem”—the Ark—only until it made possible to all within the Ark its vision of “home.” It first went forth and returned without manifest results; it next went forth and brought back to the Ark THE DETACHED BRANCH; and lastly it did not return, for the Ark whose door opened only heavenward (typing Church) is only an abiding shelter from the deluge of water-purification—“Salvation.” Redemption (home) comes when there is “no more sea.”

Noah was in his own “tent” (of the *Past* to his three sons, Gen. 9:21), having drunk of wine that types “love”—*future* glory, which always intoxicates the past and even the present (until redeemed) with its unattainable exhilaration. The disposition to drink is always occasioned by dissatisfaction with present effort and attain-

ment—the weight of Adam's debt—"Ye shall be as gods." It is the nectar of these make-believe gods whose glory was promised with the drinking of the first draught of the "spirits" of the apple.

The Past in its own "tent" must be respected, however, as the seed of the Present, and the fuller garment of respect and gratitude therefor must be the name (clothing) the present offers it to cover its "nakedness"—shortcomings. Mrs. Eddy interprets the appearing of objects of past formation as "food," and their naming as "clothes" in her correlation of "And God called the dry land (the formation of the Past accumulated demonstration) Earth, and the gathering together of the waters called He Seas," by the statement, "Spirit duly feeds and clothes every object as it appears in the line of spiritual creation. . . . Spirit *names* and blesses all," S.&H. 506:22-24 and 507:3-7. As before stated, the Past holds "the seed within itself" (*food*) which the Present clothes with a name (definite purpose or designation). The Future *requires* a name before the idea has unfolded, whereas, "God requireth (only) that which is past," Eccles. 3:15.

To epitomize, the past feeds; the present clothes; but the future (prophecy) feeds with the "serpent's meat"—"Ye *shall be* as gods"—"*debt*" and this debt demands generation (labor) thereto. The viands of the Future are always indigestible to the Present. Thus the first investment in "futures" on an unpayable margin, started a six thousand years of deferred payment to reach its promised goal—"Ye shall be as gods." This debt has been paid with its compounded interest, for the debt was as against a compound idea, the principal, payable in the fruit of woman's body—child-bearing; and the interest in the "sweat of man's brow," for man could

not touch the principal; *conception*, woman's mission, alone could do this. Apples disclosed their own *nakedness* (limitation) to the end of paying the debt of the "twelve manner of fruits" of the Tree of Life, Gen. 3:7 and 8, Rev. 22:2, and so self-seen advancing purpose clothed this newly discovered *nakedness* with the *fig* leaves of advancing purpose (another kind of fruit), Gen. 3:7 and 8, for it takes a higher present viewpoint to clothe and bless a lower idea of the past. Thus "Spirit duly (note the word "*duly*," which is in terms of periodical debt paying) feeds and clothes every object, etc.," S.&H. 507:3 and 4. So the clothes of *fig*-leaves accepted the demand that man must lovingly embrace the fruit of the past by accepting its seed of divine purpose before he could realize the leaves of its purpose in the present which alone heal raven circumstances of obscure surrounding purpose. If what the Note-taker has read is true of the fig, the type of the fig-leaves was well chosen for this first recognition of food and clothing, inasmuch as the fruit of the fig tree (bearing its seed of purpose) appears before its leaves, the reversal of which fact Jesus cursed in the unfruitful fig tree, which presented its leaves before its fruit, Mat. 21:19. Mark's version, Mark 11:13, would seem to contradict this fact, for it says, "the time of fruit was not yet," and yet Jesus' act is more in consonance with the fact that the fig tree reversed its nature, as otherwise, it would seem an unnatural expectancy, which was contrary to Jesus' acceptance of God as "natural good," S.&H. 119:21—expressed in, "He that hath seen me, hath seen the Father," John 14.

Thus the fig leaves (in the ascending thought) as clothes of an advanced idea (another fruit) condemned the apple as the seed of its own purpose, and man left

the garden of Eden clothed in the skins of animality—limitation, Gen. 3:21, for “animality and hate” must be overcome before “the hem of Christ’s robe” could be scientifically touched, S.&H. 569:11-14, and that robe is the externalization—demonstration—of the Truth, the Tree of Life, the leaves, (clothes) of which are for the healing—clothing—of the Nations, Rev. 22:2. Man, individually, had eaten of the fruit and had been clothed with the leaves of this Tree before leaving Paradise, and this vision could never be lost. But the penalty for seeing his nakedness, finity, after eating thereof and being clothed therewith, forced him to wear animal skins and to be fed and clothed with his own animal sense—alternately sacrificing, Gen. 8:20, and eating it, Gen. 9:1-5, until he realized that even animal sense, redeemed to “*quality*,” S.&H. 514, was the fruit of the Tree of Life. For this Tree of Life is not a usual fruit bearing tree, but “man’s divine Principle, which is equal to every emergency,” S.&H. 406:4-6; and to be so, it must grow every fruit of life—even *animals*. Moses graded animal food as clean and unclean, according to its evolutionary value (as shown subsequently in *As It Is*), but Peter was told that “What God [Mind] has cleansed, call not thou common”—Peter having called “the wild beasts” and “creeping things” “common and *unclean*,” Acts 10th chapter. Thus when Mind (idea) cleanses, everything is clean. So “*meat*,” as fruit of the Tree of Life, Gen. 1:29, is metaphysically correlated by Mrs. Eddy as an evolutionary process of the lesser idea serving as a “*link* for the greater,” the higher protecting the lower, the rich in spirit helping the poor, etc., S.&H. 518:5-19. As a symbol of the inner working of this spiritual fact, man eats the lesser ideas. Thus food is the eating of the right idea of everything—even ani-



mals, which, to refuse to eat as a symbol, *while eating other symbols*, would exclude both them and man as fruits of the great *universal* Tree of Life. Vegetables no more grow on literal trees than do animals, and the life of both of them seem to be taken for the good of man in his symbolic progress, for "Spiritual teaching must always be by symbols," S.&H. 575; "*Our highest sense of infinite good in this mortal sphere is but the sign and symbol, not the substance of good,*" Un. 61:17 and 18. And so started the ascending angels of life, each advancing thought condemning its *origin* and rising above it, with an eye on the *future*, which always condemns the present, and annihilates the past through the condemnation of the present, until the three become one in the Bride.

So Ham facing the Past and viewing with condemnation its *uncovered* limitations was forced to work for existence as a servant of the present and future (Shem and Japheth). Whereas the present clothes the past with its name of respect "Father."

The Future not only *feeds* with "the serpent's meat" of putting the Present in debt, but *clothes* the Present with either a *cloud* "obscure, abstract and dark," S.&H. 558:3-12; or dazzling *sunlight*, which forces the temptation to recur to the lens past obscurity (the Drag-on of old Theology) for sun-glasses to soften its blinding light—hence the struggle of the woman in the wilderness with her be-blinded followers. The Bride brings life's Principle down to earth as natural, present good, effacing the Future (heaven) as a source of all futurity. Thus the Past and the Present become one and expand to their own "Future" proving "That which has been is now; and that which is to be *hath already been*, and God requireth that which is past," Eccles. 3:15.

This book of Ecclesiastes is said to have been written by Solomon after he had gazed long and blindly into the *future* glory through the vision of his many Gentile wives, I Kings 11th chapter, who all had their silent part in his temple-cementing, S.&H. 571:19-21. No one could build Life's Temple—even in *symbol*—that excluded any nation or religion therefrom, for “every material belief hints the existence of spiritual reality,” Mis. 60:28, and even “a lie takes its pattern from Truth, by reversing Truth,” Un. 53:1 and 2. No rejection of materials, nor excommunication of ideas, could take place in Life's Temple, which embraces “all the churches one by one,” as Christian Science, My. 342:21, the City foursquare. While the materials for Temple building are *gathered* in Christian warfare (analyses), Love alone cements them together into a finished idea. Thus David, who gathered the fragmentary materials, was forbidden to build the Temple, I Kings 5:3, because he had warred. Buildings flow together, and rivers flow unobstructedly, when the whole idea is undivided by undue emphasis of its parts. Thus Mrs. Eddy's books were never *indexed*—even Science and Health for eleven years being free from susceptibility to analytical division which always occasions warfare (taking portions out of their normal, orderly, setting—thus arraying pinnacles against foundations and vice versa) until in 1886 when she brought forth her “man child” in Science and Health, by adding Genesis, and the Apocalypse thereto (the latter only to the point of bringing forth the man child). Our Science and Health's Concordance was given us in 1903 when “intelligence and wisdom” were dropped from God and given to man in her Text-book. She never gave us the Concordance

to her miscellaneous writings including all books except Science and Health.

Thus what is not done upon the basis of the Past, and with no view to the Future, has no part in either the Bride or the Tree of Life, for only those who do His *commandments*—not accept His pleasing invitations when they accord with one's own pleasure—have a right to either, Rev. 22:14. Jesus said "That thou doest, do quickly," John 13:27, to Judas Iscariot, for he knew that a thought that had not founded itself on its past opportunities sufficiently to behold the culmination of prophecy in him, unless he acted quickly, would not keep his variable promises for its (prophecy's) fulfillment! and the stage was set for its fulfillment! John 19:11. "The spiritual idea [embracing the full Past] gives the understanding a foot-hold in Christian Science," S.&H. 534, and delay of the present opportunity, for future determination and action, *self*-closes the door of present opportunity. This was typed by the five "foolish virgins" who allowed their then-present opportunity to secure oil to pass, hoping that the future would, in some undefined way, supply their need, only to find that the door to the Future was the same one used by the Past and Present and if they closed the door to present opportunity, they self-closed it to the future the same as did Adam and Eve. They incurred a debt that they could not pay in the then-present. That debt has been paid, and spiritual opportunity has but one door—"NOW."

Thus Noah's three sons type the Past, Present and Future. Shem embraces the Past (without looking *backward*), being Noah's eldest son and heir to his consciousness of on-flowing good, hence the Twelve Tribes of Israel are his progeny. Ham is the Present that

*seves* both the Past (typed by Shem) and the Future (typed by Japheth), keeping the present agitated when it violates the commandments of the Past, and unhappy with its present fruits because of future prophetic demands. Thus Ham possesses the Promised Land (to the Past) of the Present and will not permit its future glories to be realized. Ham might be defined as the resistances of organized salvation forcing its larger definitions. Ham is always a black, *odious Present* to a thought that does not see its Principle in the Past, and resists the demands of God, thus seeing life as a succession of distresses, afflictions and necessities, which Ham keeps active with his evening shades of analyses. Ham was Noah's unclean propensity which forced him to take into his Ark both the unclean as well as the clean beasts. Thus Ham saw the Past as sensual, and types mediatorial, organic salvation. His clothes are sack-cloth—black!

Japheth types the Future which never sees the Past (including the then-present, which would be Past to it for it is embraced in its greater fullness), and would efface both the *Past* and the *Present* with its infinite demands. Japheth is the heritage of Noah's overflowing thought that destroyed all seed but his own.

Japheth, until the descent of the Bride, is the vision of peace and plenty always in the tomorrow, which never comes to a thought that does not accept the Past and Present as the same door opening wider and wider to the Future. These three become one in the Bride, completed Word! So there is only the NOW in the Japheth *Vignette!* Japheth, with Shem, "walk (flow) backward" to cover the Past with the robe of Love—the infinite NOW, which silences and embraces the serv-

ices of Ham its Mediator, for the NOW is the BEGINNING, "the ONLY," S.&H. 502:24 and 25.

Thus the three sons of Noah might be regarded as the *Clock of Time*, S.&H. 595:17-21, fashioned by Noah's own concept—Shem the mechanism of the Past; Ham the pendulum of the Present, swinging between the Past and the Future both of which Ham serves; and Japheth, the encompassing idea to which the Past and the Present both tend, and from which they sprang.

It has been suggested elsewhere in this book that Noah and his three sons type the four heads of the rivers which went out of Eden, for, after the complete deluge brought about by Noah's personal sense of good that cast out all but his own *family* (but which nevertheless forced him to take into the ark both the clean and the unclean in his own family and in the animals, Gen. 7th chapter), the four rivers had to again define their separate courses. Noah types "Pison . . . . The love of the good and beautiful, and their immortality," S.&H. 593: 1 and 2; which annihilates all else without its range. This type corresponds to the Patriarchal Period, where the inspirations were wonderful, when "the impressions from Truth were as distinct as sound, and they came as sound to the primitive prophets," S.&H. 214:1-3.

Ham types "Gihon . . . . The rights of woman acknowledged morally, civilly and socially," S.&H. 587: 3 and 4. This river "encompasseth the whole land of Ethiopia" (Ham's domain), Gen. 2:13. Justice always rides a *black* horse, Rev. 6:5 and 6. This period corresponds to the Levitical Lawful period. The black horse is called out by the head of a man, and Levi is a type of mortal man, S.&H. 590:12 and 13. Moses, a Levite, married an Ethiopian, Numbers 12:1.

Shem is a type of "Hiddekel . . . Divine Science understood and acknowledged," S.&H. 588:5 and 6, but not demonstrated. This is Christianity—even the Christianity in Christian Science until its Science embraces its Christianity, as previously described.

Japhet (Japheth) types the river of "Euphrates . . . Divine Science encompassing the universe and man, etc.," S.&H. 585:16-22,—spreading forward embracingly to "the glory which is to come"; and backward to "The atmosphere of human belief before it accepts sin, sickness and death," in man before he was divided, and wiping out on either side the limitation of "a state of mortal thought, the only error of which is limitation," S.&H. 585.

Thus Japheth (Japhet) is the seed of Woman; Shem theological salvation; and Ham the resistances of limitation through the channel of a demand for "knowledge"—the serpentine reversal of wisdom—as presented by Cain, Lot, Ham, Ishmael, Esau, etc., and their descendants. Even of Judas Iscariot, Jesus said that the power behind his betrayal was from "above," John 19:11.

St. Paul said: "I was alive *without the law* once: but when the commandment came, sin revived [the sin of limitation in an individual consciousness to understanding the advanced light of "the commendment," and consequent resistance thereto], and I died," Romans 7:9—died to the peaceful flow of the river of Life understood. For revelation from the higher to the lower thought is a door opened in *heaven*, not on earth, which brings its angelic vials of wrath (as it did to John the Revelator) until its truth is assimilated in earthly expression.

Again Paul says: "And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect . . . . Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made . . . . Wherefore the law was our school-master to bring us unto Christ . . . . 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 . . . . and heirs according to the promise," Galatians 3rd chapter.

Japhet is "a type of spiritual peace flowing from the *understanding* that God is the divine Principle of *all existence*, etc.," S.&H. 589:8 and 9. It was the quality of understanding that actuated the movements of the early Patriarchs (who "talked with God as consciously as man talks with man," S.&H. 308:15; 213:30-3).

Japhet is the peaceful river of the water of Life which resists only its obstructions. The most peaceful river sizzles and foams (which commotion is occasioned by the power behind its flow) whenever obstructed, but never attacks nor injures its "useful surroundings." It has always been the door opened into the Future (never the Past, for Christ has opened that door which can never be closed) which presents obstruction to the Present, belittles and effaces its glories, and produces an obstruction to its course. This occasioned St. John's prophesied curses, for the Future always back-flows in order to link the Present (the then-Present, but Past to it), and until the Future becomes the Present, it resists the Present's onward course by obstructing it with *unforeseen* hurdles, which would be "natural good" to the Present if preparedly approached. So even peaceful

rivers have "temper" when resisted in their natural courses. Mrs. Eddy permits offense when it is "against God," Mis. 224, "natural good," S.&H. 119:21.

Thus Japheth, or "a type *spiritual peace* flowing from the understanding that God is the divine Principle of *all existence*, etc.," S.&H. 589, could not demonstrably come to expression in human consciousness until it was safe to flood "the tents of Shem" with the encompassing flow of their fulfilled, united purpose. Thus Benjamin and Japhet are one—the latter is but the recognition and expansion of the former.

St. Paul said of the Gentiles: "For when the Gentiles which have not the law [Shem, including the Twelve Tribes who sprang from him], do by nature the things contained in the law, these, having not the law, are a law unto themselves," Romans 2:14, and Mrs. Eddy so made Christian Scientists in 1908 in S.&H. 442:30-32, thus bringing them to the consciousness of Japhet, Benjamin, in 1909, when she declared error to be "unreal and *obsolete*," S.&H. 265:20-22.

So Mrs. Eddy called Jacob, "the revelation of Science" and says: "Look long enough, and you see male and female one—sex or gender eliminated; you see the designation of *man* meaning woman as well, and you see the whole universe included in one infinite Mind, etc.," My. 268:29.

"The Lord by wisdom hath *founded* the earth; by understanding hath He established the heavens," Prov. 3:19. Jesus said: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was," John 17:5; and Paul said: "According as He hath chosen us in Him before the *foundation of the world*, etc.," Eph. 1:4—this is the song of "the morning [without succeeding evening]



stars," the spiritual peace of Japhet, who dwells in the tents of Shem, by embracing the "workings" of the Twelve Tribes of Israel with the glory that man had with God "before the foundation of the world" with its labor—"workings," S.&H. 562.

But we are ahead of our story and must return to see how it *was done*. Revelation must precede *demonstration* in history as well as fact!

## Chapter V

# CROWNED WITH TWELVE STARS

"And upon her head a crown of twelve stars"  
Rev. 12:1.

"They [the Twelve Tribes] are the lamps in the  
spiritual heavens of the age," S.&H. 562:18.

THE symbol "Twelve Stars" is thus made the key to the Science of Life. More basic in point of time than even the Biblical spiritual evolution in the human consciousness as starting from Adam, the *twelve constellations* of STARS were regarded as forming man—Universal Man—each constellation corresponding to a different part of his body. Doubtless, the old Almanac picture of man surrounded by the *twelve constellations* is a clear memory with us all, as we were confronted several years ago with patent medicine Almanacs on every hand containing this mysterious symbolism. Was not this the material *counterfeit* of *universal* spiritual man spoken of by St. Paul in Ephesians 4:16: "From whom the whole body fitly joined together and compacted by that which *every joint supplieth*, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love"?

Mrs. Eddy says in the first edition of Science and Health, p. 265: "Prof. Agassiz argues, 'man springs from races.' Mr. Darwin has it, he comes up through all the lower grades of being, and must be a monkey before he can be a man. Mr. Darwin is *right* with regard to *mortal man* or *matter*, but should have made a distinction between these and the immortal, whose basis is Spirit." (Mrs. Eddy says somewhat the equivalent in our present edition, S.&H. 547:15-22 and 543:18-21.)

Does not this show that the Bible is but the history of *spiritual* evolution in the human consciousness, of which Mrs. Eddy says: "Spiritual evolution alone is worthy of the exercise of divine power," S.&H. 135:9, 10? Again, Science and Health says on p. 267, ". . . the forever Father must have had children *prior to Adam.*" And, if so, there must have been the counterfeit matter-belief, as Mrs. Eddy says: ". . . every creation or idea of Spirit has its *counterfeit* in some matter belief. Every material belief *hints* the existence of spiritual *reality*, and if mortals are instructed in *spiritual things*, it will be seen that material belief, in all its manifestations, REVERSED, will be found the type and representative of verities priceless, eternal, and just at hand," Mis. 60: 27-3. Mrs. Eddy said in her message to the World's Parliament of Religions, as recorded in Vol. II, p. 1422: "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."

So the signs of the Zodiac COUNTERFEITED the real man in his twelvefold characteristics and activities, and the reading of the TRUE stars (the science of the Twelve Tribes—stars on woman's crown) is without doubt the "Astrology" that Mrs. Eddy says "is well in its place, but this place is secondary [to their Principle]," Mis. 334:5, 6. She says these stars—Tribes—"SHOW THE WORKINGS of the spiritual idea," S.&H. 562:18, as previously quoted.

The Zodiac and its claims of influence are said to be far older than even Egyptian or Chaldean civilization—which would far antedate the Bible account of creation. Egypt had twelve gods in the time of Moses and

before, each representing one of the Astrological signs. So, Moses had a wonderful background for his prophecy in the first chapter of Genesis, in the Twelve Tribes of Israel as REVERSING the claims of influence of Egypt's twelve gods. He wrote Genesis first chapter several hundred years after Jacob had his twelve sons (the Twelve Tribes), which Mrs. Eddy says on p. 562 of Science and Health are symbolized by the twelve stars on woman's crown, Rev. 12:1. The April Journal of 1895, in describing the twelve *stars* around the Director's Window in The Mother Church, says: "This window is encircled with twelve stars, four of which are larger than their fellows, as hereafter explained; these stars symbolize the twelve tribes of Israel, and the twelve tribes of Israel *stand in type* for the *whole human race*. The four large stars stand in symbol for the City described in Rev. 21:16: 'And the City lieth four-square,' etc." April Journal, 1895, p. 5 (The Journals of January, February, March, April and May of 1895 contain marvelous descriptions of The (little) Mother Church, and its windows, which are far more elaborately described in these Journals than in Joseph Armstrong's The Mother Church).

The following outline is given for the purpose of showing the absolute need (as touched upon in the previous chapter) of understanding the *true stars* (the Twelve Tribes, S.&H. 562), in order to offset the false claims of influence which are appallingly prevalent in the human consciousness when we realize the extent to which we unthinkingly accept them by not understandingly rejecting them.

In the Farmer's Almanac the weather (which most of us accept unthinkingly) is most minutely prognosticated day by day for a year in *advance*, on the sole

basis of false star-reading or the Astrological positions of the sun, moon and stars.

Every seed is planted, cultivated and harvested on the basis of Astrological position of the stars. If this is not realized; the purchase of a Farmer's Almanac will be a revelation that should appall anyone. Every day of the week is named for an Astrological "God," and its particular influence claimed to preside over it. Just so each day is put under its limitation of sorrow, sickness and death by the failure to see the real idea of stars. True, Mrs. Eddy says: "The planets have no more power over man than over his Maker," S.&H. 102—and this is what we must *know*; however, as "Evil is destroyed by the sense of good," S.&H. 311:13, in knowing the truth, we destroy the lie. "A lie takes its pattern from Truth, by reversing Truth. So evil and *all its forms* are inverted good," Un. 53:1. A true sense of the Twelve Tribes of Israel as stars in woman's crown will handle these twelve "influences," as they are the true stars that "sang together" in basic being before evil made war upon them, S.&H. 565:23-28. Thus the looking out from the stars upon the universe, S.&H. 125:28, 29, interprets and demonstrates "universal harmony," Rud. 1:1-4. "The spiritual fact, repeated in the action of man and the whole universe, is harmonious and is the ideal of Truth," S.&H. 207:28-29. Mrs. Eddy recognizes this claim of influence when she speaks of the key of divine Science making it unnecessary for man "to consult *almanacs* for the probabilities either of *his life* [as against the claims of Astrology] or of the weather," S.&H. 171:5-11—Divine Science, Woman, embracing the Twelve Tribes.

"Astrology" viewed from its *counterfeit* sense claims that there are only *twelve* different kinds of people, born in the twelve different influences; counterfeiting

the "Tree of Life" in Rev. 22, "bearing twelve manner of fruits." Astrology's horoscope divides man into twelve houses, each and everyone of which bears close counterfeit analogy to the Truth, as shown by comparing the following with its numerically corresponding Tribe, as true star:

1. House of *Life*. Represented by the ram, counterfeiting "the Lamb of God" (or male sheep) who gave *Life* to the world. "I am come that they might have *Life* and that they might have it more abundantly" (Jesus). (Reuben, Jacob's first son, types LIFE, as shown in previous chapter.)

2. House of Riches—Taurus the bull. "In the figurative transmission from the divine thought to the human, diligence, promptness and perseverance are likened to 'the *cattle* upon a thousand hills.' They carry the baggage of stern resolve, and keep pace with highest purpose," S.&H. 514:14-18. We all will admit that these qualities are the only road to heavenly riches and their correlative human abundance. Compare Simeon (Jacob's second son) in previous chapter herewith.

3. House of Brothers. The Gemini or Twins, counterfeits the union of law and Love, the underlying, as well as *overlying* Principle—Love. This is "the stars'" most *dual* influence, as it is the endeavor to unite heaven and earth. (Compare with Levi, Jacob's third son, as unfolded in previous chapter, herewith.)

4. House of Parents. Sign of Cancer, the Crab. The breast or Motherhood of being. This was the claimed sign of Mrs. Eddy's birth when all the world of nature is *mothering* its young. (Compare Judah, Jacob's fourth son, Jesus' tribe, herewith.)

5. House of Children—Leo (Lion), the Heart. This meaning is too obvious. It takes "courage" to have children (perpetuating "two-ness") and the "heart" is

the function most nearly involved in the penalty therefor. Heart—S.&H. 587:23, 24. (Compare Dan, Jacob's fifth son, herewith.)

6. House of Health—Virgo (woman) the bowels. Woman has certainly unfolded health, and its secret in "the bowels of mercies," Col. 3:12—Love! (Compare Naphtali, Jacob's sixth son, herewith. Noting sixth picture in Christ and Christmas.)

7. House of Marriage. Scales—Balance. This sign is said to be the balance between heaven and earth, or the upper heavenly parts of the body, with the lower parts which execute heaven's commands. (Compare Gad, Jacob's *seventh* son, herewith.)

8. House of Death. The scorpion or the secret parts—*lust* brings death. "In the day thou eatest thereof, thou shalt surely die," Gen. 2:17. (Compare Asher, Jacob's eighth son, herewith, noting remarks on the danger of this step.)

9. House of *Religion*. The archer or the thigh. The Bible characters took an oath by putting their hand on the thigh; for instance, Abraham's servant in Gen. 24:9; again Jacob's thigh was out of joint in his struggle with the angel. The Jews will not eat the thigh of an animal even today, as it is sacred to religious symbolism. (Compare Issachar, ninth son of Jacob, herewith.)

10. House of Dignities—the Goat or the knee. "Every knee shall bow and every tongue confess," Paul. Sin (Goat, Lev. 16:20-22; Mat. 25:33) and mortal belief bowing before man's Maker. (Compare Zebulun, tenth son of Jacob, herewith.)

11. House of Friendship. The Waterman or the legs. Friendship can be watered, nourished, only in Mind. Water is a symbol of Mind, S.&H. 507:3. (Compare Joseph, eleventh son of Jacob, herewith.)

12. House of Enemies—Pisces or crossed fish. The feet. Nothing is at enmity with understanding, and everything is against the theorist who does not stand on something. "The spiritual idea has given the understanding a foothold in Christian Science," S.&H. 534: 30-1. The twelfth son is the final union of heaven and earth. Redeemed *earth* alone furnishes a foothold—never the clouds, nor theory. (Compare Benjamin, twelfth son of Jacob, herewith.)

The Journals contain many Astrological notes of signs in the heavens: for instance on p. 17 of the April number of 1895 is the following statement: "Paris, March 3rd—The year 1895 [The Mother Church was dedicated Jan. 6, 1895] will be a remarkable one, both from the Astronomical and religious point of view. On Good Friday next (April 12th) the heavenly bodies which gravitate round the sun will be in exactly the same position they occupied in the firmament the day Christ died on the cross. It will be the *first time* such a thing has occurred *since* that great day, 1862 years ago. . . . At 4:20 in the morning, Paris time (about 11:20 P. M. on April 11th, New York time), the moon will pass before Virginis (Spica) and hide that constellation for over an hour [Moon and man, have the same derivation]. "Virginis, or Spica, is a star of the first magnitude, situated in the constellation of Virgo (a virgin)." April Journal, 1895, p. 17.

Again in the May Journal, 1895, p. 54, under the title of "A Celestial Cross" is a description of the following strange phenomenon: "While the atmosphere was clear and the stars visible, it was of such a character that the moon's rays formed a perfect *cross*, with the moon as a center. The cross was of a silvery shade, and was very pronounced in its formation. It was wit-



nessed by many people with varied feelings of awe and wonder. . . . The hour when it was the plainest was about midnight, just as Good Friday [1895] was being ushered in in this longitude" (Boston Globe).

Again in *August Journal, 1895*, p. 217 (Vol. 13, No. 5), is the following: "A most beautiful sight was witnessed here June 25th, the conjunction of Venus and the moon. The moon was exactly beneath Venus, and overhead part of the constellation, Leo (the Lion), formed a beautiful crown of stars. The sight reminded me of Rev. 12:1."

Again, in the April Journal, 1896, Vol. 14, was the following: "The Unique December, 1895. Probably not many are aware that this December was different from any other since the beginning of the Christian era. December, 1895, enjoyed the unique privilege of having *two full moons*, which is a phenomenon that has not occurred in any December in 1896 years (Jesus' birth). The co-incidence of the last event of this time, happening in the same year as the *birth of Christ*, was not widely noted, however, or it would probably have been looked upon by many as significant. The occurrence was a purely astronomical one (New York World)."

The Journal, Vol. 7, No. 12, March, 1890, p. 579. "Astronomy": "The following is a clipping from the 'National Israelite,' the organ of the liberal Jews of this country, and I send it as being very significant to Christian Scientists: 'It is maintained in the Talmud (Baba Bathra 16) that a gem hung from the neck of Father Abraham, and that any sick person looking upon it was cured instantly. That was more wonderful than the faith cures; more wonderful even than the miraculous cures recorded in the Gospels. In the same section of the Talmud, p. 16, it was reported that there was

so much *astrology* or *astronomy* in the heart of Abraham that all the Kings of the East and West approached his door. This explains the nature of the wonderful gem,—it was Science. Josephus, Antiquities 1, VII, 2, tells the same story about Abraham; he taught the Egyptians arithmetic and the Science of Astronomy. This solves the mystery, not of faith-cure, but of Abraham's miraculous gem.' ”

So Mrs. Eddy permitted these symbols to be made significant in connection with The Mother Church dedication in 1895. The Bible speaks of the *stars* fighting against Sisera in their courses, Judges 5:20; “Canst thou bind the sweet *influences* of the Pleiades, or loose the bands of Orion”—Job. Pleiades was a cluster of seven stars called the seven sisters, one of which was invisible to the eye—the little sister that was ashamed of herself because she married a mortal. Astrologists claim that Jacob read the “Horoscope” of his sons, Gen. 49; as he truly did, but it was the *spiritual* sense of stars—the *twelve* stars on Woman's Crown, Rev. 12:1.

Mrs. Eddy says: “Astrology is well in its place, but this place is secondary,” Mis. 334:5, 6. Again, “The astronomer will no longer look up to the stars,—he will look out *from* them upon the *universe*,” S.&H. 125:28, 29. Again, in speaking of the twelve stars on Woman's Crown, S.&H. 562:11-21, Mrs. Eddy says, lines 16-21: “These are the stars in the crown of rejoicing. They are the *lamps* in the spiritual heavens of *the age* [an age being 100 years and this statement being made in the nineteenth century, shows it was “*Mother's*” work and not ours] which show the *workings* of the *spiritual idea*.”

The astronomical illustration on p. 13 of Miscellany: “The Church at Jerusalem, like a sun in the center

of its system, had other Churches, like so many planets, revolving around it. It was strictly a MOTHER and a ruling Church. According to his description the Church of Jerusalem seems to prefigure The Mother Church of Christ, Scientist." Motherhood standing for the sun ("clothed in the sun," Rev. 12:1) "and the moon [standing on the moon, S.&H. 269:22-25; 534:30-1], under her feet, and upon her head [intelligence] a crown of twelve stars"—the Extension or "crown," My. 6, representing the entire Tribes as individually expressed in the Branch activities. BUT when the sun, or ruling order *withdraws* itself, as is promised in the City four-square: "The City had no need of the sun [symbol of Motherhood] or the moon [symbol of Fatherhood] to shine in it; for the glory of God did lighten it and the Lamb [human consciousness wedded to Love] is the light thereof," Rev. 21:23.

This whole illustration contains the spiritual values intended to be expressed by the *Stars*. The Stars will never become *one* until spiritually, rather than *mentally*, controlled. The *symbols* of sun and the moon and stars could not go beyond "intelligence." They were "*created*" in the Bible, mentalized, or "intelligently" interpreted, in our Church government, but must *spiritually* go on "to Truth"—the last step in the ideal man, S.&H. 517:8 and 9. Had Mrs. Eddy's "founding" not reached this possibility, her revelation would have been in vain.

Under the title, "Something In a Name," My. p. 353, Mrs. Eddy says: "I have given the name to all the Christian Science periodicals. The first was the Christian Science Journal, designed to put on record the divine Science of Truth," etc.

The following will show how these Journals presented the true record of these tribes or stars. To begin with, whether by *intent to reverse* or otherwise, the Journal was started in the first Astrological sign (Life), April, 1883: "The Tree of Life, which yielded her fruit EVERY MONTH, and the leaves of the tree, were for the healing of the nations."

In considering each volume of the Journal, which covers a period of a year, or whole unit of *twelve months* ("The son of a year," S.&H. 594), it has been found to bring out one of the *Twelve Tribes*. Miscellaneous Writings is the gathering up of the twelve baskets full after the feast. Mr. Edward P. Bates in the Journal of March, 1897, p. 586, in expressing his appreciation of Miscellaneous Writings, says: "There are *twelve* chapters,—One for EVERY TRIBE (or phase of belief) . . . . I further observe that this book contains a large portion of your writings for FOURTEEN years. This number is significant when I recall what has transpired during those years, also a *remarkable prophecy* and its *fulfillment*, in JUST FOURTEEN [in italics] years, and its *meaning* in *Christian Science*." Jacob worked for Rachel (Love) just *fourteen* years, Gen. 29. Also Genesis 14:5, the demonstration of true Church starts in "the *fourteenth*" year. On p. 575 of the above last named Journal is a "Notice" "enjoining" all Teachers in the United States and Canada not to teach a class for a whole year (at that time two or three classes were allowed a year—at one time, four; and, again, every month at first), stating that Miscellaneous Writings was calculated to prepare the minds of all true thinkers to understand the Christian Science Text-Book more correctly than a student could. ". . . . If a member of the First Church of Christ, Scientist, shall fail to obey this injunction, it

will render him liable to lose his membership in this Church"—signed by Mrs. Eddy.

The object of all of the above is to show the imperative necessity of a right apprehension of the twelve stars upon which The Mother Church was founded in its *Second Organization* and under which Mrs. Eddy left us, and from which we have seemed to retrograde from lack of vision of what she did and intended. She was a "Star Reader" in the truest sense, for this was the task assigned to her in Motherhood, for did she not have to understand her "crown," Rev. 12:1—"crowned with twelve stars," before she could unfold the Universal Child which it typed—as evidenced by Science and Health 562:11, and April, 1895, Journal; which latter explains the Directors' window as encircled by these twelve stars "which stand in type for the whole human race."

The statement in the May Journal of 1895, p. 87: "April first, 1895, closed the TWELFTH volume of the Journal, which was established by our Leader in 1883. *This* was the day she visited The Mother Church. A happy coincidence," shows the underlying significance attached to this event. The Mother Church was dedicated Jan. 6, 1895, about three months before Mrs. Eddy visited it, although she lived but a short distance therefrom. The incidents of this visit are recorded in the May, 1895, Journal under the title of "The Mother's Visit"; and in the same Journal, in the portion entitled the "Editor's Table," was the above unmistakably comprehensive comment on the coincidence of her visit and the closing of the TWELFTH volume of the Journal. That her delay in seeing the Church was a matter of concern and comment is evidenced by the following statement: "The children both large and small have been asking,—

How long could she refrain from seeing that which was so near (in the higher sense as well as in distance) and dear to her heart?" and then the article "The Mother's Visit" goes on to state that shortly after noon, TWELVE o'clock (the time that Jesus on the cross gave his Mother to John as Universal Mother), she "quietly and unannounced entered the Church, going directly to the MOTHER'S ROOM and later to the auditorium. She passed the night in MOTHER'S ROOM."

While this hint of the coincidence of the closing of the TWELFTH volume of the Journal and Mother's visit to the Church (which "was erected as a testimonial of *her students*" to her, May 1895 Journal), in no sense led the Note-taker to discover the following coincidence of each year's Journal with its corresponding tribe and star (but rather Mrs. Eddy's statement in Miscellany 353: "Something in a Name" in which she gives us the object of the Journal), still it was entirely confirmatory to find it *after* the completion of the quest!

As Mrs. Eddy first revealed, and then founded (demonstrated) with us her revelation, she had revealed the Motherhood of God in her third volume, 1881-2 (but a few copies of this edition were published until 1882), so her next step in 1883 was to unfold the tribes in the Glossary (as we had no Glossary until 1883), thence to start the demonstration with the field and the world of the Twelve Tribes and stars—first tribes in Glossary, then stars in Woman's crown in the sixteenth edition in 1886, at which time the Journal was in the last issue of the third volume—"Levi"—and ready to start the unfoldment of "Judah" in the fourth volume.

The sixteenth edition (Woman bringing forth the man child), was announced for sale in the twelfth (last) issue of the third volume.

So from the time Mrs. Eddy started the Journal, it kept in immediate response to her revisions of Science and Health. The Journal was called at first a FAMILY Paper, as indeed it was—"the universal family held in the gospel of Love," S.&H. 577:3, 4, and unfolded the Universal Church.

It might be well to study here Genesis 29 from verse 20 to 35, inclusive, Genesis 30:1-25, and Genesis 35:16-19, in order to see the redemption of the tribes in the "descending" City foursquare. For in the previous chapter we have seen them in an "ascending" unfoldment, and nothing is ever perfect in the ascending thought—the very necessity for ascension carries with it the acknowledged limitation of previous positions.

The following is the tribe by tribe unfoldment of the Journal as an "INDEPENDENT FAMILY Paper" (its original name):

Vol. I—*Reuben*, which means, "Behold a son." Leah said at his birth: "Now therefore my husband will love me," Gen. 29:32.

Mrs. Eddy was the sole editor of the first volume, which contained six issues, reminding us of the completeness of the first son, as described in "The Twelve Tribes." So many of her own articles were written for this volume, as she had no support but gathered her "tid-bits," other than her writings, largely from the universe—poems, trite sayings, articles with a moral, etc. There never was and never will be but one son—the infinite idea—that embraces all else. Reuben's sin, Gen. 49:4, was the lie that "takes its pattern from Truth by reversing Truth," Un. 53:1, 2. Reuben put into matter "Principle and its idea is one," S.&H. 465, but as "by reversal errors serve as waymarks to the one mind," S.&H. 267, Reuben was in type the one and only son,

hence, Mrs. Eddy edited these Journals. The following are her articles in Vol. I:

Vol. I, No. 1, *April*: "Prospectus," Mis. p. 1; "A Timely Issue," Mis. p. 4; "Taking Offence," etc. Vol. I, No. 2, *June*: "People's God" (now "People's Idea of God"); "Hints to the Clergy"; "Voices of Spring"; "Christ my Refuge." Vol. I, No. 3, *August*: "Woman's Rights"; "Contagion." Vol. I, No. 4, *October*: "Ahren's Decision"; "Improve Your Time"; "Take Heed"; "The New Birth." Vol. I, No. 5, *December*: "Christian [now "Scientific"] Theism"; "Meeting of My Departed Husband and Mother"; "Thanksgiving Dinner"; "Science vs. Mesmerism"; "Justice" (now "Injustice"). Vol. I, No. 6, in *February*. Vol. II, No. 1, *April*, 1884 (Seventh Journal): "Wish and Item"; "Allegory"; "Abuse of Mental Healing"; "Bible Lessons"; eighth Journal, Vol. II, June 7, 1884, "Love," Mis. 384; Vol. II, No. 9, August 2, 1884.

From the above it will be seen the amount of labor the first volume of six issues was to Mrs. Eddy in addition to her editorial work of choosing and arranging clippings, etc. There was practically no Field support evidenced. Just here, however, after three issues of Vol. II, someone "heard" her call and answered.

Vol. II—*Simeon*, "Hearing." Leah said: "Because the Lord hath heard . . . he hath given me this son also," Gen. 29:33. A woman, Mrs. Emma Hopkins, responded and edited the next issues of Vol. II. Gradually the Field "heard" and began to contribute.

Vol. III—*Levi*, "Ecclesiastical despotism," S.&H. p. 590: "Now this time will my husband [Theology] be joined unto me." This volume was begun by the article "Veritas Odium Parit," p. 245 of Miscellaneous Writings, and was a defense against the *pulpit* and press.



The volume contained Sermonettes, Answers to Questions and wrestling with *Pulpit*—a fair representation of “Levi,” and an endeavor to unite the old Theology with the New Spirit—trying to “join unto” us the *Christian support*.

Mrs. Eddy suggests the need for the National Christian Scientists’ Association in Vol. III, No. 10; and in Vol. III, No. 11, *Thirteen* call it forth. In Vol. III, No. 12, at the time of its first regular meeting, the sixteenth edition of Science and Health was announced, giving Genesis and the Apocalypse for the first time, the latter going only so far as Woman bringing forth the MAN CHILD.

Vol. IV—*Judah*: “Now will I praise the Lord,” Gen. 29:35. This volume starts with “The New Birth” (reprinted from Vol. I, No. 4, Mis. 15), and is most inspirational throughout. Two articles on “Jacob’s Ladder” are most helpful and inspiring,—one speaking of Science and Health as “Jacob’s Ladder.” The whole volume seems to present *much illumination* without human order. So much so that in the next volume, No. 5, under the title of “Growls and Congratulations,” someone speaks of this feature and rejoices that there is a promise of more system and human order. It seems to rise above the human and to say with Leah, “Now, will I praise the Lord.” “The *New Birth*,” by Mrs. Eddy, with which it starts, as previously noted characterizes the entire volume.

Vol. V—*Dan*, “Animal Magnetism,” Science and Health: “God hath judged me,” Gen. 30:6. The new Editor, a former minister, opened a *Department* on “*Animal Magnetism*,” which is the first time the subject has been handled in the Journal. There are three articles in the first issue (April) in this department. May issue

contains the article by Mrs. Eddy on "Ways That Are Vain," May, 1887. This is when all were struggling against the Dragon as prophesied when "Mother" was bringing forth the man child in demonstration; her revelation of the man child having been announced in the last issue of the third volume, the sixteenth edition of Science and Health. The sharply outstanding feature of the fifth volume is the Department on "Animal Magnetism,"—particularly unfolding what it is, and how it operates.

Vol. VI—*Naphtali*: "With great wrestlings have I wrestled with my sister, and I have prevailed", Gen. 30:8. The same editor remained in office and the regular Department on "Animal Magnetism" was continued during this volume, in which it seems that the Field grapple with the subject more intelligently. They seemed to "prevail," as the subject was dropped, as a characterizing point, in the next volume, the seventh. The department on Animal Magnetism was entirely abolished. This, *Naphtali* (the sixth) volume contained the wonderful articles: "*Put Up Thy Sword*," Miscellaneous Writings, 214 (March, 1889); "*Thy Will Be Done*," Miscellaneous Writings, 208 (March, 1889); "*The Christmas Sermon*," Miscellaneous Writings, 161 (February, 1889). These seemed as though the wrestling had "prevailed," and they are marvelously inspiring.

Vol. VII—*Gad*, "A troop cometh," Gen. 30:11; S.&H. 586:21: "Science; spiritual being understood; haste toward harmony." At this time, October, 1889, Mrs. Eddy dissolved College and Church and this volume contains articles looking toward a more spiritual form of Church. "*Organization Dissolved*" would characterize this entire volume. *Seven* is the last seal of error

to be broken before rest from man's labor ceases, and this is wonderfully symbolized in this entire volume—"former things passing away." The article on "The Way," Mis. 355, December 1889 Journal, which suggests how "ORGANIZATION DISSOLVED" characterizes this entire volume; "Judge Not," Mis. 290, September, 1889, is in this volume; also "Fallibility of Human Concepts," Mis. 351; and *Wedlock*, under title of "Conjugal Rights," Mis. 285, June 1889.

Vol. VIII—*Asher*: "Happy am I, for the DAUGHTERS will call me blessed," Gen. 30:13. S.&H. 581: 15, 16: "Hope and faith; spiritual *compensation*," etc. "Behold, I make all things *new*" would characterize this volume. As the former volume stood for "*dissolution*," this volume stands for "*resolution*" on a higher plane, as all of the dissolved associations were *resolved* into higher forms. The Massachusetts Metaphysical College Association *dissolved* in Gad, January 1890, and *resolved* itself in *Asher*, June 1890, into a "*voluntary Assembly of Christians*," Journal, June 1890; the National Christian Scientists' Association dissolved, repealing its Constitution and By-Laws and *resolved* itself into a "UNIVERSAL ASSEMBLY." The beautiful article on "Love Your Enemies" was the first article in this Vol. VIII, April 1890, p. 8, of Miscellaneous Writings, and would characterize this volume (as the first article always does); "Extract From a Christmas Letter," Mis. 159, Feb. 1890 Journal. The articles in this entire volume are most spiritual and inspirational.

Vol. IX—*Issachar*: "God hath given me my hire." "Issachar is a strong ass couching down between TWO burdens," Gen. 49:14. It was the claimed *two-ness* of man and woman which put the burden of "self-will" and "lust," etc., on *Issachar*, S.&H. 589:1-3. He is a

type of the TWO WITNESSES as *two* instead of one! The City foursquare as revealed by Mrs. Eddy, *uniting* man and Woman, came in this volume, thus "by reversal errors serve as waymarks to the one Mind," S.&H. 267: 24. Also Retrospection and Introspection, gave us a history of the dissolution of the First Church, saying on p. 58: "This spiritually organized Church of Christ (Scientist) in Boston, still goes on," etc. (as we now have it, Ret., p. 44:29-4), and adding that the Church might yet find it wisdom to reorganize a second time for the purpose of *completing* its history, etc. The "two in *one*" (man merged into Woman as described in "Evolutionary Comparisons") of man and woman in the City foursquare characterizes this volume; the square (manhood) of the circle—not a circle *in* a square, but the circle of love *squared*. Woman (the Bride) embracing man, Jeremiah 31:22. The articles are all in this illumined vein.

Vol. X—*Zebulun*: "Now will my husband dwell with me," Leah, Gen. 30:20. "Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships," Gen. 49:13. The "dwelling" was prepared during the unfolding of this volume; that is, the second organization took place in September, 1892,—during this volume—and Church building was agitated and planned during the whole year. Such articles as "Pond and Purpose," Mis. 203, were unfolded, Vol. X, No. 5. This volume began with "The *Transfiguration*." The first article always characterizing the volume, as before noted.

Vol. XI—*Joseph*, Rachel's first son, meaning "Increase": "The Lord shall add to me *another son*," Gen. 30:24. This is characterized by the World's Religious Congress at the World's Fair in Chicago into which

Mrs. Eddy merged the *Universal Assembly* (which had started at "the Call of Thirteen" in the "National Christian Scientists' Association"). Nov., 1893, Journal, Vol. XI, No. 7. The Universal spirit was manifested, and characterized this volume of Journals. Also the marvelous book *Christ and Christmas* appeared in Dec., 1893, and was much commented upon. This volume contained the wonderful articles "Christ and Christmas," Mis. 371; "Deification of Personality," Mis. 307; and a splendid article by Judge Hanna, Jan. Journal, 1894, which defines the mission of Christ and Christmas and of which Mrs. Eddy says in the same issue: "Judge Hanna's editorial in this Journal gives no uncertain echo of the Spirit and mission of Christ and Christmas."

This volume of the Journal (Joseph) starts with an article on "Resurrection," and is rich with spiritual blessings, feeding the World at the Chicago Religious World Congress with Thirteen Addresses (twelve besides Mrs. Eddy's), and gathering up "*twelve* baskets full" for the field by publishing the twelve addresses, exclusive of Mrs. Eddy's, during the succeeding months, one by one. There was no publishing of Mrs. Eddy's address in the Journals, as "*twelve*" only could be given to Church, and her address being the *Thirteenth* was given only to our Nation and the World in "The Worlds Parliament of Religions, Vol. II, pp. 1419-1423, and to the "World's Religious Congress" directly, as subsequently described in "Evolutionary Organization."

The foundation of the Mother Church was laid in November and December—that which "proceeds from divine Principle," S.&H. 583:13.

Vol. XII—Benjamin ("Son of the right hand"). "A spiritual type; that which COMFORTS, consoles and SUPPORTS," S.&H. 582. This volume unfolds the build-

ing of the superstructure of The Mother Church, with its many *triumphs*, as well as its *dedication*, Jan., 1895. "The structure of Truth and Love; whatever rests upon [comforts] and proceeds from [supports] divine Principle," S.&H. 583:12, 13. The consolation being the spiritual expression as the outcome of these two quantities—foundation and superstructure. Joseph, foundation, becomes one with Benjamin, superstructure, in Church. Again repeating as a fitting climax: In the May, 1895, Journal, p. 87, the following item is made: "April first, 1895, closed the TWELFTH [twelfth in italics] volume of the Journal, which was established by our Leader in 1883. This was the day she visited The Mother Church. A happy coincidence." This Journal (May, 1895) contains an account of this visit in the first article.

These Journals unfolded the Twelve Tribes, and Mother's work was finished. The Massachusetts Metaphysical College Association, as "*parent* Association" adjourned sine die in June, 1895.

In 1895 the Journals of January, February, March, April and May, Vols. XII and XIII, contain wonderful picture of the windows in The Little Mother Church and their explanations. The April, 1895, Journal explains the Directors' Window, stating that the twelve stars surrounding this window stand for the Twelve Tribes, "and the Twelve Tribes stand in type for the whole human race."

That the symbol of *twelve* is the key to the Science of Life, as initially stated in this Chapter and types spiritual wholeness, the following will serve to bear out!

There are *twelve* hours in a day—"Are there not *twelve hours* in the day?", John 11:9. Also see definition of day in the Glossary of Science and Health. There

are twelve inches in a foot—"foot" types "understanding," S.&H. 558:16. There are *twelve* months in a year—a month being the "Son of a Year," S.&H. 594. (Moon and man, have the same derivation.) Jacob had *twelve* sons, after seeing heaven and earth one, Gen. 28:11-13. Jesus had *twelve* disciples. Elijah (who is the prophecy of Christian Science—and is "the basis of immortality" see Elias, which was the Greek for Elijah — S.&H. 585:9, 10) as his last labored act built an altar of *twelve* stones and poured *twelve* barrels of water thereon, I Kings 18. Elisha was driving *twelve* yoke of oxen when Elijah called him to take Elijah's place, "and he was with the *twelfth*," I Kings 19:19-21, showing his fitness to show the world how to reach *twelve* rather than demanding that they see it initially. Elijah's mission was one of *fire* and barrenness to the human consciousness, while Elisha's was one of water, as will be seen by the history of the acts of these prophets—"Elisha poured water on the hands of Elijah," II Kings 3:11, epitomizes the difference in their ministrations. There were *twelve* oxen holding up the sea in Solomon's Temple, (I Kings 7:25, typing the character of Elisha's work as before described) "three, looking toward the north; and three looking toward the west; and three looking toward the south; and three looking toward the east"—*labor* (oxen) only looks "*toward*" the four sides of the City which must be gained by *vision*; but it upholds the medium of reaching it—water of purification. (The man, bearing the pitcher of water, had his upper room furnished and prepared, but he did not get into the room with the Master. It takes more than water!) Jesus was *twelve* years old when he combated Pharisaical creed and dogma. Mrs. Eddy was *twelve* years old when she did the same; and she

permits us in the Manual, 35:1, the same privilege at the age of *twelve*. Jairus' daughter was *twelve* years old when she was raised from the dead; and the Woman with issue of blood (*sex*, rather than quality, distinction) was healed after *twelve* years of this false sense of Woman and while Jesus was on his way to raise Jairus' daughter (who was *twelve* years old) from the dead, (Matt. 9; Mark 5; Luke 8—note that one of these healings is made the *immediate sequence* of the other in all three of the gospels that record it—which is seldom, if ever, the case before). Astrology claims *twelve* constellations of stars upon which it predicates its entire claim of "influence" over all things. The Woman, Rev. 12:1, was crowned with *twelve* stars, or constellations to meet and defeat these counterfeit claims of "influence." There are *twelve* gates to the City foursquare, above each of which is the angel of one of the *Twelve Tribes*. The City has *twelve* foundations, corresponding to the *twelve* apostles of the Lamb, Rev. 21:14. The measure of the City was the *square of twelve*—144 cubits "according to the measure of a man." A *gross* in human measure is 144, the square of *twelve*. 144 thousand—the square of twelve—stood with the Lamb on Mount Zion, Rev. 14:1. The "Tree of Life," Rev. 22:2, bore *twelve* manner of fruits, and yielded her fruit every month—*twelve* times a year. The Christian Science Journal typing it, putting on record "the Divine Science of Truth" "yielded her fruit every month," bearing *twelve* manner of fruits in its *twelve* years of unfolding previous to The Mother Church erection. There were *twelve* years from the time of the unfolding of the First Church in 1879, to the unfolding of the "spiritually organized" (Church, Ret., p. 58, 1891) in 1891, the City foursquare; there were *twelve* years between "The



Mother Church" and the "Extension" (first services held in The Mother Church, Dec. 30, 1894, and Extension in 1906—My. 55:31; 70:5; 72:29). "The multitudes passed through the *twelve* entrances beneath a series of arches in the several facades," My. 78. The "loving cup" from the Executive Members of The Mother Church was crowned with *twelve* pearls, My. 347. The Massachusetts Metaphysical College had *twelve* meetings a year, and its By-Laws denominated it the "parent Association". The General Teachers' Association of 1903-1908, which stood by the building of the "Extension" was based on *twelve* Executive Members. The (little) Mother Church was founded on *twelve* members after each of whose names a star appeared in the Manuals from the 1st to the 10th editions—so, undoubtedly, it was founded on *twelve* stars, Manual 17. In music, the Chromatic Scale (Color Ladder) gives us *twelve* tones by raising five to the seven-toned diatonic scale. In music, there is a circle of *twelve* major and *twelve* minor scales, each having seven tones, containing the seven basic tones plus five sharpened or raised tones, making a complete scale of *twelve* tones. (Note the similarity of relationship to *seven* and *twelve* in Association and Church, as unfolded in "Evolutionary Organization.") The Chromatic Scale (Color Ladder) is the melodic scale—Song of the Stars. As Life is music, as Mrs. Eddy presents so beautifully, Mis. 116, under the title of "Obedience," these values are significant. Jesus speaks of *twelve* thrones in the regeneration, Matt. 19:28.

Mrs. Eddy realized her *twelve* stars in Motherhood were complete when after unfolding *twelve* volumes of the Journals, she visited The Mother Church—the very day the *twelfth* volume closed as the editor commented;

and immediately after the close of the *twelfth* volume of the Sentinel (in the first issue of Vol. 13), she gave us Miscellany 241 and 242—"Christian Science is *absolute*"; and left us just exactly three months thereafter, wearing her crown of understood (by us, as evidenced by the Extension "Crown"—My. 6:19) Motherhood! We must now wed the idea she has revealed in the wedding of the symbol of the "cross" (little Mother Church) and "Crown" (Extension) My. 6:17-19.

Even in the Astrological belief about the stars, after the seventh "influence"—Sun, Moon, Mercury, Venus, Mars, Jupiter, Saturn—the next, Uranus, is heaven the *husband of earth*; and Neptune, which with Uranus, takes care of the *spiritual affairs* of Life. "A lie takes its pattern from Truth by reversing Truth; so evil and all its forms are inverted good," Un. 53:1-3. Thus eight and nine are claimed to be spiritual influences.\*

The Journal typed the unfolding of the *Twelve Tribes* or *twelve* constellations in Mother's Crown as typed by The Mother Church. The Sentinel (the child of the Journal — as stated in the first Sentinel — the "Weekly") typed the overcoming of the *seven* planetary influences (the Weekly—seven days) that prevent the right unfoldment of these true constellations or star values.

Astrology claims the influence of each day of the week according to the planet for which the day is named—certain days resting under a pronounced curse as to all its transactions, and others likewise under a claimed "blessing." For instance, Sunday is named for the sun, and is claimed to be conducive to spiritual unfoldment,

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\*Since the above was written, another star has been discovered, and still another's presence has been sensed by its magnetic pull. Thus it will continue until the full twelve are discovered.

light-heartedness, etc. Monday is named for the moon and is claimed to be conducive to restlessness, changeableness, discontent, etc. Tuesday is named for Mars (Twi's Day—another name for Mars), and is claimed to be conducive to ambition, courage, resolution, force, activity, etc. Wednesday (Woden's Day—another name for Mercury) is claimed to be conducive to brilliancy, fluency of speech, clear perception, nimbleness and dexterity of execution. Thursday (Thor's Day—corresponding to Jupiter) is claimed to be conducive to correct judgment, honesty, justice, benevolence, generosity, etc. Friday, (Frigga's Day—another name for Venus) is claimed to be conducive to art, music, dress, love affairs or the feminine side of life, etc. Saturday (Saturn's Day) is put under an evil influence—Saturn suggesting Satan—conducive to deceitfulness, barrenness, weariness, melancholia, mistrust, etc. (This immediately above information in regard to the claim about the days is the only information used in these Notes not gained from Webster's Unabridged Dictionary and the Farmer's Almanac for Planting and Reaping).

Is it not appalling that these claims of influence rest upon our seven days of joyous unfolding of God's love? Did not our Sentinel, with its seven days of joy gathering, type the handling of these influences against good, which it is our work to do?

So when the sun and moon (which Astrology terms masculine and feminine) withdrew themselves in the plan of astronomical order, as unfolded on p. 13 of Miscellany and previously quoted (the sun and moon typing the two formations of Mother Church as Father-Mother), and periodicals that had unfolded these principles at the same time were withdrawn by fiat of Mrs. Eddy, (as unfolded in "Evolutionary Literature"),

## CROWNED WITH TWELVE STARS

did it not show that it was because the revolving “planets” (Branches, My. 13:11) were ready to shine by the inherent reflection of God’s love, as in Rev. 21:23? Then and only then could “the NATIONS of them which are saved walk in the light of it,” etc., Rev. 21:24.

“These are [indeed] the stars in the crown of rejoicing”! S.&H. 562:16.

## Chapter VI

### “THE SEVEN SEALS”

“The lion of the tribe of Juda . . . hath prevailed to open the book, and to loose the *seven seals* thereof,” Revelation 5:5.

“Nothing short of this divine Principle [Love] understood and demonstrated can ever open the *seven seals* of error with truth,” Science and Health, p. 572.

“THE *Seven Seals*” of Revelation, 5th chapter, are called “the *seven seals* of error” by Mrs. Eddy on p. 572, line 15. “Jesus appeared to John in Rev. 1st chapter, standing in the midst of *seven* candlesticks and having in his right hand *seven* stars,” Rev. 1:13, 16; and, in the 20th verse of the same chapter, he told John that the “*seven stars* are the angels of the seven CHURCHES,” and the *seven* candlesticks are the *seven* churches. Whereas, the City foursquare has “twelve gates and at the gates twelve angels (angels are stars, because stars are angels, Rev. 1:20), and names written thereon, which are the names of the Twelve Tribes of the children of Israel,” Rev. 21:12. The Woman in Rev. 12:1 is *crowned* with twelve stars, which Mrs. Eddy says, p. 562 S.&H., are the *Twelve Tribes* standing “in type for the whole human race,” April Journal, 1895.

So the tribes are the stars, S.&H. 511:1-5 in correlation of 510:15, and the stars are the *Churches*; so the “seven seals of error” are the work the first *seven* tribes must do. “These are the stars in the crown of rejoicing. They are the lamps in the spiritual heavens of the age, which show the WORKINGS of the SPIRITUAL IDEA, by healing the sick and the sinning, and by manifesting the light which shines ‘unto the perfect day’ as the night of materialism wanes,” S.&H. 562:16-21.

Jesus, representing the first *seven* ascending tribes as symbolized by “the seven stars in his right hand,” Rev. 1:20, gave messages to (or unfolded the nature of the *seven* ascending churches, Rev. 2nd & 3rd chapters). The mission of each being clearly seen by what it “*overcomes*.”

After the unfolding Churches were sent forth in idea, Rev. 2 & 3, heaven was opened, Rev. 4, “and the *seven* prismatic colors play about the throne in the rainbow, showing the work the churches must do: Gather the *seven* individual prismatic colors into white (Rev. 20:11, *Christ and Christmas, seventh picture’s* verse), by breaking the *seven* individual seals which individualize and separate man and break the continuity of being by reason of fleshly limitation. In other words the *seven* days of Creation as given us by Moses in Gen. 1st chapter are doubtless based upon Jacob’s unfoldment of his first *seven* sons (which pattern Moses had before him when he wrote Genesis) and must be opened to Spirit and taken out of material conception—“light” (1st day) must be redeemed to “revelation,” S.&H. 504:9-15. “The firmament” (2nd day) redeemed to “spiritual understanding,” S.&H. 505:4-8. Vegetation, trees, etc., (3rd day) must be redeemed to “resurrection”—John 12:24—every herb or tree having sprung from death into life, S.&H. 508:28-8. The sun, moon and stars (4th day) must be redeemed to “ascension,” S.&H. 509:24-28, through translation of the two great lights into “Truth and Love,” S.&H. 510:6-12. The *stars* must be redeemed to God’s children—the Twelve Tribes or stars on Woman’s Crown, S.&H. 511:1-5. (Note the *very expression* “multiply and replenish the earth” is applied to the *stars* in the quotation S.&H. 511:4-5, in correlation of S.&H. 510:15—the very expression that is used with

reference to the male and female of God's creating, Genesis 1:28. "Water" must be *redeemed* to "mind," S.&H. 507:3, and whatever swims in it to ideas of mind; birds redeemed to "aspirations," etc., (5th day) S.&H., p. 511:19-16. Beasts and reptiles must be *redeemed* to qualities of thought, S.&H. 514:10-10. The male and female of God's creating must be *redeemed* to "the *spiritual* idea," S.&H. 517:8-10, multiplying and replenishing the earth by MANIFESTING "HIS POWER" rather than by the creation of other people, S.&H. 517:23-31—having "dominion" by embracing all other ideas as compound *idea*, S.&H. 475:14, 15. *Rest* (7th day)—the human consciousness or unfoldment resting from individual *ascending* unfoldment in God's infinite Love, then descending to man in the other five days, or stars or tribes, but with no seal of error to "break"—"REST," therefore, must be *redeemed* to "rest in action," S.&H. 519:25. The seventh Church of the Laodiceans, Rev. 3:18, evidencing the need of redeeming "rest" from torpor and self-complacency, and making a demand for active *vision*. The ascending thought only "*hears*." Jesus always heard the Father's voice, Matt. 17:5; John 12:28. The latter reference shows that at the end of Jesus' work with his disciples they could not even hear what the Father said on the *plain*, although they had previously done so on the mountain, Matt. 17:5; hence Jesus immediately accepted his crucifixion, John 12:32, 33,—as "mountain" salvation would never save the world. Sight being *one* with Womanhood, Love—"The senses of Spirit abide in Love," S.&H. 274, "hearing" is duality, as one must speak and another hear. "God hath spoken once; twice have I heard this; that power belongeth unto God," Psal. 62:11. Sight embraces and precludes the need of hearing.

So the *seven* Churches are set to work to open the *seven* seals in Rev. 5, symbolized by "the Lion of the tribe of *Judah*" (fourth son of Jacob, which was of necessity the ascending idea since Leah said, "Now I will praise the Lord," turning entirely away from man! Hence Jesus was of this tribe). "The Lamb" having seven *horns* and seven eyes took the sealed book—sealed with seven seals—out of the right hand of him that sat upon the throne, Rev. 5:6, 7. "And I saw when the Lamb opened one of the seals; and I heard, as it were the noise of thunder, one of the four beasts saying, "Come and see," Rev. 6:1. This was the Lion, as the other beasts as given in Rev. 4:7 are all specifically named in the opening of the next three seals.

This can be considered *universally* in terms of each seal representing a day or a thousand years of consciousness, as well as individually. Mrs. Eddy gives us the key of interpretation for the opening of these seals, S.&H., p. 560:2-5, where she says, "In the opening of the *sixth* seal, typical of *six* thousand years since Adam." If the opening of the *sixth* seal is typical of *six* thousand years since Adam, the opening of the *fifth* seal is typical of *five* thousand years since Adam; the opening of the *fourth* seal is typical of *four* thousand years since Adam; the opening of the *third* seal is typical of *three* thousand years since Adam, etc.

#### FIRST SEAL—Inspirational Light.

In the light of this translation, the white horse called out by the thunder or roar of the *Lion*, Rev. 6:1, must have been the period of individual light (white horse) and the courageous (*Lion*), the demonstration which crowned the old patriarchs in the *first thousand years* after Adam, who, in Mrs. Eddy's words, "heard the



voice of God and talked with God as consciously as man talks with man," S.&H. 308, corresponding to the first day of Creation, "Let there be light."

SECOND SEAL—Divine Law, *Sacrifice*.

The opening of the *second* seal, Rev. 6:3, 4, typical of *two* thousand years since Adam at the call of the calf (typing sacrifice), was the period of the Mosaic law (firmanent, 2nd day), when the waters of mortal mind (error) were divided from the waters of Truth; the divisions and ten equations (Commandments) being necessitated by the gathering of these twelve individual periods of light (Patriarchs or tribes) together for a common unfoldment. Abraham had found the city could be saved for ten men and no less. Gen. 18:32. Why *ten*? Because ten is the limit of the lawful, or Leah unfoldment (Rachel's two children by her maid, Dan and Naphtali, resting under Leah, law, as they were legitimized by a lawful custom). The two children of Rachel (Love), Joseph and Benjamin, were a type of the spiritual idea. These latter tribes never amounted to anything in human unfoldment other than as specific *leaders* after Moses left them (Joshua being of the tribe of *Ephraim*, Joseph's son; and Jeroboam also of the tribe of Ephraim, who led the *Ten Tribes* of Israel when they revolted from Solomon's son, Rehoboam, and formed the Nation, Israel). They *prototyped* Jesus and Mrs. Eddy—Joseph, the Nazarite (the separated and God-crowned) typed Jesus, while the tribe of Benjamin (the "Comforter" S.&H. 582:12, 13, the SHILOH to whom Judah must yield his sceptre—Gen. 49:10) typed Mrs. Eddy. Of course, Jesus was all of the tribes combined *to himself* as evidenced by his calling *twelve* disciples, but he was never able to demon-

strate beyond Joseph to our sense, the eleventh son of Jacob, *ascension* above the apprehension of those around (Gen. 37:5-10, 19; Jesus was likewise unable to make anyone understand him). Joseph died in Egypt and was resurrected in Jesus. Jesus was born almost at the grave of Rachel in Bethlehem of Judea (Judah), and was acknowledged as the Christ at the well (typing Life) of Joseph (the well of Jacob in the land of Joseph—John 4:5, 6) which was a stone's throw from Joseph's grave, his bones having been brought by Moses and buried in Samaria, Josh. 24:32. The well Sychar was another name for Shechem, where little Dinah, the eleventh child of Jacob and seventh of Leah, as law, was defiled, Gen. 34. Dinah, not being a son, was never reckoned in the unfoldment of the tribes, however, she was really the latent unacknowledged eleventh factor, and the woman at the well who acknowledged Jesus as the Christ (a year and a half before Peter) was in type *Dinah*, redeemed, showing the exact adjustment of Principle, even if it takes thousands of years!

The incidents of Dinah's defilement are probably the reason (in Principle) why the children of Israel were forced to go into 400 years (four “ascension”) of slavery in Egypt, through the medium of human love, “the tree of the knowledge of good and evil”—in Joseph's case, the claim of good, and in Dinah's, the claim of evil, the same in essence, however, as Jesus indicated in Matthew 7:18. Levi (who was the highest concept of mortal man, “resurrection”), third son or the third day of “creative” consciousness as in Genesis first chapter, could see no redemption from sin. Dinah's defiler was willing to make every reparation, but it was all *rejected*, and not only was her defiler slain, but the entire city.

Divine law (Judah\*) sold Joseph into bondage (by way of the "Ishmaelites," sons of the bond-woman, Gen. 21:10, 21) and they in turn sold him into Egypt, where he died, after bringing all the children of Israel (the Twelve Tribes) into Egypt. He requested that his body be taken back into the Holy Land, when they were able to rise (fourth day—400 years) to light enough to leave Egypt. Moses' father and mother both being *Levites*, Levi had to rise in Moses to make the reparation. In other words, until mortal man, Levi, S.&H. 590:12, could see reparation for man, the curse in Gen. 49:5, 6 could never be overcome; "they [Simeon and Levi] slew a man, and . . . digged down a wall." They slew a man, when they cut off man to the mortality of his sin and made him inseparable therefrom; and "digged down a wall" of salvation, which was man's protection in restitution and reformation. Note that Simeon was also the partner of Levi in this and Simeon (Simon Peter's name being Simeon, Acts 15:14—Simon being the contracted form of Simeon) was, of necessity the tribe upon whom the Church must be *founded*, he being a type of "hearing." One must "hear" (OBEY, understand) God's law before he can "see" it, enjoy its Principle to the point of being able to say—"I love thy commandments above gold; yea above fine gold"—Psal. 119:127, and to realize "Great peace have they which LOVE thy law, and nothing shall offend them," Psal. 119:165. Hence there WAS no escape from individual "ascension" by way of the ladder of God's law, but now the revelation is the "descending" Woman, the BRIDE, coming down from God out of heaven as a CITY not an individual, Rev. 21:2, 10, EMBRACING the square

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\*Judah is divine law, Gen. 49:10; and even Joseph said divine law (God) sold him unto Egypt, Gen. 45:5.

or law—the City *foursquare*. When a quantity is embraced, however, it is never disobeyed—"I *through* the law am dead to the law that I might *live* unto God," Galatians 2:19.

So the Church is founded on the "ascending" seven—the basic idea being *universal*, S.&H. 340:23-29; but the second step in ascent is a more definite sense of Church that can "hear" and be heard—thus institutional Church could not go beyond "hearing"; "sight" is in the Nation—*generic*. The ascending steps forming the seven Churches, Rev. 3rd and 4th chapters, and pre-figuring the seven great evolutions in the Universal Church consciousness, are in the following order of unfoldment: Catholic, Episcopalian, Presbyterian, Methodist, Baptist, Congregationalist, Christian Science—the "descending" idea "embracing them one by one," My. 342:21, 22, in the order of the last "ascending" being first to be embraced in point of descent. The first, "*Christian Science*," being dissolved and embraced in 1889, and next we find Mrs. Eddy speaking of the Congregationalist in Miscellany 182:1-18 and 270:4-13, and so on. Is it not evident that the Churches feel this embrace when they are making such efforts to UNITE?

There was no escape, however, from first "binding the strong man" in the ascending manhood of "HEARING" and denying SELF in proportion thereto; however, the ascent *has been made*. Eph. 4:8; Heb. 2:14, 15, and the "protective and defensive" methods incident thereto in both the "ascent" and the embracing descent must be discarded for broader vision else the world will never find its DUE peace. The "protective" and "defensive" military plans of the nations are due to the constant "protective" and "defensive" methods of Christian Scientists, borrowed from outgrown and seasonal meth-

ods in our past unfoldment. Mrs. Eddy gives us, My. p. 210, her later method of defense, as against the "Ways That Are Vain" just below, which was written just twelve years before, (and the latter, Mrs. Eddy never *authorized* to be put into Miscellany as is subsequently shown in these *Notes*). Also Miscellany 364:9-18 is her last teaching in regard to how to "DEFEND" ourselves (Manual demand "Alertness to Duty," p. 42). The methods used in the rungs of ascension, and in embracing them in the fifth and sixth volumes of the *Journal* while the "man child" was being "brought forth" in 1886 to 1889 (Dan and Naphtali), will never meet the needs of the present time, as presented in "*The Call of Thirteen*." Salvation is a gift, and not a labor now, S.&H. 442:25-29, and labor is not sufficient. The full measure of the revelation is demanded of us—*universal* love, and not individual; *universal* good, and not individual, etc.

Jesus' work was to embrace all the tribes one by one; his first work according to John being the Reuben consciousness at the marriage in Cana of Galilee, when he detached sonship from matter by seeing his Mother as "Woman"—not "mother," and thereby freed himself and his Mother; and in the next chapter, John 3, put the demand upon Nicodemus to do likewise; then in the fourth and fifth chapters he evidences Simeon and Levi by doing the work that they failed to do, as previously noted in Genesis 34. Had Simeon "heard the voice of God," instead of Levi's, he would not have come under the curse and perhaps it would have spared Levi also, for each step must be supported by the previous step in the ascending order. Too, Reuben had put the symbol of "Principle and its idea is one," S.&H. 465, into matter, Gen. 35:22; or had never met the

elements in his thought that afterwards did so, which is the equivalent, for what is not scientifically met always awaits an opportunity to come to the surface to be destroyed. So Jesus, coming naturally through the tribe of Judah, his mother's "nativity," embraced spiritually the work of Reuben, John 2:1-8, *Simeon*, and *Levi*\* in releasing first the woman at the well of Sychar, John 4, and then the man, John 5, at the pool of Bethesda. For *personal false pleasure* (false womanhood below "seven") must yield before personal pain—false manhood below seven—could yield,—“pleasures and pains” being the inseparable false male and female consciousness. Note how Mrs. Eddy never fails thus to “unite” them, as evidenced by our Concordances. Is not this Peter’s vision when he says: “He that hath suffered in the flesh hath ceased from sin”?—false pleasure is the sin—pain but the inevitable consequence (I Pet. 4:1 from colon; S.&H. 6:12-14).

His inability to impart himself did not preclude his own blessing thus the overcoming of *Reuben* (“Behold a son”) was Jesus’ release from Galilee, for when he saw his Mother as “Woman” and responded to the demand of wine, S.&H. 35:27, 28, he released human Motherhood, as subsequently unfolded in these *Notes*. Thence to Samaria, where he overcame SIMEON and Levi’s sin by redeeming Dinah in type, showing her that husband five and six (Dan and Naphtali—Animal Magnetism—S.&H. 583:26—and “wrestling”) did not belong to Woman—“Go call thy husband and come hither.” (Woman could not come without her husband or the support of manhood.) “Thou hast had five husbands and he whom thou now hast is not thy husband.”

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\*But could never demonstrably impart to the human consciousness that above which he was born.

When the woman realized, "I have no husband" in all her past SIX, she was ready for the support—rest—of the *seventh* in the masculine (ascended) *Christ* conscious. Dinah was Leah's *seventh* child and Jacob's *eleventh*, and so salvation could not be given her below her origin. Thence Jesus proceeded to Judea (Judah) where he released the man at the pool of Bethesda, lifting him to the Temple or vision of Levi, having separated *sin from him*, John 5:14, which Levi had failed to do (Gen. 34—"Levi" . . . mortal man, S.&H. 590:12). John never recorded any further act outside of Judea. Jesus then declared the inseparability of the Father and the son. Thence he fed the multitudes in the wilderness, rising above mortal man's senses in his own "ascension" or fourth day consciousness—Judah (commanding the *men to sit down*, John 6). Thence he met the claim of Animal Magnetism for the adulterous woman by seeing her above *Dan* or the *fifth*-husband, John 8. Thence he healed the man born blind from his mother's womb, John 9:2, 3, showing the power of God to "prevail" over false law (NAPHTALI, sixth husband, "I have wrestled with my sister and have prevailed," Gen. 30). Thence he reached to that marvelous vision of John 10—"all that ever came before me were thieves and robbers"—the top rung of *seven* (Gad) viewpoint, again, "I and my Father are one." Thus he placed the "I" in Motherhood instead of Fatherhood. BUT he must needs come down, because no one could HEAR him sufficiently to meet the resistance of the senses; however, he had been there and knew the way back! Reuben, Simeon, Levi, Judah, Dan and Naphtali had been the six husbands of the woman, which Jesus was forced to fulfill one by one, as he had shown the woman at the well the *seventh*, the *living*

## "THE SEVEN SEALS"

*waters*—"the ideal Woman corresponds to LIFE and to Love," S.&H. 517:10.

This, however, was Jesus' individual spiritual demonstration, which he could not impart in letter, S.&H. 483:19-21. Thus we leave him to return to prophecy.

### THIRD SEAL—Justice, prophecy.

The *third beast*, the man, Rev. 6:5, 6, calls out the black horse, *Justice* the *third seal* typical of *three thousand years* since Adam, which would cover the period of *prophecy* (*resurrection*). The prophets always ruled the people even in the time of the kings, being the medium of divine *justice* at all times, and yet keeping the oil and the wine of Spirit intact.

### FOURTH SEAL—Ascension.

The *fourth beast*, Rev. 6:7, 8, the *flying eagle*, after the breaking of the *fourth seal*, typical of *four thousand years* since Adam, calls out the pale horse whose rider was Death. This is Jesus' tribe's day (Judah, the fourth day) which he could have risen above had he been able to lift his disciple to it. They were probably all—certainly five, Peter, James, John, Philip and Andrew—John the Baptist's disciples, whose father and mother were both Levites, and John's water baptism of repentance was constantly putting out Jesus' baptism of fire, so he could not take his disciples beyond the third day—resurrection—hence, like the seed had to "fall into the ground and die," John 12:24; I Cor. 15:36, 37, before he could *ascend* as the fourth-day demanded,—ride the pale horse before he could use the eagle's wings. This is the last of the beasts.



## FIFTH SEAL—Christianity.

Fifth seal, Rev. 6:9-11, types Christianity (five thousand years since Adam) in the period of martyrdom—"Souls under the altar that were slain for the word of God," Animal Magnetism—Dan—fifth son, mental resistance. "One belief preying upon another," S.&H. 583:28. This is typed by the delving of the fish and soaring of the birds in the fifth day of consciousness,—the restlessness and lack of fixity of "judgment and judging"—Dan.

## SIXTH SEAL—Old Theology Yielding.

Sixth Seal, Rev. 6:12-17, types *six thousand years* since *Adam*—the darkening of the Sun (type of Love), the Moon (type of Truth), S.&H. 510:6-12, and the stars, (scintillations of Truth), S.&H. 510:15; 511:1-6, the Twelve Tribes,—the great wave of formalism, agnosticism, atheism, that swept the spiritual heavens before the revelation of Science. Salvation seemed to be in Manasseh's (Rev. 7:3-12; forgetting Father's house and toil to that point, Gen. 41:51) taking the place of Dan, or judgment, Gen. 30:6, but Dan must be redeemed and is *redeemed* in the next seal, as there are twelve basic ideas of being which must be redeemed rather than destroyed. The City foursquare had *twelve* gates and the angels of the *twelve* tribes at the gates, Rev. 21:12; and Woman has twelve stars on her head. Had Dan been sealed, Rev. 7:3-12, there would have been no more warfare, but Dan could not be redeemed until the wrestling with Animal Magnetism in Naphtali was over. Dan must be redeemed in the seventh son, Gad—"A troupe cometh," Gen. 30:11, "Science, spiritual being understood; haste towards harmony," S.&H. 586:21, 22—after Naphtali has wrestled with Love under

## "THE SEVEN SEALS"

law and prevailed, Love (typed by Rachel's children) cannot rest *under* law, but must embrace law—then the "troop cometh"—UNIVERSAL *harmony*.

### SEVENTH SEAL—*Christian Science*.

Rev. 8:1-2 "And when he had opened the *seventh seal* . . . And I saw the *seven* angels which stood before God and unto them were given *seven trumpets*." Note it was earth's resistance to "the prayers of the saints," Rev. 8:3, that seemed to be the plagues. "The breaking up of material beliefs may seem to be famine and pestilence, etc.," S.&H. 96:15, 16. Also note that while all the *grass* was burnt up—"meekness" does not stand heavenly fire—only a *third* of anything else was touched. As each angel, or declaration of Truth sounds, another resistance takes place—until after the sixth angel sounds in Rev. 9:13 (remembering the angels are the tribes or stars). In Rev. 10, the man Angel brings the "Little Book"; and it is said in the 7th verse of this chapter that "when the seventh angel shall begin to sound, the mystery of God should be finished, as He hath declared to his servants the prophets."

The man-Angel bringing the Little Book (in 1875) is pictured as a *woman* in The Mother Church window, Journal, Jan., 1895, p. 412, Vol. XII, No. 10—The manhood of Woman!

In Rev. 11 the two witnesses die—Zechariah, 4th chapter, speaks of the two witnesses as the two olive trees, which are "the two anointed ones standing by the God of the whole earth," in Rev. 11, Jesus calls the two olive trees the two *witnesses*, and in Miscellany 346:27-2, Mrs. Eddy calls the two witnesses "Christ Jesus and Christian Science," which she pictures in Christ and Christmas in the circle, with Jesus (manhood), sit-

ting down, and Christian Science (Womanhood), standing. As an evidence of the relative importance of the two positions, note Mrs. Eddy's poem, "Laus Deo" (read at the laying of the cornerstone of The Mother Church) stanza 3: "Like this stone, be in thy place: *Stand not sit.*" So the two witnesses cannot stand together; one must embrace the other for as long as they witness *together*, they will witness against each other in sackcloth, Rev. 11:3. It must be either Woman, Gabriel, or man, Michael, S.&H. 566:30-13. *Holy warfare*, Michael, Luke 12:49-53; Matt. 10:34, must be embraced in Love, Gabriel; else one destroys the other. Note in the next picture, the tenth in *Christ and Christmas*, one (man) *is* embraced in the other (Woman), thereby fulfilling Jeremiah 31:22, also S.&H. 57:4, 5; 64:22-25; 575:1-6; 577:4-11. "What thou seest, that thou beest," Mrs. Eddy has quoted with approbation in *Christian Healing*, p. 8. So as the little girl embracing the little boy sees the woman, it suggests a faint glimmer of man in the embrace of woman. Also, the *reversal*, woman in the embrace of man in the ballroom and woman *sitting down* and man standing, suggests the true idea of "Truth *versus* Error"—by reversal.

The *two* witnesses must die in the experience of every one of us as it did with Mrs. Eddy, unless we accept what *has been done*. In Sibyl Wilbur's *Life of Mrs. Eddy*, chapter "Conflict of Personalities," Mrs. Eddy's struggle with Barry, Spofford, Ahrens, and Dr. Kennedy, all at the same time, is strikingly portrayed. It seemed that the warfare was between herself and the men whom she had trusted in her Cause. Zachariah 4:12 pictures the two Olive Trees or "branches which through two golden pipes empty the golden oil out of themselves" into a common bowl, vs. 2, 3. Mrs. Eddy

was pouring her revelation into the same receptacle with Jesus and allowing Jesus the credit for the whole revelation. We, as Christian Scientists, even now fail to realize that Mrs. Eddy has given us much that Jesus did not, in the words of his own statement, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth, etc.," John 16:12 & 13. Mrs. Eddy says, S.&H. 123, lines 19-23: "The revelation consists of two parts: 1. The discovery of this divine Science of Mind-healing through a spiritual sense of the Scriptures AND through the *teachings* of the *Comforter*, as promised by the Master." At that time, many did not and do not now realize that the "Christian" conception of Jesus was most *limited*, in fact, very little beyond a crucified Saviour dying to appease an angry God who refused the world salvation without the shedding of blood (and this literally rather than figuratively), and man's salvation depending only upon asking forgiveness in His name, etc., etc., because we have become so accustomed to our higher conception as revealed by Mrs. Eddy. The difference between that and our present conception is Mrs. Eddy's own "oil" or *revelation*. Not realizing this, perhaps these men thought, "Jesus did it all anyway, and what has Mrs. Eddy done but just discover it"? The "Christmas Tree" picture in Christ and Christmas, in which the "Eves" are "by Adam bid" (Poem), suggests the then state of Mind. Too, Mrs. Eddy's revealed concept of man and woman at that time was, "Woman should be loving, pure, and strong; man should be tender, intellectual, *controlling*," 1st ed. S.&H. p. 315.

At this juncture, "They [the two witnesses] heard a great voice from heaven saying unto them, Come up

hither! And they ascended up to heaven," Rev. 11:12—became *harmonious* in the sense of one embracing the other; so that the witnesses were no longer *two*, but *one*, for at this juncture, the time of the *third* edition (1881), Mrs. Eddy put creation entirely in Motherhood, "And the *seventh* angel sounded," Rev. 11:15.

In 1883, in fulfillment of Rev. 11:18: "And the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants, the prophets, and to the saints," in the 6th edition, Mrs. Eddy gives us the Glossary for the first time, finding a place for man in the Bible—giving the whole Bible to man and not mentioning a single woman\* excepting Eve. Note this was *after* Rev. 11:15, when the last of the *seven trumpeters* or angels sounded in the *seventh* seal. In Rev. 10:7 it had been said that "when the *seventh* angel shall begin to sound, the mystery of God should be finished.

The Note-taker has found it helpful to arrange the Glossary into an open door. When Mrs. Eddy gave it to the Field, she made it the *only* "Key to the Scriptures" for *three* years—from 1883 to 1886—although she still kept "*Creation*" in *Motherhood*. Her definition of Church was "super-structure of Truth and Love" so long as "Creation" was Motherhood. Man is foundation, as Mrs. Eddy says in S.&H. 269:21-25 (which, by the way, she did not say until she gave us the City four-square in 1891); while woman was "*superstructure*," until there was a revealed place for man in Church. Mrs. Eddy put the verse: "These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth, and shutteth, and no man openeth; I know thy works: behold, I have set

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\*With the exception of Eve, and she not creditably.

## “THE SEVEN SEALS”

before thee an OPEN DOOR, and no man *can* shut it,” Rev. 3:7, 8, before the Glossary in the 6th edition, as we now have it. While in our present edition Mrs. Eddy places this on the fly-leaf before the entire Key to the Scriptures, she still places it exclusively before the Glossary, making it an OPEN DOOR.

Mrs. Eddy also placed before this reference in the 16th edition, which is the first edition in which we have Genesis, and the Apocalypse, the following:

“Language may be defined as the Verbal Body of Thought. Language is not, as sometimes represented in loose expression, the mere *dress* of thought. It has a vital connection with the thought, and is far more truly and appropriately conceived of as the living organic body of thought,—as the natural body, with the life of the Spirit, having living connections between its parts, giving it a unity and making it a *whole*,—than as a mere dress, having no relation to thought, and no organic dependence in its parts.—Henry N. Day.”

The following is an idea of how the door may be opened from Alpha to Omega—underlying basic being to overlying revelation—through the OPEN DOOR of the Glossary. Of course, the following contains no interpretation, but merely a suggestion of how one has found all the parts to fit into one body; “having living connections between its parts, giving it a unity and making it a whole.”

MOTHER  
BRIDE  
EYES

FATHER  
BRIDEGROOM  
EARS

}  
}  
}

AS IT IS

	LAMB OF GOD	} Rev. 5— Rev. 5:8
opening the seven	SEALS	
	LORD GOD	
	ADAM	} Gen.2
	DUST—	
as compared with	EARTH	
	FLESH	
	FEAR	
	PISON	} Four Rivers. Gen. 2:10-14 Rev. 9:14
	GIHON	
	HIDDEKEL	
	EUPHRATES	
	EVE	
	SERPENT	"then your eyes shall be opened and
ye shall be as	GODS."	Gen. 3:7. "Then their eyes were opened
and they knew—	KNOWLEDGE—	that they were naked."
resulting in a false sense of	CHILDREN	as compared with
	SON	Gen. 4.
	ABEL	} Gen. 4; S.&H. 540:31-3
	SHEEP	
	NOAH	} Gen. 7
	ARK	
	DOVE	
	SHEM	
	HAM	} Noah's sons Gen. 7; Gen. 9:18-27
	JAPHET	

"THE SEVEN SEALS"

CANAAN	}	Ham's son, Canaan's descendants, claimed the entire Promised Land and possessed it. All the tribes mentioned in Ex. 23:23 were Canaan's descendants. Hence they type all evil. The Promised Land had been given to Shem and Abraham, hence the children of Israel but reclaimed it as Shem and Abraham, Isaac, Jacob and the Twelve Tribes had previously occupied it as a spiritual gift, which can not be defeated. Lev. 25 shows this:
UNCLEANLINESS		
UNGODLINESS		
BABEL		
TARES		
ADVERSARY		
PURSE		
RED DRAGON		

(As the Red Dragon is the sum total of human error, S.&H. 563, and the false sense of "purse" is his most helpful servant in enslaving mankind, they are put in the material claims of ownership.)

ABRAHAM	}	Gen. Ch. 12-14; 17-25; also 25:1, 5, 8, 9.
CREATOR		
TITHE		
JACOB	}	Gen. 14-20; Heb. 7, 5, 10; Gen. 28:22; Lev. 27:30-33; Numbers 18:21-28; Deut. 12:15-18. and his sons: Gen. Ch. 29, 30; 35:17-20—their "origin"; Gen. 49—Jacob's blessing; Deut. 33—Moses' song of blessing; I Chron. 5:1, 2; and Gen. 46—genealogy.
REUBEN		
LEVI		
JUDAH		
DAN		
GAD		
ASHER		
ISSACHAR		
JOSEPH		
BENJAMIN		



## JOSEPH

Gen. Ch. 37-45. Joseph's bones were buried in Shechem, Josh. 24:32.

Why did Mrs. Eddy interpret in the Glossary but *nine* tribes, when the City foursquare demands *twelve*? Simeon ("hearing"), Naphtali (wrestling), and Zebulun (home, dwelling), were the tribes she did not interpret. Inasmuch as the Glossary was given in the 6th edition in 1883, before the Woman "brought forth a man child," Rev. 12:5 in the 16th in 1886, the Glossary was before the man child had completed his work; and must remain as a distinct evolution of Bible prophecy fulfilled, Rev. 11:18—"judging the *dead* and rewarding his servants, the prophets, and the saints." Thus the Glossary must be confined to the Motherhood—*nine* months'—process. Every symbol means something.

Jesus gave up the ghost in the *ninth* hour, Matt. 27:46, although he had called his disciples in the *tenth* hour, John 1:39. Even Jesus' last words on the cross are significant in connection with the orderly scientific value of all symbols:

1st. "Father, forgive them for they know not what they do." (Mercy, *Light*—first day of creation, Gen. 1:3). First day.

2nd. To the penitent thief—"This day shalt thou be with me in paradise." (*Firmament*, Spiritual understanding separating error from Truth, Gen. 1:6.) Second day.

3rd. "Woman, behold thy son," relinquishing human motherhood 12 M. ("*resurrection*"). Third day of creation—Gen. 1:11.

4th. "My God, my God, why has thou forsaken me?" (Ascension, always lonely and forsaken.) Fourth day of creation—Gen. 1:14.

## “THE SEVEN SEALS”

5th. “I thirst” (fifth day of creation,—“water”),  
Gen. 1:20.

6th. “It is finished”—on the sixth day he finished  
heaven and earth. Gen. 1:31.

7th. “Father, into thy hands I commend my spirit”  
(Rest). Seventh day of creation—Gen. 22. (Peloubet’s  
Bible Dictionary as authority for this order.)

So the Bible cannot go beyond seven days, although  
Jesus had a *ninth* hour demonstration.

Simeon (hearing, *duality*), Naphtali (wrestling),  
Zebulun (home), must be found in Womanhood. Re-  
membering the tribes must “through much tribulation  
YIELD to the activities of the divine Principle of man in  
the harmony of Science,” S.&H. 562, “hearing,” dual-  
ity (Simeon), yields only to sight, Love, Womanhood;  
“God hath spoken once, twice have I *heard* this; that  
power belongeth unto God,” Psal. 62:11. So HEARING  
required *two*, God AND man, and is, therefore, a dual  
sense. “As I *hear* I judge,” Jesus said, and while he un-  
doubtedly saw individually, he was never able to take  
the disciples beyond hearing. Jesus, Matt. 3, heard at his  
baptism; and his disciples heard on the Mount of Trans-  
figuration, Matt. 17, and when the Greeks sought him  
at the feast, John 12:19. But the only time the disciples  
*saw* was on the Mount, and then they saw *three* instead  
of *one*—the eye was not “single.” “Principle and its  
idea is one” (home) goes beyond “hearing.” “Wrest-  
ling” (Naphtali) never “*yields*” until duality (Sim-  
eon, hearing) ceases, and hearing ceases only as it is  
embraced in SIGHT. Home (Zebulun, TENTH tribe)—  
human peace being realized as the result of the ful-  
filled *Tenth* Commandment, “Thou shalt not covet,”  
(desire—for desire is “fear,” S.&H. 586:12), is not pos-  
sible until wrestling *even for more good* ceases. There  
is a wonderful article in the Journal Vol. IV, *June*

1886, p. 61, entitled "Jacob's Ladder," that presents this thought with much clearness. An excerpt is as follows: "Wisdom is the masculine of spirit; Love is the feminine . . . Spiritual Understanding and Spiritual Discernment are the two highest faculties of Spirit, corresponding to hearing and sight. Spiritual perception is a term used to express all the spiritual faculties of Spirit taken together, as man is used to signify the universe ["Woman is generic man," S.&H. 561:22] . . . The Tree of Life bore the leaves of Truth and the fruits of Love. Thus Love may be subject to TWELVE statements which are NECESSARY to its understanding."

So the DOOR, as "*an OPEN DOOR*," could not be opened beyond NINE tribes, as it could not go beyond Jesus' demonstration, and he gave up the ghost in the NINTH hour, Matt. 27:46, although he called his disciples in the TENTH, John 1:39. Beyond NINE it would be *the OPEN DOOR*, which the Bible basis before the Glossary does not claim. This must come in *Benjamin*, the only son born after Jacob's REGENERATION, and REGENERATION *requires* "TWELVE thrones," as Jesus unfolded in Matt. 19:28. So these three sons—Simeon (upon which the Church is founded, Matt. 16:17, note Jesus does not call him "Peter" but Simon—the same as Simeon, and there is "Something IN A NAME," My. 353), Naphtali, and Zebulun, are unfolded as gates in the City foursquare; which brings the only interpretation for them, for they *yield* to *Spirit* only. Nothing but a spiritual realization of the Allness of God, which descends from God out of heaven, Rev. 21:2, 10, will silence these false claims of hearing (instead of *sight*, which embraces hearing—"I have heard of Thee by the hearing of the ear, but now mine *eye* seeth Thee, Job 42:5); wrestling; and home in matter, or symbol.

"THE SEVEN SEALS"

This realization will embrace TWELVE gates in the one generic idea—each of a solid pearl—entirely yielded to the purity of Principle, as the tribes (with all symbols) must "YIELD to the activities of the divine Principle of man in the harmony of Science," S.&H. 562: 14-16. Woman's Twelve Stars demand twelve open gates in one idea, and the City foursquare supplies the demand. The Glossary tribes were never changed, with the exception of Benjamin, as previously unfolded under the chapter of "THE TWELVE TRIBES." It might be interesting here to note that Mrs. Eddy changed the name of her *second* son (who typed a child of the "regeneration," S.&H. 69:17-19, as he was not a "generated" son), Dr. Ebenezer Foster Eddy, to BENJAMIN, as will be noted from her *attested* "Will" in the Appendix. Mrs. Eddy's symbols *founded* her revelation in the human consciousness,—and none are lacking!

CONTINUING THE GLOSSARY

MOSES	}	Ex. Ch. 1-14
URIM		}
THUMMIN		

ELIAS	
PROPHET	I Kings Ch. 17-19
FIRE	II Kings Ch. 1, 2
ZEAL	

	JESUS	}	
	TEMPLE		Luke 2:40-49
	BAPTISM		Matt. 3:13-17; Misc. 81:
After which the	DOVE (lighted on him)		10-12
Led of the . . . .	SPIRIT		
Into the . . . . To be tempted of the	WILDERNESS DEVIL		

# AS IT IS

Matt. 4:2-4	MATTER	}	Temptations
Matt. 4:5-10	MORTAL MIND		
Afterwards	ANGELS		ministered unto him
	WILL		John 5:19-30; Lev. 26:1
	MIRACLE	}	WORDS THAT CHARACTERIZED HIS MINISTRY FROM HIS BAPTISM TO GETHSEMANE.
	WINE		
	OIL		
	FAN		
	HEART		
	GOOD		
	GETHSEMANE	}	("Oil press." At the foot of Mt. of Olives where Jesus spent his nights.)
	VALLEY		
	SWORD		Matt. 26:50-54; John 18:10, 11
	NIGHT		Luke 23:44, 45
	VEIL	}	Matt. 27:51
	PHARISEE		
	WIND		John 19:30
	GHOST		Mark 15:37, 39
	DEATH		John 19:33, 34
	EVENING		Mark 15:42-44
	BURIAL		Matt. 27:57-60
	HELL		Psalm 16:10; Acts 2:23-28; Psalm 139:8
	IN		"Jesus' three days' work in the sepulchre." S.&H. 44, was symbolic of three thousand years, or three days; as he was but one day in the sepulchre—from Friday night until before <i>dawn</i> Sunday morning.

"THE SEVEN SEALS"

(It might be interesting here to note the following excerpt of Mrs. Eddy's former definition of "In," Glossary 6th to 50th editions, 1883 to 1891: "Principle is not in its idea, and idea is in the divine Principle, only to be out of it as Mind or God expressed." From the 16th, 1886, to 50th edition in 1891, instead of "to be out of it," is the expression "to *come* out of it.")

TIME	Rev. 10:6; S.&H. 44:7, 8
YEAR	
DAY	
SPIRITS	} I Peter 3:18, 19. He DID the work to embrace Noah's saving light, and that which intervened.
ARK	
TEMPLE	John 2:19-21
ROCK	Matt. 27:60
RESURRECTION	Luke 20; S.&H. 508:26-4
MORNING	Matt. 28:1; Morning Meal, Meal, John 21:4; S.&H. 34:29-9
CHRIST	Luke 24:15-34
UNKNOWN	Acts 17:23
ALMIGHTY	Ex. 6:3
INTELLIGENCE	
MIND	
GOD	
I AM	
I OR EGO	
MAN	
YOU	When "you" is passed, the firmament is crossed—Manual, "Saviour" yields to Immanuel—God with us, in "one body and one spirit," Eph. 4.
FIRMAMENT	Acts 1:10-14
(Ascension in Mt.) ZION	(Mt. of Olives)

## AS IT IS

	JERUSALEM	Acts 1:5-8—Sent the disciples to await the
descent of the	HOLY GHOST	Acts 2
	BELIEVING BAPTISM	} Mark 16:16 Christian necessity.
To the end of Rev. 10:1 "Little Book" revealing the Woman clothed with	SALVATION HEAVEN— KINGDOM OF HEAVEN SUN	(Luke 17:20, 21) within (woman — "Spiritual sunlight," "marginal topic" 561:22-31). "Woman clothed with the sun, the moon under her feet and upon her head a crown of twelve stars" (Rev. 12:1).
prepared as a twelve elements of	NEW JERUSALEM BRIDE— CHURCH	coming down from heaven (Rev. 21:2, 10) adorned for her husband—embracing the

Thus the seven stars in Jesus' right hand in Rev. 1:20 are the seven angels (spiritual ideas) of the *seven* churches, to which he sends messages in Rev. 2nd and 3rd Chapters; which, through him, have undoubtedly opened the seven seals of error, Rev. 5 to 12. These seven seals are none other than the material concept of the first chapter of Genesis. "Genesis" was undoubtedly the "*man child*" that Mrs. Eddy revealed simultaneously with the "Apocalypse"—the latter including the 12th chapter of Revelation only. So the seven days of "creation" were redeemed in the "man child" to the seven days of revelation—each day's creation being translated into idea—Light was translated to revelation, S.&H. 504. Firmament was translated to spiritual understanding, S.&H. 505. Herbs, trees, fruit, etc., were translated to "resurrection," S.&H. 509. Sun, moon and stars were

translated to Truth and Love (S.&H. 510:9—the spiritual idea, and its offspring, the stars, S.&H. 511:1-6, in correlation of S.&H. 510:15—"He made the stars also," S.&H. 563:21, 22). The water was translated to elements of mind, S.&H. 507, and water animals to "strength, presence and power," S.&H. 512:8. Fowls to "aspirations soaring beyond and above corporeality," S.&H. 512:1, 2 (In the 3rd edition of Science and Health, Vol. II, p. 125, Mrs. Eddy questions the sense of our taking a bird in our hand and claiming that *God* made it; and speaks of the water animal as the "swimmer in the sea of thought," Vol. II, p. 119, 3rd ed.). Land animals are translated to "quality," S.&H. 514. Male and female were translated to the spiritual idea of Truth (man), Life and Love (Woman), S.&H. 517:8-10. The material concept *only* remaining under the law of sin and death; thus "Love" or the spiritual idea opens the seven seals of error with "Truth," S.&H. 572.

Had Jesus been able to lift his disciples to *idea* ("intelligence"), instead of symbol ("creation"), he would have been able to translate creation into idea, and thereby have spared himself and others the dark struggle with symbols rather than acceptance of spiritual fact. "Spiritual TEACHING must always be by *symbols*," S.&H. 575, and as there are no symbols beyond SEVEN, therefore teaching "does not go beyond *seven*," as we will shortly see in Mrs. Eddy's "founding." Jesus tried, as we know, to encompass Moses' prophecy in Gen. 1 of the additional two thousand years (beyond his period) before the male and female of God's creating would appear—even in Gethsemane praying that the symbolic literal sense might pass from him, Matt. 26:39. Had he been able to show his disciples on the Mount of Transfiguration the fulfillment



of law (Moses) and prophecy (Elias), he would have encompassed the additional two thousand years prophesied by Moses in the first chapter of Genesis; which was, doubtless, based on Jacob's first seven sons in *ascending* order.

#### TIME OBLITERATED BY WOMAN.

Mrs. Eddy says in the chapter on "Creation," p. 282, 1st edition, *Science and Health*: "Error will continue for seven thousand years, from the time of Adam, its origin. At the expiration of this period Truth will be generally comprehended, and science roll back the darkness that now hides the eternal sunshine and lift the curtain on Paradise, where earth produces at the command of Intelligence, and Soul, instead of sense, govern man." Again in the 3rd edition, last page of "Creation," Mrs. Eddy says: "At the expiration of *seven* thousand years from the advent of Adam, error, when the science of being has rolled back the darkness of belief with the light of understanding, it shall lift the curtain on paradise, and man be found having dominion over all the earth." However, the above statement about the length of time error would continue—*evidently computed on the basis of each day of Creation in Genesis first chapter* being a thousand years—was dropped in the 16th edition and translated into idea, when Genesis is presented for the first time concurrently with the Apocalypse to the point of Woman's bringing forth the man child. In this edition, Mrs. Eddy dropped the statement about *seven* thousand years, *because "time" had been encompassed in revelation and the "man child,"* Genesis, realized to be the man child prophesied in Rev. 12, which is in the *seventh seal*, and which had undoubtedly been opened, corresponding to

seven thousand years! And then this is the statement: “The longevity of mortals increases as Divine Science is understood. That Science rolls back the clouds of error with the light of Truth, and lifts the curtain on man as *re-invested* with his native supremacy.” This continued until 1896, when we had in substance the statement as we now have it on p. 557:18-21, where man is not “*reinvested*” but “as never born and never dying, but as co-existent with his creator.” Creator was decapitalized in 1903, when Mrs. Eddy dropped the title of “Mother,” making *Father-Mother* God a purely human concept, in accordance with Mis. 96:8-14.

Another, *simultaneous* with the *above*, evidence of this being the correct reason for this silencing of the *time* limit for “error” is the beginning of the preface in the 1st edition to the 16th: “Leaning on the sustaining infinite, with loving trust, the trials of today are brief, and *tomorrow* is big with blessings.” In the 6th edition the word “grow” instead of “are” was substituted—“grow brief” instead of “are brief”—but the blessing is put in the *tomorrow*, until the 16th edition, when we had it as now. When Genesis was unfolded in “intelligence,” instead of “creation,” in said 16th edition, there was infinity to lean on or “rest upon” in our Church, but not until then. Church was “super-structure” in our Glossary until that time.

From the 3rd to the 16th edition, p. 151, we have the following statement: “Scholastic theology takes up the history of man from the second chapter of the Old Testament; but we find the science of God, the universe, and man in the spiritual Genesis of the first chapter of Old Testament.” In the 16th edition, p. 479, when Woman brings forth the man child, it is said: “Scholastic theology takes up the history of man as beginning

right materially, but immediately commencing to sin spiritually; whereas revealed religion proclaims the Science of Mind and its formations—the universe and man—as being in accordance with both the first chapter of the Old Testament, and the immaculate conception of Jesus Christ.” In the 50th edition, which is the first in which marginal topics appear, the above paragraph is put under the marginal topic “*Genesis and Jesus,*” showing their *identity!*

So when Mrs. Eddy realized that she had *encompassed* time with revelation by bringing forth Genesis as “*intelligence*” and not “*creation,*” she dropped the sense of time which would limit the unfoldment to another thousand years and never used it again. In our present edition Mrs. Eddy says: “The twelfth chapter of the Apocalypse, or Revelation of St. John, has a special suggestiveness in connection with the NINETEENTH Century,” S.&H. p. 559:32-2. In other words, Motherhood and “man child” belonged to the *Nineteenth Century*, and just as the beast fought the manhood of God, Hea. 10:5-8, so it fought Motherhood in bringing forth her “man child.” The struggle against Animal Magnetism and its claims, were during this period. “Ways That Are Vain,” My. 210, was written at this period. It was the “Dan” period in the Journals, the 5th volume. The “man child” was typed in human demonstration by the National Christian Scientists’ Association, which was called out simultaneously with the bringing forth of the man child in Science and Health, 16th edition—the first meeting of the Association being announced in the same issue with announcement of the 16th edition.

Remembering that the TWELVE Tribes “show the workings of *the spiritual idea,*” S.&H. 562:18, it will

be seen that the above number “seven” and other numbers in these *Notes* are not “numerology” or the science of numbers, but that numbers in the Bible have the significance of the tribal order of unfoldment in the “ascending” and “descending” *angels* as distinguished on pp. 299 and 581, respectively, of *Science and Health*. In no other way could S.&H. 298:21-24 be consistent—“*Spiritual ideas*” are the ascending angels, for how else could they “start from Principle,” and at the same time “lead up to their divine origin, God”? *The* spiritual idea is the “descending” generic sense, embracing the ascending angels as “the city of the living God, the heavenly Jerusalem . . . an innumerable company of angels,” Heb. 12:22,—the Michael and Gabriel in one! The ascending are in *symbols* and the descending in *idea*—as there are no symbols beyond seven.

(Just here, it might be helpful to consider the Bible presentation of Jesus’ position with reference to the Angels. Psal. 8:5 states that man is “a little *lower* than the angels”; also Heb. 2:9, “Jesus who was made a little lower than the angels”; while Heb. 1:4 speaks of “His Son” as “being made *so much better* than the angels, as he hath by *inheritance* obtained a more excellent name than they.” Nothing but “the spiritual idea” could explain the disparity between these statements—one is specific man, and the other generic—the Christ, Womanhood, S.&H. 561:22.)

Before leaving the subject of SEVEN SEALS, it might be well to call specific attention to another phase of what Mrs. Eddy has said on p. 560:3-5, with reference to “time” in regard to the sixth seal: “In the opening of the sixth seal, typical of six thousand years since Adam, the distinctive feature has reference to the present age” (the NINETEENTH CENTURY), as she has just immedi-

ately previously said under the common marginal topic of "TODAY'S lesson"; and then follows the Woman crowned with twelve stars, of which the above is the *introduction*,—otherwise, there would be no point in what she has said, as quoted. This statement above quoted, definitely and *without question* places the "Woman clothed with the sun, the moon under her feet and upon her head a crown of twelve stars" who brought forth the "man child," within the NINETEENTH Century. So "Motherhood" in Church was unfolded in the NINETEENTH Century, which fact was additionally attested by Mrs. Eddy's dropping the title of Mother in the first part of 1903, the TWENTIETH Century; after which her struggle began—as the child of "regeneration" could not be humanly "mothered," as evidenced by Rachel's passing at the birth of Benjamin.

However, this is not the immediate point of the above quotation—which is to call attention to its surface seeming "time" disparity with the Scriptures, for the purpose of throwing the light of the facts of Mrs. Eddy's evolution upon this reference with a view to explaining this surface, but not spiritual, disparity. Each and every one of the unfoldments, including the man-Angel bringing the Little Book, Rev. 10; the death of the TWO witnesses, Rev. 11; the Woman "clothed with the sun, the moon under her feet, and upon her head a crown of twelve stars" bringing forth the *universal* child to correspond with her TWELVE STARS, Rev. 12; and the City foursquare, Rev. 21; are given in the Scriptures, *after* the opening of the SEVENTH SEAL in Rev. 8. So to *deny* that the "time" has come for any of them, would be to deny ourselves the present power and value of *each and all*. In other words, this would rule Christian Science out of our lives as an operable power, which is too

absurd for consideration, in view of its millions of benefactions during over sixty years since Mrs. Eddy discovered it and taught her first student in 1866, as recorded in Sibyl Wilbur's *Life of Mary Baker Eddy*, and specifically unfolded in the next chapter, "Evolutionary Organization."

So it is a proved conclusion that the SEVENTH SEAL, typical of SEVEN thousand years since Adam (in the spirit of the statement: "In the opening of the SIXTH seal, typical of six thousand years since Adam," S.&H. 560:2-4, as above quoted), was opened before Mrs. Eddy started her work. Perhaps it was during the time of her sufferings when God was "graciously preparing" her through the channels of "Science, Theology and Medicine"—Woman's three measures of meal—"during *many* years for the reception of the FINAL [SEVENTH SEAL] revelation, etc.," S.&H. 107:3-5. This period which culminated in her two healings by "the *masculine representative* of the spiritual idea," S.&H. 565 (as she must reveal the man-Angel's message before the vision of Womanhood could be presented), as illustrated in the second picture of Christ and Christmas. For certainly the SEVEN Seals were man's work to open, S.&H. 572:15, 16, and Rev. 5 ("open the seven seals of error with *Truth*,"—man, S.&H. 517:8, 9). It was Woman's mission from the sixth trumpet of the SEVENTH seal, to both reveal and "found,"—bring down to earth. For certainly *Jesus* did not and could not reveal, except in prophecy, what he did not put into the human consciousness of John until many years after his *ascension*. (Mrs. Eddy accepts the statements of St. John's revelation as *Jesus'*, as indicated in her Glossary of *Christ and Christmas*.)

It might be helpful again to be reminded of what has been previously quoted from Science and Health in this chapter in *regard* to Mrs. Eddy's first saying in the 1st to the 16th editions—from 1875 to 1886—eleven years—that “error will continue for seven thousand years from the time of Adam”—1st edition, p. 282, and the remaining editions up to the 16th, on last page of “Creation,” where the same statement about seven thousand years is mentioned though differently worded, as previously given in full. In the 16th edition (1886) when the “Apocalypse” became a part of her revelation to the world for the first time, thereby proving its application to the then age, the NINETEENTH century, Mrs. Eddy entirely eliminated this limitation, as unfolded specifically before in this chapter, and accepted its fulfillment, thereby proving that she had done in Womanhood what Jesus had tried to do in manhood—prove the unreality of “time,” S.&H. 595:17-21, by fulfilling the prophecies of Genesis first chapter spiritually in God's time—“Mind measures time according to the *good* that is unfolded,” S.&H. 584. Mrs. Eddy had unfolded the good—the spiritual sense of the prophecies; Jesus tried in the four thousandth year to silence the prophecy of six thousand years (six days of “creation”—Genesis first chapter) to the human sense, but as a seeming *man* (“the *masculine* representative of the spiritual idea,” S.&H. 565:11, 12—this does not begin a sentence), he could not do it, as Moses had prophesied, Gen. 1:27, Woman “*last* in the ascending order of creation,” S.&H. 508:21-23. So the Adam dream had to be specifically (*symbolically*) silenced by Womanhood as revealed through a woman; hence, Jesus gave to John the prophecy of his second coming, Ret. 70:20-22, as a *Woman* clothed with the sun, etc.,

Rev. 12:1. Of course, it was not prophesied with reference to any specific woman, any more than the prophecies of the Old Testament were with reference to a specific man. Jesus saw the vision of fourth day ("ascension") and as the "masculine representative of the spiritual idea," S.&H. 565, was forced to keep to the definite form in the ascending idea. His tribe Judah was the *fourth*, typing the fourth day of consciousness or the four thousand years since Adam, and thus he came in the literal four-thousandth year. Yet the prophecies had been open to the tribe of Judah, Micah 5:2, through a virgin, Isa. 7:14, 15, for hundreds of years, but none other than Mary rose to it.

Man types spiritual form, S.&H. 310:6-8, 512:21-24; "Truth," S.&H. 517:8, 9, and Woman Spirit or "the spiritual idea," S.&H. 534:26-1, and as idea knows no *time*, the man-Angel bringing the "Little Book" declared that "*there should be time no longer*," Rev. 10:6. This man-Angel is pictured as a *Woman* in The Mother Church window, Journal, Jan. 1895. Woman was able to encompass its ("time's") ends and eliminate its limitations. This privilege was open to *any* woman from the time of Jesus. Did not Mary Magdalene partially see this, but did she not have to go back and tell his disciples because she did not wholly do so, as evidenced by the call of "Woman" *gardening* her thought, John 20:15, as subsequently unfolded? Yet it was open to her, and Jesus invited her to it, but how far she fell below it is shown by Mrs. Eddy in Unity of Good 62:27-11, and S.&H. 533:26-7. Thus she left the privilege to the fourth Woman, S.&H. 534, who when she revealed the Apocalypse or the spiritual idea of Womanhood (at the same time that she revealed the spiritual idea of manhood in Genesis—both Genesis and



the Apocalypse being given us in Science and Health at the same time), *knew* that it had been *accomplished* and that the prophecies in St. John's revelation *had been fulfilled*. Thus she immediately thereafter eliminated the "seven thousand years" statement.

Pursuant of this line of thinking, when Mrs. Eddy revealed the City foursquare five years thereafter, as an addition to the Apocalypse in 1891 (she having previously given us but a hint of it in "Wayside Hints," a supplementary chapter to the 16th edition in 1886), she was able to confidently say, "the spiritually organized Church, in Boston, still goes on," Ret. 1891, p. 58, when there was no organized Church in Boston and had not been for two years next preceding, and for one year next succeeding, but the *Church of the Bible had been fulfilled* in her Text-book which was published in Boston.

Even the City foursquare has its limitations or limits in its walls (else it would not be a definite revelation in *Church* consciousness). Just as Jesus founded his Church on Simeon, the second tribe, so *Church* could not go below two, leaving one to be redeemed to the *infinite* idea, S.&H. 340:23-29, in Woman's overlapping descending course, as definitely unfolded in "The Call of Thirteen." The City foursquare is the Branch wedded to the Mother consciousness—prophetically wedded as a *collected* idea in the "Extension," My. 39: 6-11, and specifically in the Manual, provision on page 72, lines 19 to 24, but definitely *forbidden* to be even "*generally*" controlled by The Mother Church. The word "general" was inserted when Mrs. Eddy dropped the title of Mother—in the same Manual. It had previously been "no official control," Man. Art. XXIII, Sec. 1, which permitted the "general" super-

vision that she had always exercised, but “*general*” was inserted in 1903 when the “Extension” was started, thereby separating the specific branches forever from the “general” supervision of The Mother Church. Are we obeying her DEMAND?

So in 1896, when Mrs. Eddy put man and Woman into “elements” and “quality” and dropped “individualities” and “man and Woman” (S.&H. now p. 57—the second page of “Marriage” in former editions), she changed “re-invested with his native supremacy” to “as never born and as never dying, but as coexistent with his creator” (our now S.&H. 557:18-21, and in 1896 edition as formerly, on the last page of Genesis). So the “co” (coexistence) is between God and man, and not man and Woman.

Referring again to the subject of Science and Health 560:2-5, with regard to the Woman clothed with the sun, etc., as being the “distinctive feature” with “reference to the present age” (the NINETEENTH Century, as Mrs. Eddy has just previously said in the same paragraph and under the same marginal topic, “TODAY’S lesson,” and an age is a hundred years); and yet speaking of it as being the “SIXTH Seal typical of SIX thousand years since Adam,”—this seems to be an endeavor to associate the then time (approximately six thousand years since Adam) with the NINETEENTH Century. It might throw light on this spiritual endeavor to show that “Motherhood” was not the final statement of being, although “Mother” is God, but God, Mother, S.&H. 592, plus *idea* is a more final statement than “Mother” in the abstract, hence, not until Mrs. Eddy fully and finally unfolded the spiritual idea of “the ideal man” and “the ideal Woman” on p. 517 of Science and Health in 2nd edition of 1907, did she say: “Principle and its idea is

one," S.&H. 465; "Thy kingdom *is come*" in the Lord's Prayer, etc., etc., as previously unfolded. So "Motherhood" is but "a half a time," Rev. 12:14, unfoldment, and must be superseded by the Marriage of the Bride and the Lamb, Rev. 19:7-9,—God and man. Thus feeling the limitation of Motherhood, she expressed it in terms which are literally inconsistent with the Bible which she correlates, in the sense of the Bible's having said that the *seventh seal* was opened (typical of seven thousand years since Adam) before the man-Angel brought the "Little Book" in the SEVENTH SEAL. This was opened in Rev. 8, and the sixth angel, or trumpeter, Rev. 11:15 records the sounding of the seventh or last trumpet, and *then* Woman brings forth the man child in the 12th chapter of Revelation, which Mrs. Eddy says was in the NINETEENTH Century, S.&H. 559:32-2. So the *spirit* of this must interpret it; and as throwing light on this point, it might be added, that in the *fiftieth* edition, where this statement appeared for the first time, Mrs. Eddy said exactly what she says in our present edition, except she has "*four thousand years*" where she now has "*six thousand years*"; showing that it cannot be *literally interpreted*, and the spiritual interpretation seems to be her sense of the *limitation* of Motherhood.

This statement above quoted was not put in until 1891 (the City foursquare unfoldment), because Mrs. Eddy had not included even the man-Angel bringing the Little Book before the 50th edition (Motherhood or Rev. 12 being the entire Apocalypse up to 1891, City foursquare edition)—the fiftieth, the spiritual Jubilee edition, Lev. 25, wherein man's spiritual heritage as the reflection of God was "restored." Hence it is natural to suppose that after the revelation of the City foursquare, she felt the limitation of her previous unfold-

ment, and at first placed it within “*four thousand years*,” the limitation of manhood—her “man child”; however, in the same year 1891, she changed it to our present “six thousand years,” which could not be literal in view of the surrounding circumstances of her having eliminated “seven thousand years” as the time for error activities when she saw even the vision of Motherhood recorded in the first “Apocalypse” in 1886, with Genesis as a foundation of spiritual manhood.

However, Mrs. Eddy gives us a perfect key to interpretation when she places the specific seals within the thousand years corresponding to their specific number; but, had she not done so, the numerical order of the Twelve Tribes, which she had said would “show the *workings* of the spiritual idea,” S.&H. 562:18, would have done so, in connection with the star values, which Jesus, Rev. 1:20, and Mrs. Eddy, S.&H. 562, interpret. They are the key to the entire unfoldment of the Bible and the scientific reasons for all its happenings and the basis of *all* its prophecies! The Tree of Life in Rev. 22:2, as bearing twelve manner of fruits, correlated with Mrs. Eddy’s statement, S.&H. 406:1-6, is the full Principle of the Bible upon which the *days of creation*, tribes, stars, churches, seals, etc., are based, as before noted. So they must help us in the endeavor to interpret the “four thousand” and “six thousand” years which Mrs. Eddy has stated more as a clue to spiritual interpretation than a literal fact, for both “four thousand” and “six thousand” could not be literal within so short a space of time.

It is valuable in the sense of interpreting the advance of the City foursquare over Motherhood, and yet showing the *limits* of even the City foursquare with its “*walls*”—the definite outlines of the symbol of

“Church,” of which Mrs. Eddy says: “. . . it is vain to look for perfection in churches or associations,” No. 41: 12, 13. The walls and confines of Church as symbolized by the City foursquare, are limitations that would forever defeat its infinitude; however, Mrs. Eddy has left us a branch activity corresponding to her unfoldment of the City foursquare on p. 575 of Science and Health which has still definite walls, and which descends directly from God (Spiritual Motherhood) out of *heaven*, not from *earth*. This is definitely illustrated in *Christ and Christmas* in the next to last picture where the Woman, coming directly “from God out of heaven,” Rev. 21:2, 10 (*Spiritual Motherhood*), knocks at one of three branches on the closed door. These three branches were put on the door in the 4th edition of *Christ and Christmas*, 1898, the squares under the Woman’s feet (there had been previously only the mat under her feet), and the olive branch in the *tenth* bird’s beak in the last picture—all at the same time, just preceding Mrs. Eddy’s *three branch* church mottos, one for each branch, My. 214, given us in 1899. This was shortly after giving the Branch Church Hall in Concord, New Hampshire, to the local (“*City*”) branch late in 1897, My. 147, as subsequently unfolded in these *Notes*. This was the only Church edifice she ever had a part in building, according to her statement in the June, 1894, Journal, p. 94.

So the City foursquare has the limits of a *City* or *branch* work, and never until it does its individual branch work “in consonance with” the Manual, p. 72: 19-24, under its *own* form of government refusing “general official control” by The Mother Church, which Mrs. Eddy forbids, Art. XXIII, Sec. 1, p. 70, will it ever see its limits or walls spread into “no boundary nor limit” but “four cardinal points” (instead of walls),

S.&H. 577, in the Universe, as subsequently unfolded, thereby uniting in consciousness Rev. 22:1-3, in correlation of S.&H. 340:23-29. The Mother Church worked with the World in Mind, but the branches must start with the City, thence to Nation, thence to World in *demonstration*, as unfolded in the chapter, "The Call of Thirteen."

Note the Woman knocking at the door in the tenth picture in Christ and Christmas has one more step to take after the City foursquare, and as she is on a platform and so has the *detached* branch at which she is knocking! The Branch growing out of the spiritual ROOTS (not stem) of Universal Church, Isa. 11:1; Rev. 22:1, 2.

This Woman knocking at the branch brings the message (according to the Glossary in *Christ and Christmas*, p. 55) of the *seventh* Church, Rev. 3:20-22, thus further proving that time has been encompassed in Womanhood as the message of the man-Angel, Rev. 10:6, swearing that "there should be time no longer" declares. Why? because the *seventh seal* had been encompassed which was "rest"—the seventh day of creative or "generative" consciousness (see "Time" in Glossary of S.&H.), and Jesus' warning to *seventh church* of false rest and self-righteousness is the warning of this picture, as we can rest only in the consciousness of the righteousness of all mankind—in "No Mass for me" (Poem).

Mrs. Eddy says in explanation of the "evenings" and "mornings" of Gen. 1: "Here we have the explanation of another passage of Scripture, that "one day is with the Lord as a *thousand* years." S.&H. 504:21-23. Thus the seven thousand years or seven days of "creative" consciousness had unfolded and time *was silenced* as against the realization of Womanhood. Man has had his "evenings" and "mornings" in the *labor* of

supporting *generation* or the evolution of God's man in the human consciousness. And so has the "generative" consciousness of Motherhood, which started with Eve in Genesis and ended with the last Mother in Rev. 12, as typed by Mrs. Eddy who gave us "Mother's *Evening Prayer*" (Hymn 197), but "the Bride (Word) My. 125, which came down from God out of heaven embracing man as square has never a morning nor an evening! The whole process of generation was to unite the male and female idea in the human consciousness which was separated in the second chapter of Genesis, and the City foursquare does this in terms of Jer. 31:22, and its correlation in S.&H. 57:4, 5; 64:22-25 (in contradistinction to 65:10, 11); 575:1-6; 577:4-11. This is our letter message, the essence of which is declared in every affirmation of the allness of *good*, God; the infinitude of Love; but upheld in letter by the intelligence of its process. This intelligence we cannot escape as it is the second *human* step in "the ideal man," S.&H. 517:9,—the demonstrable intelligence which is the Bride's square—the Lamb!—"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, 9. The Bride being the "omni-action" of *Good*, S.&H. 587:19, 20, embracing "omnipotence; omniscience; omnipresence." "The Word and the wedding of this Word to all human thought and ACTION," My. 153:28, 29; 125:26. Thus the seven seals are not only *opened* by man, Rev. chapters 5-8 inclusive, but *encompassed* by Woman, Rev. 10-22 inclusive; her entire work being after the *seventh seal* was opened!

And now we come to Mrs. Eddy's use of these numbers in her church organization—"seven" and "twelve"

## Chapter VII

# EVOLUTIONARY ORGANIZATION

*"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." Miscellany p. 140.*

### ASSOCIATION AND CHURCH

THE title of these notes, AS IT IS, was largely suggested by the information contained in this chapter on Evolutionary Organization, which will show us where we are and AS IT IS in our Church processes, as well as indicating the foundation upon which Mrs. Eddy based her statements in Miscellany 342, when asked concerning the future government of "The Church of Christ, Scientist" (note that she does not say "The Mother Church") "after all now concerned in its government shall have passed on?" "It will EVOLVE scientifically. . . . Its government will DEVELOP as it progresses." This was said in 1901, *over five years before* Mrs. Eddy had made the provision for the branch churches, Manual p. 72, lines 19-24;—Art. XXIII, Sec. 6,—in the last Manual of 1906, after the dedication of the "Extension" in June, 1906. And also before Mrs. Eddy had forbidden any even "*general*" official control of the branches by The Mother Church, Art. XXIII, Sec. 1, in the same Manual in 1903—the 29th (the 28th being the first in 1903)—in which she dropped the title of Mother. The By-Law had previously forbidden "official control," which would permit the "general" direction that she had always maintained of the branches, but she forbade even this "general" control when she was preparing to leave them to their own responsibility "in consonance with"



## “THE SEVEN SEALS”

as particularly distinguishing her first and second formations; the chapters on “The Twelve Tribes,” “Crowned With Twelve Stars,” and “The Seven Seals” having been unfolded for the purpose of interpreting the value of her numerical symbols in her “founding” of her revelation.

(in sound with) The Mother Church Manual. Mrs. Eddy did not leave the branches *under* either the Manual or the Board of Directors, but as *wedded* to the Manual ("in consonance with"), under their own specific form of government. The steps to this are unfolded from their incipency in this chapter.

From the following notes, it will be seen that "Church" (Womanhood) was always founded on "Association" (manhood); and, therefore, the history of one demands the tracing of the other; also that these processes were *evolutionary* from start to finish, in immediate response to the evolutionary processes of the Revelation—Church and Association being the "founding" or demonstration of Mrs. Eddy's Revelation.

Mrs. Eddy in her letter to First Church of Christ, Scientist, New York City, My. p. 360:21-23, dates Church from the Fall of 1869. The "forty years in succession," previous to Nov. 13, 1909 (date of letter), would place its origin in 1869. In Sibyl Wilbur's *The Life of Mary Baker Eddy*, pp. 188, 189, lines 24 to 28,\* is recorded "the two or three gathered together" in his name, Matt. 18:20; their "Association" having been spiritually formed in their previous concourse in Miss Bagley's home.

While Mrs. Eddy taught Hiram Crafts in 1866 (Sibyl Wilbur's *The Life of Mary Baker Eddy*, p. 159),† no Association nor Church could be dated from work with a man without his wife's cooperation. This would have been only *one* (Mrs. Eddy) and a-half, for human ties must be fulfilled rather than ignored or destroyed. Mrs. Eddy always received husband and wife

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\* Quotations not made from the latest revised Sibyl Wilbur's *The Life of Mary Baker Eddy*.

† Page 151 in the latest edition.

as *one* in her classes, charging but one fee; also when she requested donations from her students for The Mother Church, she said that husband and wife would be regarded as one, despite the fact that many of them were individual practitioners.

Too, after teaching Hiram Crafts and working with him in his practice, Mrs. Eddy went back to her family (Sibyl Wilbur's *The Life of Mary Baker Eddy*, p. 172),\* which shows she had not detached her thought from the human sense of origin even when she was working with Hiram Crafts.

The period from 1866 to 1869 being the history of *unformed* Association, upon which Mrs. Eddy founded *unformed* Church in the fall of 1869 in her "forty years in succession" statement, p. 360 of *Miscellany*.

The Church of *June*, 1875, was *formed* with *eight* members, about the time of the finishing of the *first edition of Science and Health* (Sibyl Wilbur's *The Life of Mary Baker Eddy*, p. 215.† This church of eight members was *disbanded* because of rebellion (Sibyl Wilbur's *The Life of Mary Baker Eddy*, pp. 226, 266)‡ not founded on Association (*seven*) but on *eight*, Womanhood, without visible support of seven, manhood. It seemed that Association (manhood) must reach *form* before Church (Womanhood) could be *formed* in symbol and founded. The human union of Association *without* was a symbol of the divine unity *within* Church, My. 164:22-26.

As previously noted, eight is the first glimpse of Womanhood in the Twelve Tribes ("*which show the workings of the spiritual idea,*" S.&H. 562:18). Asher

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\* Page 165 in latest revision.

† Page 206 in latest revision.

‡ Pages 217-218; 256-257 in latest revision.

being the eighth son, Leah said: "Happy am I, for the *daughters* will call me blessed," Gen. 30:13. The scorpion in the counterfeit Astrology points to the danger of this thought unless it "rests upon," S.&H. 583:13, the divine Principle of the previously *associated seven* tribes—"Association." It results in license in the name of "liberty." This was Mrs. Eddy's only organization that could not be maintained.

#### ASSOCIATION LIKENED TO THE MARRIAGE CONTRACT

Was not this the same discovery that Jesus made when he first fed the *five* thousand with five loaves and two fishes and took up of the fragments *twelve* baskets full, Matt. 14:15-22, immediately after which he walked on (top of) the water in the *fourth* watch (ascension). But finding his disciples did not understand it, as evidenced by their remarks in Matt. 15:33, he did his work in SEVEN—*seven* loaves, and took up SEVEN baskets full with *four* thousand men. Note that while the visible supply was greater in the latter demonstration the surplus was less and fewer were fed—this is the difference in underlying Principle between "seven" and "twelve"—one manhood and the other Womanhood. But Jesus and Mrs. Eddy found that "seven" must be unfolded first, as these, his wilderness experiences, showed, and Mrs. Eddy's Church experience likewise. Is not this what Mrs. Eddy means when she says: "*Justice* [manhood] is the handmaid of mercy," S.&H. 36:9; and again, "Mercy cancels the debt only when justice [manhood] approves." S.&H. 22:30, 31? And are not both of these statements the explanation of Matt. 18:23-35, where Jesus shows the Principle of "the kingdom of heaven." The king "forgave" the servant his debt in what is generally considered the "Christianly" way,

rather than the "Scientific" way ("God's forgiveness of sin in the *destruction* of sin," S.&H. 497), and it did the man no good, as Mrs. Eddy presents so clearly in S.&H. p. 11:5-20—"The moral law, which has the right to acquit or condemn, always demands restitution before mortals can 'go up higher.'" Mrs. Eddy also says in S.&H. p. 240, that "all wrong work" must be "*effaced* or *rectified*" and gives these two processes in "Rectifications," Un. p. 20. The king in Matt. 18 gave the man a chance to "efface" rather than "rectify"—that is, destroy his debt by seeing the allness of good not only for himself but for all others, for in no other way is effacement (which is the "Scientific" way) possible. Forgive ["destroy"—God's forgiveness S.&H. 497] us our debts as we forgive ["destroy" in like manner—efface the debts of] our debtors," said Jesus; "and Love is reflected in love," S.&H. 17, said Mrs. Eddy in correlation. This would have been mercy cancelling the debt with the approval of justice, as "justice is the moral signification of law," S.&H. 391:17, which is inherent, or embraced in true mercy—"effacement." The inadequacy of "Christian" forgiveness without "Science" effacement is thus wonderfully illustrated in this chapter, Matt. 18. A "contract" is just what the name implies—infinite *good contracted* to the largest form discernible at the time by the contracting parties, which must be fulfilled, or *embraced* in every succeeding contract with larger vision. Thus "Christ's Christianity is the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures [God's contract with man] and UNITING all periods in the design of God. "Neither EMASCULATION, illusion, nor insubordination exists in divine Science," S.&H. 271. "Chris-

tian Science eschews divine rights in human beings," My. 303:13, 14.

Is not this Principle the discernment whereby Jesus, Paul and Mrs. Eddy held so fixedly to the inviolability of the marriage "contract"—the limit of which is always "until death do us part," Mis. 286:2-5; 289:12-20. (Note that the succeeding paragraph to this latter reference begins with, "Rights that are bargained away must not be retaken by the contractors except by mutual consent." This refers to "maternity" and "paternity" rather than to marriage, as otherwise, it would make all of Mrs. Eddy's other statements inconsistent on this point; however, it would be impossible to misconstrue her meaning to such a perversion in view of its grammatical arrangement of paragraph in point of position) Science and Health 59:1-6 and 23, 24 further support this, also the teachings of Jesus, and Paul—Matt. 19:2-12; Mark 10:2-12; Luke 16:17, 18; John 2:1-9 (resolving water — "human marriage" — into wine, its true spiritual meaning and antecedent reality), Rom. 7:2, 3; I Cor. ch. 7; of which Mrs. Eddy says in S.&H. p. 269, under the topic of "Biblical foundations": "I, therefore, plant myself *unreservedly* on the teachings of Jesus, of his apostles, and of the prophets . . . Other *foundations* there are none." Mrs. Eddy also says in S.&H. p. 60, with "selfishness and impurity" as the subjects (not people), "Wisdom will ultimately put asunder WHAT [not *whom*] she hath not joined together." Mrs. Eddy obtained her divorce as a *Christian* (in 1873, before she unfolded Christian Science to the world in 1875) in accordance with Matt. 19:9 and 5:31, 32,\* but correlates as a *Christian Scientist* the higher conception of his, Jesus', teachings as given in Mark 10:2-12; Luke 16:

\* Proving adultery.

17, 18, and Paul's Romans 7:2, 3, and I Cor. 7:10, 11, in which no cause is given for divorce, in S.&H. 59:31-1. The laws of the land are made to restrain criminals, and are but the *echo* of the laws of the Bible, which are for Christians. All symbols must rest under *revealed* law, they can never have the freedom of the sons and daughters of God in Spirit. Mrs. Eddy also was the means of reuniting the woman who ran away with her husband with the woman's husband, showing that "adultery" is not necessarily a demand for divorce. Her (Mrs. Eddy's) grievance against her then-husband was *persistent* adultery, but she was only a "Christian"—not a Christian Scientist at the time that she accepted this "Christian" course.

As "God guides every event of our careers," Un. p. 3:27-1; 18:17-21, all contracts are just as *involute* as marriage; the seriousness and weight of the matters determining the length and proportions of the contract. So, in the terms and spirit of Matt. 18:18, "Whatsoever ye shall bind on earth shall be bound in heaven," all contracts are binding within their limits, God being the establisher of the "bounds of their habitation," Acts 17:26, in all things—this is the "coincidence of the divine with the human," S.&H. 561:16; Mis. 100:19-25; My. 160:5-8; 265:22; Un. 52:7-11; S.&H. 256:19-23. When we assume, as did the king in Matt. 18, to loose on earth "what has *already been* bound in heaven," except to progressive spirituality, which fulfills and embraces every obligation contracted, just as the moral is embraced in the spiritual in The Scientific Translation of Mortal Mind, pp. 115, 116, we find, as did the King, that we must retrace our steps and RECTIFY—this is Association "*without.*" This Jesus illustrated by having filled "to the BRIM" the stone waterpots at the

## EVOLUTIONARY ORGANIZATION

marriage of Cana of Galilee, before he turned the water of human obligation (Association—relationship) into wine (Church), John 2:6. The spiritual way is "effacement"—Church "*within*."

So, the Bible in *seven* (or *contract* between God and man) must be established in the human consciousness and embraced before the liberation of the succeeding five stars or tribes can be demonstrated. Thus Jesus' first demonstration in "five" and "twelve" *Church* was not understood and he had to make the demonstration of SEVEN *Association*. Likewise Mrs. Eddy's Church in *eight* was disbanded in rebellion because *seven* had not been previously unfolded. There must be contract (or human discernment) before Church; human law must support the divine, of which it is the echo!

### FIRST ASSOCIATION

On July 4, 1876, the first *organized* Association took form: The *first* Christian Scientist Association was organized by *myself and six of my students*, Ret. 43. So Association starts and remains in *seven* throughout, because Association was prophesied thousands of years before in the seventh son of Jacob, "Gad," about whom Leah said: "A *troop* cometh," and of whom Mrs. Eddy says: "Science, spiritual being understood; haste *towards* harmony" (Church), S.&H. p. 586.

### FIRST CHURCH

"At a meeting of the Christian Scientists' Association, on April 19, 1879, [on motion by Mrs. Eddy] it was voted to organize a Church to commemorate the words and works of our Master," Ret. 43:23-2, Man. p. 17. A Charter was obtained in June, 1879. This Church was formed in Lynn and had *seven* Directors, one of



whom (Dorcas Rawson) was a member of the former Church of *eight*, thus preserving the continuity of Church manifestation—Mrs. Eddy and Dorcas Rawson (and perhaps others) being “the *two* or three gathered together in my name” (Sibyl Wilbur’s *The Life of Mary Baker Eddy*, pp. 226, 266).\* For a year and a half its services were carried on in the parlors of various members and not until Dec., 1883, were services held in a public hall. The articles of incorporation stated that the Church of Christ, Scientist, was to be established in Boston. The first public meetings of the Church convened at Hawthorne Hall (Sibyl Wilbur’s *Life of Mrs. Eddy*, pp. 266, 267).†

Mrs. Eddy went back and forth from Lynn to Boston, preaching in Boston. A document was signed by *eight* (rebellion again in *eight*, and endeavor to falsely reach Asher) protesting students, rebelling against Mrs. Eddy and reciting grave charges. Mrs. Eddy expelled them, thereby preserving her Church Charter. Thus history tried to repeat itself, but was thwarted, because founded on the rock of Association (demonstration) Sibyl Wilbur’s *The Life of Mary Baker Eddy*, p. 271.‡

#### THE MASSACHUSETTS METAPHYSICAL COLLEGE

This College was founded Jan., 1881, by Mrs. Eddy and six students. Mrs. Eddy was elected President, and the six students directors, six months before the struggle in her Church. So teaching is limited to *seven*. Seven was always the quorum of the College Association, as well as First Church.\* See *Christian Scientist* “Massachusetts Metaphysical College” Constitution and By-

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\* Pages 217-218; 256-257 in latest revision.

† Page 257 in latest revision.

‡ Page 261 in latest revision.

\* Although its Church membership reached about two hundred.

Laws, p. 12, Sec. 5—"Seven members shall constitute a quorum."

This First Church never went beyond manhood—"to commemorate the word and works of our Master," Man. p. 17, or specific healing. Mrs. Eddy says of Jesus, S.&H. p. 562:3-5: "As Elias presented the idea of the *Fatherhood* of God, which Jesus afterwards *manifested*, etc."; again (p. 565, lines 11, 12) "Jesus the *masculine* representative of the spiritual idea, etc." Again, S.&H. 589:16-18, "Jesus, the highest human *corporeal* concept of the divine idea, etc." Jesus appears in Rev. 1:13 "in the midst of *seven* candlesticks," ". . . and he had in his right hand *seven* stars," v. 16. "The *seven* stars are the angels of the *seven* churches," v. 20. However, in Rev. 12, he prophesied of *twelve* stars on the Woman's head; and in Rev. 21, we are told that the City foursquare had *twelve* gates, "and at the gates twelve angels, and names written thereon which are the names of the *Twelve* Tribes of the children of Israel." Remembering the angels are the *stars*, Rev. 1:20, the significance of the *twelve* stars on the Woman's head show that Woman brings *five* more stars than Jesus held.

This First Church of Christ, Scientist, as previously mentioned, did not go beyond *seven*, as seven always constituted a quorum in this Church. For Constitution and By-Laws of this First Church, see Journal of Aug., 1889, pp. 256-261 inclusive, Vol. 7, No. 5. This Church was dissolved in Oct., 1889, Ret. pp. 43-47, and its limitations expressed in Mrs. Eddy's observations on "Organization," within those pages.

Compare the object of this first formation with the object of the reorganized Church on pp. 17-19 of our Manual—the first founded on *Jesus* and the second on the *Christ*; the first to do specific healing; and the sec-

ond "to heal the *world*." The latter "to reflect in *some* degree the Church Universal and Triumphant," Man. p. 19. Why "*in some degree*"? Because even the second was only a symbol, of which Mrs. Eddy says, No p. 41: ". . . it is vain to look for perfection in churches or associations."

Despite all this, we find on the inside of the Quarterly cover, this First Church which was *dissolved*, given as the definition of our *present movement*. This was done as late as 1923! *Wherefore* we are deemed unworthy to go on as Mrs. Eddy left our organization, and who has the right to thus thwart *her purpose*?

In the Journal of Feb., 1890, p. 566, it is said: "The dissolution of the visible organization of the Church is the sequence and complement of that of the College Corporation and Association. The College disappeared, 'that the spirit of Christ might have *freer* course among its students and all who come into the understanding of Divine Science'; the *bonds* of organization of the Church were *thrown away*, so that its members might *assemble* themselves together and 'provoke one another to good works' in the bond only of Love."

Three years before the dissolution of Church, Massachusetts Metaphysical College, and Massachusetts Metaphysical College Association, Mrs. Eddy called the National Christian Scientists' \* Association into expression in the Jan. Journal, 1886, Vol. 3, No. 10, in the following language: "As the Cause of Christian Science is extending rapidly all over our country and the Christian Scientists' Association, of Boston, is exclusively a society of the Massachusetts Metaphysical College, I deem it advisable that an organization be formed on a

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\* "Scientists'" was the original spelling; changed to "Scientist" before being merged into Universal Assembly in 1890.

broader basis, by which all Christian Scientists and their students may come together; and I would recommend that steps be taken *by my students*, throughout the United States to organize a National Christian Scientists' Association."

In the Feb. Journal, 1886 (the following month), Vol. 3, No. 11, is the record of the calling of this *National Christian Scientists' Association* by *thirteen* of Mrs. Eddy's students, each of the thirteen signing his or her name thereto—six men and seven women. The following was incorporated in the call for this Association: "The purpose or object of this National Association is to place students' students on equal footing with others in Christian Science [no dignitaries in universal Love], and to promote unity and brotherly love. Charters will be granted by this National Association to *minor* Associations." Thus this Association was a *generic Association* (including all Associations) upon which to base generic Church—the City foursquare. The Massachusetts Metaphysical Association could send all the delegates it wished, but the other Associations only three at the *most*, and no Association could send any unless the Association consisted of twenty students. (See Constitution and By-Laws of National Christian Scientists' Association—pamphlet—p. 9.)

Simultaneously with the first regular meeting of this Association in New York City, Feb. 10, 1886, Journal, Vol. 3, No. 12, the 16th edition of Science and Health was given to the field and world, containing for the first time "*Genesis*" and the "*Apocalypse*"—the latter going no further than the 12th Chapter of Revelation, the Woman bringing forth the "MAN CHILD," of which it was said: "One new chapter has been added, on the Apocalypse, giving an exposition of the bearings on

*Christian Science* of the *twelfth* chapter of Revelation, to which it is believed by *Mrs. Eddy* to *particularly relate*" (Journal, Vol. 3, No. 10—advance notice).

At this first *regular* meeting of the *National Christian Scientists' Association* in New York City, Feb. 10, 1886, an Executive Committee of five were elected, including *Mrs. Eddy*, while Allen Campbell, C. S. D., of New York City, was elected President. There were two Vice-Presidents, Treasurer and Secretary—*five* officers and *five* on Executive Committee. Journal Vol. 11, No. 12.

At the next meeting of the National Christian Scientists' Association, called the first "Annual Meeting," in June, 1886, in Boston, the officers were elected all over again and *Mrs. Eddy* was made President, she also remaining on the Executive Committee. It would seem as though they had made the mistake of putting *Mrs. Eddy* under a student as President, which was corrected and she was President of both the Massachusetts Metaphysical and the National Christian Scientists' Association *at the same time*, and continued to preside over both up to 1889, when they were dissolved—the elements of both being in "Mother," their source.

That *Mrs. Eddy* was President of both of these Associations, The Massachusetts Metaphysical College Association and The National Christian Scientists' Association, will be seen by the Feb. 1886 Journal, Vol. 3, No. 11, p. 209; which shows that she tried to resign from the Massachusetts Metaphysical College Association, at its then *Tenth* Annual Meeting, but was prevailed upon to remain as its President; while Vol. 4, No. 2, May 1886, Journal, evidences *Mrs. Eddy's* election to the Presidency of The National Christian Scientists' Association. Also Vol. 4, No. 5, August 1886, Journal,

shows that Mrs. Eddy conducted the meeting of The National Christian Scientists' Association as its *President* on July 26th, 1886, when eleven charters were granted to other Associations; and *on the same page* notice of the meeting of The Massachusetts Metaphysical College Association is given, indicating that Mrs. Eddy was President of this Association also.

*The National Christian Scientists' Association* met in Chicago in 1888, when Mrs. Eddy was present and gave the address on "Science and the Senses," *Mis. p. 98*. Next it met in 1889 in Cleveland, when Mrs. Eddy resigned as President, making a gift of the Journal to the Association. Dr. Ebenezer Foster-Eddy, her son, was made President in her stead (and thus continued until it was merged into the World's Parliament of Religions in 1893). Next, it met in New York in June, 1890, where it resolved itself into a *Universal Assembly*. See Journal, July 1890, p. 175, line 5; also note p. 172 that it *repealed* its *Constitution* and *By-Laws* and adjourned for three years. Mrs. Eddy's letter, p. 137, 138 of *Miscellaneous Writings* appears in first of this Journal of *July, 1890*. (Mrs. Eddy's adopted son was also President of the Massachusetts Metaphysical College Association when it adjourned sine die June 3, 1895, never to meet again.)

In Journal of 1890, p. 137, is a record of the dissolution and *re-organization* of the Massachusetts Metaphysical College Association. The following statement is made: "When the Massachusetts Metaphysical College Association was reorganized, the teacher recommended its continuance as a *voluntary* assembly of Christians." This Association continued to meet *monthly* as heretofore under revised Constitution and By-Laws, until completion of the Mother Church—adjourning

*sine die* when its work was finished, Journal, July 1895. Its revised By-Laws stated that it was the "*parent Association*," Sec. 3, p. 14, and that its members were "*life members*," Sec. 4, p. 7. Neither of these statements were in the former By-Laws. The quorum was still *seven*. See Constitution and By-Laws of the Massachusetts Metaphysical College, p. 12.

The resolving of the National Christian Scientists' Association, July Journal, 1890, into an "*Universal Assembly*" and the *repealing* of its Constitution and By-Laws (thus taking it from under human *law*) prepared it as a humanly squared foundation for the coming "*spiritually organized church*" which was given us in Feb., 1891, in the "*City foursquare*." The latter was the ascended "*man child*," Rev. 12:5, married to and embraced in the *Bride*, Rev. 19:7-9, as a *City*. The army of heaven on white horses was the righteous saints—Christianity—to whom the *Bride* was wed, her wedding garments being "*the righteousness of saints*." Revelation 21:2 pictures the *Bride* coming down from heaven as a *City*, and the *City* had *twelve* gates, corresponding to the *Twelve Tribes*, Rev. 21:12. Mrs. Eddy says S.&H. 562:5-21, that the completed idea is "*Woman*, typifying the spiritual idea of God's *Motherhood* . . . the spiritual idea is crowned with *twelve* stars. The twelve tribes of *Israel* *with* all mortals, etc." This "*with*" in last preceding sentence must mean including, as the April Journal of 1895, in describing the Directors' window of *The Mother Church* with the *twelve* stars surrounding it, says: "*The twelve stars symbolize the twelve tribes of Israel and the twelve tribes of Israel stand in type for whole human race*." As the *City* has a tribe at each gate and each gate is of one *solid pearl*, then all the tribes are *redeemed*! The

work is done, and Universal Church is *finished*, and rests upon the demonstration of the *Universal Assembly*, formerly the National Christian Scientists' Association.

Contrary to the usual *impression*, the Second Organization of 1892 was *not* the "*spiritually organized Church of Christ, Scientist, in Boston, [which] still goes on.*" Ret. 44:29-1. As Mrs. Eddy says in *Retro-spection and Introspection in 1891* (which was published in November after the 50th edition of *Science and Health* in Feb., 1891, but in the same year and a year before our *present* organization, Sept. 23, 1892, Man. p. 18): "Adding to its ranks and influence, this spiritually organized Church of Christ (Scientist) in Boston still goes on. A new light broke in upon it, etc.," and the following was added: "After this experience and the Divine purpose is fulfilled in these changing scenes, this Church may find it wisdom to organize a *second* time for the *completion* of its *history*. This however is left to the providence of God." Ret. 1st to 4th editions *1891—a year before the new organization*. Note it is said the Church may organize again for the "*completion of its history.*" Mrs. Eddy says S.&H. 57: 4, 5—"Union of the *masculine* and *feminine* qualities constitutes *completeness.*" Just as it is with individuals, so it is with Church, the *feminine* element of *five* must be added to the masculine element of *seven*; or the seven stars in Jesus' right hand in Revelation 1st chapter must be increased to complete the *twelve* on Woman's crown in Revelation 12th chapter, twelve being completeness. Jacob was the first to see from *earth* to *heaven* and back to earth again in his Ladder prophetic of his *twelve* children. The seven rungs, corresponding to the seven days of creation in *Genesis* first chapter, were the



June, Journal, 1894. This was a strictly *parent* Church, built by a "*parent* Association" (Constitution and By-Laws Mass. Metaphysical College Assn., p. 14), after which the PARENT association in June, 1896, adjourned *sine die* and never met again. Its mission was fulfilled. It stood by! Vol. 13, No. 4, July 1895.

Returning to the Second formation of Church in 1892, which was founded on *Christ*, (instead of Jesus, as in the dissolved Church of 1889) as a reminder of where we are in this note-taking—its further progress awaits the following:

In Sept., 1893, the first World's Religious Congress, or World's Parliament of Religions, was held in Chicago at the World's Fair, and in the September Journal, Christian Scientists were invited to attend. The November Journal \* gives an extensive account of this momentous event, which proved to be the last meeting of the National Christian Scientist Association, as Mrs. Eddy merged this Association into that event, as stated on p. 156 of Miscellaneous Writing.

Christian Science was "the only denomination which was accorded the privilege of holding a denominational meeting, or congress, and also of presenting an address to the General Parliament setting forth its *doctrinal* points. With this exception, only papers were read by individual members of the respective denominations upon special topics," Nov. Journal, 1893, p. 344.

The denominational meeting was held in Washington Hall (significant in the light of Miscellany 148:15, 16—"The Father of the Universe and the father of our Nation in concurrence"), and no other denomination nor religion was accorded such a privilege. The meeting in Washington Hall was on Sept. 20; the hall

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\* 1893.

Shem, Noah's oldest son, and rightful heir, was given the "Promised Land"; Ham was given Africa and Japhet almost the whole remaining world, China; Europe, almost entirely, and the British Isles, etc.

The Church, Shem's portion, must be small—"the straight and narrow way"—so as to be sensible and visible to all; when the way gets too broad, no one can see its protecting limitations: hence, the failure of pagan religions with their twelve Astrological points *before* they ascend on the seven human rungs or days of creation,—demonstration. The *seven* days of "creation"; *seven* seals; *seven* stars in Jesus' right hand; *seven* churches and first *seven* sons of Jacob being all the same in spiritual value, as before noted.

Moses, who wrote the book of Genesis, had the picture of the unfoldment of Jacob's sons upon which to found his revelation of prophecy of *seven* days in the first chapter of Genesis, of which Mrs. Eddy says in Science and Health 504:14, 15, "Was not this a revelation instead of a creation?" When Moses collected these tribes into a nation, he gave them *Ten* Commandments. He could not command them beyond *law*, and *ten* sons were *under* law; Leah's six and the maids' four. Rachel's children, Joseph and Benjamin, stood for the male and female of "the spiritual idea," as revealed in Jesus (Joseph) "the Nazarite or the separated, God-crowned"; and Mrs. Eddy (Benjamin), embraced the masculine and added the feminine.

Moses could not go beyond seven in prophecy in Genesis first chapter, as the then-order was ascending—"God expresses in man the infinite idea forever developing itself, broadening and rising higher and higher from a boundless basis" is manhood, S.&H. 258:13-15, which must be unfolded *before* Womanhood can be seen "de-

ascending thoughts (angels) and the five were descending angels. The angels *ascended* and *descended*, and the Ladder was set up *on* the *earth*, Gen. 28:12. Man is an ascending thought and Woman a descending—the former as evidenced by Enoch, Elijah, Moses (?) and Jesus; while the City foursquare (as *Bride*) *descends*.

In the June Journal, 1908, in an article entitled "Cross and Crown," Mrs. Eddy's reason is given for changing the old coronet or man's crown, for the "celestial crown" with five stars, and each star seven pointed, on Science and Health and her other writings.

In the June Journal, 1886, p. 6, Science and Health is compared to Jacob's Ladder, and in the same volume, under the title "Jacob's Ladder," June Journal, 1886, Vol. 4, p. 61, the *seven prismatic* colors in the rainbow are said to symbolize Jacob's Ladder. This article also says: "Wisdom is the masculine of Spirit; Love the feminine . . . . Spiritual Understanding and Spiritual Discernment are the two highest faculties of Spirit, corresponding to hearing and sight. . . . Spiritual perception [sight, S.&H. 586:3] is a term used to express all the spiritual faculties taken *together*, as man is used to signify the Universe. . . . The tree of Life bore the leaves of Truth, and the fruits of Love the latter being twelve in number [which are twelve manner of fruits—Rev. 22:2]. Thus Love may be subject to *twelve* statements, etc." This shows clearly in view of the subject, "Jacob's Ladder," that the Ladder had *twelve* expressions or angels. Enoch was *seventh* in descent from Adam and *ascended*. Methuselah was Enoch's son; and Noah, Methuselah's grandson, was the *tenth* in descent from Adam, hence he fulfilled in advance of their human revelation the full ten commandments and was thus able to save others. Enoch had saved only himself. To

Eddy worked to find a law by which she could take the second symbolical formation from under the law, and the process is described in the Oct. 1892 Journal, p. 275, when it was found that she could give to the Directors entirely *outside* of the organization the Deed of Trust, etc. This was given them on Sept. 1, 1892, and the Church was not formed until Sept. 23, 1892. So the Directors legally own the REAL ESTATE of the Church, *outside* the symbol of Church.

Remembering we had the "spiritually organized Church" *already* going on, Ret., p. 58, 1st to 4th editions 1891, on Sept. 23, 1892, Mrs. Eddy called TWELVE of the members of the dissolved Church to form a Church without a Charter, or material law, and *twelve stars* respectively appear in the Manuals before the names of these twelve members, so chosen from the members of the First (dissolved) Church.

The first to the tenth Manuals contain the names of Mother Church members in the back. Dr. Foster-Eddy, Mrs. Eddy's son, appears in the 10th Manual in 1899, without his star (showing its significance) while others have theirs and many stars had gone out, but this does not detract from the fact that The (little) *Mother Church* was founded on them and built by them. Dr. *Ebenezer* Foster-Eddy was Mrs. Eddy's *Ebenezer* or "stone of help," standing staunchly by until the work was done, and, in fact, being its *First Preacher* after it was completed, but he failed to be her Benjamin.\*

The Massachusetts Metaphysical Association donated the first money for The Mother Church and only Mrs. Eddy's students' names were put into the cornerstone with her's—with possibly two or three exceptions, and they measured up to her demand for her students,

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\* which she had named him. See her *Will* in the *Appendix*.

scending in the clouds," Matt. 24:30; Acts 1:9-11; Rev. 21:2, 10, as was promised of Jesus' *second* coming, which Mrs. Eddy says is Christian Science, Ret. p. 70:20-22, and that the City foursquare is "Christian Science" in the 1890 edition of Science and Health to which she refers us on p. 309 on Miscellaneous Writings.

Moses father and mother both being Levites (3rd day)—resurrection—("Levi"—"Mortal man"—S.&H. 590) he must needs look forward immediately to Judah—the fourth day—corresponding to the sun, moon and stars, (which Mrs. Eddy interprets as "ascension" S.&H. 509) for the way out of human law, through its fulfillment. "I through the law am dead to the law," Paul, Gal. 2:19, must be the statement of every consciousness.

Going back to Shem, Noah's son, to whom the "Promised Land" was given, Abraham was ninth in descent from Shem, and God rededicated the "Promised Land" to him. Isaac was tenth in descent from Shem, Esau eleventh, and Jacob twelfth—hence, Jacob must demonstrate or carry forward the twelve. When he took his brother Esau's birthright and stole his blessing, he must demonstrably stand in his brother's shoes and take his *wife* in type. Esau was the type of law and Jacob Love. Rachel means a "ewe sheep" or type of Love, but Jacob must needs unfold law (his brother) first and see its face as the "face of God," Gen. 33:10. The history of the tribes being the whole Bible, hence, Mrs. Eddy says they "show the WORKINGS of the spiritual idea," S.&H. 562:18.

So with *Church*, the seven must first be demonstrated and dissolved before the other five could be added. To dissolve a thing is not to destroy it, but to liquify or mentalize it, S.&H. 507:3; hence, Mrs.

seated three thousand and had a standing room of four thousand; it was packed to overflowing and hundreds were turned away. At this meeting there were assigned *twelve* presentations of Christian Science on the following subjects, Address by Dr. E. J. Foster-Eddy, President of the National Christian Scientist Association (published in the same Journal as the features of this Religious Congress—Nov., 1893, p. 348-352); "The Resurrection," Rev. D. A. Easton, Pastor, Boston; "The Trinity," Rev. Augusta E. Stetson, Pastor, New York; "Spirit and Matter," Mrs. Ruth B. Ewing, Pastor, Chicago; "God Incorporeal," Gen. Erastus N. Bates, Pastor, Cleveland; "Immortals and Mortals," Mrs. A. M. Knott, Pastor, Detroit; "Scientific Theology," Rev. John Freeman Linscott, Pastor, Chicago; "Prophetic Scriptures," Edward P. Bates, Syracuse; "Healing the Sick," Rev. E. M. Buswell, Pastor, Beatrice, Neb.; "The Scientific Universe," Rev. Isabella M. Stewart, Pastor, Toronto; "The Brotherhood of Man," Alfred Farlow, Pastor, Kansas City, Mo.; "Mind, not Matter," S. J. Hanna, Editor, Christian Science Journal.

An interesting incident occurred, mentioned in the following words: "Following the silent prayer was Dr. Eddy's opening address, and, in their order, the other addresses [note they are all put in the same class—"addresses"] prepared for the occasion, excepting that the Rev. Augusta E. Stetson read the article from our Leader's pen, entitled "An Allegory," which was published in full in the October Journal, instead of the article *prepared by her* upon the subject which had been *assigned her*." Thus Mrs. Eddy was brought into the place of this party, as she did not stand in TWELVE—Church. The great significance of the occasion in thus

completing Church in *twelve* can be seen in the light of subsequent events as given in Miscellany 357-362—"Coming events always cast their shadows before them," as they are thought conditions before externalized. This event is particularly interesting in view of the subsequent events of 1904—just eleven years later—when Mrs. Eddy completed her Church as the tribe of Benjamin, as previously unfolded. Truly, "Thy ways are not as ours. Thou knowest best what we need most," My. 229—it was divinely necessary that Mrs. Eddy complete the Church in *twelve*, and the situation was divinely planned. Had Jesus' twelve, instead of eleven, disciples proved faithful to *Church* and accepted its limitations until demonstration broke the sheaf-band in *Thirteen*, he would not have been forced to accept crucifixion in TWELVE, Church, but could have maintained his position in *Thirteen*. But he had to become the twelfth in the place of Judas Iscariot, his *own* tribe, who betrayed him; not so, with Mrs. Eddy, she supplied the *twelfth* from the abundance of Womanhood and went on to THIRTEEN, which she could and did supply. This exchange of plan may have been by afterthought of Mrs. Eddy, although the Journal (Nov., 1893) does not so suggest, but rather intimates to the contrary by its phraseology. In any event, it was God's will that Mrs. Eddy be injected into the completion of Church in TWELVE, and, she *was* equal to both TWELVE and THIRTEEN.

Thus on Sept. 22nd, two days after the meeting in TWELVE, was the main meeting in Columbus Hall, Palace of Arts Building, where Mrs. Eddy's specially prepared address on "Unity and Christian Science"—the THIRTEENTH exposition of Christian Science to the Nation at its World's Fair and to the World. The Editor

of the Journal, Judge Hanna, read her address. She stayed in *Fourteen*, Love, and allowed her address in THIRTEEN, Principle, to be read to the World by manhood, who was loyal to spiritual Motherhood in Fourteen, (for all Scientists called her by the name of "Mother" by her approval, as evidenced in the first and succeeding Manuals, quoted elsewhere).

"There sat on the stage during the reading of these papers, distinguished representatives of the various religions of the world, Roman Catholics, Protestants, Greeks, Trinitarians, Unitarians, Theosophists, Buddhists, Shintoists, Zoroastrians, Jews, Mohammedans, etc., making the scene an impressive and memorable one, and having a *peculiar interest* to Christian Scientists," p. 343, Nov. Journal, 1893. "Every nationality and religion of the world being represented before this Parliament, it is not too much to say that for the first time in the world's history, the command of Jesus to preach the Gospel to all nations, was literally fulfilled. It is, doubtless, the first time since its utterance, that this commandment could have been carried out," p. 344, Nov. Journal, 1893. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and *then* shall the end come," Matt. 24:14.

Mrs. Eddy's wonderful address on the subject of "Unity and Christian Science" (The THIRTEENTH presentation of Christian Science to the World, through our Nation's THIRTEEN—as shown in the chapter, "The Call of Thirteen"), will be found in Vol. II, pp. 1419-1423 of World's [Fair] Parliament of Religions. It is almost wholly a compilation of references from Science and Health up to a certain point and then Womanhood is definitely presented along the lines of thought unfolded in Science and Health 533:26-7, excepting that



Mrs. Eddy's wording is special to the occasion (her text-book at that time—the 80th in 1893, in all probability, as the 81st is the first in 1894—having practically the same wording as our now Text-book). An excerpt from her address is 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 relinquished 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 Religion, p.1422. While the addresses of the twelve are given in our Journal (five of which are in the one reporting the Religious Congress, Nov. 1893, and the others subsequently), Mrs. Eddy's address appears nowhere except in this report of the World's Parliament of Religions, showing that she consistently withheld Thirteen from Church and kept it in the Nation and World, where it belongs. This is more thoroughly authenticated in “The Call of Thirteen.” The marvel of vision and consistency in Mrs. Eddy's revelation and *founding* is awe-inspiring in the retrospective! She

never permitted the revelation (Womanhood) to be separated from her founding (manhood); and thus they consistently *persisted* to the last step in institutional founding, the Branch Church, as subsequently unfolded.

The great fact remains that Mrs. Eddy presented to the *World* "the spiritual idea" of Womanhood, but not until she first presented to them manhood or the healing and liberating power of Truth, as evidenced by her first references in her compilation: S.&H. 226:5 to 227:2; 146:23-30; No. 9:22, 23; S.&H. 146:32-5; 147:7-13; 328:22-1, etc. Mrs. Eddy again picked up the thread of her work with the *World* directly for several years before she left us, as her highest communications were addressed to the *World* through its own channels, as further noted in "The Call of Thirteen."

It is interesting to note in the Preface of this *World's* Parliament of Religions, Mrs. Potter Palmer, who was "in the forefront of this gathering of the Nations," said: "As Columbus discovered America, the Columbian exposition discovered *woman*"—marvelous vision! Mrs. Eddy's address was read to every religion in the world at the same time in Columbus Hall, and, as the exponent of the only religion that was permitted to present its doctrine. Man had been preaching the gospel in preparation, from one to the other, from pulpit to pulpit, and from one nation to another, but Woman, typing "generic man," S.&H. 561:22, preached it to the *whole world at one time*, and gave her message to no denomination—not even her own! It was a *World* message, and a *World* received it, and it is working "through [its] every pore," S.&H. 224:2, 3.

The meeting of this Association was its first after it adjourned for three years in 1890, after resolving itself into a Universal Assembly in New York City. It never

met again, but was merged into the Parliament of the Religions of the World, Mis. 156.

A communication was read from Mrs. Eddy requesting the return of the Journal to her, as the Association had *dissolved* and *repealed* its By-Laws in 1890. This was done; whereupon Mrs. Eddy *immediately* returned it to them by way of an instrument already prepared by her. It now became the organ of the Universal Assembly. Was not this process but an emphasis on what the Assembly *then* stood for as distinguished from its former standing? So when it again came to the Church, was it not with deliberate intention to lift them to this *Universal Assembly* consciousness?

Mrs. Eddy then MERGED the adjourned meeting into the one held in Chicago, as given us on p. 156 of Miscellaneous Writings.

In this same Journal is a note by Mrs. Eddy entitled "Take Heed," in which she "ENJOINS" upon all Christian Scientists that hereafter they refrain from "speaking or writing condemnatory of any Christian denomination," stating that "this alone is consistent with our attitude and brotherly place accorded us in the Congress and Parliament of Religions in A. D. 1893."

As previously noted, the "National Christian Scientists' Association" was called by THIRTEEN PEOPLE, and ended in THIRTEEN presentations of Christian Science before the World Congress. It never met again, and but one notice ever appeared about it after this and that was requesting them to pay up their dues in the following words: "The members of the National Christian Scientist Association are requested to send their dues to the Association from May 27, 1890, to May 27, 1893, to Wm. B. Johnson, Secy., etc." In other words, they

must "square" up before dissolving into mind. This World's Congress Association was Sept. 20, 1893.

Remembering that this was "The World's First Parliament of Religions," Journal as above p. 337, it was the almost immediate response to the revelation of the City foursquare, as "the spiritually organized Church," of which Mrs. Eddy spoke in Ret. 1891, p. 58, immediately after unfolding the City foursquare. This was the last revelation of her text-book at that time; the twenty-third Psalm with its "fourteen points" of divine Love, having been put into our text-book immediately after this Congress, covering and embracing both the Universal Church in FOURTEEN (the World), as subsequently noted in detail; and Rev. 22—"The tree is typical of man's divine Principle, etc.," S.&H. 406. The 22nd chapter of Revelation or Church in the universe, had not been encompassed in Science and Health before, nor had the tenets ever been put into our text-book; both the 23rd Psalm and the Tenets were given us in our text-book at the same time in the 81st edition—the first in 1894, as the last in 1893 was the 80th, which has neither. The 23rd Psalm starts in the intransitive verb "is," and is the Principle, or tree, from which the activities flow, then "want," "maketh," "leadeth," "restoreth," "leadeth," "walk," "fear" (certainly as "God guides every event of our careers," Un. 3, we walk always by His grace, and do not see the "shadow." This thought reverses "fear" by putting an *idea* in its place, so even "fear" is a reversed activity demanding progress—S.&H. 436:18, Fear, the sheriff, which arrests mortal man, is reversed by "Progress, the sheriff," S.&H. 441:23, but an idea—"Progress"—was put in the place of "Fear," and so the claim of "fear" is the demand for "progress" in the 23rd Psalm, "walk" and

progress are the activities here demanded), "comfort," "prepareth," "anointeth," "runneth," "follow," "dwell." There are twelve activities, or transitive verbs, the first "is" (Principle) and last, "dwell" (Love) being intransitive or states of *being*; thus making "fourteen points"—The "divine Principle, Love, underlying, overlying and encompassing," S.&H. 496:18, 19, the twelve fruits of Love. The significance of this was the time and occasion of its addition to our Text-book—immediately after the First World's Religious Congress. Thus our war-President was forced to send out "Fourteen Points" for the salvation of the world, but they were caricatured as his "children," instead of the indivisible idea of Love, and as such they will be redeemed. Christian Science had just unfolded THIRTEEN up to that time, as evidenced by the "National Christian Scientists' Association" being called in THIRTEEN, as before stated.

The first contracts for pile driving, excavations, etc., for The Mother Church, were signed Oct. 19, 1893, just a month later than the World's Religious Congress. (Jos. Armstrong's Mother Church, pp. 8, 9) Spiritual Church must rest upon spiritual demonstration, or Association, before the symbol could be built.

There were none other than individual Teachers' Associations from June 3, 1895 (when the Massachusetts Metaphysical College Association had its last meeting), until 1903 when the Christian Science General Teachers' Association was called together in 29th Manual (Second Manual in 1903) to "stand by" the building of the Extension of The Mother Church, the "Crown of Peace," as Sibyl Wilbur calls it in her *Life of Mary Baker Eddy*, and it is also called the "Crown," My. 6:19, by Mrs. Eddy. The nature of the Extension seems

to have been clearly indicated by this expression! The "*Twelve Tribes*" being *Woman's Crown*, S.&H. 562,—and the Extension being the *crown* of The (little) Mother Church, My. 6:19, then, as "things equal to the same thing are equal to each other," the Extension symbolized the Twelve Tribes gathered as the crown of Church Motherhood. So the General Teachers' Association must have been the Assembly of the *heads* of the "*tribes*"—the large Extension symbolizing the "*Church Universal and Triumphant*," with its full "Twelve Tribes." Previous to the 29th Manual (which carried the call for the General Teachers' Association), the Church Universal and Triumphant were separated in the "Historical Sketch" on pp. 17-19 of the Manual, reading "to *represent* the Church Universal, and to *reflect* the Church Triumphant."

1903 was a year of great moment to Mrs. Eddy's evolution—when she dropped the title of "Mother"; and the capital "I" in "intelligence" in "the ideal man," S.&H. p. 517:8, 9, was changed to a small "i," thus forcing the human to an intelligent idea of spiritual Church. At the same time, pp. 68 and 69 were added to Science and Health, beginning with "Christian Science presents unfoldment, not *accretion*, etc.;" this was added just *twelve* years after Science and Health 61:29-3, was given us in 1891 and *supplants* it. THE CHILD (the spiritual idea) must unfold to the human consciousness instead of "*A* child," human conception!

At the same time that Mrs. Eddy became "Leader" instead of "Mother," (29th Manual 1903), Science and Health and the Bible became perpetual pastors for the Church and the *World* instead of "so long as the Church is satisfied with them," as in the 28th Manual and previously. The Directors instead of "the Church" must

“see to it that the literature is ably edited and kept abreast of the times” as a DISCIPLINARY provision—not executive—was added. Also Church Universal and Triumphant became *one* instead of two as in 28th Manual. And at the same time that the capital “I” in “intelligence,” as above, was made small, the capital “S” in substance throughout Science and Health was also made *small*, giving the “*idea*” *two* proportions in the *human consciousness*—“substance and intelligence,” (S. &H. 516:4, 5, is a fair sample of this—“The substance, Life, *intelligence*, Truth and Love which constitute Deity”—all of these *quality* initial letters *were* capitals until 1903). \* Art. XXIII, Sec. 1, p. 70 of Manual was amended to forbid even “*general* official control” by The Mother Church of the branches, instead of “official control”—specific. The German *Herald* was sent out in 1903—“to proclaim the UNIVERSAL activity and availability of Truth,” My. 353. Obstetrics was abolished in the College—“Obstetrics is not a Science and will not be taught in the College,” appeared for the first time in 25th Manual 1902. The ground was being cleared for the “*collected idea*” or Extension—Universal child—no more *counterfeits* in creation, but “intelligence” is the demand! In this Manual, the 28th or first Manual in 1903, we were given five directors for the first time.

From Sept. 1, 1892 (a little over TEN YEARS previous to 1903), “the Church” had had but four directors; the 27th Manual—the last in 1902—will show this. As “four” types “ascension,” Gen. 1:14; S.&H. 509, it would seem that the prophecy of the “four kings,” Gen. 14, was in ascendancy, or the hope of *spiritually* unfolding the TWELVE. But in 1903, the “five kings” were re-

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\* Also Wisdom and Creator were decapitalized at the same time.

deemed, and organization was restrengthened to "*complete*" its work in *Church*—rather than to ascend above Church in "four"—where Jesus left it—and to demonstrate the fifth descending rung (typed by Benjamin) in the World, instead of in Church.

In 1891, when the first Retrospection and Introspection was published, Mrs. Eddy spoke of "the spiritually organized Church" as still going on, then p. 58—now pp. 44, 45, although it was *between churches*—the First Church having been dissolved in 1889, and the second formation not taking place until 1892. So this statement in our present Retrospection and Introspection does not appertain to our *present organization*.

The Associations all being in *seven* (seven members constituting a *quorum* in each of the two, previous to 1903); also First Church which was dissolved being in SEVEN, the history of Church must be *completed* in TWELVE! Seven being the limitation of Bible consciousness, as in Rev. 1:20, Jesus had *seven* stars in his right hand! He said the seven stars were the *angels* of the *churches*, and yet the Woman had TWELVE STARS on her head, Rev. 12:1, and the City foursquare had *twelve* "*angels*" and the names of the Twelve Tribes (or "Churches," Rev. 1:20) above the *twelve* gates, Rev. 21:12. So in order to enter the City foursquare, the *twelve* gates must be unfolded for all mankind. Mrs. Eddy presented the *Twelve Tribes* in Motherhood and then constituted herself as Leader to lead us TO her unfoldment of *twelve*—she taught and led us *seven* years there-afterwards! Teaching does not go beyond *seven*, as subsequently shown.

The General Teachers' Association of 1903, assembled to stand by the Extension, was founded on *twelve* (instead of *seven*, as was the case with the two previous



Associations—see 41st Manual 1904). Twelve Executive Members were the basic Association—only *seven* of which COULD BE *Teachers*; showing that teaching could not go beyond SEVEN. Spiritual *teaching* must always be by symbols, S.&H. 575, and there are but *seven* symbols (days) of creation! The other *five* who were not Teachers showed the spiritual intent of the Association. Association *collects*, while Church is *collected*—just as David collected the materials for the Temple, which Solomon built into the Temple; so this Association was intended to collect the *twelve* in *Field-demonstration*, as they had been already collected in The Mother Church. This Teachers' Association, as head of the tribes, "stood by" the building of the Extension until its completion—1903 to 1906—and went on to the middle of 1908—then dissolved in the animating idea which was its source, having brought it into human expression!

From all the above, is it not evident that Mrs. Eddy constantly moved forward in her founding and moved us with her until each and everything in the nature of human expression was dissolved into Spirit—made VOLUNTARY; that is, remained only to those who saw its spiritual intent and value! Mrs. Eddy's *evolutionary* founding was the immediate response to her *evolutionary* revelation, and was the human demonstration thereof—thence to "go to the Father," to pass as immediately to the Principle that it symbolized!

Is it not most inevitable, thus basing our expectations on Mrs. Eddy's constantly *evolutionary processes*, that she should leave the last remaining law-bound activity in her plan of evolving the "spiritually organized Church,"—the BRANCHES—a "way out" to the same position of the various Associations. Father and Mother Churches she established—VOLUNTARY organization? Mrs. Eddy most

sion, "can elect experienced Readers of their churches, who are ready for this high calling, and continue the meetings of their Associations"—thus embracing Association in Church, for the lower is always embraced by the higher. It now reads: "can elect an experienced Christian Scientist . . . to conduct the meetings of their Association." The lack of limitation to a certain locality for supply shows the fulfillment of the specific demand of Association—it has done its work for Church in supporting its progressive structure to the point of completion. It has nothing to do with definite branch any more, as the branch must find its support in the Twelve Tribes within it, rather than of the one tribe the branch had previously represented. When the Church represented one tribe, or a *specific* child in Mother's family of many children, the Association was permitted to rest under a *specific* church, as its specific support. But after the branch had been detached from the mother, as subsequently unfolded, each Church must find its square—as the City foursquare—in its own *inherent* Twelve Tribes' composition; and Association was thus freed to broader interpretation. However, the definiteness of Mrs. Eddy's provision for an Association in keeping it within the bounds of "organization" until the Church, the higher unfoldment in our organization, obtained its freedom, is evident by her using the word "can," which is grammatically an empowering verb, for which "may" is not a synonym.

This, then, is our position, if we *obey our Manual*: We have a Board of Directors, holding a "Mother's" bequest of *real estate* for us, which, when we can see to release The Mother Church, would revert to Mrs. Eddy's heirs, the Directors. See her Will in the Appendix of these *Notes*. The Manual, p. 131, Stipulations 3 to

11 on p. 133, define the powers under the Deed of Trust, which is wholly *outside* of The Mother Church Manual and is added only as an Appendix thereto. Stipulation 3, enabled the Board to provide services in harmony with Christian Science, and empowered them to make all necessary rules and regulations to that end. Stipulation 6—"the Congregation which shall worship in said Church shall be styled 'The First Church of Christ, Scientist.'" This Deed of Trust, with these stipulations, applies only to The (little) Mother Church, as the Extension is on other premises than those described in said Deed of Trust, which latter was never changed nor extended when the Extension was built.

Thus every provision has been made for "Mother," and even wilderness to pass to a higher position—Bride. "Thy Maker is thine husband" (now, "wife"), Isa. 54:5; "Even unto them will I give IN MINE HOUSE, and within my walls [it must come in Church first] a place and a name BETTER than of *sons* and of *daughters*," Isa. 56:5.\* "And it shall be at that day, saith the Lord, that thou shalt call me Ishi (husband); and shalt call me no more Baali ('My Lord'—Father—Mother)." "And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness and in JUDGMENT [allowing us—Branches—our own individuality "*in consonance with*" but not *under* the Manual, Man. p. 72] and in loving kindness and in mercies," with its succeeding promises in the same chapter; fulfilling Miscellaneous Writings 96:8-15: "First, as a loving Father and Mother; then as thought *ascends* the scale of being to DIVINER *consciousness*, God becomes to me as to the

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\* If Mrs. Eddy had done no more than to drop "*creator*" in her Text-Book at the same time that she dropped the title of Mother, it would have shown a position beyond Father-Mother.

Again, are not the many persecutions of "Mother" and "The Mother Church" recently, *inevitable* in view of this demand to release Motherhood? The many things that seem conservative in the Manual and Science and Health and upon which "Mother" is being attacked were placed there about that time; for instance, "Duty to Patients," Man. p. 47, which was given us in 1903, just at the time of the *alleged* experiment of Mrs. Eddy with physicians' *diagnosis* (May 1903); morphine injections, S.&H. 464:13-20, in 1906; Materia Medica was invited to "adopt Christian Science" in the trial—p. 441 in 2nd edition of 1907, when the trial by her sons—one of whom was a physician—was in progress. May not this plan of salvation for Materia Medica have suddenly favorably terminated the suit which demanded remedy? Dr. Asa G. Eddy was a physician, Pul. p. 35:27; Dr. Patterson, a dentist; and Dr. E. J. Foster-Eddy, a physician: showing the true sense of physician must meet and handle the false, saving at least its *motive*. Science and Health, p. 164:17-29, was given in the 3rd edition in 1907, for the first time accepting the "Mother's" portion prophesied in Rev. 12:14—"a time, and times, and HALF A TIME." And at the same time, the 60th Manual which was last in 1906 (as nearly together as two books printed at different times could present it), gave the Branch Churches directions on p. 72, Sec. 6, lines 19-24. Science and Health p. 444, lines 7-14, read until the 4th edition in 1907: "God will still guide them into the use of right means."

So IF there were ever any incidents in Mrs. Eddy's life that we do not *understand*, they could all be attributed to her having finished "Motherhood" in 1903 and started to work on a higher unfoldment of the Marriage of the Bride (Motherhood advanced to Love) and the

Lamb (purified human consciousness), with our unwillingness to let *Mother* go. This double burden cannot be borne by anyone without hopeless (of harmony) struggle. Mrs. Eddy was exploring again the way for *us* when we reach the same point of discernment as hers was then. Are we not at this point now? Does not the World condition *demand* more than we are giving? Is not the whole tendency of the World away from true marriage, filial respect and devotion (else no children)—showing the World is struggling for a higher position than false marriage and false paternity and maternity and falling into many “dreadful” snares in fighting these beliefs without the light—the spiritual idea of union as given us in S.&H. 57:4, 5; 64:22-25; 575:1-6; 577:4-11? If the Christian Science Church, the light of the World, would see what Mrs. Eddy saw and planned in her refusal to perpetuate *The Mother Church*, by giving the Directors the powers they have assumed to gain through human law, would not these attacks on Motherhood cease?—also attacks on *marriage* in the World? There is a higher step than “Motherhood” and that is “marriage”—“for this cause shall a man LEAVE his father and mother, and shall cleave to his wife: and they twain shall be one flesh,” said Jesus in Matt. 19:5.

Are we not, as we are now operating under the assumption of human law (imposed upon us by the belief that our Directors are legalized to do what our *Manual forbids*) children of the Bond-woman, Gal. 4:22-31? The human law came from Mt. Sinai, as Blackstone says all human law of civilized nations is based on the Mosaic decalogue and the teaching of Moses. Is our Church not again placed under Moses in whom is “something spiritually lacking,” S.&H. 592:14, because Levi [Moses’ Father and Mother were both Levites, Ex. 2]

certainly *did*, in the sense of leaving the Manual of The Mother Church *inoperable*, with reference to the activities of The Mother Church, so that the Branches could *wed* its teachings and embrace Spiritual Fatherhood and Motherhood, self-administered! *Directing* them at the very time—1907—that she put into Science and Health p. 164:17-29, (thus recognizing the limits of “Mother” to the “half a time” prophesied by Jesus to John—“time, and times, and HALF A TIME”—Rev. 12:14), Mrs. Eddy gave the Branches in the 60th Manual the following: “If the Pastor Emeritus, Mrs. Eddy, should relinquish her place as the head or Leader of The Mother Church of Christ, Scientist, each branch Church shall *continue* its present form of government [“Each Church of Christ, Scientist, shall have its *own* form of government”—Manual, Art. XXIII, Sec. 1, p. 70] IN CONSONANCE with The Mother Church Manual” (never the *Directors*), p. 72—our present Manual, Sec. 6, *last sentence*. “In *consonance* with” is not UNDER, but in *sound* with (con with; sonare, sound), lifting Branch to possible at-one-ment with Mother, which was in VOLUNTARY organization. Never while “Mother” was with us, could the child have this freedom, as the MOTHER must be kept distinct in type from her children; but at Mrs. Eddy’s passing, she gave us our freedom to VOLUNTARY action by refusing to so change the Manual as to permit the Board of Directors to succeed to this Administration. This, however, it has seemed to do despite her wise provision, by the assumption of legal authority; in violation of her plan to lift us from *under* law. “God’s acres” and children must be “rescued from the grasp of *legal* power and . . . put back in the arms of Love, if we would not be found *fighting against God*,” Mis. p. 140. If her real estate was thus rescued and the Child

was not "rescued from legal power" as Mrs. Eddy expressed it, how could the Child ever be able to accept the *real estate* thus left it, even "beneficially," Man. p. 75: 18, 19? Mrs. Eddy did free us and rescue us and "put [us] back into the arms of Love," where we were before the building of the symbol of Mother Church, when all the Branches were abiding in the "spiritually organized" Mother, revealed in 1886 and brought to human comprehension in 1889, when she dissolved the *Fatherhood Church*, founded on Jesus (who manifests Fatherhood, S.&H. 562:3-7), and put us under "spiritually organized" Mother. The Branches had their services with specially prepared (for them by the Publishing Society) Quarterlies, containing the "International Series", and their own preaching in 1800, when there was no Mother Church, the First Church having been dissolved in 1889 and reorganized in 1892. The first branch to *build* its Church was in Oconto, Wisconsin, in 1886—six years before The Mother Church was formed. See Journal, Jan. 1898, p. 653, and Mis. 149: 17. There were many halls and definite places of worship for the Branches before The Mother Church was built, for which the By-Laws of the dissolved Mother Church were printed in August Journal 1889. The Mother Church was the fourth thus actually to be built, Journal, Jan. 1898, p. 654, with many others with halls and remodeled churches, the latter owned by them. These Churches were self-existent before the Mother Church was formed.

As a proof that Association (manhood, "Christianity") rested under Church (Womanhood, "Science"), from 1899, 10th Manual, to the 84th in 1909—ten years—the section entitled "Without Teachers," now p. 86, Art. XXVII, Sec. 2, rested under the following provi-

apostle who declared it, 'God is Love' [the Bride], divine Principle [the Lamb]"; also Mis. 286:9, 10: "when marriage shall be found to be man's *oneness* with God, —the *unity* of eternal Love." The first unquoted portion of this last reference about looking to "future generations to comply with absolute Christian Science," Mis. 286, was entirely met and offset by Mrs. Eddy's own revelation, when she told us that *generation must* cease in 1903, S.&H. pp. 68, 69; and Mrs. Eddy also brought it directly to "you and me" in her last utterance of Sept. 3, 1910, My. 242: "YOU can never demonstrate spirituality until YOU declare YOURSELF to be immortal and understand that YOU ARE SO. Christian Science is ABSOLUTE; it is neither behind the point of perfection nor advancing towards it; it is AT this point and must be PRACTICED THEREFROM" — even 'progressing beyond this, "therefrom" demanding progress FROM!!

Do not the 9th and 10th pictures in *Christ and Christmas* answer this question? In the third to last, Mother and son are in the circle—"Mind, MOTHER, man" (Poem), and the Glossary of *Christ and Christmas*, verse 12, is the Scriptural basis for this picture, which reads thus: "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and MOTHER." Could there be any doubt of the intent of this picture? But, there is a further step in the next picture where Mother (Woman) and son become one, as Bride wedded to the Lamb of Love—"Love wedded to its OWN spiritual idea," S.&H. 575:1-6; 577:4-11. Is this not typed in the union of the two most dissimilar structures—The (little) Mother Church and the Extension? The marriage of the Bride and the Lamb being read at the Annual Meeting at the dedication of the Extension, My. 39.



Is it not because we have not seen and taken this step to release Mother to the unfoldment for which she provided in the Manual that other "Parent" Churches have sprung up claiming "New Generations," when generation ceased with our cause in 1903, S.&H. pp. 68, 69? Mrs. Eddy simultaneously dropping the title of "Mother." At which time Mrs. Eddy started the unfoldment of the collected Branches of "Mother"—the Extension, presenting the aspects of wedding of "Cross" and "Crown," My. 6, Mother being "Cross" and Child—Universal Child—(the Twelve Tribes) the "Crown." The nature of this union was brought out to her Church at this Annual Meeting by the readings on p. 39 of Miscellany, as before noted, and her message, "Choose Ye"—choose what? "Mother"—or Mother one with Child; Child acting "in consonance with Mother," but not "under," in the sense of a separate entity. The human symbol of husband and wife demands "consonance with" each other, but not one *under* the other.

The call in our specially prepared service at the dedication of this Extension, "Adam, Where Art Thou?" went back to the primitive SEPARATION and called Adam to arise from his dream and close it—to arise to the *true* union; disclosing for the first time the *false sense* of "marriage" in the flesh, no matter how high and pure it might seem to be in comparison with other indulgences of lust, My. 5:1-6.

When the true Bride (advanced from the *Motherhood* of being) and the Lamb (purified human consciousness) are wed, it turns the water of human purity (human marriage, John 2) into the wine of Spirit—oneness of Principle and idea. "Principle and its idea IS ONE," S.&H. p. 465, was given us *shortly* after the dedication of the Extension in (1906) in 1907.

is "mortal man; denial of the *fullness* of God's creation," S.&H. 590:12, 13. Under such circumstances could we ever hope to COMPLETE our history, as we were called to do, Ret. 1891, p. 58?

Too, are not the LOCAL MEMBERS of The Mother Church in Boston esteeming it a privilege to rest under The Mother Church? Could they ever know the privilege (yea, *necessity*) of the activity of *Branch* in so doing? Does the vine ever come to *fruitage* except through the *Branch*? Is it not fitting that they, who have been so loyal to "Mother," should have the opportunity of going on to a higher unfoldment than that of the City foursquare, the Wedding of *Principle* and *Love*, the Marriage of the Bride and the Lamb, "The Spiritual Idea"? Are they not forever blocked *in Mother* who has but a "half a time" in the process of evolutionary unfoldment? Is not this Mrs. Eddy's resurrection from the "dead," when we translate Mother, symbolized by her Church, into a living, active idea, according to the laws of her Manual? Will we not then rise from the dead law, and be able to meet the claims of being "dead" that are thrown at us by those who see that something is wrong, and try to remedy it by *repeating* Motherhood and the Manual, instead of *completing* the idea in the union of God and man? When Mrs. Eddy said "Principle and its idea is ONE," S.&H. 465, in 1907, she prepared the way for its *human expression*, for if her revelation is complete (and IT IS), its expression (demonstration) must be also.

Mrs. Eddy's orderly steps in the dissolution of The Mother Church in 1908 were as follows:

Immediately after the third communion in the Extension, Mrs. Eddy dissolved everything pertaining to Mother Church as regards branch:

Mother Church communion was abolished—the purpose for which the Extension was built, My. p. 7:8-15; July Journal 1908, pp. 139-142.\*

Branches were *forbidden* “to help one another” by the following being *dropped* from our now Sec. 6, p. 72, Man. 69th (second in 1908): “But this shall not be construed to prevent the scientific unity of the branch churches—having one God and loving another as one’s self, united in word and in DEED TO HELP ONE ANOTHER.” No more communion between branches; this was immediately before Communion of Mother and branches was dissolved, thereby excommunicating the Branches.

Executive Members were disbanded, Sentinel, July 11, and August Journal, 1908, immediately after Communion Services were abolished. The Executive Members (or First Members) were the operative body of The Mother Church. They were gradually relieved of their duties until finally disbanded with the statement that there was no further need for them.

General Teachers’ Association, heads of the Twelve Tribes that “stood by” the building of the Extension, did not meet again.

In the Nov. 21st Sentinel, 1908, also Dec. Journal, 1908, appears the notice of the closing of the “Mother’s

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\* Mrs. Eddy’s Messages constituted our Communion Service until she dropped the title of “Mother” in 1903. Then we had a specially prepared Lesson-Sermon for each service. The subject of the first was, “*Loving One Another*” (1903); of the second, “*Obedience*” (1904); the third, “*Whatever Ye Would That Men Should Do To You, Do Ye*” (1905); the fourth, “*Adam Where Art Thou*” (1906); the fifth, “*The First And Great Commandment, And The Second Which Is Like Unto It*” (1907); the sixth, “*Works*” (1908). Also there were six Motherly Communion Messages, Jan. 1898, My. 121; June 1898, “Christian Science versus Pantheism”; Message June 1899, My. 124; and the three Messages of 1900; 1901; and 1902—Twelve Communion Services in all, six personal and six impersonal. The last three were held in the Extension.

Room" in The (little) Mother Church, couched in the following language: "There is nothing in this room NOW of any special interest. 'Let the DEAD bury their DEAD' and the spiritual have all place and power." In the dedicatory address at the opening of the Extension, we were reminded that the room of our Leader remained in the beginning of the edifice—thus distinguishing the Mother from the Universal Child. The above notice of the closing of the "Mother's Room" came in the same issue of the Sentinel with Mrs. Eddy's expression of thanks for the coming Monitor on the 25th of November, Thanksgiving Season.

It is interesting to note that Mrs. Eddy used the same words in closing the "Mother's Room" in The Mother Church that Jesus used when the man asked him to "suffer me first to go and bury my father, but Jesus said unto him, Follow me; and let the dead bury their dead"—Matt. 8:21, 22. So her meaning was unmistakable!

There were nine Manuals during the year of 1908, recording the step by step dissolution of The Mother Church, and as Mother Church dissolved, Christian Science, manhood, which is one with Christianity, S.&H. 372, was lifted into divine Science in response to this clearer vision. The first promise in "Christian Science" (all the promises previously being in divine Science; for example S.&H. 55:28, 29; 242:9-14, etc., etc.) was given us in the last Science and Health in 1907—there having been at least five editions of Science and Health in 1907, recording major changes—and that was S.&H. 442:25-29—taking Paul's "work out your own salvation, etc.," higher to "the unlabored motion of the divine energy," S.&H. 445, in the sense of uniting with Jesus' statement that it was a "*gift*," coming down from God out of heaven.

Immediately following, "Motherhood" presented a claim of a great reversal, for in the Jan. Journal, 1908, a great *charitable* movement was set forth in prospect, in the sense that Mrs. Eddy, it was said, would give a million dollars to a charitable institution to be called by her name. There was much discussion of this contemplated benevolence in the outside newspapers, but this undertaking was God-interrupted as was her contemplated founding of the Benevolent home, as noted in "Consequences of Violating the Manual." As Mrs. Eddy said in the Oct. 1892 Journal, "Truly, God's ways are not man's ways; and faith in the Divine methods are indeed the footsteps of the flock," p. 275. This contemplation of charity which is purely a *Christian* endeavor, as Mrs. Eddy has taught us in the Preface of Miscellaneous Writings, p. IX:1-5, yielded to exactly the reverse demand in our Manual—in the dropping of the "By-Law" *provision* from our Article XXIII, Sec. 6, that permitted even one branch church to help another, insuring no more communion between branch churches (as previously noted), and in the dropping of the words "meekness" and "strive" from our Sixth Tenet, also "love one another"—which are purely "Christian" virtues separated from "Science"—and the replacing "love one another" by the "Golden Rule" as we now have it—squared love. Then the communion between The Mother Church and the branches was abolished, simultaneously with the statement, "Christian Scientists, be a law unto yourselves, etc.," S.&H. 442:30-32, being added to Science and Health, the first step away from any Christian concession to the opinions and demands of others. Thence the Executive Members were disbanded (which were the corporate body of The Mother Church) simultaneously with our being given a glorified

instead of a crucified Jesus, in S.&H. 200:25-29. Thence a prayer of *thanksgiving* on the fly-leaf of Science and Health, took the place of the rebuke to personal sense; and thanksgiving for our Monitor which came as a Thanksgiving feast. Thence, the "Mother's Room" in The Mother Church, was closed and the overcoming of "creation," S.&H. 267:27-32, was added to the last of the chapter on "Creation." When "Mother" was resolved into spiritual essence, "creation" was *finished* and the next step in "the ideal man" "intelligence" was demanded—"the ideal man corresponds to *creation*, to intelligence, and to Truth," S.&H. 517:8, 9; the Manual was given us to this end.\*

AS IT IS—We now have the following left us in the spiritual evolution of Mrs. Eddy's plan of organization for us:

A Board of (literature) Trustees (under their Deed of Trust and not the Manual) to supply us with a Quarterly, preparing it on *their own responsibility*, they having been chosen as a mouth-piece for the spiritually organized Church by falling heir to its spiritual heritage—the Journal—as Mrs. Eddy's *Universal Child*—(composed of the twelve individual parts); and the Sentinel as the specific child, the "Child of the *Journal*"—Weekly (now Sentinel) first issue, article entitled "Salutatory"; and the Monitor, the *International Newspaper*. While the limitations of the Manual after Mother's passing do not permit these periodicals to go on, as the Editors must be elected with Mrs. Eddy's *consent in her own handwriting*, still the spiritual idea of them remains with the Trustees and us to guide their activities in unfolding the Lessons, publishing reprints, pamphlets, etc., based on

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\* When Mrs. Eddy dropped the title of "Mother," she reduced "Creator" to the *human* throughout our text book.

the unfoldment of the past completeness which was wonderful in its richness and step-by-step finality. We might better see the way "to complete" our "history," *Ret.* 1891, p. 58, if we knew what had been already accomplished, by reprints from these old Journals; too, it is possible for the Trustees to reprint all of the old Journals, Sentinels, Der Heralds, Monitors,—for which they own the copyrights—for local Branch Church Reading Rooms (these are inaccessible to the Reading Rooms now—at least, the first few volumes); and also to publish Mrs. Eddy's Writings, as these Trustees were doing at the time of the Literature Litigation, and as Mrs. Eddy had permitted to be thus done for a number of years before she had a separate publisher. This was the arrangement when the Trustees received their Deed of Trust in 1898—the Manager of the Publishing Society was the publisher of her writings—showing its spiritual compatibility. These Trustees could likewise publish all of Mrs. Eddy's old revisions of Science and Health for Reading Rooms only if deemed desirable to so limit their re-publication. Surely the wealth of comparative knowledge contained in all these old Journals, Sentinels, Der Heralds, Monitors; and Mrs. Eddy's Science and Healths and other writings, as presented in the April Journal of 1891, as "treasure-troves": is something desirable. These are possibilities when current literature ceases.

The Publishing Society would pay its surplus funds to the Board of Directors in lieu of the Treasurer of The Mother Church (as the Directors are her heirs to hold the funds legally for the branch churches beneficially). The Mother's estate was to be administered for the good of the branches, children of The Mother Church. Cer-

tainly "the children ought not to lay up for the parents, but the parents for the children," II Cor. 12:14.

Also we have left under Mrs. Eddy's all-wise plan a Board of Directors (under their Deed of Trust and not under the Manual) who have the most sacred trust—the first really redeemed and translated from material-substance-to-idea REAL ESTATE, as set forth in Mis. p. 140, which Mrs. Eddy calls "God's acres," and says, "Our title to *God's acres* will be safe and sound—when we can 'read our title clear' to heavenly mansions"; also the money that was gained only in spiritually blessing the world. They are entrusted with Mother's last bequest to her children—the symbol of the substance of true Motherhood. While the money was left in Mrs. Eddy's Will to The Mother Church, no agency was established therein for its handling, for Church cannot hold money under divine law. In accepting the true idea of this REAL ESTATE, as unfolded in a subsequent chapter, we will find it the key that unlocks the door to our own true sense of substance and we will not desire to perpetuate out-grown forms and symbols to our own spiritual obstruction. The Board of Directors under Mrs. Eddy in The Mother Church government before she left us for a higher position than Motherhood, as subsequently unfolded, was the *door* into The Mother Church in the sense of having the *exclusive* power to accept or reject members, put them on probation or to excommunicate them, as we are reminded of in the case recorded in Miscellany, 358:29 to 360:27. Nothing that is once delegated could ever be taken from anyone, but merely taken to a higher spiritual value—so, this Trust holds the key to our spiritual heritage, not in heaven but on earth, as heritages must always be, for they are expressions



or objectifications of Divine Love—"Divine Love cannot be deprived of its manifestation or object," S.&H. 304:10, 11. When the Board of Directors and we "can read our title clear to heavenly mansions," Mis. 140, we will, as Mrs. Eddy has prophesied, find our title clear to the real estate she has left us as "God's acres."

We also have ample provision for the Branch Churches to go on with their individual forms of government (Man. Art. XXIII, Sec. 1, second paragraph—"Each Church of Christ, Scientist, shall have its own form of government") in accordance with Art. XXIII, Sec. 6, p. 72:19-24. Note that each branch church is directed "to *continue* its *present* form of government [its own form of government, as in Sec. 1, p. 70 just quoted] in consonance with The Mother Church Manual"—not the Board of Directors. The Mother Church is forbidden even "general" official control of the branches. Did not this leave the branches free to take the next step from Motherhood, Rev. 12, and the marriage of the Bride and the Lamb, Extension Rev. 19: 7-9; My. 39, to the City foursquare? Rev. 21—Bride, Word, My. 125:26. A wonderful description of this City foursquare is contained in the revised edition of 1890 (to which Mrs. Eddy refers us in the footnote on p. 309 of Miscellaneous Writings, the alternate reference having been added within the last few years and refers to the platform of Christian Science, while Mrs. Eddy's reference is to the City foursquare.) In this edition to which Mrs. Eddy refers us, she says: "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. . . . A great city has a twofold life. 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, etc., etc.” (This reference is given to show how entirely *natural* this City foursquare was presented—nothing mysterious or impractical.) In describing the fourth side, Mrs. Eddy says: “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, etc., etc.” “The four sides of our City are the Bible, Jesus, Christianity, Science,” Rev. Ed. 1890, pp. 225-233. These high points are touched upon to show how practical is the City foursquare, which Mrs. Eddy says is “*Christian Science*.” Can we claim any less? This is the step that Mrs. Eddy has released each branch to demonstrate—an individually squared (with our Manual) unit—each branch separate and having no communion with the other. As a further evidence of this intention on Mrs. Eddy’s part, the following is quoted from the 69th Manual under the section entitled “Organizing Churches,” which is now our Sec. 6, p. 72, but was then Sec. 7: “The branch churches shall be *individual*, and not more than two small churches shall consolidate under one church government”; this is just as we now have it, and then follows a statement that was dropped *entirely out* of this section after the 68th Manual in 1908, shortly before the Communion Service was abolished in The Mother Church in 1908, My. 140,—“But this shall not be construed to prevent the scientific unity of branch churches—having one God and loving another as one’s self, united in word and DEED to HELP ONE ANOTHER,” and then follows our now lines 19-24, directing the branch churches, as mentioned often in these *Notes*.

Much of our present errors are based on the precedents established at the time this By-Law was operative in its then "Christian" form—such as a Sister Dedication Fund, etc., pointing to the Chicago Churches which were largely built before that time—the first in 1897 and many more in the *eleven* years intervening to the time this By-Law was changed to drop this purely "Christian" separated from "Science," No. 10:6-10, provision. This is referred to elsewhere. The dropping of this portion of the above By-Law practically simultaneously with the abolishing of any further Communion of branches with Mother Church, My. 139-142, shows the completion of the Christianization of our Cause and the demand for "Science"—*Christian Science* being the demand for the City foursquare.

This is illustrated by the ninth picture in *Christ and Christmas* (Motherhood — "Mind, MOTHER, man," Poem) as compared with the tenth, the Bride descending from *God* [Motherhood, S.&H. 592] out of heaven" (*not through any symbol behind*), and knocking at a *detached branch* on the door. This *detached branch*, as stated in the chapter on the "SEVEN SEALS," was put on the door at the same time that the individual squares were put under the Woman's feet and the olive branch was put in the bird's beak in the last picture in the 4th edition of *Christ and Christmas* in 1898, immediately after the branch church was given by Mrs. Eddy to the "CITY" of Concord in the latter part of 1897, My. 147. This was the only Church in which Mrs. Eddy ever participated, as is shown in the June Journal 1894, p. 94, where she says her work with The Mother Church "*is done*" (in italics, for emphasis), before its superstructure was started, as elsewhere unfolded. As we rise the symbols disappear, and so our Cause has progressed

from one to the other until "marriage" with Principle, our Manual is now demanded of us, and has been ever since "Mother" left to find her "home and heavenly rest," Hymn 197, and Mother Church likewise found its rest in idea, as stated when Mrs. Eddy abolished communion services in the Extension (the purpose for which it was built, My. 7:8-15), My. 141: "The branch churches continue their communion season, but there will be no more communion season in The Mother Church that has blossomed into *spiritual* beauty, communion UNIVERSAL and DIVINE."

Note in the tenth picture in Christ and Christmas, there is one more step to take through *Branch* to the World, after leaving "Mother" in the ninth picture, which Mrs. Eddy has unfolded to us in the City foursquare, before Branch Church goes to the Universe. The City foursquare has its walls, boundary or limits, marginal topic S.&H. 575, which it loses in "The City of our God" on p. 577 of Science and Health, which is the final expansion of Church—the Universe. But we have not taken the step as "City" or *branch*, and that is independent individual action, wedded to the *Manual*, free from even "*general*" Mother Church direction or control, Art. XXIII, Sec. 1. And the second paragraph of Sec. 1 forbids conferences between Churches for any other purpose than to "confer on a statute of said State, or to confer harmoniously on *individual* [not collective] unity and action of the churches in said *State*." No "*City*" intercommunion of Church and no State *united* activities. This would absolutely *prohibit* joint *dedication* activities, prison activities, etc.—the only possible joint activity is that of united Reading Rooms in addition to their individual Reading Rooms and this a privilege *granted* rather than

a *demand*, Art. XXI, Sec. 1. On p. 243 of Miscellany Mrs. Eddy forbade the union of the two or three Churches in New York City, stating, "The students in New York and elsewhere will see that it is wise to remain in *their* own fields of labor and give all possible time and attention to caring for their own flocks." This certainly would apply to all activities—as well as to services. Are we not grossly violating our Manual, and will we ever do otherwise so long as we trust to its being administered—contrary to the demands of the Manual—and fail to see its *spiritual* import?

Our Branches, being under law, have not been spiritually helped by having a "Mother" under *law*—Mother-in-law, as it has been the case since the belief has been generally accepted that the Board of Directors has been legalized for the authority which the Manual *never* gave it. When Mrs. Eddy left, we had the opportunity of being free, as the heritage of the "Jerusalem which is from above is *free*, which is the Mother of us all," Gal. 4:26. The Directors felt some impulsion in this direction when they removed Mrs. Eddy's name from our Manual, but when they restored it, they put "Mother" under the law of their legal administration. Can Mother rest there? Could such a retrogressive step ever work out progressively? It denies the basic truth of being given us in Science and Health 74:29, 30: "In Christian Science there is never a retrograde step, never a return to positions outgrown." We were taken from under law in the second formation of The Mother Church (the method shown in the Oct. 1892 Journal), and Mother Church cannot be put under law again, despite the evidence of the senses—our Quarterly for instance stating the dissolved Church of 1889 under law is "the reason for" the present "hope within us"! We, as branches,

have abided in the vine under God's tending and must still abide in his spiritual plan for our spiritual nurture—The Mother Church Manual, self-administered in obedience to Art. XXIII, Secs. 1, 6, both expressly directing us away from the very errors into which we have fallen. Thus permitting us as *an individual tribe*—not person—to unfold the full Twelve Tribes as The Mother Church had in prophecy. Each volume of Journals as a single tribe unfolded the Twelve Tribes during the year, and each manner of fruit was yielded every month, Rev. 22:2. The study of the Bible and Science and Health with Key to the Scriptures and our Manual thus spiritually unifying us, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ," Eph. 4:13, which can never be done through rulership of ecclesiastical *fiat*. Mrs. Eddy clearly set this forth in Miscellaneous Writings, p. 138: "I once thought that in unity was human strength; but have grown to know that human strength is weakness, etc."

The plan that Mrs. Eddy has left for the branches fulfills Revelation 21—the "City" foursquare—"City," branch activity). The Manual *forbids* one branch, as before noted, any even "general" control by The Mother Church—Art. XXIII, Sec. 1, first paragraph; and the branches no communication with each other—second paragraph of the same article and section; thereby forever forestalling and prohibiting the forming of "mass" consciousness in the name of unity, and leaving The Mother Church Manual, and Science and Health and the Bible read from our desks, to spiritually unite us, thus making our contacts and unity purely spiritual, as unfolded in Miscellany 189:9-14: "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*." This is true unity and the only plan under our Manual left open to us in correlation with Mrs. Eddy's last revelation in the Apocalypse. Obedience to this wonderful plan would have prevented the "massing" of consciousness during our Literature Litigation, to the seeming ostracizing of any Church or individual that resisted the "massing"; also during our late War; and would prevent the many centralizing agencies, such as literature, as presented definitely in the next chapter "Evolutionary Literature," and the subsequent chapters on the Manual and "Consequences Of Its Violation." We are each and all as individuals and Churches mistaking "mass" for Christ (unity)—to show us the difference seeming to be the purpose for which Mrs. Eddy presented Christ and "Christmas" ("mass" in "Christmas" takes its name from the "mass" that was said for the "Christ" at a certain time of year. The Standard Dictionary's definition being: "A Church festival observed annually at this date in memory of the birth of Christ.") "No mass for me" is the appeal of the Woman knocking at the branch on the door in the tenth picture in Christ and Christmas. "Mass" consciousness in the name of *unity* should certainly not have the power to deceive a Christian Scientist so richly blessed with a revelation of the full Christ consciousness and method. To accept the Christ and unmass our thought and activities in obedience to our Manual and Mrs. Eddy's definite plan for us would do away with the channels making this "mass" possible. Mrs. Eddy tells us in Miscella-

neous Writings that *obedience* presents life as music—and this applies to both individuals and Church. Let us consider seriously our responsibilities in this regard, not only to ourselves but to the World. The greatest mediums for this “mass” consciousness are our periodicals which, as will be further noted, rest under an all-wise plan which Mrs. Eddy has definitely unfolded in our Manual, and which we will consider under the title of “Evolutionary Literature.” “*Evolution*”—“Spiritual evolution alone is worthy of the exercise of divine power,” S.&H. 135:9, 10—is the antithesis of *revolution* and only as we see the former will we prevent the latter. Mrs. Eddy’s plan for the branch churches “evolved” in accordance with her promise on p. 342 of Miscellany nearly six years after her prophecy was made—Man. Art. XXIII, Sec. 6, p. 72:19-24. This provision was made for the Branches in the last Manual of 1906 (60th), whereas her statement of the government of her Church in Miscellany as above, “It will EVOLVE scientifically. . . . Its government will DEVELOP as it progresses” was made *May 1, 1901*. Mrs. Eddy *fulfilled* all the promises her revelation made to us in her complete founding before she left us. Art. XXIII, Sec. 1, would have prevented all of our present situations had it been obeyed; but to make assurance doubly sure, Mrs. Eddy gave a direct charge to the branch churches under Sec. 6, p. 72:19-24, which is unmistakable in its clearness as to the branch churches going on “in consonance with” (sound with) the Manual, and not under the Board of Directors.

If it is not possible under the laws of our respective States to have voluntary organizations, then the churches could go on under the laws of our Nation in THIRTEEN instead of TWELVE in the Church. This may be the plan



after all; but certainly as individual churches without the direction of The Mother Church, "in consonance with" the Manual, as above.

There are many branch churches that were founded before The Mother Church was either built or "founded,"—each abiding in Spiritual Motherhood, growing from the ROOTS, and not the stem of Jesse. (This is more fully noted in the chapter "To Complete Its History.") The rod, the Manual, has come out of the stem, but the Branch grows out of the ROOTS, Isa. 11:1: "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his *roots*."

Much responsibility devolves upon the Branch activities which will never come to fruition so long as the branches turn to the vine. They have individual work to do: "Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the Temple of the Lord," Zech. 6:12—Universal Church, which The Mother Church could reflect only "in *some degree*," Man. 19:5, 6, because it is only a "half a time" unfoldment, Rev. 12:14.

"Even unto them will I give in *mine house* and *within my walls* a place and a name better than of *sons* and of *daughters*: I will give them an everlasting name, [showing that "sons and daughters" are not everlasting] that shall not be cut off," Isa. 56:5. So *Church* has within its house and walls a higher position than Motherhood, symbolized by The (little) Mother Church, Rev. 12, Mother advanced to Bride in marriage of the Bride (Word) and the Lamb (purified human consciousness), symbolized by the Extension, Rev. 19: 7-9, as set forth in My. 39:6-10; thence to Bride, "Word," My. 125:26, in City foursquare coming down

## EVOLUTIONARY ORGANIZATION

from God out of heaven, symbolized by the Branch growing out of the spiritual "roots" (heaven) not "stem" of Motherhood, Isa. 11:1.

### EVOLUTIONARY ORGANIZATION

#### SUMMARY

FIRST ASSOCIATION was organized by Mrs. Eddy and six of her students July 4, 1876, Ret. 43:22-24.

FIRST CHURCH ORGANIZED (founded on Jesus) April 19, 1879, Man. p. 17.

MASSACHUSETTS METAPHYSICAL COLLEGE, chartered Jan. 1881, Ret. 48:17.

NATIONAL CHRISTIAN SCIENTISTS' ASSOCIATION, Feb. 1886, Journal Vol. 3, No. 11, 12.

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FIRST CHURCH, dissolved in Oct. 1889, Ret. 43-45.

THE MASSACHUSETTS METAPHYSICAL COLLEGE, dissolved Oct. 29, 1889, Ret. 47-51.

THE MASSACHUSETTS METAPHYSICAL ASSOCIATION, dissolved Jan. 1890, Journal.

THE NATIONAL CHRISTIAN SCIENTISTS' ASSOCIATION, dissolved May 29, 1890, July Journal 1890.

THE MASSACHUSETTS METAPHYSICAL ASSOCIATION, *resolved* into a Voluntary Assembly of Christians, Journal, June 1890. By-Laws amended 1889, making it a "parent association" and its members "life-members."

THE NATIONAL CHRISTIAN SCIENTISTS' ASSOCIATION, *resolved* into a UNIVERSAL ASSEMBLY — Journal, July 1890. *Constitution and By-Laws repealed!* Adjourned until Sept. 1893, when it was merged into "World's Religious Congress" at the World's Fair at Chicago. This Association was called in THIRTEEN; that is, the call for this Association was signed by Thirteen mem-

bers. It was merged into the World's Religious Congress after reading THIRTEEN papers—the last, Mrs. Eddy's, to all the Religions of the World. It was the only religion permitted to expound its doctrines, Nov. 1893 Journal.

Lot was given Ira O. Knapp, Dec. 1889, upon which Mother Church was afterwards built.

Deed of Trust was given Board of Directors, Sept. 1, 1892, *before second formation* of Church.

Second formation—The MOTHER CHURCH, embracing Father Church by TWELVE of members of latter Church being called by Mrs. Eddy to form The Mother Church and to take in the twenty waiting members, Man. p. 18. (These twelve members had a star after their respective names in Manuals from 1 to 10). Second formation of Church was founded on Christ to heal the World, Man. p. 19.

THE MASSACHUSETTS METAPHYSICAL COLLEGE ASSOCIATION built The Mother Church, Mrs. Eddy's students' names alone going in cornerstone. The Mother Church was finished in Dec. 1894, and dedicated Jan. 6, 1895.

THE MASSACHUSETTS METAPHYSICAL COLLEGE ASSOCIATION, adjourned *sine die* June 1895, after dedication Jan. 6, 1895, July Journal 1895, never to meet again. It *stood by* The Mother Church Building!

In 1902 at the Annual Meeting, the Churches decided to build the Extension, My. pp. 7-9.

In 1903 THE GENERAL TEACHERS' ASSOCIATION was called to *stand by* the building of this Church, as they did until even two years thereafter, 1908.

In 1906, Extension was dedicated, Mrs. Eddy calling it the "crown," and The (little) Mother Church the "cross," My. p. 6. Immediately thereafter, Mrs. Eddy

removed the "cross and crown" from our Sentinel forever. In 1908 she gave us our "celestial crown" on her books and other literature. June Journal.

The Mother Church (the cross) was closed in 1906 when the Extension was dedicated; and in June 1908, the Extension was closed to Communion and Annual gatherings, the purpose for which it was built. My. 139-141.

The Mother's Room closed. In Sentinel, Nov. 21, 1908, appears notice of the closing of the Mother's Room in the following language: "There is nothing in this room *now* of any special interest. 'Let the *dead* bury their *dead*,' and the spiritual have all place and power."

"Church" and "Association" were never separated—each Church formation *resting upon*. S.&H. 583:13, an Association.

*First Church* (Fatherhood, dissolved in 1889) *resting upon* "The Massachusetts Metaphysical College Association," was formed by its members April 19, 1879. It was "designed to commemorate the words and works of our Master, etc.," Man. p. 17.

"The spiritually organized Church," revealed in 1891 as "the City foursquare," *resting upon* "The National Christian Scientists' Association," as "UNIVERSAL ASSEMBLY," July Journal, 1890, p. 175:4-6, is the spiritual ROOTS in the universe for our now-Branches to spring from.

*The Mother Church rested upon* "The Massachusetts Metaphysical College Association," the "parent Association" (Constitution and By-Laws of the Massachusetts Metaphysical College Association, p. 14) or "Assembly of *Christians*," June Journal 1890. Father and Mother Churches both rest upon this "parent association," as Father-Mother they could not be separated

in origin. But, as Father-Mother, are limited to "Christianity" ("Assembly of Christians," June Journal 1890, p. 137), as Father-Mother suggests "creation," which is but the "Christian" step—"who created all things by Jesus Christ," Eph. 3:9; and is but the first step in "the ideal man," S.&H. 517:8, 9.

*The Extension, rested upon* the General Teachers' Association, founded on *twelve* Executive Members.

The present specific Branch Churches rest upon "The City of the Living God, the heavenly Jerusalem, . . . an innumerable company of angels . . . the general assembly and church of the firstborn, which are written in *heaven*," Heb. 12:22, 23, which the Bride (Word), My. 125:26, marries in heaven, Rev. 19:7-9, as the Word of God (its composite nature being shown by "the armies which were in heaven" which followed it), and descends *with* as a City, bringing its own *foundation* (Association), Rev. 21:14, and *superstructure*, Rev. 21:12, 13—*generic* Word, embracing the divisible Word. Was not this "the inspired Word" of Science and Health (Church, "Science") wedding (embracing) the Bible as "The Word of God" whose "vesture was dipped in blood"—humanly purified by labor and specific suffering of *many* "prophets and saints" (Association, "Christianity") the union of Association and Church, "Christian" and "Science"? Mrs. Eddy says in the 1890 Revised edition of Science and Health (to which she refers us on p. 309 of Miscellaneous Writings) in the chapter "Wayside Hints," that the City foursquare is "*Christian Science*." Is it too much to hope to demonstrate it? Can we expect any less of ourselves? This is the work of the Branch ("City") activity *resting upon* heavenly "Association"!

No specific Association could possibly supply this need of Branch, as the City foursquare demands Twelve Tribes to "rest upon," and no specific Association types more than *one*. Church is generic, Woman, S.&H. 561 : 22, and embraces *all* Associations, while Association is specific, man: and as it takes all men to make generic man, Woman, so it takes all Associations to make one Church. This was typed by the National Christian Scientists' Association which included all Associations—even the Massachusetts Metaphysical College Association—and which was resolved into "Universal Assembly" in 1890. Upon this Association, the City foursquare, as "the spiritually organized Church," rested in 1891; and which Association was merged into the World's Parliament of Religions at our Nation's World's Fair in 1893. Immediately after which was given us Christ and Christmas, illustrating the evolution of Association ("Christianity" — man) and Church ("Science," Woman), terminating in the *Branch* being brought from heaven by the dove of peace! The last picture of Christ and Christmas shows that there can be a Branch without *material* roots!

Mrs. Eddy was first President of both The National Christian Scientists' Association and The Massachusetts Metaphysical College Association, *at the same time*, up to the time she dissolved the Church, College and the Associations in 1889; whereupon her son, Dr. Ebenezer Foster-Eddy (whom she named *Benjamin*, as her attested Will in the Appendix shows), became President of the National Christian Scientists' Association (in June 1889, before her dissolving the College and Church in Oct. 1889) and even after it was resolved into a "Universal Assembly." Her son was still President when it was merged into the World's Religious

Congress. He was also President of the Massachusetts Metaphysical College Association ("the *parent* Association"—Constitution and By-Laws of Mass. Meta. College Assn., p. 14 (when it adjourned *sine die* in June 1895. Does not this show that the Universal Church is *Branch*, not *Mother*? Also, after Mrs. Eddy built the Branch in Concord, New Hampshire (which also contained a *Mother's Room*—a Branch embracing a *Mother's Room*!), she occupied the pulpit (explaining in detail the 91st Psalm verse by verse) April 1898 Journal, p. 3, and the entire body of The Mother Church—The First Members—sat in the Branch at this service! The Directors and Trustees were not there—except that Mrs. Eddy was escorted by one of the Board of Trustees, Edward P. Bates—only as First Members.

This was the only Church Mrs. Eddy ever built or participated in building, June 1894, Journal, p. 94. The fact that the Bride supersedes "Mother" in the Apocalypse in both the Bible and Science and Health—shows the import of these happenings. "Love wedded to its *own* spiritual idea" is the marriage feast, Mrs. Eddy tells us under the marginal topic of "Spiritual Wedlock" on p. 575; and "Principle and its idea is *one*," in S.&H. 465.

Note that all three Branches on the door—at one of which the Woman is knocking—in the tenth picture of Christ and Christmas (as well as the one in the bird's beak in the last picture, mentioned above), are *detached* from the *vine*—the Branch must grow from the spiritual *invisible roots* of "the stem" or vine, Isa. 11:1,—the stem was for the purpose of giving us the *rod*—our Mother Church Manual—the man child brought forth by Motherhood "who was to rule all nations with a *rod* of iron," Rev. 12:5, until, after being "caught up unto

## EVOLUTIONARY ORGANIZATION

God and to His throne," he wedded his Bride—whose wedding garments are "the righteousness of saints," and descends as the square of her redeemed and redeeming consciousness—her walls of "Salvation" and gates of "Praise," Isa. 60:18.

"Thy people also shall be all righteous: they shall inherit the land forever, THE BRANCH OF MY planting, the work of my hands, that I may be glorified, Isa. 60:21!

Thus Organization was evolved to the last prophesied walled step in the Bible.



## Chapter VIII

# EVOLUTIONARY LITERATURE

*"The divine Science of man is woven into  
one web of consistency without seam or rent,"*  
*Science and Health, 242:25-26.*

IN 1875, Mrs. Eddy published her first *Science and Health*, and in 1878, she attempted to publish the second edition, but due to many pressures described in "Conflict of Personalities" (Sibyl Wilbur's *Life of Mary Baker Eddy*), her attempt was "well-nigh a failure." Vol. II came out without a Vol. I, as Sibyl Wilbur records on p. 237. This book had a Noah's Ark on the back, with clouds overhead and turbulent waters beneath—it would seem, in view of Mrs. Eddy's definition of "Ark" in *S.&H.*, p. 581, a prayer for the safety of her Cause. This prayer was answered in her revelation of the Motherhood of God in the next edition (the 3rd) in 1881, when she put the whole of creation into Motherhood, without clearly defining a place for Fatherhood or man. In 1883, Mrs. Eddy gave us the Glossary, containing the unfoldment of the sons of Jacob—the tribes of Israel and other prophets and saints in correlation of Rev. 11:18; thus giving man his rightful place in the Bible, as before unfolded.

The Twelve Tribes being basic and being too large for Institutional Church consciousness, Mrs. Eddy established, April, 1883, a *FAMILY Newspaper* issued monthly, for broad dissemination in the World, calling it the *Journal*. A *Journal* is a double-entry book, and so it recorded both the revelation of Truth and the World's response thereto. Mrs. Eddy says of this periodical,

My: 353: "I have given the name to the Christian Science periodicals. The first was *The Christian Science Journal*, designed to put on record the *divine Science of Truth*."

As noted in the chapter entitled "Crowned With Twelve Stars," these Journals seemed to type the Tree of Life bearing "twelve manner of fruits," and yielding "her fruit EVERY MONTH: and the leaves of the tree were for the healing of the Nations," Rev. 22:2. These Journals seemed to keep pace with Mrs. Eddy's unfoldment of the Motherhood of God, and from year to year to reflect the Scientists' spiritual response thereto. They provided a most ready channel for Mrs. Eddy to estimate "The Child's" effort to co-operate with Mother in her endeavor to give it birth—the travail of spiritual Motherhood being typed by the human team work of mother and child in the human presentation of the child.

The "man child" was brought forth in the 16th edition in 1886 and announced in *Journal*, Vol. 3, No. 12 (the last issue of "Levi"), and was immediately "caught up unto God, and to His throne" in the 4th volume (Judah). Simultaneously with the presentation of this "man child" in the form of "Genesis"—for the first time in *Science and Health*—and the Apocalypse, consisting of the Woman bringing forth the "man child," Rev. 12—(the man-Angel and the "Little Book," Rev. 10, not being mentioned in the Apocalypse; nor the City foursquare) for first time in *Science and Health*—the "man child" not going beyond SEVEN, where "Motherhood" also ends.

The National Christian Scientist Association was called out by THIRTEEN Scientists, concurrently with the unfoldment of the "man child." In 1889, Mrs. Eddy resigned from the presidency of this Association—she

having been President of both The Massachusetts Metaphysical College Association and The National Christian Scientist Association at the same time and for three years; showing that Mother is both Mother and son, as God is "both noumenon *and* phenomena," Mis. 23:18, 19, but it is necessary for the human consciousness to clearly separate and distinguish them lest error might reverse it and say "man is both noumenon and phenomena" or, man is God instead of God is *man*, in the sense of being both God and man. So, in 1889, the Child is distinguished from the Mother by the Mother resigning from the presidency of The National Christian Scientist Association and its electing her son, Dr. Ebenezer Foster-Eddy, instead; also giving the National Christian Scientist Association the *Journal* which is called her "CHILD," as recorded in July Journal, 1890, p. 168, Vol. 8, No. 4. So the *Journal* was the property of the National Christian Scientists' Association up to and after the time it was resolved into a UNIVERSAL ASSEMBLY in 1890.

In 1893, at its next meeting at the World's Religious Congress, Mrs. Eddy requested that the *Journal* be returned to her, inasmuch as the Constitution and By-Laws of the National Christian Scientists' Association had been repealed, since its acceptance thereof; and the Association unanimously voted to return same to her. Whereupon she immediately—by an instrument previously prepared by her and read by her son, Dr. Ebenezer Foster-Eddy, President of the Association—returned the *Journal* to The National Christian Scientists' Association as "*Universal Assembly*." This transaction seemed to emphasize her desire to show the Association that it and the *Journal* belonged to the Universe (as they were a UNIVERSAL ASSEMBLY) and not to the limited symbol of

Church, Journal, Nov. 1893. "The spiritually organized Church" was declared in Ret. 1891, to be actively going on after the revelation of the marriage of the Bride and the Lamb in the City foursquare in the 1891 Science and Health (April Journal, 1891, shows the true nature of this 50th edition of Science and Health.

Of the spiritual import of this 50th edition of Science and Health in 1891, it is said in the April 1891, Journal, in an article that was re-printed several times and every endeavor made to disseminate it widely by direction of Mrs. Eddy: "The new Science and Health will prove, to many, an invitation to the wedding feast. 'Write, blessed are they who are called to the marriage supper of the Lamb.' Happy, indeed, are they who having on the wedding garment come," p. 7. Ever after the presentation of this 50th edition, adding to the Apocalypse for the first time both the man-Angel, Rev. 10, and the City foursquare, Rev. 21, Mrs. Eddy said, "The spiritually organized Church . . . in Boston, still goes on." This 50th edition was concurrent with the Vol. IX of the Journal (Issachar), or the union of Leah and Rachel.

The following is the order in which the smaller writings of Mrs. Eddy were published, as announced by the Journals:

1st. "Christian Healing," a sermon preached on April 18, 1880, was announced for sale, pamphlet form, in the Oct. 1883, Journal, Vol. I.

2nd. "People's Idea of God," under the title of "People's God" was published in the June 1883, Journal, Vol. I, and announced for sale, in pamphlet form in Oct. Journal, 1883, Vol. I.

3rd. "No and Yes," Aug. Journal, 1887, Vol. V, p. 270.

4th. "Rudimental Divine Science," Nov. Journal, 1887, Vol. V, pp. 431, 2.

5th. "Unity of Good," March Journal, 1888, Vol. V, p. 635.

6th. "Retrospection and Introspection," Dec. Journal, 1891, Vol. IX, p. 394.

7th. "Christ and Christmas," Dec. 1893, and withdrawn after two editions.

8th. "Pulpit and Press," April 1895, Journal, Vol. XIII.

9th. "Manual," 1895.

10th. "Miscellaneous Writings," in 1897.

11th. Concordance to Science and Health, in 1903.

12th. "Poems," in 1910.

13th. "First Church of Christ Scientist and Miscellany," in 1914, prepared by Mrs. Eddy for publication, with exceptions noted elsewhere.

In 1892, there was a movement on the part of the Trustees appointed to build the Church, to put the Christian Science Publishing Society (publishers of the Journals, Quarterlies, and perhaps Mrs. Eddy's Writings through her publisher) under the same roof with the Church. The March and October Journals of 1892 present this plan and its interruption by Mrs. Eddy, she stating the following reason: "I am confident that all loyal Christian Scientists will gladly consecrate our Church to a more dignified end, than an exchange, or place for business bickerings, bag and baggage!" While this was the surface reason, was there not a higher reason why this could not be done? "Truly, God's ways are not man's ways; and faith in the Divine methods are indeed the footsteps of the flock," Oct. 1892, Journal, pp. 274, 275. Could the Journal as mouth-piece for the Universal Assembly be under the same roof with a

Church that could reflect only "in *some degree* the Church Universal and Triumphant," Man. 19:5, 6. One, the Journal, belonged to the Universe and the other was but a symbol thereof, although none of us were prepared to make the necessary translation of the Publishing Society at that time, hence, perhaps Mrs. Eddy's precautions and expression.

Be that as it may, the Journal was the property of the National Christian Scientists' Association as *Universal Assembly*, until Jan. 1898, when the Deed of Trust was given the Board of Trustees, whereupon the Journal was transferred to Mrs. Eddy, thence to the Board of Trustees, by Deed of Trust as per copy in the Appendix to these *Notes* (in which, it will be observed that this trust could not be revoked even by Mrs. Eddy; for which reason she reserved the right to withhold her copyright of the Journal, and to withdraw it from the Trust at her discretion until the time of her "demise," whereupon it became a part of the irrevocable trust unless previously withdrawn). The Trustees were to publish upon their *own responsibility* all pamphlets, tracts, reprints, etc., also the Quarterlies.

This is the Trustees' Deed entirely outside of the Manual, and over which the Directors have no jurisdiction (outside the Manual), as the Directors' power under the Deed of Trust to declare a vacancy in the Trustees trust was interlocked with the First Members, to whose powers they never *spiritually* succeeded. (See Aug. Journal, 1908, where First Members as Executive Members were disbanded, also see Deed of Trust in Appendix, stipulation 10.) Of course, human law has interpreted Mrs. Eddy as having desired to do other than her words declare because it had no vision of her spiritual intention. St. Paul's admonition, I Cor. 6:1-7,

shows the futility of a decision of common human law as regards spiritual values. Mrs. Eddy said and did what she was inspired to do and with a definite spiritual import! She never made a mistake in her plan or her *process*, despite the inability of the Court to see it. The 2nd chapter of I Corinthians should prove to us all the inadequacy of a Court decision, be it ever so well-intentioned—as it undoubtedly was—on things pertaining to the Spirit. How could we put absolute dependence in the truth of Mrs. Eddy's revelation (as, of course, we all do), and permit the thought that she made a mistake in her founding? When her Manual and the Deed of Trust conflicted, it should have revealed her purpose!

This deed was given in Jan. 1898, and the Sentinel under the title of "The Weekly," as a "Child of the Journal"—the monthly, (see "Salutatory," first issue of the Weekly) came to expression Sept. 1898.

As the Journal had seemed to be *the* "Universal Child," July Journal, 1890, p. 168, Vol. VIII, No. 4, so the Sentinel (or Weekly) seemed to be devoted to specific Branch activities—(and was called the child of the Journal in the Salutatory of the first Sentinel),—the Journal being a double-entry for both—Mother and Child. Sentinel is derived from Sen—"to see, watch." So it was "intended to hold guard over Life, Truth and Love," My. 353. From the time it was presented to the Field to the time it announced that "Christian Science is ABSOLUTE" Sept. 3, 1910, was just TWELVE years. As the Journal was designed to put on record the DIVINE SCIENCE of Truth, and the Sentinel to reduce to human apprehension this Divine Science, which "she has named Christian Science," S.&H. 471:29-31, when the Sept. 3, 1910, Sentinel brought forth the wonderful

statement that "Christian Science is *absolute*" just three months to the day before Mrs. Eddy left us, and approximately the same time that elapsed between Moses' leaving the children of Israel and Joshua taking them into the Promised Land, does this not show that the Sentinel had fulfilled its entire mission—it had SEEN what the Journal had done? This entire article in My., pp. 241, 242, is the first instance in which Mrs. Eddy ever used "You" in her statements of such high truths; "YOU are scientifically correct in your statement about YOURself. YOU can never demonstrate spirituality until YOU declare YOURSELF to be immortal and understand that YOU are so. CHRISTIAN SCIENCE is ABSOLUTE, etc." She had always said Divine Science (as unfolded by the Journal) was so, and when Christian Science had become one with it, was not this the rending of the veil between the tabernacle (Christian Science) and the "Holy of Holies" (Divine Science) when the two became One, and is not the work of the Journal and the Sentinel thereby FINISHED? Parent and child is one as "Principle and its idea IS one," S.&H. 465.

In Sept., 1906, immediately after the dedication of the Extension in June, Mrs. Eddy took the cross and crown off the Sentinel. She said in her address at the dedication of the Extension, My. 6:17-19, that The Mother Church stood for the "cross" and the Extension the "crown." The Sentinel bore them both until its work for the Branches brought a seeing eye to the Branches, as evidenced by their building the Extension, as one with Mother! Was not this Mother and Extension the wedding of the Mother and Universal Child—Mother founded on TWELVE STARS and the collective Child the Crown—of TWELVE TRIBES or Stars?



So, in Sept. 1906, the cross and crown were removed entirely from the Sentinel and the *two women* were placed thereon, with no common base, seemingly suspended over the Christian Science Publishing Society, but with union of their individual pedestals made overhead by an arch and fruit. The women's eyes were at first closed, until Dec. 1906, and then they were based on the Christian Science Publishing Society—the Word from the *beginning*; whereupon their eyes were opened. For “Christian Science is as old as God,” as Mrs. Eddy says in the marginal topic, p. 146—“It is as ancient as the Ancient of Days,” Daniel 7:13—so every expressed Word has been published by “The Christian Science Publishing Society” and the “ascending” and “descending” thoughts as in the “Ancient of Days,” Dan. 7:13, rest upon it! \* Then Mrs. Eddy united them overhead with an ornate arch with an urn of four-petaled flowers—the four petals of a holy purpose fulfilled (four sides to the City finished—then she opened their eyes). In this way she left our Sentinel with cross and crown entirely removed!—Whence came the cross and crown between the two women in 1917? The women were reduced by degrees to their present appearance. First (Sept. 6, 1913) the ornate arch and its urn of four-petaled flowers were dropped and a plain arch substituted.

Also the shape of the Index was changed and put on six little feet, as it now is, presenting the appearance of a sign board—previously of a flying roll (?) Zech. 5:1; and at the same time little laurel wreaths were hung over the heads of the women.

Sept. 15, 1917 (seven years after Mrs. Eddy left us), the cross and the crown were again put back on the

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\* The continuity of good brings vision.

Sentinel, and between the two women (who had never had a cross and crown between them before). Sept. 22, 1917, one of the laurel wreaths was dropped and a notice from the Postmaster General in regard to sending literature to the soldiers put over the head of the right-hand woman. Oct. 13, 1917, both wreaths were dropped. Undoubtedly the *removal* by Mrs. Eddy of the "Cross and Crown" from the Sentinel, and the urn of flowers placed between the two women, meant something, and there is not a vestige of this symbolism on our Sentinels. *No one had any right to change this*, as will be noted from the Deed of Trust to the Trustees in Appendix to these notes; the Trustees having the right to change only our Quarterly.

#### HISTORY OF THE CROSS AND CROWN ON THE SENTINEL

The history of the *cross and crown* on the Sentinel was as follows: On the first "Weekly" was a round rather large seal with *cross and crown*—this remained until Vol. I, No. 18, Dec. 29, 1898. The title "The Christian Science Weekly" was then made very large in type and the letters were formed of short black lines with spaces between, as if to suggest radiation of light, with a *very small seal* and an almost *microscopic* cross and crown beneath the title—Vol. I, No. 19, Jan. 5, 1899. The reduction of the seal with the cross and crown was most conspicuous, as if to say they did not *belong* on it. This was changed Jan. 26, 1899, to a large sized "CHRISTIAN" with a large cross and crown between this word and "SCIENCE"—later with a torch on each side of the Index. Then in Sept. 1906, this arrangement was changed to the two women, with *cross and crown entirely*

*removed* from the Sentinel.\* In view of the relation of "Christian" and "Science" to the *cross and crown*, as previously mentioned, is it not evident that one woman stood for Christian (or manhood) and the other for Science (or Womanhood) and that their oneness had been *demonstrated*, hence the cross and crown had no place between them? See the distinction between "Christian" and "Science," No p. 10.

### THE DESIGN OF THE QUARTERLY

This brings out another point of interest: On the Quarterly in 1905, were placed the two conventional Olive Trees as we now have them (from Zech. 4th chapter), at first with five rays from each lamp on each side of the cover; then the lamps were altered to make *more pronounced* the difference between them—the one on the left, a *base* or foundation bowl, and the other both foundation and superstructure. The one on the left side having *eight* rays and the one on the right *twelve* rays, showing that this formation of Church starts with *eight* and is completed in *twelve*. The left tongue of fire is cloven at the *bottom*, and the right tongue of fire at the *top*; the left tongue of fire proceeds from the bowl, while the right never touches it, but descends to it—suggesting ascending and descending light! It is very noticeable on the large Reader's Quarterlies, although it has been most pronounced from the start—when there were no large Quarterlies.

Immediately after Sept. 3, 1910, when Mrs. Eddy said "Christian Science is ABSOLUTE" in the Sentinel, the cross became *pure white* in the crown on the *Quarterly*,

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\* Did these two women type Leah and Rachel, holding the *lamps* of which their sons were the type?—"they [the Twelve Tribes] are the lamps in the spiritual heavens of the age, etc.," S.&H. 562:18 & 19.

and the stars which had previously been dark became illumined! We still have the illumined stars, but we lost our WHITE CROSS at the same time that cross and crown were put between the two women in 1917—by WHOM?

While the style of the Quarterly could be changed by the *Trustees*, the *Sentinel* could *not* be, and the significance of the cross on the Quarterly becoming black again at the same time that the cross and crown were put between the two women on the *Sentinel* is undoubtedly worthy of our thought. While the Trustees have the right, as previously stated, to change the style of the Quarterly, surely it must be in a progressive direction, rather than retrogressive! "An improved belief cannot retrograde," S.&H. 442:19.

The first Quarterly was given us in April 1890, when there WAS NO VISIBLE MOTHER CHURCH; it having been dissolved in 1889, and the new organization not formed until 1892—so the Branches were able to go on alone with the Quarterlies in the interim. This first Quarterly was called "Christian Science Quarterly," and was published by The Christian Science Publishing Society, but it contained the "International Series" of Bible Lessons with correlative passages from Science and Health, although not in sections, as we now have them, but rather interpreted verse by verse.

The first Quarterly with our Christian Science Lesson Sermons was of date July 1898, and contained our Lesson Sermons as the *morning* service and the International Series as the *evening* service. (Suggesting "Science" as the morning meal; "Christianity" as the evening, S.&H. 34:29-18).

The first Lesson Sermon on God contained eight sections—the last three of which were VI—"God is

Father"; the next, VII—"God is Mother"; and last, VIII—"God is Love." Does not this show a higher unfoldment than Father and Mother in accordance with Isa. 56:5: "Even unto them will I give in mine house, and within my walls a place and a name *better* than of *sons* and of *daughters*," and Mis. 96:8-14? The interpretation of this first Lesson Sermon is in the Sentinel of March 20, 1902.

The number of sections were irregular for six years, running from eight to four. The first Quarterly, for instance, in July 1898, first lesson, eight sections; second lesson, six; third lesson, six; fourth lesson, seven; fifth lesson, six; sixth lesson, five; seventh lesson, five; eighth lesson, four; ninth lesson, seven; tenth lesson, five; eleventh lesson, seven; twelfth lesson, four, etc. Even the next to last lesson in 1904 had seven sections. In the six years, there were 204 lessons of six sections; 37 of seven sections; 1 of eight; 61 of five sections; 2 of four sections: On the whole, there were two-thirds majority in favor of six sections and so we were started thus; BUT is it not clear that we must reach our previous unfoldment of eight (thence to twelve) if we expect to COMPLETE our history as Mrs. Eddy expressed it in the 1891 Retrospection and Introspection? When there were eight sections, there were fewer references, and so we could reach twelve sections—the purpose for which we were "called"—without adding to the length of our subjects.

Is not this why the Trustees were allowed to change the style of our Quarterly? Surely only for *progress*, and never to give us a *black* cross when Mrs. Eddy had *made* it white, and *left* it white in 1910 on the Quarterly; and none on the Sentinel!

In 1903, when the preparations were being made to start the erection of the Extension, Mrs. Eddy sent forth the third periodical: "Der Herold der Christian Science, to *proclaim* the UNIVERSAL activity and availability of Truth", My. 353. Not to say they *must* be so, but *were* so!! Truth IS UNIVERSALLY ACTIVE and available!

This was the herald or fore-runner of the Monitor in Nov. 1908—The work had been done *before* the Monitor, and so it came forth to claim its own: "to SPREAD UNDIVIDED the Science that operates UNSPENT. The object of the Monitor is to injure no man, but to bless ALL MANKIND"! My. 353. What a mission, and what a charge! Could the Truth be spread *undividedly* when it wars *against* something, and would not that something *spend* its force and power? No matter how much good intention we may claim for the Monitor, IS IT FULFILLING this demand? Is it not rather warring (as are all other Christian Endeavorers), for an end that it INHERITED from the previous activities?

Wherefore? Because *it has no right to be!* The editors of all these periodicals, according to the Manual, must be elected only with the consent of Mrs. Eddy "in her own handwriting." Now, do not unthinkingly toss aside this statement with the thought, "Why, the idea of trying to destroy our Monitor!" Study your Manual, and remember *Mrs. Eddy in her inspired wisdom did it herself.*

You may say, surely after praying for it for twenty-five years, Mrs. Eddy would not destroy it. No, never "destroy," for this she never did, but dissolved it into a higher essence! Whenever she brought an idea to human expression, she dissolved it and left it to spring into a more *unlimited* form!

The need was manifested, the purpose *fulfilled*, and Mrs. Eddy did not leave anything to *destroy* that purpose! The present plan of our Monitor will soon so prejudice Christian Science in the eyes of the World as to discount anything we can say to the contrary! We are not Christian Warriors! but Christian *Scientists*, knowing the unreality of the World's fears and discords and not fearing *with* them! Regardless of what we would like to think, let us honestly ask ourselves the question, Is our present attitude about prohibition in keeping with the call of the Monitor? We may think it a splendid newspaper, as does the Note-taker (who reads it *exclusively*\*), and much cleaner than any other newspaper we know, but is this Mrs. Eddy's demand for the Monitor? Is it not rather an idea for all newspapers (Monitor means, "to advise"—to advise them to do likewise), that she has put into the human consciousness, and that will spring up on every hand and bear much fruit if we do not let the weeds of "self-will" and human opinion choke it! Mrs. Eddy's remarks in the first issue of The Christian Science Monitor, under the title of "Something In a Name," My. 353, were most illuminating to the end of indicating that its purpose was to "advise" other newspapers to do the same thing. Mrs. Eddy's remarks prefacing this article were: "The gentleman, Mr. Frank Bell, has caught my THUNDER; therefore he will not object to the LIGHTNING which accompanies it." (Then follows "Something In a Name.") The THUNDER to which she refers is a letter addressed to her, published just below "Something In a Name" in said first Monitor, from which the following is quoted: "As a newspaper man I thank you for THE CHRISTIAN SCIENCE MONITOR in prospect,

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\* Written in 1929.

and I feel sure that such will be the sentiment of hundreds of newspaper workers all over the land when THE MONITOR in fact shall have demonstrated the feasibility of clean journalism.

“A definition of ‘monitor’ is, ‘One who advises,’ and I foresee that when this CHRISTIAN SCIENCE MONITOR shall have *proved* \* that there is such a thing as a newspaper success along non-sensational lines, there will follow a WIDESPREAD \* readjustment of news policies, for which I am sure none will be more truly thankful than an army of honest, conscientious toilers in the ranks of newspaperdom.”

So the mission of the Monitor (for over two years before Mrs. Eddy went on to a higher position) was merely to “advise” others to do likewise. How generally has its *advice* been adopted? We can all judge by the condition of our daily papers! Is it not because it has violated Mrs. Eddy’s demand for it in every way? To start with, it has violated her Manual in continuing to be, after she has made it *impossible* to go on without her written approval of its editors, Art. XXV, Sec. 4, p. 80. “It is the Spirit that quickeneth, the flesh profiteth nothing.” When the Spirit of obedience is lost, the form is but a dead body.

Too, the course of the Monitor in warring and battling even for right, when it was called “to *spread undivided* the Truth that operates UNSPENT,” My. 353, is in total disregard of the object for which it was called out by Mrs. Eddy, and its perpetuation has effaced the idea Mrs. Eddy sent forth—at least, this is the *seeming*; for, of course, ideas are indestructible.

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\* Proved put in italics and widespread in capitals by the Note-taker for emphasis.



If *the Monitor* had been obedient, doubtless many others would have accepted its advice, and salvation in a newspaper line would have been more diffusive!

Mrs. Eddy made no provision for the continuance of the *Journal*, the *Sentinel* and the *Monitor*; on the contrary, they cannot be continued under the *Manual*. If they are continued merely because of lack of vision and by force of human will, may they not seem to retard and set back the purpose for which they were called forth, and which they *did accomplish*?

The Note-taker was told by an honored previous editor, who was the editor-in-chief of the *Journal* and *Sentinel* for about ten years (at least the *Journal*, and the *Sentinel* after it was started) up to 1902, that not a word ever went into these periodicals that was not submitted to Mrs. Eddy first. He said the road from Concord to the station was "kept hot" with couriers carrying back and forth the copy for the periodicals. With such extreme vigilance when she was with us, is it reasonable to suppose she would have left these IDEAS, her children, at our mercy! They were the demonstrated founding of her revelation, and found their home and heavenly rest with her in Mind!

We were left the mission of not evangelizing *ourselves* eternally, but the world and the world activities! Shall the shepherd feed himself? Shall not the shepherd feed the flock?

When Mrs. Eddy left, the "hearing" period was over and the demand for "*seeing*" was our privilege—*wedding* Truths, and not forever reading about them, particularly from unsupervised and unauthorized-by-her literature.

Our four periodicals, as Mrs. Eddy established and maintained them, might be likened to the four Rivers

in the Glossary: "Pison," S.&H. 593:1, 2, The Journal, recording the "divine Science of Truth," My. 353, "the beauty of holiness"; "Gihon," S.&H. 587:3, 4—The Sentinel, holding "guard over Life, Truth and Love," My. 353, by acknowledging the rights of Womanhood "morally, civilly and socially"; "Hiddekel," S.&H. 588—Der Herold der Christian Science, sent out in 1903 simultaneously with the dropping of the title of "Mother" and the many forward steps in our Cause at that time, to the end of crowning Motherhood in the Extension (a crown always comes as a finished goal), *proclaiming* "the universal activity and availability of Truth," My. 353—not trying to establish it; "Euphrates," S.&H. 585:16-22—The Monitor, spreading "*undivided* the Science that operates *unspent*," My. 353: each successive healing current reaching further than the other, as illustrated in Ezekiel's descriptive process, Ezek. 47:1-9, until the waters being brought forth into the sea [Mind] were *healed*. While water symbolizes the elements of Mind, S.&H. 507:3, and is a type of purifying, life-giving qualities, as Ezekiel presents, yet they need to be "healed" of their very *necessity*. Water is human consciousness, and every drop arises from earth and comes only "relatively" from heaven, in the sense of preparing the human consciousness with its cleansing processes for a higher vision, but forever depriving it of that vision if its processes continue. It was John's water baptism that continually put out Jesus' fire processes and yet he came to kindle fire, Luke 12:49. The disciples even baptized, but Jesus never did, John 4:1-2. The Dragon's weapon against Motherhood was *water*, Rev. 12:15; "And the earth opened her mouth and swallowed up the flood which the Dragon cast out of his mouth," Rev. 12:16. This is where water be-

longs, in the bowels of the earth, under man; it was *under* Ezekiel's house; *under* "The Tree of Life, etc.," the purity of the *past* upon which man must stand and *walk*, as did *Jesus*; but it puts out the fire of divinity on earth, and *hides* the sun from the earth when it gets over man's head. The fifth day of creative consciousness was all water corresponding to Dan or animal magnetism, and it was with this necessity Mrs. Eddy fought in bringing forth the "man child" of scientific Christianity, Gen. 1:20-23—the delving and soaring of the *creative* consciousness of Motherhood, creating associations, churches, periodicals, etc., etc., all with purifying intent. But the real *fire* was brought down from heaven in the Christian Science text-book dissipating the "sacrifice, wood, stones, dust and water" of the symbols (water) of the Bible, as did Elijah's fire: "Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stone, and the dust, and licked up the water" (the twelve barrels of Bible consciousness), I Kings 18:38.

While Mrs. Eddy was working in the *water* of "Motherhood" with her many children needing its cleansing ministrations, the healing currents of these periodicals helped her keep the children clean, but she ever guarded these streams lest the slightest *taint* should adulterate their purity, forcing each and all to flow into the sea (Ezek. 47:8—her own consciousness) for healing before their currents were released to purify the consciousness of her children, Ezek. 47:9, realizing their human qualities. Thus, one by one they did their work of showing her primarily when a deeper and broader current was needed, until, when we were deemed worthy of the Monitor, Motherhood had ceased, as the steps in the dissolution of The Mother Church in 1908

show,—the *waters* no longer *healing* but the sea itself without limits or bounds—“to spread undivided the Science that operates unspent”—to tell earth of its already union with heaven, and of the fire of divinity rather than the water of humanity.

Thus Mrs. Eddy left us but one channel—the pure river of the water of life, clear as crystal, proceeding out of the *throne of God* and of the Lamb (the Bible) *under the Tree of Life* bearing *twelve manner of fruits* sun-kissed and sun-colored with the fire (light of divinity)—Science and Health.

Many great events in the Bible happened by *the* river, or the River *Euphrates*—the fourth river, or the fourth side of the City, “encompassing the universe and man,” S.&H. 585:16, 17. (A good Bible concordance will show how often *the* river or Euphrates is used with symbolical meaning.) The Monitor, as Euphrates, overflowed its banks and lost all definite channel as river—“channel of thought,” S.&H. 593:14, and it became one with its source—the sea—from which all water comes originally.

Thus Mrs. Eddy allowed the four Rivers—the periodicals—to pass into idea, and left us nothing but the light of divinity to “lick up” our own humanity (water) in God’s way—her last demand being: “Christian Scientists, be a law to yourselves that mental malpractice [the Dragon’s water cast out of his mouth in the judgment of some human consciousness—even one’s own] cannot harm you either when asleep or when awake,” S.&H. 442:30-32, and she removed all possible channels of others’ humanity (water) putting out our fire. Jesus turned the water (humanity, as symbolized by the “six waterpots of stone after the manner of *purifying* of the Jews, containing two or three firkins apiece,”

John 2:6) into wine (fire-water) after having the waterpots "filled to the *brim*." The three previous periodicals—Journal, Sentinel, Der Herold der Christian Science (Mrs. Eddy never gave us the *Le Heraut*—we have thus tried to make more rivers than were prophesied, and have, therefore, weakened the value of the fourth), filled our waterpots to the brim, and the Monitor turned them into wine on its "wedding-feast" day—the Thanksgiving Season of its "birth," for it was born of the necessity of wedding earth and heaven. Jesus' wedding feast was not repeated, but forever stands a completed process; and likewise ours. Mrs. Eddy said on p. 156, *Mis.*: "I saw no advantage, but great disadvantage, in one student's opinions or *modus operandi* becoming the basis for others." When Mrs. Eddy was with us such was not the case, as she censored every word that went into our periodicals, and they were the necessary water of Motherhood, the fruits of which have all *gone into our processes in our Text-book*, and when the revelation was complete, the founding was also. If we would but see this, our creative processes of funds, trusts, real estate, sanitariums, charities, homes for the aged, departments of wills and estates, etc., etc., would cease—in fact, would have been impossible without the agency of these human channels for their sustenance. None of these institutions are mentioned in our Manual, which was the *finished* creative processes of Motherhood, aided by these limited streams to bring to her the general needs of the Field and the world; but Mrs. Eddy's work as Mother is finished and cannot be repeated.

Mrs. Eddy has left her last demand for her founding in our Manual in the separation of each branch unit to unfold the City foursquare in its own consciousness,

in Art. XXIII, Secs. 1, 6. There is no *water* in this City, but solid formations, and in the next chapter the pure water of Life flows under and around the roots of the tree, leaving it to the fire of divinity—"Spiritual Sunlight" of Womanhood, S.&H. 561:22-31, marginal topic, for fruitage.

The 22nd chapter of Revelation unfolds but one river and that coming directly from God, and the Tree of Life embracing it—"in the midst of the street of it and on either side of the river, was there the Tree of Life, which bare twelve manner of fruits, and yielded HER fruit every month: and the *leaves* of the *tree* were for the healing of the nations—its source not our periodicals!

Mrs. Eddy says, S.&H. 406:4-6: "The tree is typical of man's divine Principle, which is equal to every emergency, offering *full salvation* from sin, sickness and death." This is our text-book ("the inspired Word of the Bible," S.&H. 497) whose salvation is *full*, and it needs no supplements. This was not the case when our periodicals were legitimate (under the Manual) organs of The Mother Church,\* but when The Mother Church ceased to be, its *organs* could not *function*. These were the organs of Motherhood during her evolutionary unfoldment of "Salvation" or the walls of the City, Isa. 60:18, and its gates of "Praise" of which her last statements of Truth so completely consisted, and her final methods of treatment of error so fully attested, My. 364:9-18; 210:1-17; S.&H. 442:25-32; 200:25-29; 265:20-22, etc.

Is this not why we were left with our Quarterly, as the only piece of current literature that had not finished its work—bringing to us this pure river of the water

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\* For then our text-book was incomplete.

of Life, and the fruits of the Tree of Life directly from "the throne of God and of the Lamb" (the *purified* human consciousness) in the Bible and Science and Health with Key to the Scriptures; permitting every church to be a law unto itself, which is impossible while the Manual is administered, and interpreted to it through human agency?

The Trustees have the right to change this Quarterly progressively, and to keep it expressive of our progressive needs. Thus animal magnetism ceases with the currents of humanity silenced with idea—healed, "which being brought forth into the sea [the source of all water] the waters shall be healed," Ezek. 47:8,—their necessity for cleansing silenced—licked up by the fire from heaven! I Kings 18:38.

The lectures are another form of literature for which Mrs. Eddy left no provision in her Manual (in fact, *forbade*, without her approval of their source) that bathes the roots of the Branch with cooling streams of humanity—or human conception, which Mrs. Eddy censored when with us and forbade when she left us. Mrs. Eddy left God alone to be its "husbandman," John 15:1, giving us, "Christian Scientists, be a law to yourselves that mental mal-practice cannot harm you either when asleep or when awake," S.&H. 442, and simultaneously detached the Branch from The Mother Church by abolishing Communion of The Mother Church therewith. The Branch must grow from the *roots* and not from the stem of Jesse, Isa. 11:1.

Mrs. Eddy formerly spoke of animal magnetism as vital fluids—"Every mortal at some period . . . must grapple with and overcome the belief in vital fluids, and the power of evil called Animal Magnetism" S.&H., revised ed., 1890, p. 520, to which edition Mrs.

Eddy refers us in the footnote, p. 309, *Miscellaneous Writings* (the alternate reference was never given by Mrs. Eddy). So these fluids are the claim of "the unilluminated human mind," S.&H. 573:9; and when Mrs. Eddy has ended a given position it ceases to be illumined and becomes inadequate for its previous purpose—and even dangerous to her further purposes.

Mrs. Eddy has separated the Branch from all of these *humanizing* agencies—the periodicals and lectures—to square itself with its Principle, as the City foursquare, or "Christian Science," as she has called the City four-square in the 1890 rev. ed. of *Science and Health*, to which she refers us in the footnote on p. 309 of *Miscellaneous Writings*, as before stated.

Motherhood merely "rounds the gospel of grace in the circle of Love" in her provision for the detached branch—"I never left the Church, either in heart or in doctrine; I but began where the Church left off. When the Churches and I round the gospel of grace, in the circle of love, we shall meet again, never to part," *Message* 1902, 2:26-29, and in "Harvest," *My*. 270:4-13, Mrs. Eddy describes the completion of this "circle of love."

Mrs. Eddy puts Motherhood in the circle in Christ and Christmas, and the square (the square of the circle upon which mathematicians have worked so long and given up as impossible of solution, except in spiritual quality) for the Branch to fulfill—she as Branch having set us the example, by taking Motherhood into Branch for final union by having a *Mother's Room* in the *Concord Branch* and having the First Members attend in a body upon a service in which she occupied the pulpit, April 1898 *Journal*; also at the dedication of this Branch's new edifice in 1905 (one year before the com-



pletion of The Mother Church) the whole world attended the dedication by invitation of Mrs. Eddy and brought *gifts* of their presence and substance to where the *young child*—Branch—was. Thus, this Branch as Benjamin became a part of Mother's crown in the building of the Extension, which rebelled against Chedorlaomer (sheaf-band, Gen. 14) and broke the sheaf-band of Motherhood; as Benjamin, the child of regeneration, could not be Mothered, it being a type of "Principle and its idea is one," S.&H. 465, which Mrs. Eddy gave us in 1907—less than a year after the dedication of the Extension.

On p. 125 of Miscellany, 4-8, Mrs. Eddy speaks of bending "upward the tendrils" and inclining "the vine towards the parent trunk," but this was when Motherhood was an *active* idea (and, under "Discipline" in our Manual, thoroughly protected in its Motherly province)—four years before Mrs. Eddy dropped the title of Mother, and began to *crown* its accomplishment.

Every human Mother in the infancy of her children seeks to instil obedience to her authority, and to incline the tendrils of the child's thought (reaching out for something to cling to, as all "tendrils" do) upward "and to incline the vine towards the parent trunk," My. 125, until it is strong enough to bear the weight of its own fruit and *square* the *circle* of ministering Motherly love in its own consciousness. Ministering Mother love is always the Christian circle—everything going out to the child with no expectancy of a "square deal" on the child's part. But this could not humanly go beyond a certain point without enfeebling the child, and rendering it utterly barren of fruit; and the human symbols are always counterfeits of the divine.

Mrs. Eddy used the water of humanity in cleansing her children—the branches—but left no one else to thus minister to them; as too much water spoils the flavor of all fruit—it must grow in the sunlight of divinity, with its branches growing from the roots of divinity and its rod in the Mother's Manual teachings; just as human children must unfold when at an age of accountability—growing directly from the same source as Mother, but with the heritage of her rod of corrective teachings to be measured intelligently up to and the circle of her selfless ministry *squared* in human consciousness. "Earth's accents must not be mistaken for the oracles of God," Mis. 107:2, 3. What is The Mother Church, but the teachings of Motherhood in her Manual? Can we violate it and claim loyalty to The Mother Church?

Mrs. Eddy has left another step beyond Mother, Mis. 96:8-16, in her founding in Art. XXIII, Secs. 1, 6; also her articles demanding cessation of all literature except the Quarterlies; pamphlets, tracts, etc., from censored (by her) literature—demanding attested (by her) pure water, and the fire of divinity in our "only Preachers," for our further "evolved government," My. 342:19-28.

There is absolutely nothing in our Manual about literature distribution, and the tendency was, in the time when Mrs. Eddy was with us, to keep our periodicals and have them bound—the Publishing Society offering to do it for us—and had this not been done, the Reading Rooms would have no supply today of "the record of the divine Science of Truth," My. 353—the structure of the Church Body, as recorded in the Journal; the Sentinel that held "guard over Life, Truth and Love, etc.," My. 353. "God requireth that which is past," Eccl. 3:15, and we will find the tendency to do it all

over again, unless we recognize the marvel of past accomplishment. The present system of flooding the world with unsought-for truth not only violates Jesus' teachings: "*Ask*, and it shall be given you; *seek*, and ye shall find; *knock*, and it shall be opened unto you," but our practice in the time of Mrs. Eddy's direction of our Cause (and in lieu of which direction she has left us The Mother Church Manual,—which says nothing of literature distribution) was to the contrary of our present plan. This milk of the word served its purpose with the babes of Spirit, and was in line with a much lighter diet than we now have in our text-book; but, since we have the *meat* of the word in our text-book in Mrs. Eddy's final structural changes and additions after she left Motherhood, as subsequently particularly recorded in the next chapter, even babes are privileged to eat meat, approaching the time of which Isaiah speaks, Isa. 65: 20: "There shall be no more thence an infant of days, nor an old man that hath not filled his days." The world's problems require meat, just as did Jairus' daughter—"And he commanded to give her meat," Luke 8: 55. It takes *meat* to sustain the raising of the world's problems today, and not the diluting of even our past milk, as is the tendency of many human ministrations. The processes we now have to offer are no longer generative, and our *now* babes are children of the *regeneration* in line with S.&H. 68:27-30 next page.

*Lending* libraries, and broadcasting of lectures and services, general distribution of literature—all are products of latter-day methods, for which there is no antecedent in practice in Mrs. Eddy's time with us or in our Manual. We are all so busy reading "the literature" and going to lectures, few of us are familiar with the

source of all safe information about Christian Science—our text-book and Mrs. Eddy's miscellaneous writings.

An incident, which is very typical of present conditions, can be here cited: Someone called a practitioner on the telephone for help the morning after a lecture, saying: "I was so uplifted by the lecture of Mr. So-and-So, but, of course, I cannot have him with me all the time to hold me up." Whereupon, the practitioner suggested: "But you have Mrs. Eddy's writings which are the only source of anyone's information about Christian Science." The real pith of anything we read in our periodicals is what is quoted from Mrs. Eddy's writings—it is about all we carry away. And so it will ever be, we need "*meat*," and there is but one place to get it and that is at its *inspired* source. Even the tiny babes of today, at the age of three or four months, are given by dietitians cereals, spinach, orange juice, etc., which symbolically shows there are no more *milk babes*. And so with our dear babes in Truth—they are "born" into higher privileges and opportunities! When Mrs. Eddy said, "Let there be milk for babes, but let not the milk be adulterated," Ret. 61:29, 30, we were all babes in Motherhood, Ret. 1891, p. 84, in the sole light of Motherhood, and Mrs. Eddy always left her steps intact. Our structure in manhood and Womanhood was not complete until 1907 when "the ideal man" and "the ideal woman" was completed with the simultaneous changes incident thereupon, which was seventeen years after her statement about milk for babes.

The world's babes show us more nearly than our own what *we* have demonstrated—fed by the spirit of Mrs. Eddy's teachings rather than the letter with so many modifying human ministrations—periodicals, lectures,

ecclesiastical interpretations, etc., etc.,—*self-constituted "hurses"* of our babes demanding *outgrown* diet!

In a recent Sentinel, Feb. 16, 1929, p. 489, one of our Board of Directors admits: "Although there were *no organized Literature Distribution Committees* in our *Leader's time*, as there are now, yet the idea of widespread dissemination originated with her and was fostered by her.\* In the early days of Christian Science the only literature relating to it was the text book itself, Science and Health with Key to the Scriptures. We had no *Journals*, no *Sentinels*, no *Heralds*, no *Monitors*, no minor writings or other means of presenting to the world the teaching of this new-old religion: the text book was our only ambassador." The Journal had been in existence nearly *twenty-eight* years; the Sentinel a little over *twelve* years; Der Herold der Christian Science *seven* years, and the Monitor over two years when Mrs. Eddy passed to her next step and our next step; and yet according to this one of our Board of Director's own admission there was no general literature distribution work. He cites further a few specific instances of special articles, etc., that Mrs. Eddy wished specifically disseminated, but no organized distribution, and no direction therefor.

All the eulogies in the world of the benefit of the present plan can never put it into the Manual nor associate it with the *wisdom* of the discoverer and *founder* of Christian Science, who created and founded as "Mother" the plan for the full salvation for the whole world in her Principle for Church government in our Manual; and practice thereof in her consistent-with-

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\* Despite Mrs. Eddy's strong opposition to organized free distribution of Christian Science literature, July 1891 Journal, *which she never retracted.*

## EVOLUTIONARY LITERATURE

Jesus teachings of "*Ask*, and it shall be given you; *seek*, and ye shall find; *knock*, and it shall be opened unto you." This Director says in the beginning of his article: "In its higher sense our literature distribution work is Christianly scientific service. It is giving *without waiting* to be asked, etc." Jesus said "Ask. . . seek. . . knock"—this is the unadulterated milk of the crudest Principle laid down for us by Jesus and Mrs. Eddy—"Choose Ye!"

The promise is to "where two or three are gathered *together*," Matt. 18:20, and the Committee—no matter how large—could be only *one* of these factors. "One with God is a majority" is an accepted truth, but the Word "with" brings in the element of *two*, which is basically necessary until they become one in human consciousness.

## EVOLUTIONARY LITERATURE SUMMARY

In 1875, *Science and Health* was first written.

In April, 1883, the *JOURNAL* was started; and finished in Dec., 1910, when Mrs. Eddy made it impossible to go on therewith, without her written consent to the election of editors, Art. XXV, Sec. 4. Its *twelfth* volume recorded the building and dedication of The Mother Church.

In Sept., 1898, the *SENTINEL* as "The Weekly" was started, and ended in Dec., 1910, when Mrs. Eddy left us—after removing the *cross and crown* therefrom in 1906, immediately after dedication of the Extension. Its *twelfth* volume was finished in Aug. 1910, and the very next issue declared "Christian Science is ABSOLUTE." The *Journal* "*put on record the divine Science of Truth*," and the *Sentinel held* "guard over Life,

Truth and Love," My. 353. The Sentinel was called the Child of the Journal in the first issue of the former. Just as Mother and Child were dissolved in Church at Mrs. Eddy's passing, so Mother and Child literature shared the same blessing, as their editors could not be elected under the Manual without her written consent, Art. XXV, Sec. 4. Sentinel had fulfilled its mission.

Der Herold der Christian Science was given us in Jan. 1903, when the preparations for the Extension were started to gather all the tribes together into unity, as the General Teachers' Association was called that year to start work on "Unity" of teaching and action, and obedience to The Mother Church Manual! Mother dropped her title of Mother, changed the capital "I" in intelligence in the ideal man to a small "i," thereby demanding "intelligence" of the idea humanly expressed; gave us five Directors instead of four; forbade even "general" official control by Mother Church of its branches, etc.—all in line with the glad tidings of Der Herold—"to proclaim the universal activity and availability of Truth," My. 353—as it DID!

The CHRISTIAN SCIENCE MONITOR was published Wednesday, Nov. 25, 1908, and its work was done when it appeared. "Its reward was with it and its work before it," Isa. 40:10, as is indicated by its definition, My. 353—"Something In a Name"—its purpose to advise other newspapers to do the same thing, as indicated by the preface to this article in the first Monitor.

The Board of Trustees have an irrevocable trust (given them Jan., 1898) empowering them to publish tracts, pamphlets and reprints on *their own responsibility* and to employ those necessary to prepare our Quarterly. (Copy of this Deed of Trust appears in the Appendix.)

## EVOLUTIONARY LITERATURE

The Quarterly is the only thing, the style of which it can change. See Deed of Trust in Appendix.

In 1890, Quarterlies were published for the Branch Churches when there was no visible Mother Church—to which form of Church we have returned as Branches of the invisible “spiritually organized Church,” unfolded in the City foursquare in 1891.

Our Quarterlies should keep us ever reminded of this Church in our Lesson Sermons, thereby being our medium thereto.

The Christian Science Publishing Society can publish Mrs. Eddy’s writings, reprints from the old Journals and Sentinels and Monitors—for that matter reprinting them in full for our Reading Rooms, etc., as it owns the copyrights, according to its Deed of Trust—and we would all have access to the record of the wonderful evolution of our organization and literature.



*Chapter IX*  
**LEAVING FATHER AND MOTHER**

IN ORDER

TO "CLEAVE TO HIS WIFE"—Matt. 19:5

*"First, as a loving Father and Mother; then,  
as thought ASCENDS the scale of being to  
DIVINER consciousness"*—Mis. 96:11-13.

THERE comes a time in the human experience of each and every one when he must leave his father and mother in *order* to "cleave to his wife" or husband as the case may be, whether he *symbolizes* "marriage," or weds the Truths of the Father-Mother God. It is impossible *actively* to be both son or daughter, and husband or wife at the same time—in other words, be governed parentally and stand individually morally responsible at the same time. Marriage demands "consonance with," Man. p. 72, and not merely being governed as *under* Father and Mother. Is not this what Isaiah meant when he said, Isa. 56:5: "Even unto them will I give in mine house and within my walls a place and a name BETTER than of sons and of daughters: I will give them an everlasting name, that shall not be cut off": and Hosea tells us what that name is: "And it shall be at that day, saith the Lord, that thou shalt call me Ishi [husband or wife]; and shalt call me no more Baali [my Lord, Father-Mother]. Jesus said that for "this cause [marriage] *shall* a man leave father and mother and shall cleave to his wife" (or husband), and Mrs. Eddy brings this out very clearly in Mis. p. 96:8-14: "I know not what the person of omnipotence and omnipresence is, or what the infinite includes; therefore, I worship that of

## LEAVING FATHER AND MOTHER

which I can conceive, FIRST, as a loving FATHER AND MOTHER; THEN, as thought ASCENDS the scale of being to a DIVINER consciousness, God becomes to me, as to the apostle who declared it, 'God is Love,'—divine Principle"—Principle and Love wedded in consciousness!

Jesus illustrates this in his handling of the two divisions of the Commandments in Matt. 22:36-40, where he says the two great Commandments are two statements that are not commandments at all, but the spiritual conception of the two divisions of the Commandments—the two tables of stone. There were five Commandments on the first and five on the second—the last one in the *first* division being "Honor thy Father and thy Mother, etc.," Mis. 154:23. We must leave the first division, the worship and honor of Father-Mother God as something outside and apart from ourselves—for "a name better than of sons and of daughters," Isa. 56:5—and become one with Father-Mother by wedding the Truths for which they have stood to us (thus "marriage shall be found to be man's oneness with God," Mis. 286). It is not sufficient to adore and honor good—as a seemingly wicked son may think he can do with reference to good parents—but we must become ONE with good; and this is the demand of the last five Commandments. The course which we are forced to pursue with our human parents in order to develop and unfold our own individuality must be pursued with reference to our divine parents, as Mrs. Eddy says on p. 96 Mis., lines 8-14, as previously quoted.

Jesus shows this process clearly in Matt. 19:4, 5, 6, where he weds the first chapter of Genesis in verse 4, Matt. 19: "Have ye not read, that he which made them at the *beginning* made them male *and* female," Gen. 1:27, with the second chapter of Genesis in the next

verse, Matt. 19:5: "And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh," Gen. 2:24; and pronounces his benediction on this union in the next verse, Matt. 19:6: "Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." Genesis' first chapter is the revelation of Love, and the second chapter was forced to reach it through purification of the flesh in its evolutionary process of six-thousand-years' unfoldment. This is what human marriage types—"Thy maker is thine husband [or wife] . . . the God of the *whole earth* shall he be called." Isa. 54:5 and Mis. 286:9, 10—"when marriage will be found to be man's oneness with God." "Motherhood" will never solve the second chapter of Genesis but "marriage" alone will—union of the masculine and feminine qualities, S.&H. 57:4, 5, which were separated in Gen. 2:21-24.

In other words, the second chapter of Genesis must progress through the evolution of breaking each of the seven seals of error, or the claim of material creation,\* towards Gen. 1:27, as it *has done* in universal unfoldment; this union having been completed in the City foursquare revelation of Mrs. Eddy in 1891, in the 50th edition. Even this figure "50" is most significant, as the 50th year was always the Jubilee year when all the land (REAL ESTATE) was restored to its original owner, Lev. 25. So the REAL ESTATE of Paradise, in which man as male AND female was heir to all substance (symbolized by the Real Estate of the Promised Land, revealing the law of God's salvation, or restoration to the human consciousness of the primitive perfection of man)

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\* Each succeeding morning breaks the seal (*resisting evening*) of the preceding day.

was given us in the 50th edition of Science and Health in 1891, in Spiritual Jubilee fulfillment! This was finished Church, and in the 1st to 4th editions inclusive of Retrospection and Introspection of 1891, p. 58, which appeared in the same year immediately after the 50th edition of Science and Health, Mrs. Eddy tells us the "spiritually organized Church of Christ (Scientist) in Boston still goes on," now Ret. p. 44:30-4; at the same time stating just below this paragraph that the Church might yet find it wisdom to meet and *reorganize* for the purpose of COMPLETING its *history*, Ret. p. 58, 1st to 4th editions 1891. The following year, Sept. 23, 1892, Man. p. 18, this happened—the Church was reorganized and so this paragraph with reference to *completing* its history was dropped but was left as a forever reason for the second formation in at least four thousand books; and the April 1891, Journal, tells us of the value of these old "treasure troves" to unfold to us Mrs. Eddy's evolutionary revelation and God's plan for us.

So after the symbol of Church which had been founded on Jesus (in first formation which was dissolved in 1889—Ret. pp. 43-45, with its limitations expressed) and had been taken to the *universe* through National Christian Scientists' Association dissolving and resolving itself into a *Universal Assembly*, as *previously noted*: Journal, July 1890, and which was subsequently merged into the World's Congress, as *previously noted*, Journal, Nov. 1893, Mrs. Eddy had *founded* her "spiritually organized Church." It is the revelation of the City foursquare, embracing all unfoldments in the Bible (from Genesis to Revelation 21 inclusive) the Bible being *manhood*, or *the square*. Mrs. Eddy most graphically suggests this City and its meaning in the revised edition of Science and Health 1890, under the

title of "Wayside Hints" (to which she refers us in the footnote of Mis. p. 309. Mrs. Eddy never changed her authorization for the reading of this 1890 edition as indicated in the reference just quoted and particularly the two paragraphs in question, which related to the City foursquare; and is not authority for the alternate reference, which relates to our platform instead of the City foursquare.) Although just "*hints*" (as she never really made this a part of the Apocalypse until 1891), they are most inspiring.

The chapter "Prayer and Atonement" was placed between Genesis and the Apocalypse from the 16th edition in 1886 to 1891, until Mrs. Eddy added the City foursquare to the Woman's bringing forth the man child, Rev. 12 (previous entire Apocalypse) in 1891 edition, whereupon she threw the mediatorial chapter, "Prayer and Atonement," back into Science and Health and left Genesis and the Apocalypse as ONE, with no more prayers for their at-one-ment, as the City foursquare embraces and rests upon Gen. 1:27—*Male* and *Female* one. Thus Church was finished, S.&H. 583:12, as "the structure of *Truth* [man—S.&H. 517:8, 9] and *Love* [Woman—S.&H. 517:10]." "Life" and "Love" were the two arms of Woman—Life the underlying, and Love the overlying and encompassing Principle of "all true being" ["*Truth*"—manhood], S.&H. 496:18, 19. This is the spiritual idea spoken of just before on this same page as unfailingly healing, and as defined by Mrs. Eddy S.&H. 562:3-7 (noting marginal topic as indicating definition of the spiritual idea). Mrs. Eddy defines Life, Truth and Love in Science and Health p. 569:1-3.

Returning to our definition of Church, p. 583, as "that which rests upon" (which is Love—S.&H. 269:21-25) "and proceeds from" (which is Truth—S.&H.

258:13-15) Divine Principle. In the City foursquare, we have man as quality embraced in Woman, as *quality*, Jer. 31:22—the forever Church. This Church is expressed without boundary or limit in the 23rd Psalm, S.&H. 578, which embraces the 22nd chapter of Revelation. This Psalm expresses the twelve-fold activity of Love as symbolized by the Twelve Tribes which are the outgrowth of the Tree of Life. Principle (THIRTEEN), yielding her fruit every month (as the individuality of each idea is intelligently seen) and healing the *Nations* in FOURTEEN. “The tree is typical of man’s divine Principle, which is equal to every emergency” (S.&H. 406 under the marginal caption of “The Leaves of Healing”). TWELVE, THIRTEEN and FOURTEEN are explained a little further on in this chapter.

So when Mrs. Eddy formed the second organization in 1892 for the purpose of *completing* its history, Ret. p. 58, 1st to 4th editions, it was natural and inevitable that she should found it as Mother Church on TWELVE of her students, and twelve, too, who had been in the first organization, thereby mentally embracing the solution that had been dissolved. Also, the twenty other members who were taken in at this first formation BY these TWELVE, were members of the former Church and became “First Members” of the second organization. Most important of all is the *mission* of this second organization—“built on the rock *Christ* [instead of Jesus, as in the first organization], . . . healing and saving the *World*,” Man. p. 19, not just “*persons*.” As previously noted, these *twelve* basic members were always signalized by *twelve* stars—one by each of their names. See Manuals 1st to 10th editions. Also note that the 10th edition of the Manual was the first that even

mentioned in its "Historical Sketch" the first formation which was *dissolved*.

Is it not more than strange that we find ourselves since 1923 placed under the first dissolved organization, as indicated in the notice on the inside of first cover of our Quarterly—thereby endeavoring to REPEAT rather than "COMPLETE"? Who is responsible for putting this in our Quarterly?

There were but four Directors in this second organization, which, as is doubtless understood, was organized WITHOUT HUMAN LAW. The Oct. 1892, Journal, Vol. 10, No. 7, unfolds the method by which Mrs. Eddy most painstakingly tried to, and did, keep even this *symbol* from coming under human law. As is seen from the unfoldment of Rachel, Gen. 29, 30, *Love* as typed by Rachel cannot be put under law, but must *embrace* (wed) law.

Mrs. Eddy secured the services as indicated in the above Journal, of two New Hampshire lawyers to find a way by which to keep her Church from under law and yet embrace law's demands—the Massachusetts lawyers having *failed* to do so. Mrs. Eddy's endeavor, in which she was wholly successful, was to keep The Mother Church from under law, thereby allowing it to interpret the "spiritually organized Church" to branch Churches which were *under* State laws, UNTIL THEY TOO could be lifted to this privilege AS The Mother Church had been. "I through the law, am dead to the law, *that I might live unto God*," Gal. 2:19, showing that we cannot "live unto God" while UNDER law!

So there were but four Directors pointing the way four, "ascension" day of consciousness) to the spirit-

## LEAVING FATHER AND MOTHER

ually organized Church through ascension above human law AFTER its fulfillment.

There were previously five Directors to the first organized and dissolved Church (see Constitution and By-Laws of dissolved Church in Journal, Aug. 1889), but the second formation was started with *four*. This point is made clear in Gen. 14, where the four *kings* made war on the five *kings*. After Lot had parted from Abraham, the latter was told to lift up his eyes and look from the place where he was, northward, southward, eastward, westward, "For all the land which thou *seest*, to thee will I give it and to thy seed forever," Gen. 13:15. This was without reference to Lot's claim upon it; who had gone to the east. Taking the east side of the City foursquare as an indication of the meaning of east, Lot chose to symbolize or impersonate Truth, as Jesus was forced to do (S.&H. 565) rather than to rise to idea, but this always brings a struggle with the senses, as typed by the *five* kings. However, as Abraham had brought Lot as his nephew out with him despite God's warning, Gen. 12:1, "Get thee out of thy country, and from thy kindred, and from thy father's house into a land that I will show thee," he must needs *redeem* him from the four *kings* (ascension) pressing hardly upon him in the *senses*. So, after the five kings had served the four kings TWELVE years, they rebelled in the THIRTEENTH, and in the FOURTEENTH year battled with Chedorlaomer (which means "sheaf-band"—this reminds us of Joseph's dream of the twelve sheaves—Gen. 37:7-8). In other words, Chedorlaomer was the binder of the sheaves into a bundle of twelve sheaves. The call of THIRTEEN demanded their freedom to *diffuse* themselves. Lot (a veil, human reason and relationship) was taken captive with the five kings, but Abraham could redeem him from



the four kings, as he understood demonstrably their demands, having the vision of the infinitude of good, Gen. 13:14, 15. So Abraham redeemed the five kings and Lot, sixth factor, which with himself formed his association in seven—Association in ascension which has seven human steps. (“The first Christian Scientists’ Association was organized by myself and SIX of my students in 1876,” Ret. p. 43. This enabled Abraham to see Church—“The bread and the wine” being ministered by Melchizedek. The only other references to Melchizedek in the Bible were Hebrews 5 and 7; Psalm 110; also note that the *Twelve* Tribes paid tribute to Melchizedek in “ABRAHAM’S LOINS,” Heb. 7:9, 10, for if Levi did, they all did, showing there is something higher than *twelve*. This Bible incident is mentioned in full as it will again be referred to in the chapter “THE CALL OF THIRTEEN.” Jacob, as typing the Fatherhood of God, Principle (Father-in-Israel), must be *thirteen* and Rachel (ewe-sheep, typing Motherhood of God, as manifested by Mrs. Eddy “Mother-in-Israel,” as she styled herself) *fourteen*—for whom Jacob worked for *fourteen* years. In the March 1897, Journal, Mr. E. P. Bates, Mrs. Eddy’s student, lays great stress on the symbol of *fourteen* in his letter to Mrs. Eddy, expressing appreciation of Miscellaneous Writings containing “a chapter for *every tribe*” and speaking of her having worked fourteen years to unfold its truths, and saying how very significant is *fourteen* (which he puts in italics for emphasis). In this same March 1897, Journal, Mrs. Eddy retires all teaching for a year under penalty (if disobeyed) stating that Miscellaneous Writings is a better teacher than any of her students, and would better prepare them for Science and Health.

This deflection from our main subject was made to offset objections to so much symbolism of figures as

## LEAVING FATHER AND MOTHER

indicating order. However, Mrs. Eddy says: "Spiritual teaching must *always* be by symbols," S.&H. 575:13, 14. The Bible is nothing but a procession and succession of symbols, and since God has seen fit to speak to us in all past ages through his prophets by symbols, we must see fit to accept them and translate them into ideas. This is the true process of Science—to translate the symbols of life (creation) into "intelligence," then to "Truth," S.&H. 517:8, 9, which is the true definition of *man*. Mrs. Eddy says in Un. 61:17: "Our highest sense of *infinite good* in this mortal sphere is but the sign and symbol, not the substance of good"! So as we pass from creation (*symbols*) to "intelligence," thence to Truth in our *individual* unfoldment, in like manner have we to do in Church.

Going back to the point of deflection from the main subject, our second organization had four Directors, pointing to ascension above symbol into true idea of spiritually organized Church, BUT, we had to go beyond "creation" or "Motherhood" in order to do so.

So in 1903, Mrs. Eddy *abolished* the title of Mother, changed *Creator* to the *human* throughout her Text-book, and, at the same time, changed the capital "I" in Intelligence in the second step of "the ideal man" to a small "i," and all the capital beginnings of Wisdom and Substance; so, intelligence, wisdom, *creator* and substance became thereafter *man* and not God. At the same time, we were given Science and Health, pp. 68:27-30 next page. The *intelligence* of conception was given to carry forward the idea from creation, p. 61:29-3, which she had given us twelve years before. Page 69:17-30 is particularly pointed when compared with p. 61:29-3, in the sense of 69:17-30 supplanting 61:29-3. This was also the time of the many changes in the Manual referred to in the previous chapter, "Evolutionary

Comparisons," particularly abolishing *obstetrics* in the College as "not a science," thus advancing beyond "creation"—Motherhood. But first of all, we were given *five* directors instead of *four*.

If we expect Abraham's promises, we must do the work of Abraham before he saw his Church, Gen. 14. He was forced to redeem his five senses, and the false sense of man, Lot (a *veil*), that had *fallen* under them—the *five senses*. (This Mrs. Eddy did in 1907, S.&H. 274:3; 17 & 18.) The promises are all given in Abraham, Gal. 3:16, 17. So we must have his fidelity to Principle, and not to person—Lot's "east country."

In the same year, a General Teachers' Association was called in 29th Manual for the purpose of establishing UNITY of teaching, etc. This was composed of C. S. B.'s and C. S. D.'s, whether teachers or otherwise. It was put on a basis of being governed by *twelve Executive* members, only SEVEN of which could be teachers, and FIVE CONSTITUTING A QUORUM; as the number required for a quorum is always the basic organization—so FIVE, and none of those necessarily *teachers* (for if five is a quorum in twelve and only seven of the twelve are teachers, then *five* could always transact the business regardless of whether any of the five was a teacher), was the basic organization. So we get our *additional five* for the first time in the *Field* (rather than in Mother Church, founded on twelve), and they could act alone as basic organization. In other words, the branches must see *twelve intelligently*, and thereby pass from *seven* (teaching) to *twelve*, "and they shall be all taught of God." Was not this gathering of the Twelve Tribes in Church, as they had gathered in THIRTEEN in the Nation; thence to FOURTEEN in the Universe. The National Christian Scientists' Association was called by THIR-

TEEN, and *ended* in Universal Assembly, not only *thirteen* (the thirteen presentations of Science—the last to all the religions of the World—Journal, Nov. 1893), but it merged into *fourteen*—the World. Is it not significant that President Wilson, as representing the World through Nation, presented “*fourteen* points” for its salvation?—the *spiritual* Mother’s portion!!

The General Teachers’ Association “stood by” the building of the Extension, which Mrs. Eddy called the crown. “Its [The Mother Church’s] excelsior extension is the *crown*.” Remembering Mother is crowned with *twelve* stars, which are the *Twelve* Tribes, S.&H. 562, is it not inevitable that the Church as *Crown* is the collection of the *twelve* stars or *tribes*? The Association of General Teachers shows plainly the purpose of the Extension and its plan for unfolding the additional five—in fact, to make these *five* the reality of the Extension.

The Association of Teachers lasted from 1903 to 1908—for *five* years; which included and went beyond the time of building. The foundation of the Extension and the formation of the *Association* in its twelve Executive Members were about the same time in 1904—Manual 41st and My. p. 16. Note that at the dedication of the Extension at the Annual Meeting, My. p. 39, the references were Isa. 54:1-5, 10-15, 17 and Rev. 19:1, 6-9, correlated by S.&H. 571:22, 574:3-16, 27 and 577:4, the *marriage* of the *Bride* and the *Lamb*; and the incoming President, Willis F. Gross, p. 43 of My., lines 21-32, indicates the nature of the Extension, implying it was the *twelve* stones set up by the *Twelve* Tribes when they passed over Jordan—his quotation, “What mean ye by these stones?” being taken from Joshua 4, particularly 6th verse. Mrs. Eddy reminds us that it is the *Crown* of The Mother Church, and that her room

“remains” in the *beginning* of this edifice, My., p. 6—showing her own effort to distinguish, rather than confuse their symbolism. Motherhood or Mother Church was entirely fulfilled in this fifth descending rung when Mrs. Eddy, as typing Benjamin was added to The Mother Church as branch, not Mother. This was the offering of the symbol of Mother to the Motherhood of God (S.&H. 562:5,7—this does not begin a sentence)—spiritual Motherhood, for when Mrs. Eddy dropped the title of Mother when the Extension was started in 1903, she abolished obstetrics in the College; and simultaneously gave us pp. 68 and 69 from line 27 on p. 68, disposing of “generation” or “MOTHERHOOD”; and giving us “regeneration” in Benjamin, as he was the only one of the twelve born after Jacob’s regeneration: Benjamin thus came into his own as the last king or *Leader* of the Twelve Tribes, as he had been the *first*, Saul—I Samuel 10,—the last Benjamin redeeming the first by adding Womanhood to his manhood claim. The first Benjamin became king in saving the *right* eye of the tribe of Gad (manhood) I Samuel 11—the last Benjamin having redeemed Gad spiritually by embracing the tribe of Judah in “Motherhood,” S.&H. 565: 6-28 (“Jesus, the masculine representative of the spiritual idea”), thereby embracing the Ammonites who demanded the right eye of the Gadites—as Solomon’s son Rehoboam was the son of an Ammonite princess and the tribe of Judah was forced to assimilate this union. David was the eleventh son of Jesse (I Samuel 16), therefore, Solomon (Peace) typed Benjamin in twelve, and thus built the Temple. Mrs. Eddy had given the *Concord Church* to the Scientists in Concord, proving salvation was a *gift* and not a labor, S.&H. 442:25-29, redeeming Paul’s “work out your own salvation with

fear and trembling" (Paul was the only Benjamite from the time of Saul that ever came to promise or even mention in the Bible). The Concord Church was given in 1897—simultaneously with the sending forth of *Miscellaneous Writings* with its chapter for *every tribe*, *March Journal*, 1897, p. 586; and *Christ and Christmas*, 3rd ed., giving its final "knock" on the door of six panels—as it then was—the panels to be replaced by the branches in the next edition (4th) in 1898.\* The branch appeared on the door simultaneously with Mrs. Eddy's first appearance in the pulpit of the branch church she had given, as recorded in the *April 1898, Journal*, p. 3; the *Sentinel* being started Sept. 1898, the recorder of branch activities. Thus the process turned toward branch—Mother nurturing branch thereafter for twelve years before she left—at which time an applicant may become a member of The Mother Church—the age of accountability! The Extension as Mother's crown, My. 6, must needs have the full Twelve Tribes to correspond with the twelve stars on Mother's crown—so Mrs. Eddy became Leader, with branch *association* only—her branch church in Concord being a part of the collected crown. This Concord Branch Church completed its structure (it having worshiped in a hall before, which Mrs. Eddy had given and daily superintended while in course of remodeling, My. 145) approximately a year before the Extension, July 17, 1904, having laid its cornerstone on Mrs. Eddy's birthday, as did the Extension, and having been organized on Washington's birthday, My. 158, 159. Note that Mrs. Eddy says on the occasion of its cornerstone's being laid: "This is the natal hour of my lone earth life . . . . it

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\* Thus the Concord Church typed the *detached branch* on the door in the tenth picture of *Christ and Christmas*.

points to the new *birth*, *heaven* here, the STRUGGLE OVER," My. 158.

Mrs. Eddy remained with us *four* years (ascension) after the Extension was dedicated and then left us, Universal Child, to find our union with Universal Church (Truth) through this blazed path of "intelligence," leaving "*creation*" behind when "Mother" had passed, "to creation, to intelligence, and to Truth"—being the three steps in the ideal man, S.&H. 517:8, 9.

Mrs. Eddy made provision for her passing in 1907. "If you or I should appear to die, we should not be dead," S.&H. 164, and at about the same time put into the 60th Manual (last in 1906) p. 72, the last clause of Sec. 6: "If the Pastor Emeritus, Mrs. Eddy, should relinquish her place as *head* or *Leader* of The Mother Church of Christ, Scientist, each branch Church shall continue its present form of government in *consonance* with [in sound with] The Mother Church Manual" (not the *Board of Directors*). "In consonance with" is not *under* but in *harmony* with. The Bible, Rev. 12:14, had prophesied the passing of Mother in the sense of saying she would be *nourished* "for a time, and times, and HALF A time."

As an evidence that Mrs. Eddy accepted this entire 12th chapter of Revelation as relating to herself, an excerpt from the article "His Cause," pp. 270, 271, Sept. 1892, Journal, Vol. 10, written by the EDITOR, saying, "TODAY IS BEING FULFILLED the vision of the Revelator . . . and the woman 'hath a place prepared of God' where she is NOURISHED," clearly shows. And also July 1895, Journal, Vol. 13, No. 4, Editor's Table, p. 173, says: "Revelation expressly declares the appearing of the woman of the Apocalypse. The only possible question is as to when this woman shall appear. We cannot

in this article, go over all the ground upon which we base our belief that this woman *has appeared*, and is NOW WITH US. . . . It is sufficient for our present purpose to point to that one indice which, to every Christian Scientist is *evidence conclusive*, and that is the coming to this age of our text-book, Science and Health with Key to the Scriptures." The fact that both of these articles were written by editors of the Journal, and accepted by Mrs. Eddy, gives the subject-matter much importance; remembering, too, that the Journals are "designed to put on record the divine Science of Truth," My. 353. Also in the press announcement of the 16th edition of Science and Health in Journal of March 1886, Vol. 3, No. 12, it is said that Mrs. Eddy herself believes that the 12th chapter of the "Apocalypse" relates to Christian Science; and she places its unfoldment in the NINETEENTH Century on p. 559:32-2 of our present Science and Health. So "Mother" did her work in the Nineteenth Century under the title of "Mother", "Mother-in-Israel" and even "Mother Mary"—Journal, July 1890—in a letter to the National Christian Science Association—"All hail! He hath filled the hungry with good things, and the sick hath he not sent empty away," (signed) "Mother Mary." This is the Journal in which on p. 175, the National Association is resolved into the UNIVERSAL ASSEMBLY of which Mrs. Eddy styles herself its "Mother Mary" in terms of "*All hail*," Luke 1:28.

It may be said, how could we leave Father and Mother—and still pray our Lord's Prayer? In the course of construction of the Extension, in June 1905, My. p. 279, line 20 to line 14 on p. 281, Mrs. Eddy showed us how to wed truth—rather than supplicate it! As will be noted, she first asked us to pray, My.



279:20-30; then in thirteen days, under the title of "Hear, O Israel, The Lord our God is One Lord," she asked us to cease special prayer for the peace of the nations upon the basis 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. 280:15-22. Under the title of "An Explanation," on the same page, Mrs. Eddy tells us that her reason for asking us to cease "special prayer" was that "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, etc.” \* (every special prayer being a supplication for his kingdom TO come, rather than an acceptance of “Thou art ever present,” S.&H. p. 16). Mrs. Eddy says, “I cited as our present need, faith in God’s disposal of events.” As will be noted, she did this only *inferentially* in the statement “Out of His Allness, He must [without petition] bless all with His own truth and love”.

“Mother” seems to have closed The Mother Church before she left, as belonging to the Nineteenth Century work of Motherhood, S.&H. 559:32-2, leaving the twentieth century to the branch activities. Mother must find “her home and heavenly rest,” Hymn 197, before she can become the first Bride of Spirit, for surely no one could demonstrate her revelation before she does. If we are to find her in her “writings,” My. 120, as she has revealed the City foursquare, she must express it, and it is not “Mother” but “Bride,” wedded to its own spiritual idea, S.&H. 575:1-6—the branch Church

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\* Church could not pray for Nation as the higher (Nation) must bless the lower—Church. Thus the Church prayer was *inadequate*.

wedded to the Manual in spiritual import are branches wedded to impersonal Mother, Love.

In interpreting Joseph's dream, Gen. 37:9-11, Jacob's spiritual intuition immediately typed father and mother by the sun and moon, and the tribes as the stars or brethren. So in the Astronomical symbolism on p. 13 of Miscellany, which Mrs. Eddy uses with reference to her Church, could there be any doubt that the sun types Mother as Mother Church, with Father (First Church) dissolved and embraced in second Church, Mother? This is shown on p. 18 of the Manual, where the basic twelve were formerly members of the First Church which was dissolved in 1889. The symbol of this was erected by *her students* "as a testimonial" to this *finished* Motherhood, May Journal, 1895—"Mother's Visit," and as is evidenced by the editorial comment on Mrs. Eddy's first visit to The Mother Church on the very day the TWELFTH volume was closed. Also Mrs. Eddy's statement in June 1894, Journal (before the laying of the cornerstone) that her work for The Mother Church "IS DONE" [in italics], Journal, June 1894, p. 94. This shows her work in Motherhood was not in, nor with, The Mother Church, but in and with the World primarily through her revelations in Science and Health, and secondarily through the world response as evidenced by the Journals, as the Universal Child's response to her revelation. So, after twelve years' further work with the Branches (dating this from the sending forth of the Sentinel or Weekly—"the Child of the Journal," her child, see "Salutatory"—first issue of "The Weekly"—Sept. 1898 to Dec. 1910)—when Mrs. Eddy typing "Mother" and Leader left us, is not this, in the Astronomical symbolism on p. 13 of Miscellany, evidence that we had reached the place where we must see

that "the City had no need of the sun [Mother] neither of the Moon [Father] to shine in it; for the glory of God did lighten it and the Lamb is the light thereof"? Surely, the time had come to leave Father and Mother and cleave unto God as husband or wife. "Thy Maker is thine husband (or wife) . . . The God of the whole earth shall he be called," Isa. 54:5, which was the Scripture, as before stated, read at the Annual Meeting as the dedication of the Extension.

"Principle and its idea is one," S.&H. 465, must be realized before the last statement in this sentence is possible—"and His reflection is man and the *universe*"—the result of this union. "Immortal and divine Mind presents the idea of God: first, in light [God]; second, in reflection [man]; third, in spiritual and immortal forms of beauty and goodness," result of this union, S.&H. 503:20-23. Which is the greater: "God is Love," or "God is Love *and* [plus] he that dwelleth in Love dwelleth in God and God in Him"—the wedding of Love to man? "Love wedded to its own spiritual idea," S.&H. 575.

Mrs. Eddy and we really left Father and Mother when she closed The (little) Mother Church ("the Cross"—My. 6) and went into the Extension (the Crown—My. 6) for services; Communion Services were abolished in this Extension in 1908, as previously stated, thereby closing the Extension to Branch, My. 139-141, and separating us to our individual fields, as Benjamin Branches of Spiritual invisible Motherhood,—thus diffusing us to the World! We must start our work in "City" local branch—thence to Nation; thence to the World.

Fatherhood went through three stages, first, individual Patriarchal government, every head governing

his own tribe; thence to a collected Church in the wilderness; thence to a Nation; and thence to wide scattering \* throughout the World, wedding the World. So must it be with Motherhood! We have the symbol of this union in The (little) Mother Church joined to the Universal Child—the Extension. The wedding really took place in symbol before Mother left, and she left us to see it, removing every obstruction in the sense of refusing to perpetuate the Manual in its administrative function. We must wed it, and thereby wed her! “Thou shalt call me Ishi [my wife] and shall call me no more Baali [My Lord, Mother, Ruler].”

All the above shows the step by step COMPLETION of “Mother”; and Jesus, our great exemplar, shows us what to do with “Mother” when ready for a higher step. According to John, the first thing that Jesus did before he started his individual mission of unfolding as Branch of the Father-Mother God was to *complete* Mother by lifting her to the point (at the marriage of Cana of Galilee, John 2:1-9) of Wedlock, by refusing to see her as Mother, but as “Woman.” She was the first woman that he redeemed to Womanhood—“Woman, what have I to do with thee? Mine hour is not yet come.” Jesus had just been baptized of John and his disciples were all John the Baptist’s disciples. His mission must needs be first with water (manhood) before he could work with wine (Womanhood)—John had prophesied that he, Jesus, would baptize with the fire of the Holy Ghost—the wine of Spirit. (See definition of Wine in the Glossary, and on p. 35 S.&H. —“Our wine the inspiration of Love”). Water types human purity—“the pure river of the water of life, clear as crystal,” Rev. 22. Even the Jews recognized

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\* Scattering counterfeits diffusion.

that marriage was but partial purity, as the six waterpots contained but two or three firkins a piece, "after the manner of *purifying* of the Jews." At the call of Mother as Woman (not Mother) he had the waterpots filled to the brim (thus completing Motherhood), and then turned the water into wine! After which he refused to see his Mother again as "*Mother*," Mother and Child are divisible—husband and wife indissoluble. This was his only work in Galilee according to John's record; thence his work lay wholly in Judea—manhood! It was said that Galilee was more of a type of our United States in point of diversity of foliage, fruitfulness, and scenic beauty, while Judea was rough, stony and mountainous (or hilly)—so much so that it was said in contrasting the two localities: "All roads lead to Galilee, but none to Judea."

Jesus pursued the course in this instance of Jacob—first, he loved Rachel (Galilee) and got his vision there, but Leah his lawful unfoldment (Judah) must first be fulfilled; with Samaria, Animal Magnetism "handled" between; through which he must needs pass in going to and from Galilee. He immediately redeemed the "Dinanite," the Samaritan woman, by turning her from waterpots to the wine of spirit. John, 4, before he went into Judea; at the very spot Sychar (which was the same as "Shechem") where Dinah was defiled by Shechem. The well was Jacob's, which was bought from Shechem's father, and was in Joseph's portion. In other words, Jesus typing Joseph redeemed Joseph's trust or paid the debt of Joseph to Dinah—wine (Love, Rachel's son) to water (Leah, human purity). Dinah was Leah's seventh child or the unreckoned link at the point where the two women individually met; Issachar was where they met in the universe

—the 9th son of their combined impersonal unfoldment. Dinah was defiled in Joseph's portion, and this must be redeemed by Judah as a type of Law, Gen. 49:10, before "Shiloh" could come. Elias, prophesying Christian Science, must truly "first come and *restore* all things," S.&H. 585:9-14; as Levi and Simeon refused to permit its redemption, Gen. 34, until they returned to the Promised Land by way of the Wilderness; this redeemed the man, but not the woman. Water, repentance, redeemed man; but wine reveals Woman!

We must do with "Mother" Church what Jesus did with his human Mother;—turn "Motherhood" (water of human purity in Church) into Womanhood (inspiration of Love) to wed "its own spiritual idea."

The warfare in Motherhood (Christianity), typed by the Dragon before the woman, can never build the true Temple—"the spiritually organized Church" in human consciousness; but only the peace gained by the addition of the fourth side to the City—Science.

David was not allowed to build the Temple, I Chron. 22:7-11, because he had *warred*, but his son was named Solomon (peace) so that he could build the Temple. There is such separation between a mother and a child that Mother can never build the spiritual Temple because she knows no peace—"Keep thou my child on upward wing tonight," Hymn 197, being her highest possible refrain; but when "Mother" is changed to Woman, and Woman (Love) is wedded to the Lamb (purified human consciousness)—this is the Temple or "Spiritually Organized Church" which Mrs. Eddy said was built immediately after the revelation of the City foursquare in 1891, Ret. 1891, p. 58.

While it will be noted from the above reference that the types of male and female, chosen for illustra-

tion, are characterized by two men—David and Solomon—showing that they *can* be expressed by men as well as women, as they are wholly “quality”; still, the attendant danger, without a clear understanding of relationship of Truth and Love to human experience, or symbolism (in line with the spiritual idea) is evident—Solomon seemed to lose his wisdom and intelligence that characterize manhood and married heathen princesses and tell victim to their idol worship!—love without manhood, which is always “false love.” “Spiritual teaching must *always* be by symbols,” S.&H. 575:13, 14. The spiritual relationship of these symbols of man and Woman as respective quality must be understood by the human consciousness as man and woman (male and female, Gen. 1:27), else Truth and Love in the abstract will never be understood. The danger attending a woman’s endeavor to bring out the masculine qualities without understanding “the spiritual idea” is that in so doing she often loses sight of the feminine qualities that naturally characterize her; and the man in bringing out the feminine without understanding the symbols, often loses sight of the masculine; so, instead of a wedding of quality, the separation of the second chapter of Genesis is still as evident. An understanding of “The Spiritual Idea” and the relative value and position of these male and female qualities, and the need of both in every thought, deed and action should be demonstrably realized. A thought or deed is never complete unless it is the *wedding* of both Truth and Love—male and female, S.&H. 517:8-11,—this is complete Church as given in the definition of Church in the Glossary 583—“the structure of Truth and Love.”

Mrs. Eddy recognizes this distinction most clearly when she calls men into our ranks as practitioners, un-

der the title of "Men In Our Ranks," My. 355; she speaks of their being "important factors in our field of LABOR for Christian Science . . . a strong SUPPORTING arm . . . "and we need in our ranks of divine ENERGY . . . the untiring spiritual ARMAMENT." This she said in 1910, which was her last word on "manhood"! Yet on p. 249 of Miscellany, under the title of "Readers in Church," she says in substance that she does not prefer a man for the First Readership and vice versa but "the individual best fitted to perform this important function," showing that the man in seeing and acknowledging the symbol of a higher destiny as unfolded in the process in S.&H. 508:21-25, "rising from the lesser to the greater" (after fulfilling S.&H. 560:17-19) can rise even higher than a "mortal" woman who does not respond to the higher value of her symbol—the distinction between the symbols of Woman being clearly set forth in the sixth picture of Christ and Christmas. This is turning the water (manhood) into wine (Womanhood), as in the marriage of Cana of Galilee.

Jesus first had to go to the symbol of *wedding* to do this great miracle, seeing his Mother as Woman—"LEAVING FATHER and MOTHER" in this physical symbol of MARRIAGE (for it is based alone on the moral provision for progeny—S.&H. 56:7, 8) and "CLEAVING UNTO WIFE"—the true virgin Womanhood! This was manifested by Mrs. Eddy's evolutionary unfoldment (Mis. 285, entitled "Wedlock," at first "Conjugal Rights") when in June 1889, Journal, she took us to the symbol of "Marriage"—"First Church (founded on Jesus) not having yet been dissolved (this was done in the October next succeeding); and in the June Journal of 1893 under title of "A Christian Science Statute"—just four years *after* the article on "Wedlock" and just before the



meeting of the Religious Congress of the World, where the Universal Assembly married the World—Mrs. Eddy gives us the true value of the symbol, and its obligations, and then says: "These words of St. Matthew have special application to Christian Scientists; namely, IT IS NOT GOOD TO MARRY [humanly]". "Wedlock" was written two years *before* the City foursquare unfolded and "A Christian Science Statute," p. 297 of Mis., was written two years *after* the City foursquare had unfolded in 1891 as "the spiritually organized Church," Ret. 1891, p. 58—the Journal of April 1891 having said the City foursquare was the marriage of the Bride and the Lamb, as previously quoted. Also, the latter was just six months *before* the laying of the foundation of the *symbol* of true Motherhood in The (little) Mother Church. With "marriage" in *Spirit*, the Church could type True Motherhood in spiritual idea! Cana of Galilee was the "nesting place" for symbolizing the true idea, for this is what Cana means.

God, and not Jesus nor Mrs. Eddy, made the distinction between the symbol of manhood and Womanhood when He revealed manhood through a man, Jesus. S.&H. 562:3-7, 565:12, 13; and Womanhood through a woman (Mary Baker Eddy)—"*first by man* and according to the Revelator, *last by woman*," S.&H. 565, "in the fullness of [His] time," Gal. 4:4. For "Mind, measures time according to the good that is unfolded," S.&H. 584:5, 6; hence Jesus tried to encompass prophecy and reveal the male and female of God's creating (which he saw for himself but was not able to reveal beyond his day—Judah, *fourth day*, "ascension). Mrs. Eddy did encompass time by revealing the Seventh Seal (from Rev., chapters 8 to 21) in the six thousandth year. This is evidenced by her withdrawing the limitation

of "seven thousand years" of error after she had actually brought forth the "man child" in the 16th edition of Science and Health, 1886, in the revelation of Genesis as "intelligence" and not "creation"—Mind measuring time according to the good unfolded, S.&H. 584:5, 6. However, as "Mother" gave place to "Woman" in Jesus' experience at the marriage in Cana ("Cana" meaning "nest") of Galilee (symbol of Love), so "Mother" must give place to "Woman" at our marriage at the "nest" or symbol of Love—The Mother Church and Extension. Jesus never saw his Mother again as "Mother," refusing to do so when she and his brothers and sisters stood WITHOUT ("without" the true idea where he had placed her at the "marriage feast" in Cana of Galilee), Mat. 12:46-50, desiring to speak WITH him. He had spoken his last word to her when he placed her at the pinnacle of "Woman." He spoke to his Mother again in terms of "Woman," and dissipated "Motherhood" at the foot of the cross (*it* had made, as Mother is "cross"—My. 6:17-19); in the sense of broadening "Motherhood" to mother the whole world as Womanhood!—"generic man," S.&H. 561:22. While Jesus saw Mary Magdalene after his resurrection, he never saw his mother—she must rise to his conception of her, he could not go down to hers of him. Mrs. Eddy brings out this truth when she places Mary Magdalene higher in the ascending scale of Womanhood than Jesus' mother, S.&H. 533:27-7. The next time we see Jesus' mother is when she meets with the disciples, Acts 1:14, to prepare for the descent of the Holy Ghost—the true wedding feast of Truth and Love, so far as it could come to that age. (Note the distinction on p. 21 of Mis.—"in THAT AGE culminates in the Revelation of St. John." Again, No 37:28-2: "Jesus

proved to perfection, so far as this could be done in THAT AGE, etc." The definition of *Holy Ghost* is given in the Glossary 588, as the "DEVELOPMENT of Life, Truth and Love," and its intended limitations are clearly shown in the article "Pond and Purpose," Mis. 204:12-12 next page; hence in Mrs. Eddy's reference to the spiritual idea's unfailing power, S.&H. 496:15-19, she says "the spiritual idea, the Holy Ghost AND Christ." That this statement was carefully weighed is evidenced by the fact that it was "the Holy Ghost OR Christ," until the second edition of 1907, when, for the first time, Mrs. Eddy gives us the spiritual idea, S.&H. 517:8-10, of man and woman cleared for the first time. Up to which time Mrs. Eddy had given but two steps for man and one for woman, in the sense of linking "intelligence" to "Truth" in man and "Life and Love" in woman, S.&H. 517:8-10. In this edition she puts three "to's" respectively before the three steps in man—"to creation, to intelligence, and to Truth"; and two before woman "to Life and to Love"; whereupon we have, "Thy kingdom is come" for the second time to *stay!* Mrs. Eddy had previously put this in the Lord's Prayer in *Science and Health* in 1896, when she had *Miscellaneous Writings* copyrighted, preparatory to sending it out with *Christ and Christmas* in 1897. But she withdrew it in 1901, when the work of the Twentieth Century dawned upon her, necessitating the complete revision of *Science and Health*. This revision came in Sept. 1901, immediately after changing "We take the Scriptures as our sufficient guide to eternal Life" to "We take the inspired Word, etc." Motherhood belonged to the *Nineteenth* Century, as she said in S.&H. 559:32-2; and when she said "In this age the earth will help the Woman; the spiritual idea will be understood," S.&H. 570:22-23,

it was in the *Nineteenth* Century that she said it, and its promise was fulfilled in the *Nineteenth* Century! At the dawn of the *Twentieth* Century with its Marriage Feast demands (as expressed under the references on the *Twentieth* Century in our Concordances, also Sibyl Wilbur's *Life of Mary Baker Eddy*, p. 259) the whole process changed. After completely revising *Science and Health* in the latter part of 1901,\* the work of 1902 was, of course, its dissemination; and the plan for the building of the Extension was presented at the Annual Meeting of 1902, showing that the Marriage Feast was the demand of the *Twentieth* Century—this being brought out in the Annual Meeting of the Dedication of the Extension references—the marriage of the Bride and the Lamb, Rev. 19:7-8, My. 39:6-10. In the very first Manual of 1903, we were given our five Directors. Then the title of "Mother" was dropped—the record appearing even in our present Manual, p. 64—at the same time Obstetrics was abolished in the College (25th Manual—1902) and we were given the references, S. & H. 68:27-30 next page, etc. These things have all been previously mentioned and are referred to again as unmistakable signs of the withdrawing of Motherhood and its symbols at the dawn of the Marriage Feast of Cana—the nesting place for the idea of Marriage as typified by the Extension. The (little) Mother Church and the Extension, Universal Child, became one even in point of one edifice, and Mother withdrew before Child.

Jesus dropped his Mother forever as Mother to *his* sense at the Marriage Feast of Cana, and to *her* sense at the foot of the Cross, when she saw her relationship to all mankind. So we must drop Mother in Marriage at the dedication of the Crown (marriage of the

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\* Not given to the Field until 1902—226th edition.

Twelve Tribes to their source, Mother) as unfolded symbolically in the uniting of these two most dissimilar buildings of Mother and Child. The *Extension* means *Child* added to *Mother*—"Thy Maker is thine husband," Isa. 54, at the point of their "altars"; bestowing a name "BETTER than of sons and of daughters," Isa. 56: 5. This permitted Mother as Bride to become one with the World, as she was continually doing in the Twentieth Century, by addressing nearly all of her Communications to them through their mediums! The final dissolution was made at the foot of the Cross of Motherhood—The (little) Mother Church, which Mrs. Eddy calls "the cross," My. 6. Immediately after this was done, she took the cross and crown off the Sentinel, that was the mouth-piece of the Branches, which were unitedly expressed in the Extension—the Crown of Twelve Stars of Motherhood. Jesus united his Mother to the Crown when he united her with John in whose spiritual loins (in figure of Heb. 7:9-10—as Levi and the twelve were in Abraham's) was the Woman crowned with twelve stars and the City foursquare with its twelve gates and twelve foundations!—else he could have never subsequently revealed it!

Shortly after the building of this large Extension, Mrs. Eddy abolished Communion Services as previously stated,—the purpose for which it had been built, My. 7:8-15, 141, showing that its purpose had been fulfilled as the symbol of unified idea, and Mrs. Eddy was a part of this unification as Leader, not "Mother." She cannot remain forever even "Leader," but must be one with the Universe, and the impersonal leading of her Writings and the Manual must be our impersonal husband and wife—"Thou shalt call me Ishi [wife] and thou shalt call me no more Baali" (My Lord,

Leader or "Mother"). There is no Leader in Marriage, but a wedding of the united qualities of Being—"Principle and its idea is one," S.&H. 465.

"Motherhood," being purely in Christianity, could not unfold the fourth side of the City, as Christianity is but the third side—the "Word, Christ, Christianity and divine Science," S.&H. 575. The Massachusetts Metaphysical College Association, or "the parent Association" (Constitution and By-Laws of Massachusetts Metaphysical College Association, p. 14), was resolved into "an assembly of Christians" by advice of Mrs. Eddy, June Journal, 1890. And *Christians* built The Mother Church, hence The Mother Church could not go beyond Christianity; and when we were ready for Christian Science to be lifted into divine Science, inasmuch as it had been previously one with Christianity, Motherhood ceased and simultaneously Christian Science ceased to be prophecy of divine Science (Glossary, S.&H. 585: Elias. Prophecy, . . . Christian Science") and became one with it. The Journal as the Mother publication never lost its cross and crown but the Sentinel, the child, had already been relieved of both in 1906, after the dedication of the Extension, as previously mentioned.

The Dragon stood *only* before the woman bringing forth the MAN CHILD (16th to 50th editions)—Scientific Christianity, or the third side of the City foursquare; the fourth side had to be protected as it had not been revealed in our text-book: "The four sides of our City are the Word, Christ, Christianity and divine Science," S.&H. 575:17-19. That we are ready for the fourth side, and the *age* demands it, is evident by Mrs. Eddy's remarks thereon in the revised edition of 1890, to which Mrs. Eddy refers us in the footnote on p. 309, Mis.—the

alternate reference on the late books never having been given us by her. Her reference refers us to the City four-square, the late reference to the "Platform of Christian Science." Wherefore this adulteration? In the 48th revised edition, 1890, "Wayside Hints," pp. 231, 232, "Science, the second term in the title of our form of faith [Christian Science], is the fourth side of our Foursquare 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, etc." Page 225: "The Holy City, described in the Apocalypse as coming down from God out of heaven, is Christian Science"! Page 233: "The four sides of our City are the Bible, Jesus, Christianity, Science."

From the above, it will be readily seen why the Dragon stood before Motherhood—because the last side of the City had not unfolded to make a perfect enclosure of defense, "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. 48th ed., 1890, p. 226.

Immediately after the unfoldment of the City four-square in 1891, Mrs. Eddy said: "This spiritually organized Church (in Boston) still goes on, etc.," and then the method of defense lay wholly in the *completeness* of the *idea* in our own consciousness; hence her latter teachings were all along the lines of holding to the idea of a perfect enclosure! *Unity of Good* was at first a square book and thus commented upon! Mrs. Eddy says in S.&H., p. 559:32-2: "The twelfth chapter of the Apocalypse, or Revelation of St. John, has a special suggestiveness in connection with the NINETEENTH Century." However, from the time of the dissolving of

## LEAVING FATHER AND MOTHER

Church, College, Association, and National Christian Scientists' Association, in fall of 1889 and spring of 1890, this phase of the work (against Animal Magnetism) was dropped, never to be resumed! Mrs. Eddy directly suggested that it thus be dropped in the Aug. Journal of 1890, p. 193, in the following words: "Also, the discussion of malicious animal magnetism had better be dropped until Scientists understand clearly how to handle this error,—until they are not in danger of dwarfing their growth in love, by *falling into* this *lamentable practice* in their attempts to meet it. Only patient, unceasing love for all mankind,—love that cannot mistake Love's aid,—can determine this question on the Principle of Christian Science." "Ways That Are Vain," My. 210, 211, was written during the time of the struggle in Motherhood in the Nineteenth Century and does not belong to our work now, nor did Mrs. Eddy authorize its being put into Miscellany, as subsequently noted. As long as we cling to Mother Church we will be forced to do Mother's work or the *Nineteenth Century* work and war with the Dragon! Note that even the *Nineteenth Century* prophets thus declare the work of Motherhood *finished*, Mis. 168:17, 18

### MRS. EDDY'S DISSOLUTION OF THE MOTHER CHURCH

From all the above, it is clear that Mother prepared for her own passing as personal Leader and guide and left the Manual as her successor in Leadership, recognizing the "half a time" of all "Motherhood"—it must yield to the wedding of the Child to its (Mother's) own consciousness impersonally rather than through personal leadership and direction. But the Manual was her silent way of saying: "It is expedient for you that I go away,"



but "I will not leave you comfortless," in Jesus' words, John 16:7; 14:18. She left no person nor persons to "comfort" or direct us under her provisions in the Manual.

In the Feb. 1909 Journal—just two months later—Mrs. Eddy gave the field "The Way of Wisdom," My. pp. 356, 357: "I have crowned The Mother Church building with the spiritual modesty of Christian Science, which is its jewel. When my dear brethren in *New York* desire to build higher,—to enlarge their phylacteries and demonstrate Christian Science to a *higher* extent [showing that this is possible],—they must begin on a wholly spiritual foundation, than which THERE IS NO OTHER, etc." This entire article breathes the call which is particularly directed to the *New York* field—in rebuke, as is generally considered, but *translating* for them the material ambition that tried to express itself in *matter*. "Now a lie takes its pattern from Truth, by reversing Truth. So evil and all its forms are inverted good," Un. 53:1-3; "The greatest wrong is but a supposititious opposite of the highest right," S.&H. 368. Mrs. Eddy reversed the error and translated the claim into there being a higher position than The Mother Church, and invited the field as Churches—not *individuals*—thereto, for after having started the problem in Church, we could never drop back to "individual" demonstration. The lowest conceivable unit forever thereafter was Church or *through* Church to higher and, therefore, *larger* unit values. No "individual" person could possibly respond as individual to a higher demonstration than Mother Church, because The Mother Church types the highest divisible Christian unit.

The fact that the Massachusetts Metaphysical College Association resolved itself into a "voluntary as-

sembly of *Christians*," June Journal, 1890, at the same time that it revised its By-Laws to state that it was "the *parent* association"—Constitution and By-Laws of the Massachusetts Metaphysical Col. Assn., p. 14, proves Motherhood does not reach beyond "Christianity."

As an example of the application of this distinction, in 1886, 16th edition, when Mother was bringing forth the "man child," the Apocalypse being then limited exclusively to that event, Mrs. Eddy put the promise of un-failing healing in "the spiritual idea," S.&H. 496:15-19, into Christianity: "My *students* can demonstrate, with scientific certainty, the rule of Christian Healing, upon the Principle that underlies, overlies, and encompasses all true being," S.&H., 16th ed., 1886, p. 428. In 1888, thirty-six of her students tried to expel her from the Association, etc., and so in the next revision it was changed to "none but the *Christian* can demonstrate, with Scientific certainty, the rule of healing, upon its divine and really *Christian* Principle, which underlies, overlies, and encompasses all true Being." 50th, 1891. Our now p. 566, promise of guidance in the spiritual idea was in the 16th edition in 1886: "So shall the spiritual idea guide all *Christians*," was changed to "all right desires" in 1891, 50th City foursquare edition, as we now have it—Christianity, or manhood, being embraced in idea (Womanhood) step by step until its final complete yielding, when Motherhood, Rev. 12, yielded to a more spiritual demand—wedding Child (Rev. 19: 7-9, Scripture read at the Annual Meeting the day after the dedication of Extension correlated by S.&H. 574: 27-6, under marginal topic of "Spiritual Wedlock." "Love wedded to its OWN spiritual idea"—S.&H. 575. "Thy Maker is thine husband"—Isa. 54.) In Mis. 286: 7-10, Mrs. Eddy says: "We look to future *generations*

for ability to comply with absolute Science, when marriage shall be found to be man's oneness with God,—the unity of eternal Love." This was written in June 1889, June Journal, 1889, under the title "Conjugal Rights," before the dissolution of College and Church, Oct. 1889, when "generation" was the order—the City foursquare not yet having been added to the Apocalypse, and the highest revelations being Mother and man child in 1886-1891.

In 1908 came the great steps in dissolution of Motherhood and Mother Church, as given in "Evolutionary Organization." It is additionally interesting to note how these steps, as unfolded in the Manuals, were correlated in Science and Health—all to the end of lifting Christian Science into divine Science, by embracing Christianity (manhood) in Science (Womanhood).

The steps in the dissolution of The Mother Church and Motherhood in 1908, from the Manuals and Science and Health in correlation are as follows:

#### *Science and Health*

442:25-29. first promise ever given in Christian Science, lifting Christianity's "labor" into the rest of divine Science, making salvation a "gift" (last edition in 1907). "Every good and every perfect gift is from *above*, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." James 1:17, was thus based in our Cause, but met a temporary reversal, which was soon overcome, and drastic steps taken to prevent its operation in our Church, as shown in the right-hand column.

#### *Manual*

*Simultaneously* with the revelation of salvation as a "gift," came what seemed to be a great "charitable" (Christian) reversal; as, in Dec. 21, 1907, Sentinel, a gigantic charitable trust of one million dollars was proposed by Mrs. Eddy "for the special benefit of the poor and the general good of all mankind." Also the Jan. Journal of 1908 recorded this, but it was in the Sentinel first. The Boston Herald of Dec. 24<sup>th</sup>, commented at length upon it, etc. The million dollars to be known as "Mary Baker G. Eddy's Charitable Fund." This quickly subsided and no more was heard of it.

## LEAVING FATHER AND MOTHER

### *Science and Health*

In the second *Science and Health* in 1908 "strive" and "meekness" were taken out of the sixth Tenet, and also "love one another," S.&H. 497. Thus these Christian virtues "strive" and "meekness" yielded to a more scientific vision, and "love one another" to the Science or square of Love—the Golden Rule, immediately operating to take from our Church structure this Christian love and attempted helpfulness one for another.

The third *Science and Health* in 1908 added, "Christian Scientists, be a law unto yourselves, etc.," in S.&H. 442:30-32. While this appeared in the Feb. 29th *Sentinel*, the Communion Services could not be abolished until after the Communion, in all probability. The abolishing of the Communion Services was the next Manual step demanding of the branches complete self-government.

To the fourth *Science and Health* in 1908, p. 200:25-29, was added—a "glorified" Jesus instead of a crucified in Christian Science; thus taking the last Christian step *above* Paul's Christianity. The first promise in Christian Science, S.&H. 442: 25-29, being the first step *above* Paul's Christianity. The Mother Church was built by the "Voluntary Assembly of *Christians*," into which the Massachusetts Metaphysical College Association

### *Manual*

In the *second Manual* in 1908. The following portion of our now Sec. 6 of Art. XXIII, p. 72, which was between the two last sentences of this section, was *dropped* in the 69th *Manual* (the second *Manual* in 1908; as there were eight *Manuals* this year, the second came early in the year): "But this shall not be construed to prevent the scientific unity of branch churches—having one God and loving *another* as one's self, united in word and in *deed* to help one another." Thus the branch churches were inferentially forbidden to further "help one another."

The *third Manual* step was in dissolution of Christian Communion: Communion of The Mother Church with branches was abolished, June 27, 1908, *Sentinel*, with statement: "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.

Executive Members of The Mother Church disbanded. They were the corporate body of The Mother Church. "There being no further necessity for this organization, it is therefore disbanded," being her statement, *Sentinel*, July 11, 1908.

*Science and Health**Manual*

was resolved by advice of Mrs. Eddy, June Journal, 1890. All relationship is Christian. Man and Woman in the City four-square are not related but *one*. Also the celestial crown appears on this, the fourth, edition in 1908.

Creation (Motherhood) "overcome," S.&H. 267:28-32, added in *last* edition of Science and Health in 1908. This is placed at the end of the chapter on "Creation"—thus advancing us from the first step in "the ideal man," S.&H. 517:8, 9, to the second "intelligence." Government of each church from *within* rather than from *without*.

"Mother's Room" closed in The Mother Church with this statement: "There is nothing in this room *now* of any special interest. 'Let the dead bury their dead' and the spiritual have all place and power." Sentinel, Nov. 21, 1908. Thus Mother leaves the Child to its own inherent intelligence.

The relative unfoldments of Jesus and Mrs. Eddy, manifested Fatherhood and Motherhood, respectively, S.&H. 562:3-7, as the "two olive trees," Zech. 4:3—"the two anointed ones, that stand by the Lord of the whole earth," Zech. 4:14—and which Jesus revealed to John as "the two witnesses," Rev. 11:3, 4. The "two witnesses," Mrs. Eddy says, My. 346:27-2, are "Christ Jesus and Christian Science". Science and Health could reveal them only "in a degree" as *two*, inasmuch as *one* is the infinite idea. Pictures nine and ten of Christ and Christmas show this distinction, for as long as the witnesses are *two*, woman's outer robe is drab and man has the black robe over his lap—evidences of shadow impressions. But when they are one, in the last picture, the outer robe is pure white, suggesting S.&H. 64:22-25 and Jer. 31:22. To repeat in substance, these relative unfoldments are typed by Elijah and Elisha, the two prophets of Israel—the mission of fire, and of *fire* and *water*.

Man accepted the Elijah portion and brought the *fire* (which seemed destructive, but only to error) of denial and condemnation of error of every kind, as, in Elijah's first appearance, I Kings 17, when he declared there would be no rain for three years. Everything was consumed by the heat of the sun, Principle, S.&H. 595: 1, 2, without the water of humanity to temper it to human demonstration. The light of the sun always descends; while water always ascends, "and a mist went up from all the face of the earth"; everything "living" or green bespeaks water. Again, Elijah called down *fire* to consume his sacrifice, and was not willing to spare what it did not consume, the prophets of Baal—perhaps their sincerity in their form worship, so far as their ignorance could make for *sincerity* (comparable to the good intentions of *Materia Medica*, and *Theology* today) was spared—and he was thus forced to flee from wrath and wanted to die under the juniper tree, claiming "I am not better than my fathers"—a wonderful confession! Thence his experience at the mouth of the cave where he realized God was not in wind, earthquake nor fire, but "*after the fire* a still small voice," I Kings 18, 19. But he was told to anoint Elisha whom he found plowing with *twelve yoke of oxen*, and "he with the *twelfth*"; showing that he had triumphed through the previous eleven experiences or tribes and represented the Benjamin thought (twelfth son) who was the child of "regeneration." We find Elijah *subsequently* bringing down fire (which seemed destruction) upon the two companies of fifty soldiers sent to capture him (after he had seen beyond *fire*, and heard "the still small voice"), and the third company was saved only by the discernment of the captain of this company that Elijah had enough

love to spare them—"as in water face answereth to face, so the heart of man to man." This was one of the instances where the love of Elijah was seen, and he not only spared the company, but returned with them to the king, II Kings 1. The other instance was when he raised the widow of Zarephath's son, after "stretching himself up on the child three times"—Life, Truth and *Love* being demanded of him. He sent immediately to Ahab and said that God would send rain upon the earth. It was his previous condemnation of sin (I Kings 17:18 in particular) that slew the son of the hand that had sustained him—"Behold I have commanded a widow woman there to *sustain* thee (a woman must sustain the man who does not realize his own Womanhood), and she not of his religious faith, but a Zidonite—Love, as always, being found *universal* and not *denominational*.

When Elijah "ascended," as recorded in II Kings 2, Elisha asked for a *double portion* of his master's spirit, recognizing the limits of the single portion—manhood—and Elijah told Elisha: "Thou hast asked a hard thing; nevertheless, if thou *see* me when I am taken up from thee, it shall be so unto thee; but if not, it shall not be so." Elisha did see his ascension; and, of course, received the *double portion*, which demanded that, instead of ascending, he must *descend* and *save* what Elijah had seemed to destroy with his fire. We find him returning from the other side of Jordan, and forcing it to part for him by using the mantle of Elijah. Elijah had ascended in his own country, Gilead, which means "rocky"—I Kings 17:1—and Gilead was in Gad, the seventh tribe. Mt. Pisgah where Moses viewed the Promised Land was in this locality. So seven is the limit of all manhood. But his first official act as prophet was of tolerance for the views of the prophet's sons,

## LEAVING FATHER AND MOTHER

when they wanted to search for Elijah. Although he told them not to go, II Kings 2:16-18, he permitted them to prove the correctness of his statements for themselves (as Mrs. Eddy often did, Message 1900; 8:26-7, and her method was often regarded as "concession to error"). Elisha's second act was to restore the water to the spring, which was dried up, in all probability, as the result of Elijah's fire. "Thus saith the Lord, I have healed these *waters*; there shall not be from thence any more death or barren land," II Kings 2:19-22, was God's response to Elisha's prayer. His second official act was probably the influence of the "double" portion or *twoness* of his mission, and resulted in what mortal sense would say was below even *humanity*—the destruction of the forty-two little children who taunted him with his bald head. While this is usually a sensitive point in the average run of mortal man, still the act-- and perhaps his baldness was the result of Elijah's barrenness and not Elisha's nature, as we see that "*twice she* bears came out of the woods and tore forty and two children of them." The curse was the weight of manhood, not far removed from "*ascension*" or *destruction* of false sense without respect to person, place or thing;—non-adaptable, as ascension always is by necessity. His next official act was to fill the ditches with *water* "that ye may drink, both ye and your cattle, and your beasts," possibly Elijah's curse in the famine resulted thus, II Kings 3. Note two interesting points in this chapter: first, verse 11, where it is said: "Here is Elisha the son of Shaphat, which poured *water* on the hands of Elijah." Elisha means "God is salvation"; Shaphat means "judge," "judging"; Elisha means, "My God is Jehovah, God is *strong*." So Elisha is more of a sense of impersonal universal salvation after having taken the seven



steps in judgment through Shaphat, his father, as "generation" is the process until *after* the seventh day. "Now these are the generations of the heavens and of the earth when they were created," Genesis 2:4, being the succeeding verse to the "rest" of the seventh day in verses 2 and 3 of the same chapter: while Elijah is a sense of "My God." Elisha's next work was with the *widow* in debt, and he brought out in her the "charity," Love, I Cor. 13, that paid her debt as "Love never faileth," and fulfills (fills *full*) the law even of "supply," and alone gives the "profit," verse 3, to "live thou and thy children of the rest," II Kings 4:7. Love gave her a *surplus*; and without *labor*, which gives us only our daily bread, Exod. 16:4-30, up to the seventh day. Elijah's demonstration with the *widow* of Zarephath, I Kings 17, merely provided for her and her son and himself ("My" God) and did not let her *get* into debt, which was splendid so far as it went (Mis. 291:2-8, this does not begin a sentence; My. 114:3; Rom. 13:8). But it did not *save* the life of her child, while the love quickened in the widow of a son of a prophet (Elias—Elijah—"prophecy," S.&H. 585:9) by Elisha saved both of her sons from even *bondage*; although her error of *getting* into *debt* was rebuked by her process of healing—broadening her consciousness from self to universe. Her previous supply had come from man's way and she and her sons were left in debt that woman alone can pay, as Elisha typed these Womanly qualities. Was it not Elijah's or man's labor that Jesus had to silence when he said "make the *men* sit down" on the grass (\* meekness—S.&H. 516:13-15). The curse on man was *labor* and on woman *conception*, Gen. 3:16, 19, and error tries to carry this curse across into Mind, and say that man must *mentally labor* and woman *mentally conceive*—man

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\* John 6:10.

warring against spiritual idea and exalting his laborious arguments and *Christian* endeavors, and Woman feeling the hopelessness of argument and labor after Science has been revealed.

Mrs. Eddy makes this distinction between man and Woman in our Science fields of endeavor when, as noted elsewhere, she responds to a call for "Men In Our Ranks," My. 355, characterizing them as "important factors in our field of *labor* for Christian Science. The *male* element is a strong *supporting* arm . . . we need in our ranks of divine *energy* . . . the untiring spiritual *armament*"—thus she characterizes man as "labor," "support," "energy," "armament," and this in 1910—her last word on man as separate from Woman; which was the call from the Field.

Elisha also had the weight of *double* responsibility in his healing work. As Elijah raised the widow woman's son by stretching *himself* upon the child three times ("impersonation of the spiritual idea"—of Life, Truth and Love—S.&H. 562:3-7; 565:13-15); so Elisha was called upon to raise from the dead the child he had enabled the woman to conceive through "divine favor." This latter child is not *regenerated* in the manner in which Elijah restored "*generation*" in I Kings 17. The child failed to yield to argument, when Elisha put "his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child, [as did Elijah in I Kings 17]; and the *flesh* of the child waxed warm," \* S.&H. 454:31-2; but the work was not accomplished, "and walked in the house to and fro," evidently beneath the child, as the mother had put him in an upper chamber, as verse 21 indicates, and as his next step indicates—"and went up, and stretched himself upon *him*," verse 35. The wording

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\* II Kings 4:34.

does not indicate whether he stretched himself upon the child or upon God; but, as "he stretched himself upon the child" in verse 34 and failed of success, it must mean, upon God, and if not, he had at least descended below the problem for strength rather than above it; "and the child sneezed seven times, and the child opened his eyes." This would all indicate how much more difficult it is to regenerate the child that seems to be "high-born" and placed in an upper chamber, fully justifying itself upon its nativity (perhaps "born in Christian Science") than even the low-born, as the widow of Zarephath's child of sin. This is indicated by the parable Jesus gave of the Pharisee and the publican—one acknowledged his sin with contrition; the other, the Pharisee, stood and prayed thus *within himself* (inherently—inheritedly), "God, I thank thee that I am not as other men, etc." This is the harder child to raise, and the harder task fell to Elisha, because he had a "double portion" of Elijah's spirit. Elijah typing manhood ("Elias" [the Greek word for Elijah] presented the idea of the Fatherhood of God, which *Jesus* afterwards manifested, etc., S.&H. 562:3-5). Elisha's child was forced to sneeze "seven times" or accept the foundation of manhood in seven and eject any obstruction thereto before he could "open his eyes" (*reciprocity* was always demanded by Elisha, as in the Principle of Science revealed by Woman. The seven steps in manhood are the steps of hearing; and sight, or vision of Womanhood does not come until the eighth step. Is not this the import of the eight rays of light from the lamp on the left-hand side of our Quarterly, and twelve in the descending rays on the right? Church starts in eight. The priest's garments were in eight pieces, thus prefiguring Church.) This was a child of "*regeneration*," as it came

from Elisha's prayer. Such was the case with the outstanding characters of the Bible—Isaac, Gen. 18; Jacob and Esau, Gen. 25:21-26; Samson, Judges 13; Samuel, I Sam. 1; Judah, Gen. 29:35 (Mrs. Eddy recognizes this in the Glossary when she does not say that Judah is Jacob's son, as she does in all other instances, except one): Joseph, Gen. 30:1, 2, 22-24 (Mrs. Eddy likewise recognizes this when she does not say in her Glossary definition that Joseph is Jacob's son); Benjamin, Gen. 35:15-19. The last was the child of *regeneration*, as he was the only child born after Jacob's regeneration, Gen. 32:24-32, when Jacob was on his way back to embrace problems from which he had fled, in response to God's command: "Return unto the land of thy Fathers and to thy kindred, and I will be with thee," Gen. 31:3,—the "return trip" that we will each and all be forced to make in the "descending" [regeneration] process. Mrs. Eddy plainly shows us this in My. 270:4-13, but this return can never be made until we are "born again," John 3:3, in "regeneration," when we can realize, as Mrs. Eddy did in her statement of the "Harvest" process, that God says to us: "thy people shall be my people." In the generative process where we are claiming that His (God's) people are *our* people, or *His* behests, Message 1902:19:21-25; S.&H. 495:29, are *our* problems, sins or mistakes, it is never possible to safely "return." But when we are able to give God our people, problems, etc., and to know that His unerring direction has always been the only fact in our lives and the lives of those behind us (in short, to realize that "God requireth that which is past," Eccl. 3:15, in our lives in redeemed "Association" upon which to rest His Church in our consciousness) then and only then will it be safe to "return." Note the light *behind*

the Woman descending in the tenth picture of Christ and Christmas. When Jesus, John 12:27-30, asked God to glorify His name, "Then came there a voice from heaven [not from earth], I have both glorified it [Association] and will glorify it again [Church]". Thus Church, true Church in the City foursquare, "rests upon" the scientific Association of being that always triumphed over the claims of error which tried to silence God's plan for man; and thus the Bible is the only history of man's human Association or "past." Jesus embraced every word of it, as *his only history*—not its claims of sin, which after all may have been the faults or sins of the translators, not the original Word, Mis. 187:13-20; 188:5-8, 16-2; S.&H. 139:15-27; My. 179:13-30; hence, the fourth woman, S.&H. 533:26-7, established our Association when she interpreted the *Scriptures* "in their TRUE SENSE, which reveals the spiritual origin of man."

So Benjamin, as the child of regeneration, was earth hearing what God said (as did Jesus in John 12:27-30), whereas the uninspired thought misinterpreted it as "an angel"—a Christian experience; or "thunder," as the Bible translators often interpreted God's voice in the incidents of the patriarchs and inspired prophets, who even then "heard God's voice and talked with God as consciously as man talks with man," S.&H. 308:14, 15; 213:30-8. In this connection, Mrs. Eddy named her second son Benjamin, as her Will attests. Her "Joseph" (natural son) always brought her into bondage, as the price of his recognition, as does Joseph ("pure affection blessing its enemies," S.&H. 589:21, 22)—"Christianity" always, unless united with and embraced by Benjamin ("Science"). Joseph intuitively felt this when he made such efforts to bring his brother Benja-

min into Egypt. But because he did it through the medium of earth—his other brothers—whereas Benjamin must descend from and through heaven, for as an earthly son he was a ravening wolf—"Benjamin shall ravin as a wolf [because utterly lawless—"lawless love"]: in the morning he shall *devour* the prey, and at night he shall divide the spoil," Gen. 49:27 (until he offered himself wholly to Judah on earth—law, Genesis 49:10)—I Samuel 18:1-4, 27, 29; I Kings 12:20; Galatians 1:15, 16 (Paul was a Benjamite, as was Jonathan and Michal, Saul's children). Undoubtedly the two thieves between whom Jesus was crucified were "loveless law," the first thief who railed on him; and "lawless love," the second, who asked to be remembered when Jesus came into his kingdom, Luke 23:39-43. Jesus was the firmament between them both, as is mentioned in "The Seven Seals" as the second day; the thieves were the *reversal* of "Christian" and "Science," but as "The greatest wrong is but a *supposititious* opposite of the *highest* right," S.&H. 368:1, 2, we can see what their redemption would reveal them to be, and what their separation would do even yet in our Cause. "Loveless law" many times calls itself man, and "lawless love" Woman; but these are the primitive divisions of Adam and Eve of which Mrs. Eddy warns us on p. 51 of Unity of Good, lines 13-19. Jesus broke down "the middle wall of partition between them and reconciled both [states of consciousness, *not* persons, thieves] unto God in one body by the cross, etc.," Eph. 2:14-16. This impersonal view shows how the prophets could foretell coming events—they saw the operation of Truth in their own consciousness and recorded it, and "*people*" having risen to the same thought-position fulfilled it symbolically (as did Jesus and Mrs.

Eddy) because no one was able to share their vision at that time.

The next sons of regeneration were John the Baptist, Luke 1:5-24, 57-80; Jesus, Isa. 7:14, 15; Matt. 1:18-25. Thus, the prophets and apostles were too spiritually pure to conceive in a "generative" way—at least their higher sense (their wives) were.

Note that Joseph gives to his brother Benjamin "five times as much" as any of his brothers (Gen. 43:34 and "five changes of raiment," Gen. 45:22); the same truth that today put five stars on the Celestial Crown on our books, prompted this proportion; Truth was Truth "before the foundation of the world," Eph. 1:4, and "the inspired Word" sees it from Genesis to Revelation—"the inspired Word" being the sum of these glimpses in the Bible, contains a likeness to each and all of them.

Returning to Elisha—Elisha's next step was destroying the poison in the pottage with *meal* (foreshadowing Jesus' likening the kingdom of heaven to leaven which a woman hid in three measures of meal—three modes of mortal thought). Elisha seemed to reverse the mode of mortal thought that said anything is poison; and he thereafter fed the people as did Jesus in the wilderness, though with larger portions of food, and a smaller portion of men to consume it. Then Naaman was healed by his obedience to dipping seven times in *water*—the river Jordan, II Kings 5. Elisha caused the ax-handle to float in *water*, by casting in a stick (a *branch* of a tree—S.&H. 406:4, 5), "which he cut, etc." The "rod of iron," Rev. 12:5, yields to the idea of "Branch" detached, "cut," II Kings 6:6, from the Mother vine or tree! Do we not recognize the *analogy* to Principle's present demand?

## LEAVING FATHER AND MOTHER

Now Jesus and Mrs. Eddy certainly represented these two types of thought—Elias (Elijah) and Elisha. Mrs. Eddy says Jesus manifested what Elias presented, S.&H. 562:3-5, and she calls Elias Christian Science as well as *prophecy*, S.&H. 585:9-14. Jesus claimed even Elijah's fire, "I am come to send *fire* on the earth; and what will I, if it already be kindled?" Luke 12:49. And the feet of the *man*-Angel which brought the Little Book were pillars of fire. Christian Science is *founded on fire*, as Elias was "the *basis* of immortality," S.&H. 585. When we look up, there is nothing but fire—sun, moon and stars; and down, nothing but water or its seeming benefactions as combined with the fire from above. It is to unite these activities—bring the four rivers, Pison, Gihon, Hiddekel and Euphrates (the four walls of the City) into the one, the pure river of the water of Life, etc., Rev. 22, that the conjoined missions of Jesus and Mrs. Eddy unfold. Mrs. Eddy's mission, as Elisha's, was the harder task, her Child was the world, as Woman is generic, S.&H. 561:22; while Jesus', as Elijah's, was the specific work of manhood. Jesus tried to descend, but could not beyond a certain point. He accepted the baptism of John in Jordan and drew his disciples from John the Baptist. Thus he had the highest to work with, and his immaculate conception put much without him that is the claimed lot of mortals, so he could more easily ascend than descend. The selfish materialist hated him; he practically lived in a wilderness, as did Elijah and John the Baptist, and was baptized more into the wilderness thought, which is "the vestibule" to spiritual sense, S.&H. 597:16-19. Elijah also seemed to spring into being and his origin was never known: whereas Elisha and Mrs. Eddy came "naturally," both living in king's palaces—so to speak—



Elisha literally, and Mrs. Eddy in her writings and the acknowledgment of their value. Both chose their lot with the people and both suffered for *their* (the people's) sins, as did also Jesus; but Jesus must needs ascend as the prophecies of seven ascending days—manhood seen by Moses must be fulfilled before the descending steps could be taken universally. Elisha and Mrs. Eddy, while having the opportunity to ascend on their revelations of light—Elisha in being able to see the ascension of Elijah; and Mrs. Eddy of Jesus, in her first revelation (the man-Angel bringing the Little Book—Rev. 10)—they each and both chose their portion with the people and suffered for the people's sins and not their own, as the purity of their initial thought attested—they could not have seen what they did, except as the door was opened in heaven, and this responds only to the knock of PURITY.

### MRS. EDDY'S LATTER CONCESSIONS

So if there is anything in the so-called human life of Mrs. Eddy that we do not understand, it is because we do not understand *ourselves*. Her humanity was our *humanity*—not *her own*; and she struggled hard for our salvation—not her own. As it was said of Jesus, in all our afflictions, she was afflicted in exploring a way for our relief. Isaiah's prophecy, which meant her as well as Jesus (as he did not prophesy of a man, but of the reception accorded Truth by error); paraphrase might read: "She was wounded for our transgressions; she was bruised for our iniquities; the chastisement of our peace was upon her, and with her stripes we are healed," Isa. 53:5. For this is true of every unselfed worker for Truth and only one who has been measurably in Jesus' place and Mrs. Eddy's could real-

ize the great truth thereby set forth. But no one could be more than *measurably* there, as no one could ever again experience the agony of the "last Adam" Jesus—"the last man Adam was made a quickening spirit," I Cor. 15:45; or the agonizing birth-throes of the last Mother consciousness, which Eve feebly started. These agonies were occasioned by the annulment of the two separate and distinct curses on "man" and "woman." The Fatherhood of God could not have lifted the curse on man without man's consent, as He did through Mary's inspirational conception and man's willingness to rise "to a higher concept than that in which he appeared at his *birth*," No 36, which forced him to rise beyond even the vision of the "mother" conceiving him. And man could never have lifted the curse on woman—Woman, in the name of all Womanhood must do this. It is done, and the dear Mother has found "her home and heavenly rest" in a higher *consciousness*, not in man! For even now the world attacks and maligns this pure Mother-consciousness. Why? Because we are clinging to her humanity (which was and is our own) as a cover for our own shortcomings, which were never hers, but *ours*.

In regard to "Duty to Patients," in the Manual, p. 47 (with the claim now made that it originated in her *own* necessity, which is untrue, as her necessity was but our lack of rising to her efforts for our salvation); also S.&H. 464 (which we have been told by our Directors was Mrs. Eddy's own necessity, when it was the burdens those around her put upon her by clinging to her personality, and even keeping diaries in her home of her so-called shortcomings, which were their own and our own, and not hers), they and we put burdens upon her that they and we would not help to bear. In the words

of Jesus: "For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." Those around Mrs. Eddy put burdens that she asked them to lift, and failing to do so, forced her to explore the way for other sufferers who were struggling and giving their lives for the good of mankind, as this, S.&H. 464, is in "*Teaching Christian Science*" and not in "*Christian Science Practice*," and its privilege was permitted only until the Christian Scientist (note that it was not given to the world, but the Christian Scientist) whom the Scientists had failed to relieve, could "handle his *own case*"; not allowing any one to work with a surgeon or *Materia Medica*. This does not belong to anyone's "practice," and Mrs. Eddy lifts it entirely out of practice when she suggests that he *handle his own case*. As Mrs. Eddy was doubtless forced to do, with the great weight of misunderstanding and criticism around her; however, she worked for no one's favor, but for the good of her *universal Child*, lest it suffer as she did—from the theory without practice of those with whom she was associated and who clung most closely to her personality. The rapid "passing" of those around her who had been the closest to her, showed how much she helped them and how inadequate they were without her; in other words, how they had *leaned* on her with her already unprecedented burden of a world-consciousness forever agitated against her every breath to help it. When those around Mrs. Eddy failed to lift the world consciousness that bore upon her, she determined not to allow others to suffer to no avail: "suffering has no reward except when it is necessary to prevent sin or reform the sinner," Mis. 362:28-30, and certainly neither condition existed in her case. And again, she

knew her mission must be completed at all costs—in the words of Jesus: “I have a baptism to be baptized with; and how am I *straitened* till it be accomplished,” Luke 12:50.

It is the intense contemplation of the humanity of Mrs. Eddy and the proportionate lessening of the vision of her divinity in her writings, My. 120:2-4, that is occasioning such attacks on Mrs. Eddy as have seemed to be forthcoming lately. If we would forget her humanity and express our gratitude for her divinity in her writings, which alone have revealed to us our own divinity, and rely on her forever defense of herself in these words: “It is self-evident that the discoverer of an eternal truth cannot be a temporal fraud. . . . I do not regard this attack upon me as a trial, for when these things cease to bless they will cease to occur,” My. 143, we would force error to destroy itself. These attacks are now for our blessing, to show us that we are trying to justify her humanity which no one on earth could understand!—as no one on earth has ever been in her unique position. In the nearby to Boston fields, we hear daily of this or that or the other that Mrs. Eddy said or wrote or did, which are not in her writings; and nearly always to justify some one in doing something which she has forbidden in her revealed word, or to modify something that is said. She explored the way for us and her published writings are the discoveries she has made at perhaps the *end* of a journey, of which some incident told was but “on the way there.” So Mrs. Eddy’s latter “concessions” were needful for others—many of which were disquieting to the Note-taker at the time of their appearing in our books, but always measurably proved their value thereafter. The one S.&H. 442: 22-25 was particularly disturbing, as S.&H. 507:3-6

seemed so much more soothing to the sense of there being no mortal needs, but the time came when the much lower text seemed heavenly in its results, whereas the one so loved had not seemed to meet the need. While the thought is in "ascension" the spiritual promises are quickening, but when it begins to descend, it must have a true sense of what it had previously thought it had risen above. There is nothing that we rise above that we will not meet again on the way down and be forced to redeem—the entire evidence of the five corporeal senses.

### FOOD VALUES

In connection with S.&H. 442:22-25, Mrs. Eddy probably saw the error of denying oneself a beefsteak until he had incorporated into his thinking and "being" the mental and moral strength of "diligence, promptness and perseverance," symbolized by "the cattle upon a thousand hills," as unfolded in S.&H. 514:14-18. In the article entitled "Christ and Christmas" in the Jan. 1894 Journal, Mrs. Eddy speaks of the fanaticism that "sees in a broiling steak a burning martyr." Christian Science is not ascetic, but is the Science that exchanges "the objects of sense for the ideas of Soul," S.&H. 269: 15, 16, and as man has "dominion over the fish of the sea, and over the fowl of the air, . . . and over all the earth, and over every creeping thing that creepeth upon the earth, Gen. 1:26, this dominion lies in understanding their mental values and realizing that they are incorporated in his own being, as the ascending order of creation has added one by one to his being (to human sense) until he realizes his completeness, "for he represents infinite Mind, the sum of all substance," S.&H. 259:4, 5. The vision of the sum total ("the spiritual idea"—generic man) shows him that "creation" was

a revelation, S.&H. 504:14, 15, in the human consciousness of man dawning at the break of each day (thousand years—"Here [in the explanation of the 'evenings' and 'mornings' in Gen. 1] we have the explanation of another passage of Scripture, that 'one day is with the Lord as a thousand years,'" S.&H. 504:21-23) and becoming inadequate at its close, thus impelling or ushering in another thousand years (day) with an entirely different mission.

Thus man has "dominion" over the animals only as he understandingly embraces their qualities in his consciousness, as unfolded in S.&H. 513:22-10 on 515; moral courage ("Lion of the tribe of Judah"—the strength of law, Gen. 49:10); diligence, promptness, perseverance, (cattle—sheep, goats, calves, beef, swine, etc.); patience (worm); wisdom (serpent). Moses's classification was wonderfully illuminating in symbol, and Mrs. Eddy says that "Spiritual teaching must always be by symbols," S.&H. 575, and until we are able to translate the symbols of the Bible into ideas, we will never realize that it "contains the recipe for all healing," S.&H. 406:1, nor be able to translate the corresponding counterfeits of these true symbols about us, nor see the character of their defect. As the Twelve Tribes of Israel stand in "type for the whole human race," April 1895, Journal and S.&H. 562:11-21, and were really the message Mrs. Eddy gave to the World's Parliament of Religions, Vol. II, p. 1422, "The Revelator . . . saw in prophetic vision woman 'crowned with twelve stars,' types of the Twelve Tribes of Israel, and the spiritual enlightenment of primal religion"—so their activities and method of *yielding* "to the activities of divine Principle," S.&H. 562:15, will show us how our own are to be diagnosed and healed. Moses forbade the eating

of any animal that did not both part the hoof and chew the cud, Lev. 11:3, 4. The inhabitants of the water must have had both fins and scales; and only such birds were eatable as were not flesh-eating, etc.; in other words, all carnivorous animals were excluded. Mrs. Eddy says: "The individuality created by God is not carnivorous," S.&H. 514:19, 20. She does not say this of men, but of animals—for an animal to eat an animal would be the equivalent of a cannibalistic man—no symbolism. This is why Isaiah, 11:7, pictures that the "lion shall eat straw like the ox," but, it did not *then*, and so it was forbidden as food, for pure symbols in the ascending order of creation must be preserved—the land animals subsisting on the water and vegetation or steps below them; man on the animals, water and vegetation; Woman as spiritual idea embracing all below her as generic man, S.&H. 561:22. Intoxicating and stimulating beverages and narcotics, of which Mrs. Eddy speaks so denunciatorily, S.&H. 406:28-31, are like the finless and scaleless sea animals which Moses forbade—without symbolic type, and therefore but "morbid cravings" (as they are called in their marginal topic)—but bodily appetites without antecedent idea. We live in symbols, Un. 61:17, 18, and must keep them clean, else they cannot be translated, Mis. 67:24-6; My. 217:17-20, next page. Thus food (typing quality, thought) "is borrowed from a higher source than matter," S.&H. 267:22, 23, and types the ideas of mind that "feed the body with supernal freshness and fairness, S.&H. 248:8, 9. They are embraced one by one, having been taken out of "man" in Gen. 2nd chapter, as trees, rivers, beasts, fowls, woman, etc.—at least, in Adam's belief and dream, and we must not give up the symbol until we have incorporated the antecedent idea—have "ex-

changed the objects of sense for the ideas of Soul," S.&H. 269:15, 16. Mrs. Eddy, consistently with S.&H. 442:22-25, ate meat and wore fur; at least the latter in 1901, as we see from her balcony picture at that date; and in the Sentinel of Jan. 17, 1905, it is said that she ate meat; as did Jesus at the Paschal meal or last supper—a lamb with unbroken bones, and after his resurrection, *just before* his ascension, the fish and honeycomb, Luke 24:41-53. Thus "Morbid cravings," marginal topic S.&H. 406:28-31, are, as before noted, like the finless and scaleless inhabitants of the sea, adulterous in type, having no clean symbolism to be translated into spiritual values, whose "slightest use is abuse, hence the only temperance is total abstinence," Mis. 289:3, 4, as Mrs. Eddy says of "strong drink"; and of the mortal sense of wine, "fornication; temptation; passion," S.&H. 598. It, together with all of its companions, on p. 406:28, 29, are without food value, and claim to be only "stimulants," which wholly deny Truth.

So the "concessions" to temporary need were as follows; "Duty to Patients" in the 29th Manual in 1903; S.&H. 464:12-20—put into S.&H. just after the dedication of the Extension in 1906; S.&H. 444:6-12, "temporary" was added in 4th edition of 1907 (according to changes noted along lines of these notes, as editions were not numbered after 1906); S.&H. 442:22-25 in 1902. All of these changes, as will be noted, were made within the last few years that our Leader was with us in "person," and while they might seem to be "concessions," they were merely concessions to our lack of demonstration, as was also the Christian Science nurse, who was not recognized in our Manual until 1909. None of these conditions are obligatory, but merely protective to those who have been unable to receive aid from those upon



whom they have called. We are expected to give the world something better than they have, and not merely to deny them what they have previously had, as a rite or religious abstinence—in other words, the *denials*, were largely removed and a demand for healing affirmations was made upon the Scientists. If we properly do our work, none of these things will touch our practice; and if we do not, temporary expedients are not forbidden; but, most assuredly we are not encouraged nor *permitted* to work with both medicine and Mind. There is nothing in our Text-book, Manual, nor any other of Mrs. Eddy's writings that permits this. (S.&H. 445:15-18; 167:30: "Only through radical reliance on Truth CAN scientific healing power be realized"—are our instructions)! In "Duty to Patients" the wording demands that Science be fairly tried first, before even a *diagnosis* is permitted, and then no medical treatment is *permitted*,—no attempt to mix Mind and matter. Man. p. 47.

### WHOLE STRUCTURE

The warning with reference to surgery was in the first edition of Science and Health in 1875, in almost the same position *then* as is *now* in our text-book, p. 400 then and 401 *now* (a strange coincidence, which was not true of any other statement), and will be there a thousand years hence, as no one has a right to change it. So it is left to our "evolving" demonstration or acceptance of *completed evolution* as to when we regard the "advancing age admits the efficacy and supremacy of Mind," S.&H. 401, sufficiently to warrant our claiming this demonstration. It seems that the age has advanced to where it demands that national surgery or the carving out of offensive parts of our world anatomy with the temporary sword of elimination and destruc-

tion be no more, and every endeavor is being put forth to end this surgical process in order that each nation may retain its full structure and effect its own healing by mentally reconstructive process; but can this ever be realized until Scientists put up their own swords of *excision* or splints or bandages, etc., working from *without* for a correction which is *mental*? My. 114:28-3. Must not Aaron's rod come from the Scientists that gives the pattern to both Christians and "magicians," Exod. 7: 10-12, and is it not the nature of our rod that will swallow up—embrace—the magician's rods, because even they are "borrowed from a higher source than matter," S.&H. 267:23?

Mrs. Eddy's statements about surgery in the Jan. 1901, Journal and Dec. 6, 1901, Sentinel (to which our Directors referred us in the Sentinel of Jan. 26, 1929), were written in 1901; also her statements in My. 345:20-24 in 1901 (both in the same year, as recorded in the Journal, and the Sentinel even a trifle earlier—the first in January Journal 1901 and the last in May, 1901—so both had the same "time" value) were made five years before the Extension was built in June 1906; and six years before Mrs. Eddy had even revealed to us the completed "structure" of "the ideal man" and "the ideal woman," S.&H. 517:8-10. Thus even completed spiritual structure had been left in revelation (the City foursquare in 1891), and no human founding (by letter of the way) in human consciousness had been given us, which called for the twelve simultaneous changes in the revelation's structure in Science and Health\*: The completed operation in "Scientific obstetrics," S.&H. 463, where the statement was made of "a spiritual

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\* As given in "Evolutionary Comparisons" for the second edition of 1907.

idea"—"this truth *removes* properly whatever is *offensive*" (it having previously read "*should remove*"). Thus the spiritual idea "became an immediately un-failing *surgeon*, because of *whole* 'structure' "—"Evil is destroyed by the sense of good," S.&H. 311:13. (So Mrs. Eddy's evolution as revelator plays a most important part in the value of her statements as a *complete* remedy for our now ills). Also "Thy kingdom is come" was given us in the "Lord's Prayer" on p. 16 in the same issue as the completed "the ideal man" and "the ideal woman" ("the spiritual idea") on p. 517:8-10. Also the change was made stating that Woman is generic man in place of "vignette," S.&H. 561:22. "Principle and its idea is *one*," S.&H. 465, was given—needing no surgery. Materia Medica was invited to adopt Christian Science, S.&H. 441 (instead of being executed by the sheriff Progress, together with "Health-laws, Mesmerism; Hypnotism; Oriental Witchcraft, and Esoteric Magic"). "The Holy Ghost" was distinguished from "Christ" in the spiritual idea, S.&H. 496, it having previously been "the Holy Ghost OR Christ," and was changed to "the Holy Ghost AND Christ," thereby showing that its "*development* of eternal Life, Truth and Love" had reached its *climax* in the *Christ* after developing or evolving for six thousand years—the sum of the "glimpses of the Messiah or Christ which baptized these seers ['Abraham, Jacob, Moses and the prophets'] in the divine nature, the essence of Love," S.&H. 333:23-26. Also the five physical senses were redeemed, S.&H. 274, by the addition of "Unnecessary," line 3; and "erroneously" and "misdirected," lines 17, 18.

"Self-justification was added to "Depravity" in "The Scientific Translation of Mortal Mind," S.&H. 115 & 116.

## LEAVING FATHER AND MOTHER

Permission was withdrawn to "marriage" in the words, "Marriage will continue," instead of "let marriage continue," S.&H. 64.

"Primal quality of" was added to infinite Mind, S.&H. 469:9, making man "the primal quality of infinite Mind; for man is intelligence," S.&H. 517:8 & 9.

Was not this the complete structure with the finished *twelve* previous incompletenesses having been declared to be supplied, at the same time in the second issue of 1907,—coincidentally (that is eleven) with the last change in "the ideal man" and "the ideal woman"—at about the time of the trial of Mrs. Eddy by her sons? Surgery could not yield until the structure was completed in "the ideal man" and "the ideal woman" unfolded to human sense. Thus the demonstrated City foursquare was ushered into human consciousness and the last wall—"divine Science" added. The four sides of our City are "the Word, Christ, Christianity and divine Science," S.&H. 575:17, 18. Even "Motherhood" had not been completed in 1901 when Mrs. Eddy made her statements about surgery, to which the Directors have referred us in the Sentinel of Jan. 26, 1929, nor at the time of her statement in My. 345, in 1901, as the title of Mother, was enforced by our Manual up to the 29th in 1903, see Art. XXIII, Sec. 1, p. 52, in the 28th Manual, 1903, and those prior thereto, where others are forbidden this title, except kinship in the flesh, under penalty of being removed from The Mother Church. This forbidding article and section come under the title of "Discipline." Mrs. Eddy did not change this By-Law until *two* years after her statements about surgery in Miscellany in 1901, and in the Jan. Journal, 1901, to which the Directors referred us in the Sentinel of Jan. 26, 1929.

Beside these twelve most important *structural* changes in our text-book—eleven simultaneously with the last change in “the ideal man” and “the ideal woman” \* (the spiritual idea, S.&H. 562:3-7, noting marginal topic) there were many others of great import to the wholeness of our structure; as, for instance, we then had eight synonyms for God, S.&H. 465:9, 10, “incorporeal Being” had for many years been in God, but was dropped in the fourth edition of 1907 and in the next edition (fifth) placed in man (in the *last* edition of 1907, according to the changes pertinent to this outline), when we have salvation as a “gift,” and not a labor as St. Paul had seen it, S.&H. 442:25-29; which was the equivalent to “being” in man, as “substance” had already been dropped to man in 1903. “The eternal Elohim has created the forever universe” was changed to read “The eternal Elohim *includes* the forever universe” (no more “creation”—Motherhood) in the 4th edition of 1907, thus ending a sense of divisible being or advancing “structure.” This latter change was made in the *same* edition in which the first of eight synonyms of God was dropped; thus proving that “Principle and its idea is *one*,” S.&H. 465, as had been previously said in the 2nd edition of 1907. In 1908, the all-important reconstruction from Christianity to Science, as evidenced by the taking of “strive,” “meekness” and “love one another” out of the sixth tenet; admonishing Christian Scientists to be a law unto themselves; glorifying Jesus, completed structure; and consistently, in 1909 removing “the fight to crush Science” (break its structure), and telling us that “error is unreal and obsolete”: thus removing the “without” to “the City of our God,” S.&H. 577, marginal topic, in Rev. 22:15: “For without are dogs, and sorcerers, and whoremongers, and mur-

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\* S.&H. 517:8-10.

derers, and idolaters, and whosoever loveth and maketh a lie." Our structure could never be complete so long as there is error "without," as "Christian Science is the law of God, the law of good interpreting and demonstrating the divine Principle and rule of *universal* harmony" (Rudimental Divine Science, p. 1), which means much when the laws of matter are yielding so rapidly to the laws of Mind that natural Scientists are turning their thoughts to other planets—which are included in our "universe," S.&H. 509:14-19.

"Put up thy sword," was the demand of Jesus when the Fatherhood of God as demonstrated by Jesus, S.&H. 562:3-7 ("he that hath seen me hath seen the Father," John 14:9) was being led to crucifixion. "Put up thy sword," the other (one of *two* swords, Luke 22:38) sword of Peter (human protection and defense, "Motherhood"), when our "Mother Church" and "Motherhood" as manifested by Mrs. Eddy is being led to crucifixion, as the defense lies in the one sword, "the sword of Spirit the Word of God," Eph. 6:17, the *bride* (Word)—"the hour is come; the bride (Word) is adorned," My. 125:26, in correlation of Rev. 21:2. The lamb with unbroken bones, which was *eaten* at the Paschal meal, typified the completed structure of Jesus' symbolic work, and the Lamb *embraced* in the City foursquare ("Lamb of God; The spiritual idea of Love; self immolation; innocence and purity; sacrifice," S.&H. 590:11-13) is the finished structure of Church or the squared human consciousness—"eaten" and "embraced in" being the difference between symbol and idea. In this symbolic rite—the Paschal meal—not a bone could be broken of the lamb, Exod. 12:46, and at Jesus' crucifixion, John 19:33, 36: "They broke not his legs . . . that the Scripture should be fulfilled, 'A *bone*

of him shall not be broken' ". So "surgery" must have been permitted until the perfect structure was realized in the revelation of "the ideal man," and this was not complete until 1907, as before stated. Whereupon surgery in "Scientific Obstetrics," marginal topic 463, in which the proper attention to the new child or divine idea is set forth was completed. This could not be a fleshly child, as S.&H. 68:27-31 on next page ends "generation" and was put in S.&H. simultaneously with the dropping of the title of "Mother" in 1903 and abolishing "obstetrics" in the Massachusetts Metaphysical College with the statement that it will not be taught any more, as it is not "Science." Science and Health was thus changed simultaneously; therefore, this "Scientific Obstetrics" could not apply to a specific childbirth, which must be the male and female idea, "Christ Science," spoken of on p. 167 of Miscellaneous Writings. Thus the statement "a spiritual idea removes properly whatever is offensive," S.&H. 463, opened up the possibility of surgery in Science to our present unfoldment through a single ray of "the spiritual idea"—a spiritual idea.

Even a priest with a *surgical* defect, was not allowed to offer a sacrifice unto the Lord; nor a divorced priest nor one who had married a divorced woman, Lev. 21, which latter declares defective structure. For no sacrifice could be made on an altar with steps or a carved or hewn stone, and surgery divorces, Exod. 20:25, 26.

"NOT . . . ONE STONE UPON ANOTHER"

Mat. 24:2

Another evidence of a *completed* structure in our Church unfoldment, as the Child has the heritage of a solved church problem, which it has but to accept and utilize—no more labor to solve it—is the fact that in all

the Manuals up to 86th in 1910, under the title of "Church Organizations Ample," now p. 44, Sec. 15, Mrs. Eddy had excepted Free Masons or Press Clubs—structure builders; one, the builders of Church in the Bible, and the other the builders of universal thought church—in the following language: "Members of this church shall not become members of organizations which exclude either sex,—except they are Free Masons, or Press Clubs that give the toil-worn journalists a home." This was the next to the last change in our Manual in 1910, when the building was realized to be over—the structure complete; hence, members of The Mother Church are *forbidden* to join "other societies except those specified in The Mother Church Manual," Sec. 16, p. 45, as they not only impede *their own* discernment of the completed structure (in their degree by degree building), but the *Branches* to which they belong, as each Branch must assimilate its own members' thinking, else demonstrably change it, but never surgically cut it off, as the twelve gates must be redeemed in the City foursquare. The work in surgery belongs to The Mother Church in Motherhood, which cast out, excommunicated undesirable stones and accepted the desirable in its structure until the labor in Motherhood came to full fruition in the perfect whole of idea and its founding of the completed structure in Art. XXIII, Secs. 1 and 6, of our Manual.

The last change in our Manual was under the title of "Practitioners and Patients," Sec. 22, p. 46, in the 88th Manual in 1910, the next to the last in 1910, and our Leader's last provision for her Church. This confirms completed structure and does not permit a practitioner to tell the experience of one patient to another, nor to anyone, even for the good of another. This does



not say "by calling the name of the patient in connection thereto," but is an absolute prohibition to a practitioner to build one case upon another, or to use the materials of one case to supply another case, or to make real in any way the error which a patient confides for destruction. Thus another declaration that "there shall not be left here one stone upon another that shall not be thrown down," Matt. 24:2—no more labor in material stone building for the Temple was complete! The branches had but to reflect it. Thus the symbolic structure was built, as the real structure was seen, stone by stone (truth by truth) until the finished vision was found to have been always complete—no stone resting on the other, but each the direct emanation of Principle. Then the human stones that typed these divine truths were all thrown down before "the structure of Truth and Love," S.&H. 583, as revealed in the spiritual marriage of the Bride and the Lamb in the *union* of Mother Church and Extension; after which the dissolution (or throwing down of the "one stone upon the other"—Matt. 24:1, 2) took place, first in the separation person from person, in the sixth tenet—in which "love one another" was dropped; of branch from branch, in the By-Law being dropped that permitted Branches to help one another; and finally in The Mother Church from the Branches in abolition of Communion in The Mother Church; all of which is mentioned in detail elsewhere in these *Notes*.

It may be asked, Can the Branch exist without The Mother Church? Never! But The Mother Church has passed from symbol to idea in Mrs. Eddy's own words on p. 141 of *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*." It might as consistently have been asked, Can the branch churches have communion unless they preserve the Communion of Mother and branch? Just as The Mother Church was under no material State law, and the branches were chartered churches; so The Mother Church has worked out its symbolic destiny and passed into idea before the branches which must abide in something higher than themselves, as they always have; so now, likewise, the advance of The Mother Church is the gain of the branches. "And there shall come forth a rod out of the stem of Jesse [the Manual], and a Branch shall grow out of his *roots*" (not his stem, or the *visible* Mother Church)—Isaiah 11:1. Jesus was the rod, Rev. 12:5, and Christ the Branch for its roots! Thus visible Mother brought forth the *rod*, S.&H. 565:6-28, and the invisible *roots*, the *Christ*.

In speaking of the marriage of the Bride and the Lamb, S.&H. 577, Mrs. Eddy says: "This divinely united spiritual consciousness reflects God as Father-Mother; not as a corporeal Being"—not as a symbol of Father-Mother. Mrs. Eddy never left The Mother Church in *symbol* for us to translate—she finished her work in Motherhood; nor did she ever allow two tabernacles to stand at the same time; she dissolved Father, translated Mother, and left only *Branch*. When the symbol of Mother was standing, the branches were merely her children, tenderly cared for by a Mother, with no individual responsibility, and as such were, respectively, First, Second, Third, etc., Churches of Christ, Scientist; but now, we must each see only one Branch and that our Branch, and let every other church do likewise, as each must come to a squared or demon-

strated sense of the whole, abiding in the spiritual Father-Mother—"not as a corporeal Being." Each Branch must find *inherently* the nurture from the parent *roots* to sustain and bear its own fruit. Does one branch of a tree depend on another for its sustenance? So our Tree of Life bearing its twelve manner of fruits must have its branches free to bear its diversified ("twelve manner") fruits. At first all nurture, of necessity went to the roots in our symbolic church building or evolution, Motherhood—"creation"—"rooted and grounded in Love," as Paul said; "the superstructure of Truth; reared on the foundation of Love and pinnacled in Life," Pul. 3:29, 30, which was symbolized by The (little) Mother Church. Thence it went to the intelligence, trunk of the tree, the Manual, and the demand for the "intelligence" of the Branch sustenance—the great parent trunk being expressed in the Extension or immediate channel for the sustenance of the twelve-fold idea of the Twelve Tribes to *Branch*. But "Truth," the third and last step in our Church building, must come through Branch as Isaiah 11th chapter demands, and Mrs. Eddy's tenth picture in Christ and Christmas illustrates—the Woman knocking at a *branch*, descending directly from spiritual Father-Mother Principle and Love—no symbol behind. Each symbol was dissolved as the higher step was demanded. So each Branch must have within itself the *twelve* elements of the male and female idea, and must be separate from every other Branch to express it. When the detached branch in the tenth picture in Christ and Christmas was first put on the door in the fourth edition of Christ and Christmas in 1898 (and the squares under foot at the same time, also the olive branch in the white bird's beak in last picture, and the dark cross

added), it seemed that there were three distinct branches, and this continued up to the ninth edition, when the other two seem motifs rather than actual branches—at least, there is but one outstanding branch and the others were given diminished importance. The City foursquare is the indissoluble unity of the male and female, S.&H. 575:1-6 and 577:4-11, or the completed male and female idea in one, S.&H. 57:4, 5; 64:22-25, and is the seed within itself to bear the twelve manner of fruits—the complete indivisibility of Leah (Law, Principle) and Rachel (Love). So the *Branch* must unfold the fruit and, therefore, there is *another* step for the Woman knocking at the branch and that is the fruit of Love. Thus the 22nd chapter of Revelation, correlated by the 23rd Psalm (for tree) and the chapter on “Fruitage,” is the next step beyond the City foursquare or the Branch—“the peaceable fruits of righteousness,” and this involves our union with the World. For as “the branch cannot bear fruit except it abide in the vine,” neither can it in symbol without the outside influences of the world sun (lighted by “the Sun of righteousness,” Mal. 4:2; S.&H. 576:3-7) “refreshed by the raindrops of divinity,” S.&H. 288:17, 18; and fanned and tempered by “the winds of God,” S.&H. 201:15; 597:27-29. Without sun, wind, rain, etc., there could be no fruit, and until we translate the nature, or the natural counterfeit forces without our Church, into “the spiritual forces of divine Mind, whose potency is Truth, whose attraction is Love, whose adhesion and cohesion are Life, perpetuating the eternal facts of being,” S.&H. 293:13-16, we will never have true fruitage, which Mrs. Eddy has placed last in our text-book. So long as we regard everything from without as “the winds of adversity”; the rain (reign) and

mist of error; the scorching sun of electricity or animal magnetism (the limit of the "Christian" understanding without the spiritual "Science" that translates these elements), the world will continue to have its "thunderbolts, tornadoes, and extremes of heat and cold," My. 265:24-28, destructive to the fruits of its labor, and we will not only feel called upon to recognize these claims by endeavoring to help as "those that have no hope" and thus claim there is no balm in Gilead (the leaves of our tree) but will find that our own fruit will be defeated within our sphere of sought activity because we lack the completed spiritual processes to bring it to maturity.

#### THE TWO SWORDS—Association and Church

Each and all of the so-called "concessional" changes were made after Mrs. Eddy dropped the title of "Mother" in 1903, with higher vision, although she had previously not only accepted it but had protected it to herself under "Discipline," Art. XXII, Sec. 1, p. 48 of 1899 Manual, making it disrespectful to her for any other member of The Mother Church to use the title of Mother, and rendering them unfit to be Members of The Mother Church, as quoted elsewhere in these *Notes*; and while the latter two provisions of discipline were dropped before 1903, the same acceptance of the title of Mother and the following statement: "Therefore students of Christian Science apply this term only to her; and to their kindred according to the flesh," remained in the Manual under the subject of "The title of Mother," until the 29th Manual in 1903, when she dropped same, as previously stated. After Mrs. Eddy had taken that step out of "Motherhood," she remained between two positions, "Motherhood" of the

past still thrust upon her by her Cause, and the vision of the City foursquare symbolized by the Branch's wedding of "Mother" in our Manual, which she revealed and for which she had prepared. The ways and means to the end of establishing it had to be worked out under great pressure, and no one can have two swords or messages—without the disposition to use both—Motherhood, or the Woman that brought forth the man child—Scientific Christianity—and the union of Mother (as Bride) and Child as Manhood—the human square, which had become coincident with divinity ("Principle and its idea is one," S.&H. 465, and "Thy Maker is thine husband"—wife, Isaiah 54), in the City foursquare. It was because Peter had *two swords*, Luke 22:38, instead of one ("*the sword of Spirit*, which is the word of God," Ephesians 6:17. This was the sixth and last preparation of the full armor of God, which Mrs. Eddy gives us under the marginal topic of "The armor of divinity" on p. 571, as Love—Woman, S.&H. 517:10), that he cut off the ear of the servant of the high priest, and Jesus answered and said, "'Suffer ye thus far,' and healed him," verses 49-51, and John 18:10, 11. "Put up *thy sword*"—Peter must "suffer ye thus far," for it was Peter's own responsibility, as Mrs. Eddy brought out so clearly in Miscellaneous Writings, 335:21-24—"who, like Peter, sleep when the Watcher bids them watch, and when the hour of trial comes would cut off somebody's ears." The two swords had come down the ages to us in Adam and Eve (when the sword became *two*), Cain and Abel (Abel representing Eve, as Eve said in Genesis 4:25, "for God, said she, hath appointed *me* another seed instead of Abel, whom Cain slew"); Enoch (who saved merely himself, as he was the seventh in line from

Adam, he could not do more, for the ascending seven is in "generation," "and He rested on the *seventh* day from all his work which he had made . . . these are the generations of the heavens and of the earth; etc.," Genesis 2:2, 3) and Noah, who was the first to save anyone but himself, and he saved *eight*—the starting of Church in Womanhood resting (Noah meant "rest") upon Enoch's "association" with God—Enoch means "disciplined," before his translation, he had this testimony that he pleased God, Heb. 11:5. *Shem* and *Abraham* were also types of Association and Church—because the Promised Land had been given to Shem, Abraham could spiritually claim it; also *Esau* and *Jacob*; *David* and *Solomon*—it might be interesting here to consider that the River Gihon (Gloss. 587, "the rights of woman acknowledged morally, civilly and socially") seems to bear relationship to the fact that Solomon was crowned king at Gihon, I Kings 1:33, in acknowledgment of David's promise to Bathsheba, verses 28-33. Their first child having been lost to them, being born under the curse of his sin with Bathsheba, which David as warrior (manhood) did not have the light to destroy, and thus the two swords remained *two*. Also *Elijah* and *Elisha*; and *Jesus* and *Mrs. Eddy* were types of Association and Church and were the last two to grapple with the two swords—Jesus being the man child, S.&H. 565:6-28, for did not Mrs. Eddy reveal Jesus to the world? What but the crudest concept of a suffering body for the sins of the world to appease the wrath of an angry Father, who declared that without the shedding of blood there would be no remission of sins, Heb. 9:22, did we have before she revealed the true sense? And were not we as Christians expecting to be saved "by the blood of the Lamb," Rev. 12:11,

## LEAVING FATHER AND MOTHER

with no translation of blood into its true meaning, "sacrifice," S.&H. 25:3? This is all said most reverently to the Christian beliefs which were once our beliefs, for had not man preserved the symbols of the ideas, the world would have no channels for its intelligent comprehension, and the second step in "the ideal man"—"intelligence"—would have been dropped and the City foursquare would have had nothing to "rest upon," Rev. 21:14; while it does not rest on the symbol, it must rest on the "intelligent" translation thereof, as even mental temples must be built on the orderly relationship of ideas, which is the "man child," or true idea of Christ Jesus and his mission to the human consciousness. The last step "Truth" in the ideal man must be when he is *one* with Woman from whence he came; wedded spiritually to "Life" [Father S.&H. 569:1, 2] and to Love [Mother S.&H. 569:2, 3]. This is the end of the "two swords," when the two become one!

Mrs. Eddy's success in showing us the true idea of Jesus has been so complete that we seem satisfied to merge her into him and not realize that all that she has shown us is herself as woman, or the channel for the second appearing of Jesus. If we will subtract our previous conception of Jesus from our present conception, what we have left is the manhood of Woman, given us by a woman and which must be acknowledge as woman's "man child," rather than the child Mary brought forth; Jesus, as he rose higher, No 36:25, 26, was forced to repudiate the limitation of his human Mother, Matt. 12:46-50. Thus we, too, must repudiate as "Mother" what Mrs. Eddy has already repudiated as such in her steps in relinquishing "Mother," which have been previously outlined, else we will continue to



be forced to war against the Dragon—with the incom-  
 pleted fourth side of the City foursquare.

It was prophesied that the Dragon would persecute the woman which *brought* forth the man child, Rev. 12:13, after the activity of this completed idea of man began to operate in the heavenly consciousness (pleasures of sense) of the world, and it did. After Mrs. Eddy took her first step to detach the Child from herself as Mother when she dropped the title of "Mother" in 1903, giving us at the same time the "regenerated" Child instead of "generated" on pp. 68, 68 S.&H.; abolishing Obstetrics in the College, etc., etc., her persecutions began that may have seemed to precipitate the experience *charged* in 1903, which may have made it seem wise to give us "Duty to Patients," Man. p. 47, that appeared in the same Manual as the dropping of the title of Mother, the 29th ("Duty to Patients," was then on p. 39), showing the possible occasion of same. Thence to pressures that led to S.&H. 464 in 1906, just at the time of the dedication of The Mother Church, when the Child from all parts of the world was bearing heavily upon her "motherhood" which she was endeavoring to wed to her *spiritually* in the Extension ("the crown," My. 6:17-19—Mother's crown always being filial respect and oneness with her teachings), as the conjunction of the two most dissimilar buildings type. All the services, on that occasion and particularly the "Annual Meeting's" Readings—"the marriage of the Bride and the Lamb," My. 39; Isa. 54:1-5, 10-15, 17; Rev. 19:1, 6-9 correlated by S.&H. 571:22, 574:3-16, 27, 577:4, showed this tendency. This (the Annual meeting) was the true wedding, as it was here that Mrs. Eddy's Church alone was gathered—the Sunday services being opened to everyone who wished to attend.

In this S.&H. 464 no "curative" method was ever recommended to others, and therefore, of course, never used by herself. Her inherent honesty and love may have made her publicly and at the expense of much criticism share with others in like position the "temporary" expedient which she may have found enabled her to "prove all things; [and] hold *fast* that which is good," S.&H. 464:19, 20. In saying it was given to those in a "like position," it would be a great exaggeration of what could only faintly approximate Mrs. Eddy's position, as hers was *unique*, and not understandable to anyone else on earth, *then* nor *now*; hence, the extreme impropriety of our making admissions that would seem one thing to the *unprepared thought* and another thing to one approximating her position—as teacher (as it is not in "Christian Science Practice" but in "Christian Science *Teaching*" that she placed it, as before noted): for she had never been forced to such an expedient in "Christian Science Practice," but in "Christian Science *Teaching*" with members of her household, as intimated in the Manual, p. 68, Art. XXII, Sec. 11, "Opportunity for Serving the Leader"; also *teaching* the whole world. Teaching must necessarily attack *sin*, and there is always a claim of resistance: "Sin makes *deadly* thrusts at the Christian Scientist as ritualism and creed are summoned to give place to higher law, etc.," S.&H. 458. Many practitioners experience this when they try to obey Mrs. Eddy's direction on p. 358 of Miscellaneous Writings: "The student who heals by *teaching* and teaches by healing, will graduate under the divine honors, which are the only appropriate seals for Christian Science." The waves of the sea of mortal mind ("a symbol of tempest-tossed human concepts advancing and reced-

ing"—S.&H. 536) were lashed to fury after Jesus had gone throughout every city and village preaching and showing the glad tidings of the kingdom of heaven "and the TWELVE were with him," Luke 8:1-18 which brought his mother and brethren (in the flesh) to him in *reversal*, verses 19-22 of same chapter; and he was "asleep." This is the first and only time Jesus was caught "asleep" in any record, verses 22-25. So just such a setting was prepared for our dear Leader: It was the first time that "the Twelve" were with her in the Extension, and she had not yet given a full statement of "the ideal man" and "the ideal Woman" in S.&H. 517:8, 9. In a certain book that was "authorized" for friendly circulation among a certain teacher's pupils, it was said that Mrs. Eddy did not intend to dedicate the Extension until 1907, but she heard of rumors of the suit her sons were preparing against her to be launched immediately after the dedication of the Extension, with intent to cause reaction therefrom, and she anticipated it and hurried the dedication. This may perhaps have been a cry of Mother's *evening*, "Keep thou my child on upward wing tonight," Hymn 197, as she was still using the "two swords," or in two positions at the same time. Had she waited until "the spiritual idea" had been entirely completed (as it was in a year afterwards, 1907—second edition, according to change computation, as there were no numbers), the human resistance of her sons (foreshadowed by the human resistance of Jesus' mother and brethren when the TWELVE were with him) might have been met without the struggle, and yet the full spiritual idea could not be revealed until the seven stars of human Motherhood were added to the five additional in *Woman's Crown*, thus making the crown of twelve stars. So the

“trial” brought by her sons was precipitated in 1907, just before the time the spiritual idea as “the ideal man” and “the ideal woman” in completeness, S.&H. 517:8-10, was unfolded, when in the same issue, she invited *Materia Medica* “to adopt Christian Science” in the “trial” in S.&H. 441:20, 21—it had previously been executed with all the other errors. This previous antagonism might have caused a weak channel to yield and to bring this suit. As we know, Dr. Patterson was a dentist; Dr. Eddy a physician, Pul. 35:27-30; and Dr. Foster-Eddy both a “regular” and homeopathic physician—the two latter, of course, prior to their adopting Christian Science. Mrs. Eddy may have returned her thanks for the past “temporary” relief under *unprecedented* pressure by the above invitation, and by putting “temporary and eternal” instead of “right,” in S.&H. 444:10. These changes were made each and all after she relinquished her title of Mother in 1903, and thus a trying period of working out the future destiny of the branches began, ending in the entire separation of Mother and Branches, and Branches and Branches, as previously unfolded, and in ushering in the second step in the human in “the ideal man,” “intelligence,” which she had put into the human when she dropped the title of Mother. The churches had previously been “creation” (Mother’s children governed by Mother in church matters). Thus Mother found her “home and heavenly rest” from the Dragon that was prophesied to persecute “Motherhood.” And what was it but the claim of personal motive charged to impersonal good? Thus in giving surgery credit for its good motive, which never restores nor claims to restore, but merely alleviates for the time being, she paid her Christian debt to the support it had given her in the sense of hav-

ing adopted Christian Science in her husband and son and left surgery to be met in the next step—the completed idea in the City foursquare which restores completely, as it is a complete idea in accordance of Mrs. Eddy's definition of completeness, "Union of the masculine and feminine qualities constitute completeness," S.&H. 57:4, 5.

In the *Sentinel*, Sept. 7, 1907, p. 6, is a reprint from the *New York Times* of an interview entitled, "Dr. Allan McLane Hamilton Tells About His Visit to Mrs. Eddy." He is described as "the expert alienist who has devoted the last month to an exhaustive investigation of the mental condition of the Founder of Christian Science and whose final testimony, given a few days ago, forms an important factor in the withdrawal of the suit [of her sons] against Mrs. Eddy." He described himself as approaching this investigation in a much prejudiced state of mind towards her, but as having completely changed his views. The following are a few excerpts which are self-explanatory: "I have come to the conclusion, as stated in my official report of the case, that she [Mrs. Eddy] is absolutely normal and possessed of a remarkably clear intellect . . . . On these subjects [business matters] she showed great shrewdness and a knowledge evidently gained from long experience . . . . She herself, I discovered, far from being a mere visionary, is an excellent housekeeper, taking the keenest interest in the disposition of all her affairs and belongings. She is accustomed to give minute directions about all the details of her household. She selects the food for her table; she supervises the work of her retainers . . . . The idea that this strong-minded woman is ever a victim of coercion is manifestly absurd . . . . Her own daily life is run on a thoroughly systematized

set of rules. At six o'clock she is up and attending to her household affairs, after which she dictates to her stenographer or writes with her own hand . . . . For a woman of her age [past eighty-seven], I do not hesitate to say that she is physically and mentally phenomenal. In the matter of her longevity some Christian Scientists have gone so far as to assert that she will never die . . . . I fancy that the belief among some of her followers involving the indefinite continuance of her earthly life arises purely from the visible evidence of Mrs. Eddy's great vitality and the absence of any of the usual tokens of mental breakdown natural to one of her great age."

These excerpts will serve to show the facts about Mrs. Eddy's health and mental vigor during the period of time that such absurd and unfounded statements are made about her. This was about two years and three months before she left us in person.

The dragon was also prophesied to war with "the remnant of her seed," Rev. 12:17, after the earth had helped the woman with the "flood" that had attended her last days of enforced Motherhood, as the Field would not relinquish her to impersonally lead them. This was illustrated where she was drawn into a controversy by her students, Miscellany 360, which necessitated her active acknowledgment of error and its fight to crush "Science." This was after she had removed the "fight to crush Science," put S.&H. 103:15-17 in its place, and removed our observatory of error on p. 265:20-22, which formerly read "and the error is seen only when we look from wrong points of observation," changed to "the error is unreal and *obsolete*"—both of these changes were made in 1909. Thus her students could not stand against the Dragon who made "war on the remnant of her seed, which keep the command-

ments of God, and have the testimony of Jesus Christ," Rev. 12:17—the *Christian* thought detached in belief from Science, which subordinates Womanhood to manhood or "Science" to *Christianity*, when Womanhood embraces manhood, and "*Science*" embraces "*Christianity*." It is the leaning to "*Christian Science*" rather than "*Christian Science*" which is inviting the attacks from *Parent Churches* claiming a "new generation," when generation has ceased since 1903, as previously attested with references which, doubtless, have become familiar, as "*Christian*" does not go beyond Motherhood and vice versa, although embraced in "*Science*" always.

The character of the repeated attacks on this point, from the particular points from which they come, suggest the seven *angelic* (for we must not question purity of motive; but merely limitation, "*angelic*" mediums rather than divine union necessitating no mediums—Gal. 3:19, 20—and this is written in all kindness of spirit to all concerned) vials full of the seven last plagues—the limitation of *Christianity* in SEVEN to solve the problems that demand *twelve*, for the twelve gates of the City foursquare are the demonstration of the other five stars on Woman's Crown which are added to *Christianity's seven*, as a prophesied complement thereto. Jesus appeared in Rev. 1:20 with but *seven* stars, which he said were the angels of the churches, and *seven* candlesticks, which he said were the churches; he sent out *seven* churches, opened *seven* seals, and redeemed the seven days of *creation*. These vials are being poured forth on us "the remnant of her seed [generation] who keep the commandments of God and have the testimony of Jesus Christ," Rev. 12, until we hear the voice of the seventh angel saying,

"Come hither, I will show thee the Bride, the Lamb's wife," Rev. 21:9; S.&H. 574:19-24, which is the correlation of this Scripture, as is the following: "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," S.&H. 575:1-3.

The title, "Leaving Father and Mother," is only relative and symbolic, for, of course, we could really leave nothing that we had ever known, but that something is taken to a higher symbolism and essence in the human consciousness, so, "Leaving Father and Mother," in either the figurative marriage between two human beings, or in the higher figurative marriage of a man to his God, as before mentioned, is but the higher step of the intelligent utilization of their (Father-Mother) teachings—or the wedding of them to the human consciousness, rather than our unintelligent emotional adherence thereto because of Father-Mother. "Let us rid ourselves of the belief that man is SEPARATED from God, and obey only the divine Principle . . . Here is the great point of DEPARTURE for all true *spiritual* growth," S.&H. 91:5-8.

The Ten Commandments were on two tables of stone—the first five declaring our duty to God (the last of the first five commandments was, "Honor thy Father and thy Mother, etc."), the last five of which our duty to man. Jesus recognized this classification when he gave as the two greatest commandments, Matt. 22:36-40, the summary of the two great divisions of the Ten Commandments, there being no two such commandments as he gave—the first the love of God and the second the love of man. Jesus said, Matt. 19:5, with reference to marriage, "For this cause shall a man leave father and mother, and shall cleave to his wife: and



they twain shall be one flesh." In the first instance, we worship God as Father-Mother, in the last, we become *indivisibly* wedded to God, Good—"Thy Maker is thine husband," Isaiah 54:5, "Principle and its idea is *one*," S.&H. 465:17. Note the picture in the circle in Christ and Christmas as "Mind, Mother, Man," and the Glossary to the Poem is from Matt. 12:50. Thence we go on to the next picture of the Bride coming down from heaven wedded to the Lamb of Love, Rev. 19:7-9. She weds the Armies of heaven on white horses, clothed in fine linen, white and clean, which follow the "Word of God." The Mother's man child was "caught up unto God and to his throne," and, as Michael, casts the devil and his angels out of heaven, and we hear nothing more of them in the turmoil on earth, struggling with resistance to the Principle that rules with a "rod of iron," Rev. 12:5, until heaven opens and we see the "Marriage of the Bride and the Lamb," S.&H. 577:4-11. Note this reference is in the correlation of Rev. 21:22.

"'Come *hither!* Arise from your false consciousness into the true sense of Love, and behold the Lamb's wife,—Love [Motherhood] wedded to its *own* spiritual idea.' Then cometh the marriage feast, for this revelation will destroy forever the physical plagues imposed by material sense," S.&H. 575:1-6. Mrs. Eddy left every provision in her plan for us, but the lack of vision has over-riden, and put under the foot of law (not divine law) Mrs. Eddy's provision for our CONTINUOUS unfoldment up to the fulfillment of her revelation! Certainly the symbols above which we had risen with "Mother" must not be prohibitory to this fulfillment!

## THE BRIDE

It might be well, in view of so much emphasis having been laid upon "Bride," to note Mrs. Eddy's evolution thereof in the Glossary; and the reason therefor, in the light of "the spiritual idea."

In 1883, the first Glossary, the following definition was given: "Bride. Purity and innocence conceiving *in man* the idea of God. The senses of Soul which have spiritual bliss, and enjoy but cannot suffer." This was the wording of the definition of "Bride" from the 6th edition in 1883 to the 16th in 1886. This statement "conceiving *in man*" was the necessary limit of the light so long as "Genesis" was considered in the chapter named "Creation," as it was a "generative"-*in-man* process through "*Motherhood*," as previously noted. But when in 1886, the "creation" of Genesis 1st chapter was taken out of "Creation" and put into a separate unfoldment under Fatherhood "intelligence" — "the one Mind," S.&H. 586:9, the statement was changed to "conceiving *man in* [instead of "*in man*"] the idea of God," as we now have it, S.&H. 582:14-16. The first dealt specifically with individual man; and the last generically with generic man, as it was evolved by the Woman "crowned with *twelve* stars."

The first statement "conceiving *in man*," as compared with the last "conceiving *man in*," would show the same difference as to say "Jesus beheld *in man* the perfect man, etc.," instead of "Jesus beheld *in Science* the perfect man, etc.," S.&H. 476:32-1. Is not this the fault of our work many times—trying to see *in man* the perfect man, "or conceiving *in man* the idea of God," instead of conceiving *man in* the idea of God. The final statement of "the ideal man" and "the ideal

woman" conceives "man [Truth] in the idea ['the spiritual idea'] of God"—Woman, the Bride, as the City foursquare—Love embracing the squared human (Lamb) consciousness, which is "The spiritual idea of Love; self-immolation, etc.," S.&H. 590:9, 10. The City foursquare, the Branch, Rev. 21, being the *descending* sense of "Love [the Lamb's wife, Woman] wedded to its own spiritual idea [the Lamb]," S.&H. 575:1-6; 577:4-11, as previously symbolized by the Extension—the marriage of the Bride and the Lamb in heaven, Rev. 19:7-9; My. 39:6-10. So again is seen the *reason* for Mrs. Eddy's evolutions.

The latter portion of the definition of "Bride" presents an interesting evolution also, "*The senses of Soul*, which has spiritual bliss, and enjoy, but cannot suffer," which was thus from 1883 to 1901, *eighteen* years. It was changed to "*A sense of Soul*," from "*the senses of Soul*" (which would make woman both sight and hearing, as on p. 486:23, 24, the phrase, "all the spiritual senses," is put in apposition to sight and hearing, and they alone are defined in the Glossary) in 1901, simultaneously with "the inspired Word" in our first tenet taking the place of "the Scriptures." Thus when the Word, Bride, My. 125:26, became *one* with the *Bible*, as previously explained, "the senses" became *one*,—"A sense of Soul."

To further confirm this: On p. 274:12 S.&H., we have "The senses of Spirit abide in Love"; it was formerly, "the senses of Spirit abide in Good," until 1903, when "generation" ceased in our Cause as before noted; thus putting our senses wholly in "regeneration." The statements on the same page—274—as we now have them, "*Unnecessary* knowledge gained from the five senses, etc.," lines 3, 4; and, "When what we *erroneous*-

ly term the five physical senses are *misdirected*, etc., lines 17, 18, were not in their present form—the words “Unnecessary,” “erroneously” and “misdirected” not being in them—until the second edition of 1907 when we were given the final statement of “the ideal man” and “the ideal woman,” and the other wonderful changes incident thereto. Thus the five physical senses were redeemed to proper *direction* in the final statement of “the spiritual idea.”

The claimed promises of eight—Ascher—without embracing *seven* is symbolized by the Babylonish Woman of the 17th chapter of Rev.: “And the woman was arrayed in purple and scarlet color and decked with gold and precious stones and pearls, etc.”—the claim of putting the promises of Christian Science into matter, or claim to “Science,” Church, before “Christianity” or “Association” of related Christian moral values are realized. “And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns . . . even he is the *eighth*, and of the seven, [rather than *embracing* the seven] and goeth into perdition.” Revelation 17—“and of the seven”—the eighth does not come “of the seven” underlying, but the other way, overlying. When “generation,” *creation*, ascension (Fatherhood, manhood) is taken into eight rather than the *regeneration* of idea or the descending, embracing of human obligations in Womanhood, we get the eighth beast. Symbol, “creation” Motherhood cannot go beyond *seven*—the “man child,” and to take Motherhood or creation to eight gives us “The Mother of Harlots,” Rev. 17:5. *Womanhood*, or the City foursquare, begins to gather, its *descending* momentum in *eight*. “The

Mother of Harlots" sits on *seven mountains*, which are the heads of the *eighth* beast. The habitat of all true Motherhood is the wilderness, Rev. 12:6, 14, not mountains; Woman's "man child" is an ascending idea in *one* mountain—Mt. Zion, but when "Motherhood," creation, goes to eight and sits on the seven mountains, it shows no order in the rungs of life's ladder beneath, but each rung claims to be the only rung (mountain), and just as high as any other rung. Manhood (*seven*—creation, symbol) never *levels*, but the order is progressively ascending, discriminating, analyzing, order-placing, etc.; whereas Womanhood, spiritual idea, levels in her descending course everything and wipes out its symbolic "creative" distinctions, but never leaves a fleshly concept since "Christian Science eschews divine rights in human beings," My. 303:13 & 14.

The order of our very first Lesson Sermon of *eight* sections (typed by the left-hand lamp with its eight rays on our Quarterly cover) in the March 20, 1902, Sentinel, shows "eight"—in the comparison of the last three sections—as Sec. VI, Father; Sec. VII, Mother—the last of Mother, creation; VIII, Love—*idea*; and thus would be Secs. IX, X, XI and XII—the limit of Church; as shown by the descending light of *twelve* rays on the right side of our Quarterlies. These olive trees and lamps were given us in 1904, at the time of the dedication of the church edifice of the Concord Branch!—on the Quarterly immediately previous thereto—July 17, 1904.

Mrs. Eddy tells us in S.&H. 568: "The twelfth chapter of the Apocalypse typifies the divine method of warfare in Science, and the glorious results of this warfare. The following chapters depict the fatal effects of trying to meet error with error". We have failed

to see that our "man child [humanity] was caught up unto God and to His throne"; in other words, that the saving medium is in heaven, and that salvation is a gift of heaven and not a labor (the labor having been in bringing forth the man child, or perfect Principle), S.&H. 442:25-29; which would necessitate our being a law unto ourselves individually, and our Branch collectively as demanded by our Manual, Art. XXIII, Secs. 1, 6 S.&H. 442:30-32: And that "*Christian Science* is *absolute*; it is neither behind the point of perfection nor advancing toward it; it is *at* this point and must be *practiced* therefrom," My. 242—the man child, Christian Science, one with divine Science—Womanhood. We have tried to and are trying to meet "error with error," and have experienced all the earthly woes from chapter 13 to chapter 21 of Revelation, as Mrs. Eddy predicted, if we did not use the methods of the twelfth chapter of Revelation—let the "man child," who was "caught up unto God and to His throne," cast out of heaven personal sense or the materialized demand for the blessings of "eight"—the "*creations*" or symbols of matter which belong to the limited sense of Father-Mother, Mis. 96:8-16, and let our gifts come from above, the spiritual idea. Thus there would be no more prayers for earth's symbols of "purple and scarlet color . . . gold, precious stones and pearls," Rev. 17:4, or to sit on the seven mountains of aloofness and self-righteousness, claiming *individual* demonstration in all things (in manhood), and even then not recognizing the law and order of past individual unfoldment. Thus there would be no more trying to apply the "truths of eight" Asher (universal) to each individual specific mountain, demanding "spiritual compensation," Asher, S.&H. 581:15, 16, for material thinking.

This "Motherhood" in *eight* becomes "The Mother of Harlots," Rev. 17:5, for Motherhood does not go beyond *seven*—or the true idea of Genesis' seven symbols of "creation."

Mrs. Eddy left a plan by which we could escape this struggle, as she speaks of the subsequent chapters to Revelation 12th as "the *fatal* [fatal to our progress] effect of trying to meet error with error." The entire chapters of Revelation, from the 12th to the 21st, are the history of the resistance of *earth* to heaven's fire—which is the demand that earth and its symbols cease in *seven*, and "the freedom, harmony and boundless bliss," S.&H. 481, of Womanhood be not claimed by personal sense. "I include and impart all bliss, for I am Love," S.&H. 253, was never said to personal love, either of one's self or of another, but rather "no man shall see my face and *live*," for personal sense, cannot go beyond seven without bringing down the fire of the next pressing step from heaven, as the next heavenly step has already been revealed, and when Truth has entered the human consciousness it gives it no rest in matter until it is accepted!

The City foursquare is Christian Science, and nothing short of it is; and the fire of this truth will seem to be vials of wrath to us until we see it, and do not try to take Motherhood or creation beyond SEVEN. The Babylonish Woman or "Motherhood" in eight—"The Mother of Harlots," Mrs. Eddy declared was being fulfilled in the Nineteenth Century—1899, My. 125: 29-27: "The Babylonish *woman is fallen*," My. 126: 23, 24. All of this quotation followed immediately upon Mrs. Eddy's statement on p. 125: "The hour is come; the bride (Word) is adorned, Rev. 21:2, and lo the bridegroom cometh!" This was a year after Mrs.

Eddy's establishment of the Branch in Concord, and her putting the detached branches on the door in the tenth picture in Christ and Christmas, the squares under the feet of the Woman, and the branch in the white bird's beak in the last picture. Everything comes from above after "*Motherhood*." Thus Motherhood in seven stayed with us until after the Babylonish Woman had fallen, Rev. 17, 18, My. 126:23, 24; then came the marriage of the Bride and the Lamb, Rev. 19:7-9; My. 39:6-10, in 1906, and Mrs. Eddy gave us her greatest illuminations thereafter—particularly, the finished "ideal man" and "ideal woman," S.&H. 517:8-10, with the seven other structural changes previously mentioned—her last wording making divine Science and Christian Science one, My. 242:5-7, Sept. 3, 1910. Was not this the descent of the City foursquare—which she has said is *Christian Science*? S.&H. 577:17-19; instead of divine Science as on p. 575:19.

Motherhood, or the twelfth chapter of Revelation, belonging to the Nineteenth Century, S.&H. 559:32-2, the dawn of the twentieth Century had in store for us a new Word, and as such Mrs. Eddy gave us first "We take the *inspired Word* of the Bible," instead of merely "the Scriptures," S.&H. 497, first tenet, and then completely revised Science and Health, changing its entire order and making many textual changes and rearrangements. The next prophecy of the City foursquare which Woman's extra five stars demanded, must be fulfilled, and so the word was changed to meet this demand. So in 1902—226th edition\*—we have Mrs. Eddy's last complete revision, and for seven or eight years thereafter much diffusion of the light belonging

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\* This revision was prepared in September, 1901, but not given to the Field until 1902.



to the Twentieth Century—the Branch must have the new covenant, Heb. 8:7-13,—different from the wilderness covenant of Motherhood!

Then in 1902, we were asked *en masse* to “agree to contribute [to the building of the “Annex”] any portion of two million dollars that may be necessary for this purpose,” My. 7:19-2, and Mrs. Eddy speaks of our pledging ourselves, My. 9, but the pledge was made as a *body*, and was the equivalent to our endorsement of Mrs. Eddy’s plan for us, presented through her chosen mediums. No specific pledges were given or *requested*. This was quite different from individual specific pledge or debt—everyone knew that within the resources of that body was the answer to Mrs. Eddy’s demand or prayer, and so pledged himself as a part of the whole. No debts were contracted nor *permitted*—each contract being let only after the money was in hand. The work was all *collective*, without individual responsibility or tax; which was in some ways contrary to the building of The (little) Mother Church. Mrs. Eddy requested at that time *forty* of her students—when she had thousands—to contribute the sum of one thousand dollars each—the symbol of *forty* (the children of Israel’s *forty* years in the wilderness; Jesus’ *forty* days in wilderness; Elijah’s *forty* days’ journey to the cave, etc., etc.), was the meaning of the demand, as the earthly habitat of Motherhood is wilderness, as Rev. 12 shows, and the Clerk of The Mother Church’s report, at the dedication of the Extension, spoke of Mrs. Eddy’s having wandered for *forty* years in the wilderness, My. 22, 37,—from 1866 to 1906. Mrs. Eddy’s request was unique and prophetic, as well as her method, and could not be emulated without the *disaster* of which we are warned in our Manual, under

## LEAVING FATHER AND MOTHER

the title of "Mother Church Unique," p. 71, should a branch church try to pattern The Mother Church. Our Manual says: "Such a position would be disastrous to *Christian Science*"—not the branch only.

Thus in 1902, the money was collectively pledged (but not specifically) and in 1903 the title of "Mother" was dropped and Mother rose to the *impersonal* upper level balcony concept,\* and thus became one with the Universal Child the Extension; calling out, at the same time, the General Teachers' Association, as the heads of the Twelve Tribes, to support the building of the Extension, as previously described. This Association was dissolved in 1908 when the Extension dissolved its communion with the branches, as previously described; "Healing Better Than Teaching," Man. p. 92, was given us in the 29th Manual in 1903, in which the title of Mother was dropped, and this Association was called. These two branches, "healing and teaching," had been separated in the 50th edition of Science and Health, which gave us the City foursquare. Man was merged into Woman in this edition, as indicated on the second page of "Marriage," as before stated, but healing and teaching separated. The teaching idea was in Mother—the fruit for the healing of the Nations in Branch, Rev. 22:2. Vines bear fruit only through their branches.

The significance of this is that *healing* went beyond teaching, as the limit of teaching was seven (leaving the rest to be taught by God—Jeremiah 31:34; Hebrews 8:10-13; verses 7-9, showing a new covenant beyond the wilderness of Motherhood), as the formation of even this General Teachers' Association showed—its basic organization being twelve, only seven of whom

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\* As explained in the description of The (little) Mother Church.

*could* be teachers, and five not *teachers* (but C. S. B.'s). However, five constituted a *quorum*; thus five was basic organization, which complemented the seven to make *twelve*. *Healing* (and not teaching) became Church and the last two steps in "Christian Science Practice," S.&H. 442:25-29, and 30-32, show us how this healing in twelve—the descending idea—must be done.

"*Without father, without mother, without [human] descent, having neither beginning of days nor end of life; but made like unto the Son of God,*" Hebrews 7:3, is Mrs. Eddy's Glossary for her *seventh* picture in *Christ and Christmas*, when creation (Bible) is closed. This is the highest progressive picture that Mrs. Eddy placed in the Mother's Room, on the level between the two positions, Mother's Room being five steps above the auditorium lower level (seven).

Mrs. Eddy always retained her position as President of the Massachusetts Metaphysical College, and no one can ever fill it, as she must resign over her own written consent, Man., Art. XXVIII:1, 4; else vacate her office. And could we consistently declare she had done so with reference to vacating her office as President of the College and yet had not done so with reference to Pastor Emeritus of the Church? Hence, Motherhood and Teaching were always on the same plane; but Branch is the child of regeneration born of the spiritual root of Motherhood—one with Mother. When the cornerstone of the Branch in Concord was laid on Mrs. Eddy's natal day, during the building of the Extension, Mrs. Eddy said: "This day is the natal hour of my lone earth-life . . . it points to the *new birth, heaven here, the struggle over,*" My. 158. The cornerstone of the Extension was also laid on her birth-

## LEAVING FATHER AND MOTHER

day just a year after—the Concord Branch being dedicated the day after the laying of the cornerstone of the Extension—was not this Concord Branch the cornerstone—Benjamin? It was certainly by no “accident” that the Mother’s Room in The Mother Church contained an Assyrian bridal veil, Joseph Armstrong’s Mother Church, p. 80 (Rachel and Leah were Syrians, and Syria was a part of the Assyrian Empire), for “Mother” must be the first bride of Spirit—“Love wedded to its *own spiritual idea*”! The wedding of Mother and Child in quality is pictured in the circle (ninth picture of Christ and Christmas) in the union of the two hands (left of man and right of woman) in one—“’Tis the same hand unfolds His power and writes the page,” Poem; also Glossary on p. 55 of Christ and Christmas, as well as verse of Poem—“Mind, *mother*, man” shows this union. Thence it was to descend as City foursquare as Branch and the last demands of “Christian Science Practice,” S.&H. 442: 25-32—Salvation a gift to the Branches, and they a law unto themselves—the gift of Mother as Bride!—in the tenth picture of Christ and Christmas.

It is interesting to note in the Feb. 1895 Journal, p. 462, describing the double window of Jesus and the Samaritan woman at the well, that it is said, “that this Jacob’s well, is the only material structure of Jesus’ time in the Palestine country, which still remains. The masonry of this well has withstood the ravages of time, and the neighboring people still go to it for water.” This seems to be the first translation of creation into idea, with its evidence of the infinitude of supply incident thereupon—even the symbol could not fail until its idea is fully grasped.

Thus Mrs. Eddy has accepted this testimonial of the truth of Motherhood, by placing this in the vestibule ("wilderness" . . . . the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence," S.&H. 597:16-19, which was the prophesied abode of the God-crowned Woman as "MOTHER" of the "man child," Rev. 12:6, 14), which separates the auditorium from the Mother's Room. Was not this well, which was flowing in the time of Abraham ("By faith he [Abraham] so journeyed in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, heirs with him of the same promise," Heb. 11:9), the human Association upon which Mrs. Eddy founded her Church as evidenced by the man-Angel bringing the little book in the other half of the twin window? Thus it was necessary for her to reveal and demonstrate step by step after entering the auditorium from left to right, until we come out (on lower level) again to the vestibule window of "A little child shall lead them" as Branch. The child grasped a cluster of grapes in his hand on a *detached* branch of grape vine, with the leaves on the branch, which are "for the healing of the Nations," Rev. 22:2—all taken from Isaiah eleventh chapter. This "child," a most sturdy young child with a man's face, and a man's body, with the highest degree of muscular development of chest and legs—by no means "chubby," but repulsively muscular unless the idea is seen and accepted. The pictures in the March Journal, 1895, show great sturdiness, but in the window the muscular effects are manifest in *unmistakable* degree; however, this child caressingly embraces "the Lion of the tribe of Judah" (S.&H. 514;—typing our Manual?) as the "man child" come to daughterhood,

## LEAVING FATHER AND MOTHER

for instead of the rod that shall rule all nations with a rod of iron, is a detached *branch* of a grapevine resting over his right shoulder, while he grasps a bunch of Concord (?) purple grapes, with a leaf and stem of the vine below.

When The (little) Mother Church was built, in 1894, "the ideal man," on our now p. 517:8, 9, but *then* p. 510:16, 17, 81st edition 1894, read: "The ideal man corresponds to creation, to Intelligence, and Truth"; thus leaving "Intelligence and Truth" in God (grammatically unified), and thus there was but one human step and that was to see that we humanly acknowledged God as the Creator of all things; hence, the egress from The (little) Mother Church presented her "man child" in seven on lower level having been fed by twelve (even thirteen and fourteen, as evidenced by the raising of Jairus' daughter and the twin windows with the closed books, as later noted) on the upper level, until the rod of iron had yielded to the grape vine *branch*, ruling all with the love demanded by *fourteen*, which redeems even the ferocious animal sense to God's love, and thus "Intelligence and Truth" were God, as indicated by their capitalization; also "the ideal woman" corresponded "to Life and Love." S.&H. 81st ed., p. 510, making no division in the human consciousness by which the processes of Fatherhood (Life, S.&H. 569:1, 2), and Motherhood (Love, S.&H. 569:2, 3), could be discriminated, for Fatherhood in seven on the auditorium level had been embraced in Motherhood on *ground* level—"underlying and *upper* level overlying, and encompassing," S.&H. 496. "The superstructure of Truth, reared on the foundation of Love, and pinnaled in Life," Pul. 2:29-1.

When in 1903 preparations for the building of the Extension started, the capital "I" in intelligence was dropped to a small "i" and the title of "Mother" was dropped simultaneously therewith, thus demanding of the *human* consciousness the intermediate step that had previously always been placed in God; hence, the Extension is of Italian Renaissance design, typing human intelligence, while The (little) Mother Church was Romanesque, in conformity with the "Christian" concept, as Motherhood never goes beyond "Christianity"—the Bride is the "Science"—"Love wedded to its own spiritual idea," S.&H. 575, thus Mother becomes Bride in Science. The Extension stands for the second human step in "the ideal man," as evidenced by the small "i" in "intelligence," S.&H. 517:8, 9, or the universal man child, S.&H. 565:6-13, which is also in the circle, as illustrated in "Christian Unity" in the ninth picture of Christ and Christmas. When, however, this man child yields to Truth, as in the tenth picture in Christ and Christmas, we are left the square of love or of the circle in the Branch. Thus when the Concord Branch, the gift of Mrs. Eddy that was too much for the Mother to hold in bounds, broke the *family* sheaf-band, as previously described, we have the style of Church that is one with Motherhood, in its outer and inner appearance—containing a *Mother's* Room—meaning much! As previously stated, the branches on the door in the tenth picture of Christ and Christmas, also the squares under the Woman's feet, as well as the branch in the bird's beak in the eleventh picture, and the lightened earth which caused the stars to disappear—all came in 1898, immediately after the gift of the Concord Hall, the gift of Mrs. Eddy, which was lighted by a *twelve* light chandelier. This is mentioned in the

## LEAVING FATHER AND MOTHER

Jan. 1898 Journal in the following statements: "Now let us enter this 'large upper room', and turn to the door. Up in the arch, above and to the right of the door, just risen above the clouds, is a modest little seven-pointed star radiating its promised light of peace on earth and good will to men. In the panel *below* it [Woman the descending idea] is a stanza from a dear old hymn, which is surely a prophecy to this age. It reads as follows:

*'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.'*

The fact that this Hall was entirely remodeled by Mrs. Eddy, My. 145: "I inspected the work every day, suggested the details outside and inside from the foundations to the tower, and saw them carried out," gives the above great significance; added to the further fact that it had a Mother's Room on the *lower floor*; and Mrs. Eddy invited all the "First Members" of The Mother Church to a service there, BUT NOT the *Board of Directors* of The Mother Church nor *Board of Trustees* of the Publishing Society, is *most significant* as showing they had no connection with Branch in their official capacity—they were probably all there as First Members, April Journal, 1898. Also when the new edifice cornerstone was laid on Mrs. Eddy's birthday, My. 158, Mrs. Eddy says: "This day is the natal hour of my lone earth life . . . it points to the *new birth, heaven here*, the struggle OVER." This church also had a Mother's Room, showing that *Mother and Child* are one in Branch as Bride, Word, and not one in "*Mother*"—"Principle and its idea is one," S.&H. 465, in the fruitage of Branch, as prophesied by the window at the



egress of the auditorium level of The (little) Mother Church (*reading its message from left to right, as we are instructed to do*), the man child holding a detached grapevine by a cluster of grapes—animal sense silenced (as evidenced by the docility of the surrounding animals, the calf and the “fatling,” the animals of sacrifice—the calf calling out the *red horse* in Rev. 6:3—omitted), needing no medium of human “intelligence” to subdue it (Extension, founded on *teaching* beyond organization which was closed to communion with Branches two years after its dedication, and no provision made for its perpetuity in Manual), and practically expressed in the fruitage of “Healing Better Than Teaching,” put into the Manual in 1903 when Extension was started. Healing in *twelve* (completeness) and not seven (teaching), as illustrated in the windows of the Concord Branch—the gift of Mrs. Eddy as Bride, not Mother—“Love [Mother] wedded to its own spiritual idea,” S.&H. 575, Branch—the latter containing a Mother’s Room. Thus the human medium for gathering the twelve as a crown for Motherhood, the Extension, human intelligence, the second step in “the ideal man,” is dissipated between Mother and Branch, and Mother and Branch become one through the egress of Mother directly from its front entrance (“forgetting the things that are behind,” the Extension). This is illustrated by the man child (come to daughterhood) window in the sense of yielding his rod of iron to the fruits of love, as typed by the detached grape-vine Branch over his right shoulder—“The government shall be upon his shoulder”—each Branch bearing the responsibility for all that he sees to translate into God’s idea. The “Little Child” does not lay false concepts on

## LEAVING FATHER AND MOTHER

the lions, bears, leopards, etc., Isa. 11:6, but brings his concepts from heaven.

The Extension was closed to Communion with the Branches, July Journal, 1908, several months before the Mother's Room was closed in The (little) Mother Church, Dec. Journal, 1909, of which we were reminded, even at the dedication of the "crown" Extension, My. 6, of its being in "the beginning of this edifice," showing that while The (little) Mother Church auditorium was closed to services the Mother's Room was still a living idea, as the room of the "Leader," My. 6:19, 20. For human "intelligence," the second step in "the ideal man" must be "*led*" (as it is still human), the same as "creation" must be "mothered." The purpose of The General Teachers' Association behind the Extension, called at the same time that the title of "Mother" was dropped, was as follows: "The main topics for discussion are, *unity of action*, strict conformity to The Mother Church By-Laws, and to the contents of the chapter on 'Teaching Christian Science', contained in SCIENCE and HEALTH," 41st Manual, p. 87; although called in the 29th Manual, 1903—and disappearing from our Manual when the Extension is closed to communion with Branches in 1908. Thus Branch was left to go out directly from Mother (as the Concord Branch had in 1897, as well as thousands of others), through the process of "A little child shall lead them," which was in the vestibule between the Mother's Room and the lower level of the auditorium in The (little) Mother Church. Wilderness (S.&H. 597:16, 17—"vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence"), was where Woman brought forth the "man child" Rev. 12:5, which was "caught up unto God and

to His throne" as "man child" (Principle ruling with a rod of iron—manhood, ascension), and descended as the City foursquare, the square of the *circle* of Love (the circle being the plan of the auditorium in the Mother Church and even the Extension)—whose sceptre was the fruit of Love. The Branch was detached from travailing Motherhood, as evidenced by the detached grape-vine, to grow out of the roots of spiritual Motherhood (Love) as an individual Branch. The Extension had intelligently gathered all Branches (typing the Twelve Tribes) together for a crown of Motherhood—"they were all with one accord in one place," Acts 2:1. Thus was fed the five thousand in the wilderness (which is "intelligence," as it is always a wilderness to "creation," but the only approach to "Truth"), with five loaves (the basic truths behind the five directors; and the two fishes, Science and Health and the Bible). Until assurance was gained by "Mother" that we needed her no more even as personal *Leader*, which was then her position with us, and the name by which she called the Mother's Room, My. 6. Whereupon she closed the Mother's Room, and left through The (little) Mother Church, so far as the Branches were concerned, as the Extension had been closed to them months before.

When Mrs. Eddy brought forth her "man child" in the wilderness, "Intelligence" was capitalized and left in God (throughout Science and Health, and particularly in "the ideal man," S.&H. 517:8, 9), and as "intelligence" is the wilderness, or vestibule between "creation" and "Truth" in the ideal man, her wilderness and joys were one; hence, the God-crowned Woman, Rev. 12, could be in heaven and the wilderness at the same time. Thus creation was passed as a mile-stone—

her child a *wilderness child* it is interesting to note that none but *wilderness-born* children among the children of Israel ever reached the "Promised Land" except Caleb and Joshua—the latter showing its possibility. But when Mrs. Eddy dropped "I" in "intelligence" to a small "i" and thus forced the human unregenerated consciousness to accept the *wilderness* and dropped the title of Mother and started to build a place in the wilderness for her universal human child (the Extension), then her struggle began. The human had rejoiced in the blessings to "creation" (fleshly want), but when it was forced to see the nothingness of its previous pleasures, and accept its joys from heaven, it rebelled, and she was forced to work constantly on the Manual, to hold this rebellion in check, until the dissolution of this wilderness consciousness of Motherhood, as before noted. From 1903 to 1907 "intelligence" in "the ideal man," S.&H. 517:8, 9, was wed to Truth. (The necessity for this wilderness is explained in Mis. 81:10-12 next page). Thus we were brought to the last step in "the ideal man"—"Truth"—which is this same wilderness "budding and blossoming as a rose" from the light from above. In 1907, intelligence was detached from Truth and three distinct steps made in "the ideal man," as evidenced by the change in this statement, S.&H. 517, lines 8, 9, and also in Mrs. Eddy's revelations at this time other than this reference. The wilderness stage—budding and blossoming "as a rose," Isa. 35—was very short until we were declared worthy of Truth by the gift of salvation, S.&H. 442:25-29; love squared in sixth tenet; made a law unto ourselves, S.&H. 442:30-32; glorified Jesus, S.&H. 200:25-29; error *obsolete*, S.&H. 265, etc., etc. Thus Branch was left with a squared circle, and a clear per-

ception of Truth individually, with no possibility of further "collection" only in spiritual "Truth." It is also interesting to note from the Journals of Jan. to May 1895, inclusive—particularly Jan. and March—that the children not only furnished but *built* the Mother's Room—that is furnished the money therefor. Thus it was built by wilderness-born children, else children of early regeneration rather than those who had come to manhood and Womanhood in sense testimony.

The following chapter will show the manner in which the *three tabernacles* of Mrs. Eddy's impersonal founding of *idea*—prefigured by Peter's proposed three tabernacles on the Mount of Transfiguration to *person*, "Let us make *here* three tabernacles; one for thee, and one for Moses, and one for Elias," Matt. 17:4—were built and united spiritually; whereupon the last embraced the first, as only thus could three become one. The three tabernacles—The (little) Mother Church, the Extension, and the Branch—the latter particularly exemplified by the Concord Branch Church,—the gift of Mrs. Eddy—being the fulfillment of Jesus' admonition to the disciples: "Tell the vision to no man until the son of man be risen *again* from the dead," Matt. 17:9. Thus the vision has been told by Mrs. Eddy who has raised Jesus from the dead ("again") in the words of Science and Health 334:25-28: "I am he that liveth and was dead [not understood]; and, behold I am alive for *evermore* [Science has explained me]." These tabernacles could never be built on a "Mount," but on three levels—wilderness, heaven and earth.

Thus the symbolism of the Scripture whose structure cannot be *broken* (Jesus said: "The scripture can not be *broken*," John 10:35), even to the translation of these *three Tabernacles* into spiritual *idea*; else

we will never unfold the whole structure of the Lamb who needs no surgery, because his bones *cannot* be broken—this lamb (purified human consciousness) is the Bible, which must be embraced in its entirety by the inspired Word or spiritual idea—Science and Health with Key to the Scriptures—generic man, Woman, S.&H. 561 :22. And it has been, else Science and Health could not correlate its every statement from Genesis to Revelation as our Manual demands on p. 58. Are we realizing this in practice when we do not go on in our Church unfoldment to the City foursquare as Church—branch church representing *a* tribe unfolding directly from the Bible, Science and Health and our Manual, the City foursquare or the full *Twelve* Tribes in our work (whole structure that needs no surgery). We will never be more than *a* tribe, so long as we contemplate Mother and her *Twelve* Tribes, crown, S.&H. 562, entirely outside of ourselves. Was not this why Mrs. Eddy separated the churches one from the other in the 69th Manual in 1908, thence from The Mother Church in 1908, and closed Mother's Room in 1908, with the demand that the dead bury their dead? The five stars in the celestial crown were put on our literature at practically the same time of the abolishing of the Communion of The Mother Church and its branches (June Journal, 1908, article entitled "Cross and Crown"); each has seven individual points. The stars are the angels of the churches, Rev. 1:20, and these stars have no contacts with each other; each shines as though it were the world's sole light, and so must each of the branches, in order to unfold within itself the Twelve full Tribes, thus reaching the City four-square, of which we read so much to our Churches. No individual can do this work; it must be done as the Twelve Tribes together with-

in each Church unit. The divisibility of the Twelve Tribes is the limitation of man. So long as we divide Church into churches, it is just as confusing as to divide "Mind into minds, Spirit into spirits, Soul into souls, and *Being into beings*," Ret. 56. Each and every branch must complete its consciousness ("Union of the masculine and feminine qualities constitute completeness," S.&H. 4, 5)—the City foursquare, else we will never overcome "surgery" or temporary expedients from outside sources.

When we were working in and under Motherhood, as a family—each a tribe—we had By-Laws demanding, and instances of, co-operation, but each and every one of these disappeared in 1908, as above stated, after the great final impulse to mother the world in the Sentinel of Dec. 21, 1907, and Jan. 1908 Journal had yielded to a more scientific gift of salvation which had been revealed in our text-book, S.&H. 442:25-29; James 1:17. Mrs. Eddy never touched her Last Will and Testament after this, as will be noted in the Appendix; hence a provision quite similar in intent for which a large sum was left to help indigent Scientists to have class teaching was never removed. Her unvarying plan being to *supplement*—never to retract. Although this charitable intention had gone out to the world, as the Jan. 1908 Journal indicates, there is no indication of retraction, but simply a supplementary move counteracting its tendency as unfolded step by step elsewhere—it was right for *the time*, but the time was short. Mrs. Eddy let the "gift" which she had just declared, S.&H. 442:25-29, come from above to each and every one of us as individuals and Churches, and immediately the activities to the end of dissolving all communion in our cause of whatsoever nature and kind—church to church, Mother Church to Branch Church, were put into our Manual.

## LEAVING FATHER AND MOTHER

The instances of past charities (prior to 1908) and her subsequent charity to the world in the instance of Jan. 2nd and 9th Sentinels (1909) when she as an individual gave five hundred dollars to the Italian earthquake sufferers, having nothing to do with our Church activities now, as our Manual is our guide. Nor had they ever anything to do with Church, as Mrs. Eddy never brought charity into her Church. The beginning of the Preface of Miscellaneous Writings shows the Mrs. Eddy that she has approved of for us in accordance with Miscellany 120:1-4.

“Even unto them will I give in mine house and within my walls a place and a name *better than of sons and of daughters.*” Isaiah 56:5.

“Behold the man whose name is The Branch; and he shall grow up out of *his place*, and he shall build the temple of the Lord.” Zechariah 6:12.



## Chapter X

### THE THREE TABERNACLES

*"Let us make here three tabernacles; one for thee, one for Moses, and one for Elias," Matt. 17:4.*

*"The ideal man corresponds to creation, to intelligence, and to Truth," Science and Health, 517:8 and 9.*

#### THE (LITTLE) MOTHER CHURCH

##### THE FIRST TABERNACLE—"creation," S.&H. 517:9

The (little) Mother Church is the best interpreter of the limitations of "Mother." It is lighted by a *seven* pointed star, and the vestibule leading to Mother's Room (the latter closed in 1908, Nov. 21, 1908, Sentinel), is also lighted by a *seven* pointed star.

The Mother's Room, as described in "Joseph Armstrong's The Mother Church," also January and March Journals, 1895, contains three pictorial windows—all taken from Christ and Christmas: the "Star of Bethlehem," the first picture in Christ and Christmas; "Seeking and Finding," the third picture in Christ and Christmas; and the old gentleman listening to the little girl's reading of Science and Health, the *seventh* picture in Christ and Christmas. The latter was the limit of Motherhood, as before noted, for Motherhood taken into *eight* results disastrously to both Mother and Child; and produces an irresponsible child, demanding matter "creation," instead of "intelligence." Hence, the *eighth* picture in Christ and Christmas presents the fading of symbols, as there are no symbols beyond *seven*, when the Bible—the book of symbols by which we have been spiritually taught—is closed. And when the Bible, or Principle governing all symbols is closed,

it would be most dangerous to deal with symbols without Principle.

The lighting of the main auditorium was suggested by the verse in Christ and Christmas accompanying the *seventh* picture, Jan. 1895 Journal, p. 409—thus confirming the above statement about the limits of Motherhood, as the *lighting* of each and all of these “tabernacles” determine its limits.

The Mother’s Room is above the auditorium, but below the level of the Director’s rose window, typing the City foursquare—really more on the level of the six stone waterpots, which are the lower part of the Directors’ window, on the floor beneath.

The fact that the first side of the City in the *Directors’ Window*—the “Word”—is illustrated by the Bible in the center with the God-crowned Woman (with twelve stars) on one side, and a cluster of seven stars on the other side (the seven stars starting the symbol, with the God-crowned Woman with twelve stars on the advancing side), shows that while Woman’s Crown is twelve stars, *seven* is the limit of Bible consciousness. The next side “Christ,” presents the Madonna and Jesus as its central figure, with Jesus with a lamb in his arms on one side, and a *Grecian* burning lamp on the other—human love of “creation” (Eph. 3:9—All things are created by Christ Jesus), and “intelligence”—the first two steps in “the ideal man,” S.&H. 517:8, 9. The cross is next presented with palm branches on one side and bursted seedy fruit (pomegranates) on the other side—the victory over human *creation* or the seed of generation. The Golden Shore of Love, with a bundle of wheat on one side (Bread—Truth) and clusters of grapes on the other side (Wine, Love)—the Bread and the Wine which the Priest of Melchizedek

offered Abraham, the *First Church in human consciousness*—was the last (fourth) side of the City. The fact that Woman has twelve stars on her head, in *basic Word*, the first side of the City and her man child cannot go beyond *seven*, shows that the City foursquare must be the embracing *complement* of the *seven* stars. They are arranged on her head as *seven* in upper flare of her crown and *five below*—the first seven ascension, and the second five descension. The thoughts given in these *Notes* are gained from the Journals—Jan. to May, 1895, containing the windows and their descriptions—except some deductions from the Directors' Window in harmony with already proved premises.

The Extension was the full crown of twelve stars, which expressed the Twelve Tribes—as hinted in the address of the incoming President at the dedication, and the marriage of the Bride and the Lamb in our service at our Annual Church Meeting, My. 39. Mother could never find “her home and heavenly rest,” Hymn 197, except in the activity of the higher idea for which she basically stood, and which she revealed. The Woman crowned with the twelve stars was the great wonder that appeared in *heaven*, Rev. 12:1. And the Woman bringing forth the man child seemed on a level with the wilderness—the habitat of Jesus, Elijah, John the Baptist, or manhood too high for earth's concepts. And her *man* child “was caught *up* unto God and to His throne,” Rev. 12:5, where he found his bride, Rev. 19:7-9, in the other five stars; and the twelve descend as the City foursquare. Our Hymn 197—“Mother's Evening Prayer”—was written in 1893, simultaneously with Mrs. Eddy's giving us Christ and Christmas, but not given us in Church harmony until 1909, after the closing of Mother's Room. Heavenly rest could only

come to Woman in the complete activity of *idea* for which she has left us the plan and pattern in the Manual.

## VESTIBULE

Reading the messages of the windows of The (little) Mother Church from left to right (as Joseph Armstrong's *The Mother Church* suggests), we would start in the *vestibule* with the double window of Jesus talking to the Samaritan woman at the well of Sychar—who was the first person on earth to acknowledge the Christ—about a year and a half before Peter did; and the *female figure*, Jan. Journal, 1895, p. 412, representing the man-Angel bringing the Little Book; showing that they are at the same point of illumination—the first *accepted* (and not resisted) impartation to earth from heaven after the seventh seal was opened. The woman had had six husbands (“Thou *hast* had five husbands, *and* he whom thou now hast is not thy husband,” John 4:18), all of whom she disclaimed (“I have no husband,” John 4:17), and was ready to see the *seventh*—the Christ. (This is also hinted when the Sadducees asked Jesus concerning the position of the woman in the resurrection that had had *seven* husbands (Matt. 22:23-33; whereupon, he declared her “*resurrection*” in substance, based upon her *seven* husbands). Dinah was the seventh child of Leah, and the eleventh child of Jacob, and Jesus typing Joseph (the eleventh son) was forced to redeem Dinah in the spot where she was defiled by the *impure* sense of water—Life, Fatherhood, S.&H. 569:1, 2. Thus this was the human complement of his mission. The people of Samaria were called “Dinaites.” This Samaritan woman saw the *seven* of pure manhood—the true sense of Jesus, the

masculine representative of "the spiritual idea" (the Christ) S.&H. 565. This was on Jesus' return from the marriage of Cana of Galilee, where he had turned the water into wine; as he did in this instance, "The woman then left her *waterpot*, and went her way into the 'city' proclaiming the Christ." So the man-Angel brings the Little Book at this point of exalted thought; hence, Mrs. Eddy's first edition is thought to be the highest revelation—as perhaps it is—it is Mrs. Eddy's *own* individual vision of the Christ, which like Jesus' vision at this point could have gathered nothing and could have saved only itself, as did Enoch, Elijah, etc. Woman, however, must *descend* with her message to the apprehension of others—man being forced to ascend, to put the underlying arm under mankind; "underneath are the everlasting arms," Moses sang of Asher, Deut. 33:27, "Moses' Song." The redeemed must take up the refrain, as they must sing "the song of Moses the servant of God and the song of the Lamb," Rev. 15:3.

#### AUDITORIUM LEVEL

Then came the four women windows suggested by Mrs. Eddy (Joseph Armstrong's *The Mother Church* in the chapter on its windows, p. 70)—the Madonna and child; Woman anointing Jesus' head; six stone waterpots (each a window) with "two or three firkins apiece" of water, which Jesus was forced to fill to the brim literally, as he had done figuratively at Cana of Galilee; then his "*resurrection*" acknowledged by Mary Magdalene, with the Bible above—this at the immediate *left* of the readers' platform. The Bible above this last picture shows that it was the limit of then-demonstrated-to-human-sense Bible consciousness. A

feature of this window is the fact that it is the only presentation of Jesus with an upraised *right* hand; in each and every other instance the *left hand* is raised—his raising of Jairus' daughter in the rose window of The Mother Church (which was in all of Mrs. Eddy's early editions of Science and Health and from which this picture was partially copied, as Joseph Armstrong says in his book entitled "The Mother Church"); and in the second illustration in Christ and Christmas, picturing Jesus raising the girl from the coffin—prophe-sied by the identity of age, "sex," etc., by Jairus' daughter's healing. Woman's *right* hand is always raised and used up to the Woman knocking at the door in the tenth picture with her *left* hand. This has as much significance as the sheep on the right and the goats on the left, Matt. 25:33—sin for which the goat stood is healed only by Love. "No mass for me," is the *left* hand message.

The next window on the right of the platform was the God-crowned Woman with Science and Health above it, showing the fulfillment of this prophecy; thence the six windows under the raising of Jairus' daughter (the latter on balcony level) corresponding to the six waterpots under the Directors' window of the City foursquare (the latter also on upper balcony level) of two standing lamps or torches in the outer two, and two large palm branches, one in each of the two center windows in a group of six; thence to raising of Lazarus from the dead,—remembering this came after healing the man born blind *from* (because OF his human claim of origin in Mother's womb); thence to the *vestibule* window on the left from Isa. 11:6—"A little child shall lead them." Here is a sturdy young child showing strength in every portion of his body and face (so dif-

ferent in character from the usual conception of this subject); another important point being the *detached* branch of the grape-vine (and not as usually pictured, holding a palm branch) which he holds in his right hand and rests upon his right shoulder—"the government shall be upon his *shoulder*," as Branch—a Branch the instrument of his government! Thus Mrs. Eddy left us just outside of Mother (in the outgoing—from left to right—vestibule) a distinct type of our next progressive step as the Branch growing *out* of the roots (not stem) of Motherhood, which Isaiah first defines and then illustrates in this eleventh chapter. In rounding "the gospel of grace in the circle of love," Mes. 1902, 2:26-29 and My. 270:4-13, in Motherhood, with *Mother's Room* just five steps above auditorium lower level, and between it and the upper level of the City foursquare (the Directors' window—gift of *four* directors, and not *five*, no redemption yet of the five senses, or directors; "when what we *erroneously* term the five physical senses are *misdirected*," etc.—S.&H. 274—given us simultaneously with the last statement of "the ideal man" and "the ideal woman" in 1907). In this Mother's Room, her revelation, Science and Health, is the center-piece; whereas on the lower level, the Mother's Room is the center-piece (as Mrs. Eddy states in her dedicatory message to The Mother Church, Pul. 8:26-28: "—even its center-piece—the Mother's Room in The First Church of Christ, Scientist, in Boston"). The Auditorium level starts with the Madonna typing Motherhood and ends our circle with raising Lazarus from the dead—the womb and the tomb being the beginning and ending of Motherhood—Motherhood being but "a half a time," Rev. 12:14, as Mrs. Eddy so clearly saw and Rachel proved, for she

(Rachel) could not "Mother" Benjamin—passing on at his birth. A Church as Mother bears the same limitations as a *person* as Mother—and a branch governed by a Mother Church, the same limitations as a child governed by its Mother—the thought process is the same. Mother's Room was at a point between the two levels, five steps above auditorium level. When this room was open, the one in charge was forced "to go to Mrs. Eddy's home and remain so long as the latter shall desire it . . . Breaking this By-Law shall excommunicate a member from this Church," Man. 74th ed., Art. XXII, Sec. 14, p. 69. This shows how strictly Motherhood was guarded before it was translated. It is easy to see how Mrs. Eddy could not participate in the building of this memorial by her students, June 1894 Journal, p. 94; May 1895 Journal, "Mother's Visit," and why she was forced to guard Motherhood with such vigilance and excommunicate everyone who violated its major points, as "Motherhood" has not within itself the defense of the Branch which grows from the roots of divinity. It has a dual position—the ROD which comes forth out of the stem of Jesse (man child, in seven); and the Branch that grows out of its "roots," Isa. 11:1, as her *vision*, in twelve.

The (little) Mother Church, stood for *seven* on the lower (auditorium) level of the Mother's Room (Mother's "place prepared of God" being in the wilderness in both instances—Rev. 12:6, 14—which was figuratively fulfilled by Concord and Brookline—her Church affiliation in Motherhood could go demonstrably no higher); and *twelve*, thirteen and fourteen on the upper level (balcony). Mrs. Eddy requested that the word "Mother" be placed on the marble *floor* at the entrance of Mother's Room, and on the arch *above*



the gold-knobbed door the word "*Love*" (The Mother Church, by Joseph Armstrong, p. 77), as was done; so that "Mother" of "seven"—"man child"—rested on the lower level (wilderness) and Love on the upper floor level, as it was above the entrance door to Mother's Room, which was five steps above the auditorium level, and this added to the panel above the door upon which "LOVE" appeared, placed it on the upper level, as *basic* idea. Woman appeared in *heaven* crowned with twelve stars, Rev. 12:1, and became Mother only in the wilderness—during the creative period of "the ideal man," S.&H. 517:8, 9, there being but one human quality at that time therein. The one hundred and forty-four lights (the square of twelve) were drawn into a SEVEN pointed sun-burst star which lighted the auditorium by day with sunshine and light from above, and by night by the one hundred and forty-four electric lights; thus, seven was fed by twelve, which necessitated a later *Extension*. There was a miniature sun-burst of a *seven* pointed star lighting the vestibule between the Church auditorium and the Mother's Room, symbolizing that the light of SEVEN only was revealed demonstrably between Mother and its Child, as Motherhood "creation" cannot go beyond "creation," else it would not be "*Mother*," but "*Love*," which is not susceptible of human distinction. The symbols must be appropriated demonstrably by the human consciousness before they disappear, as "Spiritual teaching [to human consciousness] must always be by symbols," S.&H. 575.

#### BALCONY LEVEL

Also the *upper level* from left to right, starts with "Love," above Mother's door, as *basic* Principle, thence

through the double window of John's vision of "Revelation" on the Isle of Patmos, one reaches the Directors' window of "The Open Book, April Journal, 1895, embracing all the steps in the City foursquare. Thence, mentally stepping across the desk, on the Bible and Science and Health, which are on the balcony level (the first being in a separate window above Jesus' resurrection window; and the latter in the window ABOVE the God-crowned Woman) one comes to Jesus raising the DAUGHTER of the ruler of the Synagogue (*Father's daughter in his first coming, but Mother's daughter in his second coming in the clouds of heaven*) in sun-burst in the clouds, with *twelve* descending rays behind Jesus; which, of course, *glorify* him, as he demonstrated but seven before his *ascension*, as evidenced by the SEVEN stars in his right hand in Rev. 1:20. Note that these rays are clearly divided by a center overhead projection into five and seven, see March Journal, 1895—each of the five rays broader than each of the seven. This window is encircled in light blue (noonday) clouds, showing that it is the second coming of Jesus in "the clouds of *heaven*," Matt. 24:30, clouds viewed from the point of "descension"; rather than "ascension," when they are "obscure, abstract and dark," S.&H. 558. On the lower level below this window are the two standing lamps, tablets from the Bible and Science and Health, and the *two* palm leaves in the center. This window, both on the lower and on the upper level, was the gift of a *husband* and *wife*. What could be more symbolic?

Jesus healed Jairus' daughter (the Father of whom ruled the Synagogue) *alone*, being forced first to put out the multitude, then the father and mother and his disciples (this healing came after he had healed the

issue of blood of the woman who touched the hem of his garment—"sex" characterization, or material claimed source of generation—Motherhood. The sequence of this is the same in all three gospels that record it, which is unusual, and assures its true order.) This window was copied from the picture in all of Mrs. Eddy's early revisions of Science and Health, except the *first*. Its difference being that in the window its setting was a sun-burst of twelve rays in the clouds, whereas it was previously (in her books) in a room with patterned oriental draperies behind, and a slight diffusion of light on the draperies, rather than distinct rays from the sun, surrounded by light blue clouds! Mrs. Eddy took this picture out of her Science and Health in the 21st edition, putting *her* own picture (as a usual photograph) in its stead, and took the latter out in the 44th edition, not to appear again until in Science and Health in the 4th edition in 1907, in which for the first time God is given *seven* synonyms instead of *eight*, and "Being" is reserved to be put into man in the next edition, 5th in 1907, in the reference S.&H. 442:25-29. Also, previously on p. 515 of Science and Health, lines 16, 17, Mrs. Eddy had said: "The eternal Elohim has *created* the universe"; but in this edition in which her picture again appears, she says: "The eternal Elohim *includes* the *forever* universe." Thus creation or Motherhood by necessity ceased, and the "Christian" features of Christian Science began to rapidly disappear, and its "Science" come to the fore—the next change after S.&H. 442:25-29 being elimination of "strive" and "meekness" from the sixth tenet, and also "*love one another*"; thence 442:30-32; and then S.&H. 200:25-29—glorifying Jesus, which is illustrated in this next to the last window on the *upper level*. The last on

## THE THREE TABERNACLES

the lower auditorium level being the raising of Lazarus (manhood) from the dead, the upper level, Womanhood. The difference is great between raising Womanhood from sun-burst clouds—manhood being clothed in white, with *twelve* rays from the sun (not from a star) behind; and manhood clothed in white with a black robe over his shoulders, raising Woman from a *coffin* with the light only of a *seven*-pointed star, and with the resistance of the Pharisee (Church in form) behind, as shown in the second picture of *Christ and Christmas*. This strikingly shows the difference between *seven* and *twelve*. Jesus raised Jairus' daughter from the dead and left Jairus still a *ruler* in the Synagogue, and it is perhaps his resistance to the true *Christ* healing that obscured the real prophecy which lay in what Jesus did, until its germination in the next to highest window in The Mother Church, which is the window under discussion. The next to last statement in Science and Health in 1908, S.&H. 200:25-29, appeared simultaneously with the dissolution of The Mother Church in 1908, awaiting our readiness to see it, and holding us to our allegiance thereto until we did (as in My. 360, where Mrs. Eddy holds us to our allegiance to The Mother Church *after* 1908, for its *form* remained until she passed from us in person without making provision for its perpetuity), otherwise we would lose the idea.

The Nineteenth Century being the time of the unfoldment of Motherhood, S.&H. 559:32-2, preparations were being made at its close to the end of giving the Branch its active, independent place. Thus in 1898, immediately after the gift of the Hall for the Branch Church in Concord, the detached branches were put on the door in *Christ and Christmas* in the tenth pic-

ture, and the squares under the feet of Woman; also the eleventh picture was *completely* changed—it previously having the whole setting of Motherhood, its very shape suggesting the womb of Motherhood, whose “man child” was “caught up unto God and to His throne, etc.” Whereupon the two crosses instead of one—the latter the dark cross—were added in 1898; and the vicarious Motherhood of doing everything for us ceased; after which, the whole “Word” began to take on more affirmative and assuring proportions (instanced by My. 210:1-17, and the coming of the Bride and fall of the Babylonish woman, My. 125, 126—both in 1899), as the struggle of Motherhood did not have to be repeated, and yet the human sensibilities must be denied, else the dark cross must be borne. Motherhood up to this time had covered the sodded dark cross which we now have in the eleventh picture with *flowers*, giving us this as our *only cross*; but now lifts her flowers to grow in light and not in *soil* (*Mother-earth*), as soil is mother to the flowers, the same as womb is mother to humanity. The flowers in our now eleventh picture grow in light descending from God out of heaven *on light*; and have no human generation nor germination—“every plant of the field *before* it was in the earth,” Gen. 2:5; flowers thus grown cover the cross of resurrection, in line with the open grave to the right. When human birth ceases, human death will be conquered, and never before. The flowers growing in light and not in soil necessitated the Extension, as subsequently described, and everything tended to that point.

Thus The (little) Mother Church on the auditorium level begins with Motherhood, and rounds a circle which ends with the raising of Lazarus from the dead; and, on the upper level, rounds a circle beginning with

## THE THREE TABERNACLES

St. John's revelation and ending with the raising of the seven to the value of twelve demonstrably. Then to *thirteen* and *fourteen*, in the sense that the next windows to the raising of Jairus' daughter in twelve, as above described, and the last in the circle in the upper auditorium, were twin windows. The first showed the Bible and Science and Health CLOSED, the latter resting on the Bible (the Bible foundation—S.&H. 269: 22-25—"proceeds from," S.&H. 583:13; and Science and Health "rests upon," S.&H. 583:13), surrounded by thirteen scintillating rays of light—a step beyond the healing in twelve; and in the second of the twin windows was a clear circle the same size as the other, with *nothing within it*. This last is the message of *fourteen*, or spiritual Motherhood for which Jacob worked fourteen years, and for which Mrs. Eddy worked twelve years to establish it in the consciousness of the approximately twelve hundred, Pul. 25:8, 9, that sat in The (little) Mother Church auditorium, on a level with seven, being fed by fourteen. The clear circle showed that the Spirit had dissipated the symbols of even the upper level (which is suggested by the scrolls that succeed both books in Christ and Christmas), the additional five were ready to feed the five thousand in the wilderness, with the five loaves and two fishes multiplied from *above*—the five disciples *under the direction of Jesus* (prefiguring the five Directors) gave the food to the people. "Give ye them to eat," Luke 9:13. In the 6th chapter of John, two of the disciples are accounted for, Philip and Andrew are mentioned, and undoubtedly Peter, James and John were with him—thus these five constantly attended him, particularly the last three. So the spirit of the Extension, in line with the formation of the last Association which stood by the building of

the Extension—General Teachers' Association—in which the seven Teachers out of twelve Executive Members were not needed for a quorum to act—was, "Give ye them to eat" (in the *wilderness*, for this was always the setting for supply from above; notably the manna and Jesus' feeding of the multitudes twice. Only two other than wilderness-born children reached the Promised Land—Joshua, an Israelite, and Caleb, a foreigner, showing its *possibility*, and that too that it is not dependent upon *form*-preparation). Mrs. Eddy had been forty years in the wilderness when the Extension was dedicated—1866 to 1906, and, so long as she was with us, in the wilderness thereafter (as Mother is founding was never out of the wilderness—Rev. 12:6, 14), she blessed the five loaves and the two fishes with which the multitude in the wilderness were fed—through her disciples (agents), the Directors; and the full twelve baskets were taken up for the branches, in the sense of Church being thereby completed in Motherhood. Both the little Mother and the big Extension were built in *circles*, the two clasping hands behind the desks of each, the Extension being three steps in descent from The (little) Mother Church, or the son sitting down in the circle while Mother stood in the circle, the Church founding of the ninth picture in Christ and Christmas. The square of the circle must come in Branch, as both Mother, "creation," and Son, "intelligence"—"Jesus, the highest human corporeal concept, etc.," S.&H. 589, and intelligence being the highest human concept in "the ideal man," S.&H. 517:8, 9—were in the circle. But the *third tabernacle* in "the ideal man," S.&H. 517:8-10, "Truth" (the Branch), must be the square of this circle, and is so pictured by the square in the *tenth* picture of Christ and Christmas, that Mrs. Eddy calls

"Truth," which stands *alone* on the square, knocking on the detached Branch. *Mother* and *man* child must be wed, as in the types of the two Churches, joined together at the direct point of their "altars," and as illustrated in the ninth picture of Christ and Christmas where Mother and son, S.&H. 565:6-13, clasp hands and unite the message of "Christian" and "Science." This is indicated by the scroll, and as pictured in the first twin window of the closed books on the upper circle of The (little) Mother Church with its thirteen scintillating rays—as Jesus and Mrs. Eddy were always in thirteen and their message fourteen—universal. Mother and son had been in the same circle in The (little) Mother Church—son and Mother in the seven below, with Mother's room five steps above auditorium, and Love in the upper circle with twelve, thirteen and fourteen. The seven-pointed sun-burst lighting, fed by 144 lights—the square of *twelve*; the *twelve* stars in the Directors' rose window; the healing in *twelve* of Jairus' daughter; and *thirteen* and *fourteen* in idea of the closed books: all fed the lower level of Motherhood in seven, as before noted.

The Directors' room was on the lower level in both edifices, *below* the *Mother's Room*, and below "The little child shall lead them." The Directors were always on the level in Church with the world, with a real estate trust entirely outside of Church (this trust having been given them on Sept. 1, 1892, and the Church not formed until Sept. 23, 1892). And as members of The Mother Church (and *star* members—that is, the first *four* were, as there were but four until the new formation in 1903, first Manual 28th, just before Mrs. Eddy dropped the title of "Mother," called out the General Teachers' Association, and gave us "Healing Is Better Than



Teaching"—all in the next Manual in 1903—the 29th). Thus the Directors were the medium through which the world sought the Church (their almost exclusively undirected province being to admit and reject applicants for membership and put on probation or excommunicate those breaking the By-Laws)—in other words, the ingress and egress of the Church. They never had anything to do with Branch government, and even in the office of admitting and rejecting members, Branch membership had no direct bearing thereupon—as many applicants were accepted without Branch affiliation, and many rejected with Branch affiliation. So, in this way, they were a channel only between the world and the Church, and, since the Manual has become inoperable with reference to The Mother Church, they still have the same position of standing between the world and the Church as the custodians of the last sacred bequests of Motherhood—not under the Manual, but under the laws of the land; for theirs is a legal trust, as Art. XXIV, Sec. 2, p. 75, shows. No one can *rise* in our Universal Church, we must all *descend* to the world (as does our light) and the Directors, as merely agents for the performance of Mrs. Eddy's *expressed* charges, could never succeed her. Mrs. Eddy gave them their names, "Directors," and redeemed the five senses, S.&H. 274:3, 17, 18, in 1907, a year after the dedication of the Extension. And if this bears any analogy to her symbolic concept of the Directors in Church, Mrs. Eddy redeemed this office at the same time, before she dissipated The (visible) Mother Church, thus leaving them as a redeemed-in-the-world concept for their sacred trust of "God's acres," Mis. 140. However, Directors never own their trusts, but are always agents or mediums for an *overlying* activity to the end of their purpose.

They have their function and trust, but nothing to do with the Branches, as will be shown by the next chapter. The Directors' room was directly *under* the Mother's Room, and could never be on the level with it. "Spiritual teaching *must* always be by symbols," S.&H. 575.

Mrs. Eddy's plan for the branches was that they should continue with their *own* forms of government Sec. 6, p. 72; *then* "present form of government in consonance with The Mother Church Manual," Man. 72: 19-24; having no connection with the Board of Directors or The Mother Church in point of "control" or direction which Art. XXIII, Sec. 1, p. 70, FORBIDS. As noted so often before, the sturdy, abnormally muscular, young child presentation of Isa. 11:6, "And a little child shall lead them," in the vestibule after leaving the auditorium in the left-to-right process, tenderly embraces the lion ("the lion of the tribe of Judah" S.&H. 514:10). This is in type our *Manual*, as Mrs. Eddy originally gave it to those Scientists who had not measured up to the Ten Commandments and Christ's Sermon on the Mount ("whose growth is *taking* in the Ten Commandments, and scaling the steep ascent of Christ's sermon on the Mount," My. 229) and lamented this *necessity*. The article is entitled "Mental Digestion," and this is Mrs. Eddy's demand for the Branch, that it will *mentally digest* the food the Manual offers, and not allow some one to do it for them. Others can feed us, but no one *digest* our food but us. Mrs. Eddy does not call it "Mental Food," but "Mental Digestion."

No doubt but that the Directors had their symbolic position in The (little) Mother Church, as *four*, and the Extension as five, but this passed into idea when The Mother Church thus passed, and we were given

that idea before the symbol disappeared, in the sense of Mrs. Eddy's redemption of the five senses, S.&H., p. 274, lines 3, 17, 18, simultaneously with her giving us the final statement of "the ideal man" and "the ideal woman," S.&H. 517:8-10, in 1907, as previously elaborated. This and the simultaneous and subsequent changes that were made in our text-book turned us to heaven (consciousness of what was written for our Branch demonstration). Heaven is Mind; earth is body!

Our now regime is, "Healing Is Better Than Teaching," and this is the spirit of the redemption of the five senses. The Concord Branch Church pictorially gives us the pattern for our next step in its *healing* windows, superseding the abstract *heavenly teaching* of the Extension, as subsequently unfolded. The healing in *twelve*\* rather than the healing in *seven*†! When Mrs. Eddy spoke of healing by teaching and teaching by healing, Mis. p. 358:4-6, "Healing and Teaching" were the title of the same chapter, as this article was written in 1889. When Mrs. Eddy gave us the City foursquare, in 1891, they were separated, and Mrs. Eddy declares in the Sentinel of June 30, 1906, p. 700: "Teaching and healing are separate departments." Thus the line was drawn between seven (teaching) and five (healing)—the latter, the redemption of sense testimony,—twelve, the sum of the entire process, coming from Thirteen, Principle, and Fourteen, Love, which are inseparable.

In the Sept. 3, 1905, Sentinel is a description of the windows and their lessons in the Concord Branch—the impress of which is healing—instantaneous healing! Mis. 355:6-8; S.&H. 365:15-19,—which can be done in

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\* Christ.

† Jesus.

*twelve* only,—the spiritual *consciousness* (“sensibly felt,” Un. 7:6-12) of the truths we declare, or descending light from heaven—not from books nor other teaching. This Mrs. Eddy shows, in the last window on the upper level of The (little) Mother Church in the closed books with the thirteen scintillations of light surrounding them and in the twin window, the empty (to human sense) circle filled with the consciousness of the spiritual idea, *supported* by what we have *read* and *studied*, and most of all *accepted* into our own lives! This is the voice of the scroll in the Woman’s hand, with the light of divinity behind, knocking at the Branch in Christ and Christmas. There are no books beyond the eighth picture—Womanhood!—and the rule is given us in all of Mrs. Eddy’s *last* teachings in the Twentieth Century—particularly, the last two statements in Christian Science Practice, S.&H. 442:25-29, 30-32. Salvation a gift and not a labor, and we a “law unto” ourselves! This is the new covenant! Heb. 8:8-10; Man. Art. XXIII, Secs. 1, 6.

Lest we might hear too much on earth “to listen for His voice, lest our footsteps stray,” Hymn 161, Mrs. Eddy gave us the “art” of Christian Science (the art of idea, that no one can see except through *idea*, and that, when once seen, can never be humanly tempered by “opinions”) in Christ and Christmas—the spiritually organized Church, which portrays her every spiritual evolution or revelation: and in the windows and lighting of her Churches, which portray each human footstep implanted in the divine revealed steps—using the same steps and path, and not trying to make the steps all over! “Human footsteps” in coincidence with the divine become “Footsteps of Truth” and Mrs. Eddy has so characterized them in the chapter under the last

named title in which the human is so conspicuously set forth in Science and Health. "Above the fogs of sense and storms of passion, Christian Science and its *art* will rise triumphant," Mis. 374. "Eye hath not seen" it until eye is redeemed to "spiritual discernment." As "sight" is the highest human sensibility, Mrs. Eddy has left her *highest spiritual truths* in the "*art of Christian Science*," Mis. 374, awaiting the redemption of this faculty to the discernment of *idea*—"spiritual discernment," S.&H. 586:3—the *inner eye*—typed by the seven eyes of the Lamb of God,—"*the seven spirits of God*," Rev. 5:6, of which Mrs. Eddy hints as her medium, Mis. 58:10-16; 347:11, 12. The beasts, Rev. 4:8, claim to have eyes *within*, and their claims will never be met with the outer eye until it is governed entirely by the *inner eye*.

The comparison of the second picture in Christ and Christmas: Jesus raising the girl from the coffin, in the light of the *seven* pointed star, and next to last picture of The (little) Mother Church on the upper level—Jesus raising the Synagogue Ruler's daughter, in the sun burst in the clouds from heaven in the light of the twelve descending rays from the sun,—will show the distinction between the healing in *seven*, and the healing in *twelve*; the former the healing of body, the latter the spiritual quickening of Womanhood. Man with the seven stars in his right hand, Rev. 1:20, and Woman *crowned* ("crowned" means *accomplished*) with *twelve* stars show the difference between Jesus' first coming, and his second coming, Ret. 70:21-22—the difference between the mission of man and Woman, wholly apart from *sex*, but symbolized thereby.

This healing in *twelve*, which is the healing by Woman, generic man, S.&H. 561:22, without doubt

can be seen in comparing the chapters of Science and Health with the pictures of Christ and Christmas (not the verses, as Mrs. Eddy has used two verses at a time in two or three instances to illustrate the same picture). The chapter in Science and Health "Prayer," corresponding to the first picture (in the 1910 edition as Mrs. Eddy left it), would show a quick identity, and the two forms of prayer—one petitional, as the Holy Family bowing beneath the Star, and the Woman's head crowned with manhood—the Twelve Tribes, S.&H. 562, on a level with the star, bowing *over* her problem—one ascending to the Star, the other descending from it. The second chapter of Science and Health, "Atonement and Eucharist," corresponds to picture two: Jesus presenting the Atonement, and the Pharisee or form, the Eucharist. The third chapter of Science and Health, "Marriage," corresponds to the third picture: the effort is to wed revelation (Woman) to reason, the symbolic relationships of the Bible (man) as foundation,—the serpent that claimed to separate them hissing at the process. The fourth chapter of Science and Health, "Christian Science versus Spiritualism," corresponds to the fourth picture, the "Christian" association of man to man as separate finite spirits, each communing with the other on a plane of "love one another," which Mrs. Eddy dropped from the sixth tenet—"The intercommunion is always from God to His idea man," S. &H. 284. "Scientific thoughts are true thoughts, passing from God to man," S.&H. 104:1, 2. Mrs. Eddy shows clearly, by her choice of Glossary Bible bases for this picture in back of Christ and Christmas, that such *gatherings* reverse this process. The fifth chapter in Science and Health, "Animal Magnetism Unmasked," corresponds to the fifth picture in Christ and Christ-

mas, as evidenced by the grave of the twoness of man and Woman—"The two witnesses," Rev. 11, and their rising above it into oneness. Animal Magnetism is the claimed twoness of *Being* or *position*. The sixth chapter in Science and Health, "Science, Theology and Medicine," corresponds to the sixth picture in Christ and Christmas—the ministering Woman, "Science"; the man, Theology; and the dark gowned Woman, Medicine, petition, material ministrations. The seventh chapter of Science and Health, "*Physiology*," corresponds to the seventh picture—"Science of the *functions of man*" (Dictionary). The Bible certainly unfolds this in its moral relationships, and the Theology that makes mortal man as conscious of his *moral* or functional defects as Materia Medica makes him of his *physical*, is closed before the revelation of man's immortal perfection as idea. (S.&H. 115—"Moral"—shows there is no healing in the moral—"love, health, holiness," comes in the "spiritual," next page.) The eighth picture in *Christ and Christmas* corresponds to "Footsteps of Truth". In proportion as "human footsteps" are taken within the imprints of the revelations of God through the Bible and Science and Health (wedding of the human consciousness to the divine, as typed by the Extension as subsequently unfolded)—rather than through new inspirational paths on earth sought despite their divergence therefrom ("The steps of a good man are ordered by the Lord"; "In all thy ways, acknowledge Him [His revealed laws] and He shall direct thy paths")—the human consciousness yields wholly to the divine, and the symbols upon which the human consciousness learns its thought lessons yield wholly to idea, Truth. The ninth chapter in Science and Health, "Creation," corresponds to the ninth pic-

ture in Christ and Christmas—Motherhood becomes one with its idea, Truth: “Mind, Mother, Man” being the subject of this picture, and the Glossary, Jesus’ repudiation of human Motherhood. Thus Motherhood ends when “Creation” ends. The tenth chapter in Science and Health, “Science of Being,” corresponds to the tenth picture—the “Science of Being” is of necessity a revelation directly from heaven standing on the squared “*platform*” of Christian Science, bringing the *infallibility* of divine metaphysics, S.&H. 330, with its *thirty-two squares* (S.&H. 330-340—Platform of Christian Science). The eleventh picture being a dual picture, ascending and descending, corresponds to two chapters—the first, “Some Objections Answered,” which are the sole messages of the crosses and crown. Were there no objections to be answered, nor resistances in our own consciousness, there would be no crosses nor crowns—even Jesus met the objections from his own humanity which made it possible for him to see our need and accept what seemed to be an outside element. The black birds type our own raven (human reason) or sparrow (warring) concepts. The descending portion of this picture corresponds to “Christian Science Practice” in TWELVE—it is the twelfth chapter and the twelfth position in Christ and Christmas. This is the heritage of the *Branch*, coming directly down from above. The Branch Church must do its instantaneous healing in twelve. This is the sun burst from which the white bird is bringing its message of peace and the message of the last two provisions in “Christian Science Practice,” given us in 1907 and 1908, (S.&H. 442:25-29; 30-32), when Mother through Extension was yielding to Branch. The thirteenth chapter in Science and Health, “Christian Science Teaching,” corresponds to



the last stanza of Christ and Christmas, on p. 57—after even the *Glossary* of Christ and Christmas, as even that is human *teaching*. “And he that overcometh, and keepeth my works unto the *end*, to him will I give power over the NATIONS.” This is the promise as the result of growing from the *roots* and not from the stem of Jesse. The white bird brings the *Branch* from *heaven*, and the power over the NATIONS corresponds to the 22nd chapter of Revelations: “the leaves of the tree were for the healing of the *Nations*, not churches. But the water, Mind—S.&H. 507:3, that bathes the *roots* of this tree come “out of the throne of God and of the Lamb,” Rev. 22:1, and is not the impartation of any *personal teaching*, nor book teaching. Teaching ends in *seven*, and the healing in *twelve* must be done on a higher basis; so the concession provided for refuge in personal teaching ends when the problem demands a higher handling, S. &H. 464:13-20. Heb. 8:8-13 contrasts the message of the Nineteenth and Twentieth Centuries; teaching and healing; seven and twelve! “They shall not *teach* every man his neighbor, and every man his brother, saying, Know the Lord, for they shall all know me, from the least of them to the greatest.”

Hence, teaching, rather the possibility of its perpetuity as an increasing function, passed into idea with The Mother Church in the “passing” of Mrs. Eddy, as Mother, the first and last President of the Massachusetts Metaphysical College—Motherhood and Teaching being one. For what mother does not *teach*? and when teaching ceases, Motherhood ceases and vice versa. Of course, Mrs. Eddy never abrogated what had already been done, hence, teachers were left to rise to their higher privilege. May not this have been why Mrs. Eddy announced only silently her purpose in her Man-

ual provisions—or rather *prohibitions* and limitations of the authority of the Board of Directors—not disturbing what had been done, but prohibiting its future occurrence?\*

This was her way—never to destroy, abrogate, but to let the next step be a higher privilege and evolution. However, we may be assured that The (little) Mother Church was not closed until its upper level pressed for fulfillment, as all personal symbolism disappeared in the Extension—it stood for the teaching of the descending idea, the *five*. “Give ye them to eat” without depletion—the twelve basketsful *remaining*, for the source was divinity—the healing of twelve, based on the Association behind it, whose quorum was five, and although a “General Teachers’ Association,” no teachers were necessary for a quorum, but the C. S. B.’s who had never taught—their message remaining in Mind without human adaptation. Mrs. Eddy’s last instruction for teaching was given on p. 364 of My., “And he should *teach* his students to defend themselves from all evil, and to HEAL THE SICK, by recognizing the supremacy and allness of good” (Healing and Teaching in *Twelve*). This was given us in the Christian Science Sentinel, Nov. 13, 1909, perhaps simultaneously with the statement on p. 265:20-22 of Science and Health: “error is unreal and OBSOLETE,” as this was the last textual change made in our text-book, and that in 1909. S.&H. 99:13-17; 103:15-17 and 265:20-22, were all added in 1909, as before noted. With this *heritage*, can we not let the Motherhood in idea, whose limit is seven and whose dwelling is the wilderness, depart as she has provided, and accept the heritage of twelve that is expressed in the City foursquare, which is

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\* Thus allowing them to respond to God’s determination, as they rightfully did in 1912 at the passing of Stephen A. Chase, a Director.

the upper level of the closed little Mother Church? Motherhood translated into "Love" (as Mrs. Eddy had planned in the entrance to her room, as before noted) ready to wed "its *own* spiritual idea" (Branch)! S.&H. 575.

"On the swift pinions of spiritual thought, man rises above the letter, law, or *morale*, of the inspired Word [the only other place Mrs. Eddy uses "the inspired Word" than S.&H. 497 and 46], to the *spirit* of Truth—whereby the Science is reached that demonstrates God," My. 238. This is the interpretation of the closed books in one circle and seemingly empty circle in the twin windows in the north gallery of The (little) Mother Church after the healing in *twelve* in the raising of Jairus' daughter is reached! "Based upon its divine Principle, Love, underlying, overlying, and encompassing all true being," S.&H. 496:18, 19.

Thus Genesis is underlying, the Apocalypse is overlying and encompassing; and the Glossary translates "things into thoughts," and exchanges "the objects of sense for the ideas of Soul," S.&H. 269:15, 16, being an open door by which the human consciousness can lay aside its symbols in their function in idea, and realize the underlying Principle and overlying and encompassing Love—none of which processes can be symbolized, as they are the clear circle of the spiritual idea which has animated the *twelve* pictured processes!

Mrs. Eddy was always in THIRTEEN (wilderness), or FOURTEEN, as was Jesus, so far as their individual revelations were concerned, but were forced to come down to the level of the highest demonstration of channels or links for their message to reach humanity. Had Judas, Jesus' own tribe, proved true, Jesus could have revealed Thirteen and Fourteen to humanity as Jacob and Rachel

had prefigured. Jacob worked fourteen years for Rachel, who meant "ewe; sheep." As we all doubtless know a sheep can never be driven, but must be *led*; whereas a goat claims initiative of its own and types sin. Thus originated the "scape-goat" ceremony, and Jesus' use of sheep and goats, Matt. 25:33. So Rachel was a type of oneness with God, as was Abel, who chose for his offering a type of his own mentality. This was Mrs. Eddy's position in Mind; and Jesus typed the Lamb of God—their leading always from above.

Thus had Mrs. Eddy's foster-son, Dr. Foster-Eddy, typing the son of regeneration, whom she re-named Benjamin (as evidenced by her Will in the Appendix of these *Notes*), been able to stand in *Church*, it would have doubtless spared her all of her final struggles incident upon her putting herself into the Branch "before the time" of our understanding, to complete the crown of Motherhood, for which the Extension was undoubtedly built. Her son, Dr. Ebenezer (Benjamin) Foster-Eddy, was one of the *twelve stars* upon which The Mother Church was founded, and his star was removed prior to the removal of his name from The Mother Church; as will be seen by the tenth Manual as compared with the first.

So, as Jesus was forced to put himself into organized Church (Twelve) and be crucified by it, Mrs. Eddy was forced to do the same, before the time of her necessity was understood; and yet, The (little) Mother Church windows on the upper level ("upper chamber") evidence the fact that she *did eat the passover* with her disciples as a Thirteenth (wilderness) element which is never separated from Fourteen, Love. Mrs. Eddy's last two windows on the upper level showing Thirteen and Fourteen—Jesus raising Jairus' daughter, with twelve

large golden rays behind, he the thirteenth, and Jairus' daughter the fourteenth demand upon him—the healing of Church—the *daughter* even of the ruler of the Synagogue. The next windows were the twin windows of the closed books, scintillating *thirteen* rays, and the clear circle—*fourteen*. The lower level of the auditorium might be compared to the *man bearing the pitcher of water*, as typed by the Samaritan woman and Jesus at the well of Sychar, in the first window at the left entrance; and the six water-pots (each resting on a *square* and with a square resting on each of the water-pots from above) directly under the window of TWELVE—the Directors' window of "The Open Book," unfolding the four sides of the City foursquare, surrounded by twelve stars; "The Open Book," Science and Health, being the thirteenth \* element. Thence across the *open* Bible and Science and Health (the Bible in the small window above the resurrection window; and Science and Health in the small window above the God-crowned Woman, the symbolic windows on the lower level), the *open* books in separate windows on the balcony level; thence to the window of the sun burst of twelve golden rays behind Jesus and Jairus' daughter—the whole inset surrounded by beautiful noonday blue clouds—unmistakably fourteen elements involved; thence to closed books surrounded by thirteen scintillating rays, and the clear circle of the spiritual consciousness of FOURTEEN! Thus the twelve hundred (seating capacity of The Mother Church) were founded on seven, and fed by fourteen, which could not have failed to take us to fourteen by way of the Extension, and of individual Branch, as City foursquare in twelve, fed by THIRTEEN

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\* For Science and Health lying on top of the Bible scintillated thirteen rays.

and FOURTEEN in the sense of "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it," Rev. 21:23—Thirteen (the Lamb) and FOURTEEN, the Lord God Almighty, which Mrs. Eddy correlates on pp. 576, 577 of S.&H., particularly 577:4-11. Thus we go from the *first tabernacle* in ideal man "creation," "motherhood" to the *second tabernacle*, "intelligence"—the Extension.

## THE EXTENSION

THE SECOND TABERNACLE—"intelligence,"

S.&H. 517:9

The following is the general trend of the impersonal symbolism of the Extension, illustrating the *wilderness* (purified human consciousness, as typed by the Lamb—purified of all fleshly or carnal desire that claims to wed it to mortality) rejoicing and blossoming "as the rose," Isa. 35:1, 2. "It shall blossom abundantly"—the Extension is conspicuously abundant in flowers and particularly prodigal in *roses*, the windows and the huge arches being studded overhead with roses and flowers in many designs—the roses being everywhere most favored for decorative symbolism. "And rejoice with joy and singing"—this joy and singing is symbolized by the two windows, one on either side of the St. Paul entrance to the Extension—really the front entrance with reference to being nearly opposite to the rear of the Church—each covered with a music book under which is a laurel wreath and two olive branches with two crossed horns of joy beneath—all tied to a descending olive branch with a profuse bunch of olive leaves and berries at the lowest point. The entire foundation seemed to be a *descending* olive branch (throughout the entire church this order is preserved of presenting

the olive branch foundations of the windows, as descending olive branches); beneath all of which is a blank inscription bordered with conventional leaves. The staff, lines and notes on this song book are so plainly visible from the outside that they can be thus copied. This same symbol appears as both borders of one of the two symbolic windows alternately recurring in the rounding ten windows on the sides of the auditorium, five in each of the two divisions. "The glory of Lebanon shall be given unto it"—Lebanon means "*white*," and the entire church edifice bears out this symbolism—"Everywhere within the building where conditions permit it white marble was used," My. 69:12-15—no colors appearing anywhere, as it is lighted from heaven in eight—Asher—with no divided rays. These were left in seven when the star loses its points as in Christ and Christmas verse to *seventh* picture. "The excellency of Carmel"—which means "*fruitful* place," evidenced by conspicuous festoons of fruit of many descriptions—grapes, pears, quinces, oranges, apples, pineapples, etc., etc., over the windows on the street level, on the exterior, and over the exterior of the doors, as well as carved in many fashions in the auditorium, and in the borders of the windows—the church abounding and overflowing in horns of plenty or cornucopias of *fruit*. Carmel also means "circumcised Lamb," which is quite interesting to contemplate in connection with its being synonymous with great *fruitfulness*—the purified human consciousness typed by the Lamb is fruitful only in the wilderness. The Extension is symbolic of the marriage of the Bride (Word) and the Lamb. "And Sharon"—Sharon is a very rich plain noted for its roses, to which Mrs. Eddy alludes in Christ and Christmas in the verse which correlates the sixth pic-

ture "Christian Science Healing," turning man from the so-called pleasures of sense as typed by the "Eve" wife and pointing him to heavenly joys which make the desert "to bud and blossom as the rose," "For Sharon's rose must bud and bloom in human heart"—the purified Lamb, wilderness Mis. 81:22-30. The prodigality of the rose decorations suggests immediately the chapter from which this quotation is being made. "They shall see the glory of the Lord, and the excellency of our God"—the Bride, the Word, S.&H. 575:1-6; 576:10, 11, correlated by 577:4-11, making the Lord God Almighty the Bride; John 1:1, stating that God is "the Word"; and My. 125:26, stating that "the Word" is the Bride.

This Extension is further characterized by the 54th chapter of Isaiah, verses 1-5, 10-15 and 17, which was read at the Annual Meeting the day after the dedication in connection with Rev. 19:1, 6-9—the marriage of the Bride and the Lamb (the first occasion when only members of The Mother Church were present, the previous services at the dedication on the day before being open to even non-Scientists). The above named 54th chapter of Isaiah (particularly the portions cited, verses 1-5, 10-15 and 17) describes in *minutia* the entire symbolism of the Extension, being addressed to the *barren*—"wilderness": "*Sing, O barren, thou that didst not bear [unfruitful in material sense]; break forth into singing thou that didst not travail with child; for more are the children of the desolate than the children of the married wife*" (married to sense testimony until redeemed in City foursquare, which was the Branch unfoldment). Mrs. Eddy had not *yet* redeemed the five physical senses, as previously noted, by adding the word "Unnecessary" to line 3, and "erroneously" and "misdi-



rected" to lines 17, 18, p. 274, S.& H.; as the dedication of the Extension was in 1906, and the latter changes were not made until 1907 about the same time of the year. The fruits of the Spirit from *heaven* must needs fill the place of barrenness before the true nature of their identities on earth could be sensed, the wilderness being the previous necessary position of the wilderness-child—the "man child," which was "caught up unto God and to His throne," Rev. 12, as typed by The (little) Mother Church, cross, My. 6:18; after Motherhood in the wilderness (seven stars) is finished. Thence Mother arose to Bride, or the other five stars, wedding seven (her son) in her crown, Extension, My. 6:18, of twelve stars, but the place is the wilderness seven, wedded to the heavenly five. The marriage was in *heaven* (Mind) before the *descent* of the City as Bride to earth typed by the Branch. The step between was the redemption of the five physical senses in 1907, a year before the separation of the Extension from the Branch in 1908; but a year *after* the dedication of the Extension, when Mrs. Eddy demanded that Christian Scientists should be a law unto themselves, S.&H. 442:30-32, and simultaneously abolished all communion of the Extension with the Branches, the purpose for which the latter was erected, as previously described. Everything having a *descending* tendency, however, as previously described in the position of the olive branch—*Asher* in *eight* is ready to descend.

Continuing with the references from Isa. 54, as cited in My. p. 39, in the report of the Annual Meeting, from the first verse of which the above paragraph is deduced—the second verse demands that "the place of thy tent" be *enlarged* (to accommodate the multitudes mentioned at the marriage of the Bride and the Lamb, Rev. 19:1,

## THE THREE TABERNACLES

6-9, read also at this Annual Meeting in connection with Isa. 54), "and let them stretch forth the curtains of thine habitation: spare not, lengthen thy cords, and strengthen thy *stakes*" (using the symbolism of Moses' tabernacle in the wilderness), which was certainly done in the *large tabernacle* of the Extension as a *precedent* to enlarging our thought to a more commensurate sense of *universal Love*—the "Lord of Hosts," "the God of the *whole earth*," whom we are to wed in the Extension. Verse 3, "For thou shalt break forth on *the right hand* [*sheep side*, Matt. 25:33] and on the left [*goat side*, Matt. 25:33]; and thy *seed* shall *inherit* the Gentiles [not the Extension, but its *seed*, the Branch] and make the desolate cities to be inhabited . . . . For thy Maker is thine *husband*" (in Bible sense, but wife in Science and Health sense; just as Mary saw the Angel Gabriel as a man—only the *man side*—and Mrs. Eddy saw Gabriel as a Woman, Love, S.&H. 567:1-3, 6-8). So the Branch has its especial work as "seed" to inherit the Gentiles, but not until it had abode in the Extension sense, the joy of the wilderness to spiritual sense, thus correcting the barrenness thereof with a true sense of fruit and plenty from *above*—not from beneath, and the senses were redeemed in Science and Health for the purpose of further than *heavenly* work. We are all happy in the Word, but we must learn to *wed* the "Word to all *human* thought and action," My. 153:27, 28, in the manner described in the dedicatory sermon of the Concord Branch, My. 160:5-8: "To live so as to keep the human consciousness in constant relation with the divine, the spiritual, and the eternal, is to individualize infinite power; and this is Christian Science." The first reference about the wedding of the Word was given to the Concord Church (in its little Hall in a message

April 19, 1899, and the latter to the Concord Branch in 1904).

The wilderness child had previously in The (little) Mother Church demonstration of seven denied itself until its wilderness was complete, which is a most dangerous abiding place, as Jesus illustrated in the statement: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will *return* into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself [the ascent of seven is always subject to reversal by its unredeemed surroundings], and they enter in and dwell there; and the last state of that man is worse than the first." Matt. 12:43-45. This is the wilderness state that simply feeds on the Word, as something *outside* of itself which is taking care of it, with no wedding in the human consciousness thereof "to all human thought and action," My. 153, as typed by the Extension in a collective manner, each church but one tribe dependent upon the other eleven for its completeness. The "Gentiles" could never be *inherited*, Isa. 54:3, in this state of unfoldment, as "inherit" means some indwelling right, and this could never be until the full twelve values (as represented by the collective idea in the Extension as the Twelve Tribes) were accepted by each individual unit or Branch of Church. Thus we were subsequently separated thereto and therefor by the dissolution of communion with the Extension in 1908; and the By-Laws in the Manual and the revelation in Science and Health tended more and more to *completed* collective activity. Only as the Twelve Tribes are seen in one as *Branch*, will the claims of matter be reversed

and the counterfeited idea redeemed, Mis. 60:23-10. God's will must "be done in earth [by Branch] as it is in heaven"—Mind "intelligence."

Returning to Isa. 54, the next verses in the references read at the dedicatory Annual Meeting were 10-15: "For the mountains shall depart, and the hills be removed [The Word, leveled to demonstration, thus becoming one with human action]; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed . . . . I will make thy windows of agates [the windows of the Extension are all made of agate—Webster's Unabridged Dictionary defines agate as 'variegated chalcedony, having its colors arranged in stripes or bands, or *blended in clouds*'—the latter exactly describes the Extension windows in their undecorated *centers*], and thy gates of carbuncles [the pew benches and *doors* are of a rich red Santo Domingan mahogany, as nearly the dark, rich red of carbuncles as could be had], and all thy borders of *pleasant* [not *precious*] *stones*." There is nothing that could be more lavish of spiritual foundational truths ("Rock [stone], spiritual foundation, Truth," S.&H. 593) than the "*borders*" of the agate centers of the Extension's windows. The three large and most distinctive (of the purpose of the Extension) were between the two front entrances to the Extension, and in the rear of the Auditorium when viewed from the Reader's Desks, but the front of the Church from entrance on St. Paul Street. At the top of each of these windows in very *deep border*-effect is an *open book*—the Bride (Word), My. 125:26—with a Grecian burning lamp immediately above it—the lamp is exactly of the style in the Directors' window in The (little) Mother Church, typing human "intelligence," the second step in "the ideal man," S.&H. 517:8,

9. Between this lamp and the book are sprays of palm branches, olive leaves and berries filling in, in stiff cornucopia shape, tied with ribbon—symbolic of *accomplished wedding*. It might be interesting to note that while Mrs. Eddy had dropped the capital “I” in intelligence in “the ideal man,” when she dropped the title of Mother in 1903, as previously noted, and when at the same time preparations were being made for the building of the Extension (as the Church had pledged *en masse* the amount to build it in 1902), she had not yet detached “intelligence” from Truth. There were, therefore, but two steps in the ideal man, S.&H. 517:8, 9, when The (little) Mother Church was built in 1894, and when the Extension was finished in 1906—“The ideal man corresponds to creation, to Intelligence [capital “I”] and Truth.” Thus the human consciousness had but one step in Motherhood, “*creation*”; when the Extension was started (1903) and even completed in 1906 this reference read—“The ideal man corresponds to creation, to intelligence [little “i”] and Truth.” Human intelligence was wedded to Truth when the Extension was started—human intelligence, wilderness, wedded to the Word, Bride, Truth, since Truth cannot be separated from Life and Love, which are the qualities to which the ideal Woman corresponds. Also “Life and Love” (Father and Mother, S.&H. 569:1-3) were wedded in “the ideal woman,” S.&H. 517:9, 10, when the Extension was built. In 1907 (just *one year after* the dedication of the Extension), Mrs. Eddy made her last change in “the ideal man,” S.&H. 517:8, 9, giving him three distinct steps, by detaching human “intelligence” from Truth; and also two for Woman, detaching Life and Love and making two steps for Woman—“*to Life and to Love,*” thus parting the two arms of

Father (Life) and Mother (Love), to distinguish the ascending and descending ideas. Simultaneously therewith (in same edition) the eleven other most important changes were made as before noted—the most important of which in the light of Branch steps beyond Extension being the redemption of the five physical senses, S.&H. 274; “Principle and its idea is one,” S.&H. 465; “Thy kingdom is come,” S.&H. 16; “Woman is generic man,” S.&H. 461; “A spiritual idea has not a single element of error and this truth *removes* properly whatever is offensive,” S.&H. 463. Thus was separated the finished whole to its specific proportions for the specific light of *each* Branch. Previously, in the wedded idea in the Extension, the Branch must abide in the visible vine for a sense of its completeness, human “intelligence” being then wedded to Truth, and Life to Love, in Mrs. Eddy’s statement of the three tabernacles in “the ideal man,” S.&H. p. 517:8, 9. In detaching the human intelligence from Truth, and Life from Love in 1907, *a year after the Extension was dedicated, another step was passed* in “the ideal man” in its Three Tabernacle forms—Mother; Extension (Universal Child); the Branch, the City foursquare descending from God out of heaven as Bride embosoming the Lamb (square) to dwell with men, Rev. 21:2, 3. Thus we approached Truth directly from above in the Branch,—“a Branch shall grow out of his *roots*,” Isa. 11:1, past the stem, *visible* Mother Church, with its rod as a specific corrective—the Branch must become consonant with the Extension, the wedding of Mother and Child—Bride and Lamb—expressing the two in one. This is shown in Christ and Christmas’ tenth illustration as the Bride (Word, evidenced by the scroll in her hand) having descended (evidenced by the descend-

ing rays behind). She is knocking at the *detached* Branch, which Branch, as previously noted, was given us in 1898 just after the Concord Branch was given its Hall.

Returning to the direct subject in hand—the three windows in the Extension with the *Open Book* and Grecian burning lamp—the wedding of the human intelligence to Truth (as the then statement of “the ideal man,” S.&H. 517:8, 9), hanging from this union of the Lamp and the Open Book are clusters of luscious looking grapes on each side of the Book—the whole exquisitely colored—the lamp a light lavender with golden flame, shedding a beautiful tinted glow on the book, and both blending into the detached branches, tied with ribbon in wedding fashion, with a large blank inset of glass below, as if inviting an earthly name, but finding the name still written in *heaven only*. Thus the only possible rejoicing then was that its names were “written in heaven”—a Christian rejoicing only.

A most interesting additional feature of these three front Open Book windows was the border on either side of same—the major feature of which is a scroll crossed with a quill pen, rolled in fashion as the scroll in the Woman’s hand knocking at the door of the Branch in the tenth picture of Christ and Christmas. The whole border with many symbols attached to the same stem terminating in a wreath of victory—the entire border suggesting a descending order. Does not this suggest the many messages to Branches that superseded this marriage of the Bride, Word, and the Lamb, purified human “intelligence”—the Lamp—given us after the dedication of the Extension? Jesus being “the highest *human* corporeal concept of the divine idea,” S.&H. 589, and “intelligence” in “the ideal man,” S.&H. 517:

## THE THREE TABERNACLES

8, 9, being the highest human step therein, is it not inevitable that the Lamp typifies the Jesus consciousness ("I am the light of the world"—Jesus) Woman's man child, S.&H. 565:6-13, wedded to the Bride, Word, as in Christ and Christmas picture *nine*—the marriage of the Bride and the *Lamb*, Rev. 19:1, 6-10, read in the Annual Meeting at the dedication of the Extension.

### SHIELDS OF DEFENSE

The *Christian* need of defense is shown in the Extension on the Falmouth Street side, where there are six arches separated by two windows, three openings in each arch, behind each of which arch are two double doors entering the foyer or halls leading thereto. On each side of these two doors in the first arch, in line with the top panel of each door (the doors having three panels each—six in each double door) there are *shields*, each of a different shape and surrounded by a different leaf or flower (showing the *varying character* of the *defense* presented by the *idea* portrayed thereon) and on each of these *shields* a different subject. On the first, a seven pointed *star* in appearance as though the sun were shining behind it (as it always is, the star with its seven points being only the seven divided rays to the human consciousness of the same one light); on the second shield, on the other side of the same door, a bundle of *wheat* tightly bound at the bottom and tied, with a peculiar little sprout in the middle, as though the center (Benjamin?) were sprouting. On the first side of the next double door in the same arch, going from the Publishing House towards The (little) Mother Church, is a *lamp* on the first shield; and on the next shield, an *open book* in a circle. In the next arch of three openings, behind which are two double doors in design the same



as in the first arch, there are four additional shields, each of a different shape and border, as in the first arch. On the first shield is a garlanded *Lamb*, and on the next shield is an anchor (typing purified human consciousness rising above the human and casting its "anchor of hope beyond the veil of matter, etc.," S.&H. 40:32-1— in Issachar, the ninth son of Jacob, which is the first step beyond eight (descension), meaning "hope, . . . spiritual compensation," S.&H. 581, which is the spiritual import of this Extension, filled with its symbols. The first shield in the second door in the second arch is a *dove* with an olive branch in its beak, with *fourteen* rays of light (not surrounding it, but all *descending*)— this is the message of fourteen in the empty circle window of The (little) Mother Church falling in benediction on the wedding of the cross and the crown on the other side of the second and last door containing the last shield with a cross and crown on it—the cross, The (little) Mother Church, My. 6:17,18, and the crown, the Extension, My. 6:17, 18. Thus there are eight shields of defense of *idea* protecting this church; hence, it must be protected by its union with The (little) Mother Church, Asher in the universal idea, Rev. 19:1. 6, being the marriage of the Bride and the Lamb, same chapter, vs. 7-9, in nine—Issachar, the ninth son of Jacob. It was the coming together of earth (Leah) and heaven (Rachel) for the first time, Rachel approaching Leah, Gen. 30:14, 15. This is evidenced by *nine* large, eight-petaled flowers overhead in each of these arches of the shields; and in ninth picture of *Christ and Christmas*. The Extension being the union of eight, Asher (The [little] Mother Church) and Issachar (the Extension).

Returning to the interior of the Extension on two sides of the church Auditorium, in a semi-circle of win-

dows (each of the windows next described alternating five on each side, containing the same agate glass windows with borders first of urns (suggestive of fragrances?) with a sheet of music, staff and notes separately and distinctly visible with a horn of joy beneath on each side of the windows as borders, and a rose border above previously mentioned. The next five alternate windows (each alternate with the music windows just described) being the same in center of agate, with a border on each side of a descending olive banch, to which various symbols were appended or tied, starting with a blank for inscription at top, then a wreath, below which, a bow of ribbon with a round bunch of conventional grapes beneath; and just under the grapes *tied* with ribbon bands to the common stem were two *closed* and reversed *books*—one on one side of the branch or stem and the other on the other side *tied together* (undoubtedly the wedding of the two witnesses—the two olive trees, Zech. 4 and Rev. 11:4). Just below them *on* the same branch a thick cluster of olive leaves and olive berries; the border at top being eight large five-petaled flowers and border at bottom an inscription blank—left blank! This shows clearly that there is nothing left us of the Mother's *work*, but joy and singing, flowers and fruit.

The last change in line with “the spiritual idea” in 1907, was added to “Christian Science Practice”—salvation a gift and not a labor, S.&H. 442:25-29—the first promise ever given in Christian Science. Thus we as Branches do not have to do the work all over again, as the work *is done*, and we Branches have all been made Benjamins (or the regenerated Child) by our loyal association together in the crown of Motherhood in the Extension in which Mrs. Eddy has placed herself as the

Benjamin idea in the sense of building her Concord Branch before the Extension was completed. Was not this the upward sprout in the bundle of wheat? It was the weight of this Branch with its descending tendency that broke the sheaf band, Chedorlaomer, Gen. 14:4, of the collected (as separated from the World) idea to a larger expansion than even one Church edifice, to descend to the World as the City foursquare. As the 12th chapter of Revelation (The [little] Mother Church) could not do the work of the Extension, the 19th chapter of Revelation; so the Extension as 19th chapter; could not do the work of the 21st chapter, the Branch—and even then the Branch looks forward to the 22nd chapter of Revelation when the spiritual “Thirteen” (Nation—definite idea) and “Fourteen” (universe) unites it with the whole world, “the seed” inheriting the Gentiles, Isa. 54:3.

Just as the Extension put Mother behind it, darkening beyond a ray of light the highest demonstrated-to-human-consciousness point of the Bible (Jesus’ resurrection) and our *then* highest concept of Science and Health, the God-crowned Woman (which remained thus darkened, with Mrs. Eddy’s knowledge, for the four years before she left us, and since until about four years ago when the Directors decided to illumine what Mrs. Eddy had allowed to be *dark*); so the Concord Branch puts even the forever closed doors between its self and Mother, and Mother *behind*; whereas, The (little) Mother Church and the Extension have direct communication, although they could never be *one* any more than a cross and crown could be *one* (which is Mrs. Eddy’s characterization of distinction, My. 6:18 & 19)—that is one, in the sense of taking the place of the other.

## THE THREE TABERNACLES

The order of building was The (little) Mother Church, the Concord Branch, then the Extension. The order has been changed in this presentation of these three tabernacles. The Concord Branch was built while the Extension was being arranged for, the former being dedicated the day after the Extension's cornerstone was laid—the cornerstone of both Extension and the Concord Church being laid on Mrs. Eddy's birthday, with her *approval*, as previously noted.

The Extension could not be higher in unfoldment than the Branch as the former unfolds the 19th chapter of Revelation and the latter the 21st chapter. It was higher than the "branches" growing out of the stem of Motherhood in The (little) Mother Church and Extension, which branches Mrs. Eddy describes as planets revolving around the sun of Motherhood in My. p. 13. This was written May 30, 1903, *before* the laying of the cornerstone of the Extension or even the cornerstone of the Concord Branch—but the Branch as Benjamin—the child of regeneration coming down from God out of heaven was another sense of Branch. Mrs. Eddy's subsequent light for the Branch churches (in 1906) when she gave us Sec. 6, p. 72:19-24 takes precedence over anything she said before, as well as her illuminations in 1908 when she dissolved communion between the branches and Mother Church, thereby detaching the branches to grow from the roots of spiritual Motherhood. Just as a florist replants cuttings in the realm of plant and tree life, to grow from the same source as the mother, vine or tree; so the Concord Branch, as the *gift* which sprang directly from the consciousness that revealed the Bride, Word, was planted (*fused*) into Mother's *Crown*, embracing the other Tribes—all becoming Benjamin. Thus the Extension embracing com-

pleted idea, did its work quickly blossoming "into spiritual beauty, communion universal and divine," My. 141: 28, 29. The branches before the building of the Extension were as Mother's children revolving around "Mother," My. 13, but after the wedding of Mother and collective Child, as prophesied in Rev. 19:7-9, read at the Annual Meeting (at time of dedication) the remaining work was from the point of heaven, Rev. 21, and thus the "wilderness Mother" became the heavenly Bride—Word.

The entire trend of this Extension with its seven stairways (ascending Tribes), seven galleries, "eight bronze chains, each suspending seventy-two lamps" in *circles* as bunches of grapes (thus described in Mother's Room in Concord Branch) My. 69 (which symbolism has been recently effaced by the removal of these fixtures and by their replacement by an amber sun burst in the top of the dome), *eight* large outer double doors and twelve exits, My. 68, 69, is illustrated by the coming together of pictures *eight* and *nine* of *Christ and Christmas*. Picture *eight* (Asher) in which Mrs. Eddy speaks of as a *crown*,\* Christ and Christmas typing the wilderness, "Christ's silent healing heaven heard CROWNS the pale [wilderness—fading out of material sense] brow" Poem; and picture *nine* (Issachar—union of Leah and Rachel) the union or wedding of the Bride and the Lamb—Mother and son—"Mind, mother, man," Poem, Christ and Christmas. This fading out of all symbols in the eighth picture in Christ and Christmas, typing the purified human consciousness (the Lamb) without which there could be no union with

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\* For, of course, Mother in seven was self-crowned in eight Asher, as Motherhood could not go beyond *seven*. Yet her room—"Mother's Room"—was lifted above the Auditorium of The (little) Mother Church—lighted by the seven-pointed star; also the vestibule so lighted.

heaven which the ninth picture in Christ and Christmas illustrates—wilderness mother and wilderness son, Rev. 12, uniting (“Christian *Unity*” being title of the ninth picture). Mrs. Eddy says, “Christian Science eschews divine rights in human beings,” My. 303:13, 14,—each and every Cain (which means “possession”) in sense must yield to the Lamb consciousness of Abel (“self-offering” S.&H. 579:8, 9) typed by his offering of the Lamb.

The interior bears witness only to the union of eight and nine, where they are blended and combined in unmistakable language; whereas the exterior containing the eight progressive symbols are all divided, hence they rest on their shields of defense, while there are shields within, they seem to be defended by the surrounding idea. The interior is one continuous garland and wreath—circles, and circles, but no squares. There are eight eight-pointed stars in the vestibule leading out of the auditorium, at the bottom of four descending olive branches; but the most decided impression is given by the inscription *blanks* in many borders, and below all the windows in the glass border—writing the name of the whole idea in heaven not on earth.

A twelve-petaled medallion above the organ and twelve round pillars in the foyer and the twelve *exits* mentioned in My. 69 remind us of the next inevitable step—thus the twelve were gathered together in the message of eight—Asher, “spiritual compensation,” S.&H. 581, and nine, Issachar (the union of Leah, mother of Judah, Jesus; and Rachel, mother of Benjamin), laurel wreaths everywhere attesting triumph and victory, music, flowers, fruit, joy, abundance to overflowing, Asher—“*spiritual compensation*,” S.&H. 581, being embraced in the entire Extension. The Concord

Branch as subsequently described shows the further advance of idea by starting with a large rose window with cross and crown in the *center*, surrounded by eight petals to be embraced in turn by a medallion of twelve petals, which is in turn separated by twelve large white pillars—typing the Twelve Tribes *which* show the workings of the spiritual idea, S.&H. 562. Thus Motherhood started with the seven-pointed star, Rev. 12, thence to eight, and then to the Extension in nine, Rev. 19:7-9; thence to Branch in twelve with ten-petaled medallions in its church windows, but only eight in the Mother's Room and Reading Room, also a large eight-pointed star as the only symbolism in the latter. Note that Science and Health is closed in *eighth* picture in Christ and Christmas, and the scroll superseded it—the Word, Bride, from above, the spiritual consciousness that comes from above. Church begins in eight as our Quarterlies show on the left-hand side with its eight rays from beneath, fed by twelve from above on the right-hand side.

“Motherhood” in bringing forth the man child in the wilderness, Rev. 12, was finished when Mrs. Eddy evolved the seventh volume of the Journals (Gad, the seventh son of Jacob), and dissolved her first formation of Church founded on Jesus, Man. p. 17, and S.&H. 565:6-13, in 1889, which latter had been formed in 1879. Mrs. Eddy had tried to form a Church in *eight* in 1875 to express her heavenly vision in eight (Asher, the eighth son of Jacob being the first step in Womanhood, “Church”), but failed because it was not founded on “Association,” manhood, Gad, in seven, which latter was not organized until a year later. In other words, her heavenly vision as brought in the little Book, Rev. 10, by the man-Angel, was practical to *her* but must be

founded in the human consciousness of her students. Her man child born in the wilderness was not revealed until 1886 in the 16th edition of Science and Health,—in the Apocalypse in *idea*, and in Genesis in letter presentation (Genesis and the Apocalypse being added to Science and Health for the first time—the latter not being taken in revelation beyond woman bringing forth the “man child” in Rev. 12). As Mrs. Eddy’s revelation (Woman) always preceded her founding (man)—Woman’s right being “To point to heaven and lead the way,” Mis. 389:4. Thus the revelation of her “man child” came three years before she dissolved her first formation in 1889, when her “man child” was “caught up unto God and to His throne,” in the sense of rising into Womanhood to unite with the next unfoldment in eight, Mother Church. There were five other stars (than the *seven* of manhood which he typed, Rev. 1:20) in Woman’s crown—“upon her head a crown of twelve stars.” Thence man (Gad) wedded Woman (Asher) in heaven and made the first step of descent in nine—Issachar. Seven (cross) and eight (crown) wedding in heaven,—starting descent in nine, gathering its stars as it descended to the point of twelve.

The (little) Mother Church was completed at the conclusion of the twelfth volume of the Journals, and Mrs. Eddy’s first visit (or recognition thereof) was on the day the twelfth volume expired, as previously noted. This Church was built as a memorial to her motherhood by her students, as previously noted, and the dedicatory references from the Bible and Science and Health, Rev. 12:10-12, sound the note of triumph rather than further struggle in bringing forth the “man child”; although the persecutions of the woman from without would of necessity be as long as she is separated from



her child (he having been "caught up unto God and to His throne" gone on to eight). For the duality of Mother and child—twoness always engenders Animal Magnetism, hence the Dragon's persecutions from *without*, Rev. 12:13-16, which constituted the remainder of the dedicatory Lesson—Sermon, Pul. pp. 12-15.

In 1897, when the Concord Branch was formed; Miscellaneous Writings presenting the spiritual *history* of Motherhood; Christ and Christmas picturing the *next* step (in the tenth picture—the ninth being Mother and man child united); and the Sentinel in 1898 (Sen meaning "see"): all were given us. The dual activity of Mother and Child approaching the same point became more and more manifest, until in 1903, when Mrs. Eddy dropped the title of Mother and started the second church edifice in Concord (the first being a remodeled Hall, Journal Jan. 1898, and My. 145), also setting plans in motion with a view to illustrating the union of Mother and Child as Bride and Lamb, demanded in Rev. 19:7-9, and pictured in the *ninth* illustration of Christ and Christmas. The preparatory work and the construction of the Extension covered three years from the time of dropping the title of "Mother" by Mrs. Eddy—her statement of her reason for dropping the title of Mother certainly seems to "*hide*" the leaven in this measure of meal as it was prophesied Woman would do, Matt. 13:33.

After the wedding of Mother and Child, as illustrated by the union of The (little) Mother Church edifice and the Extension, at the point of their altars—the marriage of the Bride, Womanhood in twelve, and the Lamb, the purified human consciousness or *wilderness* child took place. The wilderness being human "intelligence" of the heavenly vision, the second step in "the

ideal man," S.&H. 517:8, 9—wilderness—"the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence," S.&H. 597:16-19. The wilderness is the only place where the human consciousness weds the Word, the Bride. The experience of the children of Israel under the leading of Moses showed this, and Mrs. Eddy started with us at the same point of experience as Moses did with the Twelve Tribes of Israel, S.&H. 226:25-2. The promises of the Bible largely centered around the wilderness. The next and last step must be taken in fulfillment of the Bible prophecy in order that Science and Health may demonstrably correlate the Bible—the united consciousness of Bride and Lamb must *descend* as Bride, "Word," My. 125:26, to the world through the channel of Branch, the City foursquare, Rev. 21. No two of these prophecies, Rev. 12, 19, 21, could be fulfilled in the same tabernacle, nor even one while the previous one was *active* in idea (thus Mother yielded to Extension, and Extension to Branch), as each tabernacle must portray a separate "measure of meal" in which Woman hides her "leaven." The walls of the City foursquare show the limits even of Branch although not walls of defense, as its gates are never shut, Rev. 21:25. The Concord Branch is an ensample to all branches, *embracing a Mother's Room* but closing the doors on "Motherhood," and wedding the Reading Room as channel for impersonal "Bride, Word," My. 125:26. This step awaits our taking, and the revealed truth behind it presses harder and harder. As we do not see its spiritual import, the material claims of counterfeits are seeming to have their "gala day," inasmuch as truths can never be evaded nor silenced by resistance. Until this step in Branch as impersonal Bride, Word ("the Lord God Almighty,"

S.&H. 576:10 & 11, being correlated by the Lamb's wife, S.&H. 577:4-11—"the Lord God Almighty and the Lamb are the temple [church] of it," Rev. 21:22) is taken, we have not a full message for the world *where* even Bride (the last step in Church, as City foursquare, its *walls* indicating Church limitation) must yield to "Love [symbols disappearing with Church] wedded to its *own* spiritual idea," S.&H. 575, "finding its idea everywhere and in everything, and thus redeeming it wedding it to its basic fact—"Principle and its idea is one," S.&H. 465. "Church" cannot melt into universe until its complete structure prophesied in the Bible by symbols, Rev. 10, 12, 19, 21, yields to *idea*. To take the incomplete idea to the human consciousness would be fruitful of only hopeless struggle and even *vice*, as the spiritual demand must be met, else its counterfeits in the many perversions of marriage will present themselves in the name of rejected Truth. The *measurable* realization of the allness of God and the omnipresence of Love will *measurably* heal the sick (as it did with the primitive prophets, S.&H. 483:19-21; 144:30-7, but the revealed *letter* must be gained, else the Lamb will forever be fleeing from the disguised wolf. Abel, "watchfulness, self-offering," S.&H. 579, typed by the lamb which he offered, could not maintain his position as against Cain ("possession"), the latter of whom claimed matter, material concept. The devil claimed to possess all things, "All these things will I give thee, if thou wilt *fall* down and worship me," Matt. 4:9. Erroneous belief asserts a claim to all things until the superior claim of spiritual idea is realized in the name of united heaven and earth—"the *coincidence* of the divine with the human," Mis. 100:19-25; S.&H. 561:16; Un. 52:7-9; My. 265:20-24. This is symbolized by the City four-

square—heaven, Woman, embracing earth, man—but “the stellar universe is no more celestial than our earth,” S.&H. 509.

The remedy for Abel is found in the Extension, as it is the wedding of the Abel (Lamb) thought to the Word, thus providing a *protection* against Cain. But the next step—Zebulun—must be taken, which is illustrated in the tenth picture in Christ and Christmas. The fulfillment of the “Tenth Commandment”—“Thou shalt not covet”—could never be until a sense of the allness of God is realized which leaves no “Cains” in consciousness from which to flee or from which to protect ourselves, our walls being Salvation and our gates Praise—as in My. 364:9-18.

Mrs. Eddy’s last revelations, after the Extension was dedicated were thus given to the Branch in twelve—the City foursquare (the square being in *ten*, the next step) the Branch, with its Word, as Bride, coming directly down from God out of heaven. Did not the scroll crossed with the quill below the Lamp and the Open Book in the three front windows of the Extension, and also the scroll in the hand of the Woman in the tenth picture in *Christ and Christmas* point to a revelation beyond the Extension. *Christ and Christmas* in its eighth picture closed the book, and in its ninth picture unites “*Christian*” (Jesus—man) and “*Science*” (Woman, Mrs. Eddy). Then the scroll in the tenth picture comes directly down from heaven in such changes as in Science and Health when dropping the *eighth* synonym in definition of God, S.&H. 465, to man—eight keeping *good* entirely in heaven,—nine, wedding in spiritual idea as in the Extension, S.&H. 442:25-29, 30-32; 200:25-29. Science and Health 103:15-17, then took the place of “the fight to crush Science,” as it was at the time of the

dedication of the Extension and even until after Branches were separated from communion with Extension. Science and Health 265:20-22 took the place of a negative statement as previously noted. Science and Health 99:13-17; My. 364:9-18 and My. 241 and 242, Instruction by Mrs. Eddy:—each and all were added after the dedication of the Extension, as well as the last change in “the ideal man,” giving it a third step, demanding a third tabernacle; redemption of the five physical senses, S.&H. 274; Woman is generic man,\* 561; “Principle and its idea is one,”\* 465; “Thy kingdom is come,”\* 16; inviting Materia Medica to adopt Christian Science,\* 441; change on\* 463 as previously noted, etc., etc.; each and all were added after the dedication of the Extension—Were these changes not *another scroll*?

Thus we go to the *third tabernacle*.

## THE CONCORD BRANCH

THE THIRD TABERNACLE—“Truth,” S.&H. 517:9

The Concord Branch Church, as a gift from Mrs. Eddy, illustrates every demand made on Branch Churches as *detached* from the Mother Vine. In the front of this Church is a large round window (similar in shape to the rose windows in The (little) Mother Church) with twelve white *pillar* divisions encompassing or surrounding a cross and crown as a center. Underneath this is the center door, over which is the statement that the Church is the gift of Mrs. Eddy to the Concord Scientists. Thus the Church starts with the cross and crown of Motherhood, surrounded by an eight-petaled medallion *within a twelve-petaled medallion*, supported by its twelve surrounding pillars, typing the Twelve Tribes of Israel. This Church is in the form

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\* Science and Health.

of a square—the square of the *circle* of Motherhood—there being twelve windows in groups of three (two groups on each side) in the auditorium on the lower level. The ceiling is in squares wherever a square can be placed, and even the seats are arranged in line with the square of the Church—unlike the *circular* arrangement of The (little) Mother Church, Extension and most “Science” Churches.

On the spire of this edifice is a peculiarly constructed symbol—hoops crossing each other at opposite points of contact, producing the effect of an open outline of the *World* (suggesting the *idea* of the world, but without “boundary or limit,” S.&H. 577, beyond the necessity to convey the idea) with six balls—one at each of the four outward directions and one each at the top and bottom points of contact. To “the four cardinal points,” S.&H. 577, of the City foursquare was added two (heaven and earth)—its measurement being cubic and not square, as in Revelation 22. In view of the mission of “Branch,” this assumption is natural; especially the *ensample* of this Branch, the direct gift of Mrs. Eddy. The Woman knocking at the door of the detached Branch in the tenth picture of Christ and Christmas stands on an *individual* square mat over many squares—the square being the human fulfillment in the founding of the last (tenth) commandment, which bows the knee of the human consciousness before the Christly idea coming from above (the spirit and letter of all of our last revelations given by Mrs. Eddy)—May not this individual mat represent an ensampling Branch (Church)—and would not that Branch of necessity be Mrs. Eddy’s Church, My. 162:16-21?

There are two beautiful pictorial transept windows—one on each side of the Church, in the platform, or

Readers' desks, section of the edifice. In the one on the left, when facing the Readers' desks (South transept), there are four subjects illustrative of the commands of Jesus—"Heal the sick, cleanse the lepers, raise the dead, cast out devils." On the right, when facing the Readers' desks, are four corresponding-in-size windows in one (North transept) two of which presenting Jesus' re-appearance to his disciples on the shore of the Galilean Sea (or sea of Tiberias, which was the same), John 21; and the other two, Peter and John healing the man at the gate of the Temple called Beautiful, Acts 3:1-8. These last two subjects being associated, show that our healing must be done in the name of the *resurrected* and ascended Jesus—not Jesus before his crucifixion, S.&H. 35:10-18; 200:25-29. It is most interesting to note in each and all of these windows Jesus is presented in a rich red robe, with a pink over-scarf or drapery—even on the shore of the Galilean Sea, after his resurrection, Jesus' robe is scarlet. Thus we leave heaven in *white* in the Extension and redeem earth's color to idea in the City foursquare bringing its redemption of all color, character, Rev. 21:19 & 20. Mrs. Eddy gave us "God is *natural* good," S.&H. 119, in the 50th edition, p. 13, when she gave us the City foursquare in 1891, and thus the "Bride" in the City foursquare brings redemption for the scarlet Woman's insignia from heaven in the redeeming *idea* that heals the multitudes in *twelve*. Also Peter is dressed in bright red when he heals the man at the gate of the Temple called Beautiful. The Branches receive the message of the redeemed senses, with no taint of earthly concept. The sea is pictured in the background of these healings, with the multitudes in front—the belief in a mind apart from God recedes

with the message of the "Bride"—"conceiving man [everything] in the idea of God," S.&H. 582.

The mistake of assuming that the Old Testament with its marvelous symbols is "old theology" is a great barrier to our realization of complete structure. Moses gave us the exact pattern of things shown him in the Mount, and while "the inspired Word" (S.&H. 497—of "Spiritual interpretation", the marginal topic of the only other place in our text-book where "the inspired Word", is mentioned, S.&H. 46:5-12,—as previously noted, the only other reference in all of Mrs. Eddy's other Writings being My. 238:18) must interpret it to us and draw it into the white light of idea as illustrated by the old gentleman with glasses (symbolic Bible consciousness without the quickening of *idea*—Paul said he saw through a glass darkly) in the seventh picture of Christ and Christmas, where the Bible—as a whole—is closed by the process of drawing its *seven* colorful rays into the white light of *idea*, and it can be scientifically closed in no other way. The first ray of saving light manifested itself in a rainbow to Noah—white light divided its rays to the human consciousness into the seven prismatic colors, which Moses afterwards interpreted to the human consciousness as seven days of consciousness, or divided hues of light. The first seven rungs of Jacob's ladder in ascent that reached from heaven to earth might thus be characterized; in fact, in the June Journal of 1886, p. 61, under the title of "Jacob's Ladder," it was said that it was the equivalent of the seven rainbow hues; the seven ascending angels, are the seven "hues of Deity," Ret. 35:14 (in fact, the study of "color" in Mrs. Eddy's writings is most illuminating under the words color, hues, tints, prism, rainbow, black, etc.). Jacob prepared a coat of many colors



for Joseph, doubtless trying to express humanly what Noah saw as a heavenly manifestation, as it was Jacob's responsibility as the revelation of Science, S.&H. p. 589: 5, to unite heaven and earth, inasmuch as he had seen the ladder that was *set up on the earth* and which reached to heaven; the seven descending angels being *light* that embraced specifically each divided color which originated in it—Light. Man might be termed color, or the seven divided (prismatic) colors in light, and Woman the light embracing these seven colors. Mrs. Eddy suggests this in the black cross, flowered or colored cross, and light in the last picture in *Christ and Christmas*. The first edition of *Christ and Christmas* presents but one cross and that covered, as the second cross that we now have, with what seemed to be in shape morning-glories, which we know are all hues. Only by turning our back to the light can we see black, and this is the only cross the garlanded-headed serpent sees. Mrs. Eddy has translated "color" into character in *Christ and Christmas*, of which she says, Mis. 374: "Christian Science and its *art* will rise triumphant . . . Angels (Jacobs Angels), with overtures, hold charge over *both*."

The priests in the time of Moses wore a four *squared* breastplate with a precious stone therein for each of the Twelve Tribes; these stones were of the seven full colors of the light and some crystal and agate stones to make the full twelve—the five agate and crystals typing the seven descending colors combined, Exod. 28. Sardius and carbuncle, both red; topaz, yellow; emerald, green; sapphire, indigo; liguire (jacinth), pure orange; agate, variegated chalcedony, which is pale blue; amethyst, purple or violet; beryl, transparent white; onyx, variegated layers; jasper, different shades, bright-colored variety; diamond, transparent white: thus we have the

seven distinct colors of the rainbow, and four white and variegated stones—they could not go beyond eleven in earthly prophecy, as the twelfth was Benjamin, the child of regeneration. The foundations of the wall of the City foursquare (which the priest *typed* by his foursquare breastplate upon which these stones rested) were garnished with these same *twelve* stones, Rev. 21:19, 20: jasper; sapphire; chalcedony; emerald; sardonyx (onyx); sardius; chrysolite, olive green; beryl; topaz; chrysoprasus, yellow (jacinth); amethyst. Jesus drew them all into white on the Mount of Transfiguration when “his raiment was white as the *light*,” Matt. 17. When heaven opened to John, Rev. 4:2, 3, a throne of gorgeous rainbow appearance presented itself before the rainbow descended to earth on the brow of the man-Angel in Rev. 10; whereas, when heaven opens again in Rev. 20:11, after the marriage of the Bride and the Lamb in Rev. 19:7-9 (just before the Bride descends in Rev. 21), the throne from which earth and heaven fled (old earth and old heaven) was pure white. Thus man in seven is typed by diversity of *color*, the rich hues of character, and woman is the white light of Love, which embraces the seven inherent colors; thus in her descending church, she embraces “all the churches [colors of specific tone or character] one by one,” My. 342. As white initially has each and all in its embrace.

There are three mottoes from Science and Health, and four from the Bible in this Concord Church. From left to right, the first motto from Science and Health (directly under the window of Jesus' four healings) is S.&H. 272:3-5; the second from Science and Health 275:17-19; and the third from Science and Health 368:20-22. Inasmuch as Mrs. Eddy gave us three mottoes for the Branch Churches in 1899, My. 213:27-14; also

Sentinel Oct. 26, 1899, and as this Concord Branch was built in 1904—five years thereafter—the choosing of these three different mottoes by Mrs. Eddy makes this Branch *unique*, both in point of having other mottoes than she outlined for all other Branches, and having *three*, when Mrs. Eddy forbade a Branch having more than *one*, as will be noted by the reference from Miscellany last above quoted. These references were written by her especially for this Church, as the previous Christian Science Hall (established two years before the mottoes were given the Branch Churches) had but one motto from Science and Health—“Man can conquer sickness as well as sin”—which does not appear in our present Science and Health and did not when this Church was dedicated in 1904, the only motto in the second Church which was in the original being from the Bible, Matt. 6:6.\*

It is most interesting that the Science and Health placed in the Concord Branch cornerstone July 16, 1903, contained for the first time the “intelligence” in “the ideal man,” on p. 517, lines 8, 9, dropped to a small “i” and all the words “intelligence” substance and wisdom † *for the first time* treated in like manner—thus giving man as *idea intelligence, wisdom and substance.* † Also Science and Health, p. 68, lines 27-30 next page, were added *for the first time*. This is all in line with this Branch’s typing Benjamin, as previously noted, or the Church of regeneration. Just as Mrs. Eddy had two sons—the latter of whom she called Benjamin—she gave two Churches on the same foundation.

Mrs. Eddy’s *teaching* was closed in this Branch Church, or rather the Hall, which she remodeled from

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\* Thus the second Concord edifice merely preserved and embraced the first as foundation (S.&H. 269:22-25, noting marginal topic).

† Also *Creator*.

a frame dwelling into an "upper chamber" for a Church auditorium above (in which her last class was taught in two lessons—the first lasting two hours and the last four hours, Dec. Journal, 1898), the Reading Room and the Mother's Room on the lower level as foundation for Church, Jan. Journal, 1898, pp. 588, 589. Thus Mother's personal teaching and personal Motherhood, as well as impersonal Motherhood in her writings in the Reading Room as separated from the level of Branch activity, disappeared in the second Church edifice, where personal Motherhood was put behind, and Reading Room, Church and Mother's Room were all on the same level. Mother, translated into Bride wedded to Lamb, universal Child, in the Extension, Rev. 19:1, 6-10 and My. 39:6-10, and expressed in Branch in the City foursquare descending from God out of heaven ("spiritual roots," Isa. 11:1), typing "Love wedded to its *own* spiritual idea," S.&H. 575—the Bride.

The most interesting feature of this Concord Branch is the position of Mother's Room as compared with that of Mother's Room in The (little) Mother Church. In the latter, it is in the very *front* of the building, and five steps above the auditorium; whereas, in the Concord Branch, it is in the very *rear*, with no approach thereto except through a rear entrance, else through the Reading Room, and the hall that leads therefrom past the Second and First Readers' Rooms into a door at the end of this hall. Another interesting feature is that the double doors which would establish an entrance directly from Mother's Room into the Church auditorium (the Reading Room, Mother's Room and the Auditorium all being on the same level) have never been *cut open*, and seem to be but imitation doors for architectural balance to the double doors going from the Auditorium

directly into the Reading Room ; but we know that Mrs. Eddy could have never planned a deception, and they must stand for a *permanently closed door* between Motherhood and Branch. The only way that Mrs. Eddy could reach the Auditorium of the Church from the Mother's Room was through the Reading Room, showing that her personality must yield to *her writings*, as she suggested in Miscellany, 120:2-4. In this connection, another unique feature appears—the name of “Mary Baker Eddy” is not mentioned in the mottoes of the Church (which, the Note-taker was told by a then and now member of the Church, were written by Mrs. Eddy and sent to the Church), but simply “Science and Health.” Also, the arrangement of the Reading Room, and the Church auditorium opening directly thereinto suggests that the Reading Room is the *only remaining feature* that has any connection with Branch.

The First Reader at the time of the dedication of this Branch spoke of the exterior of the Church, as well as the interior as showing its oneness with Christianity, Sentinel, July 23, 1904. This Branch is the true offspring of The (little) Mother Church type, in this sense—both have towers, and are of Romanesque, in contrast with the intellectual (Italian Renaissance) pagan, type, as portrayed in the Extension and the usual Branch Church design. In fact, this Branch seems to be a union of two styles—the square Moorish tower of The (little) Mother Church on *one side* (South side, Christianity—S.&H. 575:29-32) and a different style on the other side, presenting the appearance of the conjunction of two churches—Mother and child as Bride and Lamb in the City foursquare, or “Love wedded to its *own* spiritual idea,” S.&H. 575.

## THE THREE TABERNACLES

A most interesting feature of this Branch Church is the distinction made by Mrs. Eddy between the Bible and Science and Health in the pictorial windows of the First and Second Readers' Rooms. In the Second Reader's Room (the first from the Reading Room) are two windows made of small diamond-shaped panes, the four central diamonds forming an elongated square. In each of these four central diamonds is a design arranged so as to correspond in a cross-wise fashion—the Bible and Science and Health being in opposite, horizontal panes, and a sheaf (bundle) of wheat and a cross being in perpendicular correspondence. The sheaf of wheat being at the lower point and the cross above—the harvesting of Motherhood is always the occasion for the cross of labor and struggle. The illustrations are yellow inlays in rough frosted panes. The other window in the Second Reader's Room contained the Bible and Science and Health in the same corresponding positions, and a beehive and a crown in the same perpendicular correspondence—the beehive being the lower point and the crown the upper. It is interesting to remember just here that the "Busy Bees," typed by the Beehive, built the Mother's Room in The (little) Mother Church, and that perhaps these same "Busy Bees," as grown men and women, twelve years thereafter built the Extension as the crown of Motherhood—the Children's Service at this latter's dedication being at half-past *twelve* o'clock, the time set apart by Mrs. Eddy for their Sunday School with *reason*, My. 78. Mrs. Eddy called The (little) Mother Church the *cross*, and the Extension the *crown* at the dedication of the Extension in 1906, My. 6:17-19. At any rate, these windows in the Second Reader's Room (room for the Bible) prove that both The (little) Mother Church and the Extension (cross and crown) were in

“Christianity” or the Bible consciousness—the cross from beneath, and the crown from above, and that *Motherhood does not go beyond this point*, each and both presenting a sense of “Manual” or labor, whereas “Science” is *Immanuel*. We all probably know the nature of the work done in the beehive—that it is ruled by one queen bee, which the entire hive serves. This is the crown, or half a time of Motherhood, Rev. 12:14.

Mrs. Eddy gathered her sheaves as Mother during the twelve years of unfoldment of the Journals, as previously noted in the chapter “Crowned With Twelve Stars,” and bore her cross while gathering them; and The (little) Mother Church was built as a memorial to her motherhood by her students, March Journal, 1895, p. 495, and May Journal, 1895, p. 45, hence she had no participation in its building, according to her statement in the June Journal, 1894, p. 94. The “Busy Bees” thus built and furnished Mrs. Eddy’s room in The (little) Mother Church, and a beehive containing their names rested on her table therein. Twelve years thereafter, Mother’s Crown was dedicated—this Concord Branch being dedicated two years before the dedication of the Extension—her crown—thus becoming one of the twelve factors in her crown.

There were, likewise, two windows in the First Reader’s Room (room for Science and Health) in the Concord Branch, presenting the same arrangement in diamond-paned windows—the first, the Bible and Science and Health in horizontal correspondence, with a seven-pointed star and an anchor in perpendicular correspondence—the star being the *lower* point and the anchor the upper; which would make the star the foundation and “the anchor of hope cast beyond the veil of matter [even beyond the *seven-pointed star*, or Star of

## THE THREE TABERNACLES

Bethlehem in Christ and Christmas] into the Shekinah into which Jesus has passed before us, etc.," S.&H. 40: 32-2. Beyond the *stars*—yes, beyond the *twelve* stars, or Woman's crown, with which the Second Reader's Room (Bible) ended and the First Reader's Room began. The second (or other, as there were but two) window in the First Reader's Room had the same arrangement of the Bible and Science and Health in horizontal correspondence, and a Grecian burning lamp and a bunch of grapes in perpendicular correspondence \*—the lamp typing human intelligence, and the grapes the wine of Love, S.&H. 35 and 598:17, 18, or "fruits of the Spirit." It would be the surface decision that the first of the two windows—the star and the anchor—was higher in concept than the second—the lamp and the grapes—if we did not realize that the latter is the *demonstration* of the former in human consciousness, the real purpose of the Branch—FRUITAGE! through the channel of intelligent (Grecian lamp) human apprehension or wedding. The Bible presents Father-Mother God and its offspring—Child, image; Science and Health, "Principle and its idea are one," S.&H. 465, thereby fulfilling Isa. 56:5 and 54:5.

This is further brought out in the five small windows above the organ, through which the outer light shines, inasmuch as the Auditorium is higher than the Reading Room, Readers' Rooms and Mother's Room—all in the rear. The first of these windows pictures a lamb; the second, the Bible; the third, a cross, the fourth, Science and Health; and the fifth, a dove—note how far removed from the Bible is the dove (peace). It is amazingly significant that no two of these windows can be *squarely* viewed from the same position, as they are

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\* The lamp was the lower point, and the grapes the higher.



each set in an individual, *deep alcove* and also the organ pipes obscure them, so that *one alone is squarely revealed at a time!* How symbolic of the divided tones of Motherhood—the pipe organ was given in each of these Concord Branches by The Mother Church, My. 166; and Jan. 1898 Journal.

It is interesting to note that while there were eighty thousand dollars in donations to the “building, embellishing and furnishing,” My. 162, of the Concord Church, it was designated as a *gift from Mrs. Eddy*, and she speaks of “*the builder* (in singular) of the Christian Scientists’ church edifice in Concord” receiving the benediction of “Well done, good and faithful,” My. 162—proving that she acknowledged the operation of *idea* only, to which channels were *subordinate*. It was necessary that she, alone, should build this church, as a type of Benjamin, being generic man—Woman. Many people, typing ideas, had built other branches, but one must build *the Branch*, Isa. 11:1, typing the Twelfth Tribe or child of regeneration, growing out of the “roots” of spiritual Motherhood.\*

This symbolism would clearly explain the situation in which error has tried to place our most revered Leader recently by charging her with plagiarism with reference to a few fragments of expressions that she used from classical writers, and one at some length from Blair in Lindley Murray’s English Reader.

There is *no doubt* but that these identified expressions were inadvertently used by Mrs. Eddy from the memory of her girlhood studies. The Note-taker identified the one from Blair in Miscellaneous Writings, 147:14-3, next page, in an 1812 copy of the above named

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\* So each of us must build his own Branch, though symbolically aided by the Associated idea.

book, which was published nine years before Mrs. Eddy was born and was doubtless one of her early studies of which she tells us on p. 10, Retrospection and Introspection, "After my discovery of Christian Science, most of the knowledge I had gleaned from schoolbooks vanished like a dream." So must this statement from "The Man of Integrity" by Blair have remained in memory only as idea. The best answer we could find for it on the lowest plane of justice would be in Mrs. Eddy's own words, "It is self-evident that the discoverer ['discoverer'—not *rediscoverer*] of an eternal truth cannot be a temporal fraud, My. 143, and we must not only acknowledge this, but what she says in this regard on p. 560 of Science and Health, lines 17-19.

However, on the higher plane of thinking, as symbolized by this Concord Church and the general line of these *Notes*, admitting for *argument's sake* that she knowingly used these quotations, as generic man she had a divine right to gather any and all of the "stones" (specific truths; "spiritual foundation," S.&H. 593:18, 19) about her upon which to rest and found her revelation, as did Jacob \* upon which to rest himself. Her revelation was *founded* upon the truths of the Bible, S.&H. 269:22-25 and 126:22-31, and Science and Health (as distinguished from the Key to the Scriptures—Genesis and the Apocalypse) is largely the *founding* process. BUT her *revelation* (the super-structure which she "rests upon"—S.&H. 583:13—this *foundation*, which "proceeds from"—S.&H. 583:13) was entirely individual and original to herself, being the second appearing of Jesus, Ret. 70:20-22, telling us the many things that he could have told had he found a hearing ear and which he promised the *Comforter* would tell us, John 16:12-

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\* As "the revelation of Science." S.&H. 589.

14; S.&H. 55:28, 29, and which human ear had never before heard, as contained in the *Key to the Scriptures*—*Genesis*, *The Apocalypse* and the *Glossary*. This was her individual and sole mission as revealing the Motherhood of God in the reflection of Womanhood—generic man. In the wedding of her message (the Bride, Word, My. 125) to the human consciousness (“Christian Science healing is ‘the Spirit and the bride,’—the Word and the wedding of this Word to all human thought and action, etc.,” My. 153), her work was largely recapitulatory of all the Bible writers and any others that might have served her purpose, as she, as the revealer of generic man, had a right to use any and every means that seemed helpful to the human consciousness—it all belonged to generic man. Even the human law recognizes the *limits of copyrights*; not only in point of *emolument* to the author, but their limitations are also a recognition of the world’s *right* to an author’s ideas after they have been made a part of the human consciousness. We all “plagiarize” thoughts continually from Bible writers and the classical authors, and we could not avoid it after we have received benefit therefrom. Mrs. Eddy tried to defend her *copyrights* only until her pure teachings were measurably assimilated, well-knowing that the time would come when her teachings would be claimed by the world without the protection of copyrights. Mrs. Eddy invaded no one’s copyrights, and used only what was hers by the *divine right* of her *message*. No one before Mrs. Eddy had even faintly discerned her marvelous revelations in the *Key to the Scriptures*, which was her *only* message as Woman. However, as Woman must encompass man, she encompassed in her founding the teachings of the Bible, as well as the best in human consciousness, which, after all, was drawn largely from the

Bible. The "old Masters" of painting, music and literature drew their great subjects from the Bible which Spirit interpreted to them in their own language—Mrs. Eddy received hers directly from *heaven*—The man-Angel brought the Little Book from heaven, Rev. 10: the God-crowned Woman appeared in *heaven*, Rev. 12; the Bride descended from God out of *heaven*, Rev. 21. Science and Health 123:19-23, shows the two-fold operation of the "calculus of Spirit"—induction, S.&H. 209: 25-30, and deduction, S.&H. 520:3-15. The Bible was the process of induction (ascension) and Science and Health of deduction (descension directly from heaven). Woman gathered none of her message from earth—it was the fire of heaven bringing Cause to its elements, My. 114:28-9; whereas, the Bible was the assembling of the elements to its Cause. The great mistake lies in following and judging the human course of Mrs. Eddy when her message lay in her *divinity*. Her human course in founding it was tentative, largely due to our measure of resistance. When her divine message wholly reached earth, *she knew* it and so stated in terms of a finished revelation in human founding, and disappeared as Mother and personal Leader.

So just as the many donated parts of the Concord Church were gathered to the *one idea*, represented by *herself* as generic donor—the many specifically donated parts (ideas) in the universal thought-structure of man could be rightfully appropriated to the general purpose of the mission of woman, to which *end* they were originally specifically conceived: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth," John 18: 37, is the refrain of each and all ideas in the grand chorus of "the spiritual idea" revealed by Mary Baker

Eddy in the *Key to the Scriptures*—her sole individual mission as distinguished from each and every other channel for revelation, which does not stop at Motherhood, but goes on to the higher step of Bride wedded to Lamb, as typed by Extension, Rev. 19:7-9; My. 39, thence to “Love wedded to its *own* spiritual idea,” S.&H. 575, in the City foursquare or Branch idea.

It might be interesting to follow Mrs. Eddy’s evolution of the subject of gift-giving and receiving. At first she accepted gifts with gratitude, Mis. 159, 203; My. 121; then she requested their discontinuance in Dec. 1898, immediately after she taught her last class in the Concord Branch on “Love,” My. 256, but they must have persisted, as My. 256 and 257 show, so that in the Dec. 21, 1899, Sentinel, she requested three dressing sacks, which she describes in character, requesting that nothing else be sent her. The motive seems most evident, as she was a wealthy woman, free from material needs. Was it not to show how impossible it is for one person to give to another person anything, and that her Church could not clothe her? Is not the gift always to one’s own self under the guise of giving to another? Is it possible for a human being to take the place of God from whom “every good and perfect gift,” James 1:17, comes?—and there are no mediums between God and man, Gal. 3:19, 20. When we serve another for emolument, our service is the divine activity that brings its expression of supply, and places the other in debt to Principle (God), not to us, in order to reward it; hence, Mrs. Eddy’s clear teaching on the first page of the Preface of Miscellaneous Writings, first paragraph. At any rate, Mrs. Eddy’s direct request of the entire field, published in the Sentinel of Dec. 21, 1899, brought no response, so on Dec. 25, 1899, she wrote “A Card” (pub-

lished in the Dec. 28, 1899, Sentinel) as follows: "Beloved:—I accept most gratefully your purpose to clothe me, and when God has clothed you sufficiently He will make it easy for you to clothe one of His 'little ones.' Give yourselves no more trouble to get the three garments called for by me through last week's *Sentinel*."\* When He clothes us sufficiently, we will know no one has need, and that our clothing is theirs also.

Even after this, the attempt to present gifts to Mrs. Eddy continued in 1900 and 1901, as evidenced by My. 258, 259, whereupon she requested that the Churches in 1902 send her only telegrams in the future, My. 259: 16, 17. In the Sentinel of Dec. 16, 1905, My. 233, 234, under the title "Principle or Person," she requested discontinuance of even this, giving the world through the channel of The New York World the article on "The Significance of Christmas," My. 259, Sentinel, Dec. 16, 1905; "The Ladies Home Journal," "What Christmas Means To Me" in 1907, My. 261, Sentinel, Dec. 7, 1907. The 73rd Manual in 1908 under the title of "*Duty to God*," our now Manual, p. 67, Sec. 10, *penalized* the sending of *gifts* and even *dispatches* to Mrs. Eddy on Holidays—her "personality" having disappeared after the dedication of the Concord Branch in 1904, the generic gift of God to man through the channel of Mary Baker Eddy as human donor. However, until Motherhood was crowned in the Extension in 1906, it was an unfinished step; after which it disappeared to the point of her penalizing (immediately after abolishing communion of Branches with Mother Church, July Journal, 1908) a Christian Scientist who would offer a gift to Motherhood, for *all* gifts are in Motherhood or the ministering or protection of one human for another—the

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\* Possible only in Thirteen, not Twelve in Church.

instinct is to "mother" or regard one idea as a "lesser idea," as on p. 518 of S.&H., lines 13-19, which is in "*Genesis*" (*beginning*, or Motherhood—Woman's *man* child). "Here let us remember that God is not the Alpha and Omega of man and the universe; He is supreme, infinite, the great forever, the eternal Mind that hath no beginning and no end, no Alpha and Omega," My. 267, implying that for man to have Alpha and Omega would be for God to have it, as what He contains as idea is one with Him—"Principle and its idea is one"—S.&H. 465.

Mrs. Eddy has placed personal friendship ("Because it is the *only* danger in the path that winds upward," Mis. 9:29, 30) and Priestcraft (as the only obstruction in *front* of Scientists "on to the blest above," Mis. 106:9) in the same position—"the only danger in the path that winds upward"; also "Personal Sense" as the *only Plaintiff* in the case *against* mortal man, and the *only defendant* in the *reversal*, S.&H. 430:20, 21; 434:15. In this latter case, Personal Sense "*nursed*" mortal man instead of *healed* him, his self-denial meeting the usual "Christian" reward—physical impoverishment. Personal gifts and Animal Magnetism come from these three-in-one sources, and were all dangers in visible Motherhood which caused Mother her struggle ("the Dragon that stood before the woman," Rev. 12) and cause us our struggle until we see the Branch growing out of the "*roots*" of *invisible* Principle, Isa. 11:1, as Christian (Mother) *plus* Science (Child, idea)—Christian Science, the fourth side of the City, S.&H. 577:18, 19. Personal friends stand between us and Principle in a social way, My. 167:4-6; Priestcraft in a religious way; and "nursing" in a *healing* way—the three forms of "mothering," each assuming to help us

to pay our debt to Principle, which we alone can pay by our inevitable wedding thereto.

Our first "Concordance" to Science and Health, With Key to the Scriptures, was given us in 1903, simultaneously with Mrs. Eddy's dropping the title of "Mother," and "intelligence" to humanity in "the ideal man," S.&H. 517:8, 9, also throughout our entire Text-book. Previous to this, we had no way of gaining an intelligent concept of her specific teachings, as the Index in Science and Health was most inadequate and we were forced to rely on our memory of portions that had most inspired us, but no "collective" understanding in a letterway could be thus gained. The Concordance and the Manual were the demands for wedding rather than accepting outside ministry. When "intelligence" was demanded of the Child, it was provided with the means therefor.

These church descriptions of Mother (The [little] Mother Church); Bride and Lamb (Extension); and Bride, the City foursquare (Branch), have been given in minutia for the purpose of proving the conclusion of the marriage of Mother and Child—a *monstrous* perversion when seen in *matter* (as in the case of Lot's daughters, Gen. 19:36-38, and Reuben, Gen. 35:22, and 49:4) and yet a *spiritual necessity*, which "Church" alone can illustrate. Hence, the *necessity* for "Church" as a *medium* to the human consciousness for the solution of its human problems—"Divinity alone solves the problem of humanity," My. 306. Even the sin of Reuben cannot be redeemed to idea (as it must be before the City foursquare unfolds, for Reuben is one of its twelve pearly gates, Rev. 21:21) until we see the redeeming *idea* in the animating fact, the reversal of which was so gross in *matter*—"The greatest wrong is but a supposi-



titious opposite of the highest right," S.&H. 368:1, 2. What makes this association of mother and child in the flesh so *repulsive* but the association of marriage with "lust," of which it is the synonym when viewed materially, as Mrs. Eddy says in her dedicatory address of the Extension, My. p. 5:1-6. It is most confirmatory of the point under discussion to remember that the occasion for her saying this was the presentation of the true idea of union or wedding of the consciousness of Mother and Child, as typed by the union of the two most outwardly incongruous buildings of The (little) Mother Church, the *cross* of Motherhood, My. 6, and the Extension, the Twelve Tribes (universal Child) as *crown*, My. 6—"upon her head a crown of twelve stars," Rev. 12:1. These churches were joined at their *altars*, and the marriage of the Bride (Mother) and the Lamb (human consciousness), Rev. 19:7-9, was read at the Annual Meeting, My. 39:6-10, the day following the reading of Mrs. Eddy's dedicatory address, denouncing the lust of human marriage, calling it "legalized lust," My. 5:1-6. We had a specially prepared sermon, the subject of which, "Adam, Where Art Thou?" My. 33-35, calling us out of matter to view this *inevitable* union, as prophesied by the Bible in Revelation chapters 12, 19 and 21.

Mrs. Eddy had brought forth in "the spiritual idea" the last (and *only*) Child, embracing the Twelve Tribes of Israel, the goal of all "motherhood" since Eve's commission for the progressive "conception" of Woman, Gen. 3:16, to the end of laboring until the human consciousness became so purified as to see the Lamb of Love ("slain from the foundation of the world"), lustful claim to generation eating the apple of the belief of man as creator, or *bride before motherhood*, when "motherhood" must be risen above before there can ever

## THE THREE TABERNACLES

be a true bride of Spirit or of the Lamb. Motherhood appears in heaven as "Woman," not "Mother," Rev. 12:1, and her work as Mother is in the *wilderness*, not *heaven*. She is *Bride* in heaven, Rev. 19:7-9, and 21:2.

The Bible prophesied this in the sense of presenting the mother of the man child with *twelve* stars when motherhood does not go beyond seven; as she brought forth a "man child," which Mrs. Eddy interprets as *Jesus*, S.&H. 565:6-13. And Jesus held but *seven* stars in his right hand, Rev. 1:20, and as there are but seven *ascending* days of consciousness, and as the "man child" "*ascended*" ("her child was *caught up* unto God, and to His throne," Rev. 12:5), it proves that he represented but *seven* stars, and the other five were *descending* ideas or light above the *seven* days of ascending consciousness. He ascended to the five additional stars—*beyond* Motherhood in seven—in Woman's crown. Thus motherhood ended in seven and wed her son in *heaven*, not on earth. Rev. 19:7-9 is union of The (little) Mother Church and Extension, My. 39:6-10. This Woman appeared in *heaven*, Rev. 12:1, and her child was but caught up to its point of conception or source, which it weds, becomes one with, as in ninth picture of Christ and Christmas. "The scientific morale of marriage is spiritual unity," S.&H. 61:30, 31. The wedding of the "man child" (seven stars) and Woman, the latter having *five* stars in addition, gives us Woman's *crown* of twelve stars. The wedding is in heaven, harmony, S.&H. 587:25-27, as portrayed in Rev. 19:7-9, which Scripture was read at the Annual meeting at the dedication of the Extension, correlated with the marriage of the Bride and the Lamb, S.&H. 574:27-6; 577:4-11.

The very instinct of human motherhood is the desire to *possess* (Eve named her first son Cain, meaning "pos-

session"), and it ever thereafter mentally lusts for and covets the material or moral good of its offspring—its highest possible refrain being (as previously noted) "Keep thou my child on upward wing *tonight*"—"Mothers' *Evening* [there are no mornings for motherhood, as the dawn belongs to the Bride consciousness] Prayer," Hymn 197, by Mrs. Eddy. Every mother's *crown* is when her child *weds* her consciousness in accepting the truths she so *anxiously* labors to impart! This was the *crown* (Extension) of The (little) Mother Church, which had borne the *cross* of every mother *for all time*. The entire absence of all personal pictorial symbolism in the Extension shows how completely the Lamb ("self-immolation," S.&H. 590:9, 10) has offered itself to Bride, S.&H. 582:14-16, as Bridegroom, S.&H. 582:17-20—however, it is rich in symbolism beyond person.

In the Concord Branch, we are again turned to the healing typed by person, as in The (little) Mother Church. Does not this show that idea has descended again to earth after the purification of its ascending process—"and her child was caught up unto God and to His throne," Rev. 12:5 (in The [little] Mother Church), the Bride and the Lamb are then wed, Rev. 19:1; 6-9, descending to earth with redemption for all things in the fullness of idea in the City foursquare, Rev. 21. This wedding has come to us in completed Church—the wedding of the Bible and Science and Health by the *religious* translation of all the symbols of the former into ideas in the latter and their illustration in The Three (forms of) Tabernacles, the three measures of meal in which Woman hid her leaven, typing Science, Theology and Medicine, S.&H. 118:13-25, The (little) Mother Church containing prophecy of the entire unfoldment of

Fourteen, Science; the Extension silencing Theology in the human purity involved in the *wilderness*; and the leaves of the fruit-bearing tree typed by the Branch being for the healing (Medicine) of the Nations, Rev. 22:2. The pews of the Concord Branch are deeply carved with grapes (five different kinds in alternate designs) and the Mother's Room lighted in "beautiful circles of light like grape clusters," Sentinel, Sept. 23, 1905. Mother comes to fruitage in Branch,—thus embracing the premise of every church on earth, and fulfilling the promise of The Church of Christ, Scientist's embracing "all the churches one by one," My. 342, and that "Christian Science is destined to become the one and the only religion and therapeutics on this planet," My. 266:29-2. The *wholeness* of its religion will fulfill the religious promise, and its "therapeutics" will lie in its having had in embryo in *Church* the right idea of every reversal "on this planet." The idea has been completed in the Twelve Tribes of Israel in Church. Can we estop it? Its very force against the seeming resistance is undoubtedly causing the persecutions of the limitations of Mother to the end of our releasing the old to put on the new. Mrs. Eddy's consciousness being embodied in Church, it is there we must look for her "resurrection" to our sense — not as "Mother" but as Bride! When we look for Mother, we are looking into the sepulchre, My. 119, which she declared when she closed the Mother's Room in The (little) Mother Church with the statement, "Let the dead bury their dead," Sentinel, Nov. 21, 1908.

Two other most outstanding features in this Concord Branch are: first, that the *sea* is in the background or behind each of the healing windows in the North and South transept windows—"heal the sick [in which

Jesus, dressed in scarlet, is healing the *multitudes*, suggesting, "Go ye into *all the World*"], cleanse the lepers [Jesus dressed in scarlet with multitudes about, but with a figure in appearance like the woman who touched the hem of his garment who prostrated herself before him, kneeling before him—an *interesting study* for the *subject*] raise the dead [Lazarus coming forth from the tomb, with the sea behind, although Bethany was far removed from the Galilean Sea, and also from the Dead Sea], cast out devils [the demoniac]." These were the four South transept windows. The Sea was, of course, in the first two North transept windows, the subject of which was Jesus on the shore of the Galilean Sea after his resurrection (dressed in scarlet, as in each of the four South transept windows just described); in the second two North transept windows, the subject was Peter and John healing the man at the gate of the Temple which is called Beautiful. Peter is performing the healing and John is standing on the steps of the Temple with a *scroll in his hand*—the sea being seen in the distance through an opening in the Temple.\* Thus each and every one of these four subjects—the first four of which in the South transept are definitely named in character (together with the last two indicated) by the familiar-to-Bible-students subject involved, might be characterized as the message to the Branch Churches—"Go ye into all the world [suggested by the multitudes] Heal the sick, cleanse the lepers, raise the dead": [then going to North transept, as described above] freely ye have received, freely give"—the epitome of last two subjects. The sea behind all, suggesting John's prophecy, "And there was no more sea," Rev. 21:1,—when the work

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\* There is a descended dove (with outspread wings) prostrate on the ground in front of this healing.

in "intelligence" (the Extension) has progressed to "Truth," mortal mind has no place.

The second outstanding feature is, above each of the two large square or rectangular healing group windows there are three medallions—two of which are lower than the one in the center, and smaller. In the *center* of the large central medallion is something that looks like fruit or flower (possibly the union of both in the Extension) with four surrounding petals; which are in turn surrounded by *twelve* petals, in each of which is a large, green detached leaf (suggesting "the leaves of the tree [which bare twelve manner of fruits,' Rev. 22:2] were for the healing of the Nations"), and to confirm this, these twelve petals were embraced in *fourteen* other petals containing *fourteen* of the central fruit (or flower—possibly both) design. Thus the demand for fourteen has been placed upon Branch church, which will carry it on and out to its final purpose as given us in Rev. 22, correlated by S.&H. 578:5-18. *Fourteen* appeared nowhere in the Extension except on the *outside*, on the dove *shield* with fourteen descending rays of light, pointing toward the cross and crown. The *dove*, which is thus (by fourteen descending rays) announced to belong to fourteen, appears in the Concord Branch, as one of the five small windows set in deep alcoves above the organ—the latter the gift of the Extension by *designated choice* by Mrs. Eddy as to the character of its prospective gift most acceptable to her (thus showing where the music prophesied by the Extension windows ultimately belonged)—can be seen clearly only from the position immediately under the *multitude* healing windows. And it seems most unfortunate, and, indeed, significant of our general field lack of understanding of the value of Mrs. Eddy's symbols that just here all of the

seats are removed and a large *vacant* place prepared for the cutting of large double doors through the heavy granite walls for the purpose of bringing in the so-called *aged* from the Pleasantview Home, as noted in a later chapter. This was done many years after Mrs. Eddy left us in person.

The two smaller petaled medallions are just as the large central and higher placed medallion or rose window, with the exception of reduced proportions to *six* large green leaves and eight surrounding flowers—having the same center, though reduced.

### IN GENERAL RESUME OF THE THREE TABERNACLES

There would be no advantage in three tabernacles built to *idea* over the three tabernacles which Peter proposed to build to three persons—"one for thee, and one for Moses, and one for Elias," Matt. 17:4—if the three are not seen as *one*. Three tabernacles dedicated to three persons, particularly on the Mount—"Let us build *here* three tabernacles," Peter said—could never be made one; but three tabernacles built to *idea*, each carrying forward the specific phase of the idea presented by the former—the first wedding (or carrying forward) being the wedding of The (little) Mother Church and universal Child (Extension), and the last, the wedding of the Extension and Branches: no two tabernacles standing as *active* idea at the same time, thus uniting the three in one (Trinity of Life, Truth and Love in one—Love).

At Jesus' crucifixion, the then two tabernacles were made one—the veil of the temple being rent in twain from top to bottom, Matt. 27:51, the reason being seen in Heb. 9:8: "The Holy Ghost ['the *development* of eternal Life, Truth and Love,' S.&H. 588], this signify-

ing, that the way into the holiest of all was not yet made manifest, while as the *first* tabernacle was yet standing." In Luke 9:28-35—Luke's account of the transfiguration on the Mount—it is said that Moses and Elias spake with Jesus "of his *decease* which he should accomplish at Jerusalem." It is thus plain to understand Jesus' answer when Pilate said to him: "Speaketh thou not unto me? Knowest thou not that I have the power to crucify thee and have power to release thee? Jesus answered, Thou couldst have no power at all against me, except it was given thee from *above*"—his crucifixion was determined in the *Mount* when his disciples were unable to see the unity of Life (represented by Elias—Fatherhood, S.&H. 562:3-7; 569:1, 2, Truth (represented by Moses) and Love (represented by Jesus in this mountain illumination), "gathering" from *above*, but unable to *gather* from beneath. His three disciples' concepts, were in character the human representatives of the qualities expressed by the heavenly vision—Peter corresponding to Elias; James to Moses; and John to Jesus, in Jesus' "gathering" (Woman) qualities. John afterwards rose to his mission on the Isle of Patmos, and prophesied Jesus' second coming in his *femininity* in Rev. 12 and 21, through the human channel of Woman, Rev. 12, and Bride, Rev. 21. Jesus tried even in the garden of Gethsemane to overcome the mountain verdict of his decease, but failed for the same reason that it was not accomplished in the "Mount,"—his disciples' *heaviness* with *sleep* or inability to awake from their personal sense, Matt. 26:40, 43.

Is not this the explanation of Mrs. Eddy's position with her Three Tabernacles built to *idea*, *two* of which *spoke* of her *decease* (in Motherhood) in their mountain of revelation, unless her disciples should awake to



what she had done—as Motherhood is but a “half a time” idea, and Bride and Lamb were wed in heaven (symbolized by Extension—Rev. 19:7-9 and My. 39:9)—the salvation of the world depending on the Branch growing out of heavenly roots, Rev. 21. Had we risen to Mrs. Eddy as Branch—Bride, it would have spiritually fulfilled Rev. 21, and spared her—“But how then shall the Scripture be fulfilled that thus it must be?” Matt. 26:54.

Jesus’ reason for not speaking to Pilate and preventing his crucifixion, as he surely would have done had he called the *more than twelve* legions of angels to bear on the situation, (“thoughts passing from God to man,” S.&H. 581) of which he spoke in Matt. 26:53, was undoubtedly what he added in the next verse—54th—“How then shall the scripture be fulfilled that thus it must be?”—he having previously said, “The scripture *cannot be broken*,” John 10:35. Was not this Mrs. Eddy’s reason also for not calling these *more than twelve* legions of witnesses in these Three Tabernacles to bear upon us—(other than *silently* in the plan she left us of not perpetuating The Mother Church)—and thereby preventing her seeming crucifixion by lack of understanding—sleep of those around her?—for had she done so, the *scripture* concerning the “half a time,” Rev. 12:14, of Motherhood and the persecution of the “remnant of *her seed*” (her children), who remain within these *two* tabernacles, would have been “*broken*”—an impossibility until they are fulfilled. There is no difference in the limitation involved between personal Motherhood and a *Mother Church* other than that personal Motherhood can never be one with its child while a Mother Church can, in the sense of a continuously progressive idea carries with it the elements behind it. The Con-

cord Church shows this by putting Mother behind, and taking the idea to Fourteen, which was but *prophesied* in Motherhood, as before noted.

The warfare (by prophecy, Rev. 12:17) must also be fulfilled concerning her *seed* "which keep the commandments of God ['Ten Commandments'] and have the testimony of Jesus Christ ['Christ's Sermon on the Mount,' My. 229:20-24]"—the two states of consciousness to which Mrs. Eddy indites The Mother Church Manual *exclusively*, with her plaint, lines 24-29 of this article on the Manual, from which the last reference is here given: "Heaps upon heaps of praise confront me and for what? That which I said in my heart would never be needed,—namely, laws of *limitation* for a Christian Scientist. . . . Thou knowest best what we need most, hence my disappointed hope and grateful joy." "Her *seed*" (those who cling to her either as Mother or The Mother Church) after her passing must struggle with the Dragon that stood before the Woman that brought forth the "man child" until they see beyond either cross (The [little] Mother Church) or crown (the Extension), neither of which goes beyond the circle (ninth) picture in *Christ and Christmas*—Mind, mother, man; Poem. The (little) Mother Church bears the cross—both as human personal channel, and as Church which was built as a memorial to her Motherhood—the cross being the resistance in gathering the tribes for her crown—as shown by Mrs. Eddy's association of the sheaf of wheat with cross in the Concord Branch in the Second Reader's Room. This resistance is clearly prophesied in Rev. 13-19 chapters, which Mrs. Eddy indicated in *Science and Health* 568:5-12, that we *could escape*; as her struggle, and that of those associated with her in Motherhood, was from the time of Mrs. Eddy's

revelation of the man child in the 16th edition in 1886 to the revelation of the City foursquare in 1891—when we were given the statement, S.&H. 568:5-12, just above mentioned. The (little) Mother Church was built by her students as a memorial to her finished Motherhood—so much so that in the June 1894 Journal, p. 94, just eighteen days before the laying of the cornerstone on May 21st—and written on May 3rd, 1894, Mrs. Eddy wrote, “My work for The Mother Church is *done*.”

Mrs. Eddy’s fulfillment as Mother of the ten of the Twelve Tribes before The Mother Church was formed, and of two in the course of its construction (as noted in the chapter “Crowned With Twelve Stars”)—The (little) Mother Church being built as a memorial thereto—enabled her to escape through her revelation the intervening chapters between Motherhood (Rev. 12th chapter) and the Bride (Rev. 21st chapter). This escape was our privilege as well had we been *obedient*, S.&H. 568:7 & 8. The *forestalling* and escape from the prophecies of Revelation 13th to 19th chapters may be identified with the resistances which called forth such articles as “Ways That Are Vain,” May 1887 Journal, and the necessity to open the department on “Animal Magnetism” in the fifth and sixth volumes of the Journals. The fifth was Dan, “Animal Magnetism,” S.&H. 583—the sea beast, as indicated by the fifth day of consciousness, water symbols, Gen. 1:20-23; Dan was the fifth son of Jacob; and the sixth was Naphtali, which means “wrestling”—the struggle with animal sense in people, Gen. 1:24, 25, the first step in the sixth day; Naphtali was the sixth son of Jacob. Dan and Naphtali were Rachel’s sons by her bondmaid, under law; and so were they Mrs. Eddy’s under human law—chartered Church. After this triumph, the Lamb stood on Mt. Sion, and

with him an hundred and forty and four thousand . . . .  
 "These are they which were not defiled with women;  
 for they are virgins," Rev. 14, corresponding to "Gad"  
 seventh son of Jacob ("Science, spiritual being under-  
 stood," S.&H. 586), as unfolded in the seventh volume  
 of the Journals, and the dissolution of the former (1879)  
 Church in 1889—the year of these Journals. Thence, in  
 Rev. 15th and 16th chapters came the messages of the  
 six angels with their desolation of earthly concepts by  
 their sowing and reaping. Then came the seven last  
 plagues through the channel of the seven angels—the  
 seventh angel leading to the revelation to John of the  
*Mother* of Harlots (chapter 17)—the Babylonish  
 woman, which Mrs. Eddy says in her Message to The  
 Mother Church in June, 1899, My. 125, 126,—“The  
 doom of the Babylonish woman, referred to in Reve-  
 lation, *is being fulfilled* . . . . The Babylonish woman  
*is fallen*, and who should mourn over the widowhood  
 of *lust*, etc.” This shows that Mrs. Eddy regarded the  
 17th and 18th chapters of Revelation as having been  
 fulfilled in 1899 (as the true sense of *Motherhood* must  
 needs effect the *false* sense); which brought us to the  
 marriage of the Bride and the Lamb (symbolized by  
 the Extension—thought preparation and plans for its  
 building starting in Jan., 1901 (when Mrs. Eddy ad-  
 dressed the *Twentieth Century* as God-crowned—“Thou  
*God-crowned* patient century thine hour hath come,”  
 Poems p. 22, which plans continued and unfolded up  
 to 1906, when the Extension was dedicated, which stood  
 as active idea embracing the Branches until June, 1908  
 —nine years after Mrs. Eddy said “the Babylonish  
 woman *is fallen*,” as above quoted, and seven years from  
 the time of its inception in the first stanza of the poem,  
 “The Twentieth Century.” The Church, the Exten-

sion, being based on the General *Teachers'* Association, could not go beyond seven years—"intelligence," the second step in "the ideal man," S.&H. 517:8, 9. The Extension is but the crown of Christianity won by those who had "washed their robes and made them white in the blood of the Lamb," who were given white robes in heaven (mind—"intelligence") until "their fellow-servants also and their brethren [on earth] that should be killed as they were, should be fulfilled," Rev. 6:11; in other words, it was salvation by *blood*, sacrifice, that merited the crown. "Blood was not its price," Poem 22, belonged to salvation in the light of the fulfilled Extension the association with Benjamin—the child of regeneration, typed by the Concord Church—sharing alike the idea of the marriage in heaven, thence to descend to earth as salvation by gift, S.&H. 442:25-29, given us a year and a half after the Extension was dedicated.

While within the Extension, as before noted, are music associated with flowers, and books with *fruit*—Cain's "fruit of the ground" offering, Gen. 4, being redeemed through the labor that he started (God did not condemn Cain, Gen. 4:6, 9, but the limitation of his offering—at least until he slew Abel), culminating in the wilderness fruit grown in *idea*—"every plant of the field before it was in the earth." But *blood* was the price paid for even whiteness of the robes of the *redeemed*—the laboring centuries of Christianity bearing the *cross* of denial, accepting "the *crown* of righteousness" as the fruits of their labor in manhood. The whole process was written in *heaven* as evidenced by the uninscribed name blanks on everything, the beribboned, almost uncountable wreaths of laurel, palms and olive branches; but universal salvation could not be written only in *heaven*

but "writ on *earth*, on leaf and flower, Love hath one race, one realm, one power," Mrs. Eddy's Poems, p. 22, second stanza, suggesting a progressive unfoldment over the first stanza. The eight shields on the outer walls—Falmouth St.—on this Church (the Extension) and on the pillars in the arches both within and without, and above the outer doors bespeak *incompleteness* of idea; as "heaven" must defend itself from "earth" until heaven and earth become one on *earth*—not in heaven. As Motherhood belonged to the Nineteenth Century, S.& H. 559:32-2, the marriage of the Bride and the Lamb ushers in the Twentieth Century. There were no roots nor trunks of trees in this Extension, but all were *detached* individual branches, inverted with the tops of the branches at the bottom; likewise there are no stems with *thorns* to the roses and flowers. Heaven's name is written over everything in the form of blank labels as a botanist would use, and inscription blanks are under all the windows, suggesting the further *progressive* step (as just noted) in descent of Branch in Mrs. Eddy's poem, The Twentieth Century: " 'Tis *writ* on earth, on leaf and flower, Love hath one race, one realm, one power," p. 22 of Mrs. Eddy's Poems,—the union of earth's fruit and leaves (the latter in wreaths everywhere, as above noted), and heaven's flowers—"the floral apostles are hieroglyphs of Deity," S.&H. 240:6, in *heaven*, with no earthly names; while this is heavenly essence, the Branches must redeem earth's names and *inscribe them*.

The message of the Twentieth Century—the title of Mrs. Eddy's poem on p. 22, from which the last above references are quoted, is "Love doth enter in, and *peace* is *won*, and lost is *vice*: Right reigns, and blood was *not its price*," Poems 22. Is not this the message of joy that is prophesied in the Extension by its music windows?

May not this music be the Song of the (Twelve) Stars? Are not the notes caught and revealed to earth in Mrs. Eddy's many revelations of light *after* the Extension was dedicated; and even *after* it passed into idea, when it was separated from Communion with branches, My. 141:26-29? Eleven notes of which were given us simultaneously when "the ideal man" or the third tabernacle, or "Truth" (Christ and Christmas, tenth picture) was detached and revealed as outstanding for our *next step*, in 1907, one year after the Extension was built as previously described. Thence came salvation a gift and not a labor, S.&H. 442:25-29, immediately after which, 442:30-32; then S.&H. 200:25-29; and S.&H. 103:15, 16—beautiful tones from heaven. The intervening and subsequent changes being expressed in wiping out negative tones in a partially negative way—such as "The truth of being is perennial and the error is unreal and *obsolete*," S.&H. 265,—the *echo* of a heavenly tone, which latter could have no negative form. At least, aside from the numerical value of all these latter tones of thought, they were certainly the chromatic (color ladder) scale of heavenly harmony, uniting earth and heaven as Thirteen and Fourteen.

The work of the Branch is to repeat these tones and proclaim to the Cain consciousness in the world, claiming its possessions in matter, that "blood is not the price," by carrying the message of "No mass for me," Christ and Christmas.—Twentieth Century salvation as the Twentieth Century Poem above referred to declares. This century starts God-crowned—"Thou God-crowned, patient century, Thine hour hath come! Eternity draws nigh"—The first stanza of the latter just above named poem seems to speak of the Extension, while the second and last stanza is couched in City

foursquare lore; however, the elements of the Branch were gathered within the Extension in the Concord Branch, hence, we can find the same essence in both tabernacles, but more unbound in the descending Branch. Even this last stanza is *prophesied* in the Extension.

One outstanding evidence of the interlocking of idea of "borders" as between the Three Tabernacles was the Mosaic *floor* of the Mother's Room in The (little) Mother Church in Romanesque border "with sprays of fig leaves bearing fruit," Pul. 26:24,—the *foundation* ("creation") Church—whereas the borders are in the *windows* of the Extension ("intelligence") as intelligence looks out of everything from a medial position—the "look out" of Mind is intelligence. The floor in this Church is covered with interlocking rubber tiling. There are no diversified borders in the Concord Branch—there being only the expansive borders of the medallions of twelve and fourteen, and the *world on top* of the spire has six knobs pointing to infinity—four cardinal points, and one at top and bottom pointing to heaven and earth—beyond the City foursquare in twelve to thirteen and fourteen in the 22nd chapter of Revelation—to the universe!

After the marriage of the Bride and the Lamb in Rev. 19:1, 6-10 (which Scripture, as before noted, was read at the Annual Meeting of the dedication season), the armies parade in heaven, showing that the Bride has married universal man—as represented by the assembly of the Saints—Tribes—"The Word of God" embracing them all in idea—this being typed by the two books tied together to the descending olive branch, in each of the side borders of five of the alternate windows in the Auditorium, as previously described, and in *all* of



the Sunday School windows—excepting in the latter, they are combined with a harp; and the one large book in the three front windows, as before described;—all in the Extension.

The angel in the sun then calls the fowls “unto the supper of the great God,” and “the beast was taken and the false prophet,” Rev. 19:20,—“These both were cast together into a lake of *fire* burning with brimstone”—this shows the inadequacy of water (purification) to make the demonstration over the beast and the false prophet—“lust and hypocrisy,” S.&H. 567:27, 28. Was not the dedication the supper of the great God? Did not Mrs. Eddy handle these two beliefs to their destruction by *fire* in her dedicatory address, My. 5:1-6? Mother’s meals are always evening—suppers! as indicated by Mother’s *Evening Prayer*, Hymn 197, given us in Church hymn in 1909.

After this 19th chapter, an angel comes “down from heaven, having the key of the bottomless pit, and a great chain in his hand”—“the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures, and uniting all periods in the design of God,” S.&H. 271:2-5, is the only possible chain with which the devil *could be bound*, as the devil lives on the *unredeemed past*—on such statements as “forgetting the things that are behind” (which was the only thing for the Christian to do before “Science” unfolded, as the unredeemed things behind would be millstones to Christian advancement to the final point of seeing the underlying Principle of the past—nevertheless “God *requireth* that which is past”—Eccl. 3:14—in His “chain of scientific being,” S.&H. 271)—and one link dropped would release the devil to a claimed place in consciousness. “All the good the past hath had re-

*mains* to make our own time glad," Hymn 17, could also be paraphrased to read, "All the evil the past hath had remains to make our own time sad," until it is scientifically effaced with the underlying reality it counterfeited.

This chain is sufficient for "a thousand years" only (as defense must give place to redemption, Isa. 60:18)—"one day is with the Lord as a thousand years," II Peter 3:8, S.&H. 598. As John declared through the angel that brought the Little Book in Rev. 10, "that there should be *time* no longer," sixth verse, this could not possibly mean *time*, but the one more step that tended to the destruction of the devil—this could be likened to the final unfoldment of "the ideal man" and "the ideal woman" (in 1907, a year after Extension was dedicated—S.&H. 517:8-10), detaching Truth from human "intelligence" to which it was still wed in 1906 at the dedication of the Extension, and thus releasing man to the last of the three tabernacles—"Truth" coming down from God out of heaven prepared as a *Bride* adorned for her husband, Rev. 21:2,—also detaching "Life and Love" in Woman to allow one, "Love," to embrace the other, "Life," as well as to embrace Truth. The eleven other simultaneous changes have often been quoted.

Note that when the devil was "loosed out of his prison," Rev. 20:7-9, and encompassed the beloved City, "*fire* came down from God *out of heaven* and devoured them" (the devil and his armies)—no more "*water*" or motherhood methods, Rev. 12:15, 16. "And the devil that deceived them was cast into a lake of brimstone, where the beast and the false prophets are, etc.," Rev. 20:10,—fire always comes from "heaven." No one can look up without seeing fire in symbol (heaven), nor down without seeing water (humanity). "The chain of

scientific being, etc.," mentally or theoretically seen, *binds* (to sense) the devil, but Love alone *effaces*. Then the pure white throne appears in heaven (it having been in many colors when heaven first opened to John in Rev. 4:2, 3)—a divided (prismatic) sense of white as man, united *white* as Woman; both earth and heaven flee from white, as it symbolizes generic man, as unfolded in *Christ and Christmas* in the verse describing the closing of the Bible, with its "*olden faith*" hues of seven. Does not this white throne correspond to the revelation of the truths given us after the separation of branches in 1908 from further communion with "The Mother Church," as previously described (the white throne having appeared just previously in S.&H. 442:25-29—Salvation a *gift* and not a labor); and simultaneously, "love one another," "strive," and "meekness" being stricken from the sixth tenet, and the Golden Rule taking the place of "love one another," and S.&H. 442:30-32 being given us, also S.&H. 200:25-29. Thereafter the "dead"—the *past*—were judged both in the sea and hell. When no place was found for "mortal mind" and its punishments, in the salvation from above, we were given, "The maximum of good is the infinite God and His idea, the All-in-all. Evil is a suppositional lie." S.&H. 103:15-17, to take the place of "The maximum of good, however, is met by the maximum of suppositional evil, hence, the fight to crush Science"; and, "The truth of being is perennial, and the error is unreal and OBSOLETE," S.&H. 265:20, 22, to take the place of, "The truth of being is perennial, and the error is seen only when we look from wrong points of observation"—when the fight to crush Science is removed and the "observatory" for error taken down, is not this the casting of *death* and *hell* into the lake of fire, as in Rev. 20:14? Of course, these *state-*

*ments* did not *alone* do it, but the evolutionary circumstances of which these statements were the *outcome*. We were ready for these positions and we got them!—the churches having been entirely separated to no earthly contact with each other as before described; and immediately thereafter to no earthly communion with The Mother Church. Science and Health 99:13-17 was given us at the same time—all three of these last statements in 1909 followed by Miscellany 241 and 242 in 1910.

Mrs. Eddy withdrew from us then, in order that the Bride, the Branch, might unfold its destiny as Benjamin, the child of regeneration whose "Mother" passes at its birth. The Branch, the pattern for which was given us in the Concord Branch, the *gift* of Mrs. Eddy; at the laying of the cornerstone of which on Mrs. Eddy's birthday, with her *approval*, she says, "it points to the new birth, *heaven here, the struggle over,*" My. 158. Thus the third tabernacle, "Truth" coming down from God out of heaven, was placed with the other eleven tribes in character to leaven the whole lump in the Extension; and each branch emerged from the union of the twelve as Benjamin,—the redeemed by *idea* and not labor, Benjamin typing salvation by gift, S.&H. 442:25-29—and, as such, was the gift of Mrs. Eddy, "blood [labor] was not its price," Poems p. 22. The twelfth comes directly down from God out of heaven where the marriage of the Bride and the Lamb had taken place in the Extension, bringing with it the true idea for every earthly condition. Is not the shield with the design of the sprouting wheat, on one side of the first door in the first Falmouth St. arch (starting from St. Paul St.) a type of Benjamin—the twelfth son of Jacob and the only child of regeneration?—which

Mrs. Eddy certainly types, as *Bride* and not *Mother*, and *Mother Church* could not remain to impede the unfoldment of the next step—the *City foursquare* coming directly down from God out of heaven, “prepared as a *Bride*”—not “*Mother*.”

Because we have not been obedient to Mrs. Eddy's founding, we are trailing through her labored footsteps, and have not yet reached (in Church) the understanding of the *Extension* or *Rev. 19th* chapter.

The “*Three Tabernacles*” Mrs. Eddy has revealed to us in “the ideal man,” *S.&H.* 517:8, 9, are the human demonstration of the “*Trinity*,” which not only embrace the evolution of her entire works, but the entire evolution of the Bible as symbolized by Abraham, Isaac, and Jacob; Elias, Moses, and Jesus (as illustrated on the *Mount of Transfiguration*); Peter, James, and John; “*Father, Son and Holy Ghost*”; “*Father, Word, and Holy Ghost*,” *I John* 5:7; “*The Spirit, and the water, and the blood*,” *I John* 5:8. This trinity threads through Mrs. Eddy's entire works in such articles as “*Pond and Purpose*,” *Mis.* 203, where we are given the three baptisms as—*Repentance; Holy Ghost* (this is of course the *developing* sense of the *Holy Ghost*—*S.&H.* 588:7, 8: “*The development of eternal Life, Truth and Love*”); *and Spirit*: in “*The Way*,” *Mis.* 355: *Self-knowledge; Humility and Love*. “*The Way*” is the name of the picture in *Christ and Christmas* in the eleventh illustration embracing three elements above earth—the cross; the crown; and the *Light* “coming down from God out of heaven”—prepared as a “*Bride adorned for her husband*,” *Rev.* 21:2—the *Light* embracing the seven colors of manhood as her adornment. Mrs. Eddy's “*three tabernacles*,”—the last as *City foursquare* “descending below the other two and embrac-

ing the first dark cross (the world or material concept); the beflowered cross (typing [little] Mother Church, built as a memorial to Motherhood—beflowered with the love and understanding of the builders); and the crown (the Extension) both having turned their backs on the dark cross in their ascending course, as presented in such statements as "Hold thy gaze to the light, etc.," Mis. 355,—written in 1889 at the dissolution of the first Church formation, and before the second formation in 1892; therefore before the first tabernacle—The (little) Mother Church—was built; in fact, five years before.

All of Mrs. Eddy's respective statements were written with reference to her respective position at the time of revealing or founding one of these "Three Tabernacles," and when their distinguishing characteristics are understood, each and all of her statements can be classified with accuracy, and we will find where we are working by what appeals to us in Mrs. Eddy's writings. If below our present *privilege*, then it is the equivalent of studying her older revisions which do not contain her higher revelations. If we are working in cross, we cannot expect the crown; if in crown, we cannot expect the larger blessing of universal Love. Christianity gives us cross on earth and crown in heaven; while "Science" gives us heaven on earth as a result of cross and crown having been understood in *idea* and having entered the collective human consciousness in Church. These two Churches, The (little) Mother Church and the Extension could not have been built without *general* understanding; but the third, the Branch, must needs be a *gift*, as no one understood it but Mrs. Eddy, nor *could* they until they saw Mrs. Eddy's revelation of the *Bride*, the *City foursquare*, and Mrs. Eddy's revelation (where we must look for her, My. 120) presents her as the

human symbol of *Bride* not *Mother*, as she has certainly revealed *Bride*.

Every outer door of the Extension is carved with *shields*, excepting that the double door on St. Paul St., with a music window on each side—the only one thus surrounded—has split shields (the meaning is *obvious*, suggesting II Chron. 20:21-23). Even the entrances from The (little) Mother Church into the Extension and the outgoing doors into the vestibule have shields, but there are no shields in the Concord Branch, because the sea is put behind in its message of “Truth,” the step beyond “intelligence,” S.&H. 517:8, 9. The only door entirely without shields is the door where *West* meets *North*—on St. Paul St., S.&H. 575:26-2. This door has a large inscription *blank* above it, showing this junction is *prophecy* only in *Mother* Church. The claim of “creation,” or even “intelligence” associated or wedded to Truth, as it was in the Extension, is subject to reversal on earth—Truth descends directly down from God *out of heaven to earth*, as illustrated in the tenth picture in *Christ and Christmas*, with the Woman knocking at the *detached Branch*.

“BETTER THAN OF SONS AND OF DAUGHTERS,”

Isa. 56:5.

“Even unto them will I give in mine house and within My *walls* (City foursquare) a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off,” Isa. 56:5. “Thou shalt call me Ishi [my husband]; and shalt call me no more Baali [God] . . . I will *betroth* thee unto me forever; yea, I will *betroth* thee unto me in righteousness, and in judgment, and in loving-kindness,

and in mercies. I will even *betroth* thee unto me in faithfulness," Hos. 2:16, 19 & 20.

Mrs. Eddy says, p. 96 Mis.: "I know not what the person of omnipotence and omnipresence is, or what the infinite includes; therefore, I worship that of which I can conceive, first, as a loving *Father* and *Mother*; then, as thought ascends the scale of being to DIVINER consciousness, God becomes to me, as to the apostle who declared it, '*God is Love*'—divine principle."

"Mother" Church not only made ample provision for us Branches, her spiritual children in Art. XXIII, Secs. 1, 6, particularly the latter of Sect. 6, lines 19-24, but Mrs. Eddy illustrated it to us in *Christ and Christ-mas* in the Woman knocking in the tenth picture at the detached branch with nothing but God's spiritual light behind her—no symbol of Mother—and one more step to take after leaving Mother in ninth picture. "No mass for me," Poem—means "mass" *thinking* as well as *ceremony*. Certainly, we could never go back to *individual* activity as persons, but collective individuality as the branch—"City" foursquare activity; yet we can never do universal work until we take the step beyond Motherhood, into *collective* individual, intelligent activity. We must learn the spiritual import of the Mother's teachings through intelligently using them and not always being "governed." "In consonance with" the Mother Church Manual, Man. 72:19-24, is our privilege!



## Chapter XI

# THE MOTHER CHURCH MANUAL

*"Heaps upon heaps of praise confront me, and for what?  
That which I said in my heart would never be needed,  
—namely, laws of limitation for a Christian Scientist."  
Miscellany, p. 229:24-27.*

"INFINITE PROGRESSION is concrete being, which finite mortals see and comprehend only as abstract glory."  
Mis. 82:20, 21.

MRS. EDDY'S plan, as has been shown, is a constantly progressive "founding" in the human consciousness in response to her constantly evolving revelation. When revelation ended, founding likewise ended, for they are the inseparable male and female of God's creating.

The following line of thought is reviewed with no pretense to the original discovery thereof, as the facts presented are inescapably before the eyes of all who study the Manual. However, it is believed by the Note-taker that for the first time they are presented in the light of a previously carefully laid premise answering the WHY of the situations involved. That they are *true* no one can intelligently controvert.

So merely to refresh the memories of the readers hereof in regard to the vital facts about to be reviewed, rather than to present a new situation, the following plan is suggested:

If one will take the Manual of The Mother Church with a pencil and paper and will put on one side the duties Mrs. Eddy left open to the Board of Directors *without* her consent in "her own handwriting," or "her approval," and on the other side the duties closed to the Board without her approval or consent, he will find

that the only duties *ever* open to it when she was with us were :

To provide suitable rooms for the literature, Art. I, Sec. 7. To demand that officers perform their duties, Art. I, Sec. 9. To receive or reject candidates for membership, Art. VI, Sec. 3. To give permission for public debates, Art. X, Sec. 1. To try members who depart from tenents, and exonerate, put on probation, or excommunicate them, Art. XI, Sec. 5. To declare vacancies in Trusteeship but not to fill them, Sec. 3, p. 80. To remove cards of Practitioners, Art. XXV, Sec. 9. To notify a church to change its Publication Committee when not in harmony, Art. XXXIII, Sec. 5. These are the duties they *could* perform without Mrs. Eddy's approval or written consent.

On the other hand, it could *not* elect a President of The Mother Church without the approval of the Pastor Emeritus, Art. I, Sec. 2. Could *not* elect Clerk and Treasurer without consent of Pastor Emeritus given in her *own hand writing*, Art. I, Sec. 3. Could *not* elect Readers of The Mother Church without consent of Pastor Emeritus, Art. I, Sec. 4. Directors could *not* fill a vacancy in their own Board without Mrs. Eddy's approval, Art. I, Sec. 5. Could *not* form Trusteeships or Syndicates without approval of Pastor Emeritus, Art. I, Sec. 8. Could *not* remove Readers of Mother Church without consent of Pastor Emeritus, Art. II, Sec. 3. Could *not* appoint Librarian of Mother Church without approval by Mary Baker Eddy, Art. XXI, Sec. 2. Could *not* appoint Finance Committee without consent of Pastor Emeritus, Art. XXIV, Sec. 4. Could *not* make a *donation* without written consent of Pastor Emeritus, Art. XXIV, Sec. 7. Could *not* appoint Committee on business without Mrs. Eddy's written ap-

proval, Art. XXIV, Sec. 9. Could *not* elect Editors and Manager without consent of Pastor Emeritus in her *own handwriting*, Art. XXV, Sec. 4 and Art. I, Sec. 3. Could *not* publish an *article* or book of Mrs. Eddy's without her written consent, Art. XXV, Sec. 8. Could *not* elect Lecturers without consent of Pastor Emeritus, Art. XXXI, Sec. 1. Could *not* appoint Publication Committee without consent of Pastor Emeritus, Art. XXXIII, Sec. 1. Could *not* appoint Assistant Publication Committee without approval of Pastor Emeritus, Art. XXXIII, Sec. 6. Could *not* amend or adopt new By-Law without *written* consent of Pastor Emeritus, Art. XXXV, Sec. 3. Could *not* elect teacher of Massachusetts Metaphysical College without Mrs. Eddy's approval, Man. Art. XXVIII, Sec. 2. Signature of Teacher and President Mrs. Eddy, Art. XXVIII, Sec. 1, *must* be on all teachers' certificates issued, Art. XXX, Sec. 3, and yet Mrs. Eddy must resign "over her own signature" or "vacate" her office as President of the College, before a President could be elected for this purpose. (Has she "*vacated*" the office of President any more than that of Pastor Emeritus?) Thus it was impossible to appoint teachers since Mrs. Eddy left us—even admitting she has vacated the office of President of the College, the approval of the Pastor Emeritus of the Teacher must be secured, Art. XXVIII, Sec. 2, and her approval must be had for her successor, Art. XXVIII, Sec. 4.

Now, how were these difficulties offset but by *legal* opinions sought by the Board of Directors (as given in "Permanency of The Mother Church"), with reference to its performance of the duties *prohibited* by our *Manual*?

While the Board of Directors may have a *legal* right to act under the Manual without Mrs. Eddy's consent, which it may have acquired as a result of the "Literature Litigation," where does that place us as a church but *under the human law*, which Mrs. Eddy so painstakingly avoided in the formation of the second Church on Sept. 23, 1892? Is not this what has placed such a veil before our face and limited our demonstrations?

While a casual reading of Pulpit and Press, p. 20, second paragraph, would seem to suggest that Mrs. Eddy rechartered the second formation of Church, such was not the case when her statement is examined more deeply. She speaks of re-obtaining its charter—"not, however, through the State Commissioner, who refused to grant it, but by means of a statute of the State," which statute is given as a footnote on p. 130 of the Manual, and the process outlined in the Oct., 1892, Journal. The Deed of Trust to the Directors—not the Church—was founded on this statute on Sept. 1, 1892, twenty-two days before the Church was re-formed, so that the Church rested under no human law.

Is not the Board of Directors putting us back under the old law-bound church (see inside of Quarterly cover) in 1923 (thirteen years after Mrs. Eddy left us in person), thereby REPEATING instead of COMPLETING Church history what has probably caused our practitioners to have to *repeat* over and over again their work? and finding it more and more *bound*? (For we all suffer for the limitations of our Church. We proved this before accepting Christian Science). Did not Mrs. Eddy see that the human law of *charter* and incorporation was the veil that would obscure divine light? Of course, the human laws must be obeyed by Scientists,

but this should be done by the process of intuitively embracing rather than groaning *under* the limitations placed thereby. There was no human law forbidding our obedience to our Manual.

There is so much talk about the *Manual* and obeying the Board of Directors as synonyms, when as a matter of fact every time we obey the Board of Directors, and every time it takes any of the steps necessary to our government under the Manual that we accept, it and we are violating the Manual.

What would we think were the Directors to *announcedly* undertake to amend our By-Laws, and yet is not this what they have done to every one of them by *court action*? For if the Manual had not been prohibitive to their action, they would not have needed to be legalized therefor.\* Even the last Deed of Trust to the *real estate* is upon the condition of no amendment to By-Laws, Appendix to Man. p. 137, and yet is not this exactly what the Board did to the last statement in Sec. 9, p. 29, when they raised their salaries to ten thousand dollars a year; instead of twenty-five hundred as provided by the Manual; which latter amount Mrs. Eddy had raised from fifteen hundred dollars about a year before her passing. "At present" means *forever* without amending the By-Law; any other construction would leave the matter open for *unending* change—no limitation, and therefore a totally annulled By-Law.

Mrs. Eddy left the Board of Directors under a Cabinet form of government, which she evidently thought wise, and made its *salary prohibitive* of any *other form of government*. Had this been held to, we

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\* If such Broad powers were not bestowed upon the Board by the Court, then ~~it~~ has no authorization. If it was, then the Court has amended our Manual, which it (the Manual) forbids.

would not have so many outside activities, such as the Boston Benevolent Home; California Benevolent Home; Home for the Aged; Department of Estates and Wills; immense Shawmut Realty Transactions which have plunged The Mother Church into *debt* in the sum of millions—\$2,846,000 (Treasurer's Report, July 1928, Journal, p. 174). This has not only made us feel the *weight* of, but *penalty* of the *law*—"Owe no man," Rom. 13:8; and Miscellany 114:3: "Christian Science teaches: *Owe no man.*" Mrs. Eddy left us REAL ESTATE in type in the hands of our five Directors, for them and us to accept her translation of its *real* value, but it loses even its symbolism when we put it under *debt*, as only PURE symbols can be *translated*—"the material transformed with the *ideal* disappears," S.&H. 442. If we lose the ideal, we are dealing only with distortion which has no antecedent reality in the divine Mind. This is beautifully set forth in Mrs. Eddy's answer to "Do you believe in translation?" in Miscellaneous Writings, Questions and Answers; also 217 and 218 Miscellany. We cannot translate *debt* into God's love. Even Mrs. Eddy, in contemplating the building of the Extension *asked the Field* at the Annual Meeting to pledge any part of two million dollars to the purchase of the site and the erection of this Extension. *She* did not assume the authority to do it without our consent. "No taxation without representation" is the basic justice upon which our Nation was founded. Of course, the funds that have come into the hands of our Board of Directors under the Will of Mrs. Eddy are its legally to use within their discretion "beneficially" for the "church members"; but not to augment by plunging The Mother Church into debt and making our field groan under the burden of violated moral law.

If these were the private obligations of the Shawmut Realty Co., then wherefore their report to the Church at its Annual Meeting in 1928? It has been said by members of local churches, groaning under burdens of local church debt, when told by practitioners that it was wrong to go into debt, "Well, how can you say that, when The Mother Church is in *debt*?" Mrs. Eddy, in her example of church requirements, never allowed us to go into debt, but to pay as we went, never buying land until we needed it for *immediate use*.

After all, think of the regret Mrs. Eddy experienced in giving us the Manual, My. p. 229, "Mental Digestion." "Heaps upon heaps of praise confront me, and for what? That which I said in my heart would never be needed,—namely, laws of LIMITATION for a Christian Scientist. Thy ways are not as ours. Thou knowest best what we need most,—hence my disappointed hope and grateful joy. The *redeemed* should be happier than the elect."

The reference in the front of our Manual copied from p. 148 of Mis., speaking of "future generations," was first published in Oct. 1895, Journal, Vol. 13, No. 7, p. 267, and this "limitation" was entirely done away with when hope in and for "generation" ceased in 1903, S.&H. 68:27-30 next page, as well as indicated by all the other changes in 1903, as outlined in "Evolutionary Comparisons." Also note the EDITOR'S splendid article on the Manual, Vol. 13, No. 10, Jan. 1896, in which he calls it a "MORAL CODE." When we note that there is no health in "Morality," S.&H. 115:11,—"The Scientific translation of Mortal Mind," and that "love, health, holiness" are in the "Spiritual," S.&H. 116:3, it will be seen that it is not the "butter and honey" of spiritual reality, associated with *Immanuel* in Isaiah 7:14, 15,

although must be wedded to consciousness and embraced therein as shown by "The Scientific Translation of Mortal Mind" on pages above mentioned. Also in the Sentinel of Dec. 17, 1904, was a splendid article on the Manual in which it is said that the purpose of the rules contained in the Manual is to aid Christian Scientists in becoming a law unto themselves—a condition indispensable to true democracy alike in Church and State. Is this possible as long as it must be administered by a "power" that is not *inherent* within its demands on each of us?

"Church laws which are obeyed without MUTINY are God's laws."—My. 203:7, 8. Mrs. Eddy left us a wholly inoperable *Manual* with reference to The Mother Church and its activities, with no *other alternative* but to go on "in consonance with" it as Branch, Man. 72:19-24, inviting us who were under the law in branch organization to see the wisdom of taking the step that every Association (Massachusetts Metaphysical College Ass'n; National C. S. Ass'n; General Teachers' Ass'n), Massachusetts Metaphysical College and Church of Christ, Scientist, had taken—that of becoming a *voluntary* organization before expanding into infinite limitless good, S.&H. 577.\*

Under the Manual, the Board of Directors has no right to elect Editors of our periodicals. Mrs. Eddy censored every word that went into them while she was here, the Note-taker was told by an Editor of our periodicals many years ago, immediately after he had retired from editing our periodicals for ten years. And it is not reasonable to suppose she would have left the field to *uncensored*-by-her expressions of *opinions* of

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\* The only living unfulfilled provision of the Manual is with reference to individual Branch activity.



the Truth. Whether it is reasonable or not begs the question, as she did *not* leave it thus under the Manual.

As has been previously noted, *under* the *Manual* the Directors could not *perpetuate* themselves by specific replacement without Mrs. Eddy's approval, Art. I, Sec. 5; as, under the Manual, neither could the Trustees do with reference to themselves and their Trust. BUT each and both of them can do so *within* their respective legal Trusts, as evidenced by the legal instruments of conveyance. Compare Manual, Art. I, Sec. 5, with p. 130, second paragraph, stipulation 1, and it will be seen that under the Manual this function expired with her passing when the first Director (after her passing) passed on in June, 1912, but was perpetual in the Deed of Trust. Also compare Art. XXV, Sec. 3, with stipulation 10, in the Deed of Trust to the Trustees at close of these *Notes*—in the Appendix—and it will be seen that while the function of Trustees expired under the *Manual*, it was perpetual under their Deed of Trust.

So, had we pursued the course *necessitated* by our forward march to completion instead of *repetition*, and under the peremptory demands of the Manual, we would have had remaining of our organization after Mrs. Eddy left us in person, a self-perpetuating Board of Directors for holding *real* estate values, for which *solely* it was organized on Sept. 1, 1892, under chapter 39, of Public Statutes of Massachusetts, p. 129 of the Manual. It did not receive its Trust from the Church, but from Mrs. Eddy, before she formed the Church, Sept. 23, 1892. So its Trust does not come under the Church, but is *real estate* for the church members; Bank of Love credits, upon "SIGHT-drafts" to be translated into idea as occasion may demand. Also, we would have had a self-perpetuating Board of Trustees

with authority to prepare and publish our Quarterlies, as was done before the second formation of The Mother Church (The first Christian Science Quarterly with the International Series was published for the Branches in Jan. 1890, when there was no visible Boston Church, it having been dissolved in 1889); also it was authorized by its Trust to publish reprints, tracts and pamphlets; and even volumes of the old Journals themselves, with their record of "the divine Science of Truth" (My. 353—"Something In a Name"); and also Mrs. Eddy's past revisions of Science and Health, if deemed wise by those responsible, for our Reading Rooms, as well as the present revision. Mrs. Eddy's publisher was for years Manager of the Publishing Society—showing such compatibility; also the Board of Directors before the "Literature controversy" had given Mrs. Eddy's writings to the Publishing Society to publish for twenty years, as the Note-taker is informed, showing the Directors' recognition of such compatibility. Also, had we pursued the course necessitated by the Manual, the Branches would have had the privilege of becoming VOLUNTARY organizations to read the Lesson Sermons and have the Wednesday evening meetings until the Church of Christ, Scientist, becomes *demonstrably* universal, not as a sect, but as spiritual idea. This is the work of Branch and not of Mother. Remember, this is not a visionary picture but the actual fact of the position in which Mrs. Eddy left us, and she *never made a mistake* in her leading. It was *her church*, as she often said, "My Church," and she certainly made spiritual provisions for it as well as not forgetting its organic needs. Whoever heard of a branch and fruit *nourishing* a *vine*. Is not this an inverted order? Does not rather the vine nurture the branch and

fruit? Is not this probably why we have so little fruit? Of course, there was a time when "Mother" ministered constantly to her children and required of them their part to her, as all good mothers do; but, when the children are old enough to sustain themselves without her guidance every good mother relinquishes them to WED the truths she has taught them, else they atrophy in judgment, fruitage, etc. So, while there was a time when "Mother" extended privileges of co-operation to her children when the revelation and founding was incomplete, as they were then as incomplete as the revelation, she accepted God's time to discontinue it and its future *possibility*, when she left them. She never delegated to anyone the authority to continue it, and it is only continued by the very much feared-to-her, *human law* authority. When Rachel put herself under the law of the bondwoman's children, Dan, "Animal Magnetism," and Naphtali, *wrestling* Gen. 30:4-8, were the outcome: and is not this what we have had ever since Mrs. Eddy left us in person? Leah (Law) could do it, but not *Rachel*. Leah's sons under the same circumstances were blessed, as *law* does not feel the weight of law, but Love ceases to be Love when put *under* law—it must *embrace* law and put law *under* it. The body of Branch rests under the laws of Nation, its next step, and Mother under it. Mother ascended *above* law. The Branch must descend through it.

No Board of Directors after the first one passed on (Mr. Chase in 1912) has had any Manual authority to act in anything even to admitting and rejecting candidates for membership in The "Mother Church" as the Directors could not perpetuate themselves under the Manual without Mrs. Eddy's approval. The *Manual*, Divine Law, has been violated at every step, being put

under human law, when human law should always rest under divine law, being but an echo of it. In the present situation, we have an echo with no *antecedent voice*. The litigation situation was but the externalization of this erroneous position. It is commonly thought that the Board of Trustees brought the first suit against the Board of Directors, when as a matter of fact the Board of Directors had previously been involved in at least one law suit of its own making after Mrs. Eddy left. Not only did it act merely on legal opinions to violate almost every provision of our *Manual*, but it entered a suit in 1912 to secure the money under Mrs. Eddy's will—Chase vs. Dickey, 212 Mass. pp. 555, 561, 562,—which was several years before the Literature Litigation. This is not a criticism but the statement of a fact; however necessary it may have seemed to be, this "necessity" put everything under it\* under human law and man's judgment; for what we "gain" under law, rests under law. A woman's cause cannot be put *under* man's judgment, but must be *supported* by it. It simply will not function otherwise.

The *limitations* of the *Manual* were expressed by Mrs. Eddy herself in her almost wail in giving us the *Manual*, when she had unfolded to us *Immanuel*—in fact, more truly fulfilled Isa. 7:14, than Mary the mother of Jesus, for the only truly virgin consciousness is innocence and purity with reference to knowing evil, when God knows it not. This is clearly set forth by Mrs. Eddy in *Science and Health*, p. 533, lines 27-8, where she places the history of spiritual evolution in the four women—Eve; Mary, the mother of Jesus; Mary Magdalene; Mary Baker Eddy—as channels. This shows clearly what she thought of the progressive

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\* The Board of Directors.

unfoldment of one above the other. The first (Eve) rejected error as being outside of herself; the second (Mary) the mother of Jesus, being enabled *thereby* to see the saving Principle outside of herself inspirationally, but with no intelligent sequence or permanent response in herself (as evidenced by Mark 6 where it is shown that Mary had natural children after the unfoldment of Jesus, and Jesus' refusal to see her and his brothers and sisters, as evidenced by Mark 3:31-35 and Matt. 12:46-50. Mrs. Eddy speaks in No and Yes 36:25, 26, of Jesus rising "to a higher concept than that in which he appeared at his *birth*"); the third woman (Mary Magdalene) being able to see but a "risen Christ," and Mrs. Eddy so wonderfully portrays this limitation on p. 62 of Unity of Good, lines 27-11. Is not this where most of us try to rest our demonstration—in rising *above* error, with a sense of its "*past*" history, and is not this *why* there is a recurrence? This Magdalene sense must always go *back* and "tell" the brethren (human belief) of the demand of a yet higher step, John 20:17. In this connection, it might be well to consider had Mary Magdalene been able to respond to the call of "Woman" at the sepulchre, Jesus might have found a broad enough channel for his Womanhood to unfold it to the world and have spared us the long nights of Pharisaism that followed his Ascension. For, of course, he "fully and finally demonstrated divine Science," S.&H. 45:6, for *himself*, but found no channel for the "many things" that he could have said had we been *able* to "bear them," John 16:12. Mary Magdalene seemed to be able to take two of the steps, of which he had previously spoken in that chapter—the meeting "Of *sin*," because she "believed on" him; and "Of *righteousness*," because "I go to my Father, and ye see me no

more"—the *invisible* to others was *visible* to her, and but for this, we might never have had any evidence of Jesus' resurrection. For it was through her as a channel that the disciples prepared themselves through prayer and fasting to rise to see the *invisible*, as Jesus never could have come down to them. BUT Mary Magdalene seemed to be unable to rise to the third "Of judgment because the prince of this world IS judged." She still judged *herself* and thereby fell under the *judgment* of *others*, as is evidenced by her lack of responsiveness to the call of "Woman"—"*Woman*, why *weepest* thou [Mary means a 'tear'], whom *seekest* thou?" The call of Woman still *gardened* her thought, for the weed of *self-condemnation* was there, else she would have never called Jesus "*Master*,"—Saviour—*Manual*, rather than "*Immanuel*," God WITH US, Un. 62:27-1. Jesus saith unto her, "*Mary*" (a tear, weeping, regret, unworthiness). "She turned *herself* and saith unto him, Rabboni, which is to say, Master," John 20. So the cry of "*Mary*" came down the centuries as Jesus' *limitation* for his Church—Christianity the third side of the City foursquare, S.&H. 575; *judgment* of *sin* as real at least in the past, and thus preserving the lens by which it could be seen in everyone and everything around one in the present, and constantly repeat itself in *thought*, to the best Christian. Is not this the cry "*Mary*" that Mrs. Eddy heard even audibly in her childhood as evidenced by Ret., pp. 8 and 9, and more spiritually, in her response to it in later years. So the *fourth* woman (Mary Baker Eddy) was "*enabled*" by these previous steps in Womanhood "to interpret the *Scriptures* in *their true sense*, which reveals the *spiritual origin* of man," S.&H. 534: God *requires* the past—"That which hath been is now; and that which is to be hath already been; and

God *requireth* that which is *past*," Eccl. 3:15. Thereby we have our fourth side of the City—"Science."

In the Massachusetts Metaphysical College in 1886, Journal, Vol. 3, No. 11, p. 215, under the title of "Degrees conferred by the Massachusetts Metaphysical College," Bachelor of Christian Science (C. S. B.) is stated as the "First Course of Instruction at the College." "Doctor of Christian Science" (C. S. D.) conferred on those who take the normal course, etc. "Doctor of Divine Science (D. S. D.) is given after the course of Theology, combined with three years of practice, to those who have obtained a knowledge of the SPIRITUAL SIGNIFICANCE of the Scriptures, etc."; Mrs. Eddy's name appeared in the Journals of 1892, as Mary Baker G. Eddy, D. S. D. The old Journals have been carefully gone over to see if any of the cards listed therein ever had this title, but such has never been revealed. It may have been given to Ministers alone, whom Mrs. Eddy taught free of charge and sent out into THIRTEEN—else it was a degree that no one rose to in *Church*; and so it must be the ultimatum of spiritual demand. Until the Scriptures are spiritually interpreted BY Science and Health with Key to the Scriptures, which God has given us through Mrs. Eddy as the "Key" that unlocks their "treasure-troves" of the *reason* for all things, upon which revelation bases or founds itself, the "healing" of the Tree of Life will never be realized. Mrs. Eddy says on p. 406:1-6—"The Bible contains the recipe for *all healing* . . . . The tree is typical of man's divine Principle."

Previous to Sept. 1901—226th edition of Science and Health—the first Tenet always read: "As adherents of Truth, we take the *Scriptures* as our sufficient guide to eternal life";—this was changed to the "Inspired

Word"; and on p. 46 of Science and Health, (which is the only other place in Science and Health in which "the inspired Word" is mentioned), Mrs. Eddy immediately gives us the marginal topic of "Spiritual interpretation," when speaking of "the inspired Word" instead of "Emmaus" as formerly—taking the inspired word from Jesus' walk to Emmaus, *after the resurrection*, and uniting it with NOW. Mrs. Eddy thereafter made two or three changes in the phraseology of Science and Health, lines 7-10 (which formerly read: "The divine spirit has spoken through the inspired Word *in every age and clime* and will speak") until she brought it to its present point in which it will be noted she does not state the "Inspired Word" has ever spoken until *now*, when she interprets to us what Jesus tried to give to his disciples and which he was not altogether successful in doing. Note what Mrs. Eddy says in Science and Health 547:23-5, particularly noting that the function of Science and Health is to "breathe through the sacred pages the spiritual sense of life substance and intelligence," just as in the symbolism of error, the Lord God breathed into the nostrils of man the breath of life. "The Inspired Word" of spiritual interpretation is the life of the Scriptures. Also S.&H. 139:15-27; My. 179:12-30 and 238, 239; and My. 318:16-2, show Mrs. Eddy's revelation entirely independent of *anything written or said*, My. 179:25-28, or done by Jesus or anyone else; although she *founded* her revelation ON the Bible as *basis*, for the salvation of the World. Mrs. Eddy's entire process in her evolution was to get the *spiritual* revelation and then base it on the Scriptures. This is notably true in *Christ and Christmas*, the first edition containing no Glossary, but in the second edition the Glossary appears with Scriptural texts as the "*basis*"



of the sentiments in the verses—Christ and Christmas, p. 55. This reference is given as one that anyone can verify. The Journal of April, 1891, p. 4, calls attention to this feature of her initial work in the following words: "Every student familiar with former editions [of Science and Health] will remark upon the change made at the headings of the chapters, viz: the substitution of Scripture texts for quotations from classic authors, etc." Previously, there were sometimes half pages of poetry before the chapters, from Shakespeare, Longfellow, Trench, Edwin Arnold, Julia Ward Howe, Gaskell, Montgomery, Milton, Frothingham, Tupper, James Freeman, Clarke, etc.—even before the chapter on "Prayer and Atonement" 16th edition, in 1886, there was fully a half a page devoted to poetry. So Mrs. Eddy got her revelation and based it *on* the Scriptures. This was the last Woman, the fourth, who was the first "to interpret the Scriptures in their true sense which reveals the spiritual ORIGIN of man," S.&H. 534:5-7. Immediately after giving us the "Inspired Word" in first Tenet, Mrs. Eddy re-arranged Science and Health in her last complete *revision*—Sept. 1901—226th edition,\* the Twentieth Century unfoldment, Mother getting ready to "find her home and heavenly rest," Hymn 197; as *Mother* bringing forth the "man *child*" belonged to the NINETEENTH Century, S.&H. p. 559:32-2, and with it The Mother Church as symbol; and its *Manual*, as *mandatory*, rather than an invitation to the *Wedding Feast*. When Mrs. Eddy gave us the City foursquare in 1891, in the wonderful article in April 1891, Journal, speaking thereof, it is said: "The new Science and Health will prove to many an invitation to the *wedding feast*. 'Write, blessed are they who are called to the

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\* This was not published until 1902.

*marriage supper* of the Lamb' ",—the feast of the Bride and the Lamb—the Twentieth Century message!—the wedding of the Manual by the Branches! It is illuminating to study from the Concordance the references on the Twentieth Century, most of which are found under the word *twentieth*, which prophesies an entirely *new spirit*. Immanuel instead of Manual! Can we meet the World's TWENTIETH CENTURY'S needs with NINETEENTH CENTURY methods—Motherhood, S.&H. 559: 32-2? Mrs. Eddy knew that this could not be done, hence, her wonderful provisions to the contrary.

Certainly, Mrs. Eddy realized the limitations of the *Manual* when she indited it inferentially only to "those beloved students, whose growth is taking in the Ten Commandments and scaling the steep ascent of Christ's Sermon on the Mount," My. 229. This article was written in 1903—Sept. 12. It might be asked, "Why does she call it the "Twentieth Century Manual"? It would seem that the Manual was for the purpose of freeing Mother from child, so long as she was with us, as she was for *ten years* after the dawn of the Twentieth Century! It was a *Joshua* LEADING the children after Mother ceased to function as "Mother," until they realized their Spiritual apportionment; after which Joshua leaves them as Leader in the Mount of understanding. Joshua's (type of Manual) sole mission was to apportion to the children of Israel their spiritual inheritance and to leave them under individual JUDGES (the Branches) from among their own people! The article on the Manual, My. 229, came out immediately after we were given five Directors and the whole plan of forcing the Child to become intelligent took place. The dropping of the capital "I" in intelligence in Science and Health and capital "W" in wisdom, most

notably the capital "I" in intelligence in the *ideal man* at the same time that the title of "Mother" was dropped, indicates that the child must come to the "intelligence" of Church. "Creation" (symbol) and "intelligence" (mentalizing the symbol) were demanded before "Truth," S.&H. 517:8 & 9.

As Moses as Leader (Levite) ceased to function, Joshua of the tribe of Ephraim (Joseph's son) took the children of Israel into the Promised Land and apportioned to them their spiritual inheritance; so the Manual must do with us, until we realize our spiritual birth-right in *REAL estate*.

Mrs. Eddy dropped the title of "*Mother*" in 1903 and became *Leader*, giving us her commands through the *MANUAL*, and immediately thereafter, Sept. 12, 1903, imparting to us her disappointment that we should be forced to accept the "limitations" of the *Manual*—Joseph (Jesus) instead of Benjamin—the Christ.

In no more certain way has Mrs. Eddy shown us the limitation of Church under the *Manual* than by putting herself, as *Pastor Emeritus*, under the By-Law discriminating against Roman Catholics. If our Pastor Emeritus is *forbidden* to do anything, surely our church is *hopelessly* limited. Of course, our "Institution" *must* have this *protection*, but the gates of the City or true Church (which she unfolded as the "spiritually organized" Church in 1891—Ret. 1891, p. 58, and also in the April 1891 Journal, in the wonderful article on this City foursquare as the Wedding Feast—Marriage of Bride and the Lamb progressing beyond Mother and Child) "open towards light and glory both within and *without*, for all is good, and nothing *can* enter that City, which 'defileth . . . or maketh a lie,'" S.&H. 577:24-27. Is this not why The Mother Church could reflect only

"in *some degree* the Church Universal and Triumphant," Man. 19?

Again, members could be excommunicated *forever* under the Manual. Could this be in true Church? Is there anything in divine Mind of which this is a type? The City foursquare has no likeness to it! This was absolutely necessary to defend the limitation of a Motherhood, healing in seven, structure; as one side of its walls was still incomplete. Hence its *shields!*

One of the surest signs of the limitations of our church under the Manual was the fact that the Bible and Science and Health were made the *perpetual* Pastors of the church under the Manual. This had not been done up to 1903, but the Manual read, up to the 29th in 1903, "so long as the church is *satisfied* with them." This left the church free to *unite* the books, embracing one in the other as pictured in Christ and Christmas when the old gentleman (with heavy glasses on, uninspired Bible consciousness) closes his Bible in the manner portrayed in the poem, "Thus olden faith's pale star now blends in seven-hued white"—the seven prismatic hues being drawn into the white light of ideas, S.&H. p. 504:23, 24; however, there could be no *white* unless every color is *embraced*; for surely Abraham (in the Bible) is not as great as "Fidelity," the quality which he represents in Science and Health; surely Moses is not as great as "moral courage" and so on. The symbols (characters) of the Bible are drawn into the focus of ideas in Science and Health, else Science and Health could not *correlate* them. The Bible is the science of units (individual man); Science and Health is the science of fractions (of Universal Man); but one could not understand fractions before the science of units is gained. May it not have been Mrs.

Eddy's expectancy that church would rise to this higher position? but she relinquished this expectancy when she made them the perpetual pastors for the Church in 1903!

Also our daily prayer of *petition* is another evidence of the limitation of the institutional "Church," contrary to Miscellany, 280, 281\*; thus proving No. 41:12, 13.

It may be asked if the Note-taker is violating Art. 8, Sec. 10, of the Manual by publishing "profuse quotations" from Mary Maker Eddy's copyrighted works without her permission. It is hoped that these notes do not violate this By-Law, as the quotations are short and made only when deemed absolutely necessary—many times not even beginning a sentence for the sake of curtailment, and seldom ending one. To a great extent they are but *repetitions* of the same quotations applied differently or to different subjects, rather than many quotations. However, this By-Law has been scrupulously obeyed by the Note-taker, even to the extent of refusing to circulate in a small way copies of the outline on the evolution of the spiritual idea—Chapters II and III, until the conclusion about the Manual as being *constantly* violated by all of us every step of the way, was reached through the foot-steps unfolded; and then it became a "choice between evils, and of two evils choose the less," Mis. 289:9, in the event that these *Notes* could be construed as violating a By-Law. David ate the hallowed shew-bread and gave it to his three hundred young men—thereby breaking the Mosaic law, under the divine necessity of saving something more holy than this symbol. David was God's anointed to be king after Saul, and he felt the sacred trust to preserve his own life and that of those who were support-

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\* Church's prayer was unequal to National need. It takes "the leaves of the Tree" of Life to heal "Nations," Rev. 22:3.

ing this divine purpose (his three hundred young men). This act of David received the full approval of Jesus, Matt. 12:2-8, when he justified his disciples for plucking corn on the Sabbath Day to meet a *necessity*. Here, it will be noted that Jesus did not pluck the corn, but his disciples did, as his necessity was above the disciples' necessity. However, he was constantly accused by the law of breaking the Sabbath Day to HEAL and to SAVE, and he evidently felt it a higher call than the limitation of the letter of the law, when it was found to conflict with its spirit; as all humanly discerned laws do at some period, hence, force a higher evolution until Principle is reached which knows no prohibitions—for it sends its "word and heals them and delivers them from their destructions."\* And so our present completed Word does, but it is the heritage of the Branch and not The *Mother Church*. Jesus said he had not come to "destroy the law, but to fulfill it." So it is with this attempt at rousing the Field to how completely WE have abandoned the Manual in everything we are doing, and thereby at the expense of seeming to break the "Sabbath Day" (the most holy purposes of the Manual) to heal the Woman "whom Satan [error] hath bound, lo, these EIGHTEEN years"! (Think of this coincidence of time—from 1910 to 1928!—as this is written the latter part of 1928)—by saying as he did, "Woman, THOU ART [by Mrs. Eddy] loosed from thine infirmity"!—her release was through the *Manual*. In this spirit the Note-taker most apologetically and without intended irreverence risks breaking the letter of its law, to embrace, in this action, the spirit for which it was all written—to prevent the sons of men from destroying the spiritual evolution of its processes! The By-Laws of the Manual will *bind* the strong man with its very human limitations!

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\* To conveniently paraphrase this Scriptural quotation.

Too, LEGALLY, these quotations are permitted, provided they are necessary to a given purpose. So even this effort to heal and save is operating along the same lines of, and with as much regard for, the Manual as each and every step in and with the Church which has been taken by the Board of Directors (and the *Field* in response thereto), for which it has only *legal authority* as AGAINST the demands of the Manual. A prayer—sincere and devout, goes up to the great heart of Love that this will be seen and corrected by us one and ALL!

Surely, we would not wish to defeat God's plan of salvation from the form and ecclesiasticism into which the other Christian churches have fallen, and against which ecclesiasticism Mrs. Eddy has provided by refusing to put the Branches under The Mother Church, or the Board of Directors, after Mother was gone, Art. XXIII, Sec. 1, Art. XXIII, Sec. 6, lines 19-24. AS IT IS, the latter Board is the whole Mother Church without the slightest limitation on its authority under the legal dispensation under which it is operating—Mrs. Eddy's entire *successor* as against her absolute refusal to make it so—violating daily the most sacred intents of our Manual. Article XXII, Sec. 8 is violated in publishing the letter quoted in "Permanency of The Mother Church," of Feb. 27, 1903, which is placed in such a setting as to distort its meaning to the reverse of what it is evident Mrs. Eddy intended. Is there any By-Law that exempts the Board of Directors from coming under these By-Laws about publishing articles and letters which Mrs. Eddy has never deemed wise to publish? Ask yourselves, what is there to *limit* its authority if it constantly violates the Manual? Almost everything it

is doing is outside the Manual, and yet we *unthinkingly* make it the synonym for The Mother Church Manual!

Did not Mrs. Eddy wisely foresee that "history repeats itself," until we resolutely turn our faces forward to *complete* it? The history of I Sam. 8 is forcing itself upon us, and the retrogressive cry of the people in the 19th verse is trying to silence our conscience and the progress it would demand, "Nay; but we will have a king over us." If this cry does not awaken us, the 7th verse should! In rejecting Mrs. Eddy's plan for us, we have not only rejected Mrs. Eddy, but God's plan through her!

It has been repeatedly said that Mrs. Eddy was often shown the situation of the Manual with reference to its inoperable features, if she did not perpetuate the authority of the Board of Directors by authorizing them to perform the duties ALONE which demanded her participation; but she persistently refused, despite the fact that she provided for her passing in the Manual, in Art. XXIII, Sec. 6, p. 72, lines 19-24, with reference to its effect on the Branches. It is more evident that this was her intent when it is noted that this provision, which was in the Manual for the first time in the last Manual of 1906 (60th Manual), was put in at practically the same time as Science and Health 164:17-29, early in 1907; suggesting the possibility of her *passing* (this was probably as nearly together as we could hope to get the same evolution in the *two* books); also her Will had been made in 1901, and one codicil in 1903 and the other in 1904; the two Deeds of Trust in the back of the Manual, and the Deed of Trust to the Trustees: each and all contemplated the possibility of her "passing on" and provided therefor, but not a word of provision was made for the perpetuity of The Mother Church!



She had gently led her flock to the back side of the desert, Exod. 3:1, to the Horeb height, by releasing every form of organization that she had unfolded in her evolutionary founding—Association and Churches—to VOLUNTARY organization after wandering with them for forty years, My. 43:21. And in the last Manual for 1906 (40 years from the starting point), she had released the Branch Churches in Sec. 6, last sentence, p. 72, to VOLUNTARY organization to go on “in consonance with”—wedded to—the Manual, rather than under it—the latter requiring administration. And in Sec. 7, same page, forcing VOLUNTARY ORGANIZATION by reason of inability to otherwise meet her demands; for there could be no members of The Mother Church, when there is no Mother Church; and no practitioners whose cards are in the Journal when there is no Journal.\*

Is not this what Mrs. Eddy means, My. 342:19-32, when she says of her Church (note she does not say Mother Church, nor even The First Church of Christ, Scientist—as in Director’s Trust, but) “‘The continuity of The Church of Christ, Scientist, . . . is assured . . . . It will embrace all the Churches, one by one, etc.’” (beginning, of course, at the nearest in consciousness), and then answers the question as to its government “‘after all now concerned in its government shall have passed on? It will EVOLVE [note *activity* beyond the point at which she left it] scientifically. Its government will DEVELOP [note *onward activity*] as it PROGRESSES [still *onward activity*] in time its PRESENT rules of service

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\* Unless it is accepted that each member of a *detached* Branch Church is inherently a member of The Mother Church as Branch embraces Mother.

and present RULERSHIP will ADVANCE [further activity] nearer perfection.' ”

“Eternity AWAITS our church Manual,” My. 230: 2; ETERNITY could not be ushered in to us until the PROHIBITIONS of TIME end, but its spirit is undying and is preserved in the Ten Commandments and the Sermon on the Mount, which, if obeyed, will forever embrace our Manual, as Mrs. Eddy indited it originally to (in substance) only those who disobeyed and refused to sing “the song of Moses, the servant of God, and the song of the Lamb,” which the redeemed must sing, Rev. 15:3 and My. 229:29, 30. The Manual has set these songs to the time, rhythm and tune of the song of “The Morning Stars” — the composition of the music of which is written in the symbols of The Mother Church founded on the Twelve Stars!

We know the time, rhythm and tune, and must go on as Branches “in consonance with” (in sound with) The Mother Church Manual FOREVER!

“Principle [Father-Mother,—the Manual] and its idea [the Branches] IS ONE,” S.&H. 465, must be realized before we can ever understand the meaning of 466, line 1 from comma, “and its reflection is man and the universe” the offspring of this ONENESS! The prolific offspring of the spiritual idea—“health, holiness, immortality,” S.&H. 563:21, 22.

The Manual came in the THIRTEENTH volume of the Journals as a protection to the Church from members “rebelling” in THIRTEEN before unfolding twelve or the right relationships between the Twelve Stars or Tribes “WHICH SHOW THE WORKINGS OF THE SPIRITUAL IDEA,” S.&H. 562:18, upon which the Church was founded. The “sheaf band” “Chedorlaomer,” Gen. 14, could not be safely unbound until the TWELVE years had been

served, Gen. 14:4. In short, the Manual is the two-edged sword guarding the "Tree of Life, which bears TWELVE manner of fruits in THIRTEEN!"

Mrs. Eddy did not put the *cross* and *crown* (nor her own name on the *outside*) on the Manual, leaving it as *impersonal Word above* cross and crown and her personality for the Branches to wed; even as she removed her name from the mottoes in the Concord Branch, and took the cross and crown off the Sentinel, and made the cross on our Quarterly *white*. These adulterations of cross and crown were added in 1917 (over six years after Mrs. Eddy left us); and her name was put on the Manual during the Literature Litigation in 1919. While her name was on the fly-leaf of the Manual, this is her only book upon which her name was not stamped on the *outer cover* in addition to the fly-leaf.

Thus Mrs. Eddy's *omissions* are again proved to be as significant as her commissions!

## Chapter XII

# CONSEQUENCES OF VIOLATING THE MANUAL

*"For I through the law am dead to the law, that I  
might live unto God," Galatians 2:19.*

FROM two of the foregoing chapters — "Evolutionary Organization," and the "Manual," surely we have begun to perceive that we have over us an ecclesiastical authority, sanctioned only by the common laws of our land, giving our Board of Directors UNLIMITED authority! If Mrs. Eddy had left authority for this in any manner, the Note-taker would say "Amen," as Mrs. Eddy's inspired founding correlates her revelation in the thought of every loyal Christian Scientist; BUT she did not, and it was because she did not that the Board of Directors were forced to legalize themselves to act in any capacity designated by the Manual after Mrs. Eddy left us. The Board was as wholly without authority to take a step UNDER THE MANUAL when Mrs. Eddy passed on as any other member of The Mother Church. Its trust was solely without the Church in the form of the Deed of Trust in the Appendix to the Manual—which was given to it before the second organization of The Mother Church was formed, Man. 18, 19, and therefore remained after it was *dissolved* by Mrs. Eddy's own fiat in the Manual! Never "abandon," the Manual was her legacy to guide us! in the letter quoted in a most misleading way in the "Permanency of The Mother Church."

Mrs. Eddy limited her own authority in the Church by putting herself under the By-Law, Art. XXVII, Sec.

4. Either Mrs. Eddy's including herself in this By-Law is meaningless, or it is the acceptance of limitation on her part under the Manual, and yet the Board of Directors has unlimited authority under the law to disregard the Manual! Or it has assumed it in violation of both law and Manual!

There are scarcely any of our activities within the Manual—the Boston Benevolent Home, Pleasant View Home, California Home, Real Estate Funds, Department of Wills and Estates, Radio Activities, Prison Activities, Distribution Activities, Charities, Calamity Donations and Dispensaries, etc., etc., are not mentioned in the Manual, nor their equivalents. Does not this include the major part of our Church activities under "The Mother Church"? and as there is not a word about them in THE MANUAL, who is responsible therefor?

The other functions, as well (as has been shown in the chapter on THE MANUAL in these notes), which were formerly controlled by the Manual—such as the election of editors for our periodicals, lecturers, appointing trusts and syndicates, etc., etc., are forbidden without Mrs. Eddy's consent under the terms of the Manual, and were permitted only by common law,\* from which Mrs. Eddy had by the most painstaking processes delivered The Mother Church when it was formed the second time without charter or human law.

As for the many activities mentioned above, of which the Manual has never said a word, some one will say, but we must PROGRESS! Is not this what all the counter-movements to our Cause are claiming? And have they not as much right to claim their processes as we have, if we are to depart from the Manual? Was not Mrs. Eddy's founding in our Cause as complete as her reve-

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\* If they were so permitted even under it.

lation? And, if so, is its demands limitation, rather than the entire binding of the strong man—materiality—to where we can progress spiritually? Are any of these progressive (?) endeavors spiritual? Are they not rather more and more of the World's methods of dealing with World's sorrows and needs? "Do we sorrow . . . as others which have no hope?" *Can we go BEYOND our Manual?* If so, what is to be our guide—surely not the opinion of a Board of human beings, who are "men of like passions with" us, Acts 14:15, constantly dealing in worldly affairs and losing all outlines of symbolic directions which Mrs. Eddy left us for our guidance?

It is because the large majority of the Field do not know these facts that this is written.

Our literature is being adulterated both through the human judgment of men and in defiance of Mrs. Eddy's expressed wishes, as in the following instances:

We were given "Ways that are Vain," My. 210, by the "determinate counsel" of our Board of Directors as AGAINST Mrs. Eddy's own expressed judgment. This information was given us in the Welfare Committee's Report (the syndicate appointed by the Board of Directors), pp. 21, 22, in answer to the question, "What was the authorization for the publication of 'The First Church of Christ, Scientist and Miscellany'?" The answer is: "THE Christian Science BOARD of DIRECTORS informs the Committee that after the publishing of 'Miscellaneous Writings,' Mrs. Eddy began to collect a series of articles which appeared from her pen in our periodicals, and also the articles now in 'Miscellany' referring to the building of the extension to The Mother Church. On *Aug. 21, 1909*, Mrs. Eddy sealed up the package of prepared articles and wrote on the wrapper:

'Nobody shall open this or read its contents during my lifetime without my written consent.' "

"In March, 1913, The Christian Science Board of Directors turned the package of manuscript over to the publisher of Mrs. Eddy's writings, with instructions to prepare for publication a volume to be entitled 'The First Church of Christ, Scientist and Miscellany.' AT THE SAME TIME, '*Ways That Are Vain*'\* and additional articles by Mrs. Eddy which appeared in the periodicals subsequent to Aug. 21st, 1909, were included. ['Ways That Are Vain' had been written twenty-two years prior to her sealing the package and never republished.]

"After 'Miscellany' had been published the Directors' attention was called to an announcement by Mrs. Eddy which had been inserted in the Sentinel at her request, and which was not included in 'Miscellany'. The Directors then on June 9, 1915, voted to insert this, and it may be found on page 242 under the heading 'Take Notice'.

"On May 26, 1916, the Trustees under the Will of Mary Baker Eddy who held the copyrights to her writings, voted to insert in 'Miscellany' the matter from the Christian Science Sentinel Feb. 15, 1908, which is now to be found on pages 364 to 366 of 'Miscellany.' "

All of this shows great assumption of authority on the part of the Board of Directors, which was wholly unwarranted by Mrs. Eddy.

Particularly is it so with "Ways That Are Vain," My. p. 210. This was one of Mrs. Eddy's early articles, and in fact one of *the* first articles in the "Department of Animal Magnetism" in the Volume of the Journals typing "Dan," when Mrs. Eddy was bringing

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\* Capitals and italics are the Note-taker's.

forth the "man child" in much labor and with much resistance from the "Dragon," which it was prophesied would "stand before" the woman bringing forth the "man child." "Ways That Are Vain" was published in the May 1887 Journal, Vol. 5, No. 2, and belonged to the labor of Mother in unfolding The Mother Church. Miscellaneous Writings is the history of The Mother Church, while Miscellany was the history of the Extension and Branches, together with Mrs. Eddy's writings to the World. Note that Mrs. Eddy's last communications were nearly all to the World through the World's *own mediums*, or papers and magazines.

So "Ways That Are Vain" was not included in Miscellaneous Writings, although it was published ten years before Mrs. Eddy gave Miscellaneous Writings to the field in 1897. Also Mrs. Eddy had not put it in her package, Aug. 21, 1909—twenty-two years after its publication. This is the most serious adulteration of our literature, as it is wholly incongruous with Mrs. Eddy's later methods of teaching, as evidenced by "What Our Leader Says" on p. 210 of Miscellany, published exactly twelve years—Journal, March 1899—after "Ways That Are Vain"; also Miscellany 364:9-18 is Mrs. Eddy's last teaching on the subject of handling evil, reprinted in Journal of Nov. 13, 1909—instructing us how to *disarm* animal magnetism, and "to *defend*" ourselves from evil, and "to heal the sick, by recognizing the supremacy and allness of good. This epitomizes what heals all *manner* of sickness and disease, moral or physical." Would this not cover the daily *defence* demanded by "Alertness to Duty"?—the very expression is the same—"to *defend*."

It is so strange that the Field will work with the outgrown methods adapted only to past stages of work and



yet, if shown a Science and Health as Mrs. Eddy's own revelation for that period, they will shy away with the thought it is error to read the old books,—as *it is*, as they should be used only for their *comparative* value to prove that the past methods are *outgrown*; and yet the inconsistency of using the *methods* and shying at the *proofs* that they are *outgrown* and will not meet our *present needs*, is astonishing!

This adulteration of our literature can be accounted for only upon the basis of the assumption by the Directors that they were Mrs. Eddy's successors by virtue of human law and not *her* authority, and as such had an equal right to their judgment of her *own* affairs. Is not this strange reasoning?

Also, we know that about this same time articles "Life," and "Principle and Practice," were published by them in direct violation of the *Manual*; but, of course, they have as much authority to do this as to perform the previously normal functions of electing editors (with Mrs. Eddy's written consent, Art. I, Sec. 3) for the periodicals to pursue "the policies of the Board of Directors" (statement at head of editorial column of the Monitor). This whole conjunction of Manager and Editors, stated at the head of Editorial Department of Monitor, violates the *Manual* (which demands a Manager and Editors, as separate offices—Art. XXV, Sec. 4), even if they had authority to act thereunder!

The lack of vision under the human law has been so manifest as to put us back under the old Church that was dissolved in 1889, as will be noted from the statement on the *inside* of our *Quarterly cover*, entitled, "Christian Science Churches and Reading Rooms," whereunder is given a statement of the aims and motives of our first dissolved organization, about which

Mrs. Eddy spoke so plainly on pp. 43 and 45 in Retrospection and Introspection. Does not this show a great lack of vision on the part of all of us? The difference in these two church organizations will be very manifest by studying pp. 17-19 of our Manual, interspersing Retrospection and Introspection, 43-45 between the two formations. As will be noted, one was formed on Jesus for the purpose of specific healing, while the other was formed on the basis of Christ, for the purpose of World healing. Who has any right to turn us back to what Mrs. Eddy had declared we had already done? Are we not worthy to stay where Mrs. Eddy put us, and, if not, who has the right to thus judge us?

Sibyl Wilbur's *Life of Mary Baker Eddy* (published by The Christian Science Publishing Society), on pp. 381, 382, has *recently* made the Directors' "*basic law*."\* Five or six years ago, the Note-taker bought this book, and noted that a great mistake was made in Mrs. Eddy's letter to First Church of Christ, Scientist, New York City, in the sense of its leaving out several lines in the last paragraph, making it seem that Mrs. Eddy had obeyed the Board of Directors for forty years, and Sibyl Wilbur wrote a long commentary trying to explain *why* Mrs. Eddy said that she had thus obeyed the *Board of Directors*, when she had *not* said it. Lately, the mistake has been discovered in the letter by Mrs. Eddy and corrected, *but* the commentary on the false assumption has not been changed but simply added to, and made more forceful in the sense of saying, "For Mrs. Eddy, these divine laws were the Directors," and so it seems they are regarded by the Field. (Compare the late book with the one before the letter of Mrs.

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\* Since the publication of AS IT IS this has been changed from "Directors" to "Immanuel."

Eddy was corrected to verify this statement—it shows merely a drift, but a dangerous one.)

Again, on p. 309 of *Miscellaneous Writings*, Mrs. Eddy has a footnote referring us to the revised edition of 1890 of *Science and Health* to elucidate a certain important point—this reference is to the City four-square. *Lately* there appears in addition to this footnote, as Mrs. Eddy left it, an alternate reference to p. 334 of our *Platform in Science of Being*—a wholly different setting! Is not this adulteration? It will be noted that there are six footnotes in *Miscellaneous Writings*, demanding the old books for references.\*

Our *Sentinel* has been marred in the sense of obliterating its symbolism, as unfolded in the chapter on “*Evolutionary Literature.*”

Our *Quarterly* has been marred in its symbolism of accomplishment, as outlined in the chapter on “*Evolutionary Literature,*” as well as turning us back to working under the “*materially organized*” church which was dissolved in 1889, as outlined in the first of this chapter, producing the following effects as a specific instance: Our last two lessons on *Christian Science*, ended so far below the standard of *Christian Science* as Mrs. Eddy has revealed it to us—the first of these two instances left *Christian Science* with the man-Angel bringing the “*Little Book,*” Rev. 10, which was but the first step in Mrs. Eddy’s unfoldment of *Christian Science*, there being several evolutions thereafter (the death of the two witnesses, Rev. 11; the woman bringing forth the man child, Rev. 12; and the City foursquare, Rev. 21); the second instance in question was our last lesson on *Christian Science* which ended with Jesus sending forth

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\* All were put in as late as 1908, practically simultaneously with My. 237:4-11.

his twelve disciples to heal the sick. It would seem necessary to take a definite subject to the point of Mrs. Eddy's complete revelation of that subject; which is done in our coming lesson on this subject, Dec. 30, 1928, where it is taken to the City foursquare—if the City foursquare was ever reached by Christian Science, it should always end there.

Is not this a lack of vision of these grades and distinctions in Mrs. Eddy evolutionary revelation?

Again, there is scarcely an article in our periodicals on "Church" that does not show the limitations of the writer's knowledge of Mrs. Eddy's unfoldment along these lines; for instance, in a recent Journal the statement is made that the difference between the two separate formations of The Mother Church was that one had personal preaching and the other impersonal. This is a misleading statement, as both had personal preaching—the last church was formed in 1892 and the impersonal pastors were not given until 1895. There were several personal pastors in the second formation.

Also, in another Journal, Mrs. Eddy was spoken of in an article on "Church Edifice," as a pioneer Church builder, when, as a matter of fact, Mrs. Eddy refused to participate in Church *edifice* building, saying in the June 1894 Journal, p. 94, "My work for The Mother Church IS DONE"—when the cornerstone was not laid until May 21, 1894, next preceding her article in the June Journal—written May 3rd, 1894, eighteen days before the cornerstone was laid. Mrs. Eddy put her demands on her students for these buildings—both The Mother Church and Extension—the extreme labor they had to meet them was their work and not hers. Mrs. Eddy built her Mother Church in the demonstrable assembling of the Twelve Tribes in the twelve years of

the Journal, before The Mother Church was built, as a testimonial thereto by her students, and she could not repeat her work!

These instances may seem trivial, but they are misleading, and gravely so, when they destroy Mrs. Eddy's true positions and symbols.

Again, in an article in the Sentinel on the Jubilee Science and Health, there were several inaccuracies of statement with reference to the evolution of Science and Health—one that there were two volumes to the second edition, when Mrs. Eddy says in the last paragraph of the Preface that there was but one, and Sibyl Wilbur's Life of Mrs. Eddy says on p. 237 that there was but one. This mistake is not as trivial as it seems, as its symbolism is significant. This article also said that Mrs. Eddy's last picture appeared in the 1909 edition, when it was 1908; also that numbering of Science and Health stopped in 1908, when it stopped in 1906, etc. The last two corrections present points of significance. Sentinel May 30, 1925.

Also, the nature of the Monitor has been entirely diverted from its original intention. See the remarks on this in "Evolutionary Literature." It often contains *advertisements* of a character that practitioners find it embarrassing and even impossible to explain; as for instance, the *half page* advertisement of The National Shawmut Bank in the Monitor of Friday, Sept. 21, 1928, p. 5, in which the following language is used: "WOULD YOU SELL THEM FOR \$10.00? [in large heavy black type]. What would you take for your stocks, bonds and family jewels? How much for your deeds, will, contracts, income tax data and other vital papers? Ten dollars? Probably not thousands! . . . yet; unless they are strongly protected—any day or night you may

give them away for nothing! In spite of the most efficient police, burglars and thieves are always at work. In spite of faithful fire protection, millions go up in flames each year. Don't trust the *delusion* of an office safe, a desk drawer, dresser or old-fashioned strong-box, etc., etc." There is scarcely need for comment on this but Mrs. Eddy's statement on p. 212:1-5 of Miscellaneous Writings seems strikingly out of harmony with this statement: "Human policy is a fool that hath said in his heart, 'No God'—a caressing Judas that betrays you, and commits suicide. This godless policy never knows what happiness is, and how it is obtained." We were all seemingly there before we knew of Christian Science, but are we going back to it?

To show that this was not something that "just slipped past" the usual censoring, as is sometimes said when similar advertisements have been complained of, in the Dec. 6, 1928 Monitor, p. 3, this same The National Shawmut Bank has another large advertisement in the right-hand lower corner, *picturing* the fear its previous pen-picture must have seemed inadequate to create; a woman with frightened face is putting her silver away in drawers and a hard-visaged "thug" is looking in at the window.

Is this our Monitor whose mission was "to spread undivided the Science that operates *unspent*. The object of the Monitor is to *injure* no man, but to bless all mankind"? My. 353.

At other times there have been prominent advertisements of flesh brushes, with a picture of their fleshly application and such statement as, "It *feels* so good." Is this in harmony with our "Scientific Statement of Being"? There are also food advertisements, with harmful suggestions of their erroneous claims of value,

etc., etc. Again, the tendency of the policy of the Monitor is to fight evil when, could there be any fight or combat in Mrs. Eddy's demand for it?—"to spread undivided the Science that operates UNSPENT," My. 353. The idea has been lost in Christian warfare!

The plan for the operation of the Monitor, as evidenced by the remarks at the head of the first editorial column seems a direct violation of Art. XXV, Sec. 4 (as previously touched upon), calling for the separation of Editors and Managers, and yet they are mixed up so they will rank alike. Was this ever so when Mrs. Eddy was with us? Is this a clear obedience to the Manual even if the Monitor were operable? Does it not deny that there is "Something In A NAME"? My. 353.

If there were not so much "current" literature, we would be more familiar with the place where we are, and the situation "AS IT IS"; and was not this Mrs. Eddy's design when her By-Laws in the Manual make it impossible for the Board of Trustees to publish our current literature without the Editors being elected by the Board of Directors, and impossible for the Board of Directors to elect them without her consent "given in her own *handwriting*," Art. I, Sec. 3, p. 26?

If the *law*—common law—permits this in spite of the Manual, are not these vital By-Laws *amended*?—which she forbids in the Directors' Trust, p. 137 of the Manual. Would not this invalidate even their real estate trust? What is the difference between the Court's amending a By-Law and our doing so—in its spiritual intent? It may be said, "But, we must obey the laws of our land"—true, but this was not one of the laws of our land, but a special dispensation from those who know nothing of our Principle, etc., and the decision would

come under Paul's 6th chapter of I Corinthians, 1-7. The form of government we should have gone on under, after the Manual ceased to function, should have been left to the Branches, not the Courts of our land, as it was time for Branch expression and activity—the vine having nurtured the Child to the point of fruitage! We would have violated no law of the land had we followed the *spirit* of the Manual and gone on "in consonance" therewith. The songs of Moses and the Lamb must be sung by the "redeemed," Rev. 15:3, but this is in Motherhood, before the evolution of the City four-square. "The redeemed should be happier than the elect," Mrs. Eddy said in giving us the Manual, but the City foursquare is beyond the "redeemed." This is manifested by Mrs. Eddy's giving us in the 16th edition, 1886: "Science rolls back the clouds of error with the light of Truth, and lifts the curtain on man as RE-INVESTED with his native supremacy." This statement continued for ten years, when in 1896 we were given our present statement, S.&H. 557:18-21: "and lifts the curtain on man as never born or " never dying, but as co-existent with his creator." Man must be "the *redeemed*" from "creation" before he can be the "intelligent" reflection of God, which is the next step in "the ideal man," S.&H. 517:8 & 9. The Manual is given for the purpose of redeeming "Creation"—Mother's work.

In fact, Mrs. Eddy, up to the 4th edition (according to the outline of progressive steps) in 1907, said: "The eternal Elohim has *created* the forever universe," S.&H. 515:17, and at the same time had eight synonyms for God in S.&H. 465:10-12—"Being" *remaining* in *God*. However, in the 4th edition of 1907, "being" is dropped from the definition of God (and left to be put into man, as it was in the next—the 5th edition of 1907),

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\* Given in our present edition, "and as."



and the statement: "The eternal Elohim *includes* the forever universe," is given us instead, creation or Motherhood and Fatherhood yielding to the oneness of God and man as inseparable. "Principle and its idea is one," S.&H. 465, having already gone forth when "the ideal man and the ideal woman" were completed, as we now have them, for the first time. When "Creation"—either of a person or a *Church*—ends, then "Mother finds her home and heavenly rest," ("Mother" suggests "creation"—the first step in "the ideal man," S.&H. 517:8)—Hymn 197. This hymn, by the way, was given us in 1893 as a poem, but put to music for our Church use in 1909, when Mrs. Eddy closed "Mother's Room" in the little Church—78th Manual—and retired from the "Motherhood," which we forced upon her even as Leader when she was trying so hard to release herself, as she tells us in the Message of 1900: p. 9:25-30. If a leader could not be found by her to release and relieve her while she seemed to need it, is it not every assurance that there could be no such release in a *person* or *persons*? Has not the law presumed to give us such a Leader in the Board of Directors? Is not the Directors' every wish being regarded as sacredly as those of Mrs. Eddy? Is it not considered disloyal to our Cause and Mrs. Eddy to dare to disagree with their expressed wishes, even though it reverses our previous positions? Such as, for instance, rushing to meet every human need with the medicine of the World rather than by helping the World to know its nothingness. Does not Mrs. Eddy's article on the "Power of Prayer" in Miscellany, show the impossibility of our working with the World on ITS bases? So "Charities" have darkened the thought of our Church until the thought of debt and poverty seems to be on every hand. It may be said that Mrs. Eddy

at certain times gave to charities, but she gave us in her written word, *Miscellaneous Writings*, preface IX:1-5, an absolute principle in such matters, and she herself grew out of it as evidenced by her writings, *My. 231: 1-11*.

While in the *Jan. Journal* of 1898, Mrs. Eddy proposed founding a charitable institution for the general public good to which she proposed to donate one million dollars, God changed her plan (as He did with reference to the Boston Benevolent Home, as noted elsewhere), and after an active public agitation, both in our periodicals and the newspapers of the world, the matter was dropped, and instead the "Christian" phases of Christian Science entirely yielded to the divine, as recorded in "Leaving Father and Mother." It seemed to be the last impulse of symbolic "Motherhood" or Christianity before it yielded wholly to divine spiritual Motherhood. "The noblest charity is to *prevent* a man from accepting charity; and the best alms are to *show* and to *enable* a man to dispense with alms," Mrs. Eddy had said in the Preface of *Miscellaneous Writings* suited her sense of doing good, and she thus rose to it as against worldly opinion, even after she had told the public she would do it, and much public comment had been made on the subject. She never retracted it, but just went *on*, and took us with her, if we follow our textbook and Manual.

In the *Sentinels* of Jan. 2 and 9, 1909, it is said that Mrs. Eddy had given five hundred dollars to the Italian earthquake sufferers, but she never brought these matters of charity into her church, and so they had no "religious aspect," but were her own individual gifts for her own reasons. No one would object to individual Scientists of whatsoever position giving individually,

but when Congregations are requested to remain after Wednesday evening services and collections are taken for these purposes, or these collections are asked for from our desks, the situation is different. If there was ever a call in Church for charities when Mrs. Eddy was with us, it was in the early days in her Jesus' ministrations of The First Church, and we must recognize the evolution of Mrs. Eddy's thought after her fulfillment of the Jesus prophecy.

Again, the bringing of the radio into our services and lectures is very repugnant to the sanctity of our Church work to many of us who have given this matter much prayerful thought. Certainly our Manual furnishes no *precedent* for this, and when we yield to the authority of law as providing Mrs. Eddy's successor, rather than to accept the Manual as the boundary of any general practice, there is no limit to how far we may go in our abandonment of the Manual and the principles for which it stands.

In regard to the "radio" activities—many will say "Mrs. Eddy was progressive, and if she were here, she would keep abreast of the times in our Church activities." Is not this the equivalent of what is being claimed by counter-movements to our Cause, who have established other "parent" churches, and claimed to keep the Manual abreast of the times? What is the difference between orally amending our Manual or writing our amendments in the Manual itself? The principle of "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you," Matt. 7:7, is entirely disregarded in the manner in which our services are being thrust upon the public by the radio—to say nothing of the *mode* of conveyance, which latter is a *serious* contemplation in view of Science and

Health 93:13-20; 293:3-20; 78:19-20—the true method being suggested by Miscellany 189: “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.” Is not this majestic compared with the jangle and jar of the radio, the “world’s” method of counterfeiting what has already been done in Mind! Had not Scientists proved the ever-presence of Mind, the “world” would have no pattern. “Now a lie takes its pattern from Truth, by *reversing* Truth. So evil and all its forms are inverted good,” Un. 53:1-3. Aaron first cast down his rod, Exod. 7:10-12, before the magicians had a pattern to counterfeit. Are we going to accept the counterfeit as a medium for the true? Is not this why our Churches are feeling the lack of attendance, free-will offerings, and spiritual quickening? “Electricity is the sharp *surplus* of materiality which COUNTERFEITS the true essence of spirituality, etc.,” S.&H. 293; “destructive electricity is not the offspring of *infinite good*. Whatever contradicts the real nature of the divine *Esse*, though human faith may clothe it with ANGELIC vestments, is without foundation,” S.&H. 93:17-20. Mrs. Eddy does not say “destructively used” electricity, but “destructive electricity.” It is always *destructive*, as she intimates in her leading to this premise, S.&H. 93:13-17. Good and evil cannot come from the same source. “A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit,” Jesus said.

Many times it is argued that we *must* use electricity for lighting, heating, transportation, etc., etc.,—these

are the many "suffer-to-be-so-nows" of "material living" which must yet be redeemed to higher essences, but how will they ever be redeemed if we do not deny and denounce them in our own religion or rather accept Mrs. Eddy's denunciation thereof, and not make them the medium for transporting the most sacred messages of Life and Love. Mrs. Eddy tells us so plainly on p. 450 of Science and Health, lines 29-4, that electricity "is all that we have to meet." Matter is supposed to be made of atoms, and atoms of electrons, which are "electricity." Electricity will never merge nor melt into Mind any more than the "devil" will melt into God, as Mrs. Eddy says it "forms no link between matter and Mind," S.&H. 293:5, 6. Are we to make no distinctions between the real and counterfeits?

The tendency in all things seems to be to the end of accepting and using the world's weapons, and methods in all things. It is claimed there are so many "shut ins" that the radio services reach. We, in former years, tried to bring them "out" and not merely to emphasize their inability. "Arise, take up thy bed and walk" was said to a "shut in" (the palsied man) who was brought on a bed to Jesus, and even the tiling removed to let him down to Jesus. The people sought Jesus in the wilderness and remained with him without food for days to hear his healing message; and many other instances could be cited to prove that the effort on the part of the would-be recipient of our blessing is necessary to the desired result. There is no vicarious salvation—there must be reciprocity. Truth is the pearl of great price that must be bought with "activity." "Ho, everyone that thirstest COME ye to the waters, and he that hath no money COME ye BUY and eat; yea, COME, buy wine and milk without money and without price," Isa. 55:1.

But it must be bought at the price of COMING and *buying* it with spiritual *activity*.

This subject has been elaborated as showing what an injustice it is to have our Manual violated, as we are all willing without question to accept the demands Mrs. Eddy, as God's revelator, put upon us, even when we do not at once see their higher meaning; but when it comes to the amendment of these demands by personal opinion, it is a great injustice to those of us who also have "opinions" which we feel are equally as well founded and equally as *authoritative*. "God's anointed" should be accepted by all of us without question, and we should with David weep over any disposition to "cut off its skirts," but when the authority is purely human law as arrayed *against* the clear demands of our Manual, we would well examine ourselves to see what and whom we are serving perhaps without *thinking*,—yet Mrs. Eddy warned us that "The time for thinkers has come," S.&H. VII:13.

Mrs. Eddy's expression with reference to electricity, p. 345 My., was in an interview in which material sciences were being discussed — "electricity, engineering, the telephone, steam engine." Mrs. Eddy certainly was not speaking of it as a medium for Christian Science in any way. Most certainly we all tolerate the world's progress out of its limitations (if it is really progress, it is certainly occasioned by our light—My. 114, but is it Aaron's rod or the magician's? This is not a question that we should be forced to answer), but we should never forget that its highest material essences are the most dangerous as they most nearly counterfeit Truth. This Mrs. Eddy tells us S.&H. 409:4-8, and that its highest counterfeit essences, before the unreality of matter is seen, are the most prolific of evil, they are at

best but *counterfeits* of "verities priceless, eternal and just at hand," Mis. 61:2, 3. Mrs. Eddy says, "The visible universe declares the invisible only by *reversion*, as *error declares Truth*," Mis. 218:5, 6.

On p. 29 of Science and Health, 3rd to 15th editions, Vol. I (1881-1885), Mrs. Eddy's comparative (with reference to p. 293 of our present revision of Science and Health) statement is that it "forms the link between what is termed matter and mortal mind . . . but both are *false presentations*, for immortal Mind and mortal belief never touch . . . Electricity is the essence of mortal and erring Mind, that COUNTERFEITS that essence of the unerring and eternal Mind, termed Holy Ghost, the great difference being that one is divine and holy, and the other human and *unholy*." Do we wish to send out our sacred messages to the world through *unholy* channels? Are not COUNTERFEITS *resistances* rather than something approaching the Truth? Our channel (radio) resists our message— it claims the highest and holiest essences are in matter, that unification of man and nations lies in matter—the human intellect and its COUNTERFEIT devices!

Electricity is produced by *friction*—twoness—and is not the medium for the oneness or allness of good—God. Any claim of two substances brought together in frictional process will generate electricity, from the rubbing of two sticks together to the rubbing of two contrary currents—so such an agency coming into our Church work as a part of our religious services is conducive to friction in our activities and the constant "animal magnetism" fear that dominates so many of our workers. Mrs. Eddy has unfolded in our Manual all the agencies we need for the promulgation of our Cause, and our methods should be more and more spiritual—

under no circumstances increasing our material agencies therefor—those prescribed in the Manual in The Mother Church being the maximum and minimum therefor.

Mrs. Eddy merged the National Christian Scientist Association (Universal Assembly) into the World's Congress of Religions in 1893 (never to *emerge*) "because I saw no advantage, but great disadvantage, in one student's opinions or *modus operandi* becoming the basis for others," Mis. 156. So long as we are in organization, we must submit to its limitations. This is the object of our Manual to so limit our Church activities as to make it possible for all of us to go on together. We each and all bow with reverence to Mrs. Eddy's wisdom from above and would not even *think* against anything that she has revealed or founded, for we *know* that her revelations are from God and that we must rise to them, but there will always be division among us and the "trying of spirits whether they be of God," I John 4:1, so long as other opinions and methods are brought into our Church activities. *Opinions* must not destroy the completeness of Mrs. Eddy's "founding" for us.

Our Church must of necessity be *materially* limited—even the City foursquare is limited by its walls, as previously unfolded, but everything *within* is harmonious. Nothing that "defileth or maketh a lie," Rev. 21:27, could enter that City, and the Manual is to keep out of our Church these elements and their inevitable occasions for divisions. There is no opinion—right or wrong—that our "Directors" could give us that would not be an occasion for friction among us, for everyone unconsciously feels (whether he or she will let the thought come to light) that their opinions are without authority or divine "anointing." There was but one



discoverer, founder, revelator and authority of our *Cause*—Mary Baker Eddy, who has closed doors in our *Cause* that cannot be opened, and opened doors that cannot be closed, as she was God's "anointed" for the purpose; she has not anointed our Board of Directors to succeed her. Our Church is the demonstration of her revelation and as sacred as her revelation, and it must not be invaded by the opinions of men. Was it not the climax of the marvelous wisdom with which she founded her *Cause* that she left no one to defeat her divine purpose? However, through our lack of vision and actual knowledge of the bounds that she established, the "opinions" of men, both of the field and those in seeming authority, have darkened our vision in every problem we have had to solve since our Leader left us with her all-wise plan for our unfoldment "in consonance with" the *Manual*. Obedience would ensure our becoming one with her in the next step in our Church progress—the "City" foursquare (or branch activity), each branch representing either the whole or some part of a "City" to spread its walls and boundaries into the universe without being limited to the errors of any other City or Branch, etc., with no Branch contact any more than the branches and fruit of a tree have contact other than through the vine. Our parent vine is the *Manual* so far as Church activities are concerned, in which each Branch was directed to abide—Art. XXIII, Secs. 1, 6, p. 72:19-24, and the Bible and Science and Health, read from our *desk*. The City unfoldment in the City foursquare, as illustrated in the tenth picture in *Christ and Christmas*, says "no mass for me" and, as before stated, it means not only the ceremony of "mass" in "Christmas," but "mass" consciousness, that has become the horror of Christian Scientists. The Literature Liti-

gation was an instance of what "mass" consciousness did for our Field, and how utterly in violation of the Manual, Art. XXIII, Sec. 1, particularly the second paragraph, *influences* worked; a self-constituted Committee kept the whole field—all over the world—informed of its activities and those of every one else involved; and each Church sent a copy of its resolutions to every other Church, practitioner and nurse in the World. Note particularly that Mrs. Eddy does not permit any national conferences, but merely State conference on a statute, and even then "*individual unity and action of the Churches in said State.*" Every endeavor, on the contrary, was to whip the Field to "mass" thought and "mass" action and "mass" condemnation of Church or individual, who would dare to pray and look to Divine guidance. It was just such "mass" action and counterfeit of unified thinking that Mrs. Eddy saw the wisdom of preventing when she, God's anointed, should be forced to leave the children, and for which she prepared us our wonderfully impersonal Joshua (The Manual) to lead us, which alone will spiritually *unify* us. This is the plan she left for us in correlation of her fourth evolution in Church founding—the CITY foursquare—Rev. 21 and S.&H. 575:7-9, on p. 576 (see marginal caption), before we can go on to "the City of our God" with "no boundary nor limit," 577:12-18. Note marginal topic, p. 578. We cannot escape a step that is divinely revealed (as the City foursquare) and founded on the demand for individual "City" activity (branch fruitage) unified by the Manual, thereby, establishing "Christ" consciousness, instead of "mass" consciousness, as before presented. "Mass" consciousness is the material claim of unity, as in certain other than *our Church* activities of which we see the error,

which we have tried to avoid, but instead of avoiding, we fight the name and fall under their errors.

Mrs. Eddy's own Church in which she was reared—The Congregational—and of which she always spoke so lovingly, My. pp. 174, 175; 182:1-10; 270:4-13, was distinguished by its Congregational government; instead of by elders, as in the Presbyterian, from which it emanated. The Standard Dictionary gives the definition of "Congregational" Church as being governed by a church "polity that makes the authority of the *local* congregation supreme within its own domain." Does not Mrs. Eddy tell us: "In Christian Science there is never a retrograde step, never a return to positions outgrown," S.&H. 74:29, 30. My. 163, Mrs. Eddy, in addressing a Concord editor says, in speaking of her fellow citizens: "I respect their religious beliefs, and thank their ancestors for helping to form mine." Nothing became more pronounced in her teachings than democratic government. Although the Manual seems on the surface very direct, it was the revealed demands of Principle through God's "anointed Revelator," and no one could question her wisdom in founding what she had revealed—which she *did*. And she stayed with us until her founding was complete, and the next step—which was the last step in her foundational response to her revelation, the "City" foursquare, was open only to Branch, not to "Mother." Mrs. Eddy left no process by which we could all "shout together at the demands of a King, but *think* together at the demands of Principle, as governed intelligently and directly by impersonal or spiritual Motherhood—the Manual.

The errors of "mass" thinking in the name of "standing together" at the dictation of some person or persons, wholly unauthorized by the Manual, are many; and the

victims of the malpractice that is "massed" against any dissenter by error's own self are legion, under the claim of "disloyal Scientists, etc." Mrs. Eddy foresaw and forestalled this, if we will obey her Manual.

As instances of "mass" thinking in the name of "unity," we were called into war, during the World's war, having our Chaplains on the very battle fields, and our Church working as hard as the others to kill our brothers who sat in oneness and listened to our glad tidings of peace at the World's Religious Congress in Sept. 1893, Nov. Journal, 1893. Was there such a precedent during the Spanish-American war, when even our *Nation* was *attacked*? No! This was another opinion (outside of the Manual) by our Board of Directors. As stated elsewhere, through "mass" consciousness, we were persuaded to take what Mrs. Eddy said of war on p. 277 of Miscellany, particularly lines 23-25; instead of what Mrs. Eddy said six years later on p. 278 in regard to the war between Russia and Japan (they are even dated in Miscellany for us): "Nothing is gained by fighting, but much is lost . . . War is in itself an evil, barbarous, devilish. Victory in error is defeat in Truth . . . Whatever brings into human thought or action an element opposed to Love, is *never* requisite, never a necessity, and is not sanctioned by the law of God, etc." Did any one ever hear this read during the War? No, consciousness was "massed" to read Mrs. Eddy's statement six years before, and war was so sanctioned among us that practitioners brought their knitting to the business meetings of our Church and knitted at every interim within the sacred walls of our Church. Was this letting nothing that defileth or maketh a lie enter our "City"? No, nor will this ever be possible until the channels for "massing" our consciousness

against or for an issue (and more tragically against and for individuals who prayerfully take what to them seem righteous stands, so that every one dreads the "massed" Christian Science consciousness) be ended in obedience to Mrs. Eddy's demand. "No mass for me," says "Truth versus Error" in the tenth picture of Christ and Christmas. This Mrs. Eddy never permitted, and forbade in our Manual.

The effect of our failing to see the purport of Mrs. Eddy's plan, and the consequent darkness of vision is felt in every *pore* of our Cause, and more particularly the practitioners' work—the instability of their healings and the conservatism of their work. Ever since the litigation, and the manner in which those who *dared* to *pray* and stand by their prayers were treated during and since that time, there is extreme fear of the Board of Directors on the part of most of them, which, alone, would limit their work. Many of them seem to feel that they must please at all costs the Board of Directors, and this is one of the greatest clouds over the clear thinking and acting of the practitioners in our field—fear of ecclesiasticism more than love of God. *Law* seems to have triumphed over Prayer, and prayers seem to count for little. This cannot remain, else our Cause will not go spiritually forward. What would our Cause be without fearlessness to pursue the *right*, even when it seems heretical? Too, so much was done in the name of loyalty to The Mother Church that was so contrary to its Manual; and loyalty to the Board of Directors (and even the literature discontinued by the advice of lawyers for its influence on the court after the Master had rendered his decision in favor of the Trustees) that was contrary to our Manual, by the Delegates of New York Committee, which was formed in *defiance* of the

Manual, p. 70, Art. XXIII, Sec. 1, and which has never been repudiated by the Directors since they have had an opportunity to speak to us, that many have turned from walking with us. The Manual told members of The Mother Church to take the literature,\* and the Directors inferentially, too, in the following telegram to a Western Church: *Welfare Committee's Report*, p. 25: "Notwithstanding contrary rumors, we have not advised and do not desire cancellation of subscriptions to the Christian Science periodicals." † Since the "Litigation" they have never said a word, beyond, in substance, that the Field must "forgive and forget." Forgive what? The obedience of certain ones to the Manual?

This whole litigation situation was prophesied in Joshua 6. This was the first struggle of the Israelites under their new Leader, Joshua, prefiguring the first struggle of the Scientists under their new Leader, the Manual, and "the spiritual idea," S.&H. 566:1-12. Joshua issued a lawful INJUNCTION that not a word should be spoken (by him to the children of Israel or they to him, or they to each other) during the pendency of their work around Jericho, which they were forced to ENCOMPASS each day. They obeyed! We did NOT! and yet we say we believe in silent prayer! The method with which the whole situation was handled has thrown a heavy veil over the spiritual vision of the field, and the enmity engendered between those who OBEYED the MANUAL by taking the literature and those who did not (the latter seeming to win) is still as active as at the time of the controversy. It cannot be destroyed until its

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\* The question had not been then raised in regard to its rightful perpetuity.

† The *Welfare Committee's Report* states that the Board itself called the Committee's attention to this telegram which was sent by the Board of Directors to a branch church in the West.

cause is removed. Instead of our fighting for the Manual, we fought to defeat it, and it has not been seriously regarded since (only in "name"), but rather the Board of Directors under the law! Law of what? Their own will and pleasure. The law puts the blue sky over their limitation of authority.

Those who took the literature, thereby obeying Manual, Sec. 14, p. 44, and realizing they knew nothing about the controversy between the two Boards, but feeling that prayer and obedience to the Manual were safe, are even yet denominated the "disloyal ones," and at times discriminated against in Church work. Disloyal to what? Surely not the Manual! Disloyal to the Board of Directors? Did it not express itself in the telegram before quoted? And even if this was not its true sentiment, what right had it to any, when it was against our Manual which spoke plainly on the subject? This situation will yet have to be straightened out before our Cause can prosper. "Whoso covereth iniquity shall not prosper." The Manual will win! The trouble is, so much is said about the Manual and loyalty thereto and so little *actually known* about the Manual, and it will ever be so as long as it is "*administered.*" We must wed it in our own experience!

The whole *Literature Litigation* was "much ado about nothing," according to our Manual, for while the Board of Directors under the Manual when Mrs. Eddy was with us, had authority over the Board of Trustees, to declare a vacancy for cause, Sec. 3, p. 80, and, as a disciplinary, not executive, function, to see to it that the periodicals were kept abreast of the times; still, under their respective Trusts (as we are now placed and were at the time of the Litigation) *outside* the Manual, the Board of Directors had no such authority, as it was

authorized to declare a vacancy in the Trustees' Trust only in conjunction with the *First Members*. This has received *legal* interpretation but we must see its spiritual import.

Now, the Board of Trustees had an irrevocable trust that even Mrs. Eddy herself could not have legally withdrawn from them, and she so recognized this when she gave it to them, that she reserved the right to withdraw the Journal at any time from the trust, but if she did not so elect to do, it would become a part of the trust forever, together with her copyrights. See Deed of Trust—Appendix.

Where are the Trustees and their trust? In view of the heading of the first column of the Monitor, it would seem that the Board of Directors has absorbed their trust, which is contrary to the Manual—p. 81, Art. XXV, Sec. 6 & 8; also their Deed of Trust, stipulation 3, wherein they, the (Trustees), must perform their trust "*upon their own responsibility.*" Then, wherefore, the "policies of the Board of Directors" in the mixed arrangement heading this column. According to the Manual and the Deed of Trust to the Trustees, it should be *their* (The Trustees') "policies," if such a word is *permissible* under Science thinking! Mrs. Eddy left two independent, separate Trusts—can the law defeat her purpose? Could anyone rejoice in the decision of the Court, when we remember the human policy by which it was gained? "Human policy is the fool that hath said in his heart—'No God,'" Mis. 212:1-5.

The Directors were never teachers nor generally even announced practitioners during Mrs. Eddy's direction of our Cause, *as they are now*, Welfare Committee's report p. 51. Also it can be checked through the old Journals, as the Note-taker has done. This is, and



ever will be, a serious menace and injustice to our Cause. As Mrs. Eddy left them under the Cabinet form of government, they were servants and not masters of The Mother Church, each having a full measure of serving responsibility—One the Treasurer; another Clerk; another Editor-in-Chief of the periodicals, another had charge of the local Reading Room and general business, and still another Mrs. Eddy's Publisher—Welfare Committee's Report, p. 59. This Welfare Committee was, as we all know, a "regularly authorized by the Board of Directors" Syndicate under Sec. 8, p. 27, which, however, was forbidden, except with Mrs. Eddy's approval; as the report was not altogether in favor of the Board of Directors, its findings met with immediate disfavor, although its functions were as follows:

"1st. To make such inquiries into the affairs of The Mother Church as the COMMITTEE may decide.

"2nd. To make report or reports to the members of The Mother Church as IT may determine.

"3rd. To include in these reports such recommendations to the Board of Directors as the COMMITTEE may deem necessary."

Published in "*Sentinel*," Nov. 1, 1919.

While its report was not altogether in line with the Manual, in the sense of suggesting plans unauthorized thereby, of which we should have all disapproved, it was as much so as the many changes that are being made by the Directors.

And while the Manual does not demand the Cabinet form of government, the salary of the Board of Directors, according to the Manual, \$2500.00 a year, *did* (Mrs. Eddy had raised this salary from \$1500.00 just the year before she left). The smallness of the amount leaving the Directors to earn their salary from their associated

activities in the cabinet plan would have prevented so much work *entirely outside* the Church—in Real Estate, Department of Wills and Estates, Boston Benevolent Home, California Benevolent Home, Pleasant View Home, Charities, Politics, Prison Work, Radio, etc., etc., into which they are constantly trailing us by request for funds to help such activities. Is any of this contemplated by the Manual? And, if not, how are we loyal to the Manual in responding to these calls? Where does the Church Manual operate or claim to operate in our Church activities? It might be well to add that our Manual says nothing about "*Distribution Work*,"\* for which our Church is so largely a channel. Isn't that in line with the thought that Mrs. Eddy made so plain for the continuity of our periodicals? Would it not be better (as Mrs. Eddy undoubtedly felt by this failure to provide for their continuance, in addition to making no provision for the election of its *Editors*) to have no periodicals than to have them pull down our highest thoughts by their conservatism? As for instance, a Monitor plunged deeply into a political campaign, telling us exactly what to do and bristling with such "fight" that we can scarcely read it and declare the allness of God for hours after—Is this the messenger that was "to spread UNDIVIDED the truth that operates UNSPENT"? My. 353. Does not the resistance to anything "spend" its efforts or even the claim to resistance "*spend*" it? It may be said "Surely, Mrs. Eddy would not wish to destroy the Monitor after working for twenty-five years for its accomplishment". The best answer for that is—that she *did* so dissolve it by her provisions in the Manual against its perpetuity. The word "dissolve" is used, as Mrs. Eddy *destroyed* nothing. She brought it to the expression of "idea" and promptly

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\* Literature Distribution.

dissolved it, before the idea was lost in the form. This is manifested in all of her steps as unfolded in the chapter on "Evolutionary Organization"; also, the spirit of this is breathed in her letter to a student on p. 158 of *Miscellaneous Writings*. After showing the blessing gained by instant *obedience*, she says: "All God's servants are MINUTE men and women." It took then and takes now "minute men and women" to keep up with her constant changes (to human sense) as she unfolded to *completion* her Church. Note she said she stood "with sandals *on* and staff in *hand*, waiting for the watchword and the revelation of what, how, *WHITHER*." Has this activity of idea all gone with Mrs. Eddy's passing—No, she has made provision for our own spiritual *advancement*, if we will *obey* her Manual, and, what we find we cannot do without *her* further *authority*, abandon as one of the fulfilled and passed mile-stones in our unfoldment! When there is no one to properly (authoritatively) censor our literature, it were better not to have it. The "idea" of all the periodicals has been unfolded in human consciousness and the twelve basketsful of idea gathered in the unfoldment of our Church, and that is all Christian Scientists could ever hope to accomplish, standing as they do for "spiritual idea." When we leave a position gained for a higher one, we will always find the lower position immediately taken by some one "lower down." Let us make room for them and step up higher to meet the demands of our Manual upon our Cause.

We have a Board of Directors with a self-perpetuating trust OUTSIDE the Manual and Church (Deed of Trust—Manual 128 to 138), with funds to be used for the spiritual advancement of our Cause, not to go back and do the work of Christianity all over, as we are now

doing by our charities, sanatoriums and other "Christian Endeavorers."

A Board of Trustees, with a self-perpetuating Trust OUTSIDE our Manual, as evidenced by Deed of Trust in the Appendix of these Notes, in which they are authorized "on *their own* responsibility" to publish all tracts, pamphlets, reprints, etc., *forever*; also our "Lesson Sermons" for our Branch Church services. We are in the same position as we were in 1890, when there was no *visible* Mother Church, it having been dissolved in 1889. This was our situation for three years when doubtless Mrs. Eddy deemed it wise to emphasize "Mother" (as Jesus had "Father," and as she had repeated in her first Church founded on Jesus) to complete to the human consciousness this symbolism. Every truth must be brought to *expression* before *dissolved* into mind—Spirit. Is not this what Mrs. Eddy means when she says: "We welcome the increase of knowledge, because even human invention must have its day, and we want that day to be succeeded by Christian Science, by divine reality," S.&H. 95:19-22 (noting the marginal topic, directly identifies it with such use). Thus so quickly as we bring into complete (collective) human expression these truths, immediately it is time to dissolve them with Mind into idea. As it is with Church—so it is with Real Estate.

The REAL ESTATE left in the hands of our Board of Directors is the highest charge we have. Mrs. Eddy proved God's rich abundance even in human expression and left us, as her spiritual children, the privilege of accepting her translation of it into spiritual reality—Miscellaneous Writings 140—"God's Acres," thereby making it the channel for our translation into the land of Spiritual Abundance from which it came as expres-

sion. The Board of Directors are charged with this sacred trust! They were the door (so to speak) into The Mother Church, and they are the gate to the Land of Spiritual Reality—"God's Acres," Mis. 140.

Going back to our Quarterlies, the Trustees—not the Board of Directors — have *exclusively* the grand trust of supplying us with our Church Lesson-Sermons from their trust, as having inherited the spiritual outflow of "The National Christian Scientists' Association," which held the trust of The Christian Science Publishing Society up to the point of its being turned back to Mrs. Eddy as D. S. D. in Jan. Journal, 1898, thence immediately to them, the Board of Trustees, in April 1898. It flowed directly from "The National (after it had resolved itself into a *Universal Assembly*) Christian Scientists' Association" to them through Mrs. Eddy and not the Church.

After the National Christian Scientists' Association had repealed its By-Laws and resolved itself into a UNIVERSAL ASSEMBLY in 1890, it still kept the Journal, which Mrs. Eddy had given to it in June 1889 at the Cleveland Meeting. In 1893, at the World's Religious Congress' Meeting, Mrs. Eddy had it deeded back to her, and then immediately gave it back to them as a Universal Assembly—Nov. 1893, Journal. Thus making the fact most prominent that it was the mouthpiece of "the spiritually organized Church." Mrs. Eddy never allowed it to become "an organ of the Church," Man. p. 44, Sec. 14, except in "name," as the Church directly had never owned the Journal, nor had the Board of Directors, even under the Manual, anything but a supervisory charge (and that under the title of "Discipline" and not "*Executive*") under Mrs. Eddy's constant *ensorship*. At her passing, both trusts *under* the

Manual passed with her, and became perpetual *outside* of the Manual, the Board of Directors' authority over the Board of Trustees ceasing, as they did not inherit under their trust the authority of the First Members as conjoined with them to declare a vacancy.

With these two trusts separated from each other, as Mrs. Eddy intended, keeping *spiritual* step together, would we not soon see our *spiritual* invisible Father-Mother Church? And we, as its Branches would quickly unfold to the Branch spoken of in Isa. 11, in which the "Little Child" as Branch (note the use of Branch and "Little Child" in this chapter) shall have dominion over the very things we are *warring* to destroy (outside influences), because we have no freedom of "idea." After all, it is the Branch that builds the Temple in the World, Zech. 6:12-15. Are we not, now, as Branch turning all its roots toward Mother, which is described particularly, in Ezek. 17:3-6? The eagle wings that sustained Mother and enabled her to fly into the wilderness into HER PLACE where she is sustained for a time and time and a HALF A TIME, Rev. 12:14, must not be the means of our obstruction in failing to carry us farther than "Mother" was prophesied to go. It must not take the highest BRANCH that she has left for us—"the spiritual idea"—as the reflection of the Father-Mother God and carry it into a land of traffic and set it in a city of merchants, Ezek. 17:3-16; thus bringing so much barter, traffic and *trading* of our symbols of reality for the conservatism of material sense that we will have only the "half a time" of Motherhood fulfilled in our Cause. This "half a time" of Mother was because Mother is not the complete idea, and must (seem to) go away, that she may return the Bride of Spirit;

which is Mother plus expression in One—"Principle and its idea is one," S.&H. 465.

Shall we not have our vision spiritualized when the "Bride" cometh—which, unlike the Bridegroom, will be at the *noon hour*—the meridian of being? S.&H. 246:11—"The radiant sun of virtue and truth co-exists with being. Manhood [generic which is Woman, S.&H. 561:22] is its eternal *noon*." There are no foolish maidens this time to not take their oil, as the oil is discernment of the brightness of Her coming as the Bride of Spirit clothed with the "righteousness of saints," Rev. 19:7-9. What Mrs. Eddy revealed in her writings, she IS, as she says, My. 120:2-4: "Those who look for me in person, or elsewhere than in my writings, lose me instead of find me." She has revealed the City foursquare in her writings and there she IS instead of in the role of a travailing Mother, correcting and reprov- ing her children even through the Manual, which they must wed as Branches!

Again, the building of a certain large church in a very large city in a very large office building, under the same roof with probably every business in the World, is said to have had the approval of our Board of Directors, although Mrs. Eddy expressed herself most positively on this subject when she forbade our own Publishing Society to be placed under the sacred roof with our Mother Church, Journals, March and Oct. 1892. She had returned to the donors every dollar that had been contributed for this purpose, stating her reasons in the terms, Oct. 1892, Journal; that she is "confident that all loyal Christian Scientists will gladly consecrate our Church to a more dignified end, than an exchange, or a place for business bickerings, bag and baggage!" The only connection between the Church and the Pub-

lishing Society was to be their heating system. Is this policy in accord with Mrs. Eddy's vision? This Church has groaned and travailed in debt ever since, not realizing that Church *under law* cannot hold up *World*, which is Universal Church!

Again, the Board of Directors has permitted certain Churches to have Wednesday noon meetings, despite the fact that our Manual in five places calls them "Wednesday *Evening* Meetings," also Mrs. Eddy gives them a definite name—"The Wednesday *Evening* Meetings," on p. 590 of the Dec. 1898, Journal. Mrs. Eddy doubtless had a reason other than for unifying our services in having "Wednesday *Evening* Meetings." They are really *evening meals* preceding the *morning hours* of reappearing of Christ, Truth, S.&H. 34:29-18, in the *Jesus* activities of specific healing—activities of the major part of this service. Mrs. Eddy tells us the meaning of "evening and morning" on p. 504 of Science and Health, lines 16-26; and also S.&H. 34:29-18. Is it not most probable that she had this distinction in mind when she established this service. Her every step in organization was the *pattern of things shown* her on the *Mount of revelation*, as was said with reference to Moses' symbols and forms. We have clearly found his so, and there is no more doubt about hers. However, all this begs the question, she has said "Wednesday Evening Meetings," and so they should be to be in conformity to our Manual.

In 1898, when we first had our Quarterly Lesson Sermons, we were given the "Christian Science Lesson Sermon" for the *morning* service on Sundays and the "International Series" for the *evening* service until the latter were discontinued. While afternoon or evening Sunday services were permitted by Mrs. Eddy, they



are announced to be repetitions of the morning service and were permitted to be discontinued in the Mother Church through July and August, showing that they have only *utility* and convenience—no symbolic value. Mrs. Eddy always worked through symbols, as did Jesus, Moses and all the prophets. "Spiritual teaching MUST always be by symbols," S.&H. p. 575. The Wednesday Noon Meetings are the Directors' opinion for which there is no Manual authority. Mrs. Eddy makes a clear distinction between "afternoon" and "evening" in the Quarterly "Explanatory Note," read before each Sunday Lesson-Sermon.

Would it not be better to have *no directing* than to be directed wrongly to where we will soon lose our every redeeming symbol?

The fruits of these Wednesday noon services are to draw members from all the churches who make the meeting very *spectacular*, even crowding in the spirit of going to some special entertainment, and sapping their interest for their own meetings. Too, the Churches so having these services, never rise to proper proportions as Churches, or "the seed within itself," as they are sustained largely by a mixed Church thought of no value to their specific unfoldment. Mrs. Eddy showed in Miscellany, 243, in a letter addressed to the New York Churches, what she thought of such mixtures, expressing her sense of value of individual unfoldments for Churches. Isn't this "*policy*" of the Board of Directors darkening our understanding of Mrs. Eddy's plan? Where will it end? Who is to end it? Unless we go back to our Manual and obey its provisions, which allows The Mother Church supervision of Branches to cease with Mother's direction and forbids "any general official control of the Branches by The Mother Church"

—Manual p. 70,—even “*general* official control” Thence we will go on to our higher usefulness in Mrs. Eddy’s plan of salvation from form as unfolded in the chapter on “Evolutionary Organization.”

Under the Manual, the Board of Directors have not, and never did have, the authority to ask for a cent of money from the Branch Churches. Their trust is financial but OUT of the Church and, while the Branches have no right to question the expenditure of monies left it under the Will of Mary Baker Eddy, the nature of which will be seen by the certified copy attached in the Appendix—neither have the Board of Directors any right or authority to augment it at the expense of the Field. Mrs. Eddy’s Will left her estate to her “spiritual children,” but all sense of the right relationship is broken when *they* try to add to her gift. It then loses all value as idea!

The Committee on Finance, Sec. 6, p. 77, has the right to dismiss the Board of Directors for cause. Does this not put *finance* in symbolism over the Board of Directors? This is a solution for the Branch Churches. If we would refuse to respond to any demand not authorized by the Manual, finance and *real* estate would be kept out of our Churches, and we would be allowed to unfold our *spiritual destiny*.

Our only connection with the Mother Church now seems to be money for the many real estate funds; money for flood sufferers; charities, care of our estates while living and when *dead* in their department of Wills and Estates, Benevolent Homes, Pleasant View Homes, etc., etc. This is wholly their trust—not ours. There seems to be no distinction or understanding of the difference between “Church” as symbol and *real estate*. As previously stated, Mrs. Eddy refused, as recorded in the

Oct. Journal, 1892, to allow even the Publishing Society to be put under the roof with the Church, because of the business bickerings attendant thereupon, saying: "I am confident that all loyal Christian Scientists will gladly consecrate our Church to a more dignified end, than an exchange, or a place for business bickerings, bag and baggage"! Mrs. Eddy's protest in Journal, Oct. 1892, p. 274, should certainly awaken us now!

Who ever heard of a Branch sustaining the vine—could it ever bear fruit if the sap is continually being drawn into the vine? In entering any of the Branch Churches, we find slips "To Benevolent Fund," "To Pleasant View Fund, etc." Are any of these activities in the Manual? Is not almost all of our connection with the Board of Directors as The Mother Church entirely *outside* of the Manual, and entirely in *real* estate, their trust outside the Church? Mrs. Eddy never made it a part of the Church. As before noted, they were given their trust before the Church was formed on Sept. 1, 1892, and the Church was formed Sept. 23, 1892.

Many account for almost everything done by the Board of Directors on the basis of Mrs. Eddy's Will, and for the purpose of clearing this point and showing that Mrs. Eddy's Will gives it no definite authority to do *any* of the specific things spoken of, a certified copy of her Will is most reverently given in the Appendix of these *Notes*, which has been obtained directly from the Probate Court, and is accessible to anyone, as it is a public document.

Now, let us take the "Benevolent Home" as an instance—the Sentinel of Oct. 7, 1916, gives their assumed authority for building this institution. In this Sentinel is published correspondence between Mrs. Eddy and

Mrs. Longyear, pertaining to the latter's establishing this home, and then Mrs. Eddy's finally calling the whole matter off and requesting Mrs. Longyear to drop the subject, because Mrs. Eddy had studied the MANUAL and had decided that "to avoid future trouble" the Board of Directors should erect it, writing and requesting them to pass the By-Law: "The Mother Church shall establish and maintain a Christian Science resort for the so-called sick" (not the "well"). The Board of Directors passed this By-Law and cast about for the purpose of starting the work, whereupon Mrs. Eddy asked them to repeal the By-Law for the (then) present if they were not ready to do it. Which By-Law was repealed, and a year and a half after this Mrs. Eddy passed on. Is it not evident that she intended this institution to be put under the *Manual*; and if it could not be, is it right? Was Mrs. Eddy's founding incomplete? Is she the only Discoverer and *Founder* of Christian Science and its institutions? She said, "God's ways are not man's ways; and faith in the Divine methods are indeed the footsteps of the flock," Journal, Oct. 1892. *Again*, "He knoweth best what we need most," My. 229. As this project was interrupted by HIM whose ways are higher than ours, should it have been founded? Is not the expedient dangerous? Was her mission not complete?

At any rate, if the Board of Directors felt it their duty to establish it with the money left them in her Will without designated purpose, as well as the Pleasant View Home, we could not have said a word. The interest from her estate is very large, and it is the Directors' right under her Will (not under the *Manual*), to use it as they see fit, with a few exceptions, BUT have

they any right to call on the Field for money for it? What gives them their right?—*surely not the Manual.*

There is in one of the largest Cities in the World (with many, many churches), only two churches dedicated, and the rest in constant turmoil over finances. Why? Because "The Mother Church" funds constantly drain their treasuries and their spiritual resuscitation. Constant distributions and calls for charity are made, despite the fact that no donation can be made by The Mother Church under the Manual without Mrs. Eddy's written consent. So they, the donations, are not made under the Manual, then how? Have WE put some one in the place of Mrs. Eddy over us? SHE certainly did *not*. Again, these donations to charity were never made by The Mother Church when she was with us. Are we retrograding to simply formal Christianity without Science? "Is there no balm in Gilead"?

Florida has had three successive *hurricanes*. Who is saying that they *never happened*? Certainly, if Florida does not have another, it will not be because we are doing our work to prevent it when we are rushing as frantically around to help its victims as the other churches. Is not this kind of help, *medicine*? Will it not eventually result in our all giving and taking medicines and remedies for our ills instead of healing them as was the result of Asa's conservatism, II Chron. 16? Do we as a Church see that we must begin where the Orthodox Churches *leave off*? Mrs. Eddy says in the 1902 Message, 2:26-29, "I never left the Church, either in heart or in doctrine; I but began where the Church *left off*." Are we beginning where they leave off? Do we see the distinction between "Christian" and "Science" as Mrs. Eddy defines it on p. 10 of No and Yes?

The Board of Directors has a sacred trust entirely outside the Church, and so have we Branches; we cannot merge ours into theirs and vice versa.

If the Branch Churches would keep even the spirit of the Manual (and they are certainly in no sense keeping the letter when they are putting themselves under the Board of Directors in violation of p. 72:19-24 Man., also Art. XXIII, Sec. 1, first paragraph, p. 70—forbidding general official control of Mother Church over Branches) we would have more fruitage from our Branch work. Study your Manual, and do not make it synonymous with the Board of Directors, for it is *not*.

The Board of Directors are put under two provisions for their removal (showing they are not “*basic law*,” as Sibyl Wilbur’s Life of Mrs. Eddy has been *recently changed* to make them seem, in bolstering up, without changing, comments which were written upon the false assumption that Mrs. Eddy had said she obeyed the Board of Directors—p. 381—as previously mentioned.

Mrs. Eddy reminded us in the Manual of the *harmony of morality* (Fatherhood) with spirituality. (Note what she says in her sorrowful presentation to us of the Manual and that she had written it only for those “whose growth is taking in the Ten Commandments, and scaling the steep ascent of Christ’s sermon on the Mount,” My. 229). Morality is needed and learned in the *wilderness*, and Paul describes the difference in the Covenants in Gal. 4:22-31. Are we not there told that Sinai (morality) “gendereth to *bondage*,” although it must needs be embraced—“Scientific Translation of Mortal Mind,” pp. 115 & 116 of S.&H., but there is no healing until we reach the spiritual. If we continue to put ourselves “under” the Manual morality, will our healing work go on?

What would be thought of a human mother fearing so for her grown children that she would never permit them to think out moral *values*, and wed the Truth for themselves? Mrs. Eddy opened the way when she said: "If the Pastor Emeritus, Mrs. Eddy, should relinquish her place as head or Leader of The Mother Church of Christ, Scientist, each branch church shall continue its present form of Government in *consonance with* the Mother Church Manual." This, by the way, was given us at the same time as Science and Health 164:17-29 (in the 60th Manual, the last in 1906). The Science and Health quotation was in the third edition of 1907 (as pertaining to the outline on the spiritual idea) immediately *after* "the ideal man and the ideal woman," S.&H. 517:8-10, were as we now have them for the first time (which latter was in the 2nd edition of S.&H. 1907). So pp. 164:17-29 probably referred to her possible passing from us. Certainly, we as Branches would never depart from the revealed wisdom of her founding in the Manual, but the words "in consonance *with*" (con, *together* — sono, *sound*)—does not necessitate *administration* and would leave us free to demonstrate our own understanding of the Manual. While it is administered, do we ever think? How many even know the provisions of the "Manual"? The Notetaker has talked with many active practitioners and other "advanced" Scientists and has been sadly impressed by their woeful lack of knowledge of even its general provisions—are we really going on "in consonance with" the Manual when such is the case? Are we not rather going on under the Board of Directors' concept of the Manual? Is not this the purpose for which it was written—to bring us to the *intelligence* thereof to where we would be first sons and daughters

(and not servants—"The servant abideth not in the house forever: but the Son abideth ever," John 8:35), and thence to the wedding of "to *Truth*" with Love, S.&H. 517:8-10.

Of course, there are provisions of the Manual that would be impossible to conform to and they are our leading into "voluntary organization" (just as The Mother Church in its second formation has *always* been operating in Voluntary Organization), Art. XXIII, Sec. 7—It would be impossible to have four members of The Mother Church when there is none (Mother Church) or a practitioner whose card is in the Journal, when there is no Journal. Note the Woman knocking at the Branch on the door in the tenth picture in Christ and Christmas has nothing but light behind her—no symbol of Mother Church! It has become idea that animates the next step!

Another great error that has arisen in one of our largest cities, where all of the Churches, except two, are so depleted in thought and resource by this erroneous premise of the Branch sustaining the vine process (when the vine as symbol has had its vitality removed by Mrs. Eddy's expressed plan thence to become idea) that they have been unable to pay their Churches out of debt so that they can be dedicated to God, is "A Sister Church Dedication Fund." (Only one of these Churches has been able to pay its own debt—the other's debt being paid by Mrs. Eddy in her Will—an instance of the right process, Mother sustaining her children in line with Paul's statement of Truth: ". . . for the children ought not to lay up for the parents, but the parents for the children!" II Cor. 12:14.

This "Sister Church Dedication Fund" is a common pool of resources of all the Churches to pay on the debts



of other Churches. While this whole process violates the spirit of Art. XXIII, Sec. 1, last paragraph, as there is no taxation without representation! In other words, if we accept the premise that one Church has a right to help another in this way, that Church so receiving aid is indebted to the other Church in serious complicating mental values. In My. p. 243, Mrs. Eddy has given this field a very pointed hint of the impossibility of union of these individual Churches, closing with: "The students in New York and *elsewhere* will see that it is wise to remain in their own fields of labor and give all possible time and attention to caring for their own flocks." Why does not this apply financially as otherwise? This whole communication is a warning that each Church has its individual work. Why is not the admonition on Charity, Miscellaneous Writing, Preface IX 1-5, as applicable to Churches as to individuals and how could it be possible for individuals until it is made to apply to Churches, since the "lower" must be governed by the higher?

True, there is an example in Chicago, where one Church flowed out from the other in perfect harmony, and then another in perfect harmony with all others, etc., and where each Church contributed to the building of the next; however, there are two vital differences in these situations—the most vital is that each was paid for as it was built, and it was not a case of one Church (up to its eyes in debt) trying to help another, possibly not even so needy! That is the strange part—we can only hope to comfort another "by the comfort wherewith we ourselves are comforted of God," II Cor. 1:4. "When the blind lead the blind both fall into the ditch." Too, the Chicago Churches districted their members and enforced these districts, thereby preventing personal

discriminations. (All of these statements apply to the *original work*.)

The second vital difference is that the Churches in Chicago solved their *problems* as they went on, as well as their *debts*, while in many other fields the number of Churches is many times due to *unsolved problems* and the disposition to run away from their solution—in which event, how could the “substance” of one church be received without the *viewpoint* behind the substance? The solving of these “*problems*” would undoubtedly bring its attendant supply; surface union is no sign of deeper solutions. However, at best, one Church has no jurisdiction over another nor even any possible point for united work, except in Mind. We know it is a great error for one of us to admit that another can pay his debt. Was not this error of “vicarious atonement” exactly what we came out of in the orthodox churches? Instead of our beginning where they “left off,” Message 1902: 2:26-29, and thereby “embracing them one by one,” My. 342:21-24, as we reach broad enough positions away from their false theological views. Are we not rather gravitating toward them more nearly daily in our methods and allowing them to embrace *us*? This “Sister Dedication Fund” activity is the limitation of “*Christianity*.”

Another most pertinent point is the difference between then and *now*. When the Chicago Churches were unfolding their Churches the following statement was in our now Art. XXIII, Sec. 6, p. 72, just after, “the branch churches shall be individual, etc.”: “But this shall not be construed to prevent the scientific unity of branch churches—having one God and loving another as one’s self, united in word and in DEED to HELP ONE ANOTHER”—then follows our now Manual, p. 72: 19-24.

From this, it will be seen that the method has *changed*. The above "Christian" statement, with reference to branch churches, was dropped just before the abolishing of Communion in the Extension, of The Mother Church with its branches. Then communion between Mother Church and its branches ceased; and the only communion left was that *within* each branch church, My. 141:26-29. Mother and Child is a "Christian" position; the City foreshadow, or "Love wedded to its own Spiritual idea"\* is "*Science*." "The intercommunion is always from God to his idea man," S.&H. 284. This is another instance of the necessity for realizing the evolutionary process of our Manual, as well as Science and Health, and we have the *finished* fruits of experience.

Even "Lending Libraries" in connection with our Reading Rooms and Churches are the "policies" of our Board of Directors, and in line with the appalling interdependence of all of our activities which *they* have established, and which our Manual forbids—Monitor Circulation Work, making a perfect network between Mother Church and Branches, and even Branches and Branches, etc., etc. What is the difference between borrowing a book or five dollars? Borrowing and lending in either money or books is a violation of the principles of our founding in our Manual, as it establishes the human, emotional relationship which our Manual forbids. We were always urged in the period of Science endeavor before Mrs. Eddy left us in person to present the benefit of purchasing rather than borrowing Science and Health from even an *individual*, as the principle of "Ask . . . seek . . . knock" as a necessary prelude to the acceptance of Christian Science was the then spirit with us. She did not establish this lending library

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\* S.&H. 575:3.

nor *authorize* it. Another subversion of her demands for us!

Each of our Branch Churches is as individual as we are as specific members, and each of us has the marvelous privilege of working out collectively what we are supposed to do individually for ourselves, "Owe no man," Rom. 13:8; My. 114:3. If God is not sufficient for a Branch Church to prove His abundant supply, how could we hope individually, as one of its collective units, to fare any better in our own affairs? If we would all "tithe" and "bring ye all the tithes into my storehouse," we would have a blessing poured out so that there would not be room enough to receive it!

Mrs. Eddy says in the Glossary that a tithe is a "tenth part . . . gratitude, etc." Could we hope to exceed what the Bible has given as a *fixed law* and what Mrs. Eddy calls the measure of "gratitude"? Abraham, in whom are the promises, but "tithed" to pay his debt to Church, Gen. 14:20, and we have an example all through the Bible of "tithing"—Solomon's Temple which cost billions was built by *tithing*, which is a type of the true. Are we not trying to climb up some other way than through the Bible, which "contains the recipe for all healing," S.&H. 406:1, and Science and Health for our guidance. Moses the master-unfolder of *justice* knew that only in this way would every man pay an equal portion and have an equal part—one dollar to the man that has only ten would be as much as ten from the man who had a hundred and so on. If the City could be saved for ten people,\* then the City consists of ten—typed by the Ten Commandments, and no one COULD give more than a tenth, nor could he give less, without depriving another, or himself, of his individuality in the City! Beyond "a tenth" is God's spiritual gift to

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\* Gen. 18:32.

us! "Bring ye all *the* tithes into the storehouse . . . and prove me now herewith . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it," Mal. 3:10. Our tithe is our full duty to God, and the blessing comes from God and not *man!*

Another error, we have fallen to Christian methods in our warfare for prohibition in the recent National issue. We have not only fought this in our periodicals, but the Board of Directors have invaded our Churches with this political demand—a clear attempt to unite Church and State! What if other Churches see no higher light? Is it not our advanced light which distinguishes us from them? If our methods are identical, will it not soon pull us down to their other expedients for health, etc.? The 16th chapter II Chronicles, unfolds this danger. It also applies most pointedly to our position during the literature situation when we called the King of Syria (the law) to our aid and worked with its same methods. Asa means "assistance of God." Will not this course cause our understanding (feet) to become diseased so that our healing power will be lost, as it seems to be in the orthodox churches?

We cannot build the Temple and war! Let the orthodox churches be our David to gather for us the materials of the Temple, while we fit them together into the whole man, recognizing but "one body, one Spirit, . . . one Lord, one faith, one baptism," Eph. 4:4-5. When we do this we will be able to sing the wonderful harvest song with Mrs. Eddy, which she gave the World after the dedication of the Extension—"This hour is molten in the furnace of Soul. Its harvest song is world-wide, world-known, world-great," and then she speaks of the spiritual import in the signs

of the times when HER religion, editors of her state and records of her family attest the Truths she has unfolded, "her people being God's people," My. 269, 270. Had she stayed *back* with *them*, or gone back to them, she never would have been able to see the "Harvest" before she left—She began where they "left off"! Message 1902. "The attempts to conciliate Society and so gain dominion over mankind, arise from worldly weakness"! S.&H. 238:22-24. "Christianity has withstood less the temptation of popularity than of persecution," Ret. 45: 24, 25.

The following might seem an arrogant "teaching"-assumption on the part of the Note-taker, did it not strikingly illustrate the tendency of our whole Church "system" to *repeat* rather than *complete* our church history, individually and collectively, thus in the spirit of these *Notes* it is submitted—A most prevalent error in our Church activities, which is causing us to "repeat" instead of realize the "completion" of Church history is the custom of inviting Readers who have fulfilled their complete terms of service to serve again in like capacity. Three years is the full term of human service in the ascending thought of manhood—the "resurrection," S.&H. 508:26-4, and in the descending order constitutes complete Church, as outlined in "The Call of Thirteen"—the Twelfth Tribe—Benjamin breaking the sheaf-band and letting Church descend to the world in a wider diffusion. Mrs. Eddy unfolds the higher hope beyond the labor of office in My. 250:8-11: "And their Readers will retire *ex officio*, after three years of acceptable service as Church Readers, to higher usefulness in this vast vineyard of our Lord." And again same page, lines 28-1: "The Readers who have

filled this sacred office many years, have *beyond* it duties and attainments beckoning them."

Have we forgotten the privilege that always lies in obedience to our Revelator's vision? We need more pillars in the Temple of our God, Rev. 3:12, that are freed from the carving, chiseling and polishing processes of Church labor!—that selflessly devote their spiritual gain to upholding the Temple while other pillars are being carved and polished therefor. We have too many laborers, and on the other hand "idlers" from lack of opportunity to go forward, and the spiritual demands of Church are seen by a comparative few.

The readerships are the highest and last offices in Church, both as channels for their books standing for the spiritual ministry to their Churches. How can they *repeat* these positions *even for a day* and not find themselves on a plane outgrown and "repeating" instead of completing—*onward, outward* is the call of Church.

Many claim that Sunday School Teaching is surely the highest possible calling and thereto invite their ex-Readers, and yet it is not even an *elective* office in most Churches, but an appointive one. "The servant is not greater than his Lord," John 13:16, so if the Board of Trustees appoint these offices they are, by the unescapable law of moral relativity, *under* the Board. We cannot fulfill spirituality in Church work, but "morality" for all relationship is morality and must be thus fulfilled on the way to spirituality, for which there are no Temples therein nor relationships. Many of us try to wipe out Temples or relationships in morality and fail to ever reach spirituality thereby. Is not this the tendency Mrs. Eddy checked in giving us the Manual, with the symbols of Church activity in the Moral? It was called a "Moral Code" by the Editor of the Jour-

nal, when it was given us, and Mrs. Eddy so denominates it inferentially when she indites it to those "whose growth is taking in the Ten Commandments and scaling the steep ascent of Christ's Sermon on the Mount," My. 229. To say nothing of Mrs. Eddy's lament over being forced to give it to us, expressed in this same article in Sentinel of Sept. 12, 1903. Teachers, after all, that are more on the plane of the children's simplicity are more nearly fitted to the child. A child never responds to "adaptability," but to *spontaneity*. This would also apply to the Board of Trustees as well, as the Reader as a rule goes from the Board to the Readership and should never turn back, and when he or she does, it is never found to be the same—there is something overhead that always "bumps" or there is nothing but constant adaptability on the part of both the "repeating" member and those who are taking their initial steps.

"Completion" is the great call of Life—the steps of which are so wonderfully portrayed by Paul in Romans 8:29-31—foreknowledge; predestination to the image of his Son; justification; glorification. Can we afford to estop our conscious progress and that of others by this "turning back"? After all, we *cannot*, but when we try we are irresistibly forced onward, walking backward and not seeing where we are or are destined to go. "Progress is the law of God," S.&H. 233:6, and God's law cannot be defeated nor estopped, but when we do not *see* it, we have the usual Christian experience for which we claim God's responsibility, Mis. 73:12-18.

Mrs. Eddy kept us constantly moving towards "completion" and never let us turn backward nor even stand still, My. 250. Both articles are a striking instance of this onward demand. "AFTERGLOW," the caption of the



last article, speaks volumes! If there is no "*after*," there will be no "*glow*."

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Since writing the above, the article of the Board of Directors on this subject in the Jan. 5, 1929 Sentinel, has been presented to our Field under the title of "Readers' Terms of Office." While the general spirit of the first two paragraphs of the article is to remind the Field of what Mrs. Eddy has said, the remaining paragraphs show an entire lack of vision of the import of the two articles of Mrs. Eddy's in question, as interpreted in the light of their *purpose*—to keep the Church moving toward "*completion*," Ret. 1891, p. 58, as shown in the Note-taker's remarks in the (before their article) treatment of this subject. The fifth paragraph of this article mentions the very practice complained of—that of permitting former Readers to "substitute" after they have actually filled the offices—with its apparent approval thereof. How could a reality ever be a substitute? Assuming they have, acceptably to God, filled these offices, how could they go back of their former work and "substitute" that which they have *finished*!

As before stated, the subject has been mentioned only as a striking instance of the errors complained of in our entire organization—"repeating" instead of "completing."

Our Manual FORBIDDING even "general official control" by The Mother Church over the Branches, seems to have been again violated by the Board of Directors in this Article, Manual Art. XXIII, Sec. 1, as well as by the one on "Wednesday Evening Meetings" in the Sentinel of a few weeks ago. If these articles are not "*general*" official control, the statement in the Manual has no *meaning*.

## CONSEQUENCES OF VIOLATING THE MANUAL

The history of this word "general" is that Mrs. Eddy had exercised a *general* control over the Branches as Mother, as previously stated, and when she did the By-Law read "no official control," which would mean *specific* control, but when she dropped the title of Mother in 1903, in the same Manual (29th) she *forbade* even "GENERAL official control" of the Branches by The Mother Church.

While in the article on the "Wednesday Evening Meetings," the suggestion is made of what The Mother Church does without placing any demand on the Branches, still if the Branches should not follow anything and everything that is thus given out, they immediately go into the ranks of "disloyal Churches" by the general Field-thought, who have begun to regard the Directors as a synonym for the Manual, when they are just the reverse according to the teachings of the Manual. Our loyalty to the Board of Directors is always our disloyalty to Mrs. Eddy's direct demands, as it has nothing to do with the Branches under the Manual—in fact is forbidden to even generally supervise them, Art. XXIII, Secs. 1, 6, pp. 70, 72, the latter lines 19-24.

Appropriate to the subject referred to in the first portion of this chapter—the impossibility of the Board of Directors appointing Teachers under the Manual, and lest an inconsistency might be charged, the following is added:

While Mrs. Eddy does make provision in her Will (as will be seen in the Appendix) for charity students to be taught at the Massachusetts Metaphysical College, it must be remembered that her Will was written in 1901, and the first codicil in 1903, and the other codicil in 1904; therefore the last codicil was written six years

before her passing (during which time, her evolution of the Manual was progressing); and three years before she unfolded the provision for the Branches on p. 72:19-24 of the Manual; also, three years before "the ideal man" and "the ideal woman" were completely revealed, as previously outlined. The Manual being designated by her as the guide for the Branch Churches, as above.\*

Unless her EVOLUTION is recognized in everything—in consonance with the processes of Mother and Child—her statements seem inconsistent along almost every line, as previously noted. It seemed the plan of Love that she should keep her "sandals on and staff in hand, waiting the watchword and the revelation of what, how, WHITHER," as she expresses it in *Miscellaneous Writings*, p. 158.

Her always plan was never to *retract* what she had said or done, but rather to *supplement* it with what she further said and did; and so in this instance, when the Manual forbids the continuance of the work of the Massachusetts Metaphysical College, Art. XXX, Sec. 3, without the signature on the College certificates of the President (herself—and no one could be made President except upon her resignation "over her own signature"—Art. XXVIII, Sec. 4), and the Teacher (who could not be elected without her approval—Art. XXVIII, Sec. 3), it *supplemented the Will*.

It will be noted that when Mrs. Eddy desired to radically change her Will in 1903, as evidenced by the first codicil, she discovered that it had been "lost," and instead of making an entirely new one, revoking and annulling any and all previous wills, as is the usual cus-

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\* The Manual is Mrs. Eddy's LAST WILL AND TESTAMENT for the Churches.

tom, she renewed the first Will and made a codicil thereto, in pursuance of her entire evolutionary process in everything—to let the previous step stand in support of the next, even though the next was a radical advance therefrom.

It will also be noted that each of the codicils took care of changing conditions, but each step was a supplement to the other, rather than a substitute therefor. Thus evolution embraces rather than *destroys*. The students could not be taught when there was no Massachusetts Metaphysical College.

And so it is with her silent plan for our evolution “in consonance with” the Manual!

In regard to the recent publication in our Sentinel of Jan. 26, 1929, to the effect that our Leader used morphine to quiet pain, it is most surprising that our Board of Directors should publish as facts the private incidents of Mrs. Eddy's life, which no one could understand but herself and which she has not seen fit to give to us. It would seem that our gratitude for the marvelous truths that she has revealed and which have regenerated our lives would be too great to bring into the lime-light her bleeding footsteps to discover and preserve for us these truths. Everyone who has experienced the spiritual regeneration of the truths she has revealed knows the purity of the channel, for he knows that only in proportion to his own purity has he been able to see them after she had already recorded them for us!

If the Board of Directors had authority to make these serious conditions for our whole field, and which are particularly hard on the practitioners, we could not consistently say a word. A whole army must suffer in silence for what the rank and file might consider bad generalship, but must be loyal to God's plan for us; but

if it is decided that it is not God's plan for us under our Manual, then this is one of the instances of the extreme "Consequences of the Violation of the Manual" and disloyalty to Mrs. Eddy's provision for us "in consonance with The Mother Church Manual." The Directors' admissions are inconsistent, for in the first part of the last paragraph they declare the consistency of her action with her teachings in so doing, and in the last sentence make it comparable to Jesus' "sense of separation from his divine source," when he cried, "My God, my God, why hast thou forsaken me,"—it is either one or the other, not both! Either Mrs. Eddy was consistent in so doing, and as such her human actions rested consciously to herself under the shadow of the Almighty, as "the human footsteps" always do when they are "Footsteps of Truth" (as she has thus classified them in a chapter of Science and Health so entitled; in other words, steps that tend upward), else she has been inconsistent and her cry was one of despair and failure; which latter, we know is not true. Certainly, Mrs. Eddy never would have recorded for our guidance her cry of separation from Principle, but rather something that led her nearer thereto. Jesus did not record his cry nor feel it consistent with his previous statements; he, too, was exploring the way outside of his own necessity—resting between two burdens—what he saw in vision and what it seemed necessary to do to bridge his vision to others. After telling the Samaritan woman at the well that he had living waters to give her, and "whosoever drinketh of the water that I shall give him shall never thirst," John 4:14, he cried on the cross, "I thirst." Still he was bearing *our* limitations and sins with a higher individual vision, and it was *we* that thirsted and not he; so, too, it was *we* that were too limited to see Mrs.

Eddy's higher meanings, and she was forced to expedients to stay on the plane with us, and bridge the distance between our thought and hers; but she saw something more in the situation presented than the world could possibly get out of it, and she gave S.&H. 464:13-20, only to Christian Scientists as "teachers," and not even practitioners. Practitioners do not bear sins of their patients unless they try to teach them—or, in other words, *attack* sin for another's good instead of heal it; and if practitioners audibly attack sin, then they, too, become teachers in the sense Mrs. Eddy uses it in Mis. 358:4-6. In either of which events, as teacher or practitioner, when one reaches such a point of experience, and only then, can one approximate the understanding of our Leader's direction in S.&H. 464:13-20, which, be it remembered, is in the chapter, "Teaching Christian Science." We are always sufficient by the grace of God for our *own* problems, but when it comes to the problems of others—as in the case of Jesus, Mrs. Eddy, or anyone approximately so placed—the path is wholly experimental and subject to reversal, "uncover error and it turns the lie on you," S.&H. 92:21.

In this connection with this subject in the New York Times of Jan. 18, 1929, under the head of "Trustees To Revise Book On Mrs. Eddy," an excerpt from a communication from the Trustees under the Will of Mary Baker Eddy is published, as follows: "The sentence partly quoted in your letter [letter of J. V. Dittmore] is to be revised so that there can be no question as to its being in accord *with the facts*. It can be and probably would be correctly construed as it is." The sentence quoted as given on p. 384 of *The Life of Mary Baker Eddy* by Sibyl Wilbur (which is published by our Publishing Society, as we know) is "the realization

of Life; this conscious thought was, as it had been for fifty years, her [Mrs. Eddy's] great and only physician." (This, prior to six or seven years ago, appeared on p. 399 of the book above mentioned, much revision having taken place within that time to change its place by fifteen pages.)

Also follows this statement, in the same article: " 'Mr. Dow [corresponding secretary of the trustees, as stated previously in the Times' article], when asked what action would be taken, told the representative of the New York Times in Boston that "the trustees' " letter speaks for itself. We do not specifically deny the statements about the physicians.' " Thus admitting the letter, and giving to an unprepared public in a daily newspaper, something that could not be even measurably understandable by even Christian Scientists unless occasion presented such a setting as Mrs. Eddy outlines on p. 464 of Science and Health.

In the Journal of April 1892, p. 36, the question is asked: "Will you give an explanation of the Scripture found in Matt. 27:52, 53? Are we to understand that there was a *literal* and *bodily* resurrection of those buried in earthly graves, and an appearance of same personalities to friends, in the same sense that Jesus appeared to his disciples after his resurrection?" The answer is: "Science and Health is the 'Key to the Scriptures.' Just as soon as we begin, through demonstration, to understand Science and Health, Scripture after Scripture is made plain to us. When we have wrought all the problems up to the raising of the dead, as it is written Jesus raised Lazarus, *we* will know, if no one else does, whether that supreme demonstration changed the belief of death of body to a belief of life of body again, for others than himself. When we reach that

## CONSEQUENCES OF VIOLATING THE MANUAL

point we will know, too, *how* Jesus raised Lazarus etc., etc.”

This shows that no one can understand another's ways until he has been in a similar position; and none of us has ever been in the position of Mary Baker Eddy nor ever will be—we can only approximate it: hence, it seems so unwise to give to the world effects without adequate causes, the latter of which would be unintelligible to them.

As far as changing the statement that our beloved Leader relied on Mind “for fifty years as her great and only physician” (The Life of Mary Baker Eddy, 384 or 399)—none of the facts presented would disprove this statement; as it was not for her *healing*, but for the meeting of temporary pain that it is stated “she employed in a few instances, an anaesthetic for the purpose of temporary relief from extreme pain,” Sentinel Jan. 26, 1929. Surely, this would not justify the changing of the statement made in The Life of Mary Baker Eddy, p. 384 or 399, as before quoted, as a physician was never sought for a *curative* process, according to even their statement.

The error which is attacked was the assumed right of anyone to add to our authorized publications after Mrs. Eddy passed on, as has been done in several instances, as previously mentioned—the most serious of this is the adding of “Ways That Are Vain” to Miscellany 210, 211, which is wholly incongruous with its setting. This, as previously stated, belonged to the struggle in Motherhood in the Nineteenth Century, S.&H. 559: 32-2, and the struggle of mental surgery to detach the Child from Mother; as there is no escape from surgery in Motherhood, which is Christianity, as *relationships* are all Christian and not scientific, and surgery must



be used to detach them, just as with Mother and Child. Mrs. Eddy had refused to put this article in *Miscellaneous Writings*; in which setting it properly belonged, as it was written ten years before *Miscellaneous Writings* was given to the public and belonged in the struggle to unfold Motherhood, which began in 1886, when *Woman* brought forth the man child in 16th edition ("Ways That Are Vain" having been written in May 1887 *Journal*); Mrs. Eddy had again refused to publish it in *Miscellany*, as before unfolded, and yet the Directors put it into *Miscellany*. If any retracting is done, it should be of something that is *harmful* in its present setting to our whole Cause, rather than to modify anything that has been said in justice to the unprecedentedly (except the life of Jesus) marvelous life of one the hem of whose garment no one is worthy to touch, except for healing!

Mrs. Eddy has said that the government of our church is "ESSENTIALLY DEMOCRATIC, its government is administered by the common *consent* of the governed," My. 254. This has become a statement without meaning in our Churches, which are more and more inclined to refer every matter demanding demonstration to the Board of Directors and to get an ecclesiastical decision; which is so complete in its finality that to raise a dissenting voice, not to the Directors, but to the Science of their decision, even though it be with the *Manual* itself, is immediately to be placed in the category of a disloyal Scientist, not only in one's immediate Church, but in the large cities such a reputation spreads over an entire Field. This is undoubtedly what Mrs. Eddy sought to prevent in dis severing the connection between branches, as before unfolded; and, in the *Manual*, permitting no conferences of Churches; which By-Law is

continually violated at both ends—Art. XXIII, Sec. 1—in its first provision, which forbids any “*general* official control” of the branches by The Mother Church; and in the second provision, forbidding conferences of branch churches—such as Sister Dedication Funds’ Meetings; Literature meetings, etc., etc. Sec. 6, p. 72, says “The branch churches shall be individual, etc.” The constant theme in our churches in the large cities is what “First Church does” or “Second Church” or “Third Church.” *Democratic* government within our own branch church bodies—which Mrs. Eddy tells us are “*essentially* democratic”—is impossible in such mixtures. The By-Law or portion of By-Law, Sec. 6, p. 72, which formerly encouraged “Christian” helpfulness between the churches, and the conditions prior to its dropping, now being referred to as justifying “helping one another,” which was formerly the wording of the statement presented and dropped from this By-Law governing branch activity, as previously specifically unfolded. The dropping of this By-Law was made particularly impressive when “love one another” was dropped from our tenet at the same time.

Mrs. Eddy’s intent was that each Branch would find the Twelve Tribes (as it is typed by the Bride descending with its twelve gates of pearl—each Branch having become Benjamin which cannot be “mothered” as typed by Rachel passing on at his birth, and he the only child of Jacob after Jacob’s regeneration) within itself. This is Church completeness, and demonstrates that unity in these Twelve Tribes, which she says “show the workings of the spiritual idea,” S.&H. 562, and which are unified in the twelve gates of the City foursquare—each a solid pearl, which suggest individual unity and demonstration for each tribe in connection with the other

eleven tribes—no one tribe has a larger gate than the other. To say that this is Utopian would be to make our Church services a farce when we continually read of it in our Lessons; and also Mrs. Eddy's plan for this, our last step in Church, a false hope. It is practical, but we have never tried it, as we must by divine *fiat* (God's Word, which Mrs. Eddy says is the *bride*, My. 125, and that she "*is adorned!*"), as it has been revealed and founded.

The strength of any organization lies in how many different voices blend in proclaiming a Principle, not how many voices can be suppressed in the endeavor to have outward harmony—"Peace, peace, when there is no peace." Peace is the fruit of righteousness—the Bible speaks of "yielding the peaceable fruit of righteousness"—rightness, which will never be until we obey our Manual!

The Manual, the Bible and all of Mrs. Eddy's writings combined make no impression upon many "Scientists" seeking help of practitioners, if they can only remember what some "dignitary" in our church has said or done to the contrary. An incident illustrative of this point: A "worker" in one of the churches in a certain large city went to a practitioner for help. When her problem was defined by said patient, the practitioner, who never gave advice but always read to patients from the Bible and correlated it with our textbook, and Mrs. Eddy's other writings, proceeded to thus preach the gospel to her with our "only preachers." Upon feeling that sufficient authority had been presented and confirmed to clear the point in question, imagine the surprise and disappointment of this practitioner when the would-be patient said, "Well, I have known a great many very fine Scientists that did to the

contrary of what you have read." Upon being assured that we must not follow "Scientists" but our revealed authorities, the patient insisted that such good people as she had known to act to the contrary could not be all wrong, etc., etc. Sad to say, this "patient" went out unconvinced that Jesus and Mrs. Eddy were right. This seems an exaggerated instance chosen for an example of *general* conditions, but it is not. Again, a "Scientist" will go to a practitioner pertaining to an unwarranted divorce for even *Christian* reasons (Matt. 19:9; Matt. 5:32, Sermon on the Mount), and upon having all that Jesus, Paul and Mrs. Eddy said on this subject *read* to him, and finding it is contrary to what he desires to entertain, will desert his usual premise of putting everything in Jesus, and in an extremely irreverent way speak of our Leader's three marriages. Where upon he is told that her first marriage was twenty years before the Civil War, in the forties, before she ever dreamed of "Science" and that her husband "passed on" shortly thereafter. And after nine years, she had married again, largely to have her little son with her; that she had lived peacefully with this second husband for twelve years, enduring the indignity of persistent adulterous affairs, and had finally refused to allow him to return to her, fresh from having run away with another man's wife (whom she had succeeded in reuniting to her husband, showing that adultery is not a necessary cause for divorce—only one gospel, Matt. 5:32 and 19:2-12, stating that it may be had for even adultery,—Mark 10:2-12; Luke 16:17, 18; Rom. 7:2, 3, and I Cor. 7, all to the *contrary*). And that Mrs. Eddy's third union, twelve years after she left her second husband, was a "spiritual union," Ret. 42, for the purpose of a spiritual aid in establishing her cause—in those days the problem had

gone no higher demonstrably than "these different individualities meet and *demand* each other," 1st edition 1875, 315 (Mrs. Eddy was married in 1877, when every one was working in the light of her first edition; too, Mrs. Eddy says, "follow your Leader only so far as she follows Christ," *Message* 1901, 34:25). After this is carefully presented imagine the disappointment of a practitioner to have the object of this careful presentation of authoritative truth from the books say: "Well, Mr. So and So, or Mrs. So and So, did thus and so, and I know he or she is a good Scientist, etc., etc.," whereupon the practitioner falls into disrepute, as maintaining "strange doctrines" simply because he held to our authorities. Can these conditions go on? They are all due to the violation of our Manual, making "dignitaries" in our Church, thus setting up person to work against our Principle, which practitioners are devoting their lives to prove to the world. The exalting of one person exalts all personalities.

The facilities for accumulating personal opinions and "massing" opinion for or against an issue or person are great in the large Cities where there are so many joint church activities, and personal contacts between the workers in the various churches. Obedience to the By-Laws in our Manual would prevent all this and unite us in our individual church to fulfill its destiny, rather than the mixtures which promiscuous association makes possible. In the large fields, we seldom have pillars in the Temple of our God, Rev. 3:12, for when our members have gone to the highest point in their own churches and are ready to impersonally support its activities, the error of not understanding the definite destiny of branch work in obedience to our Manual causes them to seek other churches to support with their pres-

ence and their thinking, thus never *completing* their church destiny! The understanding of Art. XXIII, Secs. 1, 2, 6, would complete the spiritual destiny of our branches, which must unfold in each branch the twelve months' yield of its fruit, growing from the spiritual tree, Principle, S.&H. 406:4-6; Rev. 22:2, of the Mother God, nourished by the pure river of the water of Life of Fatherhood. Thus we would all grow into one spiritual Church, Eph. 4:15. Mrs. Eddy left just such a plan, if we will obey our Manual!

It seems that we are recently getting ecclesiastical decisions as frequently as we formerly received messages of admonition and direction from Mrs. Eddy, when she was "Mothering" us under the title of "Mother" and when the children bore no responsibility for their church work, as it was divinely directed through her. This was the then-order of unfoldment for us, as a higher position than The Mother Church and its branches had not been demonstrably seen; however, the situation is wholly different now that Mrs. Eddy has left us with our Manual to guide us; directly forbidding any further supervision in Sec. 1 of Art. XXIII. As previously stated, when she dropped the title of Mother, she added "general" to "official control," in her prohibition of even general supervision of our Branches by The Mother Church. No one could possibly deny that "general official control" is what is coming to us with more and more frequency from the Board of Directors in the name of The Mother Church. This would be bad enough (in view of its directly violating our Manual) if the advice given were in accord with our teachings in our Manual, but it is not. As for instance, the article entitled "Readers in Churches and Societies," by The Board of Directors in the Sentinel

of Feb. 2, 1929. The tendency of the first portion of the article is to show the dependence of the branch on the symbol of Mother Church; which is not in accord with the facts under which we are now working. Mrs. Eddy never left the slightest provision for the continuity of the visible Mother Church after her departure, as she had already dissolved it so far as the branches were concerned, as previously shown in her steps in dissolution in 1908. Mrs. Eddy, of course, knew that Branch could not come to full fruitage so long as it was governed by Mother. The roots and trunk do not govern the branch and fruit any more than the atmospheric conditions at the other end of the branch activity, and while the branch must abide in the vine and receive the nurture thereof from our Manual and the Bible and Science and Health; it must go still further and solve its own problems with the World and its demands, which bring the Branch to fruitage—this is church “proceeding from” and “resting upon,” S.&H. 583. The World demands “rest upon” the Branch, as the demands of divine Love. It is the World’s sun, rain, wind, etc., that draw the sap to the Branch and help it to form its flower and fruit. While the roots and trunk of Motherhood were as far as we had gone at one time, and everything was “Mother,” the branches were more or less absorbed in “Mother” or at least under her general direction, but it was only until Motherhood worked out the next step; whereupon, she freed the Branch from further supervision. No two steps could remain actively working at the same time, such as Mother and Child, and Mrs. Eddy did not leave two standing tabernacles.

Thus she left no one to interpret the Manual for the Churches; nor our lecturers to use their offices to bolster up this violation of our Manual; nor our peri-

## CONSEQUENCES OF VIOLATING THE MANUAL.

odicals to be used in this way, as these agencies are working to do.

Returning to the article referred to in our Sentinel of Feb. 2, 1929, after the first three paragraphs showing the indispensability of the visible Mother Church to the Branch in the first two paragraphs, the third paragraph contains an *astonishing* decision, that after the initial formation of a church, there need be no practitioner in the church to insure its further recognition as a branch of The Mother Church. Stating that while it is helpful for a society to have in its membership an advertised practitioner, "the rules do not require it." If Mrs. Eddy had not deemed a practitioner essential to the actual church itself, she would not have demanded it in Art. XXIII, Sec. 7. In the April 1889 Journal, p. 13, some student asked Mrs. Eddy if to heal a case and start a church with the patient and himself was not a good rule, and she said it was; thus she saw the seed of the church in the practitioner and one patient. It would seem that such a ruling as our Board of Directors has announced is the first step to ecclesiasticism ruling healing out of our churches. If the *form* of organizing a church but requires a practitioner, and when this form is accomplished, it is not necessary to be maintained, it would seem that it *means nothing*. This is a strange decision, stranger even than the fact that it is made in violation of our Manual, Art. XXIII, Sec. 1, in which "no *general* official control" shall be exercised by The Mother Church over other churches; for the Directors well know that their words are regarded as *final* as the admonitions of our Leader by the churches who have sought these decisions.

The Board of Directors undoubtedly *permits* such articles as "Coöperation a Privilege" if not suggesting



them (same Sentinel as above in editorial department) in which such expressions appear: "It is incumbent upon every loyal Christian Scientist that he endeavor faithfully to abide by the Church Manual. And does not this entail that he shall do his best to help those who, under the Manual, have more especially the duty of seeing that its By-Laws are obeyed? No Christian Scientist, no group of Christian Scientists, can possibly take the place of The Christian Science Board of Directors in carrying out this duty . . . . We should be regardful of everything they say to us through the pages of our periodicals, etc., etc." Is it not a shame that the Directors not only violate our Manual every time they assume any part in the Branch church activities, but that our periodicals should endeavor to enspirit the field to submit to it in the name of the Manual? Mrs. Eddy was too wise not to foresee just such contingencies and prevent them, if we will but obey our Manual, and abide in Spiritual Motherhood, as given us in Science and Health, the Bible and our Manual. The Manual does not have to be administered to us, as we must intelligently *wed* it.

Let us awake and study our Manual, else our religion will become but a form without Spirit!

Another great error that has expressed itself through violation of our Manual by the Board of Directors exercising "general official control," Art. XXIII, Sec. 1, over the Branch churches (which The Mother Church is forbidden to do), by admonishing us and directing us in our periodicals, is that we are losing the lines of distinction between The Mother Church government and the Branch churches' individuality, as is demanded in the latter portion of Art. XXIII, Secs. 1, 6. In these advisory and interpretive articles of the Board of Di-

## CONSEQUENCES OF VIOLATING THE MANUAL

rectors, frequent mention is made of the practices of The Mother Church for our guidance in violation of Art. XXIII, Sec. 3, "Mother Church Unique." This Article and Section says that it would be "*disastrous*" for branches to imitate The Mother Church, and yet with apparent intention to guide without seeming to control, the Directors mention the practices of The Mother Church for our guidance.

Again what is most frequent in these interpretations of most-evident-to-all provisions of our Manual, they hold up the practices of one Branch church or many Branch churches as suggestions for another, in the form of saying, "some churches" do thus and so, and others thus and so;—for a specific instance, in the article on "Readers' Term of Office," Sentinel Jan. 5, 1929. This is in direct violation of our Manual which demands that each church shall be individual, Art. XXIII, Secs. 1, 6. In the Sentinel of Dec. 5, 1908, is a most illuminating editorial written under Mrs. Eddy's direct supervision, no doubt, in which the *diverse* needs of the Branch churches are set forth and the endeavor is made to show why one branch church cannot pattern after another. This article was written in response to the error pointed out in the article by Mrs. Eddy, "The Way of Wisdom," which was in the Feb. Journal, 1909. The occasion for this article last mentioned was the statement of the newspapers that a magnificent church, rivaling any in the United States, would be built in New York by a certain church whose magnificent structure had been built in 1903, and the further statement that it met Mrs. Eddy's approval. The plan was to be one Branch controlled by another, and while this was a most exaggerated instance of the lengths to which such an error in premise would go, at the same time, it was not

as subtle as the way in which this very same error is being impersonally injected into our body government by the tendency of the churches themselves in large cities to look to each other for suggestions in government; but more dangerous still by the Directors fostering the very error that called forth Mrs. Eddy's article on the ostentation of the plan. She had previously in the Manual in the early part of the same year forbidden one church "to help one another," by dropping a statement to this effect in our now Sec. 6, as previously noted in detail in "Leaving Father and Mother," and this change was immediately followed by "Christian Scientists be a law to yourselves," S.&H. 442:30-32, and the abolishing of the Communion between The Mother Church and Branch Churches, as previously noted.

The most serious result of violating the Manual and permitting the Board of Directors to control our Branches by direction (contrary to Art. XXIII, Secs. 1, 6), with the exception of their putting The Mother Church and Branches back under the dissolved Church of 1879, as shown by Quarterly cover, is the manner in which they have marred the gift of Mrs. Eddy in the form of the Branch Church at Concord, New Hampshire, in order to provide facilities for the "aged" of the Pleasant View Home.

Just under the wonderful south wall transept, picturing the healings of Jesus in illustration of his demand, "Heal the sick, cleanse the lepers, raise the dead, cast out devils," the Board of Directors requested the Concord Branch to cut doors through the heavy granite walls for the purpose of bringing in these "aged" people through a garage which they built on to the middle of the Church body for the purpose of affording pro-

tection from the weather for these so-called "aged" brethren. The plain granite, closed-in garage has seriously marred the beauty of the Church, as it is most incongruous with the lines and style of the edifice.

Not only has this serious marring both inside and outside of Mrs. Eddy's most sacred and symbolic gift taken place, but the necessity to thus provide for these "aged" people has crowded the children entirely out of their Church home, and the Board of Directors has bought a frame dwelling *behind* the Church for the Sunday School. Mrs. Eddy's provision for the Sunday School was that it should be immediately after the Church Services in the auditorium of the Church, but these so-called "aged" from Pleasant View come so early (as they are conveyed in relays to and fro) and stay so late that it is impossible to have Sunday School either before or after Church. What would Mrs. Eddy say to such an arrangement as the Sunday School children being deprived of the *sacred* association of Church in connection with their work? Think what it means to this most sacred and unique Branch Church to have such a problem thrust upon it as the admitted failure of demonstration on the part of so large a number, and then, too, to have "age" and failure crowd out "youth" and hope!!

The most serious feature of it all is that the Board of Directors has requested it—thereby interfering with Branch demonstration, which even The Mother Church is forbidden to do! Art. XXIII, Sec. 1. The Board of Directors paid for the building of the garage as well as for the frame dwelling. It has been spoken of as a portecochere, but the dictionary defines the latter as an arch or carriage porch, whereas this is a square, closed in on all four sides, with *doors* that open at the back and

front for the vehicles to pass through. It was originally built for the occupants of Pleasant View to wait in, with radiators for heating and seats around the walls, but abandoned for this purpose and used only as an entrance.

Shall we sit supinely by and see the most sacred symbols of Mrs. Eddy's purpose defaced and destroyed?

The Board of Directors has changed the lighting symbolism of the Extension from "EIGHT bronze chains, each suspending seventy-two lights in CIRCLES," My. 69:1-4, swinging from the dome with direct lighting, to a golden sun burst in the top of the dome. The seven-pointed star lighting in The (little) Mother Church; the eight-pointed stars in the windows of the Extension; and the large eight-pointed star in the Reading Room of the Concord Branch—the only symbolism in the latter; as well as the clusters of grapes lighting the Mother's Room in the Concord Branch; and the circles of light around the large pillars in this Concord Church auditorium: each and all mean a relationship between the progress of the same idea, which no one has the right to disturb.

Also the Board of Directors has very much altered the platform in the Extension to place the organist between the congregation and the Books that are being read as the Word, when Mrs. Eddy placed the organist at the side—at least our demonstration at that time did. Here is a changed order which is something to contemplate, inasmuch as "Spiritual teaching must always be by symbols," S.&H. 575, which were prodigally used by Jesus specifically, and Mrs. Eddy collectively.

Again the Board of Directors has placed lights behind features that doubtless were intended to be lessons to us by reason of their very darkness—such as illuminating the resurrection of Jesus, and the God-crowned

## CONSEQUENCES OF VIOLATING THE MANUAL

Woman, which were earthly happenings with reference to our subsequent light—John 20 and Rev. 12, paled before the light of the marriage of the Bride and the Lamb in Rev. 19:7-9 (the Extension) and Rev. 21, the Branch as detached from the Mother Vine two years after the building of the Extension. “There shall not be left one stone upon another that shall not be thrown down,” Matt. 24:2—Jesus’ statement about the stones of the Temple, will be retarded rather than hastened by the destruction of the symbols and finger-posts that Mrs. Eddy left for our guidance to this very point, throwing them down herself mentally when they had been assimilated as a Cause, but leaving them standing in figure to show us that we have fulfilled certain prophecies, and she has also left outgrown statements (outgrown as a Cause) in her writings.

The Board of Directors has also changed the organ to bring its capacity from 4538 to 5000 pipes, also adding harp attachment. Certainly any wear could be repaired without altering in any way the symbols left us. If the Board of Directors has the right under its Deed of Trust in the Appendix to the Manual (its sole source of authority from Mrs. Eddy, as its Manual authority ceased when Mrs. Eddy left us personally without making provision therefor) to remove or rebuild The Mother Church, under stipulation 8, p. 132, or to terminate its services under stipulation 10, p. 133; this authority pertained only to The (little) Mother Church, which premises are described on p. 129. Although Sec. 2, p. 75, of The Mother Church Manual states: “The Christian Science Board of Directors owns the church edifices [plural], with the land whereon they stand, legally; and the Church members own the aforesaid premises and buildings, beneficially,” the stipulations

in the Deed of Trust in the Appendix to the Manual apply only to the edifice, the premises which are described on p. 129 of the Manual—The (little) Mother Church and not the Extension. This Deed of Trust being given in 1892.

The *beneficial* ownership of the Field in the church edifices, as stated in Art. XXIV, Sec. 2, p. 75 of The Mother Church Manual—"the Church members *own* the aforesaid *premises* and buildings, beneficially," gives any one of us the right to protest against the destruction of their symbolic benefits to us.

The rights under the Deed of Trust conveyed to the Board of Directors in 1892, Manual Appendix, pp. 128-138, with reference to providing services—"maintaining regular preaching, reading and speaking in said church, etc.," stipulation 9, and "Whenever said Directors shall determine that it is inexpedient to maintain preaching, reading or speaking in said church in accordance with the terms of this deed, they are authorized and required to reconvey forthwith said lot of land with the building thereon, etc.," stipulation 10—appertained to only The (little) Mother Church and expired three years before Mrs. Eddy left us personally. When the church was abandoned for "public worship" or "religious services" and even *if* the Sunday School work technically (if held therein within a year after church services were abandoned) perpetuated this power, still the rights bear only upon the original edifice, and were never extended to the Extension, which was built on different premises, completed fourteen years after the Deed of Trust was given, and the latter never touched after the original conveyance in 1892. Services in the Extension were unauthorized as Mother Church when we reached the Manual limit of authority for their

perpetuity. As Branch embraces Mother, the Extension consistently could have been used for a Branch Church. Thus both of these edifices are but legal holdings by the Board of Directors—the first under the Deed of Trust and the latter as Trustees under the Will of Mrs. Eddy's estate, which is in the Appendix of these *Notes*. Both of these edifices should be held intact for the symbolic benefit they may be to the Field until such time as we may outgrow their need—certainly this could not be assumed so long as they are used for Mother Church by even those who believe their thus use to be in accordance with Mrs. Eddy's plan, which her clear statements and provisions controvert. Our whole plan of violating our Manual in the name of a mistake or oversight on her part is *undermining* our Cause.

If the Board assumes the right to alter the Extension it may assume the right to obliterate one by one the finger-posts which Mrs. Eddy has left for our safe guidance from symbols to idea. No one has a right within the meaning of their symbolism to alter or deface Mrs. Eddy's gifts to our Cause. What place in symbol has the garage on the sacred precincts of the Concord Church, and who has the right to crowd the children out of their church home to bring in an element for which Mrs. Eddy left no plan and no authority?

While this Concord Branch is legally the property of the Concord Christian Scientists, it is in *idea* the gift to our entire Field in the sense of expressing Mrs. Eddy's concept of a true Branch of the *invisible* Mother Vine, and is the only Church in the building of which she ever engaged, according to her statement in June 1894 Journal, p. 94; and as such even the Concord Christian Scientists should hold their trust as sacred to



our Cause, and forbid its defacement. The present garage not only defaces it, but brings to it a symbolism that our Leader did not place there, and which is as unsightly as an abnormal growth on a human body. It would have been bad enough had it been placed at the rear, rather than in practically the center of the Church, wholly obscuring the Mother's Room from the exterior front view. It defaces to an extreme degree the interior beauty of this symbol of the Branch that sprang from the "roots" of invisible Motherhood, Isa. 11:1, and *most seriously* impaired the spiritual value of the pictorial windows of four healing subjects, under which the clumsy, unsightly doors have been placed—the windows declaring healing, the disabled brought under the windows declaring its *impossibility* to our present age! Too, there seemed no necessity therefor, since these "aged" occupants of the Pleasant View Home have their own services at the Home, as the Note-taker is informed, and should have been satisfied to work on the same problem *together*.

Again, it has removed from this Branch the only seats directly viewing the dove of peace, as the only place in the Concord Church where this dove (one of the five windows in individual alcoves, as before described) can be squarely viewed, is under the healing of the multitudes windows on the *south side*, beneath which these unsightly double doors are placed for the ingress and egress of the inmates of the Pleasant View Home. Likewise the only place the Lamb can be squarely viewed is under the other four healing windows on the north side. Surely these windows have meaning!

The Note-taker has felt free to discuss the most serious involvements of our Cause, realizing that these

## CONSEQUENCES OF VIOLATING THE MANUAL

*Notes* must stand on their own intrinsic value, as they do not authoritatively represent our Cause, as does any and every statement of the Board of Directors in the present thought condition (with reference to them) of our Field. No one has a right to speak for our Field, but we each and all have a right to present in an unauthorized way anything for the good of our dear Cause, PROVIDED we are working *in it* and *for it*. Outside attacks must be largely discounted by their motive. Every word in this chapter has been written with a heart of loyalty and love for our Cause; and also for our Board of Directors within their trust and authority, which is very sacred. Mrs. Eddy has said, "When error confronts you, withhold not the rebuke *or* the *explanation* which destroys error," S.&H. 452. These entire *Notes* are more in the spirit of the *latter* basis, sharing the results of a thorough study and investigation.

We have just received, Sentinel, April 13, 1929, another long ecclesiastical admonition from our Board of Directors on our Branch activity. This violates in *general* the Manual, as the Directors have no connection with us under our Manual, not one of them having been elected in accordance with Art. I, Sec. 5 of our Manual, requiring the approval of "the Pastor Emeritus": and *specifically*, Art. XXIII, Sec. 3, "Mother Church Unique," in the sense of the Board of Directors ensampling the practice of "The Mother Church" for our Branch guidance, when Mrs. Eddy says "for a branch to assume such position would be disastrous to Christian Science"; also specifically Art. XXIII, Sec. 1, in the sense of telling the branches what they *should* do. "Further consideration of the application SHOULD be given by the Executive Board, who SHOULD then be informed in confidence of the reasons

for the adverse votes." (Quoted from the article mentioned above by the Board of Directors). "Should" is the term of authority and control, suggesting official direction.

The article on the Readers' selections, given us a few months ago, has shown its immediate effects in standardizing our church meetings to those visiting various churches, and has been a matter of much comment.

To say "our revered Leader Mary Baker Eddy," as is done in most churches when announcing a hymn, is not honest, as the Board of Directors is our active "Leader" in the spirit of its own acts and words and in the acceptance of our churches, but contrary to Mrs. Eddy's expressed plan, and the *possibility* of her desire in view of her evolved purpose, as presented in these *Notes*.

Mrs. Eddy yielded even her own leadership to her writings when she sent to the Concord Branch Church the quotations from her writings without "Mary Baker Eddy," but rather Science and Health, which was not the case in the first Concord Branch. Mary Baker Eddy was a type of the woman in the wilderness which brought forth the "man child" (Motherhood), Science and Health is the Bride of Spirit that supersedes Mary Baker Eddy (as Leader) and becomes one with the Lamb (the Bible—purified human consciousness). This successor Mrs. Eddy unfolded in My. 346:18-5. She speaks of her successor as a revelation ("*reveal* my successor") rather than a person, and as "man the generic term for mankind." This *generic* sense is approximated by Church rather than individual consciousness. The work in Jesus "spares us not one *individual* experience," S.&H. 26:5, 6. While the Christ-idea is generic, a collective idea; the past work of each of its

component parts which has tended to this idea being embraced in the final idea which works for us *collectively* and blesses us individually. It spares us the experience, Mis. 73:12-18, of "work out your own salvation" in accordance with S.&H. 442:25-29. Thus salvation is a *gift* and not a labor—the gift of the completed spiritual idea, which is completed in Church and not in individual, but benignly blessing the individual with its wholeness of operation—"This individual blessedness and blessing comes not so much from individual as from *universal* love," Mis. 290. The Mother Church and branches as symbol typed it, hence it had to be worked out in church consciousness, as it has been up to the point of the last step which Mrs. Eddy left open for us in "consonance with the Manual" and the Bible and Science and Health; leaving us as personal Leader, because the problem had gone beyond it in symbol. Mary Baker Eddy is no longer our "Leader" but her revealed Word our Bride. The Mother Church could reflect only "in some *degree* the Church Universal and triumphant," Man. p. 19, because it had a personal Leader. Mrs. Eddy said, My. 120:2-4, just at the time when she was detaching Mother as Leader from our Cause, and substituting her writings therefor: "Those who look for me in person, or elsewhere than in my writings, lose me instead of find me." Is not this why we are allowing error to substitute her leadership contrary to her plan, because we have not seen the limits of *leadership* and are unsatisfied with the *intangibility* of it (Mrs. Eddy's direction under *this name* - "Leader")? "Leader" must yield to Bride, Word, My. 125, and Mary Baker Eddy must be to us "Revelator, Discoverer and Founder of Christian Science." Mrs. Eddy made public declaration of the relinquishment of

her personal Leadership, My. 359, in the following terms: "I hereby publicly declare that I am not personally involved in the affairs of the church in any other way than through my written and published rules, all of which can be read by the individual who desires to inform himself of the facts." Her specific messages to us had been for years fewer and fewer and shorter and shorter; whereas, the unauthorized messages of the Board of Directors are more and more frequent and longer and longer. What Mrs. Eddy had entirely withdrawn in the interest of our advancement, we are having again restored to us from an uninspired and forbidden source. Our first Tenet reads: "We take the inspired word of the Bible as our sufficient guide [leader] to eternal life," S.&H. 497 (within a little over a year after this "inspired word of the Bible" was given us the title of Mother was dropped) and this "inspired Word" is Science and Health, S.&H. 46:5-10; My. 179:25-30; 238:16-19; 318:31-4. Mrs. Eddy is the *forever* discoverer, founder and revelator of Christian Science (Jesus being "*alone . . . .* the discoverer, founder . . . . of Christianity," My. 338:23-27); Mrs. Eddy's personal leadership passed with "Motherhood," and her Manual as our Joshua will take us as Church into the Promised Land and give us our spiritual apportionments. Her "founding" was for the sole purpose of lifting us through symbol in Church to a broad enough view to discern the magnitude of her revelation. Every institutional founding that has occurred in our Cause since Mrs. Eddy left us, like the Concord Branch Church garage, *pierces the side* of the idea which it defaces and forces it to carry a parasite that saps its vitality to the human consciousness. Our active Church Leader

is the Manual and it has covered the requirements of her revelation—Can there be more than *All*?

In a recent booklet of the Sanitorium of the Christian Science Benevolent Association, just sent to all Christian Science practitioners, are two statements that are misleading beyond the possibility of pardon, as the facts are certainly in the hands of not only the Board of Directors, but all of the Field, if it will only use the record it has been given, the Sentinel of Oct. 7, 1916.

The two misleading statements are: First: "On July 27, 1909, our beloved Leader, Mary Baker Eddy, proposed to the Christian Science Board of Directors that 'The Mother Church should establish and maintain a Christian Science resort for the so-called sick,'" Booklet p. 3,—giving as the source of this authority the Sentinel of Oct. 7, 1916, *without reminding us* that in this same Sentinel, Mrs. Eddy *retracted* her authority and never *renewed* it. Too, the statement this Booklet quotes is the By-Law that Mrs. Eddy framed for our Manual, clearly evidencing that *had* she formed the Sanitorium it was her intention to put it under Manual supervision, which would have retired it with her passing, as her silent plan in the Manual has retired all Mother Church institutions. Why did the booklet not publish the full facts? and why did it leave us to believe, by the immediate context, that the Board of Directors was thus authorized by Mrs. Eddy without giving us the benefit of her *retraction*. The Sentinel from which this booklet quotes is not accessible to the entire Field and even if so, the reliance the Field puts upon the fairness of the Board of Directors and its associates under its immediate direction would deter their investigation of statements issuing from such a source as the Executive Officers of the Christian Science Benevolent Association.

The second, *very vital misleading* statement is under the subject of "Funds" on p. 17: "While the Christian Science Benevolent Association was founded in pursuance of *instructions* given to the Christian Science Board of Directors by Mrs. Eddy [Was it, in view of her retraction of such instructions in the same Sentinel of Oct. 7, 1916?], she left the establishment of the Sanitorium and the provision for its maintenance to the demonstration of her followers." This is a wholly *unbased* statement, for how could she leave this to the "demonstration of her followers," when she had forbidden its establishment "for the present," and by the *grace of God* (who "guides every event of our careers" Un. 3) never renewed her demand? The fact that the Board of Directors base their authority upon the By-Law (which the booklet quotes without mentioning that it was a *proposed* By-Law) which she afterwards asked the Board to *repeal*, certainly does not justify the statement that "The Christian Science Benevolent Association was founded in pursuance of *instructions* given to The Christian Science Board of Directors by Mrs. Eddy," Booklet p. 17, unless the *countermanding* of *instructions* is the equivalent to the *giving* thereof, which would be strange construction!

Again, on p. 9, under "General Information" (after the presentation of the purpose of the Sanitorium in line with the very direct statement of the REPEALED By-Law, which is quoted as the *authority* upon which the Board of Directors acted, Booklet p. 3, "a Christian Science resort for the *so-called sick*"), the following statement is made by the booklet on p. 9: "It also affords an opportunity for quiet, restful study and recuperation to Christian Scientists who feel themselves to be in need of such temporary release from usual occu-

pations," and so on. "The good cheer and cordial hospitality of the Sanatorium are extended not only to those who are *ill*, the only purpose for which Mrs. Eddy proposed establishing it in the REPEALED-by-her By-Law, which is given as their source of authority (?), but also to those who seek a quiet, homelike atmosphere in which to recruit spiritually as well as physically." Is not this *extension* of the direct *limitations* of authority (?) what is ruling Mrs. Eddy's purposes out of our Cause? To go beyond authority in the *name of authority* seems to be the "policy" upon which we are being directed in the name of, to quote another statement of this booklet, p. 3: "progressive steps in the attainment of our Leader's purpose." Thus making the same claims for "*progressive*" steps that antagonistic Movements to even Mrs. Eddy as channel for our Cause are claiming is our *need*. Is there any wonder that such outside-of-our-Cause claims are assuming such large proportions when we are basing so many of our actions on the same premises while disclaiming our guilt? The attacks from without are surely well barbed from within.

Also, with reference to the following statement on p. 3 of the booklet in question: "That the founding of such an institution had received her earnest and prayerful thought during preceding years is shown by a portion of one of her letters, written on Jan. 15, 1905, which appears in an article of the Sentinel mentioned above,—this is a private communication written by Mrs. Eddy to a Mrs. Longyear, the publication of which then, and use of which now, violates Art. XXII, Sec. 8, p. 67 of our Manual. Too, it will be conceded, no doubt, from the previous *Notes* on the subject of Mrs. Eddy's evolution, that what she wrote *five years* before



she relinquished her place as personal "*Leader*" in the terms of her own provision on p. 72 of our *Manual*, lines 19-24, had no bearing on her final decision, other than to show her *steps* in reaching it. At that time none of the revelations which tended to declare Christian Science and divine Science *one*, had been given us, as they each and all took place from two years thereafter to the *end* of the year of 1910. The last three changes in Science and Health in 1909, were S.&H. 99:13-17, added for the first time, and S.&H. 103:15-17, *changed from*, "The maximum of good, however, is met by the maximum of suppositional evil, hence the fight to crush Science," *to* "The maximum of good is the infinite God and His idea, the All-in-all" as at present. Also S.&H. 265:20-22, was changed from, "The truth of being is perennial, and the error is seen only when we look from wrong points of observation," *to* "The truth of being is perennial, and the error is unreal and *obsolete*," as we now have it. The last mentioned reference was the very last textual change other than the word-corrections and word-changes given in "Evolutionary Comparisons". Each and all of these changes may have had much bearing on Mrs. Eddy's change of previous purpose expressed in the letter to Mrs. Longyear in which she says: "The students need to be qualified so that under the fire of mortal mind ["the fight to crush Science," *removed* in 1909] they can stand." Surely, with *even* the *observatory* of error removed in the last change in her revelation in 1909, Mrs. Eddy's "*founding*" must needs progress to express her revelation, and doubtless, after the repeal of the By-Law which she framed for the *Manual*, and which this booklet is pleased to quote without mentioning that it was quoted in its entirety from the *repealed* By-Law, Mrs. Eddy rose to her higher

revelation and never *renewed* her *instructions*. Mrs. Eddy's last word on any subject must be taken as the evidence of the "progressive steps in the attainment of our Leader's purpose," Booklet p. 3, which progressed to finality in her last statements in S.&H. p. 265:20-22, as above noted, and My. 241, 242, "Instruction by Mrs. Eddy," given us in the Sentinel, Sept. 3, 1910, exactly three months before she left us on Dec. 3, 1910. This was approximately the period that elapsed from the time of the disappearing of Moses until Joshua took the children of Israel into the Promised Land, as this, her last statement in Miscellany, 241, 242, as spiritual idea, does for our Cause of "Christian Science." Thus is made consistent and understandable Mrs. Eddy's stating that the fourth side of the City foursquare, S.&H. 575, is "divine Science," and in S.&H. 577, "Christian Science." In progressive final analysis "divine Science" becomes one with "Christian Science"; as divine Science being Woman, and Christian Science, used in most instances as a synonym for "Christianity," notably S.&H. 372:18; 127:14-16; 471:29-31, being man, become *one*, fulfilling the promise of the City foursquare, Rev. 21:3 "Behold the tabernacle of God is with men, and He will dwell with them" in the wedding of divine Science and "Christian Science"—"the Word and the wedding of this Word to all *human* thought and action" ("founding") My. 153:27, 28. The last revelations in 1909 forever sealed the fate of the before prospective "Benevolent Home."

Thus the violations of our Manual will soon destroy all semblance of idea in our Church government. We have every safeguard against this, if we will but *obey* our Manual in *fact*, and not merely salve our conscience

by loudly proclaiming our allegiance thereto, with no knowledge of its specific provisions!

“Adhere to the teachings of the Bible, Science and Health, and our Manual, and you will obey the law and the gospel,” My. 251:29-2. These are our impersonal Leader. The course we are pursuing denies the finality of Mrs. Eddy’s revelation, by reason of its incompleteness to guide us, and most pointedly charges the insufficiency and incompetency of her *founding* and leading. For if she made such a colossal mistake in her provision for our Cause as we have accepted (or lack of provision therefor) in the assumption that the only course left open for us under her *assumed inadequate* provision would effect the destruction of our Cause, we would be forced to charge her latter years with us with such incompetency as to not only impugn her leadership in our Manual—the most important provisions of which were made shortly before she left us in person—but would be forced also to *discard* the competency of her latter revelations. This would challenge the statements in “Christian Science Practice”—that salvation is a gift from above and not a labor, S.&H. 442:25-29; and the statement that the only defense against mental malpractice is to be a law unto ourselves, S.&H. 442:30-32, based on this heavenly gift of salvation in the completed Word—Bride—coming directly down from God out of heaven, as the finished *Church* demonstration. For it brings its “walls” of limitation, fulfilling the promise of Isa. 56:5 that “Even unto them will I give in mine *house* and within my *walls* a *place* and a name *better* than of sons and of daughters: I will give them an everlasting name, that shall not be *cut off*.” To assume the incompetency and inadequacy of Mrs. Eddy’s revelation and founding in view of its marvelous fulfillment

of every conceivable prophecy is *unthinkable*; and that is just the trouble: we are not thinking in the light of our revelation! Mrs. Eddy's very lack of provision for the continuity of The Mother Church (the first structure memorializing "Motherhood" working so constantly in the water of purification that this is her vulnerable point of attack by the Dragon, "And the serpent cast *water* out of his mouth as a flood after the woman, etc.," Rev. 12:15; and the Extension as the wilderness mother in seven wedding in heaven [mind] the Woman crowned with twelve stars, Revelation 12th chapter) was the final support that she gave her culminating revelation for Church—the bride, the Branch. She had detached it from communion with Mother, June 1908 (shortly after giving us the first statement of salvation from above in the last edition of 1907, S.&H. 442:25-29, and the last statement in "Christian Science Practice," S.&H. 442:30-32), almost *simultaneously* with the abolishing of communion with Mother in 1908—The Mother Church passing to idea in Mrs. Eddy's words: "The Mother Church has blossomed into spiritual beauty, communion universal and divine," My. 141:26-29. Her lack of provision was Mrs. Eddy's *silent provision*, her prohibitions in the Manual speaking to spiritual sense more loudly than words, since it is proverbial that "actions speak louder than words." Mrs. Eddy left us to spiritually rise to her purpose. Science and Health 103:15, 16, handled animal magnetism (the chapter in which it was placed); and Science and Health 265:20-22, removed error from even "Creation" (the chapter in which it was placed)—both of these changes occurring in 1909, and being the last textual changes in Science and Health. Mrs. Eddy revealed nothing that she did not *found*—demonstrate,

since she has said: "If Christian Science lacked the proof of its goodness and *utility*, it would destroy itself; for it *rests* alone on demonstration," Mis. 365:10-12. Thus her institutional foundings were the beacon lights of demonstration for her revelations, and they advanced only as we were ready for them, in terms of the first article in the April 1891 Journal, p. 7. So when Mrs. Eddy said salvation was no longer a labor but a gift, and that we must be a law unto ourselves, she was immediately ready for its founding, as she tells us in Miscellaneous Writings that she kept her *sandals* on and staff in hand for *minute* action in *founding*, Mis. 158.

Are we willing to be more loyal to the Board of Directors and The Mother Church than we are to Mrs. Eddy as *Revelator*, Discoverer and *Founder* of Christian Science, and to God through his chosen channel for this revelation (Woman) and founding (man)—Mrs. Eddy as Woman being the union of both to its final point of Bride, Word?

Mrs. Eddy's last book, her Poems, came out in *bridal* form with the cross and crown on the back—*behind*—as "Mother" is placed in the Concord Church, but it has been put into *black* and the cross and crown in *front*. The poems were announced for sale in December Journal, 1910.

This Book contained (among many) two Poems—"The United States To Great Britain," p. 10, written two months after Mrs. Eddy preached in the Concord Branch, April Journal, 1898, and the First Members of The Mother Church attended. This poem speaks of the *bridal* of these two nations—Great Britain which gave us the *Bible*, and the United States which gave us *Science and Health*—Is not *this fact* the basis for the

## CONSEQUENCES OF VIOLATING THE MANUAL

*assured* union of these Nations? And will not World *peace* be assured thereby, which is the work of Branch? (for never will these books, nor their channels, be *demonstrably* united until the City foursquare is demonstrated in Church), and did it not have a vital connection with Branch—the completed Church? Also “Satisfied,” Poems p. 79, was written in the last year of the Nineteenth Century—the limit of Motherhood—S.&H. 559:32-2, and republished in Oct. 1910 Journal—Mother’s last Journal Message!

### Chapter XIII

## “SPIRITUAL TEACHING MUST ALWAYS BE BY SYMBOLS”

Science and Health 575:13, 14.

*“Our highest sense of infinite good in this mortal sphere is but the sign and symbol, not the substance of good.” Unity of Good, 61: 17 and 18.*

### “THE IDEAL MAN CORRESPONDS TO CREATION, TO INTELLIGENCE, AND TO TRUTH”

Science and Health 517:8 & 9

THE thread of SYMBOL, as has been previously noted, runs pronouncedly through all of Mrs. Eddy's revelation and founding in correlative conformity with the Bible's presentation of the “materials” for the assembling of “Universal Man”—it is as if his various parts are numbered and must fit into place after the fashion of Solomon's Temple, for whom David gathered the *associated* values—the sound of “hammer nor axe” never being heard on the ground of their final assemblage. These symbols of the Bible all point to spiritual values in their assembling of the true Temple (or tabernacle)—“An house not made with hands, eternal in the heavens,” II Cor. 5:1. “Not for that we would be UNCLOTHED, but CLOTHED UPON, that mortality might be swallowed up of Life,” 4th verse. The symbols are to the end that we will not be “unclothed” in working out the spiritual ends of human life in its journey to the goal of being “conformed to the image of his Son,” Rom. 8:29, but if they (the symbols) are cherished as an *end*, they become Moses' veil before our faces, so

that we cannot steadfastly look to the end of that which "IS ABOLISHED"! II Cor. 3:13.

"To live so as to keep human consciousness [filled with its symbols, of father, mother, children, home, friends, church, etc., etc.] in constant relation with the divine, the spiritual, and the eternal, is to individualize infinite power; and this is Christian Science," My. 160; also Mis. 100:19-25, bears this out, and the pure *symbol* is the Angel going before us to keep us in the way and to bring us "into the place which I have prepared," Exod. 23:20-30. It is the Angel that brings us "in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, and the Hivites, and the Jebusites"—verse 23—(the entire scope of error that claim our Promised Land after it had been originally given to Shem and Abraham as types of spiritual consciousness) to redeem the land to us and dissipate the false claim of Ham's son, Canaan, S.&H. 582:24-27. Just as they redeemed their literal heritage from the *false claim* about it, so must we redeem our symbols to spiritual realities, by bringing them to the "ideal" through the pattern of the true *idea*, S.&H. 442:22-25; 517:8-10. The "ideal" being the human consciousness of idea through symbol.

This is what makes "the ideal man" and "the ideal woman" such a pivotal point in the human consciousness. Idea is abstract (to the human consciousness) while the "ideal" is the highest human perception of the "idea." The human consciousness can understand man, woman, father, mother, friend, home, etc., and this is its life-line to reach "*Life*, represented by the Father; *Truth* represented by the Son; and *Love*, represented by the Mother," S.&H. 569:1-3, and man as corresponding "to Truth," and Woman as correspond-



ing "to Life and to Love," as the reflection of Father-Mother; heaven corresponding to "home," etc., etc. The human consciousness and concepts cannot be discarded or risen above, they must be redeemed as in Science and Health, 573:5-12. There is no other place for demonstration than in the human consciousness—God is all right and so is man as his idea, but the witness (symbol) must be silenced—first turned to the government of the idea it counterfeits, and then dissipated.

So the symbols of Church that Mrs. Eddy permitted *us* to build, according to the pattern shown her "in the Mount" of Vision of the true "spiritually organized Church", Ret. p. 44:29-4, must be recognized for their value and then dissolved into idea. Even as the symbols of "man" and "woman" which must be broken "in pieces," Jer. 51:22, when understood! "After this material form of cohesion and fellowship [Church] has accomplished its end, continued organization retards spiritual growth, and should be LAID OFF,—even as the corporeal organization . . . is finally laid off, in order to gain spiritual freedom and supremacy," Ret. 45:8-13; Ret. 47:1; Mis. 91:4; 144:32; 358:30.

So it is with all symbols from Church down, and Mrs. Eddy clearly indicates in the quotation immediately above, which is written of "Church," that we must remove even this symbol from our consciousness before we can hope to translate its human correlative—the body of man. Jesus used Temple and body as correlatives, S.&H. 576:10-23, and how could we redeem the lesser until the greater overshadowing thought is *redeemed*? Could we redeem our sense of man until we redeem our sense of God? Was not this the fault of the ages, trying to redeem man with a faulty sense of Church and God? So we must suffer bodily for the

limitations and shortcomings of our Church! as “Christians” have done before us and are doing today. What an inconsistency to hold to the symbol of Church, and discard as of no value in our work the symbols of man, woman, father, mother, etc., of which the symbol of Church is the composite aggregation, “as we rise the symbols disappear” both specifically and *collectively!*

The following shows how closely Mrs. Eddy correlated the specific symbols of the Bible with her larger thought values, before she dissolved them: SEVEN stars in Jesus’ right hand; SEVEN Churches; SEVEN sons of Jacob; SEVEN days of creation; SEVEN SEALS (the latter explaining Naaman’s SEVEN dips in Jordan, II Kings 5:14; and “the child sneezed seven times,” II Kings 4:35), etc., were correlated in SEVEN as the numerical origin, and permanent quorum of the Massachusetts Metaphysical College; Massachusetts Metaphysical College Association; The National Christian Scientists’ Association and the First Church of Christ, Scientist—although in her Life of Mary Baker Eddy, Sibyl Wilbur mentions at one time a membership of two hundred in First Church before it was dissolved in 1889—the quorum was SEVEN. The National Christian Scientists’ Association—although beginning in a Call of THIRTEEN individuals, and ending in THIRTEEN *addresses* to the Congress of the World’s Religion at the Chicago World’s Fair expounding the doctrines of Christian Science, which Association was made up of many hundreds—the quorum was SEVEN; there were SEVEN years of the Journal before the dissolving of these institutions took place, etc., etc.

So, too, for the Bible symbols of the TWELVE TRIBES, TWELVE stones gathered out of the midst of Jordan and erected as a symbol of their unity’s building the Tem-

ple; Elijah's altar of TWELVE stones and TWELVE barrels of water as the expression of "the basis of immortality," S.&H. 585:12; Elisha's TWELVE yoke of oxen, when he was called to build on the altar of TWELVE which Elijah had fashioned, Elijah having shown his un readiness to go beyond SEVEN, the last rung in the ladder of "ascending" angels, in his *destruction* of the prophets of Baal; Elisha's TWELVE oxen, showing that he had "worked" ("and he with the TWELFTH") up to his anointing; Jesus TWELVE disciples; Jesus TWELVE thrones in the REGENERATION—Matt. 19-28; TWELVE baskets of food gathered up after feeding the multitude with SEVEN quantities—five loaves and two fishes; TWELVE STARS on Woman's Crown; TWELVE TRIBES as the gates of the City, and TWELVE foundations of the TWELVE apostles of the Lamb; the measure of the City being 144 cubits, the square of TWELVE: Mrs. Eddy unfolded the following correlatives in her founding or symbolic work:

Her Second Voluntary Organization of Church was founded on TWELVE former members of the Church whose quorum was always SEVEN,—she placing a star by each of their names thereafter in the Manual; the first Boston Church was formed TWELVE years before the unfolding of the City foursquare, the "spiritually organized" Church, the latter being the "capsheaf" of the entire unfolding of the symbols of the evolutionary Church of the Bible, redeeming its every tribe as a gate of the City; Mrs. Eddy visited The Mother Church for the first time at the expiration of the TWELFTH volume of the Journals, the very day the volume was closed, as the Editor of the Journal called to our particular attention; the Journals were published every month, and the Massachusetts Metaphysical College as

## "SPIRITUAL TEACHING BY SYMBOLS"

"parent Association" met every month—both typing Motherhood—"yielding her fruit every month"—TWELVE times a year and "bearing TWELVE manner of fruits"—Rev. 22:2; the Extension was built TWELVE years after The (little) Mother Church; it (the Extension) was founded on The General Teachers' Association of TWELVE Executive members, only SEVEN of which *could* be Teachers, showing that teaching ends in SEVEN ("The main topics for discussion are UNITY OF ACTION, strict conformity with The Mother Church By-Laws, etc.," Man. 41st, p. 87)\*; the Sentinel, which registered Branch activities and Associations, immediately upon the close of its TWELFTH volume tells us that "Christian Science IS ABSOLUTE," My. 241, 242. Mrs. Eddy's article was undoubtedly written at the time of the expiration of the TWELFTH volume. The Cross and Crown had been taken off of it *immediately*, after the building of the Extension, showing the Work of the Sentinel was finished when the Extension was built (after eight years from the time the Sentinel was first published), and that the succeeding four years to 1910, when she said "Christian Science is absolute" was its opportunity (which it *embraced*) to rise into oneness with Mother in TWELVE. Miscellany, p. 43:5-32, shows how the Extension had symbolized the TWELVE stones set up by the TWELVE Tribes from the midst of Jordan, Josh. 4, over which we had crossed at that time.

The "Motherhood" unfoldment belonging to the work of "The Mother Church" in "the NINETEENTH Century," S.&H. 559:31-2, had been seen by US to be finished when Mrs. Eddy closed The (little) Mother Church and we went to commune in the big Extension. Mrs. Eddy had seen this when she dropped the title of "Mother" in 1903 when she allowed us to build this

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\* She excommunicated the branches, My. 140, immediately after the TWELFTH Communion Service.

Church, and she accepted as finished *our work* in the Extension when she dissolved the Communion Service in 1908, My. 140, 141, just two years after its dedication, and simultaneously with giving us the "Celestial Crown," June Journal, 1908,—and a "glorified Jesus," S.&H. 200:25-29. Jesus, or "the highest human corporeal concept of the divine idea," S.&H. 589:16-18, had embraced demonstrably his TWELVE disciples—so the work of both Churches and both periodicals, the Journal and Sentinel—was finished. The Journal finished Motherhood in the TWELFTH volume; and the Sentinel Universal Son in the TWELFTH volume. The Sentinel, the Child of the Journal (according to The Weekly—or first name of the Sentinel—first issue's "Salutatory") the Crown of Mother Journal! The Journal having been called her Child in a most pointed way in Journal, Vol. 8, No. 4, July, 1890, p. 168.

"Der Herold der Christian Science" went out to the World to proclaim the "UNIVERSAL activity and availability of Truth" when the title of "Mother" was dropped; five directors appointed instead of four; capital "I" in "intelligence" and in "the ideal man," S.&H. 517:8, dropped to small "i"; obstetrics abolished in College; S.&H. 68 from line 27 to 31 next page added to Science and Health; Bible and Science and Health reordained to preach for this Church AND THE WORLD, instead of "so long as the Church is satisfied with this Pastor" (with no mention of "the *World*"), as formerly—Revelation 22nd chapter being beyond Church.

The Monitor had no work to do, as it was all done, when it came. It came after "cross and crown" had been finished in Church and removed from the Sentinel! The Communion Services had been abolished in June before the Monitor came at Thanksgiving Season, in

1908, the *symbol* of the feast and plenty of the season—"the butter and honey" of Immanuel! Isa. 7:14, 15.

In the first Monitor, the first editorial appears with the following just before "Something In a Name," My. 353, "The gentleman, Mr. Frank Bell, has caught my *thunder*; therefore, he will not object to the *lightning* which accompanies it." The expression to which she refers as her "thunder" is a letter from a Mr. Frank Bell, addressed to her when the Monitor was prospective—Nov. 2, 1908—and from which the following is quoted:

"As a Newspaper man I thank you for THE CHRISTIAN SCIENCE MONITOR in prospect, and I feel sure that such will be the sentiment of hundreds of newspaper workers all over the land when THE MONITOR in fact shall have demonstrated the feasibility of clean journalism.

"A definition of 'monitor' is, 'One who *advises*,' and I foresee that when this CHRISTIAN SCIENCE MONITOR shall have proved that there is such a thing as newspaper success along non-sensational lines, there will follow a widespread readjustment of news policies, for which I am sure none will be more truly thankful than an army of honest, conscientious toilers in the ranks of newspaperdom."

This shows the purpose of the Monitor—to "*advise*" others to do likewise! To leave the Christian Science Monitor to shape "mass" and *centralize* decisions and thought would be another channel for the "Mothering" that has passed away with Mrs. Eddy's prophetic going (Rev. 12:14—the "half a time" of all motherhood). The *idea* has been sent forth, and as Mr. Bell suggests (which suggestion Mrs. Eddy called "Her *thunder*" for which she supplies the "*lightning*" of

idea in giving us the Monitor's intent and mission) for the purpose of advising others to do likewise, and not to monopolize the idea. Ideas are diffusive when unbound by form. The delay in getting the Monitor has thwarted the PURPOSE for which it was largely sent forth, Mis. 7:17-24, as comparatively few Scientists depend entirely upon it for news. Has it not served to advise us that we cannot do without this idea more widely diffused? An idea cannot be effaced!

Thus ended the symbols of Motherhood—"cross and crown" both laid aside in Church and literature.

The Monitor (the word comes from the same derivative as "moon" and "man") as Generic Man "*spreading undivided* the Truth that operates unspent," My. 353—the expression of Womanhood, which symbolizes "generic Man," S.&H. 561:22. In all the editions of Science and Health up to the 2nd edition of 1907, Mrs. Eddy says in this reference—"The woman in the Apocalypse is the Vignette, etc.," S.&H. 561:22, now: "The Woman in the Apocalypse symbolizes generic man, etc." So this is the object of the Monitor—the Vignette, to "*spread*" and fade in form into the surrounding scenes of World activities, carrying its generic *idea* into everything, rather than battling against the activities it is designed to translate through redemption to idea. "To SPREAD undivided," My. 353, suggests infinity; SPREAD being the process of Vignette; its type is given in Mis. 100:19-25. This is "the spiritual monitor UNDERSTOOD"! That Mrs. Eddy never made it possible to continue its picture as Vignette beyond her passing (as has been done in violation of our Manual) we will understand only in the proportion to our understanding Womanhood as idea and not physique! An idea brought

to expression is never lost, BUT the human form will seem to becloud it, if it is allowed to continue!

Was not this ability to translate a symbol into its antecedent idea, the Womanhood that John unfolded, as a consequent and complement of his manhood, he having been given the name by Jesus (together with his brother James) of Boanerges, son of thunder, on account of his fiery earnestness, Mark 3:17. It was he who suggested calling fire down from heaven on the heads of the Samaritans who refused to receive Jesus, showing Elijah's quality, who represented Fatherhood, Luke 9:54-56, but John's translation of the symbols with which the other gospels deal is wonderfully clear, particularly the symbol "woman"! Woman is called "Daughter" by the other gospels, rather Jesus called Woman "Daughter" out of Judea, showing how he (Jesus) kept to symbol, and in so many instances he deliberately used certain symbols of the gospel, saying at the time "that the prophecies might be fulfilled"! A notable instance, Matt. 21:2-7, in fulfillment of Zech. 9:9. Jesus tried to rise above the literal prophecies (or symbols), but found that they must be fulfilled to leave a life-line in the human consciousness—Matt. 26:52-54, showed this so clearly. John, the beloved disciple, on the way to the vision of generic man—Womanhood—in the "Apocalypse," recognized the symbol of *specific* "woman" throughout his gospel, calling Woman by no other name, for he recorded only the work of Jesus in Judea where Jesus called Woman "*Woman*" and not "Daughter," as he did in the other gospels ("A name better than of sons and of DAUGHTERS" Isa. 56:5), the one exception being Luke 13, where he tells the Woman in Perea \* that she is released: "Woman, thou ART

\* Beyond Jordan.



loosed from thine infirmity”—because it was the healing immediately before he raised Lazarus from the dead, which was his last, and immediately after the wonderful discourse in John 10, where he put the “I” before the Fatherhood of God, verse 30, and realized that “Principle and its idea is one,” S.&H. 465, as Mrs. Eddy explains so wonderfully, S.&H. 361:13-18. This marvelous discourse was Jesus’ rejected declaration of Womanhood, “All that ever came before me are thieves and robbers, but the sheep did not hear them,” verse 8.\* Is not this perhaps Mrs. Eddy’s intent in the fifth picture in Christ and Christmas where she pictures the twelve sheep with no Shepherd. The Glossary in Christ and Christmas for this was taken from John 8, before he rose to the height of the *Shepherd* in John 10. The picture in the true circle (9th) in Christ and Christmas has John 10 for a *basis*. “There shall be one fold and one Shepherd.”

The woman bowed together with infirmity, in Luke 13, being the only instance where Jesus called a woman “*Woman*,” outside of John’s Gospel, was healed immediately after this marvelous discourse in John 10 wherein he released “woman.” The discourse being in October and the Woman’s healing in November. So Jesus first released Womanhood in Galilee, John 2; then in Samaria, John 4; then in Judea, John 8; and then released her universally *beyond* Jordan. He said, “Woman thou ART loosed from thine infirmity.” Woman had to be released before man could be; and so his next “healing” step was to raise Lazarus from the dead in February. The discourse recorded in John 10 was given in the SEVENTH Jewish month (October)—the top rung of the

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\* Note he said “*are*,” not *were*, for they were helpful steps until a higher revelation came.

ladder in ascent as previously recorded (corresponding numerically to Gad); the Woman was declared to be free in the eighth Jewish month (November, corresponding numerically to Asher—“spiritual compensation,” S.&H. 581—“A hind let loose”—Gen. 49:21, Jacob’s blessing); Lazarus was raised from the dead in the eleventh Jewish month which (corresponded to Joseph), which was his last healing and as far as he was able to reveal his vision. He arose from the dead himself in the first Jewish month, April, which was the thirteenth call for himself, but he could reveal nothing but a quickening thereafter of the disciples on the way to Emmaus, yet revealed no further letter, except in prophecy to St. John on the Isle of Patmos.

(The above and others in these *Notes* statements of time, place and circumstance other than in the Bible itself is taken from Peloubet’s Bible Dictionary—the immediate facts, pp. 777, 778.)

All things are CREATED “by Jesus Christ,” said Paul. The Bible CREATES all symbols for their translation in “to intelligence” (divine reason in Church), thence “to Truth” (in the Universe), which latter is one with Love or embraced in Love, Abraham’s FOURTEEN, Gen. 14.

For the purpose of showing the necessity for silencing of the symbol (“creation”) through *intelligent* use on the way to “Truth”—the three steps being the correspondence of the ideal man, S.&H. 517-8—“To creation, to intelligence, and to Truth,” John’s method in the intelligent use of symbols—particularly of “*Woman*”—is cited in a concise way in the following synopsis of his gospel.

### JOHN’S GOSPEL

Chapter 1 (John)—John, the disciple, was the only gospel writer who translated symbol into idea. For ex-

ample, he starts his narrative of Jesus' teachings by baptizing Jesus apparently in John the Baptist's mentality, as typed by the River Jordan, as no mention is made of any other baptism in the first chapter of John, in which the River Jordan is not mentioned. For, of course, the consciousness of John the Baptist and the River Jordan are the same, as Jordan means the "descender," judgment. It rises in a large spring in Dan (Animal Magnetism, S.&H. 583) and flows into the Dead Sea, and although it is but 65 miles from the Sea of Galilee (which is a part of it) to the Dead Sea, it winds until its course is 200 miles, showing what a *serpent* it is. Almost everything of any moment in the Bible was done with reference to the River Jordan, which must be crossed before the Promised Land could be reached. Naaman was forced to dip in it seven times, Elijah ascended on the other side than the Promised Land, Reuben and Gad refused to go over it for their inheritances; Manasseh had portions on BOTH sides, as the five daughters of Manasseh were the first women to establish woman's rights, as there were no sons, Numbers 26:33, 27:1-11—so, of course, they had possessions on both sides, as "a woman shall compass a man," Jer-31:22, and his inheritance. So John's gospel implies the metaphysical process of John the Baptist's thought, as the latter's "repentance for the remission of sins" was typed by the River Jordan in which he baptized.

Chapter 2 (John)—Jesus' baptism by a Levite, forced on him the problem of uniting the human and the divine. So Jesus went forthwith ("And the third day," John 2) to the marriage of Cana of Galilee. (This takes the place of the wilderness in the other three gospels. Is not this the only wilderness—the claim of divided male and female in quality?) where he turns the

water (of manhood) into wine (of Spirit). John's intelligent use of symbols, recorded Jesus as responding to his Mother's call for wine, as the call of true Womanhood—“wine the inspiration of love,” S.&H. 35:27, 28. Although his words, “*Woman*, what have I to do with thee? mine hour has not yet come” (declaring the demand precipitate) showed he realized that he must meet the demands of his baptism into manhood (water) before he could turn it into wine, as he symbolized by filling the waterpots full to the brim *before* turning the water into wine. He never saw his Mother again as “*Mother*,” as he had lifted her above “Mother” into *Woman!*

At the foot of the Cross, John 19, the next time he saw her, he called her “*Woman*” again, and gave John to her as son and her to John as Mother, although there was no relationship between them, showing the universality of Motherhood as *Woman*, corresponding “to Life [Fatherhood—S.&H. 569:1] and to Love [Motherhood], S.&H. 569:3.”

Jesus' trip to Galilee, John 2, was the only one outside of Judea that John records, as Judea is Jesus' tribal work as tribe of Judah.

Chapter 3 (John)—He could tell Nicodemus he must “be born again” as he (Jesus) had been, as recorded in previous chapter, when he saw his Mother as *Woman*, and both himself and her as *the child* of Father-Mother God—(both male AND female).

Chapter 4 (John)—He calls the Samaritan Woman *Woman* and it turned her water of purification, which she thought she needed, into the *wine* of love, and she was able to see the Christ a year and a half before Peter declared him in Caesarea Phillipi.

Galilee, Samaria and Judea lay longitudinally one below the other, with Jordan as a direct eastern boundary, so that every time Jesus went from Galilee into Judea, he must needs pass through Samaria. Samaria was considered synonymous with adultery, as the ten tribes of Israel, whose capitol was Samaria, were taken captives by the Assyrians and the Assyrians sent into Samaria to populate it to make it a buffer state between Judea and Assyria. The wild beasts multiplied and destroyed so many of them, due to the sparsity of population, that the captured Israelites begged the Assyrians to send Israelitish priests into Samaria to teach them the Mosaic law for their protection, which they did. And while they would read the blessings from Mt. Gerizim and the curses from Mt. Ebal, they practiced idolatry as well; and so Samaria was made up of renegade *Jews* (from kingdom of Judah) escaping across the border, and Assyrians. That was why the Jews had no dealings with the Samaritans. Jesus was forced to meet this adultery between Galilee (Womanhood) and Judea (Manhood) typified by Samaria, typed by the adulterous Samaritan woman (who left her waterpots at the call of "Woman," John 4:21, 28), before he entered upon his mission in Judea.

Chapter 5 (John)—Thence Jesus healed the impotent man at the pool of Bethesda, with a claim suggestive of false womanhood and false manhood—"Behold thou art made whole: *sin* no more, lest a *worse* thing come unto thee."

Chapter 6 (John)—Thence, he fed the multitude in the wilderness, after commanding the *men* to *sit down*. Spiritual supply being in revelation—Womanhood. Twelve baskets full were left. When reason is silenced in obedience to revelation, the power of twelve is re-

vealed. When the Twelve Tribes were together in the *wilderness*, they were all fed by daily manna and drank the same spiritual drink, I Cor. 10:4—with no other effort than to *obey*, thereby humbling reason before revelation.\*

Chapter 8 (John)—Woman taken in adultery, *lifts up herself* when he lifts the condemnation of man from her ("hath no *man* condemned thee? She said, "No man, Lord." And Jesus said unto her "Neither do I condemn thee: go, and sin no more"); and Jesus lifts up himself to the "Woman," having stooped down on the ground with her until she could see Womanhood and lift up herself on foundation of true manhood. She responds to the call of "Woman," verse 10, after the false sense of man withdraws—9th verse. Then he defines the *devil*, and puts himself before human symbol of Fatherhood, Abraham—"Before Abraham was, I am." Whereupon the Jews sought to stone him.

Chapter 9 (John)—Heals the man "born blind *from* [because of] his Mother's *womb*." After the impure sense of woman is risen above, the *humanly pure* sense of woman must be met. In other words, human birth must be met before human death.

Chapter 10 (John)—Gives the wonderful discourse where he rose to his Womanhood and expressed the limitation of manhood separated from Womanhood: "All that ever came before me are *thieves* and robbers" (4th verse). Limitation of vision, no matter how good it is as far as it goes, robs us at the point of the limitation. In this chapter, he puts the "I" before the "Father"

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\* Their supply followed them, as true supply always does. It comes from the husband (support) of the past—"God requireth that which is past," Eccles. 3:15. The reasons (ravens) of the past fed Elijah in the wilderness with meat until the brook dried up—which meant he must move forward to Womanhood.

when he says: "*I and my Father are one.*" Motherhood (Love) is larger than Fatherhood (Life) as Life is the activity of Love ("Life is the spontaneity of Love"—My. 185), embraced therein. (Compare the definition of Father with Mother in the Glossary.) Again, they tried to stone him and he was forced to go over Jordan to the place where John first *baptized him*. In other words, What is there in this water baptism that forever puts out the baptism of fire of the Holy Ghost? John the Baptist said: "I indeed baptize you with water . . . but he shall baptize you with the Holy Ghost" and with fire, Matt. 3:11.

Chapter 11 (John)—Unfolds the raising of Lazarus from the dead. Jesus wept because there was no vision of Woman in Martha's or Mary's thought. He does not call them "Martha" or "Mary" nor "Woman"—he just wept.

Chapter 12 (John)—Mary anointed Jesus' feet with ointment and wiped them with the hair of her head. She did not see beyond manhood,—she of whom Jesus had the right to expect *most*, as it was she that sat at HIS feet in the house when Martha served. "The right to sit at Jesus' feet" being the step below "To form the bud for bursting bloom . . . to point to heaven and *lead* the way," Mis. 388, 389—"Woman Rights," woman at *man's feet* rather than *head* ("To form the bud for bursting bloom"—in man's thought—Mis. 389:4) prepares him for burial, as she cut off the symbol of Womanhood, Life, S.&H. 517:10, to him, John 12:7. Of course, she did not interfere with Jesus' individual demonstration, but left no symbol of Womanhood in the human consciousness to attest the truth of his Womanhood.

The *Greeks* then reached Jesus through Phillip and Andrew ("What mean these wounds in your hands? . . .

Those with which I was wounded in the house of my friends"—his disciples—Zech. 13:6) and he accepts his crucifixion, as the only possible proof to the Greek thought.

Chapter 19 (John)—26th verse, he again calls his Mother "Woman" and leaves her as "Woman" and not "Mother"—except as *Universal Motherhood*, John's Mother—everyone's Mother. "The ideal woman corresponds to Life [Father, S.&H. 569:1, 2] and to Love [Mother, S.&H. 569:2, 3]."

Chapter 20 (John)—Jesus called Mary "Woman" and she did not respond, as "Woman" seemed to "garden" her thought ("she, supposing him to be the gardener"). When he called her "Mary" (a tear, "*repentance*") she responded quickly; thus, to the World John the Baptist's "repentance for remission of sins" triumphed, and for the next two thousand years the World was baptized in tears of repentance; until the call of "Mary" reached Mrs. Eddy—Retrospection and Introspection, p. 8—at the age of *eight*, audibly; and, thereafter, spiritually, Ret. 13, 14, and Pul. 35.

The above is unfolded to show that Jesus had but one name for *woman*, according to John, and that "WOMAN."

In all the other gospels, as previously stated, he calls her "Daughter," with the one exception, Luke 13:12, and this was at the close of his ministry, as also previously unfolded. "Daughter" suggests Motherhood, "creation." The call of "Woman" seemed to redeem the consciousness of woman, as in John 8. Thus John translated the symbols of Creation into "intelligence" before he saw the *Truth* of man and Woman as the City four-square, on the Isle of Patmos. So must we! His whole unfoldment shows orderly thinking. First, he recorded



Jesus going back into Galilee to see his Mother as Woman and so called her, responding to her call for wine, as a premature call of Womanhood upon his thought; next he healed the nobleman's son—perhaps the offspring of the marriage of Cana of Galilee—certainly in the same place, and the length of time making it possible; next, he told Nicodemus that he must be born again (*regeneration* and not *generation* enabling us to enter the kingdom). Then he heals the woman at the Well of Samaria, who was depending on human man instead of living waters—"Life" representing Father, S.&H. 569:1. Thence, healed the man who was the victim of such a concept of woman, "See that thou sin no more lest a worse evil befall thee"; next, he commands the false sense of man (human reason) to sit down on the grass, humble itself to true sense (*revelation*); thence he called the adulterous woman "Woman" and she *lifted up herself* and was "standing in the midst" before he lifts up himself to the Woman, etc. The false sense of man had "set [ 'Stand, not sit,' Mis. 400:5 ] her in the midst," John 8:5; thence he healed the man born of virtuous human motherhood—but born blind from (because of) his mother's womb—the claim of generated origin. Womb and tomb are one! (There is no death for man, because there is no birth—they are the *same enclosures*); thence he raised Lazarus from the dead, and seeing no evidence of Woman in Martha and Mary, accepted his own death—the moment being decided by the approach of the Greek thought. He knew his time had come, because he had previously said in John 6: "No man can come unto me, except the Father which hath sent me draw him: and I will raise him up at the last day," verse 44. Also verse 37; "All that the Father giveth me shall come to me; and him that cometh to me

I will in no wise cast out." This was Jesus' "Call of Thirteen" into the *World* and he quickly responded, knowing the World demands *demonstration*, not doctrine! The Greeks were pagans (as is the World to the sense of letter) and only one thing could satisfy them—proof!

His disciples in *twelve* could not see a demonstration in thirteen—or spiritually devoid of symbolism, and the Greek knew nothing of the symbol. The manner in which they interpreted the one fact—God spoke, John 12:28, 29, showed their three planes of thought: The people (the Greeks) "said that it thundered"; others (the disciples) that "an angel spake to him" (an angel is the Christian's "experience" leading the lower to something higher, usually affrighting him at first); but Jesus heard the words of the Father. This grades every experience in Life, the Father *always speaks* and we hear from these three grades of concept. The Father always says: "I have *both* glorified it and will glorify it again," basing every promise on our ability to see the *past*, Eccl. 3:15, in God's Love, for life is an unbroken chain of evolutionary progress, as this entire verse 15 shows.

Thence Jesus' crucifixion, resurrection, and charge to Mary. John does not record the immaculate conception ("Before Abraham was, I am," John 8), transfiguration, nor ascension. They must have all seemed *natural* to him ("God is natural good," S.&H. 119). Jesus left the foundation of Church with Peter in the feeding of him lambs and sheep (highest point of ascent), but the resurrection, with Mary Magdalene. So he was ready for the fourth Woman, S.&H. 534:5-7—"man-Angel," Rev. 10; thence to the fifth Woman, mother bringing forth man child, Rev. 12; thence to sixth Woman, the

Bride—City foursquare, the male and female of God's sixth DAY creation.

No one can escape the orderly acceptance of these symbols. John knew the true value of Woman, as a symbol, no matter what sense testimony might have said about her; hence, his ability to define Love in the abstract. Life, Truth and Love cannot be comprehended in the abstract by humanity until their symbols of Father, Mother and Son, male and female, are redeemed in the human consciousness, and it is done through three human steps: first, as "creation"; second as "intelligence"; last as "Truth," S.&H. 517:8. We must accept the symbol—"Creation"—from the Bible ("Who *created* all things by Jesus Christ"—Eph. 3:9); thence see its *intelligent* value in the human relationships of life in Church (formulated good); thence its infinite value in the universe as "Truth." "None may pick the lock nor enter by some other door," S.&H. 99:12. John had the "Key" and always saw the door respond to its demand: "And a door was opened in heaven," Rev. 4:1, as a response to his previously *orderly* steps!

## Chapter XIV

### “TO COMPLETE ITS HISTORY”

Ret. 1891, p. 58.

*“Union of the masculine and feminine qualities constitutes completeness,” Science and Health 57:4, 5.*

AS HAS been unfolded in a previous chapter, the entire first organizations of College, Church, Associations (both Massachusetts Metaphysical and National Christian Scientists' Association) were in SEVEN—seven constituting a quorum in each and all; and a quorum always indicates basic purpose of an organization, for its *minimum operating* capacity must contain all the elements demanded to function.

Jesus, as has been previously stated, held but “SEVEN stars in his right hand,” and stood in the midst of but SEVEN candlesticks, Rev. 1:13, 20; and he said the stars were the Angels of the Churches, and the SEVEN candlesticks the SEVEN *Churches* (this statement alone would show that Church could never be other than a CANDLESTICK, never a *candle*). He, Jesus, sent messages to but SEVEN Churches; Rev. 2nd and 3rd chapters opened but SEVEN seals, Rev. 5th to 8th chapters, because there were but SEVEN days of “CREATION” (symbolic unfoldment) before the intelligent idea was universally manifested—“A troop cometh, and she called his name Gad,” Gen. 30:11, the *seventh* son or tribe.

But Woman came in Motherhood, Rev. 12:1, crowned with *twelve* stars (which Jesus said were the Angels of the Churches, Rev. 1:20), “and names written thereon, which are the names of the *Twelve* Tribes of the children of ISRAEL”, Rev. 21:12 (stars on Woman's Crown—S.&H. 562:11-21). As the tribes are the

stars, this shows clearly that Jesus did not unfold the problem beyond the *seventh* tribe, "Gad": "Science, spiritual being understood; haste TOWARD harmony," S. &H. 586:21, 22 (Woman "perpetual peace"—harmony, S.&H. p. 64), and that there were *five* other tribes and *stars* to unfold before CHURCH was COMPLETED—"To complete its history" was Mrs. Eddy's demand for church in Ret. 1891, p. 58. "The Revelator completed this figure [the spiritual idea, see marginal topic] with Woman," S.&H. 562:5, 6. Church must be completed in Woman's *twelve* stars instead of seven.

As the first organizations were all limited to SEVEN and were dissolved in 1889 (during the unfoldment of the SEVENTH volume of the Journal, which was Mother's work, as before outlined, and Mrs. Eddy did not visit the "Mother Church" until the day the TWELFTH volume expired, which fact was mentioned as "a happy coincidence" in the May 1895, Journal, Vol. 13, No. 2—TWELFTH is in italics for emphasis when this is mentioned—all of this having been previously stated in detail), these organizations in SEVEN were all dissolved. The *Church* was completely dissolved and the other institutions resolving themselves into *Voluntary* Associations. The National Christian Scientists' Association repealed its Constitution and By-Laws, and resolved itself into a UNIVERSAL ASSEMBLY, July Journal, 1890, p. 175, and Sept. 1892, p. 262, which finally merged into the World's Religious Congress after having "preached the gospel"—glad tidings—to each and every religion on earth. (This has been previously unfolded by date and authority in the outline on "Evolutionary Organization"). The Massachusetts Metaphysical Association was resolved into "a voluntary Assembly of *Christians*" (Motherhood never reaching beyond *Christianity*, as is

shown in the picture in the circle in *Christ and Christmas*, entitled "*Christian Unity*"), Journal, June 1890, its By-Laws having been revised in 1889. See revised "Constitution and By-Laws of Massachusetts Metaphysical Association 1889." While the By-Laws still make a quorum of SEVEN in this Association (as human Association could never go beyond Seven), it makes it "the parent Association" and its members "life members," unless expelled for *moral* deflection.

In 1891, after this dissolution of the *Church* in seven, and the repealing of the Constitution and By-Laws of the National Association, freeing it from all law, and resolving it into a UNIVERSAL ASSEMBLY, Mrs. Eddy unfolded the City foursquare (in the NINTH volume of the Journals) which is the MALE and FEMALE CHILD, S.&H. 577:4-11. The Bride being "the square of the circle," for which mathematicians worked so long and gave up as impossible of material solution, but as a real quantity, a "*spiritual* quantity." This is their recorded statement. Mrs. Eddy wonderfully elaborates the meaning of the square in Science and Health, Revised Edition, of 1890, page 226, chapter "Way-side Hints" (to which she refers us on page 309 of Miscellaneous Writings) "In its way, the square is as perfect as the circle. Four straight lines, each forming a right angle with its neighbors, are the boundaries of a perfect enclosure. Of course the whole description is metaphoric. Spiritual teaching MUST ALWAYS be by symbols . . . . 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." Then she makes the statement clearer by bringing it to a point by using Dr. Eddy as an illustration of what she means by the square in the City foursquare, etc.

On the previous page of this revised edition of 1890, Mrs. Eddy says: "The Holy City, described in the Apocalypse as coming down from God out of heaven, is Christian Science."

This edition from which the above is quoted is the same as the 16th, when we have "Genesis" and the "Apocalypse" for the first time with "Prayer and Atonement" between, also the Glossary as the Key to the Scriptures. The City foursquare is presented here as a "*Wayside Hint*" and was not added to the Apocalypse for five years after it was originally hinted at in the 16th edition. Does this not show that the true idea of the "man child" had to be gained first, who afterwards must be "caught up unto God, and to his throne," Rev. 12:5, where he finds his Bride, Rev. 19:7-9. We must "glorify Jesus" and his *seven* stars before we are ready to see the meaning of the other *five* (on Woman's crown) to whom we must unite (*wed*) the seven. Note that the God-crowned Woman in The Mother Church has a flare of seven stars at the top and five below, next to her forehead. "*Wayside Hints*" was a *gleam* from the Twelve Stars!

Immediately after presenting the City foursquare in 1891, Mrs. Eddy gave us Retrospection and Introspection for the first time in 1891, p. 58, saying that "this spiritually organized Church of Christ (Scientist) in Boston still goes on, etc." (as we find it in our present edition of Retrospection and Introspection, p. 44:29-4), but she added on the same page immediately below:

“After this experience and the Divine purpose is fulfilled in these changing scenes, this Church may find it wisdom to organize a second time for the COMPLETION of its history. This however is left to the providence of God”; giving us shortly before: “It is vain to look for perfection in churches or associations.” No and Yes, 41:12, 13, as we now have it.

In 1892, after searching diligently for authority to do so, as previously recorded in the chapter on “Evolutionary Organization,” Mrs. Eddy founded the second organization on TWELVE of *her* students (who were of course, members of the Massachusetts Metaphysical Association, the “parent Association” — Constitution and By-Laws revised 1889), who were FORMER members of her First Church, thereby embracing the dissolved (mentalized) Church. The word “dissolve” means to *liquify* and “water symbolizes the elements of Mind,” S.&H. 507:3. So the First Church was not lost, but found in the higher combination—the *seven* stars in Jesus’ right hand, in the Church *founded on* Jesus (as expressed on p. 17 of the Manual), embraced in the TWELVE on Woman’s crown, fulfilling Jeremiah 31:22, “A woman shall *compass* a man.” It might be interesting to note that this First Church was not even *mentioned* in the Manual in the historical sketch until the *tenth* Manual in 1899—four years after we had the Manual and *seven* years after the new formation, showing how completely Mrs. Eddy regarded it as past “history” of the Church,—and yet we were put back under it again in 1923 by the Board of Directors to REPEAT instead of “COMPLETE.”

As mentioned in the outline on “Evolutionary Organization,” Mrs. Eddy had a star by each of the names of these *twelve* foundational members so long as their



names were published in the Manual—from first edition to the tenth, inclusive.

From the above dates, it will be seen that there was no Mother Church from 1889, when Mrs. Eddy dissolved it, until Sept. 23, 1892, when the new one was formed. So there was none in 1891, when she revealed the City foursquare, as a *demonstrated* Apocalyptic vision. The spiritual Church must be complete in consciousness before the symbol could be started; and there was likewise no *organization* when she said "this spiritually organized Church of Christ (Scientist) in Boston still goes on," in *Retrospection and Introspection*, 1891, p. 58, EXCEPT the BRANCH CHURCHES. The first Quarterly was issued April, 1890, for the Branch Churches, and Branch Churches were even built during this time. The Mother Church was the *fourth* Church actually built and dedicated, with innumerable others remodeled, and halls rented and even dedicated. The first Branch Church ever built was the one in Oconto, Wisconsin, in 1886. Jan. Journal, 1898, pp. 653-655—*six years* before there was a *Mother Church*. This answers the question now asked, "Can there be a Branch without a Mother Church"? There were *many!* There were twenty *incorporated* Churches and seventy-eight unincorporated Churches at the time of the dissolution of the Boston Church in 1889; and fifty-five *incorporated* and 115 unincorporated Churches in Sept. 1892, as may be seen by the Feb. 1890 Journal (when the notice of dissolution appeared), and the Sept. 1892 Journal, just before the second formation, Sept. 23, 1892. Thus thirty-five incorporated Branches and thirty-seven unincorporated Branches, the latter holding regular services—all regularly advertised in the Journal—were formed without a visible *Mother Vine!* To say noth-

ing of the twenty previous incorporated, and seventy-eight unincorporated churches that *continued to exist* after the Boston Church was dissolved in 1889—making fifty-five incorporated and one hundred and fifteen unincorporated Churches that lived and bore fruit when there was no *visible* parent vine! What one hundred and seventy churches did, one hundred and seventy thousand could so, or as many more!

The First Church organization was never called a "Mother Church"—it seemed to rank with all the other Branches of the *spiritual* "Parent Vine." With "Mother Church" in symbol, how could we ever see *true* "Mother"? and must we not do this before we can see true Branch? The First Church was Fatherhood Church, working with the Jesus consciousness—"As Elias presented the idea of the Fatherhood of God which JESUS afterwards manifested, etc.," S.&H. 562, under topic "Spiritual idea revealed." "Fatherhood is Life," S.&H. 569:1-2, and note that "Life" is given as "God's thoughts" together with "substance" with a little "s," on p. 286, of S.&H., lines 21, 22. This shows the limitation of First Church.

The "Mother Church" was finished in the unfolding of the *twelfth* volume of the Journals, as noted in the Journal; however, in the June Journal of 1894, p. 94, written May 3rd, 1894, before the laying of the cornerstone on May 21, 1894, Mrs. Eddy said: "My work with the Mother Church *is done* (is done is in italics for emphasis), etc.," showing that it was being built for our instruction and not *her* edification—the endeavor to impersonalize "Mother" to us by letting us intelligently see it through the symbol of Church instead of person, else how could Rev. 12 be sensibly unfolded in the human consciousness? So, while Mrs. Eddy

*demande*d of her students, she had no part in building the "Mother Church" and for most *important* reasons.

In 1895, the Manual was given the "Mother Church," as the "symbol" demanded impersonal direction and correction, else it would constantly repeat and never be completed in human consciousness.

Just ten years after the formation of The Mother Church in 1892, Mrs. Eddy, at the Annual Meeting in 1902, suggested the need of a larger church edifice and the Church voted to raise any part of two million dollars, My. pp. 7, 57, also 1902 Message p. 12. Note two facts, first, the physical—Mrs. Eddy presented the matter of this large expenditure to her Church (and not as the present Directors, without our consent, plunged us so deeply into debt—\$2,846,000.00, according to the Annual Report of 1928, July Journal); second, the Message to The Mother Church was "The Old and The New Commandments"—divided into "God as Love" and "Love One Another." We were ready for "Love" in the Abstract—*spiritual* Motherhood! This is the last message we had until our Dedicatory message, "CHOOSE YE," in 1906. Choose either "Father-Mother" OR "The Marriage of the Bride and the Lamb"!

In 1903, when Mrs. Eddy called out the General Teachers' Association—heads of the "Tribes," to "stand by" the unfolding of this united *twelve* or last of "creation," which ends with Motherhood—marriage superseding "*sons and daughters*" (as unfolded in the chapter on "Evolutionary Organization"), Mrs. Eddy dropped the title of *Mother* (29th Manual containing both the call for the Association and the change of her cognomen), abstract *Love*, now being understood, "Motherhood" had been finished! In the Dedicatory message of 1906, "Choose Ye," Mrs. Eddy reminded us that her

room “still remains in the *beginning* of this edifice,” My. 6:19-20—a pertinent reminder, in view of the fact that The (little) Mother Church was then closed to services, and would remain so forever; afterwards “Mother’s Room” was closed, in 1908, with the statement “Let the dead bury their dead”!—Sentinel, Nov. 21, 1908. It was always a dream of Motherhood—the true idea being in spiritual reality!

Mrs. Eddy was with us for four years thereafter; as four corresponds to “ascension,” we were thereby given an opportunity to rise above Motherhood and stand on our own feet as wedded to Love, as the Annual Meeting brought out—“the Marriage of the Bride and the Lamb,” My. 39, after calling to us in the specially prepared Lesson Sermon—“Adam Where Art Thou?” and “Choose Ye”; within the same year giving the instructions to branch churches in regard to continuing “in consonance with The Mother Church Manual,” in the event of Mrs. Eddy’s relinquishing her place as head or Leader of The Mother Church, etc., Man. p. 72.

Mrs. Eddy also, in her Dedicatory address brought us right to our feet in regard to the false sense of “marriage,” My. 5:1-6, which created quite a sensation at that time within the actual knowledge of the Note-taker. In the next paragraph on p. 5, of Miscellany, as above, Mrs. Eddy weds the first commandment, Father-Mother and the Golden Rule the Child—son (square) and daughter (Love)—squared Love, or “City foursquare” as the “All-in-all of Christian Science.” The City foursquare being founded in Branch (City) activity is forbidden in communion between *Branches* and The Mother Church or between Branches and other Branches, Art. XXIII, Secs. 1, 6.

Is not our clinging to "Mother" in symbol reversing the entire process which Mrs. Eddy started? Is not everything today "The *Mother Church*"? Branches are flowing for their every initiative to "Mother Church"; pouring out their much needed, to them, substance to "Mother Church," when "Mother" must find "her home and heavenly rest" before even Mrs. Eddy can be the *Bride of Spirit*, or the *City foursquare*, which she has revealed. Mrs. Eddy had fulfilled the four spiritual evolutions prophesied by Jesus to John in Revelation (note Mrs. Eddy quotes St. John's revelation in the *Glossary of Christ and Christmas* as "Christ Jesus." This she did not do until the ninth edition in 1910)—the man-Angel bringing the *Little Book*, Rev. 10; the two witnesses "dying" and being resurrected, standing upon their feet, Rev. 11; the woman bringing forth the man child, Rev. 12; and the marriage of the *Bride and the Lamb*, Rev. 21. Are we going to block the Bible unfoldment and Mrs. Eddy's correlation thereof in the founding in human consciousness by refusing to *wed* Truth both individually and *collectively*, and thereby stand on our own *feet*, and, in this way, allow Love (Mother) to *wed* "its *own* spiritual idea," S.&H. 575, and allow the spiritual idea to unfold its promises of un-failing healing, S.&H. 496:15-19; giving us a *foothold* in Christian Science, S.&H. 534:30-1; triumphant guidance, S.&H. 566:1-12; and the revelation of the kingdom of heaven here and now in man, S.&H. 576:21-23? These are promises that are sadly needed now in our healing work, and which can never be as long as we let the strength of our Branches go to "Mother." The *Mother Church* as vine could have no fruit, we are its *fruit*, and yet we are not bearing it as we should because the fruit is shriveled from lack of nourishment by the

true Mother idea "Love." What would be thought of a Mother, having abundance and knowing her children were in want and poverty, drained of spirituality by constant struggle over unpaid debts (even on their very Branch Church buildings), constantly demanding their all for her activities, which are turned not back to them but to the gaining of more for "Mother"? This is never the nature of Mother, and Mrs. Eddy refused to permit this under her provision for us in the Manual, p. 72:19-24! "Never abandon the By-Laws of The Mother Church" was her warning to the Board of Directors in the letter they permit to be published in "Permanency of the Mother Church"!

There is not today an institution of "The Mother Church" into which we are pouring our millions, that is authorized by the Manual, and every call for money for them is entirely outside of even the Manual of The Mother Church—the Boston Benevolent Home, California Benevolent Home, Pleasant View Home, The Shawmut Realty Co., The Department of Wills and Estates, Charities, Hurricane Sufferers, Japanese Earthquake Sufferers, Flood Sufferers, etc., etc. Is not "Mother" getting larger all the time and her Children, who are the "hope of the race" (Pul.), finding themselves only in Mother, and not unfolding their own individuality?

It may be said that these activities are all for our benefit! Are they? The Benevolent Home has sent out more suggestions of sickness in its literature and otherwise to try to maintain its position than it could ever be the means of healing. The hard struggle it has had for existence proves its lack of being needed. We should have rejoiced in its lack of patronage rather than have tried to stimulate need therefor. The like private institu-

tions that have sprung up all around us, keeping us daily reminded of the uncertainties of health, and "rest in holy work," S.&H. 519:28-2, are calculated to do the practitioners more harm than it could ever be hoped to do good by these institutions. "Truly God's ways are not as man's ways; and faith in the Divine methods are indeed the footsteps of the flock," Mrs. Eddy said, Oct. Journal 1892. Did not God interrupt Mrs. Eddy's then intention, as expressed in the Sentinel of Oct. 7, 1916, in which it was clearly shown to be her determination to put the Benevolent Home under the Manual, had she *founded it, which would then have ceased when the Manual of The Mother Church ceased to function* with reference to Mother Church activities when the first Director passed on in 1912, after Mrs. Eddy's passing, thus allowing Mrs. Eddy's word to be the Bride of the Lamb in active expression, for we must look for her in her writings, My. 120:2-4, and she has revealed the City foursquare. For she, as well as we, must "leave father and mother" (and children) if we would "cleave to" husband and wife. Let us see her as the Bride of Spirit, and its soft-winged message of Love and peace will descend upon us as it did on Jesus when he rose out of the waters of form and ritualism. This is Mother's resurrection as Bride! She could never be raised up to the *same* position in Church. Jesus never went back to the same position with his disciples—he was so changed that the disciples knew him only "by the breaking of bread," S.&H. 46; Luke 24:12-32. Neither can Mrs. Eddy be recognized except as we wed the Truths which tell us of her—the Scripture concerning *herself*, Luke 24:27.

When we rise to this and cease to "abandon" our Manual and are willing to obey its limitations (as well

as the limitations of her expressed wishes at various times, such as the Benevolent Home, which she was not permitted by God to found), we will embrace her plan of salvation from form, of which she speaks so plainly on pp. 45 and 47 of Retrospection and Introspection, as well as Miscellaneous Writings, pp. 91, 145 and 358. Her plan of "voluntary organization" was left in the example of The Mother Church and each and every Association, except the last, in 1903, which, as previously unfolded, she formed with *twelve* Executive Members, SEVEN of whom COULD BE Teachers; (while it was a Teachers' Association, C. S. B.'s who had never been appointed were members) and the other *five* not Teachers. As *five* constituted a *quorum*, there need be no teacher to fulfill the basic purpose of organization. It was those out of *form* that could unfold the objects of this organization. So its purpose, as well as the Church it founds, is evident—to bring out the *twelve* in the *Field*, which had previously rested in Mother, thereby wedding son and daughter, as the complete compound idea. Mrs. Eddy was President of the Massachusetts Metaphysical College at her passing, with no possibility of a successor, Man., Art. XXVIII, Secs. 1, 4; and as no one is authorized to fill her place as President, Art. XXVIII, Sec. 2, is impossible of fulfillment, and further Teachers are taught in defiance of our Manual. Could she vacate this office, p. 89, Sec. 4, any more than that of Pastor Emeritus? Even if so, Art. XXVIII, Sec. 2, is impossible of fulfillment, as *Pastor Emeritus* is here given.

Shortly after the dedication of the Extension, Mrs. Eddy abolished the Communion Seasons at The Mother Church—the purpose for which she asked us to construct the Extension, My. 7:9 to 11, and 1902 Message



12:27, 28, and explained this in her letter published in the July, 1908, Journal, My. 139,—which breathes the spirit of her purpose. When an idea was *collectively* accomplished, it was expressed in the human consciousness and needed no further work—we must go on to the next position! So, just as soon as the Extension was *dedicated*, Mrs. Eddy took the cross and crown off our Sentinel (Sentinel being derived from “see”—“watch”), so that there would be no limitation to our seeing what we had done. The Cross, The (little) Mother Church, and the Crown, the Extension—Mother’s Crown of *Twelve Stars*—had collectively finished Cross and Crown in the human consciousness and thus she left us!

Is there anything higher than Father-Mother God? Yes, Father-Mother God PLUS the compound idea, the spiritual idea, its EXPRESSION! Do we express Mother Church, which is a *voluntary association*, when we are under human law of the State? The Mother Church was never under any law (until now), but spiritual law, as expressed by our Manual.

Our Board of Directors, immediately after Mrs. Eddy’s passing, dropped her name from our Manual as Pastor Emeritus (in fact, she passed from us Dec. 3, 1910, and her name was dropped from the Jan. 1911 Manual) and we functioned without her from Jan. 1911 to 1924—which shows the lack of the present vitality of the Manual, other than as *having unfolded* the true symbol of spiritual Motherhood. It is the sacred history of our *Completion!* If we do not see this, the Board of Directors, as authorized by the law, can go on for the next thousand years repeating, repeating, repeating, and that not always a true repetition—as By-Laws have been completely changed in their operation; as, for in-

## “TO COMPLETE ITS HISTORY”

stance, the By-Law with reference to the manager and editors of our Periodicals, the identity of our manager seems lost in the notice at the head of the first column of our Monitor's editorial page. Sec. 4, p. 80, of our Manual, certainly distinguishes between editors and managers, and yet this mixed arrangement seems to efface a distinction. Where are our Board of Trustees and their *trust*? Under their Deed of Trust, as evidenced by the Appendix of these notes, they were to perform their duties upon *their own responsibility*; and while the Board of Directors, in conjunction with the First Members, even in their legal trust capacity, had the right to declare a vacancy in the Board of Trustees, as the Board of Directors were never given the powers of the First Members when they were disbanded (recorded in Aug. 1908 Journal), they cannot interfere with their trust *outside* the *Manual*. Under the *Manual* neither one of them have any perpetuity of trust, and their authority has been gained by legal processes *against* the provisions of the *Manual*, and Deed of Trust.

Are we going to put out our spiritual light by putting spirit under material law? When Rachel did, she got Dan (“Animal Magnetism”), and Naphtali (Wrestling—Gen. 30) which seems to be our portion! Our Church IS COMPLETED, awaiting our acceptance!

The following is a summary of its completed steps:

First Association was formed in 1876 with *seven* members.

From this Association the Fatherhood Church founded on Jesus was established in 1879 and dissolved in 1889; while this Church had a Membership of over two hundred, its quorum was always SEVEN. Its object was to “commemorate the words and works of our Mas-

ter," Man. 17, who manifested Fatherhood, S.&H. 562: 3-7.

The Mother Church was founded with twelve star members from the dissolved Fatherhood Church in 1892; and The (little) Mother Church as "cross," My. 6, built in 1894; the Extension as "crown," My. 6, in 1906, just twelve years after The Mother Church; and was dissevered from Branch in June 1908, two years after the Extension was built for the purpose of "Communion," and immediately after the Branches were separated to their individual unfoldment, as previously noted. This Church was "designed to be built on the rock Christ [not Jesus, as the former Church] . . . saving the *World* from sin and death . . . to reflect in some degree the Church Universal and Triumphant," Man. 19. Note that as Mother Church its limit is acknowledged. After the dissolution of Communion in the Extension, Executive Members were disbanded and the Mother's Room closed.

All of the last happenings in Mother Church and Extension were coincidental to the lifting of Christian Science into divine Science, as described in a previous chapter.

Thus the City foursquare or "spiritually organized Church" was left, as *Christian Science*—the union of Science to Christianity demonstrably—or the addition of the female to the male in human consciousness, beginning where Christianity *left off*, Message 1902, 2:27; and where Paul "leaves the subject," Mis. 188:16-2, in the sense of lifting S.&H. 442:25-29 and 200:25-29 beyond *Paul's* vision in 1907 and 1908, as previously described.

Also in 1907 (second edition in line with this thought) when "the ideal man" and "the ideal woman"

is finally *demonstrably* clear, were given the twelve wonderful last stones in our structure, as previously noted—one of which redeemed the five physical senses, S.&H. 274:3, adding “unnecessary” to knowledge and lines 17 and 18 of the same page adding “erroneously” and “mis-directed.” Thus redeeming the symbol of the *five directors* of The Mother Church before entrusting them with her redeemed Real Estate, as given in next chapter, and lifting them out of Church administration by making their continuance impossible.

Thus we have left, Branch activity as the City four-square with walls of “Salvation” and gates of “Praise” for all mankind. The walls of this city are studded with jewels—not fortresses for the protection of the City or defense against those without, for “the gates of it shall not be shut at all by day, for there shall be no night there,” Rev. 21:25. Each gate (of the twelve in number) is one solid *pearl*, and everyone must enter by his own gate—hence, the need of separating the “twelve Branches” into twelve fruit bearing ways, instead of *one*—each unfolding the twelve from an individual starting point.\* So long as it was Mother with her twelve dependent children, the tendency was unification of branches, but this was all done away with in 1908. “Violence shall no more be heard in thy land, wasting nor destruction within thy borders; for thou shalt call thy walls Salvation, [S.&H. 593:20-22], and thy gates Praise,” Isa. 60:18. Note that the setting of this quotation is exactly that of the City foursquare, and particularly the verse immediately following, 19, which is identical in substance with Rev. 21:23; also that verse 21 shows that the promise applies to the BRANCH of his planting. The struggle was wholly in Motherhood

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\* Until each identified itself as Benjamin—its direct heritage.

(Christianity, or the science of relationships) and the peace in the one whole pearl gate of Branch.

When, after SIX DAYS, Jesus took Peter, James and John up on to the Mount of Transfiguration, it was undoubtedly with the intent of COMPLETING "the Spiritually organized Church" history, and revealing Life, Truth and Love in the abstract through rising *above* the symbols; he realizing "That the way into the holiest of all was not yet made manifest, while as the *first tabernacle* [symbol] was yet standing," Heb. 9:8. There had already been built three tabernacles—Moses, Elias, and Jesus, each standing for what he revealed to the human consciousness—Elias typing Life, or the Fatherhood of God, S.&H. 562:3-5; Moses typing Truth, or spiritual law; and Jesus typing their fulfillment in Love, but the three had never been realized to be ONE. While the disciples were able to see the three tabernacles, as evidenced by Peter's, "Lord, it is good for us to be here: if thou wilt, let us make here THREE tabernacles; one for thee, and one for Moses, and one for Elias." Their inability to see that the three being on the same plane and able to communicate with each other, clothed in the same light were ONE, which was undoubtedly the intent of the manifestation, turned Jesus sorrowfully to the necessity of bridging or cementing with his own body this lack of the "eye single" (as he had previously unfolded), therefore, he immediately accepted crucifixion, as was evidenced by verse 9, Matt. 17: "Tell the vision to no man, until the Son of man be risen *again* from the dead"—the word "*again*" showed that the transfiguration had been that which would have made unnecessary the literal death. Mrs. Eddy unfolds this process, in Mis. 42:12-16. Elias (Elijah—Elias being the Greek word for Elijah), as

## "TO COMPLETE ITS HISTORY"

we know, never died, and Moses' body was never found after he went up into Mt. Pisgah, which clearly intimates that he, too, might have never "died"—so this experience would give "Spiritualism" small comfort. Jesus had but "come upon the plane of conscious existence with those gone before," Mis. 42, and had been able to lift his disciples on the *Mount* to view it, but the height was so unnatural to them, although each saw a picture of his own thought-reality (Peter typing Elias—impetuous and of fiery zeal; James, "the lawyer"—Truth; and John, Love) yet they could not see their oneness or *church*, "the two or three gathered TOGETHER in his name, Matt. 18, although they had previous "Association" upon which to found their Church in the sense of having "left all" for their Association in twelve discipleship, thus Jesus did not attempt to found Church except upon formed Association. The Bible "tabernacle" is always a person!

So, Mrs. Eddy, working in a more universal or collective vein — as woman symbolizes "generic man," S.&H. 561:22, actually built the three tabernacles, after taking us unto the Mount of Transfiguration in the revelation of the City foursquare in 1891, S.&H. 50th edition. She *directly* associated it with our experience, in Ret. 1891, p. 58, where she tells us "the spiritually organized Church of Christ (Scientist) in Boston "still goes on," in the same words that she uses in our present Ret. 44:29-4. But finding that we, too, saw *men* instead of Church, she added the statement about the probability of our having to meet again and reorganize for the purpose of COMPLETING our "history." So she found it necessary in order to "COMPLETE ITS HISTORY" to permit us to build the "three tabernacles" to unfold Life, Truth, and Love to ourselves in idea rather than to *divisible*

*persons* as Peter wished to build. The whole tendency of the articles in the SEVENTH volume of the Journals in 1889 in the period of dissolving the first organizations was to the end that if Scientists were released from all organized effort, they would turn back into the beggarly elements of the world and "feed themselves" rather than the flock. In other words, their consciousness must be enlarged beyond appropriating the grand and glorious Truths of Universal Being to their own consciousness, as Mrs. Eddy tells us that "The first iniquitous manifestation of sin was a *finity*." Ret. 67:9, 10, and, S.&H. 336:19-23, "God is indivisible . . . neither could God's fullness be reflected by a *single* man." So in order to realize universal truths, some universal activity or impersonal *team* work must be required of us. One of our Lessons two or three years ago,\* to the Note-taker's sense, brought out this idea of Church so marvelously: The first section founded it on a rock; the second section built with "lively stones" the foundation up to the cornerstone; the third, laid the cornerstone; the fourth presented the finished Church with its praise to God; the fifth used the instance where Moses' father-in-law told him that the task of judging the people was too great for any one man, and he divided the work up among the elders or judges—this corresponding to its democratic administration of Committee Work to analyze and to see the idea by working on its various composite activities to the end of mentalizing them; and the last, the spiritual rock (The spiritual idea) that gave them spiritual drink together, with no labor! This latter step was in line with the wilderness experience of the Children of Israel; while the Twelve Tribes were *together* in the Wilderness they lacked noth-

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\* July, 25th, 1926.

ing—their bread came down from heaven, their water was the living water of “spiritual foundation,” flowing from the rock of Truth. As Paul expressed it in I Cor. 10:3, 4: They “did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them . . . Christ”; and their clothes and shoes never “waxed old” upon them. All of this showed the power of the COMPLETED idea, or the united twelve even in symbol! In every instance of the demonstration of supply in the Bible where the Twelve Tribes were not together—Elijah’s with the widow of Zarephath, I King’s 17, Elisha’s feeding the prophets in the wilderness; also Elisha’s widow woman’s with cruse of oil II Kings 4; and even Jesus’ demonstration of supply in the wilderness each and both times—all started with *something* already *objectified*. The widow of Zarephath had “an handful of meal in a barrel, and a little oil in a cruse”; Elisha had barley loaves and corn in feeding the hundred people; Elisha’s widow had a “pot of oil”; Jesus had five loaves and two fishes on one occasion, and seven loaves and several fishes on the other occasion. But while the Twelve Tribes were “together,” working under the same *laws*, the same *mind*, supply was *spontaneous*, because the type of *fullness* was there.

So Mrs. Eddy realized that the truths of Universal Being belonged to no individual, and the mistake of trying to claim them individually is what always defeats demonstration. Mrs. Eddy gives us the wonderful definition in answer to “How would you define Christian Science?”, (partly) as “. . . interpreting and demonstrating the divine Principle and rule of UNIVERSAL harmony,” Rud. p. 1:1-4. The Twelve Tribes are the principle of the demonstration of the *Universe*—not of



an individual man. Their demonstration started as a Church in the wilderness—symbols never get out of the wilderness; thence to a Nation; thence to the Universe. So this initial step in Universal Being, bridging the space between self (eating the fruits of the tree of Life for “me, my wife, my son John and his wife”) and Universe must be unfolded, else the whole wonderful revelation would be lost in matter. Noah had taken the problem as far as saving his wife, their sons and their wives (which is most desirable as a *start*); however, error often tries to defeat a Scientist from taking the problem as far as that, because he takes these glorious truths of Universal Being to himself and regards himself as the World and every member of his family as trying to intrude, invade or defeat his government of his World. “I am the World,” which seems often the slogan of Scientists, is very different from “The World is I,” as it is in Universal Being.

So to bridge this unenlightened human tendency and thereby make her revelation practical and demonstrable in its intent, Mrs. Eddy was forced to allow us to build the three tabernacles collectively to IDEA that Peter saw to build to person; the building processes as expressed through our then-current literature enabling her to broaden her revelation to embrace every human need, and then to dissolve them, so that we would have no idols to worship! The three tabernacles—Father (embraced in) Mother; gathered Universal Child in the Wilderness (Extension); and individual “scattered” Branches—are our *three tabernacles*. “I will divide them in Jacob [individualization] and scatter them in Israel, [generic man]”, Gen. 49:7.

The Massachusetts Metaphysical College Association (called the parent Association and its members *life*

*members* by the Constitution and By-Laws of this Association, p. 14) built the Father-Mother Church; the entire field as the full Twelve Tribes built the Extension; the types seeming to be the “Tabernacle,” Christian Science, and the Holy of Holies, divine Science: thence to Branch Church building alone—the third tabernacle, as an individual tribe or type of the whole, each tribe demonstrating the whole, as Jesus did. The Branch Church was the only one in which Mrs. Eddy ever really participated. We are told authentically that Mrs. Eddy never permitted herself to see the Extension but once, although she lived in Boston two years before she left us. And as for The Mother Church, as has been frequently noted, she published a card in the Journal of June, 1894, p. 94 (written May 3rd, 1894, before the laying of the cornerstone on May 21st), saying “My work with The Mother Church IS DONE,” and indicates further that it was finished when she went to Concord for RETIREMENT in 1889, which she did for the avowed purpose of revising her Text-book wherein she unfolded the City foursquare. Mrs. Eddy then said “the spiritually organized Church of Christ (Scientist), in Boston still goes on,” in 1891, simultaneously with or (shortly after) the 50th edition—Spiritual Jubilee edition, Lev. 25—was presented to us in Feb. 1891; Retrospection and Introspection was given us in Nov. 1891.

The Branch Church at Concord, New Hampshire, was an entire gift by her. Mrs. Eddy said at the laying of the cornerstone: “This day is the natal hour of my lone earth life . . . it points to the *new birth* [in Church], *heaven here*, the *struggle over*, etc.,” My. 158. Her *new birth* in Church! The work on the previous hall had been “inspected” by her daily, My. 145. On p. 148, Mrs. Eddy mentions that this Branch Church,

which was her gift, completed its organization Feb. 22—Washington's birthday. "Memorable date, all unthought of till the day had passed! Then we beheld the OMEN—religious liberty,—the Father of the universe and the father of our nation in CONCURRENCE." Too, its cornerstone was laid on her birthday—not only without rebuke but with apparent commendation. This Church was dedicated July 17, 1904—the day *after* The Mother Church cornerstone was laid, which latter was on her birthday also—July 16, 1904, My. 16, 159. The omen of which she speaks on p. 148 of Miscellany should speak to us also of the purpose of the Branch Church—to first reveal to the Nation which is founded on Fatherhood, the Motherhood of God; thereby making our Nation a symbol of the Fatherhood and Motherhood of the Universe, blessing its children in the Nations of the World with its principles growing out of the National Union of the Twelve Tribes of the whole world—the tribes standing "in type for the whole human race"—April Journal, 1895, unfoldment of the Directors' window, with its six waterpots as the six *windows underneath*; also S.&H. 562:12-21.

But Mrs. Eddy did not leave these THREE tabernacles to become "golden calves" for us to worship and pervert, for by the fiat of her own will and purpose, as the reflection step by step of the divine will and purpose, she dissolved two with her going! and left but the ONE tabernacle standing, and that the Branch activity "*in consonance with*" The Mother Church Manual, Man. p. 72:19-24; and that, too, making it impossible to be other than by VOLUNTARY ORGANIZATION, as Sec. 7 on p. 72, immediately succeeding her direction to the Branch Churches in the event of her going, would make

it impossible to follow its letter in the sense of having the four Members of The Mother Church, when there was none by her own determinate counsel and law; or having one active practitioner whose card was in the Journal, when the Journal was impossible of continuance because she demanded that the Editors must be elected by her consent, given in her *own handwriting*. So this is the *doing away* of the third tabernacle other than as a Voluntary Association with nothing between it and the promise of the spiritually organized Church, which is continually saying to us: “We have an altar whereof they have no right to eat that serve the tabernacle”! Heb. 13:10—the daughterhood of the Branch, which was son only under the *law*. Yet not allowing us to fall back in point of collective demonstration, but admonishing us in Paul’s words: “Not FORSAKING the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the DAY APPROACHING,” Heb. 10:25, as the City foursquare must be fulfilled by the Branch church—“No mass [centralized activity] for me” says the Woman at the door in Christ and Christmas, in the picture ten of descending light, typing the City four-square—Woman standing on a square and knocking at a detached branch. Above all things, not building *another* tabernacle by forming another organization to REPEAT what has been *finished* in this! Mrs. Eddy formerly said, in Science and Health up to 1902: “Think of thyself as an orange just eaten of which only the pleasant *idea* remains”—so is epitomized her demand for Church! And she had laid off material organization even “as the corporeal organization . . . is *finally* laid off” (“Church” must be dissolved *first*)—Her expression on pp. 45:5-13 and 47:1-5 of Ret., and Mis.

145:32-7. The Branch thus freed from the bonds of Hagar (human law), Gal. 3, is by reflection both retrospective (Fatherhood) and introspective (Motherhood) and yet adds to both the *outward, onward-to-fruitage activity* of the Branch, as distinguished from the vine, that comes only when we cease to look "upward" for our light, but realize "God is natural good," S.&H. 119:21, indissolubly wedded to His idea man (generic man)—"Principle and its idea is one," S.&H. 465:17.

Note that in Christ and Christmas, Jesus looks straight before him when he raises the Woman from the coffin of Dogma, in the second picture; as does the Woman in the tenth picture; while all the other ministering symbols of Womanhood look either up or down, until the two appear in the Circle, when the sitting figure (Jesus at his first coming) necessarily looks up to his second coming in Womanhood, while she, of necessity, looks down upon him while she listens to his impartations of recapitulation. Womanhood must embrace every demand of true manhood before she can release the symbol of manhood to its spiritual idea—"He shall glorify me"! was his promise for his second coming, John 16:14; Ret. 70:20-2. The fulfillment of this demand, S.&H. 200:25-29, has been previously mentioned as the last text added to "Physiology" — "The Science of the functions of man, Webster's Dictionary" — in the fourth edition of 1908, when we have on the same edition the "Celestial Crown" of *five* seven-pointed stars on Science and Health for the first time. Man must be glorified as Woman's Crown before Womanhood could go to the next step where she looks neither up nor down! Has neither cross nor *crown!*

The *perpetuity* of the institutional forms of the Orthodox Churches is because of the limitation of their revelation, hence their inability to COMPLETE their history; but not so with the Christian Science Church which kept constant pace with its revelation, and when the *revelation* was complete, it, the *institution*, was complete. This was no less true of the literature. Hence, woman's way is to work always through symbol to convey idea to the human consciousness and then dissolve the symbol into the idea, not leaving the form to lose its value as a finger-post, and humanity to worship the finger-post rather than the idea to which it points. All three of her “tabernacles” as well as its attendant literature were finished and dissolved according to the Manual when Mrs. Eddy left us. We were left with the opportunity to form Voluntary Church (as The Mother Church *always was*), when the demands, Sec. 7, p. 72, could not be complied with, which was incident to her passing; as there could be no literal members of The Mother Church when it had passed into idea. It might be construed as not affecting already organized churches\* and they could “continue [their] present form of government in consonance with the Mother Church Manual,” self-administered, Man. 72:19-24, either under their old charters or in voluntary organization. The latter was the greater promise (and a truer reflection of The Mother Church, which was founded without Charter, and as a Voluntary Organization), in keeping with the plan previously followed with old Organization and Associations. Voluntary Organizations thus removed all bonds of the human law and spiritually embraced law. No and Yes, p. 45:13-28, is inspiring to unfold this point of privilege, “This is *Woman's hour* . . . and material history is drawing

\* Which recognize their detachment from the Mother Church.

to a close." Could this be until Church history is COMPLETED and thus accepted as closed?

If Jesus had to accept death so long as his disciples could not rise above *three* tabernacles to unfold a three-in-one Principle, what must be the fate of one who, by reason of two thousand years of more preparation on the part of her students, built higher? Was her seeming passing not necessary to turn us from person to Principle, and are we going to cling to the persons of those less inspired (and without "divine anointing" for their self-assumed responsibilities), and defeat her plan for world salvation? Her "half a time" of Motherhood was to the end of our seeing a higher position, which her Manual enforced.

Until this error is seen, we will all feel the infirmities of the Church body, just as the Children of Israel always suffered defeat in their *united* efforts when sin was in their midst—as for instance, Joshua 7:13-26.

When the Scriptures are thus fulfilled, our spiritual *structure* cannot be *broken* ("the Scriptures cannot be broken," John 10:35), and "surgery" will have been embraced in our work in completed structure. "They brake not his legs . . . that the Scripture should be fulfilled, A bone of him shall not be broken," John 19:32-36. Mrs. Eddy left a plan for our redemption from surgery in which Motherhood could not participate, as its structure was incomplete. Ours is *completed* when we rise to her demands in her Manual! And as we are promised that "to work out the spiritual, . . . determines the outward and actual," S.&H. 254, this completeness will be felt by all members of our Churches who have continued to assemble themselves together until the final purpose of this Church organization is realized—to *complete* our own bodies in the healing of *twelve* (col-

lective idea); not *seven*, specific idea laboring to the end of adding one truth to another. Jesus preserved his bones, because he had *called* the twelve disciples together, but because he lost one step (Judas, his own tribe) he was forced to fulfill—*fill full*—TWELVE (as did Mrs. Eddy), hence, his side was pierced,—which forced him to meet and master “on the basis of *Christian Science* . . . all the claims of medicine, *surgery*, and hygiene,” S.&H. 44:10-12, *before* “the advancing age admits the efficacy and supremacy of mind,” S.&H. 401:27, 28. Because he had the *idea* of whole structure in his Twelve Tribes and had but to meet Judas (his own tribe Judah—Judas means Judah and Iscariot meant “the man from Kerioth,” in Judah). So, after all, he had but to meet his own claim of human origin which pierced his side; as we will have to do until our light comes directly from heaven, as in the City foursquare, coming from God out of heaven, for which Mrs. Eddy put her demands upon us in the last two provisions of “*Christian Science Practice*,” S.&H. 442:25-29, 30-32, and the Manual, Art. XXIII, Secs. 1, 6. The instructions in the Manual preceded the instructions quoted in *Science and Health* by a year; proving that it must be done in *Church* first. “*Completion*” is the key-note of “*Life*,” and our Church has unfolded the pattern.

“Union of the masculine and feminine qualities constitute completeness,” S.&H. 57:4. 5, Mrs. Eddy has given us under the chapter entitled “*Marriage*” in our Text-book, and illustrated it in the COMPLETION of Church in our Manual so that he who runs may read. She went further by illustrating in the window picture at the point of egress from The Mother Church Auditorium (reading the pictures from left to right, as we are told to do), of a sturdy *man child* with a *de-*



*tached* branch of a grape-vine over his right shoulder ("the government shall be upon his shoulder"), grasping a *bunch of grapes* (fruitage of such a Branch), and tenderly embracing a lion ("moral courage is the Lion of the tribe of Judah," S.&H. 514—typing our *Manual*, which was given to us as a *Moral Code*, as set forth by the editorial in the Jan. Journal, 1896, *thirteenth* volume, when it was given us). As we know, this was taken from the eleventh chapter of Isaiah and was pictured as the Branch growing out of the roots—not the *stem* of Jesse.

What a pattern our Church gives us for our individual action and direction—COMPLETENESS—Success!

Woman, as generic idea, S.&H. 561:22, was forced to COMPLETE Church even in *history*, and SHE DID!

When the City foursquare—the Bride—was revealed in 1801, there was no Church organization but the Branches. The first organization in Boston was dissolved in 1889, and the second did not start until 1892.

The 50th edition of Science and Health in 1891 was the first to add the City foursquare, the Bride, to the Apocalypse, and likewise the first to found its chapters on the Bible as "the son of the living God"—Peter's declaration ("rock") upon which Jesus promised to *found* his Church—"Thou art the Christ, the son of the living God," Matt. 16:16-18. Jesus embraced the Bible—God's only begotten Son!—and Woman embraced this Son and his twelve apostles were her foundation: Rev. 21:14, the Twelve Tribes of Israel.

### COMPLETED CHURCH

While the Twelve Tribes of Israel are completed Church, each renewal of light and inspiration has been forced to prove its encompassing nature.

## "TO COMPLETE ITS HISTORY"

The early *Patriarchal* period (its history, as humanly regarded, seeming to be great inspiration without discrimination between good and evil) might be termed the REUBEN period of Church—*Inspirational Light*, corresponding to the first day, Gen. 1:1-3.

The *Mosaic dispensation of law*, which established a definite line between good and evil might be termed the SIMEON (firmament) period of unfolding Church, corresponding to the second day, Gen. 1:6-8, although the medium was Moses, a *Levite*. Each step in Church is spiritually led by the Tribe in advance of the revealed light.

The *Levitical Priesthood dispensation* led and inspired by the *prophets* (for its forms and ceremonies were all prophecies in themselves) was the LEVI period of Church, corresponding to the third day, Genesis 1:9-13.

The *advent of Jesus*, who was the child of the prophets, ushering in Christianity in its initial steps—personal homage and worship of Jesus as a vicariously saving agency—was the JUDAH period of Church, corresponding to the fourth day, Gen. 1:14-19. Judah demands ascension, and in this period Jesus ascended.

The *Theological persecution* of the Christians, exemplified by Paul to whom Jesus returned as a voice and light (Acts 9), was the next phase of Church—the *Dan* (Drag-on of old Theology) period, corresponding to the fifth day, Gen. 1:20-23. This was Jesus' fifth step to human consciousness and he promised that he would be with his eleven disciples (typing the eleven Tribes—Judas having committed suicide) "always, even unto the end of the world", Mat. 28:20.

The next audibility to the human consciousness of *the voice of Truth from above* (Jesus) was to Simon

Peter on the housetop of Simon the tanner (of *animal* skins). Here are all the elements of Naphtali—Simon (Simeon) rose above Simon (Simeon), in the sense that Simon (Peter) went up on the top of Simon the tanner's house to pray "about the *sixth* hour." Whereupon he fell into a *trance* and saw a vision of all manner of (land) animals let down to him in a sheet, corresponding to the first step in the *sixth* day of creation, Gen. 1:24-25. This sheet was let down three separate times to bring the tribe of Simeon on the *housetop of his tribe* (*above* his tribe) to the point of Naphtali, or the *sixth* hour "and each time he was commanded to "Arise, Peter, kill and EAT"—utilize, *embrace*, Acts 10th chapter. Thus Peter was called to go to the Gentiles (typing Woman). Naphtali is land animals, man and woman, the sixth day of consciousness. Gen. 1:24-31.

The *voice of Truth* next reached Paul, but he was afraid to tell his vision. Had he done so, he might have revealed John's Apocalypse. as Paul was of the tribe of Benjamin, II Cor. 12:1-5.

But Paul failed the human consciousness (thus *resting* in torpor, the *seventh* day) and it fell to the lot of John to receive Jesus *seventh* vision, GAD. He appeared to John with *seven* stars in his right hand, Rev. 1:16 & 20; he (Jesus) sent out *seven* churches, Rev. 2nd and 3rd chapters; and opened *seven* seals, Rev. 5th to 8th chapters inclusive.

Then he (Jesus) prophesied of the coming of the "little book" as the *eighth* tribal expression (Rev. 10th chapter), ASHER.

Here Mrs. Eddy received her revelation and gave it to the World—not church. While it was revealed in Asher to Mrs. Eddy's sense in the first edition of Science and Health, it was accepted by their earth-bound sense

in REUBEN, hence, Mrs. Eddy was forced to first unfold manhood to her Church from the point of Reuben. She tried to start a Church with *eight* members under the light of this first edition of Science and Health (in 1875) which ended in *rebellion*, as previously noted; for she had condemned organized church therein pp. 166 & 167. Reuben, Inspirational Light, without the seven steps in foundation, is lawless. Reuben is at the opposite (earth) end of the Ladder from *Asher* and would see the same light from an earthly viewpoint for *Asher's* light is turned earthward.

Hence, Mrs. Eddy was forced to found an Association in *seven* (in 1876) before she could maintain her church in 1879 in Simeon, corresponding to the second edition of Science and Health published in 1878. Jesus promised to found his Church on the declaration of Simon (Simeon, for Simon and Simeon are the same) Barjona. Mrs. Eddy's first maintained organization was under the second edition of Science and Health. This organization continued to the point of GAD (seventh tribe) ending in 1889.

The (little) Mother Church was started in ASHER at the time of the second organization in 1892, founded at first upon *eleven* members—see Appendix hereto, Supreme Judicial Court Decision. This *eleven* was a prophecy of its ending in Joseph, the *eleventh* tribe. Mrs. Eddy afterwards added another member, as stated in the above mentioned Supreme Court Decision, and the *twelve* are mentioned in the Manual, p. 18—the latter (twelve) a prophecy of its evolutionary continuance in its Branch, the twelfth element, Benjamin.

The (little) Mother Church continued for twelve years after its founding, when the next Tribal step in ISSACHAR was taken—the *Extension*. Motherhood in

Asher was forced to await the "intelligence" of its Child, the second step "in the ideal man," S.&H. 517: 8-10, "intelligence."

The *Extension* was an active idea for two years (when it excommunicated its Branches) while the remaining Tribes of Zebulun, the tenth, and Joseph, the eleventh, were unfolded in our Text-book. The Text-book (when completed with its twelve tribal gates) was the Bride, *Word*. Thus *Christianity* unfolded from Judah to Joseph inclusive, as Christianity is a *heavenly* idea inasmuch as it puts salvation in God (heaven), outside of man.

BENJAMIN, typed by the individual Branch is the twelve manner of fruits growing on earth from the seed of heaven in Joseph, the last heavenly tribe that comes down to earth as the square of Benjamin—the Bride, the City foursquare. This is the conjoined Church of Jesus and Mrs. Eddy—both of whom were forced to lap back below their vision to reach the human consciousness. This is the history of the Church that Jesus promised to build (Mat. 16:18) but did not, and Mrs. Eddy both founded and built. Jesus prophesied its outlines in Rev. 10th, 11th, 12th; 19th and 21st chapters, Mrs. Eddy fulfilled his prophecy. These twelve Tribal GATES in our Text-book are fully identified tribe by tribe *in the actual order of their progressive unfoldment in Science and Health* in a chapter entitled "Foundational Footsteps" in "The Detached Branch," which is complementary to "AS IT IS."

## Chapter XV

### REAL ESTATE

“GOD’S ACRES”—Mis. 140

THE Board of Directors was left a trust in REAL ESTATE which was formed before The Mother Church was reformed, and while, as before quoted, it has an indisputable right to perpetuate itself under its trust, it has no right to do so under the Manual, as is seen by Art. I, Sec. 5, of the Manual; and, in so doing, it is amending this By-Law. In “Permanency of THE MOTHER CHURCH,” by Judge Clifford P. Smith, a letter is quoted, dated Feb. 27, 1903, in which Mrs. Eddy says: “Never abandon the By-Laws nor the denominational government of The Mother Church. If I am not personally with you, the Word of God and my instructions in the By-Laws have led you hitherto and will remain to guide you safely on, etc.” Her symbols had *completed* the structure and we must see its *completion* and not try to *repeat* it and drop the pattern of things shown her in the Mount. This is just the trouble, the Board of Directors has completely abandoned the By-Laws when it finds no authority for its actions thereunder and is forced to go to law for authority to act in spite of the By-Laws. Truly “these By-Laws have led” us hitherto and “remain to guide us safely on”—if we will only follow them and accept their *limitations* as *our limitations* under God’s all-wise plan. Even *had* Mrs. Eddy said this with the intent that was made to appear in this pamphlet, “Permanency of The Mother Church,” it was said *seven* years before her passing and her thoughts and plans went through a constant *evolution*, as is proved by the outlines in these *Notes*, and her evolutions recorded in

our Manual, from time to time, her *last* statement taking *precedence* over all previous statements, although she never *retracts* what she has previously said, as has been noted. In the article on the Manual, My. 229, Mrs. Eddy says: "Thy ways are not as ours. Thou knowest best what we need most"—Mrs. Eddy left without changing the Manual and making provision under the Manual for the perpetuity of The Mother Church. In 1903, her thoughts were in process of the greatest evolution she ever made, as is recorded in the chapter on "Evolutionary Organization," when she dropped "Intelligence" from the divine to the human in "the ideal man," S.&H. 517:8, 9, thereby demanding intelligence of the human consciousness, and her methods constantly changed. Her revelation remained *intact* but progressive from the first edition, and her founding was a constant process of evolution to correspond. She says (My. 342, as is quoted in the pamphlet in question): "'The continuity of the Church of Christ, Scientist', is assured . . . . It will embrace all the Churches, one by one"; *but* she does not say "The Mother Church." We must leave Father and Mother and cleave to our husband or wife—"Thou shalt call me Ishi; thou shall call me no more Baali." She also adds that its government will *evolve* scientifically . . . . and "*develop* as it progresses." My. 342. "It will *embrace* all the churches one by one." Is not this the work of "the spiritually organized church of which she speaks, Ret. 44:29-4, and which she put in this book in 1891, before our present organization was formed in 1892? Mrs. Eddy called *that* "The Church of Christ, Scientist, in Boston,"—her very expression on p. 342, My.

Too, if the Board of Directors feels that it has ample authority under the Manual, which it is told

in the letter it quotes of Feb. 27, 1903, never to "abandon," why did it "abandon" this authority and go to law to authorize it to act? If the By-Laws give it authority in word, it is authority; but, if not, all the legal construction in the world could never change the intent of the By-Laws. Law can deal with us only as it would with a commercial enterprise with material rights and interests to protect; which Mrs. Eddy foresaw and forestalled (if we obey her Manual) by putting all "material interests" (if we wish to see them in an unredeemed way) entirely outside of her Church, by the Deed of Trust to the Directors, the Deed of Trust to the Trustees, and her Will—all under the laws of the land, and not under any church law—even forming the Directors' Trust before The Mother Church was formed. These matters were never Church concerns, and never should have entered into our Church thought. The things "that are Caesar's" should have been rendered "unto Caesar", and "the things that are God's unto God." Jesus made this distinction and so did Mrs. Eddy, but because we have not seen her finely distinguished symbols, we have brought into our Church commercial "bickerings, bag and baggage," which she forbids in the Oct. 1892 Journal, in the strongest terms, when it was planned to put even the Publishing Society under the roof with the Church; which we certainly succeeded in doing at the termination of the Literature controversy. Mrs. Eddy was so strongly opposed to such a plan, when it was brought to her attention, that she had every dollar returned to the donors which had been secured on this basis, stating that she was "confident that all loyal Christian Scientists will gladly consecrate our Church to a more dignified end, than an exchange, or a place for business bickerings, bag and baggage"! Oct.



Journal, 1892. Yet these "business bickerings" of which she complained were but those incident to publishing our literature, in an entirely separated (by partition) building united only by a heating system (see Journal, March and October, 1892). Thus, Mrs. Eddy kept her symbols separated, and left them so for us, leaving the Publishing Society under the laws of our land.

Jesus whipped the money changers out of the temple, even though they were selling sacrifices of doves, etc., to the end of subserving religious rites. Thus, Mrs. Eddy united with him in preserving Church intact from these worldly expressions, which we must redeem in the *world* and not in *Church*. Yet, we are becoming the most gigantic real estate agency in the world—our liabilities at the last Annual Meeting \* being two million eight hundred and forty-six thousand dollars (\$2,846,000.00), with-ever-increasing unredeemed assets and "unredeemable" liabilities! Our entire Church functions seem to be to the end of feeding these outside-of-Church (by Mrs. Eddy's plan) activities—Shawmut Realty Co.; Benevolent Home; Pleasant View Home; California Home; Department of Wills and Estates; accepting irrevocable deeds of Trust in imitation of Mrs. Eddy's unique and inimitable plan; Charities and Relief Funds extending all over Europe; and to every general calamity in the world. We have done what Mrs. Eddy *reversed* after she had started to do, and she started processes in our Church government which made it *impossible* for us ever to do under our Manual and contemporaneous Science and Health revelations, as particularly noted in "Leaving Father and Mother."

Mrs. Eddy could not have made a *mistake* as "founder," any more than she could have as "discov-

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\* June 1928.

erer." Would not every one of us to a man or woman quickly repudiate such an aspersion on her work, were someone to *voice* such a thought, and yet our entire present course implies her irresponsibility and *imputes* such grave *omissions* in most *vital* matters as would lead to doubt of her discoveries, if we would face the tendency of our own actions. Her most important revelations were made at the very time she was preparing to leave in the "half a time," Rev. 12:14, of Motherhood (as evidenced by her Will and two codicils in 1901, 1903 and 1904 respectively; Man. p. 72:19-24, given us in the last edition in 1906; S.&H. 164:17-29, early part of 1907), and yet not a word of provision for the *perpetuity* of The Mother Church—only the *Branch*, as above. Do we not honor Mrs. Eddy "with our lips," while our "hearts are far from" our words, when we speak of her reverently as "our Leader," and yet pursue a course that impugns her leadership? Perhaps our inconsistency in this regard occasions many attacks upon her revered name, as it is thus dishonored by us. She was God's chosen channel for *completing* the revelation and its corresponding "founding" in the human consciousness, and her work *was finished* and needs no human law to "patch-up" its supposed defects, but this is what we are accepting. No one would question any authority Mrs. Eddy ever gave, but what she refused to give when she was fully apprized of the situation, no law on earth could spiritually delegate! Mrs. Eddy made every provision for her passing in the Manual, telling the Branch Churches what to do (on p. 72:19-24), and putting it in words precluding *administration*. It was undoubtedly the opportunity Mrs. Eddy gave the Branches of abiding in the spiritual *vine* prepared for them in 1891; and likewise following the symbol of The Mother Church,

with which she so intimately identified herself by calling it "*My Church*" (see references on "*My Church*," under heading of "Church" in Concordance). Her Church had been resolved into "voluntary" organization and placed only under laws of *Mrs. Eddy's own unfolding*—thus it was verily *her Church-conception*. So the Branch Churches were given the opportunity of doing likewise "in *consonance with*" The Mother Church Manual—not "under" it, else it would have to be administered.

The question then arises, What connection has the Board of Directors with it—Mrs. Eddy's Church—or the Branches? The answer is, *None whatsoever!* Its *Real Estate Trust* was its most sacred responsibility which was given it entirely outside of the Church, Sept. 1, 1892—twenty-two days before the second formation of Church, on Sept. 23, 1892.

Mrs. Eddy had the Constitution and By-Laws of the National Christian Scientists' Association *repealed* when it was resolved into a UNIVERSAL ASSEMBLY in 1890; and she resolved the Massachusetts Metaphysical College Association into a Voluntary Assembly; dissolved completely the Massachusetts Metaphysical College; and The First Church of Christ, Scientist, in Boston, in the latter part of 1889, and the early part of 1890, re-forming the Church in 1892, as a voluntary organization, under *no charter*, Pul. 20. At first glance, this reference seems to indicate a charter, but it was merely an expression, as Mrs. Eddy says her authority was a State Statute, the process for discovering which is described in the Oct. 1892 Journal.

In line with this "NEW ORDER in divine Science, and the blessings which arose therefrom," Ret. 50:27, 28, she gave the Branches an opportunity to go on under no

authority nor law but the spirit of the Manual—never under the Board of Directors! either under State law if *demande*d or in voluntary association, but certainly as individual Church—Branch Church—consciousness. The step in individual Branch must be taken to *found* her revelation as the Manual *demand*s.

The question arises, then wherefore their trust? Mrs. Eddy says in the Manual: "The Christian Science Board of Directors owns the Church legally; and the Church members the aforesaid premises and buildings beneficially," Sec. 2, p. 75, Man. Also pp. 132 and 133, stipulations 10 and 11 of its Deed of Trust, permits it to discontinue the Church services in The (little) Mother Church and re-convey it to Mrs. Eddy's heirs at its discretion. According to her will, the heir would be itself in trust for the Church—the Branches abiding in *Spiritual* Mother vine. So the Board of Directors is given a *perpetual* real estate and financial trust to be used beneficially for the Branches or spiritual children of Mother,—each child a composite Branch, for she typed "Mother CHURCH," not individual Mother. The present situation seems to be drawing constantly from the Branches or children. The estate of a parent always goes to the children by natural right when the parent leaves them, and Mrs. Eddy, as "Mother-in-Israel," certainly recognized the spiritual right of her Branches or children over the "natural" right of her sons in the flesh. "Can anything prevent the building of the Temple for which she gave the land (of *spiritual reality*)?" Journal, Vol. X, No: 5, Aug. 1892. This was the sense of the *real estate* when Mrs. Eddy gave it—can this concept retrograde? We will yet have to translate it into such values to our sense—rather, rise to her already

translation thereof as expressed on p. 140 of Mis., where she calls it "God's Acres."

When the five Directors translate themselves out of material real estate into the true value of their sacred trust, they will not try to increase it other than by methods *approved* by the donor of this trust—"Christian Science teaches *owe* no man," My. 114. Certainly, we could never translate into real values what we do not *own*!

In short, the Board of Directors stands with reference to the Branch Churches as Executor of Mother's real estate to her children. In the Church, under the Manual, its responsibility has ceased by the provisions of the Manual, which she said would "remain to guide you safely on." She did not say the law of man would determine our course! Of course, we must obey the laws of the land, but not as something over us, but something which we naturally embrace. "I through the law am dead to the law *that* I might live unto God," Gal. 2:19. There is no law of the land that would prevent our obeying the Manual! The law was created at the Directors' demand.

Mrs. Eddy left us beneficially two great trusts—literature (the Word of God) and real estate ("God's Acres," Mis. 140). From the literature trust, we were to be supplied with our Lesson-Sermons, pamphlets, tracts, reprints, etc., with privilege of publishing our Leader's Writings, as was granted them by the Board of Directors before the "Litigation." Mrs. Eddy's Publisher, Joseph Armstrong, had been her Publisher and Manager of the Publishing Society in 1898 for a considerable time, showing the compatibility of such an arrangement; the right of which was recognized by the Directors before the litigation, as above stated. This

trust was self-perpetuating within their (the Trustees') trust, but not under the Manual. Also the Real Estate Trust was self-perpetuating within itself, but not under the Manual.

The only inter-relation of these two outside-of-the-Church trusts was the fact that the Board of Directors with the First Members could declare a vacancy in the Trustees' trust "for such reasons as to them may seem expedient"—"Deed of Trust" (see Appendix) stipulation, but, there was no provision for its inheriting the authority of the First Members (see Aug. 1908 Journal disbanding them). Its authority to declare this vacancy is *spiritually* questionable under its trust, although *legally* declared (Can law defeat what Mrs. Eddy planned?); the Board of Directors is not even a *Board* under the Manual; as Mrs. Eddy did not approve of *one* of the members, as the By-Law requires.

The Board of Directors *typed* the spiritual senses of the "spiritually organized Church," and the Board of Trustees the medium for their spiritual expression—neither trusts being in the Church; which allows "Mother Church" to find "its home and heavenly rest," Hymn 197, with "Mother." Mrs. Eddy gave us our wonderful Hymn 197—"Mother's Evening Prayer" for her Universal Child in 1909, about the time she closed the Mother's Room in The Mother Church. This was also when she gave us Science and Health—103:15-7—"The maximum of good is the infinite God and His idea, the All-in-all," instead of "The maximum of good is met by the suppositional maximum of evil; hence the fight to crush Science." Also Science and Health 99:14-17; and 265:20-22—"The truth of being is perennial, and the error is unreal and OBSOLETE," instead of "The Truth of being is perennial, and

the error is seen only when we look from wrong points of observation"; also My. 364:9-18. Was not this taking every stone out of the children's way and giving them a spiritual heritage of freedom from warfare—thus preparing them for REAL ESTATE—"God's Acres" already translated, Mis. 140?

"As spiritual teaching *must* always be by *symbols*," S.&H. 575:13, 14, when The Mother Church (the cross, My. 6:18) was closed to services in 1906 immediately after the building of the Extension, "its excelsior extension the *crown*," the Extension, My. 6:17-18; and the latter was opened for services (and we were reminded, "The room of your Leader remains in the beginning of this edifice," My. 6:19, 20); and immediately thereafter the "cross and crown" were taken off of the Sentinel (Sen—"See")—Did Mrs. Eddy not thereby remove all obstruction to the Branches' seeing the *invisible* Mother Church (or idea) and abiding in it after she left us, and becoming one with it? The Sentinel was the child of the Journal just as each Branch was a child of The Mother Church. The former was so said in the Salutory of the first Sentinel (The Weekly). The Journal belonged to The Mother Church and was called "The Child" of Mrs. Eddy, in July 1890 Journal, p. 168—the Twelve Tribes in one Child, and as such Mrs. Eddy never allowed it to be a part of the permanent trust of the Trustees until after her passing, whereupon it was to become a part of the permanent Trust; however, as it represented the unfoldment of The Mother Church as recorded in Miscellaneous Writings, the work of *fourteen* years for which Jacob worked for Rachel or the type of the Mother of the spiritual idea. In March, 1897, when Miscellaneous Writings was presented to the Field, it was said to contain "a chapter for every

tribe" in a letter written by a student to her which *Mrs. Eddy had published*, thereby giving it *her authority*; 30 Miscellany was the history of the Extension and Branch activity. The cross and the crown were never taken off the *Journal*—"Motherhood" never escapes them.

From the time of Mrs. Eddy's dropping the title of "Mother" and at the same time the capital beginning of "wisdom" and "intelligence"—the *Child* must be intelligent and wise, for "Mother" was preparing to leave it. In 1903 to the time of her passing, Mrs. Eddy's messages, letters and articles were addressed, almost exclusively, to the Branch Churches and to the World—the latter through its own papers and magazines. The message of 1902 being the last one of any length to The Mother Church, except the dedicatory message of the Extension. "Mother's" work was done!

In answer to "what could we do without a Mother Church?" the answer would be "What we did before it was visibly organized in 1892." From 1890 to 1892, there was no visible Mother Church and yet the many branches went right on with their Quarterly Lesson-Sermons during the interim and their own individual forms of government. The first Quarterly was April, 1890. There was *no* acting *Board of Directors* (other than for *real estate* holding—Ret. 51), as there was no visible Mother Church. The Christian Science Publishing Society supplied the Quarterlies and this duty was left in their hands exclusively!

Again, as the Board of Directors cannot elect the editors of the periodicals without Mrs. Eddy's *written* consent, what would the Board of Trustees do for material? It could publish our Quarterlies for "Voluntary" Branch Church activity, also tracts, pamphlets, reprints and even the volumes of old Journals themselves per-



haps, which are so inaccessible now (even in our Reading Rooms—few, if any, having the first three or four volumes)—as it owns the copyrights; if not, as many reprints as necessary (“The Series” published by Mrs. Eddy for distribution, April 1889-1892, were largely reprints from the Journals and Mrs. Eddy’s writings); also it could publish Mrs. Eddy’s Writings, as it was doing before and during the time of the “Litigation.” This is all the literature the Manual permits, and this order would provide for less “hearing” and more *seeing* and demonstration of Mrs. Eddy’s writings.

Mrs. Eddy said in dissolving the “National Christian Scientists’ Association,” *Mis.* 156, *Journal* of Nov. 1893: “I see no advantage and great disadvantage in one student’s opinions or *modus operandi* becoming the basis for others.” And what difference does it make whether the *modus operandi* is written or spoken? In Mrs. Eddy’s experience with us, every article was censored by her before it appeared in the periodicals, every lecture censored, etc., and performed a two-fold purpose, that of enlightening the Field, and Mrs. Eddy as to the Field thought in her evolutionary processes, but her evolution is finished and the Child completed! The Note-taker was told in person by one who had for ten years edited our periodicals that while Mrs. Eddy lived in Concord the roads were “kept hot” with couriers carrying manuscripts back and forth from Pleasant View to the station. He said it would be worth any man’s position to put a word in the periodicals that she had not censored! Mrs. Eddy never allowed anyone to adulterate her revelation! “Watching versus Watching Out.” *My.* 232, is an instance of Mrs. Eddy’s vigilance. Surely she would never have ceased to guard her children from the “opinions” and “modus oper-

andi” of each other, as she expressed it. The “hearing” stage passed with Mother, according to her own wise provisions in the Manual, which we must not “abandon” by trying to defeat her provision by the judgment of *common law*! The Journal, Sentinel, Monitor, etc., still function as ideas which have been completed in the human consciousness. They were valuable as the response of Child to “Mother,” and are valuable as the complete history of her “founding.”

As the almost exclusive authority of the Board of Directors of The Mother Church in the time of Mrs. Eddy’s direction was to *admit* or reject applicants for membership in The Mother Church—so Mrs. Eddy has left the Board of Directors as a *gateway* into the spiritually prepared place for us, with its many mansions, for which she has gone to prepare a place for us in the sense of leaving her already translated *real estate*, Mis. 140, with them in trust for us! Mrs. Eddy has gone to prepare for us in the City foursquare unfoldment individual City activity. Her present unfoldment is of necessity ours, as she says on p. 72 of Science and Health, lines 23-26: “In Science, *individual* good derived from God, the *infinite* All-in-all, may flow from the departed to mortals.” Would she not of necessity have to find her peace in the spiritually organized church (“Mother finds her home and heavenly rest”—Hymn 197) before we could enter? Could she do so while here, with the tug of the unenlightened “Child” ever making demands upon her Motherhood? *She*, too, must be *Bride* and marry the Lamb (*pure* human consciousness) before *we* could do so. Did not Jesus have to go in advance of his disciples—“It is expedient for *you* that I go away; for if I go not away, the Comforter [Divine Science, S.&H. p. 55] will not come unto you; but if I depart I will *send* him

unto you," John 16:7. Would not this apply with equal force to Mrs. Eddy? Could we ever take the next step from "Motherhood," Rev. 12, to the Holy City, the New Jerusalem ("spiritually organized Church," given us in the 50th edition in 1891) coming down from God out of heaven, Rev. 21 (having wedded the Lamb in Rev. 19), until she had done so and "Motherhood" or even personal leadership would forbid her entrance? So she has left us her impersonal leadership in the Manual after establishing the pattern in the Concord Branch.

It has seemed to be the great tendency of the Field—especially in near-to-Boston localities, where so many have had direct contact with Mrs. Eddy, to apply incidents told them of Mrs. Eddy and her sayings to their own problems; also of the Board of Directors to try to direct us in the light of letters written by her to individuals and even to them in the past. Do not all of the foregoing *Notes* show the extreme danger in this course, as what Mrs. Eddy said at one point of her unfoldment could never be applied at another point, but consistently embraced therein? The Manuals show this—what Mrs. Eddy unfolded at one time does not apply to another: BUT this was during the processes of her evolutionary unfoldment and founding, which she entirely completed before she left us—even leaving, as "*her last will and testament*" to us in Church, directions for our Branch activities. Motherhood and even personal leadership was only "a half a time" unfoldment, Rev. 12:14, and was forced to yield to Motherhood in idea and impersonal leadership in the Manual for us a Church, and Science and Health and the Bible for us as individuals. Is it right to hold to Mrs. Eddy personally as Mother or Leader, as we undoubtedly do when we recall her words

or even *letters* and *unpublished writings*—yea, and even published writings that she has subsequently revised. How could her unpublished sayings and writings at the *same time* with her afterwards *revised* books have any more dependability than her published writings? Has she not revealed to the world what should guide us, and when we “look for” her other than in her “writings” do we not “lose” instead of “find” her? My. 120:2-4. Surely by her “writings” she does not mean something that is not accessible to all, otherwise one would have advantage over another. This is especially evident when we realize that she “anointed” no one to lead or *direct* us, and, therefore, gave no one this advantage over us. Mrs. Eddy’s letters and sayings were all wonderful for the *time*, but as we see with her revealed writings, “time” played its part in her evolutionary processes. Mrs. Eddy should be *released* humanly and her divinity looked for only in her latest writings and Manual.

The activity has been wholly in heaven since Mrs. Eddy left us in fulfillment of the prophesy of Rev. 12: 14. If there is any doubt that this prophesy pertained to her, it would be well to read “His Cause” by the editor in the Journal of Sept. 1892; also “Editor’s Table,” Vol. 13, No. 4, July 1895, p. 172; Vol. 6, No. 3, June 1888, p. 110—“John the Revelator saw THIS hour. He saw the great wonder which appeared in Heaven: ‘a Woman clothed with the sun, and the moon under her feet and upon her head a crown of twelve stars.’ Who can doubt John’s revelation IS FULFILLED today? Surely our Pastor is clothed with the sunlight of divine light and love. Moreover THE TWELVE STARS or lights, which correspond to the TWELVE pearly gates of the New Jerusalem, gates which will open to the TWELVE TRIBES of Israel—not Israel after the flesh, but Israel after the

Spirit." Does not this *wed* "Mother," Rev. 12, to her final fulfillment as Bride in the City foursquare? And Mrs. Eddy said that the Journal "was designed to put on record the divine Science of Truth," My. 353—"Something In A Name". The error is that we are working as a Cause in the warfare of CHRISTIAN SCIENCE, S.&H. 568:5-7, or Mother and Child as revealed in the 16th edition and its attendant necessity for resisting all over again the *Dragon* which stood before Motherhood in the NINETEENTH Century. When Mother was making this stand for the life of her "man child," as prophesied in Rev. 12 (which Mrs. Eddy said was done in the NINETEENTH Century, S.&H. 559:32-2), she wrote all of her articles on Animal Magnetism, notably "Ways That Are Vain," My. 210, which she removed from our path; leaving it only in the Journal where we could get its *setting* and *sequence*, should we ever find it!

ALL THE PROMISES in Science and Health and in all of Mrs. Eddy's Writings are in Divine Science; notably S.&H. 242:9, 10; 55:28, 29; 276:9; 292:4; 503:12; 274:23; 275:6-9. (Note from the last "the *starting point* of Divine Science, etc., etc.")

Also compare the "Key" of Christian Science, p. 99: 5-11, with the "Key" of Divine Science, S.&H. p. 171: 4-11. The first but opens the door of the human understanding to the brood of evils in mortal mind as well as to the PROMISE of better things—cross-bearing, sorrow, unrequited toil, etc., in reaching it. In the definition of Elias in the Glossary of S.&H. 585:9-14, Mrs. Eddy tells us that it is "*Prophecy . . . Christian Science.*" ("Elias truly shall *first* come and *restore* all things"—Matt. 17:11.) As Mrs. Eddy defines "Elias" on p. 562: 3-7 as presenting "FATHERHOOD of God, which Jesus afterwards manifested," so "Christian Science" is but

the *man child* of Rev. 12, which will never stop warring as it is the Michael which casts the devil and his angels out of heaven, S.&H. 566, until Michael is wedded to Gabriel—Divine Love! Jesus said in Matt. 17:11-13, that John the Baptist was his Elias, and it was John's constant baptism of repentance in the consciousness of his disciples who had all been John the Baptist's disciples—at least it is certain that Peter, James, John, Philip and Andrew were—which kept them from realizing Jesus' baptism of the fire of the Holy Ghost. The 1902 Message, 18:25-29, shows their lack of understanding of Jesus. So Jesus (or the "man child"—"Christian Science"—Rev. 12) is the Elias of Divine Science, and will keep us forever from understanding Divine Science, if we do not rise to Mrs. Eddy's afterward change of method; S.&H. 127:15, 16 shows that Christian Science has reference to the "human consciousness" only. S.&H. 561:16-18 shows this pertained to Jesus' work (manhood), while S.&H. 561:22-25 shows the unfoldment of Womanhood in Divine Science. Compare these "coincidences." Christian Healing, 10:5-8, shows their relative power!

The promises of suffering, sorrow, cross-bearing and so forth of Christian Science, and the promises of health, happiness, perfection, abundance, peace, etc., of Divine Science seemed to run like two parallel lines which would never touch until Mrs. Eddy's last evolution of the spiritual idea, S.&H. 517:8-10, of the 2nd edition of 1907. When she opened the two arms of "the ideal woman" "to Life and to Love" (it having previously been but one united step "to Life and Love") to encircle the universe as man (Truth); "as underlying and overlying Principle, S.&H. 496. And detached the human consciousness in its last step "intelligence" from the

divine "Truth," thereby making three distinct steps for man and not permitting intelligence to merge into truth as formerly (it having been "to intelligence and Truth," but now "to intelligence, and to Truth")—the last birth-throe of *Motherhood*.

In this same edition she gave us "Thy kingdom is come" in our Lord's Prayer; 463—Scientific Obstetrics was changed to read "A spiritual idea has not a single element of error and this truth REMOVES [instead of 'should remove' as previously] properly whatever is offensive"—no grappling to remove through processes of *argument*—instruments of man! S.&H. 454:31-2; also "Principle and its idea is *one*," S.&H. 465:17; and "Materia Medica is recommended to adopt Christian Science" for the first time in trial on p. 441:20 & 21—it had been executed previously with the rest of error. May not Mrs. Eddy's trial with her sons—Dr. Foster-Eddy in particular—have had an influence on this? The trial was ended about this time—perhaps the success was due to the light hereby revealed! The history of the *trial* in Science and Health—after Christian Science Practice—from which 441:20 & 21 has just been quoted as having possible bearing on the trial in which Mrs. Eddy was involved, is that it was taken entirely out of Science and Health in 1891, when we got the City four-square, and returned to Science and Health only during the building of The Mother Church in 1894 first edition in 1894 (81st). Is not this an evidence that it had no place in spiritual Church, but the "intelligence" of symbol demanded it? Also the five physical senses were redeemed in this same edition (in 1907) by the addition S.&H. 274 of "Unnecessary" to "knowledge," line 3, and "erroneously" and "misdirected," lines 17, 18; "Principle and its idea is one," S.&H. 465:17; "The

woman in the Apocalypse symbolizes generic man" instead of, "is the Vignette," S.&H. 561:22; Holy Ghost AND Christ, instead of Holy Ghost *or* Christ, as previously noted, S.&H. 496:15, and a number of others—in all, twelve major changes were made in the same issue that the final change in "the ideal man" and "the ideal woman" were completed.

In 3rd edition of 1907, S.&H. 164:17-28 were added, thus Mother's work was done; she had brought forth the completed male and female idea. The entire struggle and evolutionary processes being occasioned by the *prophecies*, in Rev. 10, 11, 12 chapters, woman having to fulfill as a revelation, and a "founding" institutionally, each step to the point of the City foursquare, which was prophesied of Woman; and as Woman is generic, *one* Woman was forced to fulfill each and every one of these prophecies; hence, must needs accept the "half a time" of "Motherhood," Rev. 12:14, as a herald of the higher position for *herself* of the City foursquare, with its twelve pearly gates open to all mankind through Church as Branch, not "*Mother.*" The world refuses "mothering" at its present state of unfolding—even our "children in the flesh." They have caught a truth that they have put into matter, because we are not lifting it into spirit by acceptance of our revelation of light. The World has glimpsed a truth about "marriage," which it is likewise perverting, because we have not accepted the marriage of the Bride and the Lamb in the City foursquare in the Church plan left us by Mrs. Eddy. The true demonstration must first come in Church, the City foursquare being its last step.

In the 4th edition of Science and Health in 1907, the eighth synonym for God, "incorporeal Being," p. 465, was dropped so that "being" was ready to descend to



man, and in the last Science and Health of 1907 (5th in point of these successive changes) we have the *first promise* in Christian Science—"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."

In the second edition of 1908, we have the next change in the sixth tenet—"strive" and "meek" being dropped at the same time, as they are but the opposite ends of the same manly quality of thinking, and "love one another" is changed to the Golden Rule "to do unto others as we would have them do unto us" (thus *squaring* the circle of *love*); thence we were ready to be a "*law to (ourselves)*" in the next change in the 3rd edition of 1908 (as relates to changes mentioned), S.&H. 442:30-32; thence to a "*glorified Jesus*" in the 4th edition in 1908, "He [Christian Science] shall glorify me," John 16:14, before the path to Divine Science or REAL ESTATE could be cleared. This suggests the picture in the circle in Christ and Christmas, when Jesus is realized to be the *only* man, and Woman attentively listens to his every impartation in Christian Science (as evidenced by her scroll) before she can go on to Divine Science in the next picture, where we have the *descending* light, Woman standing on the square (manhood)—S.&H. 269:22-25. (This sense of the "square" is brought out so clearly in the revised edition of 1890, to which Mrs. Eddy refers us on p. 309 of Miscellaneous Writings.) Also in this same edition (4th in 1908) we have the *celestial* crown for the first time on Science and Health, as unfolded in the June 1908 Journal; thence to the finished word on p. 46, changing the following statement under marginal topic ("Spiritual Interpre-

tation"): "The divine Spirit . . . has spoken through the inspired word in every age and clime," to "The divine Spirit . . . *has spoken* through the inspired Word and will speak through it in every age and clime." (Put in terms, "from now *on*," rather than in the past.) Also in this same edition gratitude expressed in the following on the flyleaf:

"Oh! Thou HAS HEARD my prayer  
 And, I am blest!  
 This IS Thy high behest:—  
 Thou here, and EVERYWHERE."

The significance of the above is that it took the place of the rebuke to the human consciousness:

"I, I, I, itself I  
 The inside and outside, the what and the why,  
 The when and the where, the low and the high  
 All I, I, I, I, itself I."

That this was a rebuke to the human consciousness is evidenced by Mrs. Eddy's use of this in the April 1889 Journal, p. 19, where the following appears: "The open doors most often used (for animal magnetism) are those of rivalry and jealousy. It is the—

"I, I, I, I, itself I"—etc., etc.

So, in removing this rebuke, it is evidence that the finished revelation, based on the "glorified Jesus" closed the door on animal magnetism, and closed at the same time the work in "Creation," as the next change (in the 6th edition of 1908) was the "overcoming" of Creation "Motherhood"—p. 267:28-32; thence the changes noted previously in 1909 of 103:15, 16—"The maximum of good is met by the suppositional maximum of evil, hence the fight to crush Science," changed to "The max-

imum of good is the infinite God and His idea, the All-in-all"—it was the first edition in 1909 in which the change appears. And in the second edition of 1909, the following 99:13-17 was added and "The truth of being is perennial and the error is seen only when we look from wrong points of observation," was changed to "The truth of being is perennial, and the error is unreal and OBSOLETE." This is the last textual change. The few word-changes appear at the last of "Evolutionary Comparisons."

Next we have My. 364:9-17; and thence My. 241, 242, where Mrs. Eddy says "Christian Science is absolute"—"*You can never demonstrate spirituality until you declare yourself to be immortal and understand that you ARE SO. Christian Science is absolute; it is neither behind the point of perfection nor advancing toward it, it is at this point and must be practiced therefrom.*" Was not this the rending of the veil from top to bottom between Christian Science—"The Institution of Church" Tabernacle, Heb. 9:8, and Divine Science the Holy of Holies and ushering us into the REAL ESTATE of the Promised (in Christian Science) Land, which could not be had "while the first tabernacle was yet STANDING," Heb. 9:9?

Was not every obstruction removed by "Mother" before she left—to our spiritual heritage of REAL ESTATE, and even what she had demonstrated of it, given in sacred trust for us? Thus, the Board of Directors are in a sense a door or gateway to *real estate*, as they were to its symbol in the sense of accepting and rejecting applicants for membership in The Mother Church.

Could real estate for which we have not paid be translated into this REAL ESTATE? Abraham, in whom are all the *promises*, Gal. 3, refused even to bury his

dead in a cave for which he did not pay—even though it was pressed upon him as a *gift* without debt, Gen. 23. II Sam. 24:24, David refused to offer a sacrifice on an altar for which he had not paid—even though it was pressed upon him also as a *gift* of one king to another without obligation—thus denying that God's love can pass *through man* to man. Our religion stands for the impossibility of getting something for nothing or of not earning everything before we get it in *ascension*. The only value of anything is the *medium* through which it comes—What was the *thought-price* paid or the medium through which it reached us from God? Another's *thought-price* could not enrich us until we reach it, and then we would need no medium for its expression. We all shared in the thought-price Mrs. Eddy paid, hence her gift is fitting but *unique* and *inimitable!*

In this connection, could we conceive it right to found anything pertaining to The Mother Church upon any gift of real estate other than from Mrs. Eddy? When Mrs. Eddy contemplated having a certain private individual found a Benevolent Home, it was as a *private* institution, Sentinel, Oct. 7, 1916. The loss of relative values by which another than Mrs. Eddy gives land to The Mother Church on which to "found" one of its institutions—perhaps *two* of its institutions, as has been currently reported (the California, as well as the Boston Benevolent Home), is a loss of true symbolism that seems hopeless!

Again, when our Mother Church opens up a Department of Wills and *Estates* to be used on the same basis as Mrs. Eddy's Will and *Estate*, certainly all sense or its original value as "God's acres," Mis. 140, seems to be lost! The entire page 140 of Miscellaneous Writ-

ings showed what symbols and REAL ESTATE values meant to Mrs. Eddy. There is nothing in our human living that could be redeemed unless we distinguish between symbols; this presents the only possibility of embracing humanity in divinity. True, "as we rise the symbols disappear," Hymn 166, but we will truly rise only as the result of transforming the material with the ideal—"the material transformed with the ideal disappears." "Ideal" is the human perception of idea, see My. 160:5-8. Mrs. Eddy constantly speaks of the "coincidence of the divine with the human," and the "human" is but the moral diversities and values suggested by the symbols. Surely there is a distinction between the *real estate* left by Mrs. Eddy and the claim of real estate donated by others! Who could give the foundations of the institutions of The *Mother Church*, but "*Mother*"?

The Board of Directors has the sacred trust of accepting as translated into real values what "Mother" has left her children and using it for the purposes for which she gave it (and not placing it below translation by the destruction of all basic idea), thereby translating the Board's former function of admitting and rejecting members into and out of The Mother Church into the same function with reference to the spiritual, *invisible* Church, into which no one is entitled to enter until the Board of Directors is put into its proper place as the holders of our title to REAL ESTATE. The Board has marred the whole plan for us by its lack of obedience to the By-Laws of the Manual, which has been and *is* our "Joshua," to apportion to us our spiritual REAL ESTATE as he did to the Children of Israel, and remind us of Mrs. Eddy's will and purpose, as Joshua did of Moses. This can yet be redeemed!

As the Board of Directors were practically "the door," under the Manual—at least the doorkeeper—by which applicants were admitted into The Mother Church or rejected, as previously stated, so their *Trust* is the *door* by which we are admitted to the real estate of the Nation as a field for our work of wedding Principle and its idea until we see they are ONE in everything. So long as we think only of Principle typed by The Mother Church, we will never see *idea* or the demonstration thereof. Theoretical "Principle" is not as high as Principle AND idea! In the ONENESS of the Mother and CHILD, the child is not governed by nor under Mother, but is "in CONSONANCE WITH," Man. p. 72:19-24. In "marriage" they are ONE and neither governing the other! Child (as idea) must wed Mother (as source of idea) and Mother's estate! "Marriage will be found to be man's oneness with God," Mis. 286. "Thy maker is thy husband," Isa. 54.

If "real estate" has no symbolic value, why did Mrs. Eddy require the First Reader of The Mother Church to reside in her home? Real Estate was Mrs. Eddy's last contact with us, and we must see its value before we can see the next step. She has left us the key to its translation in the following: "Our title to God's Acres will be safe and sound—when we can 'read our title clear' to heavenly mansions." Mis. 140—thus uniting "real estate" with the Promised Land of reality, as was the case with the Israelites—their spiritual apportionments were symbolized by so much land of which they could never be deprived by sale, mortgage nor otherwise (just as stated on p. 140 of Mis.). It was always redeemable by them if they were forced to part with it, and if they could not redeem it before, at the time of the Jubilee Year—fiftieth year, Lev. 25, it was returned

to them without money and without price, as it typed Spiritual Reality. So our "real estate" becomes our key to the Promised Land of Reality. What a sacred Trust with which the Directors are charged!

## Chapter XVI

# THE CALL OF THIRTEEN

## THUNDER, AN ANGEL, OR THE VOICE OF GOD?

John 12:29

*"Twelve Years They Served Chedorlaomer, and in  
The Thirteenth Year They Rebelled." Gen. 14:4.*

OUR Nation is now, Oct. 1928, engaged in a great moral struggle—the greatest since the Civil War; in fact, the issues involved are identical with the issues at that time—slavery and "State Rights." The first struggle, slavery of body; and the last the greater, slavery of mind and body, with "State Rights" being played upon in the South to awaken the same spirit of intolerance and prejudice—individual State interest pitted against the good of the "Union" and the salvation of the World, just as it was before the Civil War. Secession from *united* party lines is as rife as secession from our *United States* was then. The right of the North to preserve the Union is undeniable, even from the standpoint of basic law—there were twenty-two loyal states and eleven seceding states. So the Union was lawfully outwardly preserved, but, as we all know, there are much of the claims of the same old differences of temperament, interests, etc., that have never been healed, ready to spring into untempered action at the slightest provocation. This is our wonderful opportunity as Scientists to heal our Nation and so open the way for the South to pay her debt to the North for preserving the Union of the *UNITED States* (of consciousness) of the male and female qualities nationally expressed.\*

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\* When this was written, it was expected to present these *Notes* concurrently with these issues.



The South is more of a type of the Love of Womanhood, while the North a type of the Principle of manhood. The Republican party has arisen to the Democratic principles in a most astonishing way and the Democratic party has accepted the good in the Republican party, so that there is scarcely a thread of difference in their platforms. Could it ever have been pictured that there would be a time where there would be no Presidential candidate on one of the platforms of these two great parties? \* Well, God has prepared such a setting and the South has the golden opportunity of embracing its very righteous manhood, and coming into moral and spiritual union with it. This is really our Union—moral and spiritual! Our Nation is the light of the World! Also the whole world is looking on this particular election with much interest, as it realizes the issues involved are world-wide.

Just at this moment we are called *through church* by our Board of Directors to come out into the political arena "to register and to vote"—"*The Call of Thirteen*"! It has no right to call us, as Church, to do this, as it would be clearly a "union of Church and State" thus to do—just what we are criticising others for doing! But as the holder of our *Real Estate* from Mother, which she redeemed for her children from the claim of matter when she gave it to the Church, and also her other funds which came from consecrated sources, (even her investments, according to the interview of the alienist appointed by the Court to examine Mrs. Eddy, were largely in Municipal bonds, Sentinel Sept. 7, 1907, thereby helping small *cities*, etc.), it has heard God's voice, but has not been able to in-

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\* In the sense of the Democratic candidate having *bolled* his Party Platform in its most vital points.

† The Board of Directors.

## THE CALL OF THIRTEEN

terpret it because of its previous inability to interpret its sacred trust. Certainly every dollar Mrs. Eddy left us was gained through helping the world, and such money will demand much of its Trustees! Is it not a sacred trust to hold such funds redeemed from greed or "matter-money"? Would not the same spirit of sacredly regarding this trust for us, her children, rather than mixing it with *our* Funds, *our* Estates, *our* Wills, Trusts, etc., serve to yet redeem us from the claim of material substance?

At any rate, the Board of Directors has called us into politics to aid our Nation! True, the issue is largely moral, but we as a Church have nothing actively to do with moral issues other than to embrace them. The Manual, Sec. 16, p. 45, tells us that we must "strive to promote the welfare of all mankind by demonstrating the rules of divine Love"; Ret. 70:27, 28: "He *virtually* stands at the head of all sanitary, civil, moral, and religious reform." "Virtually" does not mean in *fact*. So, in responding to its misinterpreted call, we stand on the plane with other Churches in our methods to help the world. Should we not be distinguished by the *difference* in our methods? While Mrs. Eddy spoke of "Politics," My. 276, she gave her message to even a non-Science paper, and never brought politics into her Church. Mrs. Eddy says in her 1902 Message, p. 2, lines 26-29: "I never left the church, either in heart or in doctrine; I but *began* where the Church LEFT OFF." Are we beginning where it "left off," when we are uniting with its methods? This election is another world-wide opportunity for us Scientists! Are we satisfied to labor as do others or are we rising to behold "in Science the perfect man" and to let "this correct view of man heal the sick"? S.&H. 476.

The Nation whose birth was in the rebellion of *Thirteen* States presents "The Call of Thirteen" as has been shown by the *National* Christian Scientists' Association, which was called by *Thirteen* members of the Massachusetts Metaphysical Association, and ended in *Thirteen* Scientists, Mrs. Eddy the *thirteenth*, (her mission being "to complete all that the *twelve* have left undone," Pul. 81:25), presenting to every Nation and religion in the world our glorious religion, at the World's Congress of Religions at the Chicago World's Fair in our *Nation*. Our *National* Christian Scientists' Association, as resolved into a Universal Assembly, was merged into this meeting in our *Nation's* history. Could we rightly respond to a lower call from our *Nation*? And, yet, in both war and politics, have we not done just as did *others*, fighting the very nations to whom we had preached our gospel of peace and Love; and, again, at the call of danger to our Nation's morals, as in this instance, when we should KNOW there is none!

Now, that we have in the main responded to "*The Call of Thirteen*" (some of the Churches having refused to thus unite Church and State), shall we go on in *Thirteen* and merge, as did our Association of basic *Thirteen*, into the call to which we have in the main responded? "God's ways are not man's ways; and faith in the Divine methods are indeed the footsteps of the flock," said Mrs. Eddy, Oct. 1892 Journal. Surely man could do nothing of himself. Our call came from God and we cannot recede from *Thirteen* (Nation, civic duty—through branch—City foursquare. Civic and City meaning the same)—thence to FOURTEEN, the Universe!

The manner in which we, as a Church, have heard and interpreted "The Call of Thirteen," our Nation's

call to "colors" of true manhood and Womanhood in our Presidential election, is wonderfully illustrated by Jesus' "Call of Thirteen" as recorded in the 12th chapter of John, 20th to 33rd verses, inclusive.

When the Greeks sought Jesus at the feast, it was his call from Principle, the Fatherhood of God in "Thirteen." That it should have come through the medium of the Greeks was most natural, as he had healed the Greek woman's daughter, after protesting that it was "not meet to take the children's [his Nation's] bread and cast it unto dogs [other Nations]" (Mark 7:27, "The woman was a Greek," verse 26.) Twelve is "Church" (the Twelve Tribes); Thirteen is Nation (Principle); and Fourteen is the Universe (Love)—Gen. 14:4, 5, and the length of time that Jacob worked for Rachel, a type of spiritual Love.

This was Jesus' second call from FOURTEEN—the Universe Womanhood, generic man, S.&H. 561:22. He had been called by his Mother to Fourteen, at the marriage of Cana of Galilee, and had responded—wine being a call of Love, S.&H. 35:27, 28.

The Greek woman had importuned him to heal her daughter, and her recognition of Jesus' Nation's first right, but further recognition of the infinitude of supply, cast the devil out of her daughter, "And he said unto her, For *this saying* go thy way; the devil is gone out of thy daughter." In Matt. 15:22-28, which is the only other gospel account of the same incident, he tells the woman, "I am not sent but to the lost sheep of the house of Israel" (Nation)—twelve gone astray in Thirteen ("rebellion"—Gen. 14:4); for it was the sinner, the expression of rebellion that he came to save—rebellion at the *limitation* of the salvation offered him, refusing the "mass,"—tenth picture of Christ and Christmas.

This is brought out so wonderfully in Luke 15, where Jesus portrays the innocently "strayed, lost and stolen" forms of sin that he gathered to himself—the sheep having innocently strayed; the woman lost coin for lack of light and cleanliness (she lighted her candle and swept her house); and the Prodigal perverted his inheritance by separating it from its true source and continuity—the thought that objectified it. No one can rightly use what another has earned, and to try to do so is to rob himself, primarily, of his own reflected ability to meet his needs by his own thinking; and another, secondarily. When its source is realized to be God, then its continuity depends upon the likemindedness to its source, wherein is no "mine and thine," but a given objectification belonging to a given thought—"Principle and its idea is one," S.&H. 465. The Prodigal broke this continuity and therefore the money "fell" to matter and he with it. "Give me the portion of goods that *falleth* to me. And he divided unto them HIS [not their] *living*"—and so the "living" is always the portion of him who *earns* it. "I am not come to call the righteous, but sinners to repentance,"\* expresses his mission to the rebellious, and Luke 12:49-53, shows that his truths brought "rebellion" to the human consciousness. The fact was that he drew all of his disciples from John the Baptist, who had rebelled at the bounds of the Church and was working outside thereof, having fulfilled it in his parents—his father being a priest in the Temple. Work never has to be done over. Everything is progressive,—he never rebelled at the Church, but at its *bounds*.

So, when the Greek men sought Jesus for the right Principle of his teachings, it was his second call from "Thirteen," or Principle, outside of "the lost sheep of

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\* Mat. 9:13.

## THE CALL OF THIRTEEN

the house of Israel." His first call having come from the Roman Centurion, who was ruling the Twelve Tribes\* as a vassal nation to Rome, Luke 7:1-10. It will be noted in this instance that it was said of the Centurion that "he loveth our NATION, and he has built us a SYNAGOGUE," showing that Jesus responded to the call of Nation (Thirteen), in this instance of one who loved Church and Nation. He did not, however, go under the roof of this call of Thirteen, for there was no roof to him in THIRTEEN and no servant to be freed—even the Centurion seeing this.

So, when the Greeks sought him at the feast, inasmuch as they reached him through Church, Philip and Andrew (two of his twelve disciples) and they, the Greeks, had to come to his "Nation's" feast, and he had previously said: "All that the Father giveth me shall come to me; and him that cometh to me, I will in nowise cast out"; and, again: "No man can come to me, except the Father which has sent me draw him: and I will raise him up at the last day," John 6:37, 44; he was forced to receive the Greeks as his "Call of Thirteen"—the manhood, or Principle of the Greek Woman's call in Fourteen (the infinitude of blessing and supply). It is very evident, therefore, why he recognized that his hour had come—his own Principle, John 6:37, 44, convicted him of it as his Church "demonstration," and the human Association (his disciples in twelve, and, the Greeks coming from Fourteen to his NATION'S feast THIRTEEN)—and he always in Thirteen—were the "human and divine coincidence" of circumstance, if not of thought.

The Greek Woman recognized Nation before World in conceding the Children's first right; the Centurion recognized both Church and Nation; and the Greek

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\* Under Judah for but one Tribe (Star) is active at a given time, Christ and Christmas stanza I.

men Nation, by going to his Nation's feast; and Church, by seeking his two disciples (in TWELVE, Church) as a medium to Jesus.

Jesus, rising to Fourteen, said: "The hour is come that the Son of man should be *glorified*" (not *crucified* to his then-sense); but the necessity to bridge the undemonstrated thought about him pulled him down to the rebellion of Thirteen, and he discoursed on seeming death as inevitable to the bridging of the distance between the thought that had sought him through the medium of Church (his disciples) in fulfillment of the prophecy: "What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my *friends*," Zech. 13:6. In other words, had he been able to demonstrably lift his disciples to even twelve in complete demonstration—Judas being of his own tribe that betrayed him—THIRTEEN (Principle) would have been demonstrably realized to be inseparable from FOURTEEN (Love), and he would have been spared the crucifixion by organized "*church*". For its accusation against him "He maketh himself the son of God," effected his crucifixion. In his struggle he cried: "now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. [Then, rising again to FOURTEEN] Father, glorify thy name. Then came there a voice from heaven [Fourteen], saying, I have *both* glorified it, and will glorify it again."

A voice from FOURTEEN most unmistakably declared the infinitude of *good*, and based the future good on the past (Church resting upon Association), in accordance with Eccl. 3:15—"And God *requireth* that which is past"—no FOURTEEN without THIRTEEN, and no THIRTEEN without TWELVE, and so on, back to basic

*one* as the first premise of infinite good, whereupon ONE in orderly descent becomes the—"ONE infinite God, good, which unifies men and nations, etc.," S.&H. 340.

But how was this voice of FOURTEEN heard and interpreted by the three grades of demonstration standing by: "The people therefore, that stood by, and heard it [the Greeks, without doubt, who approached Jesus for another theory of 'life' with which to feast the human intellect], said that it *thundered* [a foreboding, ominous sound that meant discord only]: others [disciples] said, An *angel* spake to him" — an angel usually affrights, as it presents some word of God to the unprepared-to-their-sense thought. This precipitates the Christian experience with its usual excuses of the benefit and blessing of suffering for righteousness' sake, when as a matter of fact it is the suffering for failing to respond to lesser calls, as had the disciples. See Miscellaneous Writings, 73:12-18, as bearing out, that "Human wisdom therefore can get no farther than to say, He knoweth that we have need of experience," when in reality it is suffering from breaking a moral law.

Also, the difference between God's voice and the angel's voice is so strikingly shown in I Kings 13,\* and Num.\* 22-24. Note in the first instance of both citations, God *spoke* first and last and the angel medially; and in both instances the prophets were punished for following angel voices, *after hearing* God's voice (in which latter event *we* must be the angels, to be safe), Gal. 3: 19, 20.

"Jesus answered and said, This voice came not because of me, but for your sakes [and — inferentially — you will be held to an account therefor]". Jesus was the only one demonstrably in THIRTEEN, and, therefore,

\* Chapters.



the only one that heard the voice from the spiritual height of FOURTEEN, which is only the infinitude of THIRTEEN, hence in the descent (to the human sense) THIRTEEN seems to be before FOURTEEN, Nation before Universe. "Unpreparedness" is never pardoned by Principle, but all are held to strict account for the higher opportunity, as midnight calls come only after wasted days. The Greeks had had their spiritual call through the healing of the Greek woman's daughter, and had undoubtedly heard the letter message of Truth in some way to prepare them for this call, else they would not have sought Jesus. The Centurion that had responded so wonderfully, in the healing of his servant, Matt. 8, was perhaps the one who heard God's voice through the seeming darkness of Jesus' crucifixion (the sun being darkened), sufficiently to say, "Truly this was the Son of God," because he had taken the steps of both Church and Nation, Matt. 27:54. The Greek woman had heard *God's voice* (In FOURTEEN) in seeking her daughter's healing; the Samaritan woman likewise at the well of Sychar; Pilate's wife also when she warned her husband to have nothing to do with Jesus' condemnation. Paul unfolded his highest revelations to the Gentiles—his every epistle (one possible exception) with their marvelous metaphysical truths, were indited to the Gentiles who had not gone through (literally) the TWELVE, but who had the Twelve Tribes in the "loins" of their spiritual conception (as did Abraham, Heb. 7:9, 10), to receive the Word from FOURTEEN. (While it is thought by some that "Hebrews" was Paul's Epistle, this is not so regarded by Bible authorities; and even if so, it is the one exception of Paul's epistles' being written to the Gentiles). Mrs. Eddy speaks of the violent death of all the disciples, except

## THE CALL OF THIRTEEN

one, as being the result of their "ignoble conduct . . . towards their Master," Message 1902, 18:25, 26. Thus "The Call of Thirteen" held them to strict account! So situations never approach any of us without bringing with them the demand of full toll for our past opportunities for preparation, which divine Justice has previously accorded us.

In this connection, Mrs. Eddy in her Poems, p. 26, indited to the year of 1865, the following with reference to the assassination of Abraham Lincoln:

"Chill was thy *midnight day*,  
While Justice grasped the sword to  
*hold her throne*,  
And on her altar our loved Lin-  
coln's own  
Great willing heart did lay."

"The Call of THIRTEEN," or his Nation's call, had been responded to first in the Greek THUNDER of the canon's mouth, and then, again, in the struggle of "Christian" warfare of right over wrong, good over evil—MORALITY instead of SPIRITUALITY; in seven, instead of THIRTEEN.

It was Lincoln's time for THIRTEEN or his Nation's call, and it must be heeded. The Civil War was the call for the UNITY of the male and female elements of our United States (of consciousness) in Thirteen, which was heard but not understood, and, while Lincoln was rich in every manly Christian virtue, it must be met by WOMAN (hence the "midnight DAY"). Abraham Lincoln was laid on the altar of manhood by JUSTICE (sacrifice being a manly—"Christian" virtue as separate from "Science," Woman—Love; the limitation of SEVEN) before Woman could unfold her message from FOURTEEN. He had wept with his Nation over its lack

of true Womanhood, but could only supply it with "Christianity" in its limitations (as presented by Mrs. Eddy on p. 10 of *No and Yes*), just as Jesus *wept* over Jerusalem, and also over the lack of Womanhood at the tomb of Lazarus. But Moses had foreseen that Woman was "*last* in the ascending order," and so stated her position, Gen. 1:27 and Mrs. Eddy also in S.&H. 508:21-23; and while Jesus saw it for himself, as illustrated in Christ and Christmas by his seamless white robe—the black robe over his shoulders in the second picture of Christ and Christmas, and the black robe on his lap in the ninth picture in the circle, showed his limitation in imparting it. (It cannot be imparted from heights, but on the plain—universal, rather than specific, Love). It was specific in man, as *No and Yes*, p. 10:6-10, unfolds, and expansive in Woman—generic man, S.&H. 561:22. Note, too, that while Woman's underdress is white in this ninth picture, her outer robe is drab so long as the witnesses are two; hence, Mrs. Eddy says on p. 346 of *Miscellany 29-2*, that "the manhood and womanhood of God have already been revealed IN A DEGREE through Christ Jesus and Christian Science, His Two Witnesses." The message is limited so long as the witnesses are *two* instead of one—as evidenced in the next (tenth) picture, where the outer robe is pure white, expressing S.&H. 64:22-25.

So Jesus was sacrificed by the same sword of "Justice" on another "midnight DAY"—the sun even withdrawing itself at midday in symbolic expression—as regards his inability to anticipate and break the limitation of symbolic prophecy, evidenced by his statement to Peter in Matt. 26:53, 54 (note here that Jesus speaks of "MORE than TWELVE legions of angels," as it would have taken *more* than TWELVE to meet the situation,

## THE CALL OF THIRTEEN

which was the demand of THIRTEEN\*); also when he told Pilate in John 19:11, "Thou couldst have no power at all against me, except it were given thee from ABOVE." Again, "Put up thy sworn into the sheath: the cup which my Father hath given me, shall I not drink it?" John 18:11.

Abraham Lincoln yielded April 14, 1865 (Lee surrendering at Appomattox April 9, 1865—the exact date of Jesus' Resurrection and just five days before Lincoln's assassination), to the revelation of Womanhood which must be revealed through a woman (as Jesus prophesied to John according to Rev. 12:1) in 1866, S.&H. 107:1-3. Man could not do this as *man*, but must rise to Woman, as he (Abraham Lincoln) had failed to do in his "warfare" methods. He was a valiant Michael, fighting "the holy war," S.&H. 566:30-1, for Principle in THIRTEEN, but in the "ascending" sense of THIRTEEN which would be the *second day*—seeing the great distance between right and wrong, rather than nothingness of wrong, as in the Gabriel sense: "The Gabriel of his presence has no contests. To infinite, ever-present love, all is Love, and there is no error, no sin, sickness, nor death," S.&H. 567:6-8. This is Womanhood and while the Principle of the Union was preserved by the Fatherhood of God through manhood, its true union must be in the Gabriel sense—Womanhood's Thirteen embracing manhood's second ascending step (spiritual understanding or *firmament*) in the unfolding "Creation" of our United States—the first day being the "Light," first day of consciousness, which gave it birth and was "Fathered" through George Washington in symbol.

Mrs. Eddy's thought already was most active in her Nation's needs, for although a Democrat by inheritance

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\* Note that the prayer of Church in Twelve was not equal to Nation's demand, My. 281:1-5.

(Mark Baker, her father, being an ardent Democrat, active in politics, Sibyl Wilbur's *Life of Mary Baker Eddy*, p. 24) she took a firm stand for the abolition of slavery even before the war, and had both a husband and son in the war (her son being wounded at the battle of SHILOH—how significant! Sibyl Wilbur's *Life of Mrs. Eddy*, p. 63.) So Woman's thought was at work on Nation, before she began to unfold Church. Thus Mrs. Eddy was always in THIRTEEN, as was Jesus; hence, her lack of participation in Church edifice building, except as a *gift* from herself in the Branch Church at Concord—*Voluntary gift*.

Returning to our main issue, our Church "Call of Thirteen" to aid in UNITING the manhood and Womanhood elements of our Nation in true spiritual bonds, the Board of Directors was *impelled* by the demands of the hour. But because it had failed to respond to the lesser call of Mrs. Eddy's plan of evolution for our Church in TWELVE, and, in fact, had actually put our Church back under the old plan of the Fatherhood Church, dissolved in 1880 (see our Quarterly cover's statement of Church—inside first cover) where our travail in Church must of necessity be that described by Jer. 30:6, "Ask ye now, and see whether a *man* doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?" Because the Board had not seen Jer. 31:22, "A *woman* shall compass a man," it had been forced by divine power to respond to the call of THIRTEEN, and had called the Church thereto without the "wedding garment" of TWELVE with which Mrs. Eddy so completely supplied her Church before she left it, having spent her many years of labor to weave it into the "web of consistency without seam or rent,"

S.&H. 242:26. Nevertheless, like the Greeks and the disciples, it has heard God's voice, and will be held to an account to the full measure of what it said.

Mrs. Eddy, as previously noted, fulfilled TWELVE before The Mother Church was built as a testimonial thereof, and went on in THIRTEEN, leaving us the steps to see and to follow. This has been previously shown in these *Notes*, attention being called to so many of the articles in Miscellany which relate specifically to the World and World affairs, which Mrs. Eddy handles in the light of Science, and not with the World's light—giving her highest Truths to the World, in such metaphysical articles as "*Christian Science and The Times*," Concord (New Hampshire) Monitor, My. 266, 267; "*Heaven*," New York American, My. 267; "*Prevention and Cure of Divorce*," Boston Herald, My. 268; "*Harvest*," The Independent, My. 269-271; "*Mrs. Eddy Describes Her Human Ideal*," The Evening Press, My. 271; "*Youth and Young Manhood*," Cosmopolitan, My. 272, 273; "*Universal Fellowship*," Minneapolis News, My. 275; "*Politics*," Boston Post, My. 276; "*Peace and War*," Boston Herald, My. 277; "*How Strife May be Stilled*," Boston Globe, My. 278, etc., etc.

God governs, and whether we hear His voice or the "angel" or the "thunder," is determined by our nearness to Him—proportionate at-one-ment with Him; He and He alone has voice to "call," and power to command—S.&H. 256:19-23.

Ever since Mrs. Eddy's passing, the voice of truth has been constantly calling Christian Scientists to their larger unfoldment ("Love is impartial and UNIVERSAL in its adaptation and bestowals," S.&H. p. 13) in THIRTEEN, but because of our inability to hear the *true* call,

by reason of our disobedience to our Manual in THIRTEEN, we have heard only the World's call for help in its own language (the *thunder*) and have responded in like manner, using the World's methods—in war, when we laid down “the sword of the spirit . . . the word of God,” Eph. 6:17 and took up the sword of destruction; and in the “litigation,” instead of seeing what the opportunity offered—that when our Manual and the Deed of Trust began to conflict, something must be wrong with *us*, which would have led to our eyes being opened to the fact that any authority of the Board of Directors under the Manual as *administrative*, had ceased with Mrs. Eddy's passing—again an opportunity to rise to THIRTEEN, instead of turning to law, the World's weapon and defense, and continuing with and under the law when Mrs. Eddy, as “free-born” Mother, Gal. 4:22-31, left us *free*.

Again, calamities are recognized and responded to with “silver and gold” instead of meeting the World's great need with “Such as I have, give I thee,” Acts 3:6.

Latterly, the call went out from the Board of Directors to read in our Churches the notice “to register and to vote”—thus bringing politics into the Church when the true call, that was thus perverted, was to take the consciousness of true Church (“The Call of THIRTEEN”) into the Nation, and so to “leaven the lump.” The Nation was in various ways daily calling the attention of its citizens to their civic duty, and Scientists had definite instructions from Mrs. Eddy on this subject in the article “Politics” in “Miscellany,” and their civic duty was thus clear to them.

Many Science Churches responded to the call from the Board of Directors, thus unifying Church and State—so, again, we find Christian Scientists uniting with

the Nation (the Call of THIRTEEN), but with a *false* sense of THIRTEEN, accepting the "World's" testimony and its methods.

We must refuse to accept the reality of evil in Church before we can see its unreality for the World and *heal* it; thus proving our worthiness for the "wedding garment," and National and Universal union.

When the "seventy," whom Jesus sent out "to heal the sick" and to declare "the kingdom of God is come nigh unto you," Luke 10, returned and told him that even the devils were subject unto them through his name, Jesus' replied: "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." Is not this realization true "*registration*," and our forever vote the continuous expression of this name (nature)? Although our civic response as outlined by Mrs. Eddy in "Politics" was our individual (not collective, and Church is "collective") privilege and duty to our Nation, not to Church, as Church knows no such need, as evidenced by our Manual, which is our complete guide in Church matters. The Branch Churches having specific directions to go on "in consonance with" the Manual,—Man. 72:19-24; even "*general official control*" of the Branch Churches by the Mother Church being *positively forbidden*, Art. XXIII, Sec. 1.

The morning following our National election, our Monitor's first editorial carried this caption—"A Victory For Right." Jesus has said: "Rejoice not because the spirits are subject unto you," and Mrs. Eddy writes on p. 103 of Science and Health: "The maximum of good is the infinite God and His idea, the All-in-all. Evil is a suppositional lie."



Paul said: "The weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds. Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every *thought* to the obedience of Christ," II Cor. 10:5. Our full Church duty!

If no Christian Scientist had "registered and voted," the *issue* would have resulted as it did; of course, in no sense discounting the splendid work they mentally did. Secs. 15 and 16, Art. VIII, is prohibitory to our Church efforts outside of our own outlined-in-our-Manual grooves.

Those who responded to the Board of Directors' call through Church, "rebelled" against our Manual; and those who refused to accept the call through Church, responded to the call in Nation (THIRTEEN) and "rebelled" *with the Manual* against official control or direction by the Board of Directors of the Branch Churches, as demanded by Art. XXIII, Secs. 1, 6—the latter, lines 19-24. In any event, we have heard the same thing—"The Father's voice" (THIRTEEN), and we have all *responded*, regardless of what the senses may say of "how." The relative distance that we may accept the claim to our being below the true message is left to our own reckoning with Principle, The Call of THIRTEEN, there being but one fact in any situation, "The spiritual fact, repeated in the action of man and the whole UNIVERSE!" S.&H. 207:28, 29. It was the call to unite in consciousness the qualities of man and Woman in the Universe through the medium of our great NATION (THIRTEEN), which bears the same relationship to salvation of the World (FOURTEEN) to its moral and spiritual civic ideals as the Nation of Israel bore to the

## THE CALL OF THIRTEEN

World's salvation in a more definitely compounded religious way (the United States being a definite and limited sense of the whole World's peoples in one, with their individual and definite ideals *compounded*; just as the Twelve definite Tribes of Israel "represented in type the whole human race"—April Journal, 1895, commenting upon the Director's Window in The (little) Mother Church). THIRTEEN is the "rebellion" of the *true* idea, after it has reached its definite *specific* perfection, to the limitation of such definiteness—the "rebellion" that unbinds the sheaf-band, Chedorlaomer, Gen. 14:4, and diffuses the idea into the Universe—generic man—through World Courts, World Leagues, Peace Pacts, World Conventions—and even World Religious Parliaments at, perhaps, World Fairs into which our National Christian Scientists' Association, as Universal Assembly, was merged by Mrs. Eddy at our World's Fair in Chicago, Nov. Journal, 1893. This National Christian Scientists' Association had been called into being by THIRTEEN, bound by the sheaf-band of CHURCH (TWELVE), religious unity, each sheaf typing a tribe as in Joseph's dream, Gen. 37:7, and had ended in the band's being broken by THIRTEEN presentations of Christian Science under the cognomen of "Universal Assembly," before it became one with the World, FOURTEEN. Principle being definite could never go beyond THIRTEEN, but must be embraced in LOVE, FOURTEEN. Chedorlaomer representing the four kings, ruling ideas (four "ascension" or *superstructure*), which must be offered on "the shrine of Love"—S.&H. 595, 8, 9 to a more basic and *structural* unfoldment,—Church, which is "the structure [not *super*-structure] of Truth and Love," S.&H. 583. Structure is both *foundation* and *superstructure* in one. Superstructure, Woman (Bride),

must descend as City foursquare and rest upon human foundations, Rev. 21:10, 14, and this descending activity is away from four ("ascension" to human sense—Jesus having ascended on the fourth day of spiritual creation, to human consciousness) to the redemption of the five physical senses (five kings, Gen. 14, descending to and *redeeming*, rather than rising above and leaving), which have served the four kings for TWELVE years (the descending City having TWELVE gates) and "rebelled" in the THIRTEENTH for the purpose of freedom and redemption. Mrs. Eddy says, S.&H. 274: "When what we *erroneously* term the five physical senses are MISDIRECTED, they are simply the manifested beliefs of mortal mind, etc.," implying that when properly DIRECTED, they become *more*, as just above this reference on the same page she speaks of "*Unnecessary* knowledge gained from the five senses is only temporal, etc." "Erroneously," "misdirected," "unnecessary," added simultaneously with the last statement of "the ideal man" and "the ideal woman," S.&H. 517:8-10, in 1907.

So as previously (in this chapter) noted, when the Board of Directors were changed from "four" to "five" our idea of Church began to break its bounds (sheaf bands) and to thus become more diffusive—"Benjamin" being thus added in the fifth *descending* rung of Jacob's Ladder—his sons, or twelve. The whole previous tendency had been encouragement to rise above Church (and demonstrate the Twelfth Tribe, Benjamin, in the Nation), rather than to "*descend*" through it (Church—in TWELVE) to the Nation in THIRTEEN, our ladder rungs or numbers increasing by the compounded process of ascension plus descension, they having been descending from *seven*. Jacob's angels ascended and descended—Gen. 28:12, and S.&H. 299, 581 show

## THE CALL OF THIRTEEN

both ascending and descending angels. If seven is "ascension," seven more would be complete "descension"; so the last descending rung would be FOURTEEN, hence Jacob was forced to work FOURTEEN years for Rachel, typing Spiritual Motherhood—Love. His twelve sons, or his ascending seven (the full measure of manhood consciousness) and descending five in Womanhood completed "Church" in symbol and left no *work* with the World. So we use what we have learned in Church to *redeem* the world's material concepts to reality, since it has borrowed its pattern from Truth by reversing Truth, Un. 53:1-3, and since "the greatest wrong is but a *supposititious* opposite of the highest right," S.&H. 368:1, 2.

"Truth pleads tonight  
Just take me in  
No mass for me"

(Christ and Christmas, Tenth picture)

is our message to and with the Nation and World—the last two rungs—THIRTEEN, Jacob, Fatherhood, typed by Jesus in Church and George Washington in Nation, and FOURTEEN, Motherhood, the Universe or Jacob's two wives in one—Rachel embracing Leah, typed by Mrs. Eddy, as universal Mother. At the dedication of First Church in London, Mrs. Eddy wrote, "Today a *nation* is *born*," My. 183.

At the beginning of the 1879 organization Mrs. Eddy had seven Directors in her Church—Sibyl Wilbur's Life of Mary Baker Eddy, p. 266,—Sibyl Wilbur indicating that this number continued throughout the history of the first formation, but they were changed to five as recorded in the Journal of Aug. 1889, which published the Constitution and By-Laws of the Church just prior to its dissolving in October; so the old for-

mation was dissolved with five Directors. The new formation started with *four*, and ended in *five* in 1903, when the Extension was started. Church in TWELVE, however, does not reach the whole *descent*, as Jacob stood for an entire Nation—"Israel" THIRTEEN—and Rachel for Love, which is the whole World, FOURTEEN. In this Aug. 1889 Journal, just mentioned, is the following statement in the Bible Lesson Series, which were interpreted in each of the Journals for the month in advance (by Mrs. Eddy's design to unify interpretation, see Journal, June, 1888, p. 152), in the incident of Samuel's choosing of David the *seventh* son of Jesse for anointing, it is said: "David was the *seventh*. Seven is a *complete* number, symbolic of *harmony*. 'God rested on the *seventh* day, etc.,' Gen. 2:2, 3, David was a harmonious thought. After creation (material) ceases, we arrive at a *harmonious* thought—the day of the Lord's: Cessation of material *evolution* produces the seventh day, the reign of harmony, the Sabbath." Aug. Journal, 1889, p. 255.

So Mrs. Eddy started everything, as has previously been unfolded in *seven* (except the first Church in eight, which was the only thing that did not stand that she organized), and descended past the same mileposts of days of consciousness through which Jesus had specifically passed—Jesus' revealing but *seven*—the seven stars in his right hand, Rev. 1; seven Churches, Rev. 2, 3; seven seals, Rev. 5, etc., etc. Mrs. Eddy made six distinct evolutions or descending steps as previously unfolded, starting with the "rest" of man in the allness of good in the first edition. This is the reason so many think it is her highest revelation—as it *was*, in point of *height*, but Woman being a "descending" idea, starting from seven (the "rest" of the human consciousness in

specific demonstration, with a background and foreground of FOURTEEN—Motherhood of God typed by Rachel), to descend the ladder of seven in human consciousness changing nothing but its height and narrowness of position occasioned by specific, individual demonstration: “Ascension” demanding one’s leaving all behind in specific up-rising—even one’s immediate surroundings. In Matt. 19:27-30: Peter said (in response to Jesus’ demand of the rich young man that he leave all for Christ): “Behold, we have forsaken all, and followed thee [the demand of ‘ascension’—manhood—being as previously set forth, to ‘forsake,’ ‘deny self,’ ‘leave all,’ ‘follow,’ ‘forgetting the things which are behind,’ ‘Get thee behind me, Satan, etc., etc.,’ in his super ascent]; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the REGENERATION when the son of man shall sit on the throne of his GLORY [Glorified by the manhood of Woman—‘Christian Science’ as it becomes one with divine Science. ‘He shall glorify me,’ John 16:14, correlated with S.&H. 200:27-29, ‘Jesus Christ and him GLORIFIED’ was added to Science and Health before Mrs. Eddy’s prayer of thanksgiving on the flyleaf, taking the place of a previously denied selfhood: ‘I, I, I, I, itself, I, etc.,’ specifically set forth in ‘Evolutionary Comparisons’. ‘Jesus Christ and him *glorified*’ to take the place of Paul’s ‘crucified,’ or denied, Jesus; also this was simultaneously given with the Celestial Crown on our books. All changes in 1908], ye also shall sit upon twelve thrones, judging the Twelve Tribes of Israel . . . the last shall be first.” Heb. 4:8, 9—“For if *Jesus* had given them *rest*, then would he not afterward have spoken of *another* day. There remaineth therefore a rest to the

people of God." The rest of REGENERATION, descension, embracing GENERATION, ascension.

It will be readily seen, why so many have "rebelled" and left our Cause—particularly in the earlier days—after serving it so faithfully and effectively as Editors, Ministers, Teachers, etc.—the "descending" process not being understood, and the "downward" course being interpreted as retraction instead of broadening to meet the claims of the specific demonstration of manhood from rung to rung in descending Jacob's ladder of his sons—seven ascending and five descending, thence Jacob THIRTEEN, and RACHEL FOURTEEN; taking in the surroundings that man had "forsaken," "forgotten," "denied," put "*behind* him, etc., etc.," in generation. "Who created all things by Jesus Christ," Eph. 3:9—man unfolded the seven steps of Creation; which were mentalized and spiritualized in Womanhood to *human* sense, for, of course, these grades of relativity are only to the human consciousness—above which man rose and through which Woman descends. Man is specific, Woman is generic. Man made his demonstration as a person, S.&H. 565, 13-19; Ret. 93; Woman took each specific position into *Church* in her descending processes.

It is interesting to note that while a man (in the ascending demands of manhood) was told to forsake his wife (for the purpose of wedding divine Truth, never another Woman) as instanced in Matt. 19:29; Luke 14:26 (in the latter reference, even the word "hate" being used), a *woman* was never told to forsake her *husband*. The difference between man, as "ascending," and Woman, as "descending," is clearly set forth in this distinction; for while a man (not seeing beyond the limitation of manhood) must work on the basis of "Evil

communications corrupt good manners," I Cor. 15:33; and, "Never breathe an immoral atmosphere unless in the attempt to purify it," S.&H. 452:14, 15: Woman realizing, "The greatest wrong is but a *supposititious* opposite of the highest right," S.&H. 368, redeems the *fact* from the false claim of the senses. This was always expected of her spirituality even before the letter revelation of Womanhood came to the world through the consciousness of Mary Baker Eddy. Hence it was proverbial that the world's verdict was to "Stone the woman and let the man go free"—the highest compliment to her superior symbolism. The very "stones" were translated into her redemption in John 8, as elsewhere spoken of.

In the June Journal of 1888, p. 110, Vol. 6, No. 3, is the following statement: "Our beloved Teacher and Pastor followed faithfully and devoutly the requirements of the Orthodox belief up to the very portal of Heaven. Then Christ, hearing her knock for admittance, opened to her a vision of spiritual realities of which mortals had heretofore been ignorant."

Thus Mrs. Eddy received her revelation from the portals of heaven, and had it remained there, there would have been no salvation for the world in it, but she would have ascended as did Elijah and Jesus (which she probably intimates on p. 235 of *The Life of Mary Baker Eddy*, by Sibyl Wilbur, when she says: "If the students still continue to think of me and to call on me, I shall at last defend myself and this will be to cut them off from me utterly in a spiritual sense by a bridge they cannot pass over." Had she done so, she would not have fulfilled the next five downward evolutions demanded of her for world salvation.



This was illustrated in the last picture of the first three editions of *Christ and Christmas*—the 3rd being the first edition after it was again restored to us—in which the picture was quite different—very peculiarly shaped (somewhat the shape of a heart, although quite dissimilar in some ways, upturned with point at the top and broader base) with but one cross and that a large one with flowers similar to the second one we now have, although the flowers were of course very much larger (as the cross was closer to the beginning of the picture) and presented the appearance of morning-glories. A double trunked tree was in the middle of the picture, above which a man (similar in appearance to Jesus, although showing much strength) had risen, and behind whom were myriad faces; and he sending a white bird back to earth, but with no olive branch in its beak. This perhaps typed individual peace, but with no message for others who had not made the same ascent.

When the branch activity started in the latter part of 1898, by Mrs. Eddy's presenting the Concord Branch, as a gift, and personally superintending its building, as before noted, the branch was put in the bird's beak, the branch on the door of the tenth picture at which the Woman is knocking, and the squares under her feet, rather than alone the individual square mat under her feet.

Thus had the ascended revelation stayed in *heaven* not reaching below the Christian, the flowered cross, and there had been no hope for the dark cross of human depravity—world—salvation would have never reached the world. The first picture said "Come unto me"; the last picture, "I will go unto you," when the dark cross was encircled with light.

Therefore those who think that the first edition of Science and Health is the highest, are right—it is the highest point of manhood—a Little Book brought by a man-Angel, Rev. 10, at the point of finished “generation,” as evidenced by the statement: “These are the ‘generations’ of the heavens and the earth, when they were created, etc. [Gen. 2:4, immediately following verses 2, 3, where God “rested” in the *seventh* day].” “*Generations* signified the manifold ideas of Intelligence, and Life,” 1st ed. 243. “There could be no second creation after ‘all was made that was made,’ nor ever a man formed since the full idea of God was given,” 1st ed. 236. Thus it was but natural that Church could not be seen from this high viewpoint, as it was a position of ascended aloneness, hence the following, which has been used against our organization: “The mistake the disciples of Jesus made to found religious organizations and church rites, if indeed they did this, was one the Master did not make . . . Christ’s Church was Truth . . . the temple for the worshippers of Truth is Spirit and not matter . . . No time was lost by our Master in organizations, rites, and ceremonies, or in proselyting for certain forms of belief: members of his Church must answer to themselves, in the secret sanctuary of Soul, questions of the most solemn import,” first edition S.&H. pp. 166, 167. The above shows clearly why man could not be Immanuel, but merely Savior, as the ascent had to be made first—this is the message the man-Angel brings; but the prophecies of Rev. 12 and 21 were “Woman’s hour,” which is now, — “*This* is woman’s hour.” No. 45, and both of these women *descended*, one to the wilderness, the other, to the world. The Woman in Rev. 12 first appeared “in heaven, clothed with the sun, the moon under her feet and upon her head

a crown of twelve stars"—all mankind; and her demonstration was made in two wildernesses—the last after having the two wings (manhood and Womanhood) of an eagle, Rev. 12:14; and the Bride as the City four-square had twelve gates—a gate for every tribe, as typing all mankind. The first edition presented but *seven* gates, and they "generations" or labor—the *seven* ascending rungs or creations. Woman had to unfold the five others and they the complete redemption of sense testimony to idea. "When what we erroneously term the five physical senses are *misdirected*, they are simply the manifested beliefs of mortal mind, etc.," S.&H. 274: 17, 18. The inference of the possibility of *proper* direction is unmistakable!

#### THE DESCENDING STEPS OF WOMANHOOD

So Mrs. Eddy's *first* descending step \* starting with man's REST in God's Love—the seventh day of consciousness (which Jesus undoubtedly demonstrated after his resurrection and ascension, but which was never revealed to the human consciousness), was where Mrs. Eddy found her work and revealed its Principle in the allness of good, man's oneness with God, etc., etc.—no *medial* angel, Gal. 3:19-21, lay between God and man in her first edition brought by the man-Angel, although he brought this message of Woman: "Woman was a higher idea of God than man, insomuch as she was the final one in the scale of being," first edition p. 249. This corresponded to Asher, the *eighth* tribe, being the Womanhood of man's *seventh*, the start of the descent—REST changing from the inactivity of human concept to the omni-action of Mind—"God rests in action," S.&

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\* The first evolution only *looked* earthward, but remained on man's rung of "rest" quickened to "rest in action." S.&H. 519:25.

H. 519:25. First Church in 1879 was started in this man-Angel unfoldment, which she tried to start in 1875.

Her *second* descending step was in the third edition of 1881 when she put "Creation" entirely into Motherhood, instead of Fatherhood, as in the first edition. This came after a great struggle evidenced by the failure of her second edition (Sibyl Wilbur's Life of Mary Baker Eddy, pp. 221, 237, in chapter entitled, "Conflict of Personalities"). This struggle was prophesied in Rev. 11, when "the two witnesses" (which Mrs. Eddy says are "Christ Jesus and Christian Science"—My. 346:30-2), after testifying in "*sackcloth*," die, are resurrected, and ascend. This descending rung corresponds to Gen. 1:24-31, three elements to cope with—animals, male and female.\* The false sense of all three seemed to resist Womanhood at this step, and particularly the male element. This struggle has been noted in "The Finality of the Revelation." The second edition, which Sibyl Wilbur characterizes as a failure, finally came out in one thin Vol. II, although there was no Vol. I, Sibyl Wilbur's Life of Mrs. Eddy, p. 237. There was no "Creation" in this volume nor anything that presented an evolution in line with this outline. So this partial effort was extracted from the third edition, which Mrs. Eddy could not take out of the press, as she explained in the last paragraph of her Preface of this Vol. II of her second edition. It could not be called an evolution or a step, but a partial step borrowed from and embraced in the third edition. This Vol. II of the second edition has a "Noah's Ark" on the outer cover, with clouds overhead and turbulent waters beneath—a seeming prayer for the safety of her Cause, which was answered in Motherhood in 1881 as previously noted. This step corresponded to Issachar, the *ninth* son, or the

\* Its redemption gives man DOMINION. Gen. 1:28.

union of the two elements of male and female, as previously described in the chapter "The Twelve Tribes."

Her *third* descending step or step was in 1883, sixth edition, when Mrs. Eddy gave us the Glossary, thereby "squaring" Woman with man, as it gave man full credit for the Bible—no Woman being mentioned therein excepting Eve. This rung corresponded to Zebulun, the *tenth* son. Thus, the field was given an opportunity to study the tribes for eight years before the City four-square (which had twelve gates corresponding to the Twelve Tribes) was revealed, and the Glossary for three years of which being the only new revelation. The Journal, unfolding the Tribes one by one (as described in the chapter, "*Crowned With Twelve Stars*"), was started with this unfoldment in 1883, and the Tribes were finished in 1895—just twelve years of unfoldment of the Tribes. This third descending rung or revelation corresponds to Gen. 1:20-23—the water ("water symbolizes the elements of mind," S.&H. 507:3), the water animals and the fowls—the delving and soaring of *Scientific Christianity*.\* Of the water animals Mrs. Eddy says in the third edition, Vol. II, p. 119, "The swimmer in the sea of thought," and also on p. 125 of this same edition, she says: "Mythology presents man as material, yet a living soul, and his material thought presenting a material bird, and saying that God made it," showing that this period of spiritual unfoldment or "descending" idea, has nothing to do with the symbols of "creation" upon which man has ascended higher and higher ("Who created all things by Jesus Christ," Eph. 3:9), but to "exchange the objects of sense for the ideas of Soul," S.&H. 269:15, 16, is Woman's mission. This Glossary also fulfilled Rev. 11:18. "And that thou shouldest give reward unto thy servants the prophets,

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\* This step redeems human INTELLIGENCE.

and to the saints." This evolution is particularly important as it is an entirely new trumpeter—Rev. 11: 15—from the "man-Angel" and the "two witnesses." Rev. 10, 11, as will be seen by Rev. 9:13 and 10:7. Although every evolution Mrs. Eddy made was after the *Seventh Seal* was opened, Rev. 8:1, the seventh (or last) trumpeter does not sound until Rev. 11:15.

Her *fourth* descending step or step was in 1886—16th edition—"A Woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars," Rev. 12:1, corresponding to Gen. 1:14-19—the *sun, moon* and *stars* or period of ASCENSION, S.&H. 509. This Woman brings forth a man child—"And she brought forth a man child . . . and her child was caught up unto God, and to his throne," Rev. 12:5—for it was the period of *ascension*. This was where Jesus left to human view in "Ascension" and where Woman brings him forth, as Mrs. Eddy correlates this passage in *Science and Health*, p. 565:6-13, as "Jesus, the masculine representative of the spiritual idea." "This same Jesus . . . shall so come in like manner as ye have seen him go into heaven," Acts 1:11. This fourth evolution gave us "Genesis" and "The Apocalypse" for the first time, with the chapter of "Prayer and Atonement" between, as "The Apocalypse" was not taken beyond the Woman bringing forth the man child—the City foursquare not yet being added. This rung corresponded to Joseph, the eleventh son. Joseph and Jesus being proved one in type, thus Jesus could not demonstrate beyond eleven—eleven disciples. Woman, the Benjamin type, redeems "money" for which Joseph and Jesus were sold—betrayed; hence Mrs. Eddy's accumulated fortune redeemed from matter, and left in sacred trust for us.

The distinction between the fourth and fifth descending steps of descent (the one under immediate comment and the other next succeeding) interprets, in the sense of this outline, the four and the five Directors.

During the time of this *fourth* descending step, the Woman bringing forth the "man Child" in 1886 to 1891, the first organization was dissolved in 1889 (having been formed in 1879 in the revelation of the "man-Angel" in Asher; the "man-Angel" being a Woman, as described in the Jan. Journal, 1895, p. 412). It was dissolved with five Directors. Everything in Mrs. Eddy's Church meant some vital symbol. As has been previously noted, her first Church had seven *Directors* up to a short time before its dissolution, when they were changed to five, as recorded by the Aug. Journal of 1889—shortly before her dissolution of the Church in October next following. Sibyl Wilbur's Life of Mrs. Eddy on p. 382, in justifying the assumption that Mrs. Eddy had obeyed the Board of Directors for forty years (which Mrs. Eddy did not say, as previously unfolded in this outline), says: "In Science and Health, p. 107, Mrs. Eddy says: 'In the year of 1866, I discovered the Christ Science or divine laws of Life, Truth and Love and named my discovery Christian Science.' For Mrs. Eddy, these *divine laws* were the Directors." \* The entire quotation, as previously unfolded, has been added within the last few years, showing some vision of what the Directors WERE in Mrs. Eddy's plan or Church, and ARE with reference to their Real Estate Trust—the directing hand to the "spiritually organized Church." It is just this symbolism that is here outlined.

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\* The word "Directors" was changed to Immanuel after the publication of "As It Is" in 1928.

When Mrs. Eddy reorganized the Church in 1892, she had but four Directors, and the Real Estate Trust was given to but four Directors. Thus the Church seemed to rest under Motherhood and the man child—the God-crowned Woman, clothed in the sun and the moon under her feet and upon her head a crown of Twelve Stars, upon which this formation was based (corresponding to the fourth day of Creation—Gen. 1:14-19—the sun, moon and stars); Mrs. Eddy definitely assuming the title of “Mother” and forbidding the use of this term with reference to anyone else except in the natural human motherhood. The Tenth Manual 1899, under the title of “DISCIPLINE,” Art. XXII, “The Title of Mother, Sec. 1, says: In the year of eighteen hundred and ninety-five, loyal Christian Scientists had given to the author of their text-book, the founder of Christian Science, the *individual*, endearing term of Mother. Therefore if a student of Christian Science shall apply this title, either to herself or to others, except as the term for kinship according to the flesh, it shall be regarded by the CHURCH as an indication of disrespect for their Pastor Emeritus, and UNFITNESS TO BE A MEMBER OF THE MOTHER CHURCH.”

The articles of this period, which, of course, had the thorough approval of Mrs. Eddy, were wonderfully illuminating in the point of realizing how completely Mrs. Eddy was recognized to be the “God-crowned Woman.” Some excerpts of articles have been previously quoted on this subject—prophecy of Rev. 12—declaring that the God-crowned Woman *is with us*. Also there is another forceful article in the May Journal of 1889, p. 64, Vol. 7, under the title, “A Reason For Hope,” from which the following is quoted: “Jesus brought to humanity the ideal of the immortal and per-



fect man . . . . 'The Son of the Blessed represents the Fatherhood of God,'—is 'divinity embracing humanity in Life and its demonstration. Christian Science reduces to human perception and understanding the Life that is God,' and in the *person* of its Revelator, 'completes the figure with the Woman, or type of God's Motherhood.' "

Two different editors of the Journal during this period stated in glowing terms the inevitability of this conclusion that Mrs. Eddy was the God-crowned Woman, one in "His Cause" in Sept. 1892, where it is said: "'And her child was caught up unto God, and to His throne.' Every student of true Christian Science who has discerned Principle, and entered in any degree into the deep things of God, has seen that Divine Science is the 'Child' that the dragon stood ready to devour 'as soon as it was born.' The more they have, through Love for and obedience . . . . received the promised revelations of God, the more unmistakably clear becomes the fact that TODAY is being fulfilled the vision of the Revelator . . . . 'her Child was caught up unto God, and to His throne' . . . . and the woman also 'hath a place prepared of God,' where she 'IS NOURISHED' . . . . The CROWNED Woman *is* nourished in her 'place prepared of God,' etc." Also the article from the editor in the July Journal of 1895, which has been previously quoted in part as saying that the fact that Science and Health has come to the age, is conclusive evidence of the fulfillment of the prophecy of St. John, Rev. 12.

These articles were accepted by Mrs. Eddy and the Field, and many like articles were written with a similar tendency, which were likewise accepted without challenge on her part or others, although our Journal was guarded most carefully by her to make it the true recorder of divine Science—"to put on record the divine

Science of Truth," My. 353. So, this fourth descending step or fourth run was wholly in Motherhood, and our Mother Church rested there until 1903.

Her *fifth* descending step was in 1891, 50th edition, revealing the City foursquare, when she said immediately—"This spiritually organized Church of Christ (Scientist) in Boston, still goes on," Ret. 1891, p. 58, she recognizing the complete Church in the City foursquare. This fifth unfoldment in 1891 is the revelation of Church which completed the *revelation*, but not the *founding* in the symbol of Church; since Mother Church had not yet been unfolded in symbol by the Field. So, in Sept. 1892, the second organization is formed to symbolize the God-crowned-with-twelve-stars Mother. This Church was founded on twelve *stars*, as previously unfolded, based on Love "reared on the foundation of Love, and pinnacled in Life," Pul. 2:30-1, its highest point being Life—Fatherhood—as typed by its lighting system being a seven-pointed star of 144 lights or the square of twelve, proving that the ascent is Fatherhood and *descent* is Motherhood. When Bride coming down from God out of heaven embracing the square—(manhood) the City foursquare is unfolded, man is merged in quality into Woman. Up to the time of unfolding the City foursquare—Mrs. Eddy had said "Woman should be loving, pure and strong; man should be tender, intellectual, controlling." second page of "Marriage." In this revision of 1891, fiftieth edition, Mrs. Eddy says: "Both sexes should be loving, pure, tender and strong"; from which it will be noted that the qualities of man are dropped with exception of "tender," and man is merged into Woman through tenderness. This reference is now on the second page of "Marriage," S.&H. 57:10, 11, and has remained

unchanged since 1891, when Mrs. Eddy revealed the City foursquare.

This fifth descending step corresponds to Gen. 1:9-13—the third day, (“RESURRECTION,” S.&H. 508:26-4). “This period corresponds to the resurrection, when Spirit is discerned to be the Life of all, . . . dependent upon no MATERIAL ORGANIZATION.” Thus “Motherhood” could not go beyond this point, as the *man* child “organization” must disappear at the very point that Jesus disappeared to the human consciousness—the resurrection, when he proved that Spirit is “dependent upon no *material organization*,” S.&H. 509. So Motherhood must be “crowned,” as she has borne the “cross” before being dissolved into idea, and thus the process begins.

Her *sixth* descending step was the “inspired word of the Bible,” taking the place of “the Scriptures” in the first tenet in Sept. 1901—just ten years after the City foursquare unfolded. Thus the Bible and Science and Health became one—“the inspired Word” being “spiritual interpretation,” as shown in her marginal caption on p. 46, where the only other “inspired Word” in Science and Health appears. “The inspired Word,” under caption of “Spiritual interpretation,” shows that it is spiritual interpretation. In “Evolutionary Comparisons,” this change is stated as being made almost simultaneously with the change in the tenet. The caption S.&H. 46 was formerly “Emmaus,” or Jesus’ teaching after his resurrection—so Jesus’ last Word to his disciples and Mrs. Eddy’s last Word to hers became one at this point. The evolution of this point showing that it first read: “The divine Spirit which identified Jesus thus over eighteen centuries ago, has spoken in every age and clime, through the inspired Word” was changed to read as it now does, which shows that “the inspired Word”

never spoke until now, but will continue to speak from now on, S.&H. 46:7-10. This is THIRTEEN, or the finished revelation of *Principle*, corresponding to the FIRMAMENT in Gen. 1:6-8, upon which Jesus founded his Church in Simeon, "hearing," Matt. 16:18, and which Mrs. Eddy embraces in THIRTEEN.

In this evolution, Science and Health was re-arranged from beginning to end in point of chapters, and many important texts were changed and added. This was her last complete evolution—the remaining step was *diffusion* of LIGHT in FOURTEEN. This THIRTEENTH step, *seventh* ascending in manhood plus *sixth* descending in Womanhood, corresponded to Gen. 1:6-8—"spiritual understanding" or the *firmament* as before noted, which embraced the line between Spirit and matter, and started a redemptive process.

In 1902, immediately after the last entire revision of Science and Health in the latter part of 1901, the request was made by Mrs. Eddy in 1902 for our Extension—the "*crown*" of Motherhood with twelve stars, Twelve Tribes. Immediately after the starting of this activity in 1903, Mrs. Eddy dropped title of "Mother," and gave us five Directors, thereby adding Benjamin or the fifth rung to *Church*. She called the General Association of Teachers in basic organization of TWELVE and unified their action, etc.—the heads of the TWELVE Tribes; the call in 29th Manual in 1903, and the basic organization thereof in the 41st Manual of 1904. She dropped the capital "I" in intelligence to small "i" throughout the entire text-book, particularly in "the ideal man," S.&H. 517:8, 9; abolished obstetrics in the Massachusetts Metaphysical College, with the statement that it was not a Science and would not be taught, 25th Manual 1902. The Child was regenerated, instead

of generated, S.&H. pp. 68, 69, from line 27 on p. 68. Also she dropped the capital "W" in wisdom and the capital "S" in substance \* in our Text-book, demanding intelligence, wisdom, creator, and substance of man; adding "intelligence" to "individual idea," S.&H. 508:23—no more dependence on the intelligence of God, we must be one with that intelligence—we wed it. We are more than birds, dogs and cats that instinctively reflect it,—we *are* the *intelligence* that takes precedence over "creation" in "the ideal man"—the second step on the way to the third, Truth, S.&H. 517:8, 9. "Creation" the first step was overcome when "Motherhood" ceased to function, and inherent, wedded intelligence took its place, embracing "creation." The Manual must guide our "intelligence." Thus the City foursquare—the Bride embracing the intelligence of the four sides, typed in Church, descended in TWELVE upon the Nation. The coming down from God out of heaven is the descending to the Nation of "the spiritual idea" through Church: "Heaven represents harmony, and divine Science interprets the Principle of this heavenly harmony," S.&H. 560:10, 11.

And so, in every instance, the Revelation keeps a rung ahead of Church in symbol (thus Woman, revelation, "points to heaven and leads the way," Mis. 389, for symbol), but Church in symbol follows in every instance until Church is complete. The purpose in the last organization being to *complete* its history, Ret. 1891, p. 58. While "Mother Church" was completed with "Crown," My. 6:19, as "it is vain to look for perfection in churches or associations," No. 41:12 & 13, we must go beyond organized Church for perfection, and so this Church descends through Branch to the Nation. Note that the Woman knocking on the branch in the

\* Also capital "C" in creator.

Tenth picture of Christ and Christmas has one more step to the Nation; that *she* is not on the earth but on a foundation built by man—squared it is true, but a foundation must rest on something, so there is a further descent for Church to THIRTEEN, specific Principle; thence to diffusion of light in Love, corresponding to LIGHT, Gen. 1:1-5, FOURTEEN.

So the further changes are the texts bearing on this diffusion. It was inevitable that Woman's sixth descending step and man's ascending second step (and aggregate THIRTEENTH step\*) should be a union of the Word, because John says: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." John 1:1, 2. So when Woman's sixth descending step (THIRTEEN in the aggregate) embraced the second ascending step in the "Creation" of our Nation (the Civil War, Abraham Lincoln's regime) we have "The Call of Thirteen," or the Thirteenth step of Woman plus man *overlapping*. The last step (Fourteenth) embracing man's first in our Nation's life—the Fatherhood of our Nation, George Washington, My. 148:12-16.

"Thus saith the Lord that created thee, O Jacob, and he that formed [organized, *gathered*] thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name, thou art mine," Isa. 43:1; "And hath confirmed the same to Jacob for a *law*, and to Israel for an everlasting covenant," I Chron. 16:17: These are the two tables of stone (The Ten Commandments), and the two covenants spoken of by Paul in Gal. 4:22-31.

Benjamin being the only son born after Jacob's regeneration, types "*regeneration*," and unfolds the mission of Mrs. Eddy, while Joseph types "generation" and unfolds the mission of Jesus. All things are created in

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\* Counting the steps between.

Jesus ("Who created all things by Jesus Christ," Eph. 3:9); were this not so, he could not be the wayshower, as the human consciousness must be taught by symbols. "Spiritual teaching must always be by symbols," S.&H. 575. Jesus unfolded the law in Judah, and Benjamin the SHILOH to whom all things shall "gather," Church: "The sceptre shall not depart from Judah, nor a law-giver from between his feet, UNTIL Shiloh come; and unto him shall the GATHERING of the people be," Gen. 49:10. Mrs. Eddy says, "the Bible contains the recipe for all healing," S.&H. 406:1. As these truths have been gathered day by day for six ascending days in the gathering of men into the one Mind, ideas have come into activity in the human consciousness that work TOGETHER for good to anyone and everyone who *accepts* them, and does not try to again place himself in the position of the primitive prophets before the law of God was revealed and work the problem all over again for himself—in such event, the six days' labor in the human consciousness is still inescapable. God's revelation of law has kept apace with God's revelation of Light since the days of the primitive Patriarchs, "The *rule* is already established, and it is our task to work out the *solution*," S.&H. 3:5-7. This is wonderfully illustrated in the experience of Balaam, Num. 22-24—God told him "the *rule*" the first time he prayed, when God said "Thou shalt *not* go with them; thou shalt not curse the people: for they are blessed." And Balak sent again princes more and more honorable than they, with promises to promote him to very great honor, etc., and Balaam not regarding God's law *already* revealed, prayed again, and "God came unto Balaam at NIGHT." Balaam's concept of law was modified and darkened in his desire to please both man and God, and so he mistook his own

will for the will of God and went with the men, and "God's anger was kindled, etc." Balaam's thought was so darkened that whereas he first talked directly with God, S.&H. 213:30-4, then he did not see even an angel, S.&H. 581:4, but the ass, typing humbled human consciousness—which had been his *previous* human consciousness, and from which he could not escape, as *good* is the only activity in any situation, and in the words of our Hymn 17, "That all of good the past hath had *remains* to make our own time glad"—so Balaam could not escape his own demonstration of good, which saved his "life"; at the same time, he could not meet a *present* demand with a past sense of good, hence his limitation. After hearing God's voice, he could not safely follow an angel's voice (this distinction in John 12:29 has been thoroughly noted previously); but he tried to, with darker and darker results. Note that he built *seven* altars to atone for his disobedience (but "To obey is better than sacrifice, and to hearken than the fat of *rams*," I Sam. 15:22). His first altar was built at Kirjath-huzoth, which means a "populous city"—he encouraged himself with the thought that regardless of his "experiences" great good would come of his motive, etc. Mis. 73:12-18. His next altar was at the top of Mt. Pisgah—the assumption that he was exalted in his motives beyond the ability of anyone to see his mission, but he alone could see its great value. At least, his exaltation benefited him, for he broke forth in the song of praise that brought his own self-condemnation, declaring: "God is not a man, that he should lie; neither the son of man, that he should *repent*," showing the fixity of God as Principle and his laws as emanations therefrom, both of which he had violated. And then he proceeds to add his blessing to God's *already* blessing,



which God had declared to him when he first prayed. It was but natural that we next find his "seven altars" in Peor (a hole) looking toward Jeshimon (desolation), and he returns in disgrace, but not before he had brought about adultery between the children of Israel and the Moabites (the former of whom he was called to curse), Num. 25; and died fighting against Israel in the ranks of the Midianites—showing the strength (?) of his claimed blessing. Is not this a striking example of a released spirit through prayer for light, when light had already been revealed in God's law? We should *found* our work on God's already revealed law, S.&H. 269:22-25, and then our prayer would be such as Mrs. Eddy unfolds on pp. 279-281 My.—we would stand on the complete revelation and *let* it "work together" for our good—"having done all [and it has all been done in the finished revelation] to *stand*"!

The above is an instance of the release of proneness of the "spirit" through prayer to lay on God the results of one's own unwillingness to stand on His *law*, while I Kings 13 is just the reverse—the release of the prophet's obedience to God's law by reason of the difference in the *form* in which it came, he responding to the demands of "the angel," 18th verse, through another person after he (the prophet of Judah) had heard the voice of *God*. Was not this why the lion (typing "moral courage," S.&H. 514:10) did not destroy the *body* of the man nor the "life" of the ass, verse 28 (the ass was the type of his owner's—the other prophet's—former humbled human consciousness or *past good* that alone is our life and animation at all times)? It is evident that while the old prophet "lied," verse 18, it was unintentional, else he would not have heard God's voice directly condemning the disobedience of the prophet of

Judah. Too, Judah, types law, Gen. 49:10—there could be no “gathering” with other people in Judah, but standing on *law*,—the “gathering” must be in the “Shiloh,” Womanhood!

The six ascending steps in manhood were all laborious (and not “the unlabored motion of the divine energy,” S.&H. 445:20, 21, but the “energy” must have been demonstrated in manhood—My. 355:5-17—“labor,” “supporting,” “divine *energy*,” “spiritual *armament*”) in consonance with Paul’s “Work out your own salvation with fear and trembling,” S.&H. 442:25, 26: with which Mrs. Eddy UNITES with Jesus in replying, “‘Fear not, little flock, for it is your Father’s good pleasure to *give* you the kingdom.’ This truth is Christian Science,” S.&H. 442:27, 29—the first promise ever put in Christian Science (in the fifth and last edition of 1907), most fittingly being at a point where Mrs. Eddy embraced Jesus’ highest promise.

The labor of manhood for six thousand years or the six days of evolution in the human consciousness is instanced in Exod. 16. The manna could not be gathered one day for the next, else it would be worm-eaten and decayed; but on the sixth day, supply could be doubled for the seventh. The sixth day is the unfoldment of the male and female of God’s creating, so the idea begins to “gather”—accumulate. Man was cursed in terms of “In the sweat of thy face shalt thou eat bread”; and woman, “I will multiply thy sorrow and thy conception,” Gen. 3:16, 19. So man has labored, and woman has “conceived,” until man has built the human platform high enough to support Woman, and woman has “conceived” until she has united and expanded man’s labor into the infinite *idea*—Universal Child. Shall we choose to do it all over again after the labor is finished?

Jesus said, "It is finished," John 19:30, in his sixth statement on the cross, and his *seventh* and last "Into thy hands I commend my *spirit*," Luke 23:46, "rest". And Woman takes the seventh, and last and descendingly gathers, or accumulates. Jesus had not where to lay his head; Mrs. Eddy evidenced accumulation of abundance as the result of "gathering" a World into her consciousness demonstrably, and embracing the entire Bible (Jesus embraced it up to the point of his own demonstration; Mrs. Eddy, from there on to even Jesus' *ascended* prophecies), thus translating its symbols into active ideas, "working *together*" for the good of the world, and unescapably for good of herself as well, etc., Rom. 8:28. "Flow TOGETHER to the goodness of the Lord, etc.," Jer. 31:12; "with one mind, striving TOGETHER for the faith of the gospel," Phil. 1:27; "Come now and let us reason TOGETHER," Isa. 1:18; "The judgments of the Lord are true and righteous ALTOGETHER," Psalm 19:9—the reason we do not see them thus is because we divide them and try to apply universal truths to an individual, rather than to fit the individual into the universal truth. "If TWO of you shall agree on earth as touching anything (the male and female quality union) that they shall ask, it shall be done for them of my Father which is in heaven. For where TWO or THREE are gathered TOGETHER in my name, there am I in the midst of them," Matt. 18:19, 20. Male and female qualities bringing the third element—spiritual presence of Truth—demonstration. Jesus sent out the seventy, Luke 10:1 (whom he gave power *over* all evil, as distinguished from "against," as was true of the twelve, Matt. 10:1), "two and two before his face into every city and place whither he himself would come." As an instance, note that Peter and

John always went *together* in their healing work AFTER Jesus' ascension, Acts 3:1; 4:19, as instances, and they were extreme opposites in temperament. Also after Jesus' resurrection none of his disciples *alone* saw Jesus—he appeared to two and to several at each time—Mary Magdalene, a *Woman* (assembled man—generic man, S.&H. 561:22), being the only one that saw him *alone*—it was only as they “assembled themselves *together*,” Matt. 28:16, Mark 16:14, Luke 24:13, John 21:1-14. Paul speaks in I Cor. 15:6, of his being seen of five hundred and also of his being seen of Cephas and James, but as this is not borne out by the gospels, perhaps he means with others. Also the day of Pentecost, DESCENT of the Holy Ghost was the outcome of “assembly,” Acts 1:13, 14; 2:1. And Paul admonishes: “NOT FORSAKING the ASSEMBLING of yourselves TOGETHER . . . and so much the more as ye see the DAY approaching.” So the one more step for us after Branch is Nation; thence the diffusion of light (1st day of creation) and the Love with which Mrs. Eddy's last or seventh descending step or FOURTEEN is so pregnant! Is not this “Truth's immortal idea . . . sweeping DOWN the centuries, GATHERING beneath its wings the sick and sinning”? S.&H. 55:15, 16.

This is the privilege of the Branch activity which grows out of the *roots* of Jesse. “And there shall come forth a rod [ascending manhood, law] out of the stem of Jesse, and a BRANCH shall grow out of his roots [Fourteen]”. “The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling *together*; and a LITTLE CHILD [Branch] shall lead them [with no Motherly or Fatherly outward protection or direction—LOVE alone],” Isa. 11:1, 6,—“Principle and its idea is

one," S.&H. 465:17. In the distinction made between "Principle and its idea, man, ARE co-existent and eternal," S.&H. 520; and "Principle and its idea IS one," S.&H. 465:17, is seen the difference between man and Woman. The former is in correlation of the seventh day of creation or the limits of man, and was in the first unfoldment of *Genesis* given us in the sixteenth edition of *Science and Health* in 1886, when woman brought forth the man child in the Apocalypse—which latter was also in *Science and Health* for the first time. While the latter, "Principle and its idea is one," was not given us until in the diffusion of light in FOURTEEN incident upon the final revelation of "the ideal man" and "the ideal woman" in the second edition in 1907—the seventh descending step. In other words, the first statement was the detachment that must always exist in "Motherhood," which cannot go beyond seven—the "man child" or "creation," the first step in the ideal man, as either "Father" or "Mother" suggests "creation." "Principle and its idea is one" is the wedding of man to Principle by which man "intelligently" sees the "Truth" of being without (outside of himself) direction. This comes in FOURTEEN or the seventh ascending step of man plus the seventh descending step of Woman, when we come to the last two steps in *Christian Science Practice*, S.&H. 442:25-29, where we accept salvation as a gift and not a labor (and thus take it to the world through the walls of "*Salvation*" of the City foursquare, and its gates of "*Praise*"—Isa. 60:18, in the terms of the tenth picture of Christ and Christmas:

"Truth pleads tonight: just take me in!  
No mass for me!")

and S.&H. 442:30-32, "Christian Scientists, be a law to yourselves," as this could never be until salvation

is a *gift* from God, because "Man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love," S.&H. 106—Church, the City foursquare coming down from God out of heaven!

In this seventh descending step, corresponding to Genesis 1:1-5—a great diffusion of light—the last revelations of Mrs. Eddy recorded in "Evolutionary Comparisons" after 1902 all appear.

Yes, there can be a Branch without a visible Vine, as Isaiah attests in his demand that the Branch shall grow out of the *roots*, Isa. 11:1, and Mrs. Eddy illustrates by *the detached Branch* on the door at which the Woman is knocking in the tenth picture in Christ and Christmas, and the Branch in the bird's beak, both of which Mrs. Eddy gave us at *the same time* in the fourth edition in 1898, simultaneously with her preaching in the Branch in Concord, April Journal, 1898, shortly after its dedication late in 1897 (My. 145-148; p. 147, stating that its second service was Dec. 12, 1897), at which time The Mother Church First Members sat in this Branch—"Principle and its idea is one," not in Mother, but in Branch! This Branch had a Mother's Room. The Branch grew from the spiritual roots of Mother, *Fourteen*—not even the "rod" or visible "stem" the Manual. The whole Field paid homage to this Branch by attending the dedication of its new structure in 1904, while the Extension was being built, which included this Branch as the one that broke the sheaf-band—Benjamin. This was Mrs. Eddy's (Benjamin's) gift to Mother Church—its regenerated Branch!—similar even in design to its colorful little Mother Church.

Mrs. Eddy founded her Branch as a *gift* in Concord on Washington's birthday, My. 148—"religious lib-

erty the Father of the UNIVERSE and the father of our NATION in CONCURRENCE," My. 148; also its cornerstone was laid on her birthday, which occurrence, she says, points to "*heaven here, the struggle over,*" My. 158—(remember this was during the building of the Extension, gathering the Twelve Tribes).

The curse pronounced upon Simeon and Levi, Gen. 49:7: "I will divide them in *Jacob* and scatter them in Israel," being clear when we realize Levi is "ecclesiastical despotism," S.&H. 590:13, and Simeon, Church (Matt. 16:18 — Simon meaning Simeon—Acts 15:14); these perverted qualities divide and scatter, but when redeemed in Woman (assembly, generic man, S.&H. 561) *gather* and *assemble*. When Levi unites with Levi, as in the case of Moses' father and mother, Exod. 2:1; and the father and mother of John the Baptist; also Judah with Judah, as in the case of Mary and Joseph (although, of course, the latter for only its thought value, as Jesus had no earthly father); and Simon with Simon, for it was at the house of Simon the tanner that Simon Peter's call came to the Gentiles (the World), Acts 10: we always have the complete idea. So when Woman's sixth (Thirteen in aggregate) step embraces man's second, (Simeon second tribe) we have the finished Nation; and next the call to Fourteen, the World, through Branch, which was typed in *Concord*, "the Father of *Universe* and the father of our *Nation* in CONCURRENCE," My. 148. This is our next step in our Nation through Branch uniting Mother of our Nation with Mother of the Universe!—Love! Mrs. Eddy called herself "Mother-in-Israel," and so she embraces Leah and Rachel. She toward the last of her work with us called us Israel—notably, My. 280; 296; Mis. 308.

The seventh descending step in our Text-book followed the completion of Church in "cross" and "crown" in 1906, and included the completed spiritual idea in second edition of 1907, S.&H. 517:8-10, simultaneously with the statements: "Principle and its idea is one," S.&H. 465—THIRTEEN"; "Thy Kingdom is come" in Lord's Prayer; Woman changed from Vignette to generic man,—universe, S.&H. 561:22; "Scientific Obstetrics" completed, S.&H. 463; Materia Medica invited to adopt Christian Science, S.&H. 441; "The Holy Ghost AND Christ" being given as the—"spiritual idea," S.&H. 496, instead of "Holy Ghost OR Christ"; "Unnecessary," line 3, "erroneously" and "misdirected," lines 17, 18, p. 274 of S.&H., redeeming the five senses, etc., twelve changes in the same issue of greatest importance. Thence seven synonyms for God instead of eight; "Salvation a gift," S.&H. 442:25-29; love squared in sixth Tenet, S.&H. 497; Christian Scientists a law unto themselves, S.&H. 442:30-32; glorified Jesus, S.&H. 200:25-29, prayer of Thanksgiving on flyleaf that her prayer has been heard; "Creation" overcome, S.&H. 267:28-32; "The maximum of good is the infinite God and His idea, the All in All," S.&H. 265 (to take the place of "the maximum of good is met by the suppositional maximum of evil, hence the fight to crush Science"). "The Truth of being is perennial and the error is unreal and OBSOLETE," S.&H. 103:20-22 (to take the place of "The Truth of being is perennial and the error is seen only when we look from wrong points of observation")—the first of the last two removing need of the City's walls, and the last removing its "*observatory*" of error. Was not this the completed redemption of the evidences of the senses in FOURTEEN?



Thus it will be seen that Woman in no sense *repeats* a single step of man, but rather embraces it in her descending course, until each and every step in the individual unfoldment of manhood has been put into Church—the “two or three gathered *together* in my name,” Matt. 18:20. It takes just two or three to form a Church in the spiritual sense—man and Woman and their progressive fruitage—child. Mrs. Eddy once told a student, Journal, April, 1889, p. 13, that he could heal one case and start a Church, realizing that the case would be healed only on the basis of the union of the masculine and feminine elements, S.&H. p. 57, of which the healing would be the child; hence, Life, Truth and Love—the three “gathered together” in his name.

So man and Woman have been united step by step in our marvelous descending Church of Womanhood in the following manner:

Man’s “rest” seventh day, or *seventh* ascending step, was embraced in Woman’s sense of the activity of good in the eighth Asher—“rest” of passivity being embraced in the “rest in action”—“God rests in action,” S. &H. 519:25, or her first descending step—the two positions (ascending and descending) of man and Woman uniting on each rung of the ladder.

Man’s (animal, male and female) *sixth* day, or *sixth* ascending step, was embraced in Woman’s second descending step, uniting the three elements mandrakes (animal), man, (Leah), and Woman (Rachel), in spiritual Love—Womanhood, “Motherhood,” the ninth step, Issachar.

Man’s “scientific Christianity”—water, fish and fowls, man’s *fifth* ascending step—was embraced in Woman’s third descending step, or the tenth rung, Zebulun—“squared man.”

## THE CALL OF THIRTEEN

Man's *fourth* ascending step—*ascension* (sun, moon and stars)—was embraced in Woman's fourth descending step (Woman clothed in sun, moon under her feet and upon her head a crown of twelve stars, Rev. 12:1), or man's seven plus Woman's four making the *eleventh*—Joseph—who prefigured Jesus, as before unfolded.

Man's *third* ascending step, "resurrection," was embraced in Woman's fifth *descending* step or Benjamin the twelfth son—complete Church. Thus woman's last step in Church overlapping Jesus' last human unfolding.

Man's *second* ascending step—spiritual understanding *firmament*—was embraced in Woman's sixth descending step or THIRTEEN, where Church with its twelve gates of complete unfolding *descends* by way of our Nation (THIRTEEN) as its specific compounded elements to the World in (Fourteen). Thus Principle embraces spiritual understanding of the composite idea which has constantly defended itself with its line "of demarcation between itself and all other Nations"; it (the UNITED STATES) bearing the same relationship to them (the Nations) in *compound*, as the Church in compound bears to it, the Nation.

Man's first ascending step—Light, the first day of "Creation," Gen. 1:3, 4, was embraced in Woman's great final diffusion in her seventh general evolution of effacing lines of *defense* and *protection*, as previously unfolded. Thus embracing Light—Life ("In Him was Life; and the Life was the light of men"—John 1:4) in Love, basic being—"based upon its divine Principle, Love, *underlying*, *overlying*, and encompassing all true being," S.&H. 496. Is not this embracing all the Churches one by one as in My. 342:21, 22? For each and every Church must be based on *one* of the seven

steps in *ascending* manhood. These seven ascending steps in Church, or general divisions, were Jewish, Catholic, Episcopal, Presbyterian, Congregational, Methodist, and Baptist. Embraced in a descending order, the one nearest to the Christ idea first and so on. Christian Science includes all of them because it embraces Christianity. Each draws its creed from the Bible and Science and Health correlates the entire Bible.

So, Fourteen becomes ONE—"One infinite God, good, unifies men and nations [1]; constitutes the brotherhood of man [2]; ends wars [3]; fulfils the Scripture, 'Love thy neighbor as thyself' [4]; annihilates Pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes [even 'Christian idolatry' of Church as symbol goes, in this step 5]; equalizes the sexes [in Nation, 6]; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed [in Universe]"; S.&H. 340: 23-29.

These seven descending steps in the above quotation will be found to correspond to the step by step descending steps of Woman, which have *been taken*, and Woman is free.

"Woman, thou ART loosed from thine infirmity" eighteen years ago! in exact embrace of Jesus' statement in his healing of the Woman in Luke 13. It being now just eighteen years since Mrs. Eddy left us.\* Thus, releasing us from the symbol to true idea of Church. *She* having worked *eighteen years*, from 1892 to 1910 in the *second formation* founded on *Christ* to bring about this *release!*

It was Jesus' Womanhood, Love, that caused him to descend to the step below his birth in Judah, "ascension"

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\* This was written in 1928.

and accept the "death and resurrection" of the third day (every seed dies to live again—John 12:24, 25—which Jesus unfolded as his own process in the reference), in order to save his disciples who could not see transfiguration or ascension (as evidenced by Matt. 17) as idea instead of person, thence to go on to ascension. The two previous ascensions—Enoch's and Elijah's, and perhaps Moses'—showed that it was man's tendency to "ascend" with his truth rather than to descend to bridge the distance between it and his surroundings. In other words, when man gained thought wings he used them, while Woman's tendency is:

"To fold an angel's wings below,

And hover o'er the couch of woe," Mis. 388.

Woman must descend until the whole World is embraced. Hence Woman unfolds Church—man, the Temple. The differences between these two being evidenced by "Temple" and "Church" in the Glossary. "I saw no temple therein," does not mean Church. Temple is symbol—Church is idea!

Mrs. Eddy put herself into the Extension as the Twelfth Tribe—Benjamin—in 1903 when she dropped the title of "Mother," gave us five Directors and called the Teachers' Association together in Twelve. The man child Jesus, prefigured by Joseph, was eleven, and Benjamin, the Comforter, twelve. She gave us S.&H. 68, 69, from line 27 on p. 68, just *twelve* years after S.&H. 61:29-3; and the whole evolution just *twelve* years after the revelation of the City foursquare in the fiftieth edition of 1891.

The Branch Church in Concord was given by Mrs. Eddy the last of 1897 (the original Hall), its second service being Dec. 12, 1897, My. 147. This Church was organized on Washington's birthday, as before

stated, My. 148, and commented upon by Mrs. Eddy as being an omen of much meaning; the detached branch was put on the door in Christ and Christmas immediately thereafter in 1898, and the mottoes for Branches given shortly thereafter in 1899; also the new method of work on p. 210 of My. 1-19, March 1899; just twelve years after "Ways That Are Vain" just below, which Mrs. Eddy never authorized for Miscellany. In this Branch at Concord and the Extension, as before stated, the cornerstone was laid on her birthday without *rebuke*, and with apparent favorable comment with reference to the actual Branch Church, in 1904, two years before the Extension was finished, and the Extension representing all the Branches: Was not this including herself in the Extension and was it not this that broke its sheaf-band and caused it to descend to the World?

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As may be surmised by the wording of the election comments at the first of this chapter, they were written before our Presidential election, but have been found to be so true to its every intent and purpose (as God has clearly outlined it to us) that no change needs to be made in the sentiment expressed.

The following are a few of the pertinent confirmatory facts, as evidenced by actual results:

*Five* of the actual seceding- (during the Civil War) Southern States—Virginia (the seat of the Confederate Government), North Carolina, Florida, Tennessee and Texas—cast their electoral vote for our very worthy Republican candidate for the first time since the Civil War (at least, this applies to Virginia, Florida, North Carolina and Texas), and no one will doubt from the returns from the six remaining seceding States that it was the desire of the "solid South" to do so, but party

loyalty, party "whips" and party oaths tied the hands of these States to do so, although the popular vote in even these States showed a great tendency to brave all costs and express its true sentiment. We have our five stars of Womanhood in our Church in Thirteen—Nation's Church.

Thus the South as a type of the Womanhood of our UNITED States (of consciousness—"UNION of the masculine and feminine qualities constitute completeness"—S.&H. 57:4, 5 — applying to the completion of a Church, or a Nation, as well as an individual) has embraced in spirit, and largely in actual demonstration, the manhood, or Principle typed by the Republican party; which party held our UNION together by force or right of Principle until just such a moral and spiritual demand arose to show us the true intent of our Union, as has arisen in this recent election.

Even as early as 1829, the warfare between these two parties on the positions which came to definite lawful decision during the Civil War and have arisen again in "spirit" in this election, were tearing at the heart of our Nation. Daniel Webster and Andrew Jackson on the side of the preservation of the Union, and Calhoun and Hayne of South Carolina, holding to State sovereignty and loose confederation. This was tersely expressed in an incident in 1830, when President Jackson, as a toast at a dinner in celebration of Jefferson's birthday, said: "Our federal Union it MUST be preserved!" Vice President Calhoun responded with "Liberty dearer than union"! This controversy has never been silenced until now, when we have a President acceptable to both parties and all interests. The manufacturing, commercial, agricultural and special privilege interests (the latter represented by the aristocracy

of the Southern planter in the days before the Civil War—and now by the special class-interest of the Republican party) are all united for the first time under one President—forty states (a multiple of four “ascension”) having risen together!

The eight remaining States, typing the claim of “false love”—love of body, either “party body” or physical body (which is the eighth son of Jacob REVERSED). Asher, the eighth son, stood for “spiritual compensation,” false love reversing the true idea, puts love in matter and tries to govern it by the freedom or liberty of “spiritual compensation”; but matter has no right to the freedom of Spirit, and to claim such a right brings out *license* instead of liberty. The seven previous rungs of the ladder must have been climbed in Principle before “compensation” is due, and then it will rest upon “Gad” (seventh son of Jacob)—“Science; *spiritual* being understood; haste toward harmony,” S.&H. 586: 21, 22.

In the “Secession Banner” before the Civil War, prepared by South Carolina, with all the expected-to-secede States as blocks making an arch, Virginia was the foundation on one side and Texas \* on the other. In the center of this arch was a large palm tree with a huge serpent coiled around it with extended head and fangs (an exact replica of the serpent coiled around the “Tree of Knowledge”); on either side of which was in two divisions “Southern Republic,” and beneath which were two cannons—one pointing one way and the other in opposite direction, guarding this tree and serpent: all showing how close the Southern intuition (Woman-

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\* Texas is a nation within a nation, as it was a *republic* with its Ambassador in Washington when it entered the union—the United States.

hood) was to the true issue—the *separation* rather than union of man and Woman through the false claim—“Ye shall be as Gods!”—Sovereign States!

From this portraiture, it will be seen that the *foundational* states, Virginia and Texas, have responded to the opportunity to spiritually embrace righteous manhood, rather than to remain in the position of having been forced back into the Union against their will! The Union has been, for the first time, truly spiritually formed, while its previous cohesion had been but moral; force and law (manhood) are moral weapons and must be used when the spirit is darkened by human emotion that misleads!

Too, Virginia and North Carolina were two of the original “thirteen States” which ratified our Union—Virginia the tenth, North Carolina the *twelfth*—so twelve has been fulfilled in our Nation’s Church! Virginia and North Carolina were the original “two or three [Southern States] gathered together in my name,” which declares the basic union of the thirteen States as the male and female idea!

Too, we have in our President and Vice President, two of the primitive stock, Quaker and American Indian, who were actually on the original ground of this Union!—besides eight women in our next Congress, which alone would constitute our Nation’s Church. Our retiring Congress being the *seventieth* (*seven*, completed manhood); Solomon (“peace”) first prayed for *wisdom* (I Kings 3; Mis. 206:13-9), before he built the Temple of Peace in *twelve*.

It might be interesting to note, in connection with the fact that our Vice President is an Indian, that the inspiration for the federation of our *thirteen* original states came from the Iroquois Indians, as set forth in an



article in our Monitor of Tuesday, Jan. 17, 1924, entitled "Is Man Hopelessly Warlike." The article stated that the only proof we have to the contrary is the American Indian. It stated that at a time of much debate as to the possibility of a number of sovereign states coming into a union, the Iroquois Indians were called upon to go to Philadelphia and address an Assembly for this purpose, whereupon the six tribes through their chief addressed this body, telling them of their success in thus holding together "Five Nations" for a countless length of time, and more latterly the sixth Nation. They were also called to Albany to address a like Assembly for this purpose. Hiawatha was supposed to be the spirit of Peace that enspirited these tribes to this great peace-pact. It was the Iroquois Indians, as we doubtless remember, that saved our Nation from French conquest at a time of utter defenselessness against the onslaught of the Canadian French. The Indians were extremely spiritual people, having an idea for almost every human symbol or expression of nature. Mrs. Eddy says: "The Indians caught some glimpses of the underlying reality, when they called a certain beautiful lake "the smile of the Great Spirit," S.&H. 477:26-29. This is an instance of their spiritual intuition. We can never fully estimate how much of the distinguishing ideals of our original national life came from the American Indian. They were very mortal and pure. A white woman was never known to be defiled by an Indian—even in captivity they were most honorably dealt with.

In the Sentinel of Dec. 6, 1900, was a very long article on the American Indian in which their peculiar customs were described, one of which was whenever they wished to erect a building, all the tribes were gathered in a *square* before the work was started. Also one

## THE CALL OF THIRTEEN

of their legends was told of how the God of the sea arose on a halibut fish and built the foundation of a house, and an eagle came down from heaven and put on the superstructure or overhead beams, and then was transformed into a man and lived with the sea god—thus even they had some vision of “the underlying and overlying Principle,” S.&H. 496. The Quaker had much to do with the friendliness of the Indian for the early settlers—in fact, was the active friend of the Indian. Thus, “The Call of [the] *Thirteen*” original states has come from the underlying forces, as well as its overlying, in the origin of our two chief Executives—may it lead on speedily to FOURTEEN, thus may the original League of *Five* Indian Nations, which aided in the birth of our Nation, be immortalized in “the League of [all] Nations.”\* “The leaves of the tree are for the healing of the NATIONS,” not individuals, Rev. 22:2.

Texas was the seventh state to secede from the Union, and the entire battle ground for the Democratic convention, showing that we have our “Gad” in Texas in our National Church to which we have been called through and from symbolic Church by our Board of Directors. Texas gave President-elect Hoover the largest majority of any of the Southern States—approximately 120,000—although 100,000 votes were thrown out as improperly prepared, clearly all for Hoover. Had they been needed, they would have been contested. Nevertheless, they were all cast in good faith.

All of our “calls,” since Mrs. Eddy has left us, from the Board of Directors or the Board of Trustees have been from THIRTEEN, as they have by necessity

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\* As typed by our United States in which are welded together all nations of the earth.

worked wholly there, having no authority under the *Manual!* Every "Real Estate" call has been in THIRTEEN, but it has all been responded to in the name of Church until this last *political* call, which has no bearing on our Church in TWELVE. "Truly God's ways are not man's ways; and faith in the Divine methods are indeed the footsteps of the flock," Mrs. Eddy in Oct. 1892 Journal, — Has not God called us beyond our recognition at the time, to the position of "rebellion," Gen. 14:4, at the bonds of outgrown symbols which were dissipated by Mrs. Eddy when she left us, to a higher freedom and privilege in Thirteen, where the Universal Assembly of Christian Scientists went before us in 1893 at her demand, and where she ministered almost exclusively for several years before she left us—her articles with few exceptions being addressed to our Nation through *its* own Channels!

As has been previously noted, she dissolved our two tabernacles—"The Mother Church" when we entered the Extension to worship, and the Extension when she dissolved our Communion (the purpose for which it was built, My. 7:8-15) and Annual Meetings therein in 1908, just two years after it was finished, My. 139-142. So she left but one tabernacle standing between us and the Nation, and that was the only one that she helped us to build (in the sense of building and making a free gift of the Concord Branch, the cornerstone of which was laid on her birthday, and church organized on Washington's birthday)—the Branch Church.

This tabernacle, the Branch Churches built with hands, must follow her plan of a Voluntary Organization—as this is the evolution of each and every other formation by her! The First Church, Massachusetts Metaphysical College, The Massachusetts College As-

sociation, and The National Christian Scientists' Association, were each and all *dissolved* in *seven* for the purpose of *resolving* them in *eight* into VOLUNTARY ASSOCIATIONS and CHURCH! This plan Mrs. Eddy calls, "A new rule of order in divine Science," Ret. 50:27, 28.

As previously stated, Art. XXIII, Sec. 6, p. 72, lines 19-24, directly instructs the Branch Churches as to their course after Mrs. Eddy left us, to go on "in consonance with" The Mother Church Manual—not "*under*" it, and certainly not under the Board of Directors! and *forbids* any general official control of the branches by The Mother Church, Art. XXIII, Sec. 7, just following, necessitates Voluntary Organization, as there would be no members of The Mother Church when there was no Mother Church (as is the case *now*), and no Journal in which a practitioner could publish her card! when the Board of Directors could not appoint editors without Mrs. Eddy's written consent. So we have the marvelous privilege of Voluntary Organization as a reflection and expression of our free-born Mother—The Mother Church having never been under *law* in its second formation.

Just as the Father Church (founded on Jesus, S.& H. 562:3-7), which was dissolved, was under law, so we as Manhood Church have rested under law, but as manhood plus (embraced in) Womanhood, just as Father is embraced in Mother, S.&H. 586:9, 10; 592:16, 17, must be *voluntary*, and thereby free to unbind our Nation from the oppressions of false law and perverted law; and it is to this that we are now called. If it is not possible to have Voluntary Church, we would be able to embrace human law and go on individually, but entirely freed from official—even "*general official control*" of The Mother Church.

This can affect our Cause only progressively, for "It is the Spirit that quickeneth; the flesh (form) profiteth nothing," said Jesus, John 6:63. If there is not enough spirit and unselfed love in our Movement to carry us on without the bonds of the law, except inherent law—our own By-Laws and the Manual—and make us all the more eager to follow Paul's injunction: "Not forsaking the assembling of ourselves together,—as the manner of some is; but exhorting one another; and so much the more as ye see the DAY APPROACHING"—then our present efforts under form would prove futile to save even ourselves, to say nothing of Church, our Nation and the World.

Our *nation* has taken a wonderful step to free itself from slavery to body, are we going to stop short of it, by refusing to follow Mrs. Eddy's demand in her Manual to save ourselves from bodily (form) enslavement! Until we do, could we expect any influence over our free-born Nation?

Is not this the moment God has prepared when our Nation's Church has purified itself of slavery to political form—Party lines—under which we are as Church so supinely resting in an ecclesiastical sense, contrary to Mrs. Eddy's demand? We have our "Joseph" in Hoover, who has fed the Twelve Tribes of the world, thereby saving their human life! We have all "Hooverized" with him as the Twelve Tribes of a chosen Nation to help him feed the world, and now let us go with him to the "Benjamin" thought of spirituality—comforting, consoling and supporting them, S.&H. 582:12, 13. The whole world has crowned him and us, but we must go *past the crown* or Savior to the light of Immanuel—"God with us"—Universal salvation—before we really fulfill Mrs. Eddy's plan for us! The WORLD has

reached its Thirteenth (1932) League of Nations Assembly and Thirteenth (1932) Armistice Day—So its Church has gone to *Thirteen*—perhaps we will “out-flow” to them in *Fourteen*—Science and Health having lifted it thus, My. 114:28-9. Shall we allow the World to go faster than our Church?

Our FOURTEEN points went forth to the World before we had been obedient to THIRTEEN, hence their partial failure! Let us accept THIRTEEN and follow our promise to the World in FOURTEEN, thereby realizing our inherent League of Nations, instead of a Nation. We have as our President a “planet” man—as has been said of President Hoover. And we have as a Vice President, a descendant of Japhet (in his American Indian ancestry, which is said to be of Mongolian origin). Through the courteous regard of our Vice President (who is a Republican) a woman, Senator Caraway (a Democrat) yesterday (May 9th, 1932) wielded the gavel over our United States Senate, representing our forty-eight states of consciousness.

Thus the head (intelligence) of Thirteen (our Nation) has been divinely “anointed with oil,” and our “cup runneth over” in *Fourteen*.

## Chapter XVII

# THE BIRTH OF THE NATION AS "THE PRINCE OF PEACE"

"Unto us a child is born, unto us a son is given: and the *government* shall be upon his shoulder: and his name shall be called . . . . *The Prince of Peace.*"  
Isaiah 9:6.

"Christ, God's *idea*, will eventually rule all nations and peoples—imperatively, absolutely, finally—with divine Science." S.&H. p. 565.

The peace of the World has been much retarded by failing to realize the distinction between a person and an infinite idea (or between Jesus and the Christ). This is evidenced by the usual concept of the above Bible quotation—Isaiah 9:6—which is contrary to the above correlative interpretation from Science and Health p. 565.

As a matter of fact, Jesus said that he came, not to send peace on earth but a *sword*, Matt. 10:34-37; Luke 12:51; for the "sword of the Spirit, which is the word of God" Eph. 6:17, "Wounds [wars] to heal"; and thus it was wielded by Jesus and has continued to be wielded by Christianity, until the necessity for a Michael yielded to "the Gabriel of this presence [that] has no contests," S.&H. 566 and 567. Hence the *Prince of Peace* is an expanding *idea*, the Christ idea of which Jesus was the "impersonation"—contraction, not expansion. Thus Mrs. Eddy speaks of Christianity as being "larger than its human founder," in the Revised Edition of Science and Health of 1890, which she has made a part of her latest writings by the footnote on p. 309 of Miscellaneous Writings, which was first added in 1908. Mrs. Eddy's more complete reference is: "Though Jesus is

the impetus and pulse of Christianity, yet Christianity is larger than its human founder," p. 229.

So, as Christianity is an expanding *idea*, it is but natural that its most expanded sense will bring the largest measure of the peace of its ultimate intent. The purpose of this chapter is to show that a Nation which embraces, with approval, all forms of Christianity is the acme of the working of the Christ idea.

Christian Science (which is "as old as God," S.&H. 146 (marginal topic) having emanated from our Nation must have found therein its *unit* of completeness in our *United States* of National consciousness, and therefore it must hold within itself the elements *Universal Peace*.

#### SPIRITUAL BIRTH OF THE NATION \*

Thus the history of our Nation types the history of man "as compound idea":

It came forth as a compound self-contained idea—even Washington as "the Father of his country" typing this self-containment in his own private character.

Woman was taken out of man (in Nation) as "compound idea," S.&H. 591 :5, during the Civil War when the South, typing Womanhood, was *self-ejected*.

But Woman, typed by the South in particular, and the Democratic Party in general, was brought back into the Union through the force of Divine Principle (not the "cannon's mouth," S.&H. 225) and subjected to silence before man, typing the Republican Party, I Timothy 3:11-15—as was the case of Woman throughout the Bible while learning the Divine Principle of her union with man—until she again came into pronounced expression through Woodrow Wilson as a definite sym-

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\* All that follows in this Chapter was written in 1932.



bol of the over-flowing spirit of Womanhood as typed by the Democratic Party.

Her regime after changing the history of the whole world, as well as "the bounds of its habitation," Acts 17:26, passed into "compound idea" again, for the "Progressives" had come to the fore in National Politics and have held the balance of power ever since. It was said when Theodore Roosevelt led this party forth that he had stolen the Democratic thunder (as Rachel stole her father's Gods—a symbol of a demand for broader self-interpretation). The Progressives (not now existent as a Party but immortal in spirit and power) are the neuter gender of Politics—neither male nor female but both. Hoover was said to be a Progressive, and certainly had served Nation under both the Democratic and Republican Parties in official capacities.

Thus our Nation has completed its individual history with a compounded individuality. So the Democrats are adopting Republican virtues and the Republicans the Democratic. Thus "Progress" (evolving expansion) is the name of the compounded idea—the flowing of the Spiritual peace of Japhet—the thirteenth element of Being.

So man, as "compound idea," S.&H. 591:5, Gen. 2: 7-9, was created by the "Lord God Jehovah"—"the Lord [manhood] God [Womanhood], Jehovah [self-existent]"—of the "dust of the ground"—earth as "compound idea," S.&H. 585:8. This compound idea is the first Nation, or a whole, self-existent idea.

There is but one Nation on earth that now types it, and that is the *United States of America*, the conception of the Bride, as the original *Word*.

A *City* is the embryo of a Nation; through a State, as a more *expanded* consciousness of City. The Bride (City) conceives through *expansion*, "unfoldment not accretion [addition]," S.&H. 68:27. Thus the City expands into a *sovereign State* of consciousness (to which alone Mrs. Eddy permits the City, as Branches, to gather, Manual page 70, Article XXIII, Section I, second paragraph); thence the States *expand* as a *whole* into Nation, for each sovereign State resists another *sovereign* State until they are united in *one idea*. This union must take place on the basis of the City foursquare in *Church* before our Nation's States will feel the helpful weight of the others' interests—thus by expansion finding their own "in another's good." Because this has not been realized in Church in the blending of the Twelve Tribes of Israel in one whole idea—Benjamin, the City foursquare, the representatives of our respective States in the Senate and the House of Representatives *war* the moment their respective interests are involved, as do the sovereign *states* of consciousness in the Christian Science Church, and also those who have come out of it wrongfully—by resignation; or divorce—excommunication. Every battle in our Congress should be charged to the lack of unity in the Christian Science Church, which can be realized only through the City foursquare, and not Motherhood.

Thus the pattern of World union in the League of Nations went out too soon from our *warring* President, Woodrow Wilson. He was our great prophet of the elements *within* our own National Body, but which elements had never been demonstrably welded. He got his vision by subduing for the time-being (not *uniting*) contrary elements within our own Nation.

What then constitutes a Nation but the overflow (expansion) of its Church-ideals? Its sight—insight—being a spiritual faculty, S.&H. 486:23. Our Nation is the only one on earth founded on *religion*, Pulpit and Press 10:8-14, and *contains* all Christian religions and Pagan and Christian Philosophies in the World; also which has preached the gospel of Christian Science, the *City foursquare*, to every religion (Pagan and Christian) on earth—*within its own borders*—as did Mrs. Eddy in her address at the World's Parliament of Religions at the World's Fair in Chicago in 1893, over two years after she had incorporated the *City foursquare* in our Text-book.

This is fully noted in the chapter, "Evolutionary Organization"; together with the fact of the rare privilege the Christian Scientist, who was assigned the subject of the "Trinity," had to unfold this *City foursquare*, which alone is the Trinity of "the ideal man" plus the "ideal Woman," S.&H. 517:8-10, had she seen and embraced it. As this party did not do so, but substituted for her assigned address "The Allegory," by Mrs. Eddy, the twelfth element in Church was forced to climb the Mountain of Organization and descend to its same position again to prove its worthiness to remain there. At the coming World's Fair in Chicago, it will be just forty years since this privilege was offered and rejected by the Field. Let us hope that the ray of light which was started from the star Arcturus (as noted in "The Detached Branch"), which is to be used to start the machinery in the Hall of Science will be a fulfilled star prophecy, for the evolution of "The Detached Branch" was exactly *forty* years from Mrs. Eddy's addition of the *City foursquare* as The Detached Branch, or Bride from heaven, which expands into Nation, thus self-re-

moving its own walls; just as Nation expands into the World (typed by Mrs. Eddy's merging the National Christian Scientists' Association into the Universal Assembly one year before Mrs. Eddy revealed the City foursquare). She then requested it to adjourn for three years, which it did. Whereupon it was merged by her at the time of its last adjourned meeting into the World's Parliament of religions, as previously noted.

What constitutes a Nation but its religion? Then there is but one on earth in actual inherent and *outward* demonstration—the *United States* of America—for it contains all the Churches in the World *without favor to any*. It verily has even the fourteen churches behind its "Fourteen Points":—The Jewish; Catholic (Greek and Roman); Dutch Reform; Quaker; Lutheran; Episcopal; Presbyterian; Methodist; Baptist; Congregational; Christian (the latter two having recently united—most significant! The Congregational is the Church of the Detached Branch in which each congregation is "supreme in its own domain"; and the Christian denomination is creedless, and makes each member present of the Bible as its only "creed" the Bible containing all "creeds," this Church prophetically embraces them all); Unitarian; Universalist; *Christian Science*; and probably many other shades of the same religious colors, as well as many Pagan Philosophies, but these will suffice to show at least *Fourteen* behind our Nation's Fourteen Points, which animate our every action. In fact, every President of our great Nation is elected upon the unified basis of all of these elements; hence our President's outpouring to the World of the Fourteen Points before they were identified in one Church, the Christian Science, which Mrs. Eddy says "will embrace all the churches one by one," Miscellany 342, as

it now does in very fact.\* Her statement was made five years before her provision for the Branches after her relinquishment of her Leadership, Manual p. 72:19-24; and three years before her gift of the Concord Branch, typing the City foursquare.

*Christian Science* now embraces all the other Churches in the sense of being the expression of their compounded light, and thereby *literally* having drawn to itself a compound of their respective members, after they had reached the limit of their previous churches' possibilities. For the Christian Science Church was the last of these great Christian Movements to be formed, hence is the expression of their added sum total. The great struggle in the Christian Science Church was to assimilate these compounded elements in the actual demonstration between its *members*, thereby cementing in love all elements into one whole structure, "the structure of Truth and Love," S.&H. 583—especially its eleventh and twelfth elements which were the Congregational and Christian denominations. The Congregational Church, the eleventh element, demanded the detachment of its Branches from the Mother Vine in order that each Branch might be "supreme in its own domain." The Christian denomination demanded the complete correlation of the whole Word of the Bible, which could not be done until the Branch was detached and "*Mizpah*" set up between Joseph, Christianity, and Benjamin, Science; for Science embraces Christianity but Christianity does not go beyond the Father-Mother element on the other side of *Mizpah*, Gen. 31:14, 46-52. Hence Mrs. Eddy excommunicated or detached the Branches at the point of her Church assimilation of the "Congregational" element, the eleventh—Joseph. The assimilation of the twelfth element, the "Christian (de-

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\* For this mental support of *identification* has since been made.

nominal) Church" demanded the unfoldment of the Word beyond Motherhood which completed the Church structure prophesied by Jesus as the whole Word, his Bride, Rev. 21:2,—Christian Science, My. 125:26; Ret. 70:20-22. This excommunication of the Branch Churches was effected by Mrs. Eddy in 1908, My. 141; and the Word was completed in 1909, as noted elsewhere.

The Christian and Christian Science denominations are the only ones in this evolution of the fourteen Churches that had their origin in the *United States* of America. Most of the others had been formed in and ejected by England—even the Congregational (formed in 1596), Unitarian (formed in 1774) and Universalist (formed in 1750). All the Churches beyond the Episcopal (which was formed in England by the union of the "split infinitive" of the Greek and Roman Catholic Churches' elements—there being much of the former element in England at that time) were forced to flee from her persecution, and found a home in the United States of America.

Alexander Campbell—a Scotch-Irishman, and a *Baptist*—crossed over the natural *Mizpah* (sea of "tempest-tossed human concepts" which always lies between Motherhood and its Child—the Bride being impossible until "*there was no more sea,*" to be crossed to its sense, Rev. 21:1, and therefore no more inter-relationship) between Mother Nation, England, and its "Detached Branch," the *United States* of America, and in 1827 started in the *United States* the "Christian Church" that claimed the *whole Word of the Bible*, including the *Apocalypse* as its only "creed," embracing all creeds. He also as a John the *Baptist* prophesied that the "second coming of Christ" would be in 1866 which Mrs. Eddy

says is Christian Science, Ret. 70:20-22, and was discovered by her in 1866, S.&H. 107.

When Mrs. Eddy said, in May, 1901, My. pp. 341 and 342, "The Church of Christ, Scientist . . . will embrace *all the Churches* one by one," she had given no plan for the detachment of the Branches demanded by the eleventh element (the Congregational Church demand) which is "supreme in its own domain." Five years after this statement, in My. p. 342, Mrs. Eddy gave us the first provision for this approaching, necessary detachment in the last Manual of 1906—our now Manual page 72:19-24. As each Branch of the Congregational Church was "supreme in its own domain" only after it was detached from its Mother Church, The Presbyterian (which latter was and is still governed by a Synod of Elders); so the Christian Science Church, in order to assimilate this element, was forced to be detached from its "Mother" element. But the Christian Science Branch Churches had to await their detachment by excommunication in 1908 (in Joseph), before the completed Word (in Benjamin) in 1909, could have put the elements of completeness within the Branch, which were demanded by the Christian denomination. Hence, Mrs. Eddy did not entirely relinquish her Leadership to her *Word*, until late in 1909, My. 359:8-11. The *Christianity* (Motherhood) of the Word of *Christian Science* having been completed in 1908 (as noted elsewhere), Mrs. Eddy excommunicated the Branches in 1908, My. p. 141, just *seven years* after her statement in My. 342—thus fulfilling its prophecy so far as Mother Church could do so (which was only in some degree, Manual p. 19).

The Bible's thirteenth element (symbolized by the Tree of Life, Rev. 22nd Chapter, and contained in the

creedal demand of the "Christian Church") is the *Unitarian*, which types Nation\*—unity, *oneness*. Dr. and Mrs. Eddy were married by a Unitarian Minister; and Mrs. Eddy had attended the Unitarian Church even after she started her work in *Christian Science*. Thus Mrs. Eddy never could have been below the thirteenth demand of Church in her *revealing* vision; however, she was forced to "embrace all the Churches one by one" in her founding vision in Church expression. The last two, as before noted in her Church founding being the Congregational and Christian Churches. The Congregational demanded the detachment of the Branches from the Mother Vine in order that each might be a law unto itself, ruling in its own domain, Manual 72:19-24; S.&H. 442:30-32, which latter was added to Science and Health in 1908 simultaneously with her excommunication of the Branches. This detachment prepared them for the gift of salvation in the City foursquare—the specific whole Word—which was demanded by the Christian Church in order to complete Church history, Rev. 21st Chapter—the last walled step—as a necessary precedent to fulfilling Rev. 22 Chapter, Nation.

Thus Christian Science (through the *further* demand of its "Christian Church," twelfth element, claiming the whole Bible as its *creed*) expands to Nation typed by the Unitarian Church, its previously dormant thirteenth element expanding to its previously dormant fourteenth element, the Universe. This is typed by its Universalist-Church element, healing its Pagan Philosophies within its borders with its own National Christian Unity. This fourteenth element is beyond the Bible, fulfilling the last demand of Universal Love.

In other words, the demand of the Unitarian and Universalist Churches which Science has embraced will

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\* The Pilgrim Fathers who "planted a nation's heart" Pul. 10, were Unitarians.



force the *scientific* expansion that will heal all the Nations, Rev. 22:2, thereby scientifically assimilating all the Pagan Philosophies that are now in our Nation, by identifying within its expanding Self the truths of their demands, for "A lie takes its pattern from Truth by reversing Truth," Un. 53:1; "Every material belief hints the existence of spiritual reality," Mis. 60:28.

The full fourteen elements (the last two in embryo) are embraced in Church to provide for its (Church's) expansion to Nation in Thirteen, thence to Universe in Fourteen. The element of unity in our *Nation* is suggested by the Unitarian Church; and the element of universality by the Universalist Church. These last two elements in the City foursquare (Christian Science), are symbolized by the walls, typing Principle in Thirteen (Jacob); the Bride, typing Rachel, symbolizes Universal Love in Fourteen; the twelve gates, together with the twelve foundations, symbolize the Church element. The Unitarian and Universalist Churches are endeavoring to unite—a wonderful omen!

By comparison, let us take the other Nations from a religious point of view beginning with England, which has but one acknowledged Church, the Episcopal—the Church of England, corresponding to the second Tribe, Simeon, foundation of Jesus' Church, the City foursquare—his Bride. This Church is foundational inasmuch as the Episcopal Church was the second in line of Christian evolution. England, as full foundation, gave the world the Bible (Christianity, Joseph); Joseph ruled over the Pagan Nation, Egypt (religious darkness) and Benjamin (now typed by the United States of American) ruled over only the Israelites, and then not successfully. Hence England, as God-crowned Joseph (Christianity) bears great responsibility, for

she still rules over Pagan Nations but it would be impossible for Benjamin, Science, to exercise the same rulership for Benjamin is inherent dominion; hence the freedom we give our "mandates" so soon as it can be borne. We are self-contained and self-complete. "Japhet," typed by the Pagan thought, claiming peace, must "dwell in the tents of Shem" (Christianity, Joseph) before it can have the "Spiritual peace," S.&H. 589, of Sovereignty.

The United States (Benjamin) gave the world Science and Health with Key to the Scriptures embracing the Bible; the first King of Israel (Benjamin) *proved* he could not successfully rule, for he could not submit to Church domination, I Samúel 13th Chapter 8-13, and the time had not yet come for Nation to spiritually embrace Church. There are no kings in the City four-square—Benjamin, but "mighty potentates and dynasties lay down their honors within it." Benjamin's first kingship was only a type of his last and final renunciation of ecclesiasticism (Levi S.&H. 590), I Samuel 13th Chapter 8-13. He renounced ecclesiasticism after reigning for two years, when Levi is the Third Tribe; and Benjamin is the compounded demand to the obedience of the full Twelve Tribes.

Returning to the Nations as being characterized by their religions, Scotland is Presbyterian; Ireland, Roman Catholic (excepting Ulster); France, Roman Catholic; Belgium, Roman Catholic; Spain, Roman Catholic; Germany, Roman Catholic and Lutheran; Austria, Czecho-Slovakia and Yugo-Slavia, Roman Catholic; Russia, Greek Catholic; Bulgaria and Greece, Greek Catholic; Turkey, Mohammedan; Persia, Zoroastrian; China, Buddhist; Japan, Shintoist; etc., etc.

This is why the Pagan Nations are not sovereign States, with the exception of Japan, and Japan only politically so, as evidenced by the moral dereliction of her recent disregard of her treaty obligation in her aggression on China.

A striking illustration of the sovereignty of the State of consciousness attendant upon even the first step in Christianity (Catholicism, Reuben) is the fact of the positions of the Central and South-American Republics, also the kingdoms of Central Europe—no matter how small the State, it is *sovereign* within itself. In Africa which has been wholly apportioned among Christian Nations—either by direct ownership or mandate—there are but two native sovereign States, Abyssinia and Liberia, which are both Christian. Whereas no matter how large the Pagan countries—in point of area and density of population—such as China and India—they are under the dominion or protection more or less of Christian Nations. Japan is the only outstanding exception, and that because she has copied her political system from a Christian Nation, Germany, and thus preserves a *vener* of Christian sovereignty.

Mrs. Eddy recognized the need of this Christian sovereignty of State consciousness before it was prepared for Christian Science in her letter to a Student recorded in Miscellany p. 234, in which she warns against the presentation of Christian Science in a "heathen" Nation, implying that Christianity is a necessary prelude to the *safety* of such a course.

The protection of a borrowed system of Christian government in Japan is the equivalent of the introduction of the Hebrewish religious rites and forms among the Assyrians (who had conquered the Ten Tribes of Israel taking them into Assyria and had sent their own

people to sparsely settle Samaria in order to make it a buffer State between the kingdom of Judah and itself) at the instance of the "Israelites" as a protection against wild beasts which had increased because of the sparsity of the population—and it resulted in their protection; so great is the *inherent* power of even the form of an idea!

The fact should be self-interpretive that there are no sovereign Pagan States—even Siam was aggressively cut in two and is not self-protective. Its seeming sovereign right lies in its being a convenient buffer State between two strong Christian Nations, neither of which would permit the further aggression of the other.

Thus from the standpoint of the Nation's being the expansion of the completed Church, the City foursquare, there is but *one* Nation on earth by inherent and demonstrated right, and that the *United States* of America, Benjamin. Mrs. Eddy set the standard for this classification of a Nation when she said, "today a Nation is born," My. 183, when First Church of Christ, Scientist, was dedicated in London, England, Nov. 7th, 1897 (January Journal, 1893), six years after the incorporation of the City foursquare in our Text-book, of which such Branch is the type. But England must eliminate ecclesiasticism and kinship before it is a fully matured Joseph and Benjamin combined—the City foursquare; until the removal of such obstructions, she, as true Nation will remain immature awaiting Completed Church. However, we have the plan for the birth (beginning) of other Nations in Mrs. Eddy's standard of process—the planting of the City foursquare as the source of its origin. Thus our Nation (the expansion of the City foursquare) is "the seed within itself" for other Nations as it embraces all of the religious elements within

us in *Christian Science*; the City foursquare, the embryonic Tree of Life Nation; "the leaves" of which are for "the healing of the Nations."

The Church as having descended from Shem (the Twelve Tribes of Israel) and having conquered the descendants of Ham and Japhet, and drunk even the world's golden calf (Exodus 32:19, 20), must account to Nation for its every inherent responsibility—economics being the demand of Nation beyond Church in which the golden calf is properly recompensed, for the materials out of which it was made were "*borrowed*" from a Nation, Exodus 12:35—not church. Mrs. Eddy's gift of her *money* was for the purpose of permitting Church to pay its last debt to Nation through the medium of money, but she rightly put the payment out of the reach of Church into Nation to insure its restoration, for Church only *drank* the gold—it could not assimilate a *Nation's* gold; however, it insures a forever *gold standard* as a medium of exchange for our Nation, as the City foursquare is of pure *gold*—the *basis* of our Nation. Church has no double (bi-metal) standard to offer Nation, as gold is the type of human character—"the gold of human character," which is its redemption of the gold it drank, that was only "borrowed."

But the *silvern* flow of spiritual peace from the river of Japhet, S.&H. 589, as a type of divine mercy to the "shorn lamb" of Pagan thought, may be necessary in dealing with other Nations in our flow to Fourteen—even in assimilating the Pagan within our Nation's borders. For gold standards, typing moral values, cannot be forced before the time of Christian moral rectitude and its attendant golden crown of Christian sovereign Statehood. It is said that the whole unbalanced economic condition of the world was initiated by Eng-

land's forcing upon India, the gold standard for which she has paid the penalty of being forced to temporarily renounce the gold standard for herself. The Pagan Nations *have no gold*, only silver, typing their foundationless peace. There is, undoubtedly, much gold in the earth of Pagan Nations to be brought forth when "the gold of human character"—sound moral structure—demands this expression. The World Bank in Basle, Switzerland, has just taken a stand for a fixed gold standard, stating that there is enough gold in *both hemispheres* to maintain it!—wonderful news presaging World Peace, which must be founded thereupon.

The League of Nations has had its thirteenth meeting in which a great rebellion has taken place. Can we wonder that this is the case with such unequal mating?

The World's Court—the rebuilt Solomon's Temple—would be a more fitting point of union, for the world first will be forced to see *justice* together before it sees peace, and *law* is reason, "the highest human faculty"; which types Principle in excluding emotion and concession to persons, which the League has proved unable to do and live.

Moses gathered the children of Israel together in the wilderness as a City, each of the Twelve Tribes (which always marched and camped together) as its twelve gates. They worshipped in one tabernacle (typing body). Joshua ("the son of Nun, Moses' Minister") led them into the Promised Land, where their form of government was that of *Judges* (suggesting the World's Court)—sovereign *states*; thence to a Nation with one king or point of general union, under Benjamin; thence to "World diffusion."

The World in general is not beyond the stage of sovereign States of consciousness, which must be judged

for the good of the whole by a common standard before peace is possible. Our Nation's representative, the great evangel of World Peace, Frank B. Kellogg, now presides over this World Court.

The *golden rod* is our National flower, typing the golden reed with which the City foursquare was measured, Rev. 21:15. This golden measuring reed (rod) types the Golden Rule, "the gold of human character," S.&H. 565:22.

The connection between the City foursquare and Nation is strikingly portrayed in the illustration on the reverse side of our National Seal. "*The Great Pyramid*" is shown (minus its cap-stone, as is its present state), with a descending cap-stone, which when resting upon it would bring it to a point of concentration. This point of concentration is *Nation*, or all elements in *one*. The base of this Pyramid is a perfect square, and it is capped with a diminished square plane (as it now stands). "*The Great Pyramid*" has been thought to type whole (*squared*) man, and whole world.

Thus just as the fourth side of the City foursquare embraces the *Trinity of Church*, adding the *omni-action of good*, which completes its definition, S.&H. 587:19, so Nation progressively draws these four dimensions to a point of concentration in the descending cap-stone; which was the vision for *our Nation*, for in this cap-stone is a *single eye*—the "eye-single" of *oneness*, which is Nation as *sight—insight*.

But let us go on to *our Nation's Fourteenth element*—expansion in diffusive overflow!

## Chapter XVIII

# FOURTEEN

(Jacob said) "I served thee *fourteen* years for thy two daughters," Gen. 31:41.

It will be seen from all the foregoing symbolism that the Bible is manhood the "ascending" unfoldment, or "ascending" angels on Jacob's Ladder, which was set upon the earth, Gen. 28:11, 12, "whose fingers point upward," S.&H. 299:10. And Science and Health is Womanhood, the "descending" angels, whose course is "downward," S.&H. 581:4.

The Bible unfolds the specific individual idea as A man, A woman, A mother, A father, A son, A brother, A church, A sister, A friend, A Promised Land, etc., for the "ascent" must always be made ALONE, with the pressure of unredeemed "outward" circumstances seeming to force the next step in *ascent*; while Science and Health reveals the collective ideas, of *Manhood*, *Womanhood*, *Fatherhood*, *Motherhood*, *Brotherhood*, *Sisterhood*, *Friendship*, *The (First) Church*, *The Real Estate*, etc., etc.

So in "a" specific instance of Abraham's redeeming his Association (relatives) and seeing his Church by having the bread and the wine administered by Melkizedek, King of Salem—Peace, Gen. 14:18, Science and Health would expand to THE revelation of THE principle that would underlie similar facts in a larger or collective experience; for the Bible reveals a SAVIOUR in each and every experience, which, expanded as idea becomes Immanuel, or God with us, *everyone!* As previously stated in another chapter, Isaiah prophesied, Isa. 7:14, 15, that a Virgin would conceive and bear



a son whose name would be called "Immanuel," who would eat "butter and honey that he may know to refuse evil and choose good"—in other words, Immanuel is an "affirmation" of Truth, while a Saviour is a "denial" of error. Mary, the Mother of Jesus, did not grasp the idea beyond its "*saving*" feature, Matt. 1:19-25; Luke 2:26-33, and she named her conception Jesus, Saviour, "for he shall save his people from their *sins*." Mary saw the angel Gabriel as a man, but it was in the "sixth" month the time for the male *and* female of God's creating, Gen. 1:27, which would indicate that she did not ascend high enough to see the Womanhood of this angel,\* which embraced his manhood. At any rate, man is "*Saviour*"—*Manual*—labor: Woman is *Immanuel* or "God with us" — with *everybody* and "*everywhere*," stanza of the poem on flyleaf of Science and Health.

Mrs. Eddy saw the angel Gabriel's Woman side, as well as man side as indicated in the conjoined types of Michael and Gabriel, S.&H. 566:29-13 (and the illustration of the two blending angels in the fifth picture of Christ and Christmas. These angels must type Michael and Gabriel, as Mrs. Eddy tells us that "These angels deliver us from the depths, S.&H. 567:3); and in her unfoldment of the true nature of the Child in the SIXTH volume of the Journals—Feb. 1889 in the form of "A Christmas Sermon"—"The Corporeal and Incorporeal Saviour"—Mis. 161-168. p. 167 in particular, answering questions with reference to "THE SPIRITUAL IDEA, as in Christian Science"—"Is the babe a son, or daughter? Both son and daughter: even the compound idea of all that resembles God." How much this may have figured in her dissolution of her church and college in October and November *next* following, we can only

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\* For Womanhood was then in heaven—Mind.

surmise! The daughter, or Immanuel, must be unfolded in Church as a type, as her work was more than specific—it was collective, her child being *Church!* She so recognized this in her Will, as against her “natural” child.

For the Bible’s “Father,” “Mother,” and “Son,” she has unfolded Life, Truth, and Love, S.&H. 569:1-3, but has established as a medium “institutional” Church, S.&H. 583, to lift us from the fleshly consciousness of father, mother, child, etc., to the human perception of the divine ideas, which they but counterfeit. For Father, she unfolded First Church in Boston, which was dissolved in 1889, and embraced in her symbol for Mother in 1892 (when twelve members of the Father Church became “twelve star” members of Mother Church, Man. 17, 18). For the Child, she unfolded the *Extension*, as Father-Mother *plus* (*extended*) Universal expression, Man. 19:6—“Life, represented by the Father; Truth, represented by the Son; and Love, represented by the Mother,” S.&H. 569:1-3. So we were lead by “collective” symbols away from the fleshly or limited sense of these earth’s symbols which type abstract Truth—“Life, Truth, and Love,” as the qualities of God are *Universal* and never bound by the specific claims of the flesh. There is an intermediate state between the flesh and the spirit—the MORAL—so this must be typed in the Church consciousness, as it is explained in Science and Health — 115, 116 in “The Scientific Translation of Mortal Mind.” We can no more understand God as Life, Truth and Love in the *abstract*, until we see the life-line of the *ideal* in the human consciousness, S.&H. 442:22-25, than we can save erroneous concepts from suffering! This life-line is the MORAL, as all relationship is moral, and not spiritual, for there

are no relationships in *Spirit*, as Spirit is infinite. Is not this the question that confuses a great many Scientists—they see that Spirit is unlimited and try to claim its promises without fulfilling the moral? Morality, not spirituality, governs all material conditions. Spirituality dissipates them, leaving *idea* only. Mrs. Eddy shows so clearly in *Science and Health*, 115, 116, that the moral must be fulfilled or embraced in Spirit. Jesus said: "Think not that I am come to destroy the law or the prophets: I am not come to destroy but to fulfill . . . . Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:17, 18, Jesus' Sermon on the Mount). Consistently with this, he filled the waterpots to the brim—rather, commanded that it should be done, before he turned the water into wine, John 2:1-8. Is not this the import for the six stone waterpots directly under the Directors' Window in The (little) Mother Church? Mrs. Eddy said: "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. 303:16-19; and the Manual was directed to such students, My. 229:19-30. The moral, embracing Moses' teachings and Christ's Sermon on the Mount, is the manhood of being, and Mrs. Eddy's revelation the *Womanhood*; but Womanhood must embrace manhood, as Mrs. Eddy has *stated* and *done*. S.&H. 269:22-25, shows the true relationship, as we could never stand on anything we had not embraced. This is why "The spiritual idea has given the understanding a *foothold* in *Christian Science*," S.&H. 534:30-1. Abel, Enoch, Noah, Abraham, Isaac, Jacob, Moses, the Prophets, Christ Jesus as revealing manhood which is specific; and Mrs. Eddy as revealing Womanhood, which is generic,

S.&H. 561:22, were each and everyone (in consciousness and teachings) a part of the unfolding spiritual idea, and to take its climax—Womanhood—and discard the basic manhood would cause the whole structure to be superstructure, as Mrs. Eddy called Church in the 6th to the 16th editions (1883-1886), when she had put the whole of “Creation” in Motherhood, as she must have done by *necessity* in view of the prophecy in Rev. 11:12, as before unfolded. When Mrs. Eddy saw a distinct place for Woman in the “Apocalypse,” she restored Genesis to Fatherhood in fulfillment of the further prophecy in Rev. 11:18, and, for the first time gave *us* Church as “The *structure* of Truth and Love” instead of “The *superstructure* of Truth and Love,” as formerly. This should be a warning to us, as we will suffer the same limitation and struggle that Mrs. Eddy and the Cause did in fulfilling these prophecies if we do not realize the further import of her revelations. This would show more clearly than anything else the limitation of the *old revisions*, and the error of reading them for *light*; but as showing the fulfillment of prophecy, they are invaluable, as Mrs. Eddy permitted to be called to our attention in the first article of the April 1891, Journal; which she had reprinted several times and widely disseminated, as before specifically stated. Mrs. Eddy’s revelation is not in the Bible, as she states, S.&H. 123:19-23—“through a spiritual sense of the Scriptures AND through the teachings of the Comforter, as PROMISED [and not given, John 16:12-14] by the Master.” Again in My. 179:25-28, “Christianity and Science, being contingent on nothing written and based on the divine Principle of being, etc.”; and again, My. 318:31-4: “I do not find my authority for Christian Science in history, but in revelation. If there had never

existed such a person as the Galilean Prophet, it would make no difference to me. I should still know that God's spiritual ideal is the only real man in his image and likeness." These suffice to show that her revelation was something entirely additional to the Bible, but *founded* thereon, as pictured in the tenth illustration of Christ and Christmas, where the Woman *stands on the square*, resting upon other squares — the Bible or "squared manhood." "Christian Science may absorb the attention of sage and philosopher, but the *Christian* alone can *fathom* it," S.&H. 556:13-16; that is, can give us the Principle of its *past* unfoldment, which constitutes its Science. "God requireth that which is past," Eccl. 3: 15—"The Bible contains the recipe for all healing," S.&H. 406:1. The Christianity (healing) comes in Manhood, the Science in Womanhood, but one could not be separated from the other; they are the forever male and female of God's creating. Some one may say, "Well, the healing is good enough for me," but our second formation was founded on the *Christ*—not Jesus nor Christianity, as will be noted in our Manual in the objects of both formations, pp. 17-19.

As the human specific symbols of father, mother and child in Bible consciousness having failed to unfold the breadth of the idea needful to complete salvation, Woman must find a more adequate symbol to represent collective consciousness; hence, Church became an imperative medium or symbol, doing the same thing in a broader, higher, more *impersonal* way, as "Immanuel" is the incorporeal idea. Also "Association" (manhood) was made to serve as the medium upon which to found Church, leading us away from the collected ties of human sense which we call "relatives, friends, etc.," Church never being possible until we can say: "He

[God] is man's only real *relative* on earth or in heaven," Mis. 151:13, 14. Mrs. Eddy saw "without this process of weaning" from specific ties of sense, "canst thou by searching [the Bible and Science and Health] find out God?" S.&H. 322:30, 31. So the Church was and is a necessary medium for the translation of earth's symbols into larger values, before a *universal* God can be even measurably approached and understood!—the first step is from self (with its so-called ties, which are but an expanded sense of human self-hood) to Association, thence to Church, thence to Nation, thence to Universe! This was the Fatherhood process—first patriarchal rule—every man governing himself and his own family; thence to a Church in the Wilderness; thence to a Nation; thence to the World by diffusion of released idea! We have taken these steps individually and collectively, and we cannot "return to positions outgrown." S.&H. 74:29, 30, any more than a tree can return to an acorn, as Mrs. Eddy unfolds in a general way on this same page, S.&H. 74. We have taken the steps from self, expanding to embrace in harmony all of its "home" surroundings, thence to Association, thence to Church, thence to Nation, and the next step is to World, thence (perhaps) to other worlds of which there are millions in space. The Natural Scientists and physicists are becoming quite interested in the possibility of communication with other worlds, and as "Thought is borrowed from a higher source than matter," S.&H. 267:22, 23, it invites our expansion. Christian Science interprets and demonstrates the "Principle and rule of UNIVERSAL harmony." (Rudimental Divine Science, p. 1) and Mrs. Eddy hints at this in S.&H., p. 509:16, when interpreting the meaning of "the lights in the firmament of heaven" she says: "God forms and peoples the UNI-

VERSE." We must follow our Principle and could never turn back to finite individuality after being a part of collective Church. Jesus worked with specific symbols—seed, talents, vineyards, kings, servants; Mrs. Eddy's symbols were collective ideas—*Associations and Churches*, for "Spiritual teaching must *always* be by symbols," S.&H. 575. The four prophesies concerning Woman were *universal*, Rev. 10th, 12th, 19th and 21st, chapters, must be symbolized *collectively*.

We have in the specific example of Abraham, in whom are all the promises, a very clear illustration of the entire spiritual process from self to Association thence to Church! (Jacob's process was the full measure of from sense to Soul, Message 1902:10:14-16). The way must be straight and narrow in order for us to *see* the "bounds" of demonstration. The Christian Religion is the only one on earth that has "the straight and narrow way" of demonstration, every step of which has been explored from cross to crown—with a cross as its "central emblem," Un. 57. The cross is the inevitable symbol of a united divinity and humanity. When the way gets too broad for the cross to be seen, *until borne*, then there is no salvation for the human consciousness. Pagan religions have no "crosses," hence no "crowns." A few very spiritual seers have glimpsed the truths of being and given them to the people from the point of broad theories, but no other religion has had its demonstrators that bridged the way between their vision and the vision of the people with their own bodies, as did Jesus and Mrs. Eddy—Jesus with his specific temple or body; Mrs. Eddy with the Church body. Jesus bore the specific pains of bodily consciousness, Mrs. Eddy the collective and collected pains of Church and Universal consciousness. So we find Mrs. Eddy's body in

her Church, and its each and every purpose, and its resurrection therein. Her purposes were so broad that we must find our specific illustrations in the book of specific symbols, and so in the experience of Abraham, Gen. 13, 14, we will find the CALL OF THIRTEEN and FOURTEEN unfolded.

As has been previously noted in another chapter, it was the rebellion of the five kings, Gen. 14, at the pressure of the four (Chedorlaomer—meaning “sheaf-band”—in particular) that led these five kings (together with Lot) after serving TWELVE years, to rebel in the THIRTEENTH, and in the FOURTEENTH year struggle for *freedom*; in which struggle they were taken captives until redeemed by Abraham — “Fidelity” to Truth. FOURTEEN, or unlimited *good*, cannot be maintained by anyone unless THIRTEEN, and the steps thereto have been consistently (with human conduct) accepted,—never in *destructive* rebellion; a higher vision must always animate it.

In 1903, when Mrs. Eddy prepared to have us build the Extension she dropped the title of Mother and the capital “I” in intelligence in the ideal man, S.&H. 517: 8. (“Intelligence had previously been in God ‘Mother’”) and gave us five Directors instead of four, as previously. “Four” and “five” in this connection seems beautifully explained by the struggle of the five kings against the four and have been specifically explained elsewhere. Abraham was a type from start to finish of the ascension above matter and the heir to spiritual heritage. This is brought out even by Jesus in John 8:56. “Your father Abraham rejoiced to see my day and HE SAW it and was glad.” So as the four kings (the call of the spiritual to *rise* out of matter) pressed the five kings and Lot. Abraham redeemed the five kings



(five senses) and Lot ("veil"—reason, morality, the symbol of Church). There are just six so-called entities on this plane of consciousness, and they are the five senses and their dreams of reality, and "Church" (reason), right *human* relationship. Lot was the nephew of both Sarah and himself, so in redeeming Lot, he was redeeming his own humanity, Association. As Abraham had *risen* to see *unlimited* possessions, Gen. 13:14, after he and Lot separated, their *human problem being the same*, this put the demand to rise on Lot; and the five kings rebelled in the thirteenth year, and in the *fourteenth* they lost the struggle. Thirteen and fourteen cannot be reached until *twelve* is harmoniously seen and appreciated. Chedorlaomer was the "sheaf-band" that bound the twelve sheaves, Gen. 37:7, together until their united purpose was realized, but they rebelled—hence the struggle from which Abraham was forced to redeem his own problem, for Lot had gone out from his kindred and home at Abraham's invitation and Abraham must redeem him. Abraham took with him to redeem the five kings and Lot, Aner (Light; a sprout), Mamre (rebellion; firmament), and Eshcol (grapes, fruitage),—typing the first three days of consciousness, and he, as the fourth day, met the demands of the four kings, or moral demands. "Moral courage . . . the *king* of the mental realm," S.&H. 514.

When David slew Goliath of *Gath*, the problem did not end there, as so many of us have thought, but as soon as Saul pressed hardly upon David, he and his three hundred men fled into *Gath* for protection, to the very enemy he "slew," I Sam. 21:10, and Achish, the king of *Gath*, demanded David with the undoubted purpose of slaying him, but David escaped through subterfuge, verses 13-15. David was supported by but three hun-

dred men—third day “resurrection.” So he fell below the demands of the situation, and he could not escape until he rightly met the demands of Principle, he did it falsely and so had to *repeat* his work. The next time when he was sorely pressed by Saul, he fled into *Gath* again for succor, with six hundred men—this time his support was stronger, having reached the *sixth* day or male and female idea of completeness. This completeness was expressed in the kindness of this same king—Achish—I Sam. 27:1-6; 28:1-2; 29:1-15; 31:1-6; II Sam. 1:1-8, who not only succored him but put him on the throne of Judah by slaying Saul in battle—at least mortally wounding him, and he was slain by the Amalekite at his own demand. So, although we may temporarily rise above a problem for a more refreshing view, we must always go forward (not backward) and solve it, as it goes on with us in false concept until solved. Christianity must “leave all for Christ”—the harvest song of “Science,” My. 269-271, noting particularly 270:4-12, is when “Divine Love” says to us as to Mrs. Eddy: “I am rewarding your waiting and *thy* people shall be *my* people”—your thoughts shall be my thoughts.

Thus it was with Abraham, his people must be God’s people before redeemed Association would be a foundation upon which Church could rest. *Abraham* and *six others\** (as Mrs. Eddy recorded of herself in Ret. 43:22-24) redeemed Association and Abraham saw Church—bread and wine administered by the Priest of Michizedez, or the Christ.

This view of “four” and “five” seems to apply to the change from four Directors to five at the point of building the Extension and dropping the title of “Mother” for Leader. For we must *redeem* Church to-

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\* The five kings and Lot.

*gether* to the point of the "marriage of the Bride and the Lamb"—the spiritual idea—as we did for *seven* years thereafter; for, as with the Mother Church, the idea was completed before the symbol started. It had been completed in 1891 when the City foursquare was revealed and rested upon the demonstrated Universal Assembly for redeemed Association. Association being the human, must always be redeemed, as Abraham proved in Gen. 14:18-20. "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.

Abraham had not only the Twelve Tribes in his spiritual concept or "loins" (Heb. 7:9, 10, which referred to the specific incident in Gen. 14:18-20), but also in his human concept or "loins" Ishmael, by Hagar, Sarah's bondmaid, an Egyptian; and his six other Egyptian sons by Keturah, the Egyptian, after Sarah passed on, Gen. 25:1-4; but, it will be noted as recorded in the 5th verse of this chapter just quoted, that he "gave all that he had to Isaac"—his Church. However, his seven human sons were his "Association" outside of his true selfhood (or his human deflection) which must be redeemed in order to found his Church—Church always representing the divine and Association the human. The human and the divine must "coincide," S.&H. 561:16; Mis. 100:19-25; Un. 52:8; My. 265:22.

So as he saw Church in spirit before the twelve were expressed in Jacob; so, too, he saw Association in *seven* before the human was expressed in Ishmael and his six other Egyptian sons. Is this not why Joseph was sold to the "Ishmaelites" and, thence, by them to the Egyptians, Gen. 37:28? and that by Judah's (law's) plan? Human justice, which is an echo of the divine, must be fulfilled!

Ishmael and his mother, Hagar (typing human conception of divine law, Gal. 4:22-31) were cast out by Sarah, who held fixedly to the one child, Isaac; and her decision was approved by God, Gen. 21:12, but a great Nation was promised Abraham (who begged of God that Ishmael's life be preserved) through Ishmael, who raised up Twelve Tribes in the human, antecedent to Jacob's Twelve Tribes of Israel—which shows why the symbol of Church must go to TWELVE, where the human concept and the divine coincide.

Esau married Ishmael's daughter, Gen. 36:3, and thus carried the problem of Ishmael's Twelve Tribes to Esau. So, Jacob was forced to encompass it, when he stepped into his brother's responsibilities by choice; having bought his brother's birthright and stolen his brother's blessing. Had he not tried to thus assume rights and blessings without obligations, he might have escaped his struggle in fulfilling in Leah, his brother's wife in type, his brother's responsibilities. Having done so, he was forced to work until he saw his brother's face as "the face of God," Gen. 33:10.

So, despite Abraham's spiritual vision, he was forced to demonstrate the coincidence of the divine with the human, or to found his Church on Association or divine law. For "the law is our schoolmaster to bring us to Christ that we might be justified by faith," Gal. 3:24, and is the "ascending" necessity, or manhood, to the intent of turning the human will to the divine through "creation" (symbols) being "*intelligently*" translated into Truth: "But after that faith is come, we are no longer UNDER a schoolmaster. For ye are all the children of God by faith in Christ [female] Jesus [male]." Where there is neither Jew nor Greek, bond nor free, "there is neither male nor female: for ye are all one in

Christ Jesus," Gal. 3:24-29. "I THROUGH the law am dead to the law, that I might live unto God," Gal. 2:19. The veil being removed to where we can "steadfastly look to the end of that which IS ABOLISHED," II Cor. 3:13. But this will never come through the course often adopted of awaiting the falling away of error. If in a moment of great illumination on our part or that of another, it does do so, it is through Womanhood (Spirit) without the support of manhood (the "intelligent" human will). "The power of the human will should be exercised *only* in subordination to Truth," S.&H. 206: does not forbid its proper use. My. 114:3, 4, says: "Christian Science teaches: OWE NO MAN; be temperate; abstain [ab, *from*, stain, tenere "to hold"—*hold* yourself from] from alcohol and tobacco; etc." In every step, the human will is "used only in subordination to Truth," as above quoted. The definition of "Will" in the Glossary makes this very clear: "Will as a quality of so-called mortal mind, is a *wrongdoer*," S.&H. 597:24-26. So to go into debt, to use alcohol, or tobacco, etc., is to *use will* power; whereas to "abstain" from them is to subordinate the human will to the divine—the coincidence of the divine with the human, Mis. 100:19-25; S.&H. 561:16, 17; My. 265:22-24; Un. 52:4-11; My. 160:5-8. When we trust to the power of the Spirit to relieve us from any effort, we may get the result in the Christ, but we have robbed ourselves of the support of the Jesus, or manhood, and we will feel it along all other lines of our work until we redeem the "five kings" (five physical senses) intelligently. For if it is right to do this with one form of sin it is with all, and so we drop our Bible's "Thou shalt not," instead of intelligently embracing it. Our only freedom is when we can intelligently say: "The

prince of this world cometh and findeth nothing in me," for I intelligently see the nothingness of its claim. Symbols are of use to this end. Obedience to God's law is the hearing ear ("spiritual understanding," S.&H. 585: 1, 2); and the joy and *privilege* of this obedience is the seeing eye; but both are *spiritual senses*—"Sight, hearing all the spiritual senses of man, are eternal," S.&H. 486:23, 24. One is manhood, and the other is Womanhood—the forever male and female, the "ascending" and "descending" qualities; which must first be *distinguished* before becoming *one* in concept; else "intelligence" in "the ideal man" would be defeated, and "Truth" never gained.

It is in THIRTEEN and FOURTEEN that "man and Woman" are broken in pieces—"I will break in pieces man and Woman," Jer. 51:22—when their symbols yield to the united essences of Principle and Love as one. Most of us constantly declare the allness of good, the allness of Love, etc., in essence (without the male and female idea of distinction of qualities) and when this is *realized*, the work is always *done*; but this is healing just as the "ancient inspired healers," S.&H. 144: 30-7; 483:19-21, who had the spirit without the letter. The superiority of our work over theirs is that they unfolded no Principle by which one could remain where he was placed by the practitioner; even Lazarus—in all probability—afterwards passed on, as did Jairus' daughter; and the widow of Nain's son; and it is most probable that others to whom both Jesus and the disciples ministered had subsequent ailments;—the letter (Truth) without the spirit (Love) or the spirit without the letter is the separation of the male and female elements in our work that will forever perpetuate Adam's dream of the separation of man and Woman in the hu-

man consciousness and its attendant ills—*children, offspring*. So the intelligent footsteps in the union of these qualities in Mrs. Eddy's "descending" evolutions must be understood before the symbol ceases to be helpful. Otherwise we labor or war one moment and "love" the next with no hope of ever uniting these divided processes in our own thought.

Was not this the occasion of Rachel's *hard labor* in bringing forth Benjamin—so hard that she passed on in the process in Fourteen (Love) without letter? Also was not our "kicking against the pricks" of our own release from Motherly direction and the leading of the impersonal Word, our Manual, what was probably the occasion of Mrs. Eddy's being forced to leave us in FOURTEEN? After she had told us that there was no further fight to crush Science, S.&H. 103:15-17, and that error was OBSOLETE, S.&H. 265 in 1909, did we not force her into labor again in connection with the excommunication of one from The Mother Church, into which controversy she intimates that she had been drawn by her *students*? My. 360—this second child of Love (Benjamin) cannot be *Mothered*, it must wed good for itself. Benjamin wandered through Stygian darkness, but yielded wholly to divine law when he yielded up all identity to Judah in I Kings 12:21, also Paul the Benjamite to Jesus; and Mrs. Eddy, as type thereof, to Bride.

That there was something *below* the foundation of The Mother Church is evidenced by the fact that *after* the laying of the foundation in winter, 1893, Mrs. Eddy gave us the *tenets* in Science and Health and the 23rd Psalm at the same time in 1894. These were *below twelve* in the descending evolution of being. The City *foursquare* (measured by *square*, Rev. 21:16) did not

correlate the entire Bible, as the 22nd chapter of Revelation with its Tree of Life, Principle 406:4-6, and its pure river of the water of Life—both of which quantities must be measured by *cube* and not *square*. There is something below the foundation of the City four-square, being measured by the angel's rule of "square" measurement, 144 thousand cubits, the measure of a man. The underlying and overlying Love is the THIRTEEN and FOURTEEN, and when the overlying Love descends to FOURTEEN it becomes one with Principle and thus One is basic being—one and FOURTEEN being the same. Thus Reuben's false claim in matter of "Principle and its idea is one," S.&H. 465, is reclaimed by Spirit. Mrs. Eddy speaks of "divine Love, that heaven HUSBANDS in the First Commandment," Message 1902: 5:10, 11. This is what happens in ONE—"One infinite God, good, unifies men and Nations, ends wars, etc.," S.&H. 340—the seven steps are entirely covered in this reference—in other words, it HUSBANDS divine Love!

Mrs. Eddy was made Foundateur of the Association for International Conciliation, and her acceptance thereof, My. 283, showed where her sense of FOURTEEN (peace, heaven) was—in the World! This was her last worldly association!

Noah's dove of peace accepted the shelter of the Ark only until the waters without subsided sufficiently for it to find a place to rest and nest—its home was a universe and not an enclosure, even though an ark of safety at one time. Noah's raven (typing human reason—manhood) was satisfied to go "to and fro," enjoying the restlessness of changing position, but not so the dove—it seized the first live branch that drifted its way before it could find a place to lodge. So with Mrs. Eddy; she watched the waters without the Ark—symbol of Church



—well knowing that the “universal love” she had revealed had no abiding home in an ark and but awaited the first tree (Principle) to rest upon *without*, for was not this that for which she was working—world salvation, not the salvation of a comparatively few behind the walls garrisoned against those without? She was never within these walls, but ever *without*; and alert for evidences of the assuaging waters, as was Noah. He was not satisfied with his Ark as a permanent home; neither should any of us be if we ever hope to say with power of conviction—“God is . . . over all and ALL,” S.&H. 17.

We have responded to our Nation’s call and need in THIRTEEN (as our Nation stands for the *Principle* of civic and moral World salvation—being the “ONE BODY and ONE SPIRIT”—Eph. 4—into which the whole World has become one in our “melting pot” processes) as a *Church*—first to meet a call of our great then-President “to make the World safe for democracy,” and, second, the call through our Nation and through our Directors, “to make the World safe for morality and civic virtue”; if our then-President’s trite expression may be thus paraphrased to cover our recent call.

As our participation in both instances went beyond THIRTEEN, our *Manual*, and our Nation’s *direct* and single need and involvment; (in other words, to the World, FOURTEEN; Immanuel, “God with us”—*everywhere*: for the whole World was involved in both instances) can we ever go *back* to simply TWELVE, or our symbol of past Mother Church founded on TWELVE STAR members?

“And Melchizedec, King of *Salem* (Peace), brought forth bread (‘Our bread which cometh down from heaven is Truth,’ S.&H. 35:26, 27) and wine (‘Our

wine, the inspiration of Love,' S.&H. 35:27, 28); and he was the priest of the most high God," Gen. 14:18. "The ideal man corresponds to . . . Truth. The ideal Woman corresponds to . . . Love," S.&H. 517:8-10. As "Church is the structure of Truth and Love," S.&H. 583:12, is it not evident that Abraham was the first person on earth to see the COMPLETE Church in the unity of male and female as *quality*? ("Union of the masculine and feminine qualities constitute completeness," S.&H. 57:4, 5, in both "individual" and Church.) And so he paid tithes to the King of *Peace* in FOURTEEN (Gen. 14:5, first line, shows that it was in *fourteen*) for the Twelve Tribes in his "loins" (spiritual conception); as expressed by Paul in Heb. 7:9, 10. If Levi was in his "loins," so were the other eleven tribes: Does not this show two positions beyond the TWELVE, upon which the symbol of The Mother Church was founded in its second formation—"Twelve Star" Members, as previously described—Abraham typing Fatherhood, *Principle*, in THIRTEEN, and the Priest of Melchizedek, Motherhood, Love, in FOURTEEN?

Is not this why Jacob was forced to work FOURTEEN years for Rachel (ewe, sheep), a type of the "Lamb's wife," S.&H. 577, which is used to correlate "the Lord God Almighty" in the reference, S.&H. 576:10, and is called the "MOST HIGH GOD" in this instance, in Gen. 14:18? The lineage of "Christ" in the Bible is divided thus: "So all the generations from Abraham to David are *fourteen* generations; and from David until the carrying away into Babylon [the ten Tribes of Israel] are *fourteen* generations; and from the carrying away into Babylon unto Christ are *fourteen* generations," Matt. 1:17. Paul waited *fourteen* years before he went up to Jerusalem the second time, Gal. 2:1; and *fourteen*

years before he mentioned his vision to the Gentiles—the II Cor. 12:1-4. Mrs. Eddy worked *fourteen* years from the formation of The Mother Church in 1892 to the completion of the Extension in 1906. And, as previously noted, The (little) Mother Church passed into idea, *Fourteen* (as regards Church use), when the Extension was dedicated—thus ending “cross,” My. 6:19, and making it one with its “crown,” My. 6:19, the Extension. The seating capacity of The (little) Mother Church was twelve hundred, My. 68:14; while the Extension was five thousand, My. 14—the “five thousand to be fed in the *wilderness* with five loaves, and *two* fishes” (the five senses redeemed—its then Directors?—and the Bible and Science and Health).

When the Extension’s Communion Services were abolished in 1908, at the same time that the General Teachers’ Association, which was called to “stand by” the building of the Extension for FIVE years—from 1903 to 1908—(and which discussed as its main topics “UNITY of ACTION, strict conformity to The Mother Church By-Laws, etc.,” 41st Man., p. 87) was dissolved, the Extension had fulfilled its mission as symbol, in Mrs. Eddy’s own words: “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,” My. 141:26-29. Thus the Extension progressed into FOURTEEN through its Manual in THIRTEEN (so ending “Crown,” My. 6:19). Note the communication on p. 141 of Miscellany was given out to the *press*, or to “FOURTEEN.”

And so we Branches must do likewise if we wish the nourishment of our spiritual “Mother Church.” We must do so individually—as *collective* “individ-

uals," Branch; for, of course, we could never go back of our Manual, which has taught us to act *collectively*, as stated in the article on the Manual of Sept. 10, 1910, of which Mrs. Eddy speaks so approvingly in Miscellany, p. 237, calling it "practical and scientific," and recommending it to the study of all Christian Scientists, in which it is said: "The Bible understood through Christian Science, is aiding the students *individually* to live in Christian discipleship; the *Manual* of The Church of Christ, Scientist, in providing that Christian Scientists shall work *together*; is helping them COLLECTIVELY to live in Christian fellowship. The teachings of the Scriptures in the Christian Science text-book bring about individual correction of thought, while the rules of the Church Manual make possible action through GROUPS of individuals, and through the WHOLE body of Scientists." Also in referring to the "Rule for Motives and Acts," Man., p. 40, the following comment is made: "This fidelity, we know, will help in the making over of human nature, until in some fair day By-Laws to provide such consistent Christian behavior shall be no longer necessary."

This article shows so clearly why the Manual came in the THIRTEENTH volume of the Journals. Thirteen being a type of Principle (as before suggested—Gen. 14:4), shows that "rebellion" at limitation must arise when the Principle is discerned, and to protect this Principle—"the Tree of life bearing twelve manner of fruits"—"the tree is typical of divine Principle," S.&H. 406) the Manual was given us as "the two-edged sword of Truth which must turn in every direction to guard 'the tree of life,'" S.&H. 458:17-19, lest its fruits of freedom and harmony be stolen by the human intellect before it had bowed in TEN to the divine Command-

ments. Hence, it was designed only for the violators of "the Ten Commandments and Christ's Sermon on the Mount," My. 229:20-24, to whom these primitive demands of Truth seemed *eminences* to reach which required "growth" and "scaling" as "steep ascent." If we have not grown beyond this as a Cause, after nearly forty years of wandering in the wilderness of morality, there is small wonder that our healing works are not more startling! for there is no healing in morality (as evidenced by Science and Health, 115:26, 27); and certainly none *without* it (as evidenced by the same reference)! But, we *have* so "*grown*," for God has so said in not only Mrs. Eddy's marvelous plan for us, but in the very happenings of the day which are so largely attributable to the work of Christian Scientists in response to the truths of our Text-book for which Mrs. Eddy claims so much in My., p. 114:28-3. Our "Fourteen points" have gone out to the world after a "rebellion" in which we participated with the World in "THIRTEEN" at the call of "FOURTEEN"; and also in our recent "rebellion" with our Nation in its national life, which involved FOURTEEN, as the whole world was an interested on-looker; showing the inseparability of THIRTEEN and FOURTEEN.

Our course has been as "rebellious" and as warring in both instances as the world's, because we have claimed to be operating under our Manual which protects us from "rebellion," but have violated it in both instances, responding to "rebellion" in warfare, rather than the wise leading of our Manual into FOURTEEN as "The Promised Land of SPIRITUAL REALITY" with its spiritual apportionments under this "*Joshua*" in *Thirteen*. So long as our Church participates in the "rebellions" of the world in THIRTEEN at the call or de-

mand of FOURTEEN, and then goes back within its walls of TWELVE, the world will never reach its promise of *peace* for which it is so pitifully sighing and struggling!

Had we followed the Principle which placed the "limitations" on leadership (after Mrs. Eddy left us in person) of our Cause, we would have seen higher than to use Mrs. Eddy's article, written during the Spanish-American war in 1898, My. p. 277, instead of the one written six years later during the Japanese-Russian war, My. 278, and would have realized her own higher unfoldment in method of praying as given us on pp. 280 and 281 of *Miscellany*,\* while we were building the Church of "twelve stones," as our incoming President of The Mother Church expressed it at our Annual Meeting, at the Dedication of the Extension.

The whole strife and warfare has been the call of "the spiritually organized church" to us to complete church history.

The Father-Mother Church ("Father" in first formation—founded on Jesus, Man., p. 17, who represents Fatherhood, S.&H. 562:3-7, and Mother in second formation, founded on twelve stars) is our example—a *Voluntary* Organization, as is our "Board of Directors" and "Board of Trustees"—no incorporation was in the second formation.

Our Thirteen is our individual (as Branch Church) demonstration of our Manual, as we were directed to act by Mrs. Eddy, p. 72:19-24, "in consonance with"—individually (as Branch Church) wedded to THIRTEEN Principle, typed by Abraham, Gen. 14. "Abraham means Father of a multitude," "Father Abraham" as he was called by the Jews, means "Fidelity; faith in the

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\* Mrs. Eddy here shows that the Church's prayer is too limited to help a *Nation*.

divine *Life* [Fatherhood—S.&H. 569:1] and in the eternal Principle of being." S.&H. 579; thus (individual as Branch Church) "*fidelity*" to our Manual in THIRTEEN will lead us triumphantly to the "bread and wine" of Spirit—"The structure of Truth and Love," S.&H. 583, as Church UNIVERSAL—Man. 19:6—FOURTEEN! with the Twelve Tribes demonstrated within our spiritual consciousness—"loins."

Note that in S.&H. 577, "The City of Our God" (marginal topic) takes the place of the *walled City* foursquare (marginal topic, p. 575 of S.&H.); in correlation of and "I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it." The directions become "cardinal points," S.&H. 577:13, rather than walls of defense that shut out the "abomination worker," Rev. 21:27; and then the handling of evil as nothingness is unfolded in Rev. 22:11, in conformity with My. 364:9-18—Mrs. Eddy's last direction on the subject.

"The Lord God Almighty and the Lamb," S.&H. 576, reveal THIRTEEN and FOURTEEN, and are correlated on p. 577:4-11 of S.&H., as the "Lamb's wife" presenting the "Unity of male and female as no longer two wedded individuals, but as two individual natures in one"—"Principle and its idea is one," S.&H. 465, "Thy maker is thine husband," Isa. 54.

This is the ministration of the "Bread and Wine" by the Priest of Melchizedek, the King of Salem—Peace! Obedience to our Manual in Thirteen is the *Way*—the Principle.

Thus it will be seen that the whole Bible is the history of the Twelve Tribes; and that their activities in *yielding* "to the divine Principle of man in the harmony of Science" "show the workings of the spiritual idea,"

S.&H. 562. And that their entire tendency is to unite man and Woman through the two women—Leah (Law, Principle, Fatherhood) and Rachel (Love, Motherhood)—“the ideal Woman corresponds to Life [Father, S.&H. 569:1, 2] and to Love [Mother, S.&H. 569:3],” which objective is accomplished, to human sense, in the City foursquare, or man embraced in Woman—the square being man and the embracing Love, Woman. Genesis in the seven days of creation unfolds manhood (seven stars in Jesus’ right hand, Rev. 1:20): and the Apocalypse, the Woman crowned with twelve stars (five extra stars being added to man’s seven), bringing forth the intelligence of the “man child” (*Genesis*); and the City foursquare embraces this man child with its twelve individual quantities or gates. Revelation 22nd Chapter unites all elements in one, typed by Nation, *Thirteen*, through a spiritual common source on one tree in the “twelve manner of fruits,” each of the twelve yielding its fruit every month, and unfolding the full Twelve Tribes each “month,” nurtured by spiritual Motherhood its roots. “There shall come forth a *rod* out of the stem of Jesse, and a Branch shall grow out of his ROOTS,” Isa. 11:1 (the rod, the Manual, came out of the *stem*, but the Branch from its spiritual “ROOTS”) “*rooted* and grounded in Love,” Eph. 3:17; “reared on the foundation of Love,” Pul. 2:30, typed by The (little) Mother Church, “creation.” The tree of *Life* type Principle—Jacob, “*the revelation of Science*,” S.&H. 589:5, 6 the common source of the Twelve Tribes of Israel, Church—which is planted “in the midst of the street of it [the pure river of the water of Life, proceeding out of the throne of God, (Universal Motherhood, typed by Rachel, the Bride, S.&H. 592:16, 17) and of the Lamb] and on either side of it was there the



tree of Life bearing twelve manner of fruits." The Nation (Jacob, Israel) was the next step after the detached branch in the Bible, for the tree of life grew from the roots of this detached branch—the Bride's conception; the Bride "conceiving man [Universal man] in the idea of God" S.&H. 583:14, 15. The detached branch progressively eliminates its own walls through expansion. It is here that the Nation must realize what has drawn the spiritual sap from root to trunk, from trunk to branch and from branch to fruit—"the atmosphere of love divine," Hyman 81, entirely without the tree, that warms Mother earth and draws the sap upward. Thus the influence of Love, typed by the forces of nature from without, S.&H. 124:20-31 and 293:13-31, "whose potency is Truth, whose attraction is Love, whose adhesion and cohesion are Life, perpetuating the eternal *facts of being*" must enter into the fruitage of this Tree of Life, with which the Bible begins, Gen. 2:9, and ends Rev. 22:2. The river, which became parted into four heads, the four rivers, Pison, Gihon, Hiddekel and Euphrates, which go out in Gen. 2:10-14, had formed the four sides of the City four-square, and thereafter became one river, as originally, being embraced in the one Principle. *Pison*, S.&H. 593:1, 2, corresponding to the period of Patriarchal light or the original "Word"; *Gihon*, S.&H. 587, to the period of law or "rights of Woman [Motherhood] acknowledged, etc.," "which encompasseth the whole land of Ethiopia," Gen. 2:11—"the cycle of good obliterates the epicycle of evil," My. 270:3, "Christ,"—"Abraham, Jacob, Moses and the prophets caught glorious glimpses of the Messiah, or *Christ*, etc.," S.&H. 333:23, 24; *Hiddekel*, S.&H. 588, "Divine Science understood and acknowledged"—prophecy which Jesus

was forced to fulfill. His real nativity was the fourth day or the *Euphrates* thought; but he was forced to fulfill prophecy, and thus his mission was left to the limitation of those who demanded its fulfillment—"Christianity," the third side of the City; and *Euphrates*, S.&H. 585, the fourth side was fulfilled by "*Science*." Who but Jesus in his true nativity before he was baptized of John, thus attempting to bridge prophecy to himself, could have fulfilled S.&H. 585:19-22, to first semi-colon—else man before Adam? Gen. 2:9.

When The City foursquare's (note marginal topic, S.&H. 575) four sides, as above—"The Word, Christ, Christianity and Divine Science," S.&H. 575:17-21, melt into cardinal points in "The City of our God," S.&H. 577 (note marginal topic), and the four rivers become one, as they were originally in Gen. 2, is it not most natural that as they watered the tree of life in Gen. 2, before they parted into four heads, they should water it when it was restored to its native perfection in Rev. 22? This "Tree of Life" is Nation which must expand to Universe, its domain is not in Church but Universe. The Mother Church reflects only "in *some* degree the Church Universal and Triumphant," Man. 19.

Sibyl Wilbur's *The Life of Mary Baker Eddy*, p. 385 (not the latest revised edition), speaks of Mrs. Eddy's determination "to stand by her post . . . until her plans for the *church in the world* were accomplished." Mrs. Eddy knew that theory without practice, or revelation without "founding" would do little for the world, thus she revealed the Principle that embraced the entire Bible, and demanded that the Bible enter into our Church services from *Genesis* to *Revelation*—Man., p. 58. And, in addition, she provided for

the Church to rise to its full revelation—even to Rev. 22, which must be correlated in her Text-book, else it could not encompass the Bible, and so the 23rd Psalm, in terms of “divine Love,” was added to our text-book *immediately* after the National Christian Scientists’ Association was merged into the World’s Parliament of Religions—81st edition in 1894; thus both the occasion for this addition to the Apocalypse, and the nature of its message indicates that Mrs. Eddy silenced symbol, and gave us the spiritual nature of this “tree of life bearing its twelve manner of fruits”—twelve transitive verb activities taking an object—“Divine Love cannot be deprived of its manifestation or object.” And in Sept. 1901,\* just seven years thereafter, we got its fruits of Love in the chapter on “Fruitage” expressing “the offspring of the spiritual idea, which is prolific in health; holiness and immortality,” S.&H. 563:21, 22. This, as symbolized by the nature of all fruit, is dependent upon outside, as well as inside influences for its perfection—the sun, rain, wind, etc. This has been brought out in “Leaving Father and Mother,” but is again referred to by way of reminder. Until we reverse “the lightning and thunderbolts of error,” S.&H. 288:15, and translate them into “the thunderbolts of truth,” Christian Healing 2:6, (God’s voice, John 12: 27-30), which loosen the earth about its roots; the rain into “the raindrops of divinity,” S.&H. 288; the wind into the winds of God, and refuse “when the winds of God blow [to] hug our tatters [of form] about us,” S.&H. 201:16, we will never have, “form, substance and COLOR but without material accompaniments,” S.&H. 310:6-8, to our fruit and flowers—“It is love which paints the petals with myriad *hues*, glances in the warm

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\* Not given to the public until 1902.

sunbeam, arches the cloud with the bow of beauty, blazons the night with starry gems, and covers earth with loveliness," S.&H. 247, and Love is "omnipresent good," Mis. 8:15. Can good possibly be an omnipresence while evil is real, even in the world? Mrs. Eddy has given us in the Glossary examples of the translation of things into thoughts—how to exchange "the objects of sense for the ideas of Soul," S.&H. 269:15, and until we make this translation, good is but a relative position and Love unknown. For we cannot "call evil good," nor can we call hate, love; but there is no form of evil that does not cling to some symbol, and until this symbol is translated in idea, its highest relative virtues are always subject to reversal. Thus, until we translate the Bible into idea, and its Church into idea, we have not Principle with which to translate the world's claims, for the evil in everything is its claim to material form—even Love when associated with form ceases to be Love and becomes covetousness, or lust. Until the World's claims are translated into true values as they are presented to us, we can never realize the healing power of the Allness of God—Good. Thus the seed "within itself" is the *need* to be met with the consciousness of *universal* good.

There shall come forth a *rod* (Jesus, the Manual) out of the stem of Jesse, and a branch shall grow out of its ROOTS ("Christ," the spiritual idea of *the* Branch), Isa. 11:1. The ROOTS are the invisible Mother source from which the Branch comes, its visible activities governed by the *rod*, the Manual, or "Jesus, The highest human corporeal concept of the divine idea." S.&H. 589:16, 17. The roots of this idea—Jesse—grow in the Universe and not in any specific enclosure, be it ever so broad. The City foursquare solves the problem of

Adam and Eve—the male and female idea, but not of the “Tree of Life,” or the river which parted into four heads for the four sides of the City foursquare, as these rivers were parted, Gen. 2:10-14, before the deep sleep of Adam, in which “male *and* female” elements were separated, Gen. 2:21-25, and they must be restored to solve the problem of Eden (Mrs. Eddy tells us on p. 526 of S.&H. that Eden “means pleasure, delight. In this text, it stands for the mortal material body”). Thus the *roots* of this Tree of Life grow in the Universe—not in Church, and we must take into FOURTEEN, the World, in response to “The Call of Thirteen,” as previously noted. Our Church translation in the City foursquare, which is the limit of denominational Church as having unfolded completed revelation to the Universe, and in a fuller degree than in The Mother Church (Man. 19: “thus to reflect in *some* degree the Church *Universal* and Triumphant”—is the limit expressed for The Mother Church’s second formation; also “it is vain to look for perfection in churches and associations,” No. 41:12, 13).

So the Branch must be *corrected* by the stem, rod of The Mother Church, the Manual (the “man child, who was to rule all nations with a *rod* of iron”—Rev. 12:5), in all of its visible activities, but must grow out of the *ROOTS* of The Mother Church—the *spiritual* Father-Mother God, reaching out to meet the demands of the World to ripen its fruit of “health, holiness and immortality,” which is the offspring of “the spiritual idea,” S.&H. 563:21, 22; each Branch, as the Branch growing from the *roots* of the Tree, and knowing nothing of any other Branch, but finding in its *roots* the full *twelve* which it must unfold. When this process is completed in organized Branch, then qualities will take the place

of even this association of people and specific salvation will melt into the allness of God, trusting without outline to His provident care, which is always exercised over His universe, but which the human consciousness has denied. "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. "I cited, as our *present* need, faith in God's disposal of events," My. 281 :6, 7. Miscellany 280, 281 are marvelous as unfolding this point. Note that Mrs. Eddy says, "A spiritual foresight of the nations' drama [event on the battlefield] presented itself and awakened a wiser want" than the *Lord's Prayer*. A spiritual foresight must animate our translation of the world's dramas in everything—this reference from Miscellany unfolds the Principle of translation and was written during the construction of the Extension, and just one year after the dedication of the Branch at Concord, July 17, 1904,—the only church in the building of which Mrs. Eddy ever participated. This Branch, undoubtedly, broke the "sheaf-band" of the Extension to incorporate in its crown of twelve for Mother, and scattered the sheaves as angels to "gather together his elect from the four winds, from one end of heaven to the other" (the promise of the "second coming," Matt. 24:31).

In other words, "Association" (Bible, "institution," contract, ascending angels) must be fulfilled before "Church" (revelation, spiritual "structure of Truth and Love," S.&H. 583:12; *the* spiritual idea of the Bride, Love, embracing the Lamb, humanly *squared* consciousness—as New Jerusalem—old Jerusalem being the capital of Benjamin, descending from God out

of heaven) could be realized, as was done when the Bible prophecies had been *institutionally* fulfilled,\* as they had in the gift of the Branch by Mrs. Eddy, in which she preached and to which service she invited the Executive Members of The Mother Church, as recorded in April 1898 Journal, pp. 3, 4. This church contained a Mother's Room also. This was but a hall, the seed of the idea; however, in 1904, during the course of the construction of the Extension, a new church, the further gift of Mrs. Eddy, was built and completed. Thus the prophecy of a man-Angel bringing the Little Book; the death of the two witnesses, and their resurrection and ascension; credit being given to the prophets and saints, as previously unfolded; the Woman crowned with twelve stars (Motherhood, bringing forth the completed "man child," or *institutional expression* of this prophecy) and remaining in Church expression as Mother Church governing its branches until it was crowned institutionally by the Twelve Tribes (stars) in the Extension—the title of Mother being dropped in order to put Benjamin in the form of the Branch into the crown (or the twelfth son of "regeneration" into the Twelve Tribes, which broke the sheaf-band and scattered the sheaves into separated angels gathering from the four corners of the earth; as before noted). Thus there was but one step left and that was their scattering to "gather" in the world, and these steps were taken in the orderly manner presented in "Leaving Father and Mother."

So in 1905, My. 280, 281, just one year after the dedication of the Concord Branch Church, and just one year before the dedication of the Extension, the "contract," "association," or institutional form of petition and association with God on the basis of "Thy kingdom

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\* Up to Revelation 22nd Chapter.

come; [let] Thy will be done" was declared fulfilled and "our [then] present need" declared to be "faith in God's disposal of events," My. 281. Thus the institutional problem was then declared fulfilled, and we were given the Principle for its use in world affairs (even fighting *nations*), and thereafter given, My. 364: 9-18 (1909), and My. 241, 242 (1910), as our future mode of procedure with the world's affairs; they must be translated—not destroyed! Thus until the Bible's contract (association) word for word, from Genesis to Revelation was not only revealed in point of idea but *institutionally* (foundationally) fulfilled in letter, there could be no redemption from form or *completion* of Church. Mrs. Eddy finished her work, and we have only to follow our contract with her through her unmistakable demands to us as branches to lift ourselves out of *association* with God (as Father-Mother) and become one with Him, as suggested on pp. 280 and 281 of Miscellany,—thus bringing to the world "peace" and not struggle and meeting its problem of "Eden" or pleasure in the senses with translation into pleasure in Soul. The Church suffers to redeem the world from suffering and it suffers only because its concept has not been demonstrably completed; but not so with the Christian Science Church, as the entire contract between God and man has been institutionally and demonstrably fulfilled, and the world itself feels it and demands the peace which should flow to them from this "pure river of the water of Life clear as crystal, proceeding out of the throne of God and of the Lamb." "Association" of people with people, and God with man, has yielded to the unity of God and man in the indissoluble union of *ideas*—"the spiritual idea" embracing all *associated* ideas—the *Universal Church!*



Our Nation's Fourteen points sent out to the World prove that we Scientists have demonstrated *Fourteen*, for even "A lie takes its pattern from Truth by reversing Truth," Un. 53:1, and so much more that the relative "Truth" in the world has but one source, My. 114:28-3; Aaron's rod was the pattern for even the magicians' rods, Exod. 7:11, 12. Christian Scientists, as the light of the World, must be awake to the good they *are doing*, and have done, else the world will feel its healing effects before the Church does. We must see our Fourteen points as *one* Universal Good, else the World will continue to see them *divisibly* (thereby engendering division). They were cartooned, when sent out, as the "Fourteen Children" of our then-President, instead of the *one indivisible good*. FOURTEEN is indivisible—"One infinite God, good, *unifies* men and nations . . . . ends wars . . . . leaves nothing that can sin, suffer, be *punished or destroyed*," S.&H. 340. Thus the FOURTEENTH step (Seven in manhood plus seven descending in Womanhood) brings the co-incidence of ONE and FOURTEEN—one being the *husband* of FOURTEEN, Message 1902, p. 5:9-11—"divine Love that heaven *husbands* in the *First* Commandment," correlating, "Thy Maker is thine husband (or wife) . . . . the God of the *whole earth* shall He be called," Isa. 54.

Verily the Branch Church activity is the Child of the invisible Mother, who said: "Ah, children, you are the bulwarks of freedom, the cement of society, the hope of OUR RACE," Pul. 9:1; the children at the time she said it having built and furnished "Mother's Room," and typed the branches. Not as "*children*," but as having a name "better than of sons and of daughters": "I will give them an everlasting name, that shall not be cut off," Isa. 56:5. "I will *betroth* thee unto me forever;

yea, I will *betroth* them unto me in righteousness, and in *judgment*, and in lovingkindness, and in mercies. I will even *betroth* thee unto me in faithfulness," Hosea 2:19, 20.

Until we can wed our Manual—Principle—so as to act in consonance "with" it intuitively, we can never hope to have peace. "Church laws which are obeyed without *mutiny* are God's laws," My. 203:8, and peace "*passeth* understanding" or letter. There can be no "peace" for Scientists or for the world without "completeness" of revelation, and this could never be until the Womanhood of God is seen and acknowledged.

"This immaculate idea, represented FIRST by MAN and, according to the Revelator, LAST by WOMAN," S.&H. 565:18, 19, must be seen *symbolically* before it can be translated into *abstract qualities*—this was the Bible unfoldment and Science and Health's as well.

*Christ and Christmas* illustrates this translation and the manner of its symbolic unfoldment—each and every picture presenting "the type and shadow of Truth's appearing in the Womanhood as well as in the manhood of God, our divine Father-Mother," Mis. 33:8-11. It will be noted that from the second picture to the tenth inclusive, the ministration is always Woman (Science) lifting up man (Christianity). There is no ministration of man to Woman after the second picture; the second founding the Church in Simeon—Simon, Peter's acknowledgment of Jesus: "Thou art the Christ, the son of the living God," Matt. 16:16—Life represented by the Father, S.&H. 569:1.

So we Scientists must see this and accept God's plan of revelation for us—from Gen. 1:27, in which Woman is mentioned last in the *ascending* order of Creation, S.&H. 508:21-23, to Revelation in which it is Woman

that brings forth the "man child," Principle and Woman that descends as "Bride" as the City foursquare, by direct prophecy of *Jesus* to St. John in John's Revelation; and also as revealed by Mrs. Eddy and her demands for its recognition throughout her writings. "FIRST by MAN, and according to the Revelator, LAST by WOMAN," S.&H. 565.

(It might be interesting to note here that until the last edition of *Christ and Christmas* the references attributable to Christ Jesus' prophecy to St. John were credited to St. John; however, in the *Ninth* edition in 1910, Mrs. Eddy says "Christ Jesus," showing that she recognized St. John's entire Revelation as the direct prophecy of the ascended Jesus.)

As previously said, this in no sense contemplates the distinction between man and woman as characterized by SEX, but rather its *elimination* in its translation into "*quality*" by Mrs. Eddy's own process—"the material, transformed with the ideal, disappears, etc.," S.&H. 442:23, 24. So "the *ideal* man" and "the *ideal* Woman" in their *quality* values have been substituted for *sex*. Every man and every woman, otherwise, is constantly forced to struggle with the claim of *division* incompleteness, as being but a portion of God's reflection as the second chapter of Genesis claims. Is not this why Mrs. Eddy has called the sixth picture in *Christ and Christmas* "Christian Science Healing," rather than "A Christian Science Healing"? Does not its general characterization show that it is the *only* claim to handle for all the ills of the flesh, and that it must be handled in but one way, by uniting the "elements" and "qualities," S.&H. 57, involved, instead of SEX, S.&H. 65:10, 11? True, this Woman's message is "But such as I have give I thee: In the name of Jesus Christ of Nazareth rise up

and walk." Glossary of *Christ and Christmas*; but the Woman is not declaring this in the name of the crucified Bible-Jesus, but in the name of the ascended Jesus Christ to which she points; and, in fact, to which Peter's statement which she uses points, as Jesus had ascended before Peter's healing of the man "at the gate of the Temple which is called *Beautiful*"—the latter name is an interesting analogy to the real truth of this picture!

Mrs. Eddy recognized "FOURTEEN" years, as previously unfolded in another chapter, when she gave us Miscellaneous Writings after a period of fourteen years from the time of the first Journal—1883-1897, and the Extension was dedicated *fourteen years* from the time of the new formation in 1892—completed Motherhood! Also the City foursquare unfolded to her just fourteen years after her marriage to Dr. Asa G. Eddy, which she called a "spiritual union," Ret., p. 42, line 2, showing the "coincidence of the divine with the human," Mis. 100:19-25. She hints most pointedly at this on p. 266 of My., lines 22-24;\* also under the topic of "A True Man" in Ret., p. 42.

"The *new rule* or *order* in divine Science, and the blessings which arose therefrom," Ret. 50:27 & 28, which Mrs. Eddy said in connection with her dissolution of College, Association and Church as lawful organizations and their resolution into Voluntary Organization, is the course open to our Branch activities if we wish to keep abreast of the "Signs of the Times" which we are the instrument for unfolding—the World activities in *Fourteen*.

Particular attention is again called to Mrs. Eddy's statements on pp. 43-45, 47 of Ret. Also Mis., p. 91: 4-11 (which latter reference was published in the

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\* In 1877 was when she married Dr. Eddy.

March Journal of 1892—just six months before the second organization, and three years after the dissolution of the first organization); Mis. 358:30-7 (which was written in Dec. Journal, 1889, immediately after the dissolution of College and Church, in Oct. 1889).

The Woman standing on the square, with the light of divinity behind, in the tenth picture of Christ and Christmas, as previously noted in the chapter on "*The Spiritual Idea*," first had "Truth" in large letters on her scroll, and "Mortal Mind" was in large letters on the door-plate of the door of six panels at which she knocked; however, in the fourth edition, 1898, which was the second edition sent out after Mrs. Eddy restored *Christ and Christmas* in 1897 (simultaneously with Miscellaneous Writings giving us the two articles—"Deification of Personality" and "Christ and Christmas"; also the direct key to its interpretation, Mis. 33:8-11), she removed "Truth" from the scroll, put the squares on the floor under her feet, BRANCHES on the door (instead of six panels) and the olive BRANCH in the beak of the *Tenth* bird. Showing that "peace" comes simultaneously with the human square on which the Woman stands, and THROUGH the *Branch* activity with a spiritual "*unlettered*" message, instead of definitely outlined (organized) Truth. Also, we received our Lesson Sermons this same year with the International Series for the evening service; and the next year, 1899, we received our completed Branch work in the Christian Science Lesson Sermons and the specific mottoes for our Branch Churches—the latter in Sentinel Oct. 26, 1899, just *ten* years after dissolution of first organization.

In the North ("The Word," the polar magnet of revelation, S.&H. 575:27) Gallery of The (little) Mother

Church are twin windows—one with the Bible and Science and Health in a circle, both closed, with Science and Health on top of the Bible (foundation and superstructure). There are THIRTEEN rays of scintillation around these two books (Thirteen, Principle, the end of the *revealed* word); and in the other window there is a duplicate circle with nothing in the center—a clear circle with no radiation nor “radiator” to radiate. See May Journal, 1895; also “Harvest,” p. 270:24-3 My., where Mrs. Eddy seems to correlate in the same paragraph, Catholic, Protestant, and Christian Science with “vertebrata, mollusca and RADIATA,” from which the significance of lack of form and “radiation” in second circle is seen quite clearly. This undoubtedly, is in line with the Woman in the tenth picture’s scroll, and is our FOURTEEN — spiritual wedding of the Truth! which Mrs. Eddy made the only possible course for our *Branch* activities in the Manual, p. 72:19-24, and which has no outlined form, but is *Spiritual* consciousness—typed by the blank circle, and Woman’s unlettered scroll!

“On the swift pinions of spiritual thought man rises above the letter, law, or *morale* of the inspired Word to the spirit of Truth, whereby the Science is reached that demonstrates God,” My. 238.

This also explains that “Peace” is in FOURTEEN, which “passeth all *understanding*” (of the Word in THIRTEEN)—“the peace of God which *passeth* [but never falls *behind*] all understanding,” of manhood!

Peace comes only as the fruit of righteousness, true manhood—“the peaceable fruit of righteousness” Heb. 12:11; the wedding of the divine (Christ) and the human consciousness (Jesus). “Mark the perfect man, and behold the upright: for the end of that man is

peace"—Womanhood, S.&H. 64:22-25, "generic man," S.&H. 561:22.

"This immaculate idea represented FIRST by MAN and according to the Revelator, LAST by WOMAN," S.&H. 565, is the complete indivisible ONE which alone is at peace! This is the "peace of God," IMMANUEL, "God with US"—EVERYWHERE! (as Mrs. Eddy declared in her thanksgiving prayer on flyleaf of Science and Health).

"His arm encircles me and mine and ALL, Mis. 389. Love's arm does not have to expand to do it, but we must unbind our sheaves, and unwall our City to "cardinal points," as unfolded on p. 577 of Science and Health, and never until then does it become "The City of our God" (marginal caption, S.&H. 577) with no "Temple" (Ladder nor "Church") therein. "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein—"

## UNIVERSAL CHURCH FOURTEEN

1932  
AFTERMATH

*"Material history is drawing to a close,"  
No and Yes, p. 45:27.*

Since the publication of AS IT IS—in 1929, three years ago—many wonderful expressions of the truths of Mrs. Eddy's higher revelations have come to the world. We have heard the song of the stars, in the tuneful key of Venus; the musical tone of individual colors; the chorus of white, composed of all colors; and the grand orchestra of our American Flag—the latter described by the New York Times as equivalent to "an

undirected orchestra"; the sound of the form of letters on a newspaper—proving that form, sound and color are inseparable (all of these demonstrations were made on the radio by the New York University). The atomic neutron has been discovered, of which it is said the cosmic rays are formed, which is the union of the proton typing the male element and the electron typing the female, with no electrical magnetism between. New stars have been found in our constellation and others located by their influence, awaiting increased vision to aid in their discovery; for twelve will undoubtedly be found in our constellation, which is one of twelve constellations. And last, but by no means least, the atom has been divided into its twelve component parts, thus proving that each grain of figurative dust out of which man as "compound idea" was made was composed of twelve divisible elements, corresponding to the Twelve Tribes of Israel—the collected atoms of dust of idea. All of these "signs in the heavens above and in the earth beneath" attest Mrs. Eddy's statement that "material history is drawing to a close," No and Yes 45:27.

In an endeavor to revise AS IT IS in 1931, "THE DETACHED BRANCH," *The Olive Branch of Peace*, prophetically sprang from the fullness of Chapter "Fourteen" and has preceded its Mother into the "Galilee" of Universal Love where it will now attend with her the Wedding Feast of Spirit, turning the water of humanity into the wine of Love. For the six water-pots of "AS IT IS" have been filled to the brim twice and have now run over the brim, for the water (redeemed humanity) is the "living water" that Jesus promised the Samaritan Woman from the "river of the water of [the] Life" that is the "Spontaneity of Love," My. 185:16.



Undoubtedly our Nation is the expanded "New Jerusalem" which has come "down from God out of heaven" whose foundation was the redeemed Old Jerusalem, the whole world from which it has gathered its full Twelve Tribes of Israel "with all mortals," S.&H. 562. This foundation was definitely identified by the assembly of all the religions of the world (*within our own borders*) in the World's Parliament of Religions at the World's Fair in Chicago, in 1893, into which our National Christian Scientist Association as Universal Assembly was merged. For every nation on earth was assembled in the gathering of every religion on earth there assembled. As it has been shown, its religion is the standard of a nation. For even our Nation, as Church in Thirteen, was forced to be founded upon a preceding Congressional assembly, which raised the question as to whether George Washington was the first President of our Nation—there having been two previous Presidents of this preceding Congressional Assembly. This question has just been decided in Washington's favor upon the basis that our Nation had to be founded on a Congressional (representative) Assembly.

Thus the figurative Old Jerusalem, typed by the whole old World (for the Twelve Tribes "stand in type for the whole human race") was not redeemed to the tribe of Judah (the Jews) but to Benjamin, typed by the *United States* of America, as the acme of Christian unfoldment—it having revealed *Christian Science* and having preached the Gospel of Christian Science as the whole Word, Bride, *Womanhood*, through a *Woman* (in Mrs. Eddy's *thirteenth* address at the World's Parliament of Religions), to every religion on earth *at the same time*, and for the first time in Christian history—no other religion being accorded this privilege, as noted

elsewhere. Thus Benjamin is and forever will remain the capitol (governing point) of both the old and the new World—making the two one.

Jerusalem was the capitol of Benjamin's apportionment until Benjamin (under Saul) was conquered by the tribe of Judah (under David), when it became the capitol of the entire Nation, composed of the full Twelve Tribes of Israel. Thus it was inevitable that the Nation that again assembled the Twelve Tribes of Israel, as standing "in type for the whole human race," should evolve Christian Science, preach its gospel to the whole World, and be "The Detached Branch" as a corner-stone for the union of the whole World in Universal Peace.

The literal Old Jerusalem as a City was Benjamin's heritage, as God's apportionment; and God's symbolical apportionments are inalienable, Lev. 25:23-28—Benjamin could not rest under the mandate of even Joseph (Christianity) but is whole in its own sufficiency. This sufficiency must break the bonds of even a mandate.

There is no *temple* in Benjamin the "City four-square" according to Jesus' prophecy: "And I saw no temple therein: for the Lord God Almighty [typed by Womanhood, S.&H. 576:10 and 577:4-11] and the Lamb [typed by manhood, or the purified human consciousness] are the temple of it"—the spiritual idea, *the Living Temple!* Even Solomon's Temple symbolizing divine justice—each of its parts suggesting moral values—although built and rebuilt, could not stand on the soil of "compound idea," Benjamin; for "Justice is [only] the *moral* signification of law," S.&H. 391:17, and but "the *handmaid* of mercy"—Benjamin, S.&H. 36:9, or manhood separated from Womanhood, which always rides a "black horse," Rev. 6:5 & 6; whereas the

Bride's vesture is white, containing all colors. David gathered the materials for Solomon's Temple and Solomon built it. They were both of the tribe of Judah typing law, Gen. 49:10, while Levi, "mortal man," S.&H. 590, presided over the Temple. Thus there must be a last stand for World Justice in the World Court at the Hague.

There are three separate overturnings that have progressively emanated from the "Fourteen Points" of our Nation's World demand—"I will overturn, overturn, overturn," Ezekiel 21:27. These demands have taken form in three separate expressions: In the World Court at the Hague, presided over by a Supreme Judge from our Nation; the World Bank in Basle, Switzerland, largely supported by our Nation's World financiers; and the World's Peace, working through the League of Nations at Geneva.

These three *overturnings* in the human consciousness are the Bible's, "the Father, the Word, and the Holy Ghost"; "the Spirit, and the water, and the blood," I John 5:7, 8; Elias, Moses and Jesus, and other expressions of the "Trinity" of forces: and Mrs. Eddy's "Life, Truth, and Love"; Shem, Ham and Japhet\*; "creation . . . intelligence . . . and Truth," S.&H. 517: 8, 9; as well as her "three measures of meal" (prophe-sied by Jesus as symbolizing Woman's mission, Matt. 13:33), which she called "Science, Teology and Medicine," S.&H. 118, the leaven in each of which—*placed there by Woman*—must continue to rise until it lifts their contents over the brim of their separate "measures" and they flow together in *oneness*, becoming the whole loaf of Universal Truth. In this three-in-one purpose, Shem types "Science," the Twelve Tribes (Shem's descendants) showing the "workings of the

\* Glossary of Science and Health.

spiritual idea"; Ham, "Theology"; and Japheth, "Medicine," for Universal Love is the only medicine that will heal the World's wounds of warring division—the recognition of "the divine Principle of all existence," S.&H. 589:9, 10, its prescription is: "*cement*," "the cement of a higher humanity will unite all interests in the one divinity," S.&H. 571. One infinite God, good, unifies men and Nations, ends wars, etc.," S.&H. 340.

It is most fitting—and therefore perhaps inevitable—that Palestine, with Jerusalem (Benjamin) as its capitol will be made a neutral Nation by the whole World under the dominion nor mandate of neither Joseph (England); Judah (the Jews); Ishmeal (Arabs); nor Esau (the Turks); but whole and complete in its own inherent being; and that the Ark of the covenants of World Peace, the World's fulfillment of its Apocalyptic vision may rest upon the sacred shores of its *Genesis* as the Promised Land of all fulfilled prophecy. The combined Christian forces of the World have never been able to cast off the dominion of Esau (the Turks) over Palestine because it was the fulfillment of the prophecy of Isaac, Gen. 27:40, promising recompense to Esau for Jacob's duplicity in securing the father's blessing. It took a World's War for Joseph to wrest from Esau a mandate over this sacred soil; but Benjamin alone can embrace it by inherent right.

The Jebusites, Ham's descendants\* named Jerusalem (Jebu-salem), Peace (Salem meaning peace), before it was definitely apportioned to Benjamin (Shem's descendant), the great includer of all *peace*, Church.

Jerusalem (as Benjamin) after first being conquered by the Jews under David, has been alternately conquered by the Romans, Ishmaelites, (Saracens) and Turks (said to be descendants of Esau), and has thus been the *Miz-*

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\* Ham's descendants were *trespassers*, for this was originally Shem's domain.

*pah* or stone of separation between warring claims to possession. However, it is equally sacred to all—Arab, Turk, Jew, and even Pagan Gentile, inasmuch as all have religiously descended from Shem, Ham, and Japheth, who with Noah, built the Ark of Salvation for all religions of the World in this sacred region, from which they were diffused and covered the earth. So every Nation and religion on earth could rightfully claim the Palestine region as its sacred matrix, and Benjamin as its culmination.

Benjamin, as the first king of Israel, once ruled over the full Twelve Tribes, and could not repeat its history. Because Joseph did not do so (but ruled only in a foreign nation, Egypt—and only subordinately—and his descendants over the kingdom of Israel only after its separation from Judah), he has been forced to hold a temporary mandate over Jerusalem, as a foundation for Benjamin containing Benjamin, as the *symbolic* capitol of the Christ idea, which must “eventually rule all nations and peoples, imperatively, absolutely and finally, with divine Science,” S.&H. 565.

But only a neutralized Palestine (Benjamin), bowing the knee to no mandate nor possession, could fulfill such prophecy, drawing to it the willing homage of the descendants of Shem, Ham and Japheth, who, with Noah, originally possessed it—the Canaanites (Ham’s descendants); Ishmaelites, Arabs; Turks, Esauites; Israelites (the last three of whom were the descendants of Shem; and the Buddhists, (Chinese); Shintoists, (Japanese); Brahmins, (East Indians); together with all other Gentile Nations who have been conquered by “the tents of Shem,” such as Austria, Russia, Germany, Italy, the British Isles, etc.

The Turks have built their sacred Mosque over the site of Solomon's Temple, and claim it was the spot that Mohammed's horse's hoof last touched in the ascension of Mohammed, the founder of their religion. This spot is equally sacred to the Arabs who are Mohammedans. Thus it could never be claimed exclusively by the Israelites from a religious standpoint. While Solomon's Temple (built by the conquering tribe of Judah) was supposed to have been built over the stone upon which Abraham (the descendant of Shem) prepared to offer Isaac, its foundation lay deeper than Shem, for the region was originally possessed by Noah from whom all nations of the World have Biblically descended. Many evidences of this common origin have been found in the relics of Pagan ruins.

History has shown that temples—both of Justice and Religion—are Mizpahs that sacrifice their doves of peace for the price of the money changers; hence Jesus overthrew the seats and tables of the money changers in even Solomon's Temple, and demanded that the doves should be taken out of the Temple, John 2:16, as their place is in the Tree of Life in the open—God's Temple. The more proper symbol of World's Peace is the Ark which used the dove as a messenger, not a sacrifice. All of the symbols of peace of the Israelites rested in an Ark of the Covenant in the Holy of Holies, as the type of the religious union of all mankind, wiping out the temples—Mizpahs—between them.

Thus an Ark of the Covenant, rather than even a house of glass as in Geneva, is a more proper receptacle for the World's covenant of Peace, uniting the Mizpahs (walls) between men of *one blood*, for Paul said: "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined

. . . . the bounds of their habitation," Acts 17:26—thus one blood starts literally from the Ark.

Jesus drove out of the Temple the oxen and sheep (typing the labor and sacrifice of Church); money changers, (typing their wares, money); and the doves (typing peace). He thus showed that justice (Church), money which alone belongs to the domain of Nation; and peace, which alone belongs to the World; cannot dwell in the same tabernacle until the three become one. Thus the World has intuitively divided Shem (the World's Court), Ham (money) and Japhet ("Spiritual peace," S.&H. 589) into the three tabernacles—at the Hague; Basle, Switzerland; and Geneva; respectively, until they can peacefully abide together in oneness through the consciousness of the World as *one Nation*—Universal Church. The only symbol of this is the Ark wherein these three elements typing all mankind dwell together in one family—"one . . . universal family held in the gospel of Love," S.&H. 577. Did not Mrs. Eddy glimpse this when she put a Noah's Ark on the second edition of Science & Health typing the foundation of Universal Peace?

The Dove of Peace has gone out to the World from our Nation's Ark, three times—first, in the form of Woodrow Wilson's journey to Versailles, when *our Dove* returned weary and worn from struggling with the surging billows; Second, in the Briand-Kellogg Peace Treaty, when *our Dove* returned bearing the Olive Branch of sixty-four nations signatures evidencing the assuaging of the waters; and third, in the present effort of our Nation at the World's Disarmament Conference at Geneva—the third time, the male and female elements were both recognized in the choice of our national representatives, thus insuring its success.

For the *Dove of Peace* has remained in the Ark of our Nation's salvation (having returned twice thereto) until the waters have assuaged after the World's Thirteenth Annual Meeting of The League of Nations and now goes out to lodge and nest in the Universal Tree of Life in Fourteen, never to return to an Ark, its temporary abode; its message is *effusion, diffusion, fusion!*  
UNIVERSAL PEACE.

## FOURTEEN IN ONE

In the descending course of progress, there is but one step beyond Universal Peace, and that is the fourteen elements thereof in one consciousness—thus making the three tabernacles, S.&H. 517:8, 9, of Shem, Ham and Japhet one, as “compound idea,” S.&H. 591:5,—“*man, including the universe,*” Unity of Good p. 32:6 & 7, which Mrs. Eddy beautifully expresses in the First Edition of Science and Health, page 229, as: “That man epitomizes the universe, and is the *body of God*, is apparent to me not only from the logic of Truth, but in the phenomenon, that is sometimes before my spiritual senses.” Thus the Universal “Tree of Life,” Gen. 2:9, grows in his own body, consciousness.

For “the forever Father must have had children prior to Adam,” S.&H. 267:9, 10, Jesus said, “glorify thou me with thine own self with the glory which I had with thee *before the World was,*” John 17:5; and Paul said, “according as he hath chosen us in him before the foundation of the World,” Ephesians 1:4. Again, Mrs. Eddy has said: “And this earth and heaven are now and forever the male and female of Spirit, *alias* the Elohim, or sons and daughters of God,” 3rd to 16th editions of Science and Health.



Thus the history of man, as "compound idea," in recapitulation, is very short: Man, as "compound idea," before *Adam*, Gen. 2:7-9, contained the *universal* Tree of Life in his own body (consciousness), but was divided when the four rivers parted in Gen. 2:10, each separating the domain of the other and thereby dividing man into the mineral, vegetable and animal kingdoms (as noted elsewhere in particular), and lastly demanding the ejection of woman. These rivers, with their tributaries—twelve elements in all—were symbolically brought together for the first time in Benjamin, the only son of Jacob (as "the revelation of Science," S.&H. 589), born after Jacob's regeneration, Gen. 32:32, when he was renamed to symbolize a whole nation "Israel," Gen. 32:32. Thus Benjamin was Jacob's (Israel's) capitol city. Thence the problem went to *tribal* expression from *family* government (Patriarchal), where each tribe was supreme in its own domain; thence to collective assembly (Association) under Moses—the foundation of tribal-collected Nation. The Nation was then gathered under Benjamin as its *first king*; being subsequently scattered throughout the whole World for broader religious *interpretation*. It was regathered by a Nation founded on religious tolerance, and which had gathered its population from the entire old World as a "Universal Assembly" for its Universal Church without *Walls*—the League of Nations' glass walls even now typing its *unwalled* demand. As the idea was "compound" in "the *beginning*" (which is "the *only*," S.&H. 502)—its Genesis must be embraced in its Apocalyptic "ending," for one rests upon the other. This is clearly shown in Mrs. Eddy's definitions of the New and Old Jerusalem (S.&H. pp. 589 and 592, respectively) in which she calls the Old Jerusalem "*home*"! Also her

definition of Church as “the structure of Truth and Love” (impossible to *wall*, or *dam*). “*Whatever rests upon and proceeds from divine Principle,*” S.&H. 583. Thus Church (Zion S.&H. 599:6) is both its own “*foundation*” and “*superstructure*”—its own Genesis and Apocalypse, and its composing members are (*glorious Word!*) “*Whatever*”—not “whomever”—emanates from “divine *Principle,*” thus including the elements of the whole *universe!*

Cain, Ham, Judas Iscariot, the “Babylonish woman,” and other channels for resistance to the unfolding Word of God in the human consciousness could never have been *redeemed* except by the “sweat of agony”—“Sin is the image of the beast to be effaced by the sweat of agony,” S.&H. 327:13-14—for they had initiated in the human consciousness impediments of agony and suffering to the unfolding Church by precipitating before the time of its understanding insoluble necessities. Hence Jesus saved the *act* (for all action is God, S.&H. 256:19-23) of Judas Iscariot, but condemned its channel (motive) to “sin” John 19:11; Mis. 66:16; John 18:11; Mat. 26:52-54.

To *unified* God and man there are no sins nor mistakes. But until man is demonstrably unified there is a Trinity of resistant forces—the Past (Fatherhood), the Future (Motherhood), the Present, the Child (Son). Thus all sin is either that of limitation (“The first iniquitous manifestation of sin was a *finity*, Ret. 67:9, 10), else the precipitation of *infinity*—either *procrastination* or *precipitation*. It was either resisting the Present with the Past, else Condemning it with the Future. The penalty for either of which was the Purgatory incident upon waiting on one’s self to fulfill God’s active PRESENT demands in the then-evolving

Church, which was the Child of the Past and Future. Else it was the waiting on the Church to fulfill the demands of precipitated Truth, until this Trinity became one in Nation.

Church ends in the unified Tree of Life when the Trinity becomes one, and thus Church with its Trinity of Life, Truth, and Love, could not solve the problems of Nation, for "One infinite God, good, unifies men and Nations . . . . ends wars . . . . annuls the curse on man, etc.," S.&H. 340.

In St. John's Revelation, Jesus' prophesied vials of wrath upon the unfolding Church all came from Angels from heaven (precipitated Truth), which Mrs. Eddy calls "This ministry of Truth, this message from divine Love," S.&H. 574:6-10.

In morality (Church) or the second step in "The Scientific Translation of Mortal Mind," S.&H. pp. 115 & 116, lay the sinner's first step of identity with the Word of God; not in the last and spiritual, for he must have seen and acknowledged the salvation worked out for him by Church before he could have been SELF-REDEEMED. Church only saved, never REDEEMED. This latter function came from WITHIN. Thus no man ever lived unto himself, hence the depravity of self-justification, S.&H. 115:22, for,

*"All are but parts of one stupendous whole,  
Whose body nature is, and God the Soul,"—Pope.*  
Miscellany p. 269.

# APPENDIX

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	PAGE
CERTIFIED COPY OF THE LAST WILL AND TESTAMENT OF MARY BAKER EDDY .....	903
COPY OF DEED OF TRUST CONSTITUTING THE BOARD OF TRUSTEES—ORGANIZING THE CHRISTIAN SCI- ENCE PUBLISHING SOCIETY .....	914
DECISION OF THE SUPREME COURT OF MASSACHU- SETTS IN LITIGATION BETWEEN THE BOARDS OF TRUSTEES AND DIRECTORS .....	920

# LAST WILL AND TESTAMENT

OF

## MARY BAKER EDDY

**Be It Known** that I, Mary Baker G. Eddy, of Concord, New Hampshire, being of sound and disposing mind and memory, do make, publish and declare this to be my last will and testament in manner and form following, that is to say;

1. I hereby nominate and appoint Honorable Henry M. Baker, of Bow, New Hampshire, sole executor of this my last will and testament; and, having ample confidence in his ability and integrity, I desire that he shall not be required to furnish sureties on his official bond.

2. Having already transferred and given to my son, George W. Glover, of Lead City, South Dakota, four certain mortgage deeds bought of the Farmers Loan and Trust Company, of the State of Kansas, and having already given him a house and lot located in Lead City, South Dakota, and monies at various times, I hereby confirm and ratify said transfers and gifts, and, in addition thereto, I give and bequeath to my said son, George W. Glover, the sum of ten thousand dollars.

3. I give and bequeath to George H. Moore, of Concord, New Hampshire, the sum of one thousand dollars; to each of the five children of my son, George W. Glover, the sum of ten thousand dollars; to Mrs. Mary A. Baker, of Boston, Massachusetts, widow of my late brother, the sum of five thousand dollars; to Frances A. Baker, of Concord, New Hampshire, the sum of one thousand dollars; to Henrietta E. Chanfrau, of Philadelphia, Penn., the sum of one thousand dollars; to Fred N. Ladd, of Concord, New Hampshire, the sum of

three thousand dollars; to my adopted son, Benjamin \* J. Foster, M. D., the sum of five thousand dollars; to Calvin A. Frye, of Concord, New Hampshire, the sum of ten thousand dollars; provided he continues in my service to the date of my decease; to Pauline Mann, of Concord, New Hampshire, the sum of one thousand dollars, provided she continues in my service to the date of my decease; to Joseph G. Mann, of Concord, New Hampshire, three thousand dollars, provided he continues in my service to the date of my decease; to Laura E. Sargent, of Concord, New Hampshire, three thousand dollars, provided she continues in my service to the date of my decease.

4. I give and bequeath to The Mother Church—First Church of Christ, Scientist, in Boston, Massachusetts, the sum of fifty thousand dollars.

5. I give and devise to Calvin A. Frye and Joseph G. Mann, above named, provided they shall respectively remain in my service to the date of my decease, the right, during the term of their respective natural lives, to occupy and use my homestead and grounds called "Pleasant View," in Concord, New Hampshire, as their residence and home, but the rights hereby conditionally granted to said Frye and Mann shall not be assignable to any other person. Said homestead and grounds connected therewith shall not be leased to, or occupied by, any persons, except as herein provided. No part of said homestead, or lands connected therewith, shall be devoted to any other uses or purposes than those of a home for said Frye and Mann during their respective lives (provided they respectively remain in my service to the

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\* Note here that Mrs. Eddy has called her son "Benjamin" despite the fact that his name was Ebenezer Johnson Foster before she adopted him.

date of my decease) and a home for my grandchildren according to the terms of this will and, after the termination of the rights of said Frye and Mann and my grandchildren as herein provided, as a place for the reception, entertainment, and care of Christian Science visitors and their friends, and to such other purposes looking to the general advancement of the Christian Science religion as may be deemed best by the residuary legatee. All the personal property, except my jewelry, in and about said homestead and lands shall be kept and carefully used on said premises.

In my contract with Edward A. Kimball, of Chicago, dated October 9, 1899, provision is made for the creation of a trust fund for the purpose of procuring an annual revenue or income which shall be used for maintaining in a perpetual state of repair my said homestead. A further provision is also made for that purpose in said contract. If for any reason, sufficient funds for such purposes shall not be provided from the sources named in said contract, then I direct that my residuary legatee shall provide and expend such sums, from time to time, as may be necessary for the purpose of maintaining said homestead and grounds in a perpetual state of repair and cultivation.

I hereby give and devise to my grandson, George W. Glover, Jr., the right and privilege of living and having a home at Pleasant View and of being supported therein in a reasonable manner at the expense of my estate while he is obtaining his education preparatory to admission to Dartmouth College, providing he shall select and choose to obtain his education at that institution. I also direct my executor to pay all of said George W. Glover, Jr.'s, reasonable expenses while at said

The words "in said contract" inserted before signing—M. B. G. Eddy.

College, giving him, in the meantime, the privilege of a home at Pleasant View.

I also give and devise to my granddaughters the right and privilege of living and having a home at Pleasant View, and of being supported therein in a reasonable manner at the expense of my estate, while they, or either of them, are obtaining a high school education, provided they, or either of them, desire the advantages of such course.

6. I give and bequeath to the Christian Science Board of Directors of The Mother Church—The First Church of Christ, Scientists, in Boston, Massachusetts—and their successors in office, the sum of one hundred thousand dollars, but, nevertheless, in trust for the following purposes, namely; said trustees shall hold invest, and reinvest the principal of said fund and conservatively manage \* the same, and shall use the income and such portion of the principal, from time to time, as they may deem best, for the purpose of providing free instruction for indigent, well-educated, worthy Christian Scientists at the Massachusetts Metaphysical College and to aid them thereafter until they can maintain themselves in some department of Christian Science.

I desire that the instruction for which provision is hereby made shall be at the said College, but my said trustees are hereby authorized to provide said instruction elsewhere, if, in the unanimous judgment of all said trustees for the time being, such course shall seem best. The judgment and discretion of said trustees with reference to the person to be aided as herein provided and

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\* This provision was afterwards offset by the By-Laws which forbade the appointment of a Teacher in the Massachusetts Metaphysical College without her approval, and that her signature be on all certificates. The Manual is her LAST WILL AND TESTAMENT for her Church.



the amount of aid furnished to each of said persons shall be final and conclusive.

7. I hereby ratify and confirm the following trust agreements and declarations, viz.

(1) The deed of trust dated September 1, 1892, conveying land for church edifice in Boston and on which the building of the First Church of Christ, Scientist, now stands.

(2) The trust agreement dated January 25, 1898, conveying to Edward P. Bates, James A. Neal, and William P. McKenzie, and their successors, the property conveyed to me by the Christian Science Publishing Society, by bill of sale dated January 21, 1898, the said trust being created for the purpose of more effectually promoting and extending the religion of Christian Science as taught by me.

(3) The trust agreement dated February 12, 1898, specifying the objects, purposes, terms, and conditions on which the First Church of Christ, Scientist, in Boston, Massachusetts, shall hold the real estate situated at # 385 Commonwealth Avenue, in Boston, Massachusetts, which was conveyed by me to said church on said February 12, 1898.

(4) The trust agreement dated January 31, 1898, whereby certain real estate was conveyed to George H. Moore, Calvin A. Frye, and Ezra M. Buswell, and their successors, and in addition thereto, the sum of one hundred thousand dollars, for the purpose of a Christian Science Church to be erected on said real estate.

(5) The trust agreement dated May 20, 1898, under which the sum of four thousand dollars was transferred to The First Church of Christ, Scientist, in Boston, for the benefit of the children contributors of the Mother's room in said church.

(6) The deed of trust dated December 21, 1895, transferring five hundred dollars to the trustees of Park Cemetery Association, of Tilton, New Hampshire.

8. I give, bequeath and devise all the rest, residue and remainder of my estate, of every kind and description to the Mother Church \*—The First Church of Christ, Scientist, in Boston, Massachusetts, in trust for the following general purposes; I desire that such portion of the income of my residuary estate as may be necessary shall be used for the purpose of keeping in repair the church building and my former house at # 385 Commonwealth Avenue in said Boston, which has been transferred to said Mother Church, and any building or buildings which may be, by necessity or convenience, substituted therefor; and so far as may be necessary, to maintain my said homestead and grounds ("Pleasant View" in Concord, New Hampshire) in a perpetual state of repair and cultivation for the use and purposes heretofore in this will expressed; and I desire that the balance of said income, and such portion of the principal as may be deemed wise, shall be devoted and used by said residuary legatee for the purpose of more effectually promoting and extending the religion of Christian Science as taught by me.

Witness my hand and seal this thirteenth day of September, A. D. 1901.

MARY B. G. EDDY (LS)

Signed, sealed and declared by the above named Mary Baker G. Eddy as and for her last will and testament, in the presence of us, who, at her request, in her

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\* While this portion of Mrs. Eddy's estate was willed to the Church, no agency in the Church was established for its handling. Thus it was necessary to file a suit for its custody.—THE NOTE-TAKER.

presence, and in the presence of each other, have subscribed our names as witnesses hereto.

MARY E. TOMLINSON  
 IRVING C. TOMLINSON  
 MYRON J. PRATT  
 ALVIN B. CROSS

BE IT KNOWN that I, Mary Baker G. Eddy, of Concord, New Hampshire, do hereby make, publish and declare a codicil to my last will and testament, originally dated September 13, 1901, a duplicate of said will having been this day re-executed by me upon the discovery of the loss of the original dated September 13, 1901, as aforesaid, in manner following, namely;

1. I hereby revoke the bequest in paragraph numbered 5 of my said will, to Joseph G. Mann, of the right to occupy with Calvin A. Frye my homestead premises known as "Pleasant View," during the lifetime of the said Mann, and I hereby bequeath unto Irving C. Tomlinson, of Concord, New Hampshire, and to his sister Mary E. Tomlinson the right during the term of their respective lives to occupy and use as a home said premises known as "Pleasant View," said occupancy and use by them to be personal to them and not assignable to any other person by them or either of them and shall be exercised with due regard to the rights of other persons named in said will, excepting said Mann, to occupy and enjoy said premises.

2. I give and bequeath to Laura E. Sargent the sum of Five Thousand Dollars (\$5,000), this legacy to be in lieu of the legacy provided for her in paragraph numbered 3 of my said will, and to be unconditional.

3. I give, devise and bequeath to the Second Church of Christ, Scientist, in New York City, a sum not exceeding One Hundred and Seventy-five Thousand Dol-

lars (\$175,000.) sufficient to pay the indebtedness which may exist at the time of my decease upon the church edifice of said Second Church of Christ, Scientist, and direct that said sum of One Hundred and Seventy-five Thousand Dollars (\$175,000.), or so much thereof as may be necessary for the purpose, shall be applied as soon as may be after my decease to or towards the extinguishment of said indebtedness; if the amount required for this purpose shall not be as much as One Hundred and Seventy-five Thousand Dollars (\$175,000.), then this legacy shall be limited to the amount actually required.

4. I give and bequeath to Mrs. Pamela J. Leonard, of Brooklyn, New York, the sum of Three Thousand Dollars (\$3,000.); to Mrs. Augusta E. Stetson, of New York City, my "crown of diamonds" breastpin; to Mrs. Laura Lathrop, of New York City, my diamond cross; to Mrs. Rose Kent, of Jamestown, New York, my gold watch and chain; and to Henry M. Baker, of Bow, New Hampshire, my portrait set in diamonds.

5. Mrs. Mary A. Baker, to whom I have bequeathed Five Thousand Dollars (\$5,000), by my will having deceased since the original execution of said will on September 13, 1901, I hereby revoke the legacy therein provided for her.

6. The bequest in my will to Calvin A. Frye is hereby increased to twenty thousand dollars, but subject to the same condition as therein provided.

I hereby ratify and reaffirm my will as originally executed on September 13, 1901, and as again executed this day, in all respects except as herein modified.

In witness whereof I have hereunto set my hand and seal at Concord, New Hampshire, this seventh day of November, A. D. 1903.

MARY BAKER G. EDDY (LS)

Paragraph 6 inserted before signing—Mary Baker G. Eddy.

Signed, sealed, published and declared by the above named Mary Baker G. Eddy to be a codicil to her last will and testament in presence of us, who at her request, in her presence and in the presence of each other have subscribed our names as witnesses hereto.

MYRON J. PRATT

ALVIN B. CROSS

CALVIN C. HILL

34 St. Stephen St., Boston.

BE IT KNOWN THAT I, MARY BAKER G. EDDY, of Concord, New Hampshire, do hereby make, publish, and declare this second codicil to my last will and testament originally dated September 15, 1901, a duplicate of said will having been re-executed by me on November 7, 1903, in manner following, namely;

I. I hereby direct and require that the executor of my will shall sell, within three months after his appointment, at public auction or, if he sees fit, at private sale, for such price as he may determine upon and to such purchaser as he may see fit, my real estate in said Concord known as "Pleasant View," consisting of my homestead and the grounds occupied in connection therewith, and I hereby direct that the proceeds of such sale shall be forthwith paid over to the Directors of the First Church of Christ, Scientist, in Boston, Massachusetts, to be used for such purposes in connection with said Church as said Directors may determine. Nothing contained in my will or codicil thereto shall be considered inconsistent with said Church purchasing said real estate, if the Directors may consider it desirable so to do.

I hereby revoke the provisions of my will and first codicil providing for the occupancy of said real estate by various persons, the preservation and maintenance thereof at the expense of my estate, and all other pro-

visions of my will and codicil inconsistent with the foregoing direction to my executor to sell said real estate.

II. I hereby give and bequeath to The First Church of Christ, Scientist, in Boston, Massachusetts, all the contents of my said homestead and of the other buildings at "Pleasant View,"—except so far as any of the same may be specifically bequeathed in my will and codicils thereto, which specific bequests I do not modify by this provision,—the same to be kept or disposed of as may be determined by the Directors of said Church; but I direct that Calvin A. Frye shall have the privilege of selecting from said articles such keepsakes or mementos, not exceeding in intrinsic value the sum of five hundred dollars, as he may desire, and I give and bequeath the same to him when so selected.

III. I hereby direct that said Calvin A. Frye shall be provided with a suitable home in my house at No. 385 Commonwealth Avenue, Boston, if he so desires, he to have the exclusive occupancy of two furnished rooms therein, to be designated by my executor, and to have his board, suitable heat, light, and all other things necessary for his comfortable occupancy of said premises during his natural life, the expense thereof to be provided out of the income from the residue of my estate which I have left to said The First Church of Christ, Scientist, in Boston, Massachusetts.

IV. I give and bequeath to Lydia B. Hall, of Brockton, Massachusetts, the sum of one thousand dollars.

V. I give and bequeath to Irving C. Tomlinson, of said Concord, the note which I hold signed by him, it being my intention hereby to release him from said indebtedness.

## APPENDIX

In all other respects except as herein specified, I hereby ratify and reaffirm my will and codicil above mentioned.

IN WITNESS WHEREOF I have hereunto set my hand and seal at Concord, New Hampshire, this fourteenth day of May, A. D. 1904.

MARY BAKER G. EDDY (LS)

Signed, sealed, published and declared by the above named Mary Baker G. Eddy to be a codicil to her last will and testament, in presence of us, who, at her request, in her presence, and in the presence of each other, have subscribed our names as witnesses hereto.

JOSIAH E. FERNALD  
MARY E. THOMPSON  
CALVIN C. HILL

Suffolk S. S., Dec. 6, 1928.

Probate Court.

A true copy, attest

John R. Nichols, Asst. Register.

Deed of Trust Organizing The Christian Science Publishing Society given by Mary Baker Eddy,  
January 25, 1898, Boston, U. S. A.

## DEED OF TRUST

(The following is a copy of the Deed of Trust constituting the Board of Trustees, organizing The Christian Science Publishing Society.)

**Be It Known** That I, Mary Baker G. Eddy, of Concord, New Hampshire, in consideration of one dollar to me paid by Edward P. Bates, James A. Neal and William P. McKenzie, all of Boston, Massachusetts, and in consideration of their agreement to faithfully observe and perform all the conditions hereinafter specified to be by them observed and performed, and for the purpose of more effectually promoting and extending the religion of Christian Science as taught by me do hereby sell and convey to them, and the said Bates, Neal and McKenzie, and their successors in the trust hereinafter established all and singular the personal property, goods, and chattels which were sold and conveyed to me by the Christian Science Publishing Society by its bill of sale dated January 21, 1898, said property being located in the premises numbered 95 and 97 Falmouth Street in said Boston, including the publication called "The Christian Science Journal" (not including the copyrights thereof), the linotype, all pamphlets, tracts, and other literature conveyed to me by said sale, the hymnal, the subscription lists of "The Christian Science Journal" and of "The Christian Science Quarterly" all stationery fixtures, stock on hand manufactured or otherwise, machinery, tools, mailing lists, book accounts, notes, drafts, checks and bills whether in process of



collection or not, five United States bonds of one thousand dollars each, all cash and bank accounts and all personal property of whatsoever kind or nature which belonged to said Society and which were conveyed to me as aforesaid, excepting only such said property as may have been used and disposed of since the date of said sale to me *upon the following perpetual and irrevocable trust and confidence*, namely:

1. Said trustees shall hold and manage said property and property rights exclusively for the purpose of carrying on the business, which has been heretofore conducted by said Christian Science Publishing Society, in promoting the interest of Christian Science; and the principal place of business shall be in said Boston.

2. The business shall be done by said trustees under the unincorporated name of "The Christian Science Publishing Society."

3. Said trustees shall energetically and judiciously manage the business of the Publishing Society on a strictly Christian basis, and *upon their own responsibility*, and without consulting me about details, subject only to my supervision, if I shall at any time elect to advise or direct them.

4. Said trustees shall keep accurate books of account of all the business done by them, and shall deposit in a responsible and reliable Bank or Trust Company all bonds, mortgages, deeds, and other documents or writings obligatory of every kind and nature for safe keeping; also all surplus funds over and above the sum necessary to defray the running expenses of the business, until the same shall be paid over to the Church Treasurer, as herein provided. No papers or monies shall be taken from said Bank or Trust Company excepting by and in presence of a majority of said Trustees. Once in every

six months, the trustees shall account for and pay over to the treasurer of "The First Church of Christ, Scientist, in Boston, Mass.," the entire net profits of said business. The "net profits" shall be understood to mean the balance remaining at the end of each six months after paying the usual and legitimate expenses incurred in conducting the business. No authority is intended to be conferred upon the trustees to expend the money of the trust for property not necessary for the immediate successful prosecution of the business, or to invest the same for the purpose of speculation, or to incur liabilities beyond their ability to liquidate promptly from the current income of the business. Said treasurer shall hold the money so paid over to him subject to the order of "The First Members" of said Church, who are authorized to order its disposition only in accordance with the rules and by-laws contained in the Manual of said Church.

5. The business manager shall present to the Trustees at the end of each month, a full and correct statement of the receipts and expenditures of the month.

6. Said Trustees shall employ all the help necessary to the proper conduct of said business, and shall discharge the same in their discretion or according to the needs of the business, excepting that the business manager may call in at times of necessity such temporary help as will facilitate the business.

7. The Trustees shall employ such number of persons as they may deem necessary to prepare Bible Lessons or Lesson Sermons to be read in the Christian Science Churches, the same to be published Quarterly as has heretofore been done by and in the name of the Christian Science Quarterly; and they may, in their discretion, change the name or style of such Quarterly pub-

lication as occasion may demand. They shall also fix the compensation of the persons so selected.

8. Said Trustees shall have direction and supervision of the publication of said Quarterly, and also of all pamphlets, tracts, and other literature pertaining to said business, using their best judgment as to the means of preparing and issuing the same, so as to promote the best interests of the Cause, reserving the rights to make such changes as I may think important.

9. Said Trustees and their successors in trust shall not be eligible to said trusteeship or to continue in the same, unless they are loyal, faithful and consistent believers and advocates of the principles of Christian Science as taught by me in my book "Science and Health, with Key to the Scriptures."

10. Whenever a vacancy shall occur in said trusteeship for any cause, I reserve the right to fill the same by appointment, if I shall so desire so long as I may live; but if I do not elect to exercise this right, the remaining trustees shall fill said vacancy. The First Members together with the directors of said Church shall have the power to declare vacancies in said trusteeship for such reason as to them may seem expedient.

11. I also reserve the right to withdraw from said trust, if I shall so desire, the publication of the Christian Science Journal, but if I do not exercise this reserved option, then said Journal shall remain a part of the trust property forever.

12. Upon my decease, in consideration aforesaid, I sell and convey to said trustees my copyright of "The Christian Science Journal" to be held by them as the other property of said trust.

13. Said trustees shall each receive annually one thousand dollars for their services in that capacity, pay-

able semi-annually in payment of five hundred dollars, or such salary as the said Church may determine from time to time.

14. The delivery of this instrument to, and its acceptance by, said trustees shall be regarded as the full establishment of the trust and as an agreement by the trustees to honestly and faithfully do and perform all things to be done and performed by them within the terms, objects and purposes of this instrument.

Witness my hand and seal at Concord, New Hampshire, this twenty-fifth day of January, 1898.

(Signed) MARY BAKER EDDY [Seal]

We accept the foregoing Trust,

(Signed) EDWARD P. BATES

JAMES A. NEAL

WM. P. MCKENZIE

January 25, 1898.

September 8, 1898 (Signed) Thomas W. Hatten, succeeding Edward P. Bates, Resigned.

October 21, 1898 (Signed) Joseph B. Clark, succeeding James A. Neal, Resigned.

September 25, 1906 (Signed) Allison V. Stewart, succeeding Joseph B. Clark, Deceased.

January 6, 1908 (Signed) William D. McCrackan, succeeding Allison V. Stewart, Resigned.

June 19, 1908 (Signed) Clifford P. Smith, succeeding William D. McCrackan, Resigned.

September 12, 1911 (Signed) James R. Neal, succeeding Clifford P. Smith, Resigned.

December 2, 1912 (Signed) Herbert W. Eustace, succeeding James R. Neal, Resigned.

February 1, 1917 (Signed) Edward A. Merritt, succeeding Thomas W. Hatten, Resigned.

## APPENDIX

August 1, 1917 (Signed) David B. Ogden, succeeding William P. McKenzie, Resigned.

August 1, 1917 (Signed) Lamont Rowlands, succeeding Edward A. Merritt, Resigned.

DECISION OF THE FULL BENCH  
OF THE  
SUPREME JUDICIAL COURT  
OF MASSACHUSETTS  
NOVEMBER 23, 1921

RUGG, C. J. This is a suit in equity. The plaintiffs are three persons, who by succession are trustees under a deed of trust executed by Mary Baker G. Eddy, the founder of "Christian Science" so called, as donor, on January 25, 1898, to three persons therein named as trustees. The defendants are four persons alleged to be trustees under another deed of trust executed by Mrs. Eddy dated September 1, 1892, and also to be Directors of The First Church of Christ, Scientist, in Boston, Massachusetts, and two other persons, each alleged to be claiming to be a trustee and director in association with the other four. The basic question is whether the defendants have power to remove one of the plaintiffs from the position of trustee.

The answer to that question depends upon the true interpretation of these deeds of trust executed by Mrs. Eddy and whatever other matters rightly may be considered in ascertaining their meaning.

The deed of Mrs. Eddy of January 25, 1898, whereby were created the trusts hereto administered by the plaintiffs, hereinafter called the trust deed, related wholly to personal property. The declared object of that trust, recited in the early part of the trust deed, is "for the purpose of more effectually promoting and extending the religion of Christian Science as taught by me." It transferred title to certain goods and chattels connected

with the publishing business conducted for the promotion of the interests of Christian Science, which heretofore had been carried on by a corporation called The Christian Science Publishing Society. The grantees were three individuals, who accepted the transfer upon the trusts set forth in the deed. These are stated in paragraphs numbered from 1 to 14, both inclusive. The first of these requires the trustees to use the property exclusively for carrying on the business, which had been conducted by The Christian Science Publishing Society, "in promoting the interests of Christian Science." Among these trusts were provisions to the effect that the trustees should energetically and judiciously manage the publishing business under the unincorporated name of "The Christian Science Publishing Society" on a strictly Christian basis and "upon their own responsibility and without consulting me [ (Mrs. Eddy) ] about details, subject only to my supervision, if I shall at any time elect to advise or direct them," should account for and pay over the profits of the business every six months to the treasurer of The First Church of Christ, Scientist, in Boston, Massachusetts, subject to the order of "The First Members of said Church," who were empowered to make the final disposition "only in accordance with the rules and by-laws contained in the Manual of said Church," and should employ and fix compensation of necessary help, assistance and persons to conduct the business and "to prepare Bible Lessons or Lesson Sermons to be read in the Christian Science churches." The annual compensation of the trustees was to be \$1000 each "or such salary as the said Church may determine from time to time." The trustees were required at all times to be "loyal, faithful and consistent believers and advocates of the principles of Christian

Science as taught by me in my book." Clause 8 of the trust deed is in these words: "Said trustees shall have the direction and supervision of the publication of said Quarterly and also of all pamphlets, tracts and other literature pertaining to said business, using their best judgment as to the means of preparing and issuing the same, so as to promote the best interests of the Cause, reserving the right to make such changes as I may think important." In clause 10 of the trust deed, it is provided that vacancies among the trustees should be filled by the donor, if she so elected, otherwise by the remaining trustees, and that "The First Members together with the directors of said Church shall have the power to declare vacancies in said trusteeship for such reasons as to them may seem expedient."

The facts are found by the master, in the light of which these words of this trust deed must be interpreted. Mrs. Eddy founded Christian Science. In 1879 she organized a church and became its pastor. In 1892 she reorganized the church. Under date of the first of September of that year she conveyed to four persons "as trustees as hereinafter provided and to their legitimate successors in office forever" land in Boston upon which within five years they were required to build a church edifice. It was provided that the "grantees shall be known as the Christian Science Board of Directors." Thus that board first was constituted. "The First Church of Christ, Scientist," was not organized until September 23, 1892. The deed declared that the grantees should "constitute a perpetual body or corporation under and in accordance with section one, Chapter 39 of the Public Statutes of Massachusetts. The master has found that the grantees never organized themselves as a corporation and never became such by virtue of their



duties of similarity to deacons and wardens. The mere declaration of the grantor could not make them a corporation.

The directors were required, upon the completion of the church building, to "elect a pastor, reader or speaker to fill the pulpit who shall be a consistent Christian Scientist," to maintain public worship in accordance with the doctrines of Christian Science in said church and to that end they were "fully empowered to make any and all necessary rules and regulations." The directors were enjoined not to allow in the church building any preaching or other religious services not consonant and in strict harmony with the doctrines and practice of Christian Science as taught and explained by Mrs. Eddy. The directors also were required to maintain regular preaching, reading or speaking in the church on each Sabbath and to rebuild the church under conditions named. The number of directors named in the deed of September 1, 1892, was four. In addition to the duties imposed on them by that deed, they have exercised other powers and performed additional functions, assigned to them by the Church Manual, all of a highly important nature and covering a wide field. There was no rule fixing their number until February, 1903, when a by-law was adopted, which has since continued in force, establishing their number at five. By the name "Christian Science Board of Directors" originally the four persons named as trustees by the deed of September 1, 1892, were described. As often, if not universally, used thereafter in the Church Manual, that name designates the board of five exercising powers and performing functions not derived from the deed but from the Church Manual.

The master also has found that the church has never become incorporated but has continued from the first an unincorporated religious association. It has worshipped regularly to the present in the edifice erected by the directors. "The First Church of Christ, Scientist, in Boston, Mass.," was organized on September 23, 1892, by eleven persons among whom were the four named as trustees and constituted directors in the deed of September 1, 1892. These eleven persons together with one other were voted to be "First Members of The First Church of Christ, Scientist." Others designated as "First Members" were added from time to time by vote of "First Members." The voting power in the church always has been confined according to its polity to "First Members." Members of the church had no voting power. The First Church of Christ, Scientist, at the instance of the founder first adopted rules and by-laws in 1895. These were radically changed from time to time during the life of Mrs. Eddy and many different editions of them called the "Church Manual" have been published. In every edition the names of the Christian Science Board of Directors have been printed under the caption "Church Officers" together with the names of other officers of the church. This is true of those editions issued before January 25, 1898. At that time important functions of the church such as the election of all officers, the appointment of missionaries, the appointment and removal of readers of the church to conduct its services, amongst others, were vested in the board of directors by the Church Manual. Although it was not until 1908 that a by-law of the church expressly included a board of directors among the officers, it always has been provided by a by-law that all officers of the church should be elected by the board of directors.

The provision respecting First Members in force at the time of the trust deed of January 25, 1898, were that their regular meetings were to be held semi-annually, that they should vote on the admission of candidates and attend to the transaction of any church business that properly might come before them. Their number should not be permitted to fall below forty and seven \* constituted a quorum. It was provided in the Church Manual of 1898 that the number of First Members should not exceed fifty, and in several subsequent editions one hundred was fixed as the maximum number.

Subsequent events have introduced new factors with reference to which the trust deed must now be applied. In January, 1901, the First Members adopted a by-law providing that "The business of the Mother Church [another name by which The First Church of Christ, Scientist, was known] hitherto transacted by the First Members shall be done by its 'Christian Science Board of Directors.'"† This by-law was accepted and acted upon forthwith by the entire church membership without objection, and has so continued to be observed until the present. Almost immediately after the adoption of this by-law, at Mrs. Eddy's request or with her approval, a by-law, to the effect that vacancies among the trustees of The Christian Science Publishing Society (the trustees created by the trust deed of January 25, 1898) might be declared by the First Members and the directors, was changed so as to vest that power exclusively in the Christian Science Board of Directors. Every by-law or amendment since adopted was transmitted by

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\* Note that *seven* constituted a quorum, showing that *seven* is the limit of Motherhood (Rev. 12), and that as *seed within itself* it must evolve beyond Motherhood to reach *twelve* (Bride, Rev. 21), its *basic* organization,—see Manual, p. 18.—THE NOTE-TAKER.

† Mrs. Eddy's approval is overlooked.

Mrs. Eddy to the Board of Directors alone, by whom it was adopted. It is manifest that this procedure had the approval of Mrs. Eddy. After January, 1901, the First Members never undertook to transact any business of the church \* and no new First Members were elected. In 1903 a by-law was adopted by the Board of Directors changing the name of "First Members" to "Executive Members" and in 1908 another by-law was adopted repealing all provisions concerning Executive Members and providing that "there being no further necessity for their organization, they shall be and hereby are disbanded." This occurred about two years before the passing on of Mrs. Eddy, and was approved, if not originated, by her. There has been no objection or protest to this. No meetings of First or Executive members have been held since that time. There has been continuous acquiescence in the binding force of this by-law by the entire membership of the church. All by-laws and provisions of the Church Manual were adopted during the life of Mrs. Eddy and substantially every one was suggested or proposed for adoption by her. So far as concerns the government of the church, treating it as an ecclesiastical organization, the First Members, who alone had voting power, have been abolished and have ceased to exist and the entire management has passed into the hands of the directors, a self-perpetuating body, all this at the suggestion and with the approval of Mrs. Eddy.

The Church Manual in force in January, 1898, bore upon its title page "Church Manual of the First Church of Christ, Scientist, in Boston, Massachusetts, by Mary Baker G. Eddy." With slight modifications, this has

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\* Although the Manuals from 1901 to the middle of 1908 show demand for their Annual and Special Meetings.—THE NOTE-TAKER.

continued to be the title page of every edition of the Church Manual. The last several editions issued during the life of Mrs. Eddy contained provision that "This Manual shall not be revised without the written consent of its author." Since the Church Manual on its face purports to be the work of Mrs. Eddy as author and the master has found it to be proved that substantially all its provisions were suggested or proposed by her, it is apparent that there can now, since the decease of Mrs. Eddy, be no change in the provisions of the Church Manual in accordance with its terms.

The trust deed made provision for the removal of a trustee by the concurrent action of the First Members and the directors of the church. That is the effect of the clause conferring upon them "the power to declare vacancies in said trusteeship for such reasons as to them may seem expedient." In this context, the power to declare a vacancy is the equivalent of the power of removal.

The precise question to be decided is whether under these circumstances one of the trustees can be removed by the board of directors, since the First Members have been deprived of all ecclesiastical power and have been disbanded in accordance with the polity of the church.

Every instrument in writing, although it cannot be varied or controlled by extrinsic evidence, must be interpreted with a view to all the material circumstances of the parties at the time of its execution, in the light of the pertinent facts within the knowledge of those who signed it and in such manner as to give effect to the main end designed to be accomplished by the instrument. *Best v. Berry*, 189 Mass. 510. *Polsey v. Newton*, 199 Mass. 450. *Simonds v. Simonds*, 199 Mass. 552. *Cotting v. Boston*, 201 Mass. 97. *Boulard v. Leach*, 213

Mass. 117. *Tax Commissioner v. Putnam*, 227 Mass. 552, 523, 524. *Attorney General v. Methuen*, 236 Mass. 564, 573. It is a cardinal rule in the interpretation of trust instruments that they are to be so construed as to give effect to the intent of the founder of the trust as manifested by the words used in the light of all the surrounding facts, unless inconsistent with some rule of law or repugnant to the terms of the instrument. *McCurdy v. McCallum*, 186 Mass. 464, 469. *Ware v. Minot*, 202 Mass. 512. *Taft v. Stearns*, 234 Mass. 273, 277. The decision of the question concerning any trust instrument depends upon the intention of the founder as manifested by the words used. An omission to express an intention cannot be supplied by conjecture. But if a reading of the whole trust instrument produces a conviction that a particular interest or power must have been intended to have been given not expressed by formal words, the court must supply the defect by implication, and so mould the language of the founder of the trust as to carry into effect the intention which it is of opinion has by the instrument as a whole been sufficiently declared. This principle has been chiefly invoked in the interpretation of wills but is equally applicable to a trust deed like that here involved. *Metcalf v. Framingham Parish*, 128 Mass. 370, 374. *Boston Safe Deposit Co. v. Coffin*, 152 Mass. 95, 100. *Sanger v. Bourke*, 209 Mass. 481, 486. *Tibbetts v. Tomkinson*, 217 Mass. 244, 252. *Lamb v. Jordon*, 233 Mass. 335, 340. The trust deed now under consideration must be construed and interpreted according to these principles. The avowed purpose of the trust deed of January 25, 1898, was for "more effectually promoting and extending the religion of Christian Science." The business of publishing was to be conducted "in promoting the interests of Christian

Science." The profits derived from that business were to be paid to the treasurer of the church who was authorized to dispose of it only in accordance with the manual of the church. Preparation of religious publications is the chief business of the trustees.

It is manifest from the structure of the trust deed as well as from its express words that the single and only design of the founder was to promote and extend the religion of Christian Science as taught by Mrs. Eddy. Every part of the trust deed reinforces and makes even more plain the avowed purpose of Mrs. Eddy that her sole and completely dominating aim in establishing the trust was to promote and extend the religion of Christian Science as taught by her. The administration of the trust must continue to be directed exclusively to the accomplishment of that object alone.

A trust of that nature cannot be revoked or modified in the absence of reservation of an express power to that end by the donor. *Lund v. Thorp*, 227 Mass. 474. The deed in question created a trust complete in itself. By its own phrase it was declared to be upon the "perpetual and irrevocable trust and confidence" therein set out. The delivery by the donor of the trust deed and of the property thereby transferred and the acceptance thereof by the grantees and the performance by them of the trust thereby established was an executed trust. It must be construed and applied according to its terms. *Crawford v. Nies*, 224 Mass. 474. *Eliot v. Trinity Church*, 232 Mass. 517.

The clause at the end of paragraph eight which conferred upon the trustees direction and supervision of the publication of the Quarterly and all tracts and pamphlets, "reserving the right to make such changes as I may think important," is not a reservation of a gen-

eral or special power of revocation of the trust itself or of any of its terms or provisions. The context shows that that clause refers only to the direction and supervision of the trustees over publications. Its scope and force are confined to the particular subject matter of that paragraph. It vested in the donor the right of modifying and altering the publications to be issued "to promote the best interests of the Cause." The power there retained concerned the publications and did not extend to the whole frame of the trust.

The words "First Members" occur twice in the trust deed, in paragraph four and in paragraph ten. The context in paragraph four is that the trustees shall keep accurate books of account and shall pay all expenses of the publishing business and "once in every six months shall account for and pay over to the treasurer of the First Church of Christ, Scientist, in Boston, Mass., the entire net profits of said business. . . . Said treasurer shall hold the money so paid over to him subject to the order of 'The First Members' of said Church, who are authorized to order its disposition only in accordance with the rules and by-laws contained in the Manual of said Church." The "First Members" of that church thus were constituted by the trust deed the sole body by which the net income of the publishing business as conducted by the trustees could be disbursed. Confessedly the net profits thus paid over have been very large in the aggregate. They must constitute a substantial element in the promotion and extension of Christian Science as taught by its leader. The First Members were an integral part of the organization of "The First Church of Christ, Scientist." They were selected for that reason. They were not co-ordinate, subsidiary, ancillary trustees. They were too numerous to qualify as trustees.



Their duty was to disburse the net income, not in conformity to their own judgment, but only in accordance with the rules and by-laws contained in the manual of that church. In the earliest edition of the manual, by which that church was governed, and in all subsequent editions, there is printed as a foreword an extract from the writings of Mrs. Eddy to the effect amongst other matters that the "Rules and by-laws in the Manual . . . were impelled by a power not one's own, were written at different dates and as the occasion required." The edition of the manual in use on January 25, 1898, the date of the trust deed, was designated the seventh. It was different in material particulars from those which had preceded it. It is manifest that the trust deed was intended to be made subject, so far as it concerned the officers of the church and their powers and duties touching the disbursement of the net income paid by the trustees to the treasurer of the church, to such changes as the occasion might require to be made in the manual. If the words "First Members" in this connection in paragraph four are given a hard, fixed and unchangeable meaning, then the trust must come to an end when First Members are abolished as a part of the church. If "First Members" have been irrevocably established as an essential part of the machinery by which alone the trust can be carried out, and if for any reason that the machinery breaks down or becomes incapable of operation, then the trust itself would fall. *Bullard v. Shirley*, 153 Mass. 559, 560. *Teele v. Bishop of Derry*, 168 Mass. 341, 342. Such a result ought not to be reached except for most compelling reasons, after the trust has been established and executed for so many years. No such compelling reasons are found in this record. The plain intent of the founder of the trust is that the net

income must be used to promote the religion of Christian Science as taught by Mrs. Eddy even though First Members may pass out of existence. The conclusion is unescapable that in this connection the words "First Members" had no hard and fast meaning, but were used in a broad sense to designate a body connected with and forming a part of that church, and to comprehend whatever body might from time to time exercise in accordance with the ecclesiastical laws of the Christian Science denomination the functions then exercised by First Members. Since the First Members have been abolished and all their powers transferred to the board of directors, it must follow that the directors are authorized to exercise the functions vested in First Members under paragraph four of the trust deed.

The meaning of the words "First Members" in this connection is a significant aid in determining the meaning of the same words upon their second occurrence in paragraph ten of the trust deed. It is a well recognized principle of interpretation that the same words used in different places in the same instrument commonly have the same meaning and effect unless another meaning is demanded by the context. *Hall v. Hall*, 209 Mass. 350, 353. *Attorney General v. Armstrong*, 231 Mass. 196, 211. *Raymer v. Commissioner of Corporations*, ante.

The second occurrence of the words "First Members" in the trust deed is in paragraph ten. The sentence there is "The First Members together with the directors of said Church shall have the power to declare vacancies in said trusteeship for such reasons as to them may seem expedient." The precise point is whether the power of removal is gone if there are no longer any First Members. Although the trustees under the trust deed were given extensive powers concerning the pub-

lication of the so-called literature of the church, nevertheless they were not the final arbiters concerning these matters, because they might be removed from office by other church authorities "for such reasons" as to such other church authorities "may seem expedient." The soundness of the reasons for such removal is not made subject to review or revision by any other church tribunal, body or officer.\* The expediency of the reasons moving to that action are left by the deed wholly to the church authorities therein named. No discussion is needed to demonstrate that this power of removal was comprehensive, drastic and final. It is an important feature of the trust deed.

The power of removal of a trustee according to the trust deed was vested in "the First Members together with the directors of said Church." These are ecclesiastical terms. They describe authorities of The First Church of Christ, Scientist, in Boston as they were then constituted and established. Mrs. Eddy was the founder of that church. She was its pastor emeritus. It is manifest that so long as she lived the polity of that church might be modified or changed. Membership in the church, classification of members, voting rights, and officers, might be altered. Existing boards might be abolished and others created. The executive and disciplinary powers of the church, its officers and members, might be divided, consolidated and redistributed. They might be vested in one or several boards, officers or bodies. Of course the terms of the trust deed cannot be varied, but its words are to be interpreted with reference to the subject matter to which they relate. It seems

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\* As is true with reference to the Board of Directors. The Finance Committee has the power under the Manual to admonish and dismiss them. This had been a By-Law for eleven years before Mrs. Eddy left us. Manual, p. 77, Sec. 6.—THE NOTE-TAKER.

manifest to us that all parties to the trust deed used the words "First Members" and "directors" in paragraph ten of the trust deed with the significance, which they had acquired in Christian Science usage, and with the knowledge that, according to the practices of that church, duties imposed on them might be shifted to others connected with the church. Those words comprehended at the time they were used all those possessed of authority to control the affairs of the church. They were used in a generic sense. They included such authorities even though their number and descriptive title might change. The First Members did not include all members of the church. Those who united with the church by admission did not thereby become First Members. The First Members were those who were made such as the meeting for the organization of "The First Church of Christ, Scientist," and those who subsequently were by these First Members voted into their fellowship. First Members alone possessed voting power.\* The church was in its infancy as a religious sect. Its founder was active. The deed of January 25, 1898, is itself evidence of a hope and expectation of growth of the church and of the sect. It is a familiar principle of legislation, illustrated by numerous statutes, that one board, commission or other body may be abolished and its powers and duties transferred to other and succeeding officers. No doubt has been raised concerning the validity of such statutes. Ecclesiastical denominations have like power as to the establishment of their officials, the description of their duties, the limits of their authority and the modification and alteration of these matters according to their own system of gov-

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\* Therefore, they were its corporate body, and when disbanded in 1908, the "corporate body was dissolved."—THE NOTE-TAKER.

ernment. The conditions attendant upon the execution of the deed of January 25, 1898, indicate that its words "First Members together with the directors of said Church" were not used by the parties to the deed with the purpose of fixing inflexibly the persons or boards bearing those names in the church organization as alone capable of exercising power of removal of trustees. Thus to construe the words would be to stick to the form and to ignore the substance. The fair interpretation of the words is that those possessing the ecclesiastical functions at the time vested in First Members and directors should be the depositaries of the power of removal by whatever names they might be called, and however their number might fluctuate according to the polity of the church. In a more complete and accurate drafting of the deed of January 25, 1898, this might have been set forth in appropriate language. It is implied under all the circumstances from the words used. The intent of the parties to the trust deed as declared by the words used was not that the body known as First Members must be kept alive for all time in order that the power of removal of a trustee should continue, if at any time in the government of the church and in accordance with its practices it should be deemed wise to abolish First Members and transfer their duties to others. If such members should cease to exist under the church organization, the power of removal of a trustee would not thereby be extinguished. The parties to the instrument here in question were the founder of a sect of Christianity and three of her followers. The dominating purpose of the instrument was to promote and propagate the interests of that religious sect. As ancillary to that general object, power of removal of the trustees created by that instrument was established. It was vested in two

constituent bodies of "The First Church of Christ, Scientist," then organized and existing. The power or removal of the trustees was an essential part of the trust deed. The promotion of Christian Science as taught by Mrs. Eddy was the end and aim of the trust. To that regnant design all other provisions, not in themselves made fixed and unchangeable, must yield. Christian Science as thus taught was disclosed by the writings of the founder. The ecclesiastical organization established by her for the teaching and dissemination of Christian Science was "The First Church of Christ, Scientist." She did not reserve to herself the power of removal of the trustees but she reposed that authority in First Members and directors of that church. That church was the beneficiary of the trust. That church as shown by the manual at the time of the execution of the trust deed of January 25, 1898, was the dominant church in Christian Science. It was the beneficiary of all net profits arising from the management of that trust. Its board of directors was clothed with extensive powers concerning its management. Its manual appears to be a vital part of Christian Science. The presumption is inevitable that all the parties to the trust deed of January 25, 1898, intended that the power of removal should be vested in the responsible representatives of The First Church of Christ, Scientist, however they might be described or denominated, provided they succeeded to the powers and exercised the functions of First Members and directors. The inference is irresistible that they had in mind the mutability of the names and functions of church officers and intended that the power of removal should vest in such representatives of The First Church of Christ, Scientist, as might from time to time exercise according to the government of

that church the functions and possess the powers of those named in the trust deed as having the power of removal. The vote of the First Members of January 10, 1901, embodied in a by-law to the effect that the business of the church hitherto transacted by them be done in the future by the directors, was not an attempt to delegate the trust power to participate in the removal of a trustee vested in them by the deed of January 25, 1898. It did not stand alone. It was a part of a large transaction. It was one step in the process of change according to the polity of the church whereby First Members were abolished and their duties and authorities vested in the directors.

The number of First Members of the church on January 25, 1898, when the trust deed was executed, is not disclosed in the record. It is, however, fairly inferable that they were numerous, and liable to constant fluctuation by reason of death and election of new members. Therefore, Mrs. Eddy could not have placed special confidence in their discretion as individuals. The principle that, when the element of personal choice is found, the exercise of the power must be confined to the person or persons selected and is not transmissible has no application. *Sells v. Delgado*, 186 Mass. 25, 27. The naming of directors and First Members in paragraph ten of the trust deed as having power of removal was not an appointment of particular persons as repositories of authority but a designation of two classes of church functionaries in whom the power was to vest and survive, no matter who the individuals might be. The power conferred upon these two classes of church functionaries "to declare vacancies for such reasons as to them may seem expedient" imposed a continuing duty to maintain a certain intimacy of knowledge as to the

work of the trustees in order to be able constantly to act intelligently. It was a power coupled with a trust. The obligation rested upon them to cause the provisions of the trust deed to be executed in accordance with its terms and the intent and purpose of the donor there expressed to be administered faithfully. The duty was given to the donees of the power by virtue of their respective positions in the church. In a sense this position was kindred to that of trustees clothed with a power coupled with an interest in the survivors of whom the authority continues for the purpose of effectuating the object of the power. *Gould v. Mather*, 104 Mass. 283, 286. *Parker v. Sears*, 117 Mass. 513. *Chandler v. Rider*, 102 Mass. 268. *Coffin v. Attorney General*, 231 Mass. 579. *Wilson v. Snow*, 228 U. S. 217.

These circumstances distinguish the case at bar from *Boston v. Doyle*, 184 Mass. 373. In that case the holders of certain public offices had been designated in a trust instrument as members of a board of managers of a trust fund, and the offices thereafter were abolished and other offices created whose incumbents succeeded in most particulars to the same public duties. It was held that it became the duty of the court to appoint managers to take the place of those holding the original offices and designated by the donor as the board of managers.

The report of the master shows that the First Members have been disbanded according to the forms of church organization and government prevailing in "The First Church of Christ, Scientist." They are no longer in existence. They ceased to have any temporal power in 1901,\* and were disbanded in 1908. The means

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\* Provision was made in the Manual for their meetings and special meetings up to the middle of 1908. Surely they had some continued function during these SEVEN YEARS.—THE NOTE-TAKER.



by which this was accomplished are not of consequence further than to know that they were those recognized, adopted and approved without dissent by the ecclesiastical body known as The First Church of Christ, Scientist. That result has been accepted by all Christian Scientists. It had the approval of Mrs. Eddy if it was not suggested by her. It has been embodied in every edition of the Church Manual since 1908. It would be difficult to conceive more convincing proof that the church as an organization had abolished First Members and conferred their powers, at least so far as related to removal of trustees, upon the directors. Votes and by-laws to that end were accepted with entire unanimity at the time and there has been unbroken acquiescence in their regularity for many years. The First Members have not become incapable of participation in the exercise of the power or removal of trustees merely as the result of their own act. The governing power of the church at the suggestion or with the approval of Mrs. Eddy has brought about their elimination in connection with removals because substantially all their power has been transferred to the directors. That has been accomplished by ecclesiastical methods accepted without question by all the church. It is a matter as to which the action of the church according to its rules is final. So far as concerns the power or removal of a trustee under the trust deed of January 25, 1898, the organization of the church in accordance with its polity has consolidated those powers, previously shared by the First Members and the directors in concurrence, and placed them wholly in the directors. Interpreting the words of the trust deed according to their true meaning, we are of opinion that the power of re-

removal thereby survived and became vested in the board of directors. It exists in them by virtue of their office and the trust reposed in them by the deed of January 25, 1898, and the duties placed upon them by the church itself. *Carter v. Papineau*, 222 Mass. 46+. *Attorney General v. Armstrong*, 231 Mass. 196.

The board of directors as those words are used in the trust deed of January 25, 1898, do not in our opinion refer to the board established by the deed of September 1, 1892, but to the officers constituting the ecclesiastical board of directors under the polity of the church. The reasons already stated respecting First Members lead to this conclusion. No reference to the deed of September 1, 1892, is found in the trust deed of January 25, 1898. The latter deed throughout relates to those connected with The First Church of Christ, Scientist, either as First Members or directors. These terms are ecclesiastical. When therefore the board of directors under the practice of the church was increased in membership, it became vested with powers formerly exercised by the four directors, so far as concerns the power of removal in the trust deed of January 25, 1898. It is unnecessary to determine in this connection whether the board of directors constituted a corporation or not. For the purpose of this decision the finding of the master that they never became a corporation is accepted.

The result is that the board of five directors have the power, if they act in accordance with law and with the terms of the trust deed of January 25, 1898, to effect the removal of a trustee under that deed.

The conclusion that the power of removal of a trustee is now vested in the board of five directors is contrary to that of the master, but it is in substance and effect the application of different legal principles to the

facts found by the master. The facts found by him are accepted in their entirety. The result which has been stated follows in law from those facts.

One being absent and one refusing to vote, the three remaining directors adopted a resolution removing the plaintiff Rowlands from his position as one of the trustees under the deed of January 25, 1898. This resolution is somewhat long and recites numerous reasons. One of these is that Rowlands "evidently has other interests which prevent him from giving sufficient time and attention to the business of The Christian Science Publishing Society." Respecting this the master was "unable to regard the charge made as one actually believed to be true, by the directors who made it, after due inquiry into the facts, or as one which they would have considered sufficient for his removal if they had not desired to remove him for other reasons." The other reasons assigned in the resolution of removal grew out of a controversy, arising some years after the death of Mrs. Eddy, between the trustees and directors regarding the extent to which the former were subject to the control and supervision of the latter. Seemingly the controversy started because the directors requested that a pamphlet called "Purification" be not sent out until authorized by them. Nevertheless the business manager sent out the pamphlets on the ground that it was "his highest understanding of Principle to follow the original order of the Trustees" to that effect notwithstanding the request of the directors. Then the controversy widened into a general discussion of the respective powers and duties of the two boards under the deed of trust of January 25, 1898, and under the Church Manual. The controversy appears to have centered about the meaning of certain sections of the Church Manual and the

extent to which its provisions authorized the directors to supervise the matter to be printed and sent out by the trustees, and to what extent the trustees were required to heed the provisions of the Church Manual. Into the details of that controversy, it is not necessary to enter. Out of it has grown the present litigation. The finding of the master is that "I am unable to hold either that the final authority claimed by the directors is so clearly established by the deed itself and the provisions of the Manual that no reasonable denial of it was possible—or that the Directors' determination that they had such final authority was conclusive upon the trustees. Whatever the right conclusion may be upon the question whether such final authority belonged to the Directors or not, it was by no means a question regarding which no honest difference of opinion was possible." This is another way of saying that an honest difference of opinion was possible. Therefore if the directors were honest in their view, they cannot be said to be without authority to decide that it was expedient with reference to the welfare of the trust to remove one of the trustees.

The words of the trust deed are that vacancies in the trusteeship may be declared "for such reasons as to them may seem expedient." That is a broad phrase. Expediency is a word of large import. It comprehends whatever is suitable and appropriate in reason for the accomplishment of the specified object. In this connection it includes whatever may rationally be thought to conduce to the welfare of the trust. It means that the genuine judgment of the named church authorities honestly exercised is to prevail. The discretion of those possessing the power of removal, when applied in good faith, is not subject to re-examination in respect of its wisdom. The judgment of the court cannot be substi-

tuted for the discretion of the constituted authorities, when fairly exercised. Whether the decision be right or wrong is not for the courts to decide. The power of removal cannot be put forth maliciously, whimsically, or capriciously. The function of the court is to ascertain whether the terms of the deed of trust have been observed, whether the proceedings have been regular, whether the cause assigned is one sufficient to warrant removal, whether fair opportunity has been accorded the trustee to present his side of the matter so as to satisfy the requirements of natural justice, whether the decision is within the scope of the power conferred and whether the final action appears to have been in the exercise of good faith and an honest judgment or to have been arbitrary and lacking in the ordinary elements of fairness. *Proctor v. Heyer*, 122 Mass. 525, 529. *Grosvenor v. United Society of Believers*, 118 Mass. 78, 91. *Leverett v. Barnwell*, 214 Mass. 105, 108. *Richards v. Morison*, 229 Mass. 458, 461. This does not necessarily imply that a formal hearing must be had before removal. *O'Dowd v. Boston*, 149 Mass. 443. *Attorney General v. Donohue*, 169 Mass. 18, 22. *Sims v. Police Commissioner*, 193 Mass. 547, 549. Circumstances may be conceived to exist, which would render a hearing futile. Nevertheless a hearing ordinarily is important to the decision of such a question. *Burgess v. Mayor & Aldermen of Brockton*, 235 Mass. 95, and cases collected at page 100. *Smyth v. Phillips Academy*, 154 Mass. 551, 557. *Gray v. Christian Society*, 137 Mass. 329, 331.

It hardly can be held to be a capricious or arbitrary exercise of power for the directors to determine that, because a radical difference of opinion as to the interpretation of the Church Manual existed between them

and the trustees, the welfare of the trust required the removal of one of the trustees. It is not for us to pass upon the wisdom of such action. The only question is whether it was arbitrary and capricious and not in good faith. One of the grounds stated in the resolution of removal was that Mr. Rowlands did not recognize the importance of "promoting the interests of Christian Science by following the directions given by Mrs. Eddy in our Church by-laws" and had shown a disposition to pervert their meaning and annul their effect.

Respecting the good faith of the directors in this matter, the master finds that "So far as the assigned reasons accuse Rowlands of failure to devote time enough to the Publishing Society's business, or were made to appear as reasons requiring his removal only, and not equally the removal of his co-trustees, it may be said that they were not reasons assigned in good faith. But that the Directors who adopted the resolution honestly believed themselves to be exercising a power belonging to them, and for sufficient reasons whether those assigned or not, I find no reason to doubt." The directors cannot be said to have acted arbitrarily or capriciously in removing one only of the trustees, because the same grounds appear to have existed for removing all the trustees. Sound judgment may have dictated the removal of one, and not all. The last sentence of this finding to the effect that the directors honestly believed they were acting within their power and honestly believed their reasons to be sufficient is inconsistent with bad faith or fraud in its common acceptance. This is a finding of good faith on the part of the directors as to all the reasons stated except the one for failure to devote time enough to the business. It is not a finding that the other reasons given were tainted or

affected by the one as to failure of Mr. Rowlands to devote time enough to the business. Those other reasons honestly assigned were such as, within the power vested in the directors, warranted them in making a removal. It is their honest judgment upon the question of expediency in this regard which must prevail and not that of any other body or magistrate.

The circumstance that no formal hearing was held is not decisive against the validity of the removal. While ordinarily one, whose conduct is called in question, ought to be given an opportunity to be heard in his own defense, it is apparent that the long controversy between the trustees and the directors had brought out clearly the points of difference between them. The grounds of removal, on which the action of the directors can stand, had been in substance fully debated orally and in writing and Mr. Rowlands had stated his point of view forcibly and at length.

A majority of the directors were present at the meeting and voted for the removal. That was sufficient in form to effect a removal. A unanimous vote was not required. The result is that upon the application of the principles of the law to the facts found by the master the removal of Mr. Rowlands as one of the trustees was effected.

While this case was pending before the single justice the Attorney General filed a petition for leave to intervene and to file an answer. That was denied. No exceptions were saved. No appeal was taken. Before the full court the Attorney General has filed a suggestion that the court is without jurisdiction to determine the issues raised on this record or to enter a final decree on the ground that the suit relates to a public charitable trust or trusts and that the Attorney General as the rep-

representative of the public beneficiaries is a party essential to jurisdiction over the subject. The point thus presented is not whether the Attorney General may be a proper party or whether in the exercise of the judicial discretion he ought to be permitted to become a party. Those questions were raised by his petition to intervene and, having been decided adversely to his contention without reservation of any right of review, cannot now be considered.

The court has taken jurisdiction of numerous cases, indistinguishable in this particular from the case at bar, to which the Attorney General was not a party. *Carey v. Bliss*, 151 Mass. 364. *Morville v. Fowle*, 144 Mass. 109. *Teele v. Bishop of Derry*, 168 Mass. 341. *Worcester Missionary Society v. Memorial Church*, 186 Mass. 531. *Codman v. Brigham*, 187 Mass. 309. *Hubbard v. Worcester Art Museum*, 194 Mass. 280. *Ware v. Fitchburg*, 200 Mass. 61. *Crawford v. Nies*, 220 Mass. 61. S. C. 224 Mass. 474. *First African Association v. Worthy*, 232 Mass. 331. It is the duty of the court of its own motion to examine its jurisdiction before proceeding to any decision. *Eaton v. Eaton*, 233 Mass. 351, 364, and authorities there collected. It is hardly to be thought that so many cases arising over so long a period of time could have been decided inadvertently. These adjudications without joining the Attorney General as a party are almost conclusive of the jurisdiction of the court even though the point has not been discussed.

The issue here to be settled (as has been already stated) is whether one of the trustees under the deed of January 25, 1898, can be and has been removed by the directors. The public interests must be directly and essentially, rather than remotely and accidentally in-



volved as to some distinct issue in order to prevent the cause from proceeding to a decision without the presence of the Attorney General as a party. *Jackson v. Phillips*, 14 Allen, 539, 579. *McKenzie v. Presbytery of Jersey City*, 67 N. J. Eq. 625, 683 to 686. *Esquimalt and Nanaimo Railway v. Wilson*, 1920 A. C. 358.

Whether the power of removal of one of the trustees has been exercised according to law is a matter of direct interest to the parties to the present proceeding. The absence of the Attorney General does not affect the jurisdiction of the court to proceed to a final determination on the merits of the issues raised between the immediate parties. Such decision will not directly pass upon interests of which the Attorney General in his official capacity is the representative.

No question is involved in this suggestion of the Attorney General either under the Constitution of this Commonwealth or under the Fourteenth Amendment to the federal Constitution. Cases like *Riverside Mills v. Menefee*, 237 U. S. 189 and *McDonald v. Mabee*, 243 U. S. 90, plainly depend upon a principle different from that here raised.

On April 6, 1920, after the filing of the master's report, Daisy L. Krauthoff and Edwin A. Krauthoff petitioned, in behalf of themselves and such other members of "The First Church of Christ, Scientist" as might elect to come in, for leave to file exceptions to the master's report, a motion to recommit to the master and a motion to postpone. They ought to except to the report on objections filed but omitted from exceptions by the defendants. A decree was entered denying this petition and the petitioners claimed an appeal. The petitioners were not parties to the proceeding and therefore had no standing to present such a motion. The master's re-

port was filed March 6, 1920. The time allowed by equity rules 31 and 32 for filing exceptions thereto had expired. *Smedley v. Johnson*, 196 Mass. 316. They had no right to appeal from the denial of their motion. *Martin v. Tapley*, 119 Mass. 116. *Ex parte Leaf Tobacco Board of Trade*, 222 U. S. 578.

On October 20, 1920, which was about two months after the reservation of the case for decision by the full court, Mr. and Mrs. Krauthoff filed a motion in behalf of themselves and such other members of the church as might desire to join, to be admitted as parties to the suit and to refile the motions before filed and denied. There was no error in the denial of this motion. The case was pending before the full court. The single justice could not then deal with such questions. *Burbank v. Farnham*, 220 Mass. 514, 515, 516. *Old Dominion Copper Mining & Smelting Co. v. Bigelow*, 203 Mass. 159, 221. The motion also was addressed under the circumstances disclosed on the record to the discretion of the court, which cannot be held to have been abused. *New York Bank Note Co. v. Kidder Press Manuf. Co.*, 192 Mass. 391, 408. *Credits Commutation Co. v. United States*, 177 U. S. 311, 314 to 317. Opinion by Lurton Circuit Judge, in *Toler v. Tennessee, Virginia & Georgia Railway*, 67 Fed. 168, 172. *City of New York v. Consolidated Gas Co.*, 253 U. S. 219. There appears to have been no adversary relation between the petitioners and the directors. It was the duty of the latter to protect the interests of the members of "The First Church of Christ Scientist." *John Hancock Mutual Life Ins. Co. v. Lester*, 234 Mass. 559-562.

The result is that the exceptions of the defendants to the master's report so far as they relate to his rulings that the directors had no power under the deed of Jan-

## APPENDIX

uary 25, 1898, to remove a trustee and that the removal of Mr. Rowlands was ineffectual must be sustained. On the facts found by the master, in the light of the principles of law here found to be controlling the plaintiffs cannot maintain their bill.

In order to decide the fundamental issues raised on this record, it is unnecessary to consider the question whether Mr. Dittmore or Mrs. Knott is a director. That issue is directly involved in another suit.

The exceptions of Emelie B. Hulin have been waived and need not be considered.

Suggestion of the Attorney General denied.

Both appeals of Mr. and Mrs. Krauthoff dismissed.

Exceptions of Emelie B. Hulin waived.

Bill dismissed, November 23, 1921.